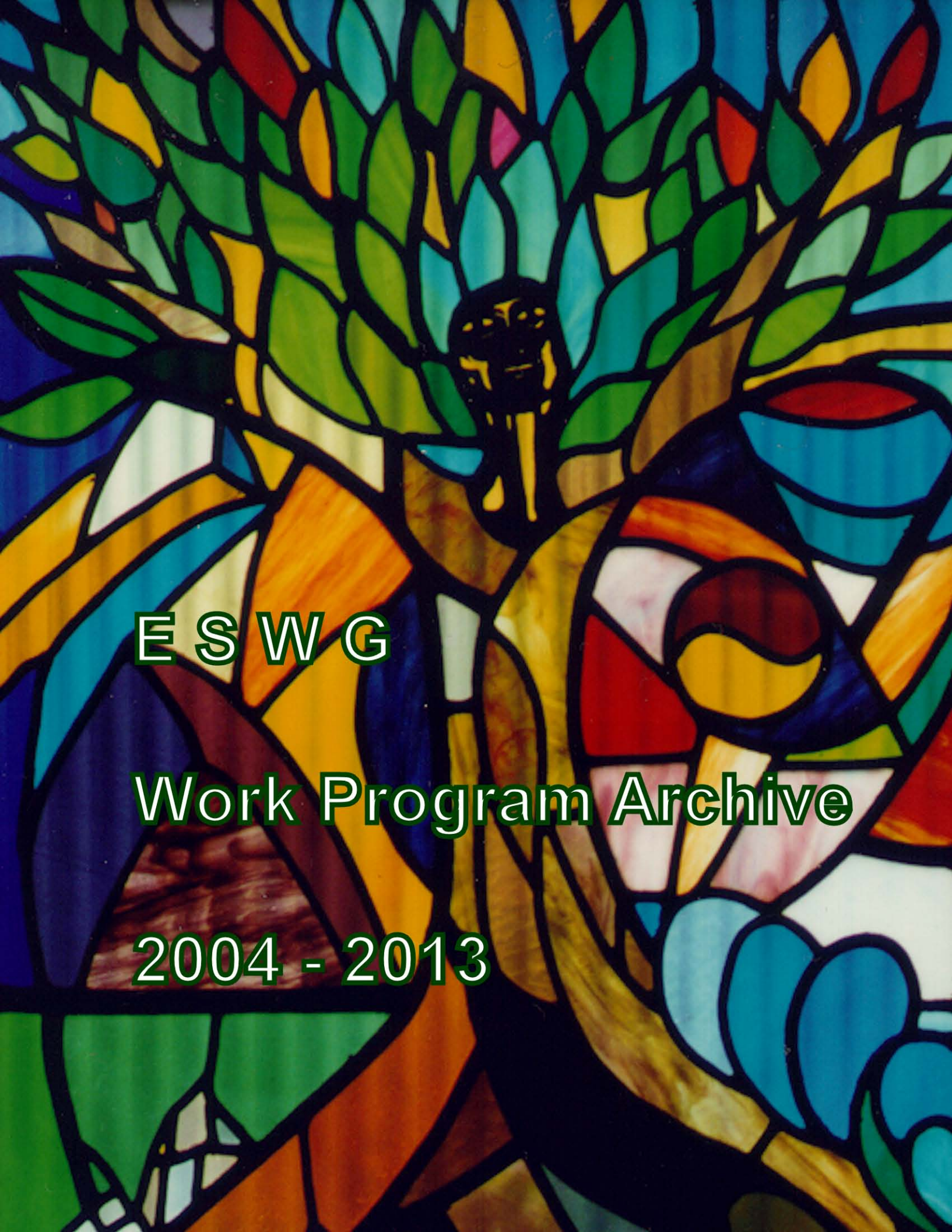

E S W G
Work Program Archive
2004 - 2013

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2004 - 2013

by

Various Seekers

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Work Program week beginning 17 May 2004

by **Ian**

Current Theme: The Seven Deadly Egotisms
This weeks theme: Pride

Daily Pondering: Can one be free from Pride arising in ones daily life?

Morning exercise: As you arise from bed, repeat silently the following affirmation: "Today I will be aware of Pride manifesting itself in me" while sensing your feet as they touch the floor.

Daily exercise 1: Perform a menial task you would normally avoid due to Pride. Perform it willingly and with gusto, while sensing your hands and the face. Observe any tension that arises physically, emotionally or intellectually.

Daily exercise 2: Whenever you observe pride arising in your conciousness, remember your death is inevitable. Repeat silently, I wish, I can, I am. Sense head, solar plexus and heart.

Daily exercise 3: Whenever you become bored with your current task, continue to work at it for a further 15 minutes before taking a break. During that 15 minutes, sense the air as it passes your nostrils.

Eating exercise: Attend to the smell of your food. Ponder the question: "How does Pride influence my dietary preferences?"

Evening recapitulation: During which episodes of Pride did I become identified, and unable to perform the suggested affirmations?

Work Program week beginning 24 May 2004

by **Ian**

Current Theme: The Seven Deadly Egotisms
This weeks theme: Sloth

Daily Ponder: What difficulties does sloth bring to my life? What benefits?

Morning exercise: Get up 30 minutes before your customary rising time and perform some physical exercise beyond your usual practise. Sense the warmth and glow in whatever part the exercise brings your body.

Daily exercise 1: Identify a task you routinely procrastinate over and do it without delay. Breathe slowly and deeply before and during the task, sensing the diaphram as you do so.

Daily exercise 2: Add a task to perform during your usual rest and recreation time. Choose something that brings you no financial or emotional gain. Sense your throat.

Daily exercise 3: While performing a distasteful task, observe your emotions and label each emotion as it arises in you. Evoke its opposite while sensing your solar plexus.

Eating exercise: Cook a more elaborate meal than usual, or invite extra guests to partake. Counter any resistance to the extra work with this affirmation: "Today I will be challenged to become what I intend" while sensing an illuminated spine and skull.

Evening recapitulation: Did I become tired or energised by my extra efforts? Can I identify my habitual displacement activities? (false doing employed to avoid real doing)

Work Program week beginning 31 May 2004

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by **Ian**

Current Theme: The Seven Deadly Egotisms
This weeks theme: Greed

Daily Ponder: What traits do I posess that betray emotional, physical or intellectual greed?

Morning exercise: 30 minute silent sitting.

Daily exercise 1: Walk down a street with expensive shops, sensing your feet as your walk; when any desire to posess unecessary luxury goods on show arises, ponder on "what do I want, and what do I really need?"

Daily exercise 2: As you walk to and from your employment, ponder on how greed has influenced your career choices. Sense your feet again.

Daily exercise 3: During your work day, observe your relations with your collegues and whether your behaviour towards them is motivated by your personal greed. When such greed is noticed, sense the spine and ponder "Am I a resource for something greater?"

Eating exercise: Serve yourself your usual food portion but eat only part of it. Throw away the part you don't eat. Observe your emotional reactions to food waste, while sensing your stomach.

Evening recapitulation: While sensing your eyes, ponder: "What did I over-indulge in today?"

Work Program week beginning 7 June 2004

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by **Ian**

Current Theme: The Seven Deadly Egotisms
This weeks theme: Envy

Daily Ponder: What do I covet and why do I want it?

Morning exercise: Ponder on "All suffering begins with desire". Sense the Solar plexus while pondering.

Daily exercise 1: Identify sources of envy and attempt to admire them without desire.

Daily exercise 2: Question all impulses of covetous envy that arise in you. What true benefit would they bring?
Every time you sense an envious thought or feeling, repeat the affirmation "I desire nothing save the essential needs of my planetary body and the love of higher knowledge"

Daily exercise 3: Whenever you are envious of someone, repeat silently "It is nothing - I will Be. It is nonsense - I can Do. It recedes - I Am." while sensing your heart.

Eating exercise: Eat with full attention to sound impressions. After eating, spend a few minutes breathing consciously.

Evening recapitulation: Recall the days envies. Ponder "Does envy serve a cosmic purpose?"

Work Program week beginning 14 June 2004

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by **Ian**

Current Theme: The Seven Deadly Egotisms
This weeks theme: Anger

Daily Pondering: What lurks behind my anger?

Morning exercise: Spend five or ten minutes outside in the open air doing the Sightless Gaze exercise.

Sightless Gaze - one attends to ones total visual field as one diffuse, panoramic field of light, taking in everything without identifying or labelling the impressions as things or actions, good or bad, pleasant or unpleasant.

Daily exercise 1: While at your job, observe yourself during moments of anger. Make note of your postures, thoughts and sensations.

Daily exercise 2: After lunch, spend a few moments watching and sensing your breathing while Pondering - "Is there a connection between anger and remorse of conscience?"

Daily exercise 3: During the afternoon, whenever you feel angry at someone, visualize them radiating a brilliant light and ask yourself - "What can I learn from this person?"

Eating exercise: At each meal of the day, use the Heptachord Before Eating exercise.

Heptachord Before Eating - This exercise is to be done before eating. Each step may be accompanied by the inhalation and exhalation of a breath and the Repetition of a prayer.

1. Relax all three centers.
2. Attend to the sight or presentation of the food on the table and plates.
3. Attend to the sounds accompanying the meal situation.
4. Attend to the smell of the food.
5. Attend to the taste of the food by taking a small sample into the mouth.
6. Attend to the touch or physical sensations evoked by the food and setting.
7. Intone the phrase from Beelzebub's Tales - aieioiuoa.

Evening recapitulation: Recall the days angers. Recall the postures and sensations associated with anger.

Work Program week beginning 21 June 2004

by **Ian**

Current Theme: The Seven Deadly Egotisms
This weeks theme: Gluttony

Daily Pondering: What other things, besides food and drink, might we consume in excessive amounts?

Morning exercise: Have only water for breakfast. Drink it with a feeling of gratitude. Notice the taste and sensations as you drink. Ponder the statement: "Man cannot live by bread alone."

Daily exercise 1: While at your job, observe your desire for the attention and recognition of others. While sensing your face, Ponder: "Is the desire for the attention and recognition of others a form of Gluttony?"

Daily exercise 2: After a large lunch eaten with gusto, spend a few minutes watching and sensing your breathing while Pondering: "Why is Gluttony considered a sin?"

Daily exercise 3: Before eating dinner, say a prayer of thanks. While eating dinner, observe which foods you prefer to eat more of. Notice the tastes, smells and sensations of those foods. Ponder: "Why do I wish to eat more of those foods?"

Eating exercise: Fast for a day. Observe your intellectual, emotional and physical reactions. Whenever the desire to eat arises, repeat silently: "I Wish, I Can, I Am."

Evening recapitulation: Recall the days Gluttonys. Recall the sensations associated with them. Ponder: "Is Gluttony a substitute for a spiritual hunger?"

Work Program week beginning 28 June 2004

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by **Ian**

Current Theme: The Seven Deadly Egotisms
This weeks theme: Lust

Daily Pondering: "Will alteration of a seeker's habitual lustful behavior redirect the flow of force towards a calm of Being?"

Morning exercise: Perform this exercise from Beelzebub's Tales - "... every day, at sunrise, while watching the reflection of its splendor, you bring about a contact between your consciousness and the various unconscious parts of your general presence. Try to make this state last and to convince the unconscious parts--not as if they were conscious--that if they hinder your general functioning, they, in the period of your responsible age, not only cannot fulfill the good that befits them, but your general presence of which they are part, will not be able to be a good servant of our Common Endless Creator, and by that will not even be worthy to pay for your arising and existence."

Daily exercise: Whenever you experience lust, repeat the phrase from Beelzebub's Tales - "Only he may enter here who enters into the position of the other results of my labors."

Evening exercise: Intone out loud or silently, depending on the situation, "I AM", and try to Sense a reverberation or flow of energy in the solar plexus.

Work Program week beginning 5 July 2004

by **Ian**

Current Theme: The Seven Deadly Egotisms

Daily Pondering: Which of the seven deadly egotisms - Pride, Envy, Anger, Sloth, Avarice, Gluttony, Lust - is a characteristic of my chief feature?

Morning exercise: Perform the Sightless Gaze exercise and sense your face. Repeat this exercise several times throughout the day.

Daily exercise 1: Throughout the week, whenever you observe one of the seven deadly egotisms arising, endure its emotional manifestation with an Inner Smile and sensed lips while repeating silently - I wish to Be.

Daily exercise 2: Each day choose one of the seven deadly egotisms and devise your own Affirmation to be performed while calmly enduring any manifestations of your chosen egotism during the day. The Affirmation may include a combination of a verbal formulation, a posture or gesture, a sensing exercise.

Daily exercise 3: With the daily egotism chosen above, ponder - What is its source in human life? From which center(s) does it arise? Does it serve any purpose? While pondering, move your attention to each of the three centers in turn.

Eating exercise: Take a conscious breath between each mouthful of food.

Work Program week beginning 12 July 2004

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by **Ian**

Theme: The Seven Virtues - Charity, Faith, Fortitude, Hope, Justice, Prudence, Temperance.

Daily Pondering: Are there pitfalls to acting virtuously?

Morning exercise: Before you arise from bed, deeply sense the body from the feet up to the head.

Monday: Perform all your daily activities as if they were an act of charity towards others while evoking a sense of gratitude to be able to serve.

Tuesday: Perform all your daily activities with the faith that they serve an unseen purpose.

Wednesday: Endure all the suffering that arises in you during the day with unflinching fortitude accompanied by sensing the legs and repeating an inner prayer, "It is nothing; I am."

Thursday: Perform all your daily activities with the hope of receiving no rewards. Once an hour sense the right hand and repeat three times, "The reward for Work is more Work."

Friday: Holy denying forces, such as the seven deadly egotisms, are lawful manifestations of the law of three. During the day, meet all denying forces with impartial justice by applying an equally lawful affirming force, such as sensing the left hand while repeating silently, "Holy Affirming, Holy Denying, Holy Reconciling, Transubstantiate in me, for my Being."

Saturday: During all your daily activities and encounters with others, act with prudence.

Sunday: Practice temperance by avoiding all vices and indulgances, be they physical, emotional or intellectual. Whenever a temptation arises, repeat "I Am" and sense the reverberation in the solar plexus.

Evening exercise: Ponder, without expecting an answer, "How can I act with (the daily virtue) towards myself and my denying forces?" Deeply sense the body from the head down to the feet.

Work Program week beginning 19 July 2004

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by **Ian**

Theme: Fear

Morning exercise: Greet the sun with a sense of gratitude for another day to experience fear and transform it.

There are many kinds and degrees of fear, such as fear of -
losing the ego, losing self-importance, the unknown, uncertainty, ignorance, appearing stupid, boredom, being alone, others, intimacy, being manipulated, loosing control, pain, suffering, disease, death, God.
Make a list of your own fears. Sense the pen as you write.

When confronted by a fear, don't try to escape from it. Instead, endure it. Feel and sense the full force of the fear without giving in to it. Observe how deep it goes. Does it penetrate into your bones? Is there a place in you where fear does not penetrate? Is there a place in you beyond the reach of the object of your fear?

When a fear is experienced, visualize it as a pattern of energy. Absorb the energy, sense it in your body. Transform the fear by repeating affirmatively, "I am not my fear." Visualize the energy leaving your body with the out breath.

Evening exercise: Ponder, without expecting an answer, "Are fears an excuse to preserve self-importance and identification?" Deeply sense the body.

Work Program week beginning 26 July 2004

by **Ian**

Morning exercise: Greet the morning sun by sensing its light as a presence that fills all space including the space within yourself.

Daily exercise 1: Throughout the week, whenever you observe a fearful 'I' arising, endure its emotional manifestation with an Inner Smile and sensed lips while repeating silently - I wish to Be.

Daily exercise 2: Each day choose one of the seven deadly egotisms and devise your own Affirmation to be performed while calmly enduring any manifestations of your chosen egotism. The Affirmation may include a combination of a verbal formulation, a posture or gesture, and a sensing exercise.

Evening exercise: With the daily egotism chosen above, ponder - What is its source in human life? From which center(s) does it arise? Does it serve any purpose? While pondering, move your attention to each of the three centers in turn.

Walking exercise: As you walk during the day, sense the spine and skull. Visualize them emitting a pulse of light with each step.

Work Program week beginning 2 August 2004

by **Ian**

This weeks theme: All-Brains-Balanced-Being-Perception

The theme is a phrase that Gurdjieff used in Beelzebub's Tales to describe the state of a person with Being. Mr. Beidler described it like this : "We are "harmonized" when our three centers are coordinated in unison rather than "in chaos" when each center acts independantly of the others (our usual, normal, mechanical condition). We approach harmony when the three centers are each relaxed because then they are comfortably related to one another. In meditation we try to be as physically relaxed or loose as possible, to which is added a neutral emotional condition, to which is added a quiet mind (no thought). A goal is to do everything with the three centers harmoniously related."

Daily Pondering: Where is the Rememberer who harmonizes the three centers?

Morning exercise: Quiet meditation or sitting. Relax the three centers and watch the breath. Keep the eyes open and use the Sightless Gaze. Avoid focusing on objects within the visual field. Quiet the mind.

Daily exercise 1: Whenever you are walking during the day, use the 12 Joint Exercise. At every 6th step, move your attention from joint to joint following the sequence below. While sensing each joint repeat inwardly the corresponding word from the Holy Affirming Prayer. Silently Ponder the meaning of each word without expecting any answers.

12 Joint Sensing Sequence - Inner Prayer

1. Right wrist - Holy
2. Right elbow - Affirming
3. Right shoulder - Holy
4. Left hip - Denying
5. Left knee - Holy
6. Left ankle - Reconciling
7. Right ankle - Transubstantiate
8. Right knee - In
9. Right hip - Me
10. Left shoulder - For
11. Left elbow - My
12. Left wrist - Being

Daily exercise 2: Take a routine task (eg. washing dishes, making bed, cooking) and perform it with great care, slowly and deliberately, being aware of each motion. Evoke a feeling of gratitude for having an opportunity to help lighten the burden of suffering of His Endlessness.

Mid-day exercise: Quiet meditation or sitting. Relax the three centers and watch the breath. Keep the eyes open and use the Sightless Gaze. Avoid focusing on objects within the visual field. Quiet the mind.

Eating exercise: Before eating, perform the Heptachord exercise.

Heptachord Before Eating

This exercise is to be done before eating. Each step may be accompanied by the inhalation and exhalation of a breath and the Repetition of a prayer.

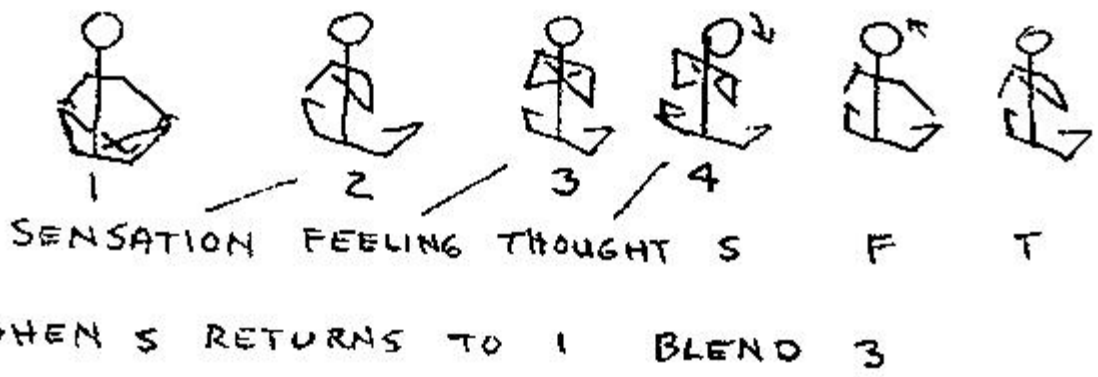
1. Relax all three centers.
2. Attend to the sight or presentation of the food on the table and plates.
3. Attend to the sounds accompanying the meal situation.
4. Attend to the smell of the food.
5. Attend to the taste of the food by taking a small sample into the mouth.
6. Attend to the touch or physical sensations evoked by the food and setting.
7. Intone the phrase from Beelzebub's Tales - aieioiuoa.

During meals, relax and eat very slowly, chewing the the food well. Attend to the textures, odours and tastes of the food. Sense the energy from the food spreading to all parts of the organism. Observe the change in your emotional state before and after eating.

Evening exercise: Perform Movement #39 with the music. The outer movement consists of 4 positions repeated 3 times plus a beginning and ending posture which are the same. Each position is held for 6 counts of the music. The inner work sequence consists of 3 steps repeated 4 times, one step for each of the positions - (1) Sense the whole presence of the body with full attention. (2) Attention to the feelings in the emotional center. (3) Attention to the intellectual center. Quiet the mind but form a clear mental image of where you are and why.

At the end of the Movement, blend the experiences of all three centers into a global state of attention and sit quietly for a while. You may repeat the Movement several times.

39



WHEN S RETURNS TO 1 BLEND 3

More instructions and an MP3 of the music are available here :
http://www.endlesssearch.co.uk/movement_number39.htm
The music is also available on the CD by pianist Cecil Lytle called "The complete Piano Music of Georges I. Gurdjieff and Thomas De Hartmann", Volume 3, CD 1, Track 37.

Work Program week beginning 9 August 2004

by **Ian**

Three times during the day sit quietly in meditation. Relax the three centers. Watch the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them. Allow the impressions to collect in the marrow of the bones.

As you walk during the day, visualize the energy collected in the marrow. Ponder - "What is the source of my desire for answers, opinions and judgements?"

When you encounter the unpleasant manifestations of others during the day, try to absorb the impressions without identifying, labeling or judging them. Visualize the impressions collecting in the marrow of the bones.

When you react mechanically with anger, resentment, boredom or hopelessness, try to absorb the impressions without identifying, labeling or judging them. Visualize the impressions collecting in the marrow of the bones.

Evening exercise: While deeply sensing your body, Ponder, without expecting an answer, "Are questions more valuable to a seeker than answers?"

Work Program week beginning 16 August 2004

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by **Ian**

Daily Pondering: What is my Work aim?

Morning exercise: Sit quietly in meditation. Relax the three centers. Watch the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them. Allow the impressions to collect in the marrow of the bones.

Daily exercise 1: "I have good leather to sell for those who wish to make shoes." (Gurdjieff) Take time to go for a 15 minute walk. While walking, Sense your feet and Ponder - What kind of 'shoes' do I wish to make?

Daily exercise 2: "I have good leather to sell for those who wish to make shoes." (Gurdjieff) Take time to sit quietly for 15 minutes. Sense your hands and Ponder - What 'currency' is used to acquire the leather?

Daily exercise 3: Visualize yourself having attained your aim. Whenever you encounter others during the day, try to manifest towards them as you would if you had attained your aim.

Evening recapitulation: What did I do today to further my progres towards my aim?

Work Program week beginning 23 August 2004

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by **Ian**

This weeks theme: Attention and Concentration

Daily Pondering: What distracts my attention?

Daily Exercises:

1. Sit and gaze at the flame of a candle for at least 15 minutes.

2. Count backwards from 100 to 1 by steps of 2. Repeat as often as possible.

3. As one breaths, count the exhalations from 1 to 10. Repeat as many times as you can.

4. Sense your left hand continuously. When you loose your attention, switch to the right hand.

5. As one walks, place your attention in the solar plexus.

6. As one eats, count the number of times you chew each mouthful of food.

7. Sit and gaze at a candle. For a count of 10 breaths, visualize the light of the flame in your left shoulder. Continue with the following sequence - left elbow, left wrist, right wrist, right elbow, right shoulder, left hip, left knee, left ankle, right ankle, right knee, right hip.

Work Program week beginning 30 August 2004

by **Ian**

Theme - Sensing

"When walking, the practitioner is aware, 'I am walking'; when standing, is aware, 'I am standing'; when sitting, is aware, 'I am sitting'; when lying down, is aware, 'I am lying down.' In whatever position one's body happens to be, one is aware of the position of the body. When one is going forward or backward, one applies one's full awareness to one's going forward or backward. When one looks in front or looks behind, bends down or stands up, one also applies full awareness to what one is doing. One applies full awareness to wearing the robe or carrying the alms bowl. When one eats or drinks, chews or savors the food, one applies full awareness to all this. When passing excrement or urinating, one applies full awareness to this. When one walks, stands, lies down, sleeps or wakes up, speaks or is silent, one shines his awareness on all this." So said the Buddha.

Full Body Sensing - Take a comfortable position and become aware of your feet. Imagine that you are being filled with a warm, thick, honey like liquid and that it is slowly filling your body, starting from the feet and moving up through your legs, the pelvis, the torso, down into the arms and hands, then into the head. Be aware of the sense of gravity pulling your body towards the ground. Be aware of the position of your limbs and back. Strive to maintain an awareness of Sensing in the whole body.

The Great Heart Sensing Exercise - Take a comfortable position and simply be aware of the sensations of the heart beating within the chest and the pressure of the pulse throughout the body, arms and legs.

Daily Life Sensing - when washing dishes, sense the hands; when walking, sense the feet; when writing or typing, sense the fingers; when reading, sense the eyes; when sitting, sense the buttocks; when talking, sense the face.

I AM Exercise - One intones out loud or silently, depending on the situation, "I AM", and tries to Sense a reverberation or flow of energy in the solar plexus.

Evening exercise: While deeply sensing your body, Ponder, without expecting an answer, "Can I exist without Sensation?"

Work Program week beginning 6 September 2004

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by **Ian**

Morning exercise: Sit quietly in meditation. Relax the three centers. Deeply sense the planetary body and follow the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them.

During the day:

-Search for a glimpse of the significance behind repetitive
compulsive strivings, attitudes, traits, roles, chief features.
-Meet desires with equanimity. Visualize them as grasshoppers
hopping lightly onto the lotus pad of presence.
-Enjoy the joy of marveling at the splendor all around.
-Watch the flow of emotions, the rise, the fall, ...
-Watch the flow of thoughts, the rise, the fall, ...
-Watch the flow of sensations, the rise, the fall, ...
-Maintain Iamness by following every movement of the right arm.

Evening exercise: Return to deep sensing of the planetary body and following the breath. Evoke a deep wish to Be. Repeat inwardly with each exhale - "I wish to Be."

Work Program week beginning 13 September 2004

by **Ian**

This weeks theme: Transition

Daily Pondering: Where does the air beyond my lungs start and finish? Where do I end and the world begin?

Morning exercise: Observe the change from night into day. Sense the pause between inhalation and exhalation.

Daily exercise 1: Whenever you change your posture from sitting to standing, sense the top of your skull.

Daily exercise 2: Sense the ceaseless flow of bio-activity within your body.

Daily exercise 3: Whenever you are irritated by the behaviour of others, sense the dis-ease and release it with each out-breath.

Eating exercise: After finishing each mouthful of food, pause a while before taking another. Silently give thanks for the food during each pause. Ponder - Where does the food on my plate become part of me?

Evening exercise: Observe the change from day into night, light to dark. Listen to the silence between sounds.

Work Program week beginning 20 September 2004

by **Ian**

Theme: Annoyances

Daily Pondering: "Without annoyances would we have entered the Work? Would we keep on seeking?"

Morning Exercise: As you arise from bed, repeat silently the following affirmation: "Today I will dispell the fog of Annoyances with the sun of Being Affirmations." Sense a warmth radiating from the heart.

Monday: Whenever you become annoyed with physical objects, observe them with a sightless gaze.

Tuesday: Whenever you observe an annoyance, remember a previous satisfaction. Sense head, solar plexus and heart.

Wednesday: Whenever you become annoyed with someone, sense the air as it passes out of your nostrils carrying with it the dark cloud of annoyance.

Thursday: Whenever you become annoyed with yourself, try to find a place in yourself that can observe the annoyance objectively without indentification. Sense the energy of the annoyance in the body.

Friday: Whenever you observe an annoyance, ponder - "Why are we designed to believe that the end of the week is the most fun and desirable?"

Saturday: Play the role of a bad tempered person and express annoyance at everything. Observe your sensations, reactions and resistances to the role.

Sunday: Rest from annoyances. Let nothing annoy you. Sense a calm inner freedom deep in the bone marrow, unaffected by the annoyances of life. Ponder - "Can we accept equally our annoyances along with our satisfactions?"

Evening Recapitulation: Recall the days annoyances. Ponder - "What personal traits do my annoyances represent?"

Work Program week beginning 27 September 2004

by **Ian**

Morning exercise: Sit quietly and relax the three centers. Repeat each of the first 6 lines of the following affirmation 3 times, bringing attention to the head (thoughts), heart (feelings) and solar plexus (sensations) in turn with each repetition. When repeating the last line, attend to all 3 centers at once, leading to a state of all-brains-balanced-being-perception.

I rejoice in annoyance.
I rejoice in the suffering of irritation.
I rejoice in the enduring of impatience.
I rejoice in these corns that make work possible.
I rejoice in holding on while letting go.
I rejoice in the gift of the work.
I rejoice in the stars that sing when the eye sees briefly into itself.

During the day: Observe the emotions that characterise annoyances. Meet all the annoyances with a calm indifference firmly rooted in a full sensation of the planetary body. Rejoice in the reconciliation.

Evening exercise: While deeply sensing the planetary body and following the breath, ponder - "Is being what arises when we hold both affirmation and denying at once in this pitched battle for our attention?"

Work Program week beginning 4 October 2004

by **Ian**

The seeker now suspects something lurking behind the manifestations of annoyances and Ponders on the nourishment that could derive from an affirming of a more sustained effort when faced by a deeper facet of annoyance. The seeker dares to consider perhaps the source of annoyance - the undeclared hidden source that lingers in the shadow. Can the seeker draw these elements into the light of conscious duty and intentional suffering? Can the seeker accept the irritation of annoyance while applying an appropriate affirmation springing from their hope for consciousness?

During the week, Ponder: Like the pearl coated from the irritation of a grain of sand, is Being created by our struggle to sustain Holy Denying and Holy Affirming?

Also, during the week, the seeker Ponders their willingness to consciously put their functional parts into the path of annoyance, so that they may practice further, deepening their acumen for impartial observation while in the throes of mechanical and habitual reactions to daily annoyances.

During the week, seek out the situations where you know you will be annoyed. Observe your predictable, mechanical emotions and reactions to those situations while sensing the spinal column.

The seeker may have discovered a fleeting joy experienced in this task of combat with their petty annoyances - but resolves not to be distracted by the rewards of Work.

During the week, when one experiences the rewards of effort, use the energy thus gained to enter a deep inner calm of Being, free from emotional polarity but grounded in a deep sensing of the physical presence.

The seeker rejoices that great nature and the Endless Creator have provided organs that respond to these intentional initiatives - which he believes spring from the beckoning of higher forces - beckoning for the need for actualization and service rejoicefully undertaken.

During the week, the seeker will set aside moments to listen to the voice of Conscience, the voice of His Endlessness within, accompanied with a deep sensing of the physical body.

Upon awakening in the morning, the seeker will leap to their feet and take 7 deep breaths into the abdomen while sensing the diaphram, the ribs and the clavicle, and on exhalation, sensing in the reverse order, while praying for an inner calm of Being. Thus prepared the seeker will dance out into the world seeking to participate in the adventure that awaits, where they will seek opportunity to expand their search through the convenience of annoyance, keeping to the task in order to peer behind the mask of a mechanically lived life.

In the evening, while sensing the left baby finger, the seeker Ponders: "What is my Chief Annoyance?" - expecting no reply but harkening onward.

Work Program week beginning 11 October 2004

by **Ian**

This weeks theme: Attachments

Begin the day by entering a deep state of detachment through meditation. Relax the physical, emotional and intellectual centers. Notice any sensations, feelings and thoughts that may disturb the relaxation and ask what attachments lie behind them.

During the morning, observe the emotional center. What emotional states are you attached to? What things or people are you emotionally attached to? What emotions do you feel at the loss of your attachments? What needs to my attachments serve? Sense the solar plexus and chest.

During the afternoon, observe the intellectual center. What thoughts are you attached to? What ideas, things or people are you intellectually attached to? What thoughts do you have at the loss of your attachments? What opinions to my attachments serve? Sense the head and face.

During the evening, observe the physical center. What sensations are you attached to? What things are you physically attached to? What sensations do you have at the loss of your attachments? What sensations to my attachments serve? Sense the arms and legs.

In the evening, after entering a state of all-brains-balanced-being-perception, Ponder - "How are my attachments related to my self-importance?"

Work Program week beginning 18 October 2004

by **Ian**

Inventory

Monday - Observe the machines postures. In the evening make a list of the machines likes.

Tuesday - Observe the machines movements. In the evening make a list of the machines dislikes.

Wednesday - Observe the machines gestures. In the evening make a list of the machines traits or personality characteristics.

Thursday - Observe the machines tone of voice. In the evening make a list of the machines wishes.

Friday - Observe the machines facial expressions. In the evening make a list of the machines fears.

Saturday - Observe the machines thoughts. In the evening make a list of the machines deeply held beliefs.

Sunday - Observe the machines emotions. In the evening make a list of the machines happiest and unhappiest moments.

Observe objectively, without judging, without analysing, without criticising.
While writing the lists, sense the writing hand and arm.

Start every day with an affirmation such as - I Wish To Be.

Every evening before sleep, review the days activities as if playing back a movie.

Work Program week beginning 25 October 2004

by **Ian**

While walking, sense each foot as it touches the ground.

Everyday, consider the opposite of a deeply held belief.

Make a list of all your "little I's".

Make a list of all the Roles you play in your life.

Make a list of all your sufferings.

Ponder - What prevents me from seeing the points of view of others? What prevents me from putting myself in their shoes?

Work Program week beginning 1 November 2004

by **Ian**

Ponder daily, without expecting an answer: Everywhere two forces are at work, one attracting, another repelling. What is the third force?

Choose one of your "little I's" from the list made previously. During the week, whenever you notice that "little I" manifesting, use it as a reminder to Stop and remember yourself in all three centers.

Choose one of your deeply held beliefs from the list made previously. During the week, try to believe, feel and sense the opposite.

Choose one of your sufferings from the list made previously, one that you are likely to experience during the week. When in the grip of that suffering, try to endure it without complaining inwardly, without justifying it or making excuses for it.

During the week, whenever you encounter something that you dislike, evoke an inner smile and an attitude of thankfulness for another opportunity to remember yourself.

Spend five minutes each day doing the sightless gaze - one attends to ones total visual field as a panoramic field of light, taking in everything without identifying or labeling the impressions as things or actions, good or bad. Sense the back of the head.

Every evening before sleep, review the days activities as if playing back a movie.

Work Program week beginning 8 November 2004

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by **Ian**

While walking, sense the pull of gravity along the spine.

Practice the sightless gaze for ten minutes each day.

Sightless Gaze - one attends to ones total visual field as one diffuse, panoramic field of light, taking in everything without identifying or labelling the impressions as things or actions, good or bad, pleasant or unpleasant.

When in the grip of a negative emotion such as anger or resentment, instead of manifesting outwardly, count to ten while performing the ten bone illumination exercise.

10 Bone Illumination Exercise - Direct the Attention deep into the marrow of the major elements of the bone structure in the following manner. Whenever the force of attention permits, visualize a brilliant light emanating from the marrow of the bones where magnetic center possibly resides. The Seeker is encouraged to research what is presently known by the medical community about the structure and function of the bones and bone marrow. The Seeker may also repeat a prayer in conjunction with each bone, such as : Holy God, Holy Firm, Holy Immortal, Have Mercy Upon Us, or by repeating a counting sequence. The length of time that the attention is held on each bone can be varied.

1. Lower right leg bone.
2. Upper right leg bone.
3. Pelvic bone.
4. Upper left leg bone.
5. Lower left leg bone.
6. Spinal column and skull.
7. Upper right arm bone.
8. Lower right arm bone.
9.Upper left arm bone.
10. Lower left arm bone.

Express a childlike wonder or delight at familiar things.

Work Program week beginning 15 November 2004

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by **Ian**

Every time you walk through a doorway, repeat I AM and sense the reverberation throughout the body.

On one day, agree with everybody and observe the organisms resistance to expressing contrary opinions. Be aware of the "heat" this produces in you. Visualize this heat burning away your self-importance.

On another day, disagree with everybody and observe the organisms resistance to expressing contrary opinions. Be aware of the "heat" this produces in you. Visualize this heat burning away your self-importance.

Later in the week, review the different effects these exercises produced and report any interesting observations to the group forum.

Ponder - Do I see my own faults in others?

Work Program week beginning 22 November 2004

by **Ian**

Ponder daily, without expecting an answer: Are the aims of external considering in conflict with the aims of internal considering?

During the week, when you experience a disagreement with the beliefs of others, instead of reacting, try to experience yourself as a three centered being, present to your physical, emotional and intellectual states.

When driving in a car, whenever you see a speed limit sign, slow down and repeat inwardly 'I AM' while sensing your hands on the steering wheel. Ponder - What determines how fast I react to the unpleasant suggestions of others?

Every evening before sleep, review and sense and feel the days activities as if playing back a movie.

Work Program week beginning 29 November 2004

by **Ian**

While walking, practice the sightless gaze and sense the center of gravity in the solar plexus/hara.

When in the grip of a negative emotion such as anger or resentment, instead of manifesting outwardly, count to ten while sensing the turmoil in your abdomen.

When in the grip of a negative emotion such as annoyance or depression, express gratitude by adopting an intentional yet unusual posture and repeating silently -

Oh Endlessness,
Help me on the way -
To enjoy the unenjoyable,
To like the unlikeable,
To love the unlovable.

End each day with a hearty laugh.

Work Program week beginning 6 December 2004

by **Ian**

Every day do one thing that 'it' does not want to do. Experience any suffering that arises and bear it without complaint. Afterwards, Ponder - Does Being transform the suffering through which it arises?

Once a day sit quietly and try to enter a state of All-Brains-Balanced-Being-Perception. When all three centers are relaxed, Ponder - If everything is connected, who am I?

Work Program week beginning 13 December 2004

by **Ian**

Ponder : Is Being woven in the heavy curtains of pain, irritations, and annoyances?

Every morning, during periods of three-centered relaxation, try to find a sense of oneness with everything by gravitating toward the one central point in the middle of the earth.

Observe and name which 'I' is the subject in each phrase spoken during the day.

Whenever a suffering, irritation or annoyance arises, accept it as a lawful manifestation of the denying force to be endured and transformed by an affirmation such as counting to 12 while sensing the 12 major joints - 1. Right wrist. 2. Right elbow. 3. Right shoulder. 4. Left hip. 5. Left knee. 6. Left ankle. 7. Right ankle. 8. Right knee. 9. Right hip. 10. Left shoulder. 11. Left elbow. 12. Left wrist.

Before sleep, evoke a Joy of Being.

Work Program week beginning 20 December 2004

by **Ian**

Awake each morning as if you were entering the world for the first time. An unfocused, sightless gaze might be found useful for merging with an inter-connected universe free of the habitual labeling and identifying processes of the organism.

During the week, set aside your habitual likes and dislikes. Instead, try to experience those things or events as if for the first time, with an innocence not tainted by preconceptions.

In the evening, Ponder on how the weeks exercises might nourish the growth of an inner-being embryo.

Work Program week beginning 27 December 2004

by **Ian**

Upon arising in the morning, ponder: From where does resistance to work arise?

During the day, as you walk, sense the body by scanning from the feet up to the head on the in breath and scanning from the head down to the feet on the out breath. Try to observe the still point between breaths.

In the evening, perform a three centered relaxation to prepare a quiet place where the voice of conscience may be heard. Ponder: What course should I set for the future?

Work Program week beginning 3 January 2005

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by **Ian**

The Seeker asks, "Where has my Search for the real stuff of existence taken me?"

To take stock, the Seeker will devote the first few weeks of the new year to a reaffirmation of some confirmed advances that are deemed of sound value.

Each day the Seeker will occasionally pause to declare the following Affirmations:

Monday: "I am at times aware of, amused by, and separated from the organism's identifications, attractions, interests, and goals."
Relax the three centers and remember your Death.

Tuesday: "I often experience two forces: the Denying force of the organism that automatically reacts, accomplishes, feels, thinks, suffers, sleeps, dies; and the parallel Affirming force of a new presence that observes, remembers, acts, is remorseful, endures, has aim, and lives."
Relax into a Three Centered Float of Being.

Wednesday: "I am often present when the organism excretes the transformed product from the food it eats; when it exhales the transformed product from the inhaled atmosphere; and when the organism wiseacres the transformed product from the sense impressions it takes in."
When excreting, arrest the flow of waste products three times.
When exhaling abdominally, arrest the flow three times, once between each exclamation of "I wish, I can, I am", pause and inhale.
When wiseacreing, occasionally arrest the flow of words and attend to the spaces between words.

Thursday: "I understand that the personal satisfactions the organism gets from yielding to the demands of eating, breathing, and wiseacreing are the means by which certain cosmic needs may be met."
Perform a monks walk and Ponder, "What cosmic needs are served by Working on ourselves? "

Friday: "I sometimes experience a deep inner calm while the organism is caught in heavy turmoil or sorrow."
Relax the three centers deeply, leading to a Three Centered Float of Being.

Saturday: "I interpret the organism's considering of what others may think as a force that binds humanity together."
Say something that makes you appear foolish and savour the result of not yielding to inner considering.

Sunday: "I have a profound sense of membership in and responsibility to humanity as a prime factor in the earth's connections."
Perform a monks walk and Ponder, "What are my responsibilities?"

Mindful of the Merciless Heropass the Seeker must ask each evening before sleep, "What can I give up - the absence of which will serve as a constant reminder to remember myself - while groping through the veil of illusion behind which I am otherwise destined to remain?"

Work Program week beginning 10 January 2005

by **Ian**

When confronted with an opposing opinion, go against the organisms urge to disagree.

Ponder on the law of three - What in us is a denying force? What in us is an affirming force? What in us is a reconcilling force?

Try to observe the working of the law of three in everyday events.

Try to observe the working of the law of three in our perceptions.

Whenever you are walking during the day, use the 12 Joint Exercise. At every 7th step, move your attention to the next joint given in the sequence below. While sensing each joint, repeat inwardly the corresponding word from the Holy Affirming Prayer. Silently Ponder the meaning of each word without expecting any answers.

Sensing Sequence - Inner Prayer
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1. Right wrist - Holy
2. Right elbow - Affirming
3. Right shoulder - Holy
4. Left hip - Denying
5. Left knee - Holy
6. Left ankle - Reconciling
7. Right ankle - Transubstantiate
8. Right knee - In
9. Right hip - Me
10. Left shoulder - For
11. Left elbow - My
12. Left wrist - Being

Work Program week beginning 17 January 2005

by **Ian**

Take on the task of being humble, of not giving voice to your rightiousness, opinions or actions. Instead, observe your inner attitude from above.

Make an offering or sacrifice that is from the heart, unconditionally and without expectation of return.

Identify where your opinions are coming from - within or from without. Ponder whether you are projecting your knowledge or experience or trauma onto others.

Turn the other cheek, even when you are sure that you are justified. Transform the energy saved into a state of three centered Being.

Go beyond or give more than what is asked of you by others. Conversley, do not ask of others more than they are able to give. Do both without complaint or inner justification.

Work Program week beginning 24 January 2005

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by **Ian**

Sense Impression Exercise

During the week, observe the 2 modes of processing or 'eating' 3rd Being Food - Sense Impressions - from the 5 senses.

Mode 1: Focused Impressions
Observe the process of taking in specific sense impressions by focusing your attention on specific sights, sounds, smells, sensations, tastes. How does your mind identify these impressions? What expectations are associated with them? What reactions do they evoke in you?
Do any of them cause you to suffer?
How are impressions converted from raw data into information or understanding?

Mode 2: Unfocused Impressions
Observe the process of taking in all sense impressions without discrimination by unfocusing or panoramically widening your attention using the Sightless Gaze, Soundless Sound, Smelless Smell, Whole Body Sensing, Tasteless Taste. Does your mind try to mechanically identify these impressions? Do your expectations and reactions try to assert themselves against your Wish to remain unfocused? Does this cause you suffering?
Does the unfocused state lead to a Cloud of Unknowing or a Cloud of All Knowing?

Constructive Rest Exercise

Upon awakening, move directly from the bed to the floor. Lie on your back. Bring your legs up, bent at the knees, with the soles of your feet flat on the floor, in a comfortable position for you, 8-12 inches apart; let the knees fall in towards each other for support. Some of you may wish to tie a scarf, belt, or some other material below the knees to keep them together. Others may wish to place the lower legs and feet up on the seat of a solid seated chair, situating the upper legs at a right angle to the torso. Just make sure the lower back isn't "lifted" and is allowed to maintain a relaxed relationship to the supporting floor.

Shift the pelvis a bit from side to side until you sense a comfortable "settling" place.

With your arms alongside your torso, lengthen your spine back away from your pelvis towards your head. Shift the torso from side to side allowing the head to rock in response until you sense a comfortable "settling" place.

Lift your arms slowly with a moment-by-moment awareness of the shift of weight in them as they move. Fold the arms over the chest, right over left, allowing the forearms and hands to "pour" towards the floor. The hands should be thought of as being very heavy as if they were

made of cast iron. Allow all tension in the arms to pour towards the floor.

Keep the eyes open with a Sightless Gaze towards the ceiling. Do not fall back into sleep but stay awake.

Concentrate on sending an uncounted breath deeper and deeper into an increasingly relaxed torso. You may want to think of the torso as a balloon which fills up and deflates with each breath cycle.

As you breathe, allow the entire back to spread out in two directions from the spine. Feel the "spread" particularly between the shoulder blades and in the lower back. Allow gravity to take over your Planetary Body and relax it down into the ground.

Shift and shake out any tension areas that. Relax and stay awake.

After 5 minutes or so, unfold your arms straight up and allow them to fold again, this time left over right.

Repeat the same procedure as above for another 5 minutes.

During the 5 minute intervals, in order to help relax and still the mind and emotions, you may Ponder on a Work question.

When finished, allow the body to "fall" to one side, right or left. Sense the shift of the weight. In your own way, sensing the "way" of your body, move from this laying on the side position to a standing position. Keep it as simple, and as body logical as possible.

When standing allow the planetary body and its weight to melt towards the floor. Allow the arms to hang. Maintain an erect spine (which relaxes upwards). Be aware of the continuuous upwardness of the spine, and the downwardness of the body's gravitiy. Make sure the feet are planted firmly on the ground. A triangle of contact should be evident across the ball of the foot, down the from the big toe (across the instep) to the heel, and from the heel back up to the smallest toe.

Move your Attention around the triangle by sensing the contact with the floor. As you do so, repeat the inner prayer - I Wish, I Can, I Am - 3 times for each foot.

When you are ready take your first step out into the day. Take it slowly and be aware of and sense the muscular action engaged.

The above exercise should be done upon awakening and before retiring in the evening. Optionally, it may be done upon returning home from work. It is important to keep the eyes open with a Sightless Gaze and not drift into sleep. Keep up a sensed awareness and increased fullness of the breath.
Those who can may wish to consciously stand at 12 Noon and scan/sense the body taking note of where tensions have accumulated shaking them out and/or sending a dispelling breath

into them.

Work Program week beginning 31 January 2005

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by **Ian**

Humans are transformers of energy - food, air, impressions. Some of this energy is available for inner Work, provided we make efforts instead of wasting it mechanically. For example, we may waste energy by - uncoordinated functioning of the centers, worrying, daydreaming, fidgiting, inner-considering. Seekers are encouraged to observe themselves during the next week and look for the ways that they mechanically waste their energy. Ponder: Is there a connection between suffering and wasting energy?

Energy from impressions is one of the most vital foods needed for inner Work. During a 15 minute period each day, the seeker may sit and practice taking in impressions using the Sightless Gaze and Soundless Sound exercises, combined with a full body Sensing. Avoid catagorising the impressions with the formatory center. At the end of the sitting, observe and sense whether your inner state is more or less energisied than when you started.

During a 15 minute walk once a day, use the 12 Joint Sensing Exercise, as given in the sequence below. At every 'x' number of steps, move your attention to the sensation of the next joint. On Monday, use x = 7 steps; on Tuesday, use 6 steps, then 5, 4, 3, 2 and finally on Sunday, move your attention with every step. At the end of the walk, observe and sense whether your inner state is more or less energisied than when you started.

Sensing Sequence
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1. Right wrist
2. Right elbow
3. Right shoulder
4. Left hip
5. Left knee
6. Left ankle
7. Right ankle
8. Right knee
9. Right hip
10. Left shoulder
11. Left elbow
12. Left wrist

Ponder: How does the law of three work in relation to the amount of energy we have available for inner Work?

Work Program week beginning 7 February 2005

by **Ian**

Inner considering and its companions Identification, Self-justification and Self-importance are behaviors that waste our vital energies. Could any benefit be gained for ourself and others if we took in our Impressions Objectively rather than Subjectively?

When any of these behaviors, unbecoming to a man without quotation marks, are noticed, the seeker may try to evoke a feeling of Remorse whilst Sensing the right hand and repeating silently "It is nothing; I wish Be".

Ponder on the seeming contradiction between developing a Real I and realising our Nothingness.

Work Program week beginning 14 February 2005

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by **Ian**

The object of the exercise is to prepare contact with the higher centers, so they can have an influence in our lives. It could be taken as an evening prayer, at the end of the day, when preparing to sleep. This exercise can also be done as a prelude to meditation or as a meditation mantra.

Sense the body and relax its tensions. Let the breathing become deeper, slower. Let the thoughts and cares of the day flow out.

As you prepare to sleep, attempt to make contact with the higher centers:
Try to be aware of a higher intellectual center. Try to contact that center.
Intoning internally, on an out breath: "Holy Higher Intellectual."
Try to be aware of a higher emotional center. Try to contact that center.
Intoning internally, on an out breath: "Holy Higher Emotional."

Let control pass from your ordinary self to those higher centers:
Intoning internally, on an out breath: "Take control."
Intoning internally, on an out breath: "Maintain my life."
Intoning internally, on an out breath: "Maintain my perceptions."
Intoning internally, on an out breath: "Awake in the morning refreshed and revitalized."

Ponder: Does sleep come easier? Does the day's cares pass differently? Is sleep different? Do you awake differently in the morning?

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Review the previous collection of weekly programs and pick 2 exercises to use during the week:
One that you really liked and one that you disliked. Share your choices with the group.

Work Program week beginning 21 February 2005

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by **Ian**

Every day this week after work try the following exercise -

The Draining Exercise

This exercise is given to assist in separating from the daily turmoil. The purpose is to drain from the body everything that is unnecessary. It is best undertaken when there is little pressure of time. One should begin seated in a not too comfortable chair. The spine should be straight. Feet on the floor. Hands resting in lap or dangling from the side. Alternatively, one can use the lotus position if one can hold that position for an extended period of time without excessive strain. Eyes may be opened in an unfocused stare, or closed in a similar stare. (Sightless gaze)

Begin the exercise by invoking the higher centers, intentionally, internally:

Holy Higher Intellectual
Holy Higher Emotional
Take control
Maintain my life
Maintain my impressions.

Drain Everything that is Unnecessary. This draining begins by opening 'valves' in the soles of the feet and the hands. Let the 'unnecessary' drain from these opened valves. Feel internally how the level of the 'unnecessary' begins to drain, first from the head, then down through the face, the neck, the shoulders, down the arms, down the torso. This is 'as if' a vat of 'unnecessary' is draining from the valves in the hands and feet. '
Thoughts will intercede. I's will attempt to gain attention. Events will flit by. When this happens go back and continue from the level where the interference occurred. Notice when the flow is slower. Let it unravel, become uncongealed. It is important to maintain impressions. But to not pay undue attention to intrusion.

Once all of the 'unnecessary' has drained from the bodies, close the opened valves. Maintain that state of 'nothingness' as long as beneficial. As you move away from the exercise, shake the hands and feet to break the threads of 'unnecessary.' Try to maintain the simpleness as you enter back into day to day existence.

Note: This is a powerful exercise and should be taken on as a 'holy event' or an act of service to His Endlessness. It is especially beneficial in 'times of trouble.'

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During the week, when in the thrall of irritation, suffering or desire -
Ponder: Are there are other valves that one can discover? Sense the base of the spine.
Ponder: Can we ever completely drain ourselves of suffering? Sense the chest.

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Review the previous collection of weekly programs and pick 2 exercises to use during the week:
One that you really liked and one that you disliked. Share your choices with the group.

'If you have not by nature a critical mind your staying here is useless.' - Gurdjieff

Work Program week beginning 28 February 2005

by **Ian**

"And as regards the second fundamental primordial cosmic law, namely the sacred Triamazikamno, cosmic Objective Science formulates it in these terms. A new arising from the previously arisen through the 'harnel-miatznel', the process of which is actualized thus - the higher blends with the lower in order together to actualize the middle, and thus to become either higher for the preceding lower or lower for the succeeding higher." (Gurdjieff, Beelzebubs Tales)

While watching the breath, Ponder:
What is the reconciling force?
What are its affirming and denying aspects?
How does it manifest physically; emotionally; intellectually?
Can it be sensed; felt; conceptualized?
Where is the Rememberer who harmonizes the three forces?

For every opinion you express, silently consider its opposite.
Only ask questions; turn every statement or opinion into a question.
Pay attention to the 5 senses without labeling or conceptualizing them.
Fill the body with sensation often.

Work Program week beginning 7 March 2005

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by **Ian**

Theme: Abstract Purpose

We act out our business in the world each day. We perform rituals of social behaviour in order to play our roles in our family or worklife. Nothing that we do or say has any meaning or importance, unless we do it in the right spirit, for a greater good rather than selfish reasons. It is a tiny thing that makes all the difference. To carry out a task with gusto, to ones fullest ability, whether it be Work on self or work in the world, is to feel joy in the humblest task; this is only possible if we do it in the spirit of a higher abstract purpose - selfless service without expectation of reward.

During the week try to perform all tasks, whether they be Work on self or work in the world, with abstract purpose in mind. This may be coupled with an abstract attention to ones breath; ones sensations; ones impressions; ones emotions.

The payment for periods of joy, compassion, love, reverance, or awe shall be to evoke an abstract humility.

Ponder: What is the alure of abstract purpose?

Work Program week beginning 14 March 2005

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by **Ian**

In the morning, upon arising stand in front of a mirror (preferably full-length). Begin each exercise with a "moment of silence", simply standing and collecting yourself. Breathe easily, deeply and fully, sending the breath towards the pelvic basin. Regard your reflected image by going into "sightless gaze".

Once settled, take the day's prescribed "body gesture"

For the first five minutes, (silently) hold the gesture. Visually, take in the gesture's shape. Become aware of the air's temperature on the skin. Coax the musles into relaxation and watch the process in your reflected image. Sense the perpetual dance of energy which supports the bones as they maintain the lines of the gesture's structure.

When you have a come to a complete sense of your entire organism holding the gesture, intone the acompanying vowel sound on the exhalation.

MONDAY/ Vowel sound "A"
From a standing position, legs together, turn the feet out. With the left leg, open to the left so that your heels have about a foot's space between them. Open the arms angled straight out to the side. In the mirror you should your body describing a triangle; its apex just above your head, the sides indicated by the jutting out of the arms (palms facing inwards).
Intone vowel sound.

TUESDAY/ Vowel sound "E"
From standing position, legs together, left foot steps slightly forward. Legs straight. Right arm arcs in front of the face towards the left with palm down. Left arm "undercurves" in front of the belly towards the right with palm facing upwards. It should look like the arms are inscribing/holding a large "ying/yang" symbol in front of the torso.
Intone vowel sound.

WEDNESDAY/Vowel Sound "I"
Stand with legs together. Feet pointing forward. Bring arms fully straightened, out through the fingertips, palms facing each other, up over the head, shoulders dropped. Face forward. You should see your body as one straight line.
Intone vowel sound.

THURSDAY/Vowel Sound "O"
Stand with legs together. Feet pointing forward. Right foot steps slightly behind. Both arms curve, palms facing up, fingertips almost touching. Arms are inscribing a ring shape in front of the torso.
Intone vowel sound.

FRIDAY/Vowel Sound "U"
Stand with legs together. Feet together pointing forward. Arms openly curved to the sides. Turn arms up over the head palms open upwards in a gesture of reception from Above. Intone vowel sound.

SATURDAY and SUNDAY/Vowel Sounds "A", "E', "I", "O", "U".
Put the weeks gestures together moving from one to the next to the next progressing towards one continuous motion. Always return to neutral standing after each gesture before moving to the next. If you have a partner, face and mirror each other. If you are in a group, do perform your Vowel Dance in a circle wide enough for movement and so that you can see each other.

Keep all of the movement simple. Try not to complicate things. Each body gesture is mirroring the graphic shape of the letter, a type of semiphore. Hold gesture past the "uncomfortable" point. Where is the tension, the hurt? What can be done to change it? If it becomes too unbearable simply "drop" the shape, shake out your body and return to the gesture.

When intoning the sound, play with it. Sound it loudly, softly, highly pitched, lower pitched. Where does that particular tone originate and where does it end? Does it travel? Where? Does it stay in one place?

A couple of times, during the day "Stop" yourself in the middle of an activity and take a quick inventory. What position are you in? Where are the tensions? Is your breathing aftected (positively or negatively)? Are you "in" your body or "out"? Are there adjustments that need to be made? How much energy is being used?

Upon retiring, send yourself directly into sleep.

Work Program week beginning 21 March 2005

by **Ian**

The planetary body is the foundation for what rises above. The desires of the planetary body may be guided by our wish to be. The midcourse eddies between two streams; between extremes.
During the week, when struck by the slings and arrows of desire, an opposing wish from above may include a remorsefully rising refrain of a-i-e-i-o-i-u-o-a sounded and sensed deep in the marrow of the spine and skull.

In a relaxed three centered state, the seeker may ponder - What is the midcourse between question and answer?

Work Program week beginning 28 March 2005

by **Ian**

Four Point Exercise

Gurdjieff (From a Meeting in Paris, Thursday, July 13, 1944):

"Yahne, what you ask, what you want, I understand it. You do not have internal psychism of feeling. You want to strength this. I am going to give you two exercises which are for you only, no one else. It is necessary to separate your organic functions from your individuality. At the moment when you are working, when you self-remember, you have another state from the usual. It is necessary to separate these two states. For this there is an exercise, a whole series of exercises even. Here is the first: you do it, for example, seated, leaning comfortably installed in an arm-chair or on a couch. There is a spot where the arms are attached to the body, (region of the shoulders) and a spot where the legs are attached to the body, (hip-joint); feel and control these four spots all the time. All your attention must be concentrated there. Send everything else to the devil. When you say "I am" imagine that these four spots are like four pillars on which is supported your "I am". Focus your attention; not on the extremities nor to the interior of the body. All your concentration is fixed on these four places. Do this for your future real "me". To begin, learn to know this state; it is like a measure, a clue. You will self-remember when you can feel well these four places. Leave all the rest. Live life as before. This is your only exercise, but do it very seriously so that all of the most concentrated moments of your work be based on those spots. After, you shall have title to a real individuality. These things could only serve as a barrier between your individuality and your ex-functions. I say "ex" because you must have a new quality of functions. The whole world must have a new quality of functions - because of an abnormal life in the past. It is necessary to create a barrier. For you, it shall be the result of this exercise. When you feel and are conscious of this definite barrier, your ground shall be prepared for a new exercise; then you will be able to have a new interior, independent, and a new exterior, independent. You shall have a normal body and a normal psychism, without the abnormal ex-functions. This is solely for her and for no one else. Do not try to do it out of curiosity. It is a very dangerous thing."

Work Program week beginning 4 April 2005

by **Ian**

Theme: Spring Cleaning

Spring is the time of year when we get down on our hands and knees and clean all the nooks and crannies in our homes that we have ignored for the rest of the year. Seekers might begin all spring cleaning tasks with a prayer to Endlessness.

Seekers could Ponder now and then: What sufferings have I ignored or justified by moving them into other catagories, such as chores, pressure at work, worry?

Seekers might choose a household spring cleaning task and use it as an outward activity to accompany inner work such as sensing a part of the body while Pondering what nooks and crannies of our being need cleaning out.

Seekers may choose a household spring cleaning task and use it as an outward activity to accompany inner work such as sensing a part of the body while taking in impressions impartially and chanting an inner prayer, such as "I wish to cleanse my being of all things unnecessary"

Seekers could choose a household spring cleaning task and use it as an outward activity to accompany inner work such as sensing a part of the body while evoking a sense of gratitude and offering their work to a higher purpose.

Evening Recapitulation: While sensing your feet, Ponder: "What task did I avoid doing today?"

Work Program week beginning 11 April 2005

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by **Ian**

Whenever seekers observe that they are lost in idle imagination, they may direct their attention to their sensations and imagine their bone marrow emitting white light.

When walking or sitting, a seeker might direct their attention to the three centers in turn for a count of 9 and then widen attention to include all three centers. A prayer could also be recited.

Pick a simple physical task. Before doing the task, visualize yourself doing it with as much detail as possible.
Include sensations, feelings and thoughts that might occur during the task. When the task is complete, compare your performance with your visualization.

Ponder: Is there a connection between our procreative energies and our bone marrow?

Work Program week beginning 18 April 2005

by **Ian**

Ponder: Can joy and sorrow co-exist within the seeker?

If you criticise someones behaviour, use it as an opportunity to sense your physical presence while trying to understand the other persons point of view. Notice any change in your emotional state. From where does the urge to criticise others originate?

When using a computer, every time you hit the enter key, sense your hand and say 'I wish to be'.

Before sleep, relax the body and review the days activities. Look for moments when you were Identified. What was the chief characteristic of those moments?

Work Program week beginning 25 April 2005

by **Ian**

Theme: Gravity

"On the level of matter, love is expressed as gravity" (Agnes Hidveghy)

Daily Exercise: Giving in to gravity

As matter, we all resist the pull of gravity in our daily lives. This causes us to hold tension in our bodies. During this exercise, we shall allow each body part to feel the pull of gravity without resistance.

Morning: Stand with bare feet 2-3 inches apart. Align the inner sides of your feet so they are parallel. Work upwards through your body, starting from the arches of your feet, and very slowly allow any feeling of 'up' to become 'down'. Pay particular attention to the fascia, the tissues cloest to your bones, and command it to give in to gravity. Include not only your large muscles, bones and joints, but also sense your internal organs, one by one, and give the command to them too. On each out breath, sound a slow uuuuuhhh of release. Take as long as you can to do this exercise - the longer and slower the better. At the end, take a few minutes to Ponder: Can love exist on all levels, from quantum to planetary?

Evening: Repeat the exercise, but this time practise it lying down on your back. At the end, take a few minutes to Ponder: How do I express love? Can I evoke love at will?

Work Program week beginning 2 May 2005

by **Ian**

Ponder: Is love only something that I can receive?

Observe how the organism talks. What sounds, words, ideas, does it give weight to or take too lightly? Sense the mouth and vocal cords.

Observe how the organism listens. What sounds, words, ideas, does it give weight to or take too lightly? Sense the ears.

Pause several times a day to relax and sense the body while performing a sightless gaze. Observe any emotions that arise.

While walking, sense the pull of gravity and repeat an inner prayer such as: It is nothing; I am.

Work Program week beginning 9 May 2005

by **Ian**

While sensing the genital area, ponder: Does the flow of creative energy have a purpose beyond reproduction?

While walking, sense the springyness of an illuminated spine resonating to the sound of a hummed Om.

During your time at your job, whenever your corn of self-importance is stepped on, use it as a reminder to see the situation from the other person's point of view. If remorse arises, sense it throughout the body.

Work Program week beginning 16 May 2005

by **Ian**

Greet the morning sun with upraised arms and an inner smile while visualizing an upward and downward flow of energy throughout the body.

When confronted with unexpected events such as delays, accidents, break-downs, observe the habitual reactions of the organism and then count down from 10 to 1 while doing the 10 Bone Illumination exercise.

Observe the stars with a Sightless Gaze. Ponder: Does space divide us or connect us?

Work Program week beginning 23 May 2005

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by **Ian**

Morning Pondering: Can a 'telepathic' connection be made with other Seekers through the Internet?

When using your computer : Sense your spine. Sense your feet on the floor. Sense your fingers moving from key to key. Watch your breath. Gaze at the screen with a sightless gaze. Try to find an inner silence. Try to connect with the space between the words, the meaning beyond the words.

Pick an exercise from the prevoiusly posted repertoir and practice it during the following week. Report the exercise to the Group along with your reasons for choosing it and listing your observations about the practice of the exercise.

Evening Pondering: What do I deserve?

Work Program week beginning 30 May 2005

by **Ian**

While sensing and feeling your heart, ponder: Can a machine be sincere?

When looking at other people, sense your eyes; when listening, sense your ears; when talking, sense your mouth; when communicating over the internet, sense the other persons presence.

Pebble Exercise

From this pebble exercise you can begin to gain a taste of what sensation is and eventually, with persistent practice, a whole body sensation can be experienced.

Find a pebble, not a big one but one with some weight, that will rest in the small depression in the centre of the palm. Place the pebble in the depression in the centre of your palm and let it rest there for a moment or two. Try to come to an awareness of the weight of the pebble in your hand, work with this for a couple of days, that is placing the pebble in the centre of the palm and just place the attention on the weight of the pebble resting in the centre of your hand.

When you are clearly familiar with the sense of the weight, then by using the weight of the pebble bring your attention to where it connects with the palm, just there. In other words, try to become aware of the area just beneath the pebble where it touches the skin, don't force anything just allow your attention to be taken there by the weight of the pebble. It is not the weight we are looking for but the sensation at the interface of the pebble and the area it touches.

When you find that you are able to place the attention on the area beneath the pebble and can clearly come to the sensation it produces as it rests in the hand, remove the pebble while maintaining the sensation that lingers, don't imagine it, be sure you know you are sensing something. You may find that you'll need to work with this part over and again until you really know you have and are able to stay with the sensation once the pebble is removed.

When you know that you have come to it and can hold the sensation without the pebble, then, with the attention, come to the sensation in to the index finger, when a connection is established there and you know you are sensing that finger, again with attention come to sensation in to the next finger and so on, then bring the attention to the hand and come to a sensation of the whole hand.

Work Program week beginning 6 June 2005

by **Ian**

This weeks theme: Tolerance, Impartiality

Daily Pondering: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Daily Exercise 1: Observe your intolerant reactions to the opinions and behaviour of others. Be aware of the sensations, feelings and thoughts associated with your intolerance. Then, while sensing your chest, Remorsefully Remember the Daily Pondering.

Daily Exercise 2: While walking, sense your feet and watch your breath. Remember the Daily Pondering.

Daily exercise 3: Before each meal, sense your hands, evoke a feeling of gratitude and say the following prayer: Oh Endlessness, Help me on the way - To enjoy the unenjoyable, To like the unlikeable, To love the unlovable.

Evening Recapitulation: Recall the days intolerances while in a relaxed, three centered state. Recall the sensations, feelings and thoughts associated with them. Ponder: "Does intolerance serve any function within the scheme of reciprocal maintenance?"

Work Program week beginning 13 June 2005

by **Ian**

Morning exercise: Perform this exercise from Beelzebub's Tales - "... every day, at sunrise, while watching the reflection of its splendor, you bring about a contact between your consciousness and the various unconscious parts of your general presence. Try to make this state last and to convince the unconscious parts - (not*) as if they were conscious - that if they hinder your general functioning, they, in the period of your responsible age, not only cannot fulfill the good that befits them, but your general presence of which they are part, will not be able to be a good servant of our Common Endless Creator, and by that will not even be worthy to pay for your arising and existence."

Daily exercise: Whenever you experience lust, redirect the energies towards relaxing and sensing the body and visualizing the object of lust as a rotting corpse while pondering the phrase from Beelzebub's Tales - "Only he may enter here who enters into the position of the other results of my labors."

Evening exercise: In a relaxed, three centered state, Ponder: "Can alteration of a seeker's habitual lustful behavior redirect the flow of force towards a calm of Being?"

* - "not" is a mistake in the 1950 version and was removed in subsequent versions.

Work Program week beginning 20 June 2005

by **Ian**

When you observe tensions in the body, make an effort to return to a relaxed state.

When you observe yourself in an extreme emotional state, follow your breath until you return to a neutral emotional state.

When you observe strong opinions or criticism of others behaviour, consider the opposite point of view. Then use a sightless gaze to help quiet the thinking center.

At sunrise and sunset, take time to enter a state of all-brains-balanced-being-perception.

Work Program week beginning 27 June 2005

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by **Ian**

Commitment

Our Work requires commitment - commitment to our Aim, commitment to sustained Work efforts to acheive our Aim, commitment to be honest with ourselves, commitment to serve Nature and Endlessness.

Each morning from Monday to Friday, enter an All-Brains-Balanced state and Ponder on the meaning of one of the Five Being Obligolnian Strivings.

On Saturday, enter an All-Brains-Balanced state and Ponder on the meaning of Conscious Labor.

On Sunday, enter an All-Brains-Balanced state and Ponder on the meaning of Intentional Suffering.

During the day, make a committed effort to maintain a constant sensation of air entering and leaving the nostrils.

Every evening, enter an All-Brains-Balanced state and do a re-capitulation of the days events. Ponder - Did I give my best efforts towards fulfilling my commitments?

Work Program week beginning 4 July 2005

by **Ian**

Start the day by sensing the flow of breath in and out of the solar plexus.
Add to that a Pondering: What prevents commitment from leading to efforts?
Be open to any Reconciliations in the emotional center.

At mid-day, re-commit to the effort of sensing the flow of breath in and out of the solar plexus.
Add to that a Pondering: What function does Remorse of Conscience serve?
Be open to any Reconciliations in the emotional center.

Before bed, replay the days events impartially. What personal traits precipitate lapses into identification and sleep?

Before sleep, sense the breath as if it were entering and leaving through the soles of the feet.
Add to that a Pondering: Is Remorse of Conscience a Reconciling force?

Work Program week beginning 11 July 2005

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by **Ian**

While in a three centered state, sensing the body and following the breath, Ponder this statement by Gurdjieff: "What a man has received he must immediately give back; only then he can receive more."

What do we give back?
How do we give back?
If we are alone, who or what do we immediately give back to?
Are there appropriate and inappropriate situations for giving back?
Is it possible to give back everything that one receives?
How does this relate to the Fourth Obligolnian Striving of paying for our arising?
How does this relate to the Fifth Obligolnian Striving of assisting others?
How does this relate to the three lines of Work?
Is giving back only concerned with our immediate Group?

Work Program week beginning 18 July 2005

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by **Ian**

Each morning, prepare to greet the day's allotment of suffering and joy with equanimity by slowly chanting "aieioiuoa" seven times and sensing the reverberations throughout the body.

Perceiving the suffering arising from our connection to a living universe, and suspecting that creative enduring of suffering may enhance conscience, we will apply the heptachord of suffering to our daily encounters with suffering. For example, starting from :

1. observing and naming a personal holy denying suffering, followed by
2. a holy affirming of the energy spent in the suffering, resulting in
3. a holy reconciled "impartiality", making it possible to
4. curb the suffering's manifestation, then diverting the energy saved
5. to the expression of a companion characteristic such as joy, followed by
6. a savouring of a transubstantiated comprehension between the suffering and its companion, leading to
7. a coating on an inner-being embryo often surfacing as a calm, quite inner state.

Each evening, in order to promote the role of a reverant seeker of the universes' interconnectedness, the seeker will compose a prayer of gratitude and praise to be offered seven times to the endless source while in a state of three centered relaxation.

Work Program week beginning 25 July 2005

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by **Ian**

Whenever you experience a Holy Denying Suffering such as anger, fear, jealousy, hatred, annoyance, exasperation, depression, etc., bring that suffering into your solar plexus on the in-breath and let the fire of the suffering warm your heart, transforming it into a blazing sun, whose heat and light are carried by your out-breath, illuminating you to the marrow of your bones and filling you with joy.

Work Program week beginning 1 August 2005

by **Ian**

Whenever you find yourself hypnotised by an identification with a trait or an attitude, sense the presence of your body and breath. Consider an opposite trait or attitude. Float into the midcourse of an all-centers-encompassed calm, quite inner state.

Work Program week beginning 8 August 2005

by **Ian**

Morning exercise: Quiet meditation or sitting. Relax and quiet the three centers and watch the breath. Keep the eyes open and use the Sightless Gaze.

Daily exercise 1: Whenever you are walking during the day, use the 12 Joint Exercise. At every outbreath step, move your attention to the next joint in the sequence below. While sensing each joint, intone inwardly or gently under the breath, the AIEIOIUOA.

1. Right wrist
2. Right elbow
3. Right shoulder
4. Left hip
5. Left knee
6. Left ankle
7. Right ankle
8. Right knee
9. Right hip
10. Left shoulder
11. Left elbow
12. Left wrist

Daily exercise 2: Take a routine task (eg. washing dishes, making bed, cooking, eating) and perform it with great care, slowly and deliberately, being aware of each motion. Allow a feeling of gratitude to arise for having an opportunity to help lighten the burden of suffering of His Endlessness.

Work Program week beginning 15 August 2005

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by **Ian**

Eat one meal a day in silence. Be mindful of the tastes, smells, sensations, sights and sounds of eating.
When the meal is finished, give thanks with a consciously breathed AIEIOIUOA.

When bathing, sense the water on the skin. Imagine washing away your physical, emotional and mental tensions. Visualize them flowing down the drain. Ponder - What use do my tensions serve?

When using your computer, be aware of your finger tips and your breathing.

Periodically practice the Sightless Gaze 'as-if' you had no head.

In the evening, sit quietly in meditation. Relax the three centers. Watch the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them. Allow the impressions to collect in the marrow of the bones.

Work Program week beginning 22 August 2005

by **Ian**

When life doesn't meet your expectations or beliefs and you react with behavior such as - impatience, annoyance, anger, frustration, criticism, sadness, resentment - Curb the reactive behavior and use the saved energy to remember your Aim, and to establish a state of inner quiet.

When a 'corn' of self-importance is stepped on and you react with behavior such as - indignation, anger, vengeance. self-pity, envy, shame, embarrassment - Curb the reactive behavior and use the saved energy to remember your Death, and to establish a state of inner quiet.

While reading a Work related book, retain a sense of your presence through sensing and breathing.

Work Program week beginning 29 August 2005

by **Ian**

At least once a day, perform a quiet meditation or sitting. Relax the three centers and watch the breath. Keep the eyes open and use the Sightless Gaze.

Whenever you get angry or impatient, count to 10 while Sensing the following 10 bones:
1. Lower right leg bone. 2. Upper right leg bone. 3. Pelvic bone. 4. Upper left leg bone. 5. Lower left leg bone. 6. Spinal column and skull. 7. Upper right arm bone. 8. Lower right arm bone. 9. Upper left arm bone. 10. Lower left arm bone.

Whenever you are happy, recall a time when you were sad. Reside in the mid-course.

Observe your thoughts and try to trace them to their source.

Work Program week beginning 5 September 2005

by **Ian**

Attempt the following at least once each day:

Prayer of the mind - Ponder: What is silence?

Prayer of the Body - Sense the tingle of energy coursing throughout the body.

Prayer of the Heart - Oh Endlessness,
Immersed in the embrace of Your Breath,
Your Currents frictions of joy and sorrow
Consume Your Conduit for Wish to Be.

Self-gathering Prayer - Self-gathering is the Orthodox work. There are three elements in self-gathering. First: the gathering of the mind in the heart, called attention. Second: to be alert in the body, called vigilance. Third: to come to the senses, called soberness. To be self-gathered you descend within your heart with the help of these three elements. When you are within, the work is to remain there as long as you are conscious. When you are outside, your repeat the self-gathering and go on renewing it, as it is not something that continues without the effort. When you have gathered yourself, you are within; missing even one of the elements puts you outside. St. Theophan writes: "...the ascetic laborer is in a minute-by-minute struggle... Therefore he is in a state of perpetual beginning..."

Work Program week beginning 12 September 2005

by **Ian**

In the morning, upon arising, evoke an inner smile. Keep this smile within you as you go about your daily life.

During the day at work, observe the emotions that characterise annoyances. Meet all the annoyances with a calm indifference firmly rooted in the marrow of the bones. Rejoice in the reconciliation by evoking an inner smile.

Once or twice a day, sit quietly until the body is still and comfortable, the emotions open and receptive and the mind calm. Then allow the eyes to move from one object to the next within your sight. As soon as you notice a label popping up in your mind,("This is a - chair, lamp, papers, pen, carpet", etc.) shift your gaze to another object. Do not allow the eyes to rest too long on any object, merely notice the effects this has.

In the evening, while deeply relaxing and sensing the planetary body and following the breath, ponder or contemplate on this question - "Is Being what arises when we hold both affirmation and denying at once in this pitched battle for our attention?"

Work Program week beginning 19 September 2005

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by **Ian**

Once an hour, make an effort to return to the still-point in the centre of the whirlwind of thoughts, emotions and sensations.

When annoyances of thought, emotion or sensation draw us into identification, counter them with a conscious affirmation, a 'doing otherwise', such as, instead of trying to banish the annoyance immediately, dwell upon it, observe it, examine it, experience its energy deeply. Then send its energy into the earth and return to your still-point.

External consider always; internal consider never.

Work Program week beginning 26 September 2005

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by **Ian**

Bell Meditation.

Sit quietly. Ring a bell. Follow the sound until it fades completely. Then ring it again. Follow the sound until nothing is heard.

Now follow the mind that is trying to follow the sound. Where is this "mind"? Who is listening? What is listening? Notice as the "mind" develops a core, an "I", it becomes - "I am doing this exercise," or "This is stupid and I don´t get it," or any of a million other opinionated "I's".

Now that you have watched your mind go back into action and begin to do its "I" dance again, STOP! and ring the bell again. Follow the sound until it fades. Now follow the mind that is trying to follow that sound.

The subtle aspect here is that there is never a moment when you are not participating and thus are the Creator of all your experience. The Watcher IS the Creator, at least the aspect of it we can, while embodied partake in. But as you do this more and more often even the Watcher can be "seen thru" and you are left with...

Work Program week beginning 3 October 2005

by **Ian**

Observe your thoughts as they fade away like the ringing of a bell.

Observe your emotions as they fade away like the ringing of a bell.

Observe your sensations as they fade away like the ringing of a bell.

Observe your irritations as they fade away like the ringing of a bell.

Observe your opinions as they fade away like the ringing of a bell.

Observe your complaints as they fade away like the ringing of a bell.

Observe your joys as they fade away like the ringing of a bell.

Observe your laughters as they fade away like the ringing of a bell.

Observe your doubts as they fade away like the ringing of a bell.

Observe your enthusiasms as they fade away like the ringing of a bell.

Observe your certainties as they fade away like the ringing of a bell.

Observe your disbeliefs as they fade away like the ringing of a bell.

Observe your pains as they fade away like the ringing of a bell.

Observe your prayers as they fade away like the ringing of a bell.

Observe your impatiences as they fade away like the ringing of a bell.

Observe your observations as they fade away like the ringing of a bell.

Work Program week beginning 10 October 2005

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by **Ian**

During the week, in conjunction with observing and sensing your breathing, Ponder:

Breakfast - What happens to impressions after we 'eat and digest' them?
Coffee Break - Can we become the ringing of the bell, the sense of sensation, the feeling of emotion?
Lunch - Is there a silence or space in the center of the sound, sensation, feeling?
Tea Break - What remains constant in the midst of the changing flow of perceptions?
Dinner - What is the third force in the subject-object equation?

End each Pondering with an Inner Smile.

Work Program week beginning 17 October 2005

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by **Ian**

Through experience we have seen that our feeble efforts towards inner work stunts the growth of our Inner Being Embryo. Having realized this, we commit ourselves to an intensified struggle with energetic responsibility, stronger self-reliance and increased resourcefulness.

Monday
A seeker in modern times uses many tools regularly - telephone, car, computer, dishwasher, light fixture, etc. A small affirmation, blessing, or prayer of thanks may be devised, to be remembered along with a deeply sensed conscious breath whenever one puts key into ignition, or turns on computer, or is about to pick up ringing phone, or 'feeds' the dishwasher, or turns on a light.

Seekers will attempt to maintain periods of silence several times during the day for thirty seconds, trying to suspend all thoughts and emotions and reach a point of complete three centered relaxation.

Tuesday
We shall try to find a place of trust within ourselves other than our thoughts, emotions and sense impressions. To begin we can question what arises automatically: in the realm of emotions, we can work with all of them, both positive and negative. An affirmation might be - "How far can I trust this emotion to lead me?" In the realm of thought, we might use a question like - "Where did this thought come from?" or "Am I identified with it?" or "Does egoism lurk behind it?" The realm of our physical actions and habits can be affirmed by a sensing of ourselves in our typical poses, postures, gestures, and movements, followed by the taking of a predetermined pose, such as a Movements posture.

When lost in self-pitied grief or proud self-contentment, be still and find your inner voice and follow it to your inmost self.

Wednesday
In the morning, as soon as possible after opening the eyes, thank His Endlessness for the responsibility of another day to continue the struggle towards Being.

When encountering someone who engenders in oneself feelings of dislike, try to see that person as the small child they once were and make a sincere effort to be kind to them as another sentient being walking the road of life.

If feelings arise, such as self-importance, superiorty, self-pitied grief, proud self-contentment or self-congratulations, try to relax the face and mind while intoning - "Oh Endlessness, Immersed in the embrace of Your Breath, Your Current's frictions of joy and sorrow, Consume Your Conduit for Wish to Be."

Thursday
Speculating that the seeker's best chance of success of sensing their place in the doingness of the cosmic dance might be when the tide of energy is at its peak, the seeker decides that in the morning upon awakening and before engaging in any activity, to go outside and for a few moments to play the part of a cosmic conduit by sensing the flow of energy passing through between the heaven and the earth.

Recognizing that the float of doingness may be a worthy vessel to navigate the turmoil of ordinary life, the seeker makes efforts to enter this float. The question "What am I really doing now?" may be used periodically to remind the seeker to become conscious of the activity at hand - physical, mental and emotional. A three step process will then be engaged to: 1) accept the activity, 2) consciously perform the it, 3) move attention to the 'float of Being' to objectively engage the process without identification.

Friday
Life is a struggle. Remember this when you are lying awake in bed. Try to really accept it.

In a further attempt to gravitate towards objectivity, the seeker can attempt to see and discover opposite aspects of ordinary events : e.g. death of the autumn leaves is a prerequisite for their beauty; indulging in pleasure is becoming a slave to that pleasure; luck is deprivation of opportunity.

Saturday
Whenever a seeker looks at a clock they may ponder - "Will my death always happen tomorrow?" At the same time, sense the entirety of the machine, take one last calm breath and 'die' to the cacophany of conflicting thoughts and emotions.

Do one thing today that you often think of doing but never do. Plan it carefully and carry it out accordingly while refocusing part of your attention inside yourself. Rejoice in a float of doingness.

Sunday
Affirm all thoughts and emotions towards others - be they joyful or critical - with a prayer of : Holy Affirming, Holy Denying, Holy Reconciling, Transubstantiate in us, for our Being.

The sun striking, wind touching, rain watering, disappointment grumbling, alarm ringing, siren singing, bamboo arching, heart shimmering, leaves coloring, and coseekers seeking, may all ignite the slow steady flame of compassion.

May our inner efforts contribute toward our goal of developing our inner being embryo into a remarkable human being.

Work Program week beginning 24 October 2005

by **Ian**

Begin each day by collecting oneself in a three centered state of awareness, suffused with an inner smile.

Each day, offer the products of digestion back to the planet with an attitude and prayer of thanks for participating in the process of reciprocal maintenance.

Each day, adopt an unnatural or unusual posture. Sense the strain on the organism. Observe any change in the tempo of the breath, emotions and thoughts.

Each day, when you open a door, observe with a sightless gaze what is on the other side, without preconceptions or expectations.

Each day, observe your disagreements with the actions and beliefs of others for clues about your own chief features.

Each day, indentify, accept and endure your inescapable sufferings by entering a calm, quiet inner state and pondering - What is compassion?

End each day in a three centered state of awareness. Review the day's activities and efforts.

Work Program week beginning 31 October 2005

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by **Ian**

During the week, in all that you do, and in conjunction with observing and sensing your breathing, Ponder:
"Know you not that your bodies are the temples of God and that the Spirit of God dwells within you?" (1 Cor.3:16)

Pick a personality trait or behaviour that you find objectionable in others and try to observe it in yourself. Practice non-judgement when you observe it in yourself or others.

Let non-desires predominate over desires.

Work Program week beginning 7 November 2005

by **Ian**

1. As you arise from bed, repeat silently the following affirmation: "Today I will dispell the fog of egotism with the sun of Being Affirmations." Sense a warmth radiating from the heart.

2. Which of the seven deadly egotisms - Pride, Envy, Anger, Sloth, Avarice, Gluttony, Lust - is a characteristic of my chief feature?

3. Each day choose one of the seven deadly egotisms and devise your own Affirmation to be performed while calmly enduring any manifestations of your chosen egotism during the day. The Affirmation may include a combination of a verbal formulation, a posture or gesture, a sensing exercise, an evoked emotion, etc.

4. The seeker may have discovered a fleeting joy experienced in this task of combat with their petty egotism - but resolves not to be distracted by the rewards of Work. During the week, when one experiences the rewards of effort, use the energy thus gained to enter a deep inner calm of Being, free from emotional polarity but grounded in a deep sensing of your physical presence.

Work Program week beginning 14 November 2005

by **Ian**

1. First Taste Exercise. Make an octave of firsts at the very start of the day even when your eyes just open in bed:

1st Breath You Take
1st Sound You Hear
1st Thing You Touch
1st Taste You Have
1st Smell You Have
1st Thing You See
1st Smile You Have

At the end of the day, try to review or see mentally this Octave of Efforts as it took place.

2. 12 Joint Exercise. Walking or sitting, Sensing each joint, Incanting one word for each joint: 1. Right wrist 2. Right elbow 3. Right shoulder 4. Left hip 5. Left knee 6. Left ankle 7. Right ankle 8. Right knee 9. Right hip 10. Left shoulder 11.Left elbow 12. Left wrist

Everyman I meet!
Everywoman I greet!
Will someday die!
AS WILL I!

Then 'Fill' an inner smile with compassion, and breath out: Have mercy on us all.

3. Before eating, collect yourself and repeat silently on an outbreath: I give thanks for my conception, my birth, my life, my struggle, my transubstantiation, my death, and my Being.

4. Before interacting with others, collect yourself and repeat silently on an outbreath: Oh Endlessness, Help me to avoid the pitfalls of knowing, judging, finding and concluding.

Work Program week beginning 21 November 2005

by **Ian**

Ponder : What are the crucial messages that guide your life, that you find sacred?

Ponder : If whatever I think, feel or do is just "merde de la merde" according to Gurdjieff, then why not Affirm it with an inner smile and a Sensed skull?

Ponder : Can I take each breath as if it were my last?

Ponder : Is suffering one of our most under utilized resources?

Ponder : How much time do we spend in unconscious suffering?

Ponder : What spiritual challenges can we develop at our job? How can we transform influences undesirable for spiritual exercise into an impulse or means for seeking?

Ponder : What is gained by some form of conscious affirmation applied to such handy mechanical impulses as sociable remarks, gossiping, complaining, friendliness, etc?

Work Program week beginning 28 November 2005

by **Ian**

...that Divine property which it is indispensable for every normal three-brained being to have and which exists under the name of ‘Semooniranoos’; of this your favorites have also an approximate representation, and they call it ‘impartiality.’

Look without seeing.
Listen without hearing.
Taste without flavoring.
Smell without odouring
Sense without gravitating.
Ponder without thinking.
Feel without emoting.

Work Program week beginning 5 December 2005

by **Ian**

Upon arising, observe your first sense impressions and then ponder: From where does resistance to work arise?

During the day, as you walk, sense the body by scanning from the feet up to the head on the in breath, as if breathing in through the feet and following the air up, and scanning from the head down to the feet on the out breath. Try to observe the still point between the out and in breaths.

At mid-day, enter a collected, three-centered state and ponder: Is their a relationship between third force and impartiality?

During the evening, make a special effort not to work on yourself.

Before retiring, ponder: From where does wish to work arise?

Work Program week beginning 12 December 2005

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by **Ian**

In many ways we are a duality of I and IT. IT is the organism which functions according to various laws. One aim of the Work is to observe how IT functions.

During the week, whenever we observe IT reacting with manifestations such as self-importance, self-righteousness, intolerance, anger, indignation, despair, depression, disappointment, suffering, etc., give the manifestation a "name" and insert it into the following phrase:

It is lawfully "name"; I wish to be.

Try to curb the outward manifestation while repeating the phrase several times internally. At the same time, sense and feel the sensations and emotions associated with the manifestation.

Finally, try to enter a still point within that is free from identification with the manifestations and ponder:

What reconciles I and IT?

Work Program week beginning 19 December 2005

by **Ian**

To assist the birth of an inner being embryo, try to receive all impressions impartially.

To assist the birth of an inner being embryo, try to abide with all brains balanced.

To assist the birth of an inner being embryo, try to eliminate unnecessary tensions.

Work Program week beginning 26 December 2005

by **Ian**

Search for a glimpse of the significance behind repetitive compulsive desires, attitudes, traits, features, fears.

Do not express negative emotions. Sense their location in the body.

Watch the flow of thoughts. Finish every thought then let it go.

Maintain Iamness by following every movement of the body.

Enjoy the joy of marveling at the splendor around you.

Generate a sense of awe by observing the complex capabilities of the hands, feet, animals, plants, etc.

Avoid gossip. Sense the spine and skull instead.

Do not insist on being right; do not justify yourself or your actions.

Do nothing that offends your conscience.

Use the Heptachord of Sensing before each meal.

Try to devote 15 minutes each day to sensing the body and watching the breath.

Work Program week beginning 2 January 2006

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by **Ian**

The Seeker asks every morning before arrising: "Where has my Search for the real stuff of existence taken me?"
To take stock, the Seeker will devote the first week of the new year to a daily recapitulation of the previous years failures and advances.

Each day the Seeker will occasionally pause to declare the following statements while performing the suggested exercises:

Monday: "I am at times aware of, amused by, and separated from the organism's identifications, attractions, interests, and goals."
Relax into a three centered Float of Being and perform the Sightless Gaze and Soundless Sound.

Tuesday: "I often experience two forces: the Denying force of the organism that automatically reacts, accomplishes, feels, thinks, suffers, sleeps, dies; and the parallel Affirming force of a new presence that observes, remembers, acts, is remorseful, endures, has aim, and lives."
Relax into a three centered Float of Being and evoke an inner smile.

Wednesday: "I am often present when the organism excretes the transformed product from the food it eats; when it exhales the transformed product from the inhaled atmosphere; and when the organism wiseacres the transformed product from the sense impressions it takes in."
When excreting transformed products, arrest the flow of products three times and attend to the silence in the intervals.

Thursday: "I understand that the personal satisfactions the organism gets from yielding to the demands of eating, breathing, and wiseacreing are the means by which certain cosmic needs may be met."
Perform a 10 Bone Illumination.

Friday: "I sometimes experience a deep inner calm while the organism is caught in heavy turmoil or sorrow."
Relax into a three centered Float of Being and remember your death.

Saturday: "I interpret the organism's considering of what others may think as a force that binds humanity together."
Say or do something that makes you appear foolish and savor the result of not yielding to inner considering.

Sunday: "I have a profound sense of membership in and responsibility to humanity as a prime factor in the earth's connections."

Perform a 12 Jointed Monks Walk and Ponder, "What are my responsibilities?"

Every night before sleep, the Seeker, mindful of the Merciless Heropass, may ask: "What can I give up - the absence of which will serve as a constant reminder to remember myself - while groping through the veil of illusion behind which I am otherwise destined to remain?"

Work Program week beginning 9 January 2006

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by **Ian**

Gandhi said: "The weak can never forgive. Forgiveness is the attribute of the strong."

Every morning upon arising, the seeker will establish a three centered state by repeating Gandhi's saying three times coordinated with a 12 joint illumination.

Whenever a seeker feels wronged by another, they will attempt to fully experience their immediate impressions, emotions and sensations of the situation objectively. Accepting their reaction for what it is, the seeker may then Ponder:
- what is to be gained by taking the wrong personally?
- what is to be gained by harbouring resentment?
- what is to be gained by expecting an apology?
- what is to be gained by seeking revenge?
- what is to be gained by resignation?
- what is to be gained by indignation?
- what is to be gained by anger?
- what is to be gained by violence?
- what is to be gained by hate?
- what is to be gained by self-acceptance?
- what is to be gained by forgivenness?
- what is to be gained by compassion?

The energy thus saved may be directed towards visualizing an illumunated spine and skull filling the body with radiated warmth, leading to an calm, quiet inner state, which might be called a buoyancy of being.

Every evening, the seeker will listen to some Gurdjieff music and ponder: What is the source of remorse?

Work Program week beginning 16 January 2006

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by **Ian**

Essentials

When eating first being food, be attentive to the sensed presence of the whole body and especially the sensations of eating. Also be attentive to the impressions from the food - taste, smell, texture, color, sound - without labeling them or expressing a like or dislike for them. Relax the mind and emotions.

When breathing second being food, be attentive to the sensed presence of the whole body and especially the sensations of breathing. Also be attentive to the impressions from the air - taste, smell, texture, color, sound - without labeling them or expressing a like or dislike for them. Relax the mind and emotions.

When perceiving third being food, be attentive to the sensed presence of the whole body and especially the sensations of the various sense organs. Also be attentive to the impressions from the environment - taste, smell, texture, color, sound - without labeling them or expressing a like or dislike for them. Relax the mind and emotions.

Spend some time each day relaxing all three centers together. When three centers are relaxed, they are working in harmony for a common purpose. When you move on to other activities, try to maintain the harmonious three centered state. Approach each activity in your daily life as an exercise for developing a three centered buoyancy of being.

When confronted with negative emotions, acknowledge them as lawful and redirect their energy towards sensing the body, watching the breath, and repeating several times an inner prayer such as:
"It is nothing; I wish to be."
or
"I wish, I can, I am."
or
"Holy-Affirming, Holy-Denying, Holy-Reconciling, Transubstantiate in me, For my Being."
Finally, endeavour to return to a relaxed three centered buoyancy of being in the center of the whirlwind of life.

Work Program week beginning 23 January 2006

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by **Ian**

Select three of your Little I's or Traits that automatically arise in reaction to certain types of events in your life.

Devise three Affirmations to be consciously applied to the three selected Denying forces when they automatically arise in you.

Observe your resulting state impartially.

Ponderings -
Does a Reconciliation arise as a result of meeting the Denying with an Affirming?
What are the characteristics of the Reconciliation?
Do the Reconciliations vary depending on the Affirmation?
Are there other exercises that are conducive to a Reconciling state?
Do other Little I's oppose the Affirmation?

Work Program week beginning 30 January 2006

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by **Ian**

Seekers may Ponder whether they have found that: "I often experience two forces: the Denying force of the organism that automatically reacts, accomplishes, feels, thinks, suffers, sleeps, dies; and the parallel Affirming force of a new presence that observes, remembers, acts, is remorseful, endures, has aim, and lives." (Paul Beidler)

During the next week, using the examples given above as a guideline, select an Affirmation to be consciously applied whenever you experience any of the automatic Denying Forces. Float in the being-presence of your resulting state of Reconciliation.

Each evening the Seeker may Ponder with Sensed breath: Can we experience a Reconciling state without first automatically experiencing a Denying force and then applying an Affirmation?

Work Program week beginning 6 February 2006

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by **Ian**

Attention

1. Start by directing your attention into your hand and becoming aware of as many sensations as you can. Widen your attention to include your arm and then your whole body. Next become attentive to whatever your body is in contact with - bed, floor, chair, etc. Widen your attention to include the room or immediate environment you are located in. Become aware of as many impressions as you can take in, in a non-judgemental way. Gradually widen your attention in steps to include your town or city, country, continent, planet, solar system, galaxy, everything. The last steps will require more visualization and imagination than the first steps. Every step should build on the previous one, so that nothing is lost from the attention as it is widened. Finally. reverse the steps and gradually return attention to just your hand. Finish by collecting your attention into a three centered buoyancy of Being.

2. In free moments during the day, let your attention be directed to a series of seven distinct objects in your immediate visual environment. Attend to each object for one complete breath. Observe each object with a sightless gaze and without judgement. On the eight breath return your attention to the sensation of the whole of yourself. On the ninth breath, expand your attention to include the whole of yourself and the whole of the environment.

3. When listening to others talk, try to be more attentive to the pauses, spaces and quietness between their words.

4. Choose one denying force that you are particularly attached to or identified with. Resolve not to express or act out the chosen denying force in your habitual way, by substituting a consciously chosen and prepared counter action, activity or exercise to be performed instead. Finish by collecting your attention into a three centered buoyancy of Being.

Work Program week beginning 13 February 2006

by **Ian**

During the day, imagine that you are a conduit or conductor of energy between the earth and sky. Try to sense the current of energy up and down the body

When lying in bed, imagine that you are a magnet. Try and sense your alignment with the earth.

As you breathe, try to sense a concurrent breathing through the pores of your skin.

Use your opposite hand for a day.

Think opposite thoughts for a day.

Feel opposite emotions for a day.

Work Program week beginning 20 February 2006

by **Ian**

Draining Exercise

This exercise is given to assist in separating from the daily turmoil. The purpose is to drain from the body everything that is unnecessary. It is best undertaken when there is little pressure of time. One should begin seated in a not too comfortable chair. The spine should be straight. Feet on the floor. Hands resting in lap or dangling from the side. Alternatively, one can use the lotus position if one can hold that position for an extended period of time without excessive strain. Eyes opened in an unfocused stare, a Sightless Gaze.

Begin the exercise by invoking the higher centers, intentionally, internally:

Holy Higher Intellectual
Holy Higher Emotional
Take control
Maintain my life
Maintain my impressions.

Drain Everything that is Unnecessary. This draining begins by opening 'valves' in the soles of the feet and the hands. Let the 'unnecessary' drain from these opened valves. Feel internally how the level of the 'unnecessary' begins to drain, first from the head, then down through the face, the neck, the shoulders, down the arms, down the torso. This is 'as if' a vat of 'unnecessary' is draining from the valves in the hands and feet.

Thoughts will intercede. I's will attempt to gain attention. Events will flit by. When this happens go back and continue from the level where the interference occurred. Notice when the flow is slower. Let it unravel, become uncongealed. It is important to maintain impressions. But to not pay undue attention to intrusion.

Once all of the 'unnecessary' has drained from the bodies, close the opened valves. Maintain that state of 'nothingness' as long as beneficial. As you move away from the exercise, shake the hands and feet to break the threads of 'unnecessary.' Try to maintain the simpleness as you enter back into day to day existence.

Walking Exercise

As you 'Float' hither and thither during the week, sense the presence or substance of the Hara or solar plexus as a small planet suspended in dynamic equilibrium between the planet earth and the Sun in your heart. Feel the emanations of the Sun 'as-if' they are manifestations of the higher emotional center - Faith, Hope, Charity, Compassion. Keep the head poised above with

a Sightless Gaze.

Writing Exercise

In the evening, bring yourself into a three centered Float of Being, characterized by a quiet, relaxed, yet deeply Sensed, Felt and Observed, body, emotions and mind. With inward silence, Ponder for a few minutes or more:

Monday, Tuesday - "What is a question?"
Wednesday, Thursday - "What is an answer?"
Friday, Saturday - "What is the purpose or necessity of question/answer in our lives?"

Then, while Sensing your hands, compose a Haiku. Let the words emerge from the silence of your Pondering.
Seekers may wish to share their compositions.

Work Program week beginning 27 February 2006

by **Ian**

Seven Factors of Enlightenment

Mindfulness - During the day, try to stay rooted in the present moment by observing the body and its sensations, the mind and its thoughts flowing by, the emotional center and its feelings both positive and negative. Also be attentive to what is happening around you in your immediate environment.

Investigation - Choose a Work related subject and read what someone has written about it, then spend 5-10 minutes wordlessly Pondering on the chosen subject.

Energy - Several times during the day, stop to absorb the energy of impressions by using the Sightless Gaze and Soundless Sound.

Joy - Stop several times throughout the day and evoke an Inner Smile.

Relaxation - Try to keep the body relaxed by only using the muscles necessary for the task at hand. During inactive moments, allow the body to completely relax by giving way to the force of gravity.

Concentration - Choose an object and pay close attention to it for five minutes.

Equanimity - Amidst all your activities, try to stay centered in a Float of Being, unaffected by the whirlwind of activity proceeding around you that lures you into Identification and Inner Considering.

Work Program week beginning 6 March 2006

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by **Ian**

Choose three things to sacrifice for Lent -

For the body, it could be -
giving up a favorite food that we indulge in, a favorite activity, a favorite posture, a favorite vanity.

For the emotions, it could be -
giving up a negative attitude or emotion towards something or someone.

For the mind, it could be -
giving up certain opinions, beliefs, inner considering.

Inner Work -

Suggested Affirmations/exercises to use when our denying force manifests an urge or desire or opportunity or temptation to indulge in what we have sacrificed.

For the body, it could be -
While observing and sensing the denying force, take an unusual posture, such as kneeling in prayer or doing a Movement or standing on one leg, and repeat silently - It is nothing, I wish to be. Finally, visualize yourself dead and being unable to indulge in anything physical.

For the emotions, it could be -
While observing and feeling the denying force, become aware of your breathing and repeat inwardly - What is the opposite of this negative emotion and can I intentionally evoke it now? Finally, generate an inner smile of compassion.

For the mind, it could be -
While observing the flow of thoughts, consider that many people hold an opposite opinion or point of view. Finally perform the ten bone illumination exercise.

Work Program week beginning 13 March 2006

by **Ian**

Begin everything with a prayer.

Alter the order of habitual proceedures.

Remember your arms and legs.

Alter the placement of dishes, furniture, books, etc.

Leave a mess.

Alter your handwriting.

Accept annoyances with an Inner Smile.

Work Program week beginning 20 March 2006

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by **Ian**

"The choreography of life consciously danced."

Begin everything with an Inner Chuckle.

Choose three habitual, mechanical, automatic body movements that you make each day. Alter the process of those movements by turning each one into an intentional sequence of positions. Coordinate a body sensing and a prayer/mantra with each position.

Intentionally accept annoyances, sufferings, displeasures without Self Calming. Concurrently, add a layer of Affirmation by singing from 1 to 10 in a rising octave as you do a well sensed and visualized 10 Bone Illumination Exercise. End with a state of three-centered Being perception.

Work Program week beginning 27 March 2006

by **Ian**

Monks Walk. Shake the dust from your feet. Let go of past and future concerns and become present within a Soundless Sound and Sightless Gaze. With each step, nurture your own small portion of Great Being by filling one of the ten bones with light and breath. Ponder - Does searching necessarily imply finding?

While eating, use the Heptachord. Unhurried sensed motions. Breath. Soundless Sound, Sightless Gaze. Silently and attentively eat the three foods. Ponder - What are we food for? What parts of us are waste?

Suggestion to take snapshot of posture, breathing, emotions, thoughts, sensations. Label each snapshot according type and degree of Identification. Take the snapshot from the visualized point of view of being up in a tree looking down at yourself and the situation. Consider the opposite of each Identification.

Deeply sense the body at least once a day while pondering questions such as: Is the Seeker's Search all for Nothing? Has the Seeker sacrificed their Search for comfort? Can the Seeker's Search for a glimpse of significance be hidden within boring mundane everyday affairs? Does the stuff of Searching lie in the everyday anything and everything - the placing of a spoon, the getting out of a chair? The seeker refocuses their striving from a question of importance to a question of paying attention, being aware. The Seeker reaffirms their awareness of Remembering their Search: The Seeker gazes upon their own steps as they travel within their own land.

Evoke Gratitude for Being created with the ability to ask questions.

Work Program week beginning 3 April 2006

by **Ian**

In the supermarket checkout, stand in the longest line. While waiting, stand erect and follow your breath. Ponder: Where am I in the great chain of Being?

Give a compliment to everyone you meet while using an inner smile.

Relax the three centers and visualize your bone marrow being illuminated as you breath.

Before sleep, recapitulate each day's events.

Work Program week beginning 10 April 2006

by **Ian**

Walk upon the earth as if it was sensitive to your every step.

Remember every breath as if it was your last.

Watch and listen to the arrival of each moment.

Maintain a Float above attraction and repulsion.

Sense your body as one whole presence.

Work Program week beginning 17 April 2006

by **Ian**

Pay attention to the garbage of life - a shrivled leaf, dust on the floor, litter on the street, excrement, etc. Contemplate its past and future and its significance in the flow of life. How is it similar to us; what attributes do we share in common with it? Compose a prayer to it and dispose of it with a memorial service.

Pay attention to your shoulders and hips.

Evoke gratitude for the responsibility of being conscious.

Work Program week beginning 23 April 2006

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by **Ian**

Pay attention to your shoulders and hips in order of right shoulder, left hip, right hip, left shoulder, repeat, etc.
Sense and breathe into each joint and visualize/imagine the following teachings/ideals residing in each joint: Jesus suffering and sacrifice; Mohammed and service; Lao Tzu and balance; Buddha and non-desire.

Attend to each joint long enough to fix the intent of your effort.

Every morning give thanks to the sun.

Every evening give thanks to the earth.

Work Program week beginning 1 May 2006

by **Ian**

When you perceive someones manifestations as unpleasant, instead of reacting, examine the beliefs and opinions that shaped your perception. Try adopting an opposite opinion about their perceived behaviour.

Work Program week beginning 8 May 2006

by **Ian**

Every day, pick one small, simple task that you will attempt to Do consciously later in the day. For example, taking out the trash or making the bed.

Before you attempt to Do the task, several times during the day relax the three centers and visualize the task in detail.
Imagine beginning and ending the task at specific times with a short prayer. Imagine the sensations, emotions and thoughts that will occur as you do the task. Visualize exactly the postures and motions that your body will take as you Do the task. Imagine yourself in a state of Three Centered Being as you Do the task.

At the planned time, Do the task.

When the task is finished, review your performance and determine how closely you followed your visualization.

Work Program week beginning 15 May 2006

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by **Ian**

Ponder: When does food cease being 'food' and become part of the 'me' that I Remember?

Observe how the organism eats. What reactions happen when some if its eating habits are changed?

Before eating, perform a Heptachord, with each step accompanied by 3 inhalations and exhalations:

1. Relax all three centers.
2. Attend to the sight or presentation of the food on the table and plates.
3. Attend to the smell of the food.
4. Attend to the taste of the food by taking a small sample into the mouth.
5. Attend to the sounds accompanying the meal situation.
6. Attend to the touch or physical sensations evoked by the food and setting.
7. Intone the phrase from Beelzebub's Tales - 'aieioiuoa'.

Pause three times a day to relax the three centers and perform the Sightless Gaze and Soundless Sound exercise. Evoke a feeling of Gratitude.

Work Program week beginning 22 May 2006

by **Ian**

During the day, once each hour, stop and sense the heart beat throughout the body while observing the "M" pattern on the palms of your hands, which can represent "Memento Mori" - I remember my death.

While eating, Ponder that we are transient beings, that the food we eat passes through us, that the cells of our organism are constantly dieing, that nothing is permanent.

Work Program week beginning 29 May 2006

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by **Ian**

Three times during the day sit quietly in meditation. Relax the three centers. Watch the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them. Allow the impressions to collect in the bone marrow. Ponder, without expecting an answer, "Are questions more valuable to a seeker than answers?"

As you walk during the day, Ponder, "What is the source of my desire for answers, conclusions and judgements?"

When you encounter the unpleasant manifestations of others during the day, try to absorb the impressions without identifying with them. Visualize the impressions collecting in the bone marrow.

Work Program week beginning 5 June 2006

by **Ian**

There are many Demands in our lives - Demands from the Trogoautocrat, Demands from society, and Demands from friends and family. Ponder -
Which Demands are essential?
Which Demands can be ignored?
How can we use these demands, especially the ones that cause us suffering, for growth of Being?

During the day, make a committed effort to maintain a constant sensation of air entering and leaving your nostrils. Ponder - Is there a difference between a Demand, a Duty and a Responsibility?

Work Program week beginning 12 June 2006

by **Ian**

Demands, Duties and Responsibilities

During the morning, maintain a constant awareness of sensations in the legs. Ponder - Is anything Demanded of me?
During the afternoon, maintain a constant awareness of sensations in the head and arms. Ponder - What are my Duties?
During the evening, maintain a constant awareness of sensations in the chest, abdomen and spine. Ponder - What are my Responsibilities?

During the week when suffering arises because of Demands, Duties or Responsibilities, transform the suffering by enduring its effects while sensing your breathing and Pondering - Is Life a Gift?

Work Program week beginning 19 June 2006

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by **Ian**

Much of our inner dialogue consists of reviewing the past or rehearsing for the future.
Has the Seeker observed any underlying theme, motivation, inner state or emotional tone to their internal dialogues?

After observing their inner dialogue, the Seeker will bring it to a stop by using a sightless gaze and soundless sound accompanied by awareness of breathing and sensing the body, in an attempt to wipe the emotional slate clean and bring awareness into the present moment.

Ponder - Does the past or future exist?

Work Program week beginning 26 June 2006

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by **Ian**

The Seeker has observed that much of their habitual inner dialogue consists of reviewing the past or rehearsing for the future. Has the Seeker observed a common trait or chief feature which characterises their internal dialogues?

During those moments when they are able to observe their repetitive inner dialogue, the Seeker will bring bring an Affirming force to bear against the mechanical Denying forces by attending thricely to the raw sensations of the external world, to the raw sensations of the inner propriaceptive world and to the inner sound of a mantra or prayer such as "Po Do Bo Li Zo Va Ny" or "It is nothing - I will Be. It is nonsense - I can Do. It recedes - I Am."

Seekers may also curtail their inner chatter by Pondering - Is Life a Gift or a Responsibility?

Work Program week beginning 3 July 2006

by **Ian**

Try to be aware of your breathing for 5 minutes of every waking hour. As you sense the rise and fall of your breathing, use a panoramic sightless gaze to take in the impression of your whole visual field. Let your breathing lead your emotions towards a neutral state.

As you walk, sense the hands and feet. Visualize them as glowing blobs of warm light.

Use the unpleasant manifestations of others as a reminder to practice impartial tolerance and to remember your death. Ponder - What is the source of my intolerance?

On a hot summer day, ponder Gurdjieff's assertion that the sun neither lights nor heats. Are light and heat part of the Trogoautoegocratic process?

Work Program week beginning 10 July 2006

by **Ian**

While walking, assimilate the impressions from the soles of your feet. Sense their reverberation in the skull.

Receive criticism with grace.

Let remorse of conscience simmer for a while.

Imagine you are a turtle and let the flood of impressions wash over you.

Work Program week beginning 17 July 2006

by **Ian**

Assimilate impressions without catagorizing them. Savour your impressions. Let them linger while you really try to digest them as deeply and finely as you can.

Work Program week beginning 24 July 2006

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by **Ian**

In moments when your patience wears thin, endure a little longer with a super effort comprising of a sub-vocal repetition of a phrase such as "All things must pass", with an inner smile and while Sensing your four limbs.

Eat with full attention to sound, taste and smell impressions. After eating, spend a few minutes breathing consciously.

In the evening, relax three centers and gaze at a candle or fire. Ponder - "Does the candle/fire light and heat?"

Work Program week beginning 31 July 2006

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by **Ian**

Choreograph a personal, three centered, dance/movement/ritual to greet the morning sun, noonday sun and evening sun.

Take a little time each day to compile an inventory of your "personal holy denying sufferings". Sense both hands as you write the list.

Perceiving the suffering arising from our connection to a living universe, and suspecting that creative enduring of the suffering may enhance conscience, apply the Heptachord of Suffering to daily encounters with suffering. For example, starting from:

1. observing and naming a personal holy denying suffering, followed by
2. a holy affirming of the energy spent in the suffering, resulting in
3. a holy reconciled "impartiality", making it possible to
4. curb the suffering's manifestation, then diverting the energy saved
5. to the expression (affirming) of a companion chacteristic such as joy, followed by
6. a savouring of a transubstantiated comprehension between the suffering and its companion, leading to
7. a coating on an inner-being embryo often surfacing as a calm, quite inner state.

Work Program week beginning 7 August 2006

by **Ian**

During the week, accept everything that happens as lawful and intentionally endure it all with an inner smile and full body sensing.

Work Program week beginning 14 August 2006

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by **Ian**

When taking in sight, sound, smell, taste, or touch impressions, try to see, or sense, or be aware of what is beyond, or behind, or the basis of, or the essence of all the colors, or sounds, or smells, or tastes, or sensations.

Ponder - What is an impression? What is it made of? What is its origin? What is its destination? Is it conscious?

Work Program week beginning 21 August 2006

by **Ian**

We all came to the Work with different questions for which we sought answers and different sufferings from which we sought relief.

Several times each day during the week, while in a state of fully sensed, relaxed and gazing all-brains-balanced-being-perception, Ponder the following questions without expecting answers:

Monday - What can my questions tell me about my Chief Feature? How did my Chief Feature influence the development of my questions?

Tuesday - What can my sufferings tell me about my Chief Feature? How did my Chief Feature influence the development of my sufferings?

Wednesday - What can my aims in the Work tell me about my Chief Feature? How has my Chief Feature influenced my aims in the Work?

Thursday - What can my choices of Work ideas that I accept or reject tell me about my Chief Feature? How has my Chief Feature influenced the choices of Work ideas that I accept or reject?

Friday - What can my choices of Work methods that I practice or ignore tell me about my Chief Feature? How has my Chief Feature influenced the choice of Work methods that I practice or ignore?

Saturday - Make a list of all your I's, or Traits, or Features, or Personalities.
Each morning and afternoon for 15 minutes, use the sightless gaze and try to 'See' the volume of space that extends around you.

Sunday - Make a list of all your Sufferings, Irritations, Dislikes, Annoyances, etc.
Each morning and afternoon for 15 minutes, use the sightless gaze and try to 'Be' the volume of space that extends around you.

Work Program week beginning 28 August 2006

by **Ian**

If you would be a real seeker after truth, it is necessary that at least once in your life you doubt, as far as possible, all things. (Descartes)

Many of our beliefs are learned early in life and accepted without critical thought.
Other beliefs may be formed according to our attitudes and chief traits.
Beliefs may limit us to thinking and feeling according to preconceived notions.
Beliefs may limit us from considering alternatives.
Beliefs are answers which may prevent us from asking deeper questions.

This week give up a deeply held belief, such as a belief about yourself, society, religion, etc.
Try to believe the opposite of the belief.
Are there any beliefs that you cannot give up?

Ponder - What can replace beliefs?

Work Program week beginning 4 September 2006

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by **Ian**

Morning exercise:
Sit quietly in meditation. Relax the three centers. Deeply sense the planetary body and follow the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them.
Before you rise from meditation, resolve to live this day as a Work of objective art - as a "choreography of life consciously danced".

During the day:
- Search for a glimpse of the significance behind repetitive compulsive strivings, attitudes, traits, roles, chief features. Meet each observed compulsion by repeating 7 times a silent prayer, such as - "It is Nothing, I Wish to Be". Return the attention to the present moment and enjoy the joy of marveling at the splendor all around.

- While walking, maintain the flow of "I am-ness" by following every movement of the legs. Proceed "as-if" you had no head. Evoke an Inner Smile from the heart.

Evening exercise:
Return to deep sensing of the planetary body and following the breath. Review the days events with particular regard to moments of compulsive Identification. What triggers them? Also recall moments of freedom.

Work Program week beginning 11 September 2006

by **Ian**

"When walking, the practitioner is aware, 'I am walking'; when standing, is aware, 'I am standing'; when sitting, is aware, 'I am sitting'; when lying down, is aware, 'I am lying down.' In whatever position one's body happens to be, one is aware of the position of the body. When one is going forward or backward, one applies one's full awareness to one's going forward or backward. When one looks in front or looks behind, bends down or stands up, one also applies full awareness to what one is doing. One applies full awareness to wearing the robe or carrying the alms bowl. When one eats or drinks, chews or savors the food, one applies full awareness to all this. When passing excrement or urinating, one applies full awareness to this. When one walks, stands, lies down, sleeps or wakes up, speaks or is silent, one shines his awareness on all this." So said the Buddha.

Ponder: What is tolerance? Why do I tolerate some things and not others?
As one ponders, be aware of the right and left hands.

Work Program week beginning 18 September 2006

by **Ian**

Begin each day by harmonizing three centers in a relaxed equilibrium and then filling oneself with sensation from the feet up to the head. Include a sightless gaze and soundless sound leading to a quiet mind. Be attentive to the process of breathing.

During the week, when you observe that you are either tolerant or intolerant of the manifestations of others, use that moment to remember yourself.

Ponderings:

- Can 'I Am' and non-identification coexist?

- Is tolerance enhanced by non-identification?

- Can I be identified with my Tolerant I's?

- Is there anything that should not be tolerated?

Work Program week beginning 25 September 2006

by **Ian**

Before sleep, make an intention that when you awaken in the morning you will sense your eyelids before opening your eyes, and then add an awareness of your breathing and finally sensing a whole of your body.

Three times during the day, begin a slow deliberate rhythmic tapping with the left or right foot, and sensing the "I AM" of every breath. Engender a relaxed being state and ponder: "Where has my Search for the real stuff of existence taken me?"

When in the grip of ennui, frustration, sadness, despair or depression, stop for a few moments and, whilst Sensing the whole of your body, Ponder the saying of Mullah Nassr Eddin: "Every-real-happiness-for-man-can-arise-exclusively-only-from-some-unhappiness-also-real-which-he-has-already-experienced." Conclude with an Inner Smile carried upon a Float of Being.

Work Program week beginning 2 October 2006

by **Ian**

The seeker now suspects something lurking behind the manifestations of annoyances and Ponders on the nourishment that could derive from an affirming of a more sustained effort when faced by a deeper facet of annoyance. The seeker dares to consider the undeclared hidden source of annoyance that lingers in the shadow. Can the seeker draw these elements into the light of conscious duty and intentional suffering? Can the seeker accept the irritation of annoyance while applying an appropriate affirmation springing from their hope for consciousness?

During the week, the seeker Ponders their willingness to consciously put their functional parts into the path of annoyance, so that they may practice further, deepening their acumen for impartial observation while in the throes of mechanical and habitual reactions to daily annoyances.
During the week, seek out the situations where you know you will be annoyed. Observe your predictable, mechanical emotions and reactions to those situations while sensing the spinal column.

The seeker may have discovered a fleeting joy experienced in this task of combat with their petty annoyances - but resolves not to be distracted by the rewards of Work.
During the week, when one experiences the rewards of effort, use the energy thus gained to enter a deep inner calm of Being, free from emotional polarity and grounded in a deep sensing of physical presence.

In the evening, while sensing the spine, the seeker Ponders: Like a pearl coated from the irritation of a grain of sand, is Being created from our struggle to sustain Holy Denying and Holy Affirming?

Work Program week beginning 9 October 2006

by **Ian**

During the week, Seekers may repeat the following phrases at appropriate times as they follow their breath:

Observing

Aware that I am angry (irritated, jealous, envious, inferior, depressed, etc.), I breath in,
Letting go of my identification with anger (etc.), I breath out.

Pondering

As I breath in, I Ponder - Is suffering one of our most under utilized resources?
As I breath out, I Ponder - Is suffering one of our most under utilized resources?

Sensing 10 Bones

(Each number may be repeated several times if necessary)

1. As I breath in, I Sense my Lower right leg bone,
As I breath out, I Illuminate my Lower right leg bone.

2. As I breath in, I Sense my Upper right leg bone,
As I breath out, I Illuminate my Upper right leg bone.

3. As I breath in, I Sense my Pelvic bone,
As I breath out, I Illuminate my Pelvic bone.

4. As I breath in, I Sense my Upper left leg bone,
As I breath out, I Illuminate my Upper left leg bone.

5. As I breath in, I Sense my Lower left leg bone,
As I breath out, I Illuminate my Lower left leg bone.

6. As I breath in, I Sense my Spinal column and skull,
As I breath out, I Illuminate my Spinal column and skull.

7. As I breath in, I Sense my Upper right arm bone,
As I breath out, I Illuminate my Upper right arm bone.

8. As I breath in, I Sense my Lower right arm bone,
As I breath out, I Illuminate my Lower right arm bone.

9. As I breath in, I Sense my Upper left arm bone,
As I breath out, I Illuminate my Upper left arm bone.

10. As I breath in, I Sense my Lower left arm bone,
As I breath out, I Illuminate my Lower left arm bone.

Work Program week beginning 16 October 2006

by **Ian**

During the week, while Sensing the fullness of the interior presence of the body, Seekers may repeat the following phrases at appropriate times as they follow their breath:

When spending money - "As I breath in and out, I Ponder - What is the currency of Inner Work?"

When receiving change - "As I breath in and out, I Ponder - What portion of my Inner Work is returned to me for growth of Being?"

When excreting bodily wastes - "As I breath in and out, I Ponder - Are these transformed results a down-payment for Being?"

Inner silence should result from daily meditation. When habitual thoughts begin to obscure your inner silence after your daily meditation - "As I breath in and out, I Ponder - How do I maintain the inner silence that results from my Inner Work?"

Work Program week beginning 23 October 2006

by **Ian**

Imagine that you were born with a sexual orientation that is opposite to what you are now. Given the above, whilst devoting 1/3 of your Attention to a neutral Emotional center, and whilst devoting 1/3 of your Attention to Sensing the presence of your planetary body, Ponder -

Monday - Would this have changed your relationship to your parents?
Tuesday - Would this have changed your conception of yourself?
Wednesday - Would this have changed your choice of friends?
Thursday - Would this have changed your relationship to people of opposite sexual orientation?
Friday - Would this have changed your choice of profession?
Saturday - Would this have changed your understanding of the Work?
Sunday - Would this have changed your conception of His Endlessness?

Work Program week beginning 30 October 2006

by **Ian**

While devoting 1/3 of your Attention to a quiet Intellectual center, 1/3 of your Attention to a neutral Emotional center, and 1/3 of your Attention to Sensing the presence of your planetary body and its breathing, be mindful of:

Monday - Being aware of one's disease as a challenge which moves you towards transformation and evolution.
Tuesday - Being aware of one's clinging to material possessions and money.
Wednesday - Being aware of one's identification with concepts about everything.
Thursday - Being aware of one's fear when chaos and doubt shows up within oneself.
Friday - Being aware of one's identification with thoughts and feelings.
Saturday - Being aware of one's fear to allow silence and emptiness.
Sunday - Being aware of one's death.

Work Program week beginning 6 November 2006

by **Ian**

Hang an object on the wall or ceiling where you will see it right away when you first open your eyes in the morning. This object will serve as a reminder before you get out of bed to inhale and exhale three breaths gently while maintaining a half-smile.

Sit in solitude for 10 to 20 minutes. Maintain a half-smile. Begin to follow your breath. Give rise to the thought, "I will use my finger to point at myself," and then instead of pointing at your body, point away in the opposite direction. Contemplate seeing your bodily form present before you - in the trees, the grass, the sky, the river, etc. Be mindful that you are in the universe and the universe is in you: if the universe is, you are; if you are, the universe is.

Sit quietly. Breathe and smile the half-smile. Visualize the image of a person who has caused you suffering. Regard the features you hate or despise the most or find the most replusive. Visualize the person in a coffin. Ponder that we all must die. Continue until you feel compassion rise in your heart and your anger and resentment disappear.

Work Program week beginning 13 November 2006

by **Ian**

Our journey is from illusion towards reality. The integrity of our journey can be strengthened by daily entering a calm, quiet place, unfettered by the cares and identifications of our horizontal lives. To assist us in entering into this inner silence, we need to be present within our body here and now. We can prepare for this by sensing the warmth and weight of the body, the sensations on the skin, the bones that support us, and the energies that flow through us. We can use the sightless gaze and soundless sound to help the thinking center relax from its habitual desire to identify objects or daydream. To assist the relaxation of the emotional center, seekers may follow their breathing and allow the dark cloud of attachments and desires to drain out through their feet. Be especially attentive to the space between the in and out breath. Deeply sense any area of tension or pain in the organism and ponder its message. With directed attention, fill the tense or painful area with light and breath. Evoke an inner smile and an outer half-smile.

When in situations where the 'I' that desires to control others is reactivated, sense your solar plexus and ponder: Have I learned to control myself?

Work Program week beginning 20 November 2006

by **Ian**

While walking, practice the sightless gaze and the 12 joint sensing exercise, coordinating each word of the Holy Affirming Prayer with one joint. Sense each joint for several steps and ponder the significance of each word.

When in the grip of a negative emotion such as boredom, self-pity, anger or resentment, instead of manifesting outwardly, relax physcially and count to ten while sensing the turmoil in your emotional centre. Then, let the involving emotional turmoil continue its descent down sensed legs into the earth, leaving a calm quite space floating above where Being can glow.

When in the grip of a negative emotions such as annoyance or depression, express gratitude for the opportunity to Work by adopting an intentional yet unusual posture and repeating silently:

Oh Endlessness,
Help me on the way -
To enjoy the unenjoyable,
To like the unlikeable,
To love the unlovable.

End each day with a hearty laugh and fall asleep with an inner smile.

Work Program week beginning 27 November 2006

by **Ian**

In the morning, relax the three centers and disolve the day's cares for 15 minutes.
Affirm a sincere admonition to one's centers that their cooperation is absolutely necessary for the digestion of air and that this cooperation will result in a coating of an inner being embryo.
Sense on the inbreath "I", with an all centered perception of the body, emotions and mind.
On the outbreath "Am", a portion of the outbreath is retained and sent throughout the organism, sensed and felt in both the solar plexus, heart and as an ultrafine "clearing" of the brain/mind.

During the day at various times, to an always necessarily first Sensing of the body combined with an awareness of breathing, add a Sightless Gaze and a Soundless Sound. Then evoke a feeling of gratitude, thankfulness and appreciation in the heart combined with an inner and outer smile.

Attempts to bear the displeasing manifestations of others towards yourself may be affirmed by visualizing their 10 bones, by being mindful of their inevitable death, and by observing your emotions throughout the process.

Work Program week beginning 4 December 2006

by **Ian**

From a handwritten note of an exercise given by Mr G in 1939.

“Breathe in – ‘I’. Breathe out – ‘am’. With all three parts do. Not just mind. Feeling and body also. Make strong! Not easy thing.

When breathe out, ‘imagine’ part of air stays in and flows to corresponding place.

I take the word ‘corresponding’, to mean, with successive breaths, the Head, the Spine, the Solar Plexus, the Sex Centre and the Whole Body.

Where flow, how flow, that’s its business. Only ‘feel’ that part remains.

Before beginning exercise say: ‘I wish to keep this substance for myself.’

Without this conscious and voluntary labour on your part nothing at all will be coated. All in time will evaporate.

Just this small property in blood makes possible very big result if done with conscious labour. Without this, one month you must work for such result.

When doing, must be careful not to change exterior. It is inner thing. No one need know. Outside keep same exterior. Inside you do.

Not hold breath. Just breathe in and out. Of course, to change thinking will take time. Automatically breath will adjust.

To be able to do exercise not lopsidedly you must put whole attention on it.

To arouse feeling, interest and attention, for cooperation you must think following before beginning: “I am now about to begin this exercise. With full attention I will draw in my breath, saying “I” and sensing the whole of myself. I wish very much to do this in order that I may digest air.”

To arouse body to cooperate, take corresponding posture. Inner tension of forces. Mobilise your centres for working together for this aim.

In breathing, ‘imagine’ something flows, like when inhaling cigarette.

I am now about to begin this exercise, which I have been fortunate enough to learn from Mr. Gurdjieff, and which will enable me with the aid of conscious labour, to coat higher bodies in

myself from active elements in the air I breathe.”

Work Program week beginning 11 December 2006

by **Ian**

Ponder: Is Laziness or procrastination a lack of energy or a lack of Hope?

During periods of three-centered relaxation, use the Great Heart Sensing Exercise by becoming aware of the sensations of the heart beating within the chest and the sensations of the pressure of the pulse throughout the body, arms and legs.

Whenever a suffering, irritation or annoyance arises, accept it as a lawful manifestation of the denying force to be endured and transformed by an affirmation, such as by saying, "I wish this suffering to serve the growth of Being" and by breathing in and out while sensing one of the 12 major joints in the sequence: 1. Right wrist. 2. Right elbow. 3. Right shoulder. 4. Left hip. 5. Left knee. 6. Left ankle. 7. Right ankle. 8. Right knee. 9. Right hip. 10. Left shoulder. 11. Left elbow. 12. Left wrist.

Work Program week beginning 18 December 2006

by **Ian**

As I breath in, I Ponder: Are there any limits to suffering?
As I breath out, I Ponder: Are there any limits to Being?

As I breath in, I Ponder: Does Being grow?
As I breath out, I Ponder: Can Being diminish?

As I breath in, I Ponder: ?
As I breath out, I Ponder: ?

As I breath in, I Sense: my toes
As I breath out, I Sense: my knees

As I breath in, I Sense: my heart
As I breath out, I Sense: my head

As I breath in, I Sense: ?
As I breath out, I Sense: ?

As I breath in, I Feel: Gratitude
As I breath out, I Feel: Joy

As I breath in, I Feel: Compassion
As I breath out, I Feel: Love

As I breath in, I Feel: ?
As I breath out, I Feel: ?

Work Program week beginning 25 December 2006

by **Ian**

During the week, with all brains balanced, Ponder:
Monday - As I breath in, I Ponder: What is the meaning of Christmas to a Seeker?
Tuesday - As I breath in, I Ponder: Does Christmas have any relevance to a Seeker?
Wednesday - As I breath in, I Ponder: Is Christmas a Myth?
Thursday - As I breath in, I Ponder: Is Christmas an Allegory?
Friday - As I breath in, I Ponder: Is Christmas a Legominism
Saturday - As I breath in, I Ponder: Does Christmas represent a objective process?
Sunday - As I breath in, I Ponder: Does Christmas represent an subjective process?

Combine each Pondering with the following pattern:
As I breath out, I Sense: Right shoulder
As I breath out, I Sense: Left hip
As I breath out, I Sense: Right hip
As I breath out, I Sense: Left shoulder
As I breath out, I Sense: Head
As I breath out, I Sense: Heart
As I breath out, I Sense: Whole body

End each Pondering with an affirmation such as:
May the results of this Pondering feed my inner being embryo.

Work Program week beginning 1 January 2007

by **Ian**

Recapitulation

Looking back over the last year, a Seeker may ponder -

What was my chief weakness, fault, difficulty or obstacle?

What was my chief suffering, annoyance, irritation or corn?

What was my chief joy, satisfaction or accomplishment?

Every night before sleep, the Seeker, mindful of the Merciless Heropass, may ask: "What can I give up - the absence of which will serve as a constant reminder to remember myself - while groping through the veil of illusion behind which I am otherwise destined to remain?"

Work Program week beginning 8 January 2007

by **Ian**

A GUIDED MEDITATION ON THE DIVINE COMPASSION

Sit in your usual meditation position and relax. Observe your breathing. As you become aware of the thoughts of the day intruding, turn back simply to watching your breathing. Your body is breathing for you. When settled in this way, begin the meditation.

Become conscious of the existence of the cells which form your planetary body; become conscious of how they freely consented to differentiate in order to go beyond themselves, their individuality, and become specialist cells, part of a particular organ of your body. Did they do this consciously or mechanically?

Go further and become conscious of how these individual organs have given up their individuality in order to relate to one another and so form the complex interactive assembly which is your planetary body. Remember that it is only because of such sacrifices on the part of the cells, the tissues formed from the cells and the organs formed from the tissues, that it has been possible for you to inhabit the body which you consider as your own.

Then go further and become conscious of you, the far in you, observing all this, you and your body, your body the result of the sacrifice of all these millions of individual cells. Then begin to realise that you have a responsibility for your body, for its organs, for each of its individual cells. For providing them with all their natural essential requirements. Observe this profound thought. Meditate upon it.

At this point you may experience a Divine Compassion coming with the feeling of responsibility, of compassion for all the living cells which make up your planetary body. Are you also able to sacrifice your individuality in order to become no longer a human being but an infinitely small cell in the totality of Humanity?

Hold as long as possible this feeling of the Divine Compassion flowing through you. What is it that is aware of it? Real I? Be aware of the very small, the very low, and at the same time of the very large, the very high, and that you, Real I, is the intermediate between the two, the whole assembly forming the Eternal Totality.

If you want more, then consider or ponder the following "either or" of formatory thinking: Is it that the "irresponsible" human fears God and so in the ultimate expects help and forgiveness from Him?

Or by contrast, does the "responsible" human know that he or she cannot know God who therefore may or may not exist, and as a result has to accept that it is all up to him or her, that he or she is responsible for the future of humanity and so must act in the interests of humanity

and not of himself or herself? So to be a "responsible" human brings one face to face with the terror of the situation. That one is simply a tool for the use of the "Divine". A tool that is not yet in proper order for its use and so must be worked upon by YOU so as to become in better order and so of more use to the "Divine".

(From "My End Is My Beginning" by Bert Sharp)

Work Program week beginning 15 January 2007

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by **Ian**

Ponder on the value and significance in your life of the 5 Being-Obligonian-Strivings accompanied by the indicated sensing:

Sense left leg.
First Striving: "To have in their ordinary being-existence everything satisfying and really necessary for their planetary body."

Sense right leg.
Second Striving: "To have a constant and unflagging instinctive need for self-perfection in the sense of being."

Sense left arm.
Third Striving: "The conscious striving to know ever more and more concerning the laws of World-creation and World-maintenance."

Sense right arm.
Fourth Striving: "The striving from the beginning of their existence to pay for their arising and their individuality as quickly possible, in order afterwards to be free to lighten as much as possible the Sorrow of our Common Father."

Sense spine and skull.
Fifth Striving: "The striving always to assist the most rapid perfecting of other beings, both those similar to oneself and those of other forms, up to the degree of the sacred 'Martfotai' that is up to the degree of self-individuality."

Work Program week beginning 22 January 2007

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by **Ian**

Contact Higher Centers Exercise

The object of the exercise is to prepare contact with the higher centers, so they can have an influence in our lives. It can be taken as an evening prayer, at the end of the day, when preparing to sleep. It can also be done as a prelude to meditation or as a meditation mantra.

Sense the body and relax its tensions. Let the breathing become deeper, slower. Let the thoughts and cares of the day flow out.

As you prepare to sleep, attempt to make contact with the higher centers:
Try to be aware of a higher intellectual center. Try to contact that center.
Intoning internally, on an out breath: "Holy Higher Intellectual."
Try to be aware of a higher emotional center. Try to contact that center.
Intoning internally, on an out breath: "Holy Higher Emotional."

Let control pass from your ordinary self to those higher centers:
Intoning internally, on an out breath: "Take control."
Intoning internally, on an out breath: "Maintain my life."
Intoning internally, on an out breath: "Maintain my perceptions."
Intoning internally, on an out breath: "Awake in the morning refreshed and revitalized."

The Draining Exercise

This exercise is given to assist in separating from the daily turmoil. The purpose is to drain from the body everything that is unnecessary. It is best undertaken when there is little pressure of time. One should begin seated in a not too comfortable chair. The spine should be straight. Feet on the floor. Hands resting in lap or dangling from the side. Alternatively, one can use the lotus position if one can hold that position for an extended period of time without excessive strain. Eyes may be opened in an unfocused stare, or closed in a similar stare. (Sightless gaze)

Begin the exercise by invoking the higher centers, intentionally, internally:

Holy Higher Intellectual
Holy Higher Emotional
Take control
Maintain my life
Maintain my impressions.

Drain Everything that is Unnecessary. This draining begins by opening 'valves' in the soles of the feet and the hands. Let the 'unnecessary' drain from these opened valves. Feel internally how the level of the 'unnecessary' begins to drain, first from the head, then down through the face, the neck, the shoulders, down the arms, down the torso. This is 'as if' a vat of 'unnecessary' is draining from the valves in the hands and feet.

Thoughts will intercede. I’s will attempt to gain attention. Events will flit by. When this happens go back and continue from the level where the interference occurred. Notice when the flow is slower. Let it unravel, become uncongealed. It is important to maintain impressions. But to not pay undue attention to intrusion.

Once all of the 'unnecessary' has drained from the bodies, close the opened valves. Maintain that state of 'nothingness' as long as beneficial. As you move away from the exercise, shake the hands and feet to break the threads of 'unnecessary.' Try to maintain the simpleness as you enter back into day to day existence.

Work Program week beginning 29 January 2007

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by **Ian**

Examine the meaning of money in your life.
Observe how often you think about it and what emotions it evokes.
When does money bring satisfaction? Worry? Desire? Indifference?
How does it affect your job, your social relationships, your inner Work?

Whenever you handle money, credit cards, cheques, sense the physical attributes of it.

Ponder:
- Is money a language that some people speak better than others?
- Is the amount of money we have determined by fate, effort, need, necessity, chance?

Work Program week beginning 5 February 2007

by **Ian**

Morning and evening sitting meditation: Visualize a sacred fire in the centre of the temple of your heart. When beset by intruding thoughts, emotions or denying forces, sacrifice them to the sacred fire. Visualize them burning and transforming into ashes and smoke, revealing the warmth of an inner calm and spacious luminousity. When the meditation time ends, carry the sacred fire with you through out the day. Sense its warmth as you go about your daily activities.

During the day, when beset by negative emotions or other denying forces, sacrifice them to the sacred fire. Visualize them burning and transforming into ashes and smoke. Re-establish your connection to the warmth of an inner calm and spacious luminousity and then continue to go about your daily activities.

Work Program week beginning 12 February 2007

by **Ian**

On Giving Us a Hand
(From Bert Sharp, My End is My Beginning)

We all need help, particularly in realising all that is possible for us. One way of symbolising our basic psychological structure is with our hands. Hold up either your right or left hand, as you wish, open, palm towards you. Look at the little finger. This can be a symbol of the Instinctive Mind, small, because while it is all important, it is far from our ordinary awareness, and yet we depend upon it for the functioning of our physical body, our first being body.

Then come to the next finger. Let this be the symbol for the Moving Mind. Most of us can move these first two fingers as if they were one. Then come to the next finger, which is the largest. Let this be the symbol of the Feeling Mind. It is the largest because, even when we try, we are frequently driven by our feelings rather than by our intellect. The next is the index finger, symbol of the new Intellectual Mind. This is why it is smaller than the one representing our feelings. Our use of it is only partly developed.

So here we have a symbol of the three lower Minds or Centres and the Instinctive level. But such a hand is incomplete. It needs the thumb. There is little we can do without the thumb as anyone will tell you if they have for some reason lost theirs. But with the thumb the hand really does become a hand. So the thumb “gives us a hand.” It is thus the symbol of the use of the other three in balance as a unity. Notice how when we do use the hand as a hand, we usually crook the little finger to keep it out of the way. What it represents, Instinctive Mind, operates of itself, independent of the rest. But it is the three lower centres of Moving, Feeling and Intellect which need to be used by the fourth, the thumb. The thumb can touch directly face to face the other three, in fact the other four, but they cannot really touch each other.

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Three Finger Exercise
(From Gurdjieff, Life is Real Only Then When I Am)

First, all one's attention must be divided approximately into three equal parts; each of these parts must be concentrated on one of the three fingers of the right or the left hand, for instance the forefinger, the third and the fourth, constating in one finger—the result proceeding in it of the organic process called "sensing," in another — the result of the process called "feeling," and with the third—making any rhythmical movement and at the same time automatically conducting with the flowing of mental association a sequential or varied manner of counting.

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From the above considerations, we can construct an exercise called the -

All Brains Balanced Being Mudra

Start by bringing the tips of the four fingers of the right (and/or left) hand together with the tip of the thumb. Then, dividing ones attention between all five digits and using your powers of observation, visualization, imagination, sensing, evoking and pondering, attempt the following -

1. let the little finger be the representative of your instinctive processes;
2. let the ring finger be the representative of your moving processes;
3. let the middle finger be the representative of your feeling processes;
4. let the index finger be the representative of your intellectual processes;
5. let the thumb be the representative of your real I which unites the lower centers.

Bring your fingers together in this manner as often as possible throughout the day as a reminder to remember the whole of your self. All brains balanced being perception.

In the beginning it may help to bring each finger individually into contact with the thumb sequentially, and at each stage attending to the corresponding center represented by the finger, thus building up to the unity represented by the thumb.

One might try alternating the hand used for the exercise each time it is attempted.
One could use both hands bringing the tips of all the fingers together.
One could hold the arms in various positions as one does the exercise.

After establishing some proficiency with the above indications, one could further enhance the exercise by letting the palm of the hand represent the higher emotional center and the back of the hand represent the higher intellectual center.

A final enhancement to the exercise regards the space enclosed by the palm and the fingers as a cradle or womb in which resides the glowing orb of an inner being embryo which is nourished by the combined energies of all the 'fingers'.

At the end of the exercise, open your hand to the sky and let your self fly free as a Float of Being connected with the endless radiance of All and Everything.

Work Program week beginning 19 February 2007

by **Ian**

Stand by a tree. Try to sense its presence and inner stillness. Breathe consciously. Ponder on our reciprocal maintenance with trees through the exchange of oxygen and carbon dioxide. Consider other areas of life where one being's waste is another's resource. Do our negative emotions have any use in the maintenance of the universe?

During the day, when beset by negative emotions and other denying forces, sacrifice them to the sacred fire at the center of the earth. Visualize them draining into the earth through your legs and being transformed into planetary energies. Become like a tree. Re-establish your connection to an inner stillness and steadfastness and then continue with your daily activities.

Work Program week beginning 26 February 2007

by **Ian**

Return to the temple of your heart that you made two weeks ago.
Sit before the sacred fire and summon up all the negative aspects of your being that wish to rid yourself of. Offer them one by one as fuel to the fire. As they burn, feel the heat of love burn in your heart. Visualise it generating sparkles of golden love that suffuse throughout your body. Watch as the fire grows large, and the heat intensifies. Feel the heat increase in your body, and flow to the ends of your fingers, feet, and beyond. Feel the golden particles of love streaming out from the edges of your being into the wide world, showering it with love. Feel the contentement of having abundant love to give to the world whilst requiring nothing in return.

Work Program week beginning 5 March 2007

by **Ian**

Visualise a cord of light emerging from the top of your head, that connects you to your higher centers. Along this cord flows your higher emotions and mentations. Whenever you feel negative emotions or denying forces, name them and curb their expression by sacrificing their energy upwards along the cord and blending with it the affirming properties of the higher centers, leading to a reconciliation. Affirming properties such as an intentional effort towards an impartial understanding of the required nature of the denying forces.

Affirm the energy thus saved further upwards along the cord by considering the contrary or evoking the opposite of the denying force, combined with an intentional sensing of the planetary body, possibly combined with a special posture or prayer. The higher blends with the lower to actualize the middle, resulting in a transubstantiation that leads to a state of inner silence, equanimity, compassion, faith, hope, love, and a coating on the inner being embryo.

Example denying force contraries:

incredulity - naivete
suggestability - stuborn
dogmatical - vacilate
bigotry - charitability
superiority - groveling
hedonism - piety
indulgance - restraint
carnal - spiritual
suspicious - trusting
blaming others - turn other cheek
selfrighteousness - humility
impatience - lethargy
procrastination - impulsive
stingy - generous
arrogant - self-depreciating
pessimistic - optimistic

Work Program week beginning 12 March 2007

by **Ian**

Each morning, use a three centered relaxation as preparation for greeting the day's allotment of suffering and joy with equanimity, that we may better hear the voice of conscience.

When in the grip of inner considering, return some attention to your breath and ponder why the personality is concerned with such things.

To promote the role of a reverant seeker of the universal interconnectedness, the seeker will compose a prayer of gratitude and praise to be offered to the endless source each evening in a state of all-brains balanced being perception.

Work Program week beginning 19 March 2007

by **Ian**

Sacrifice of the personal dimension

Pick a regular chore that you have to undertake in your daily life, that you dislike, but that benfits you. Ironing clothes, taking out trash, washing dishes, making the bed, or a similar task. Everytime you undertake the task, disengage yourself, and prepare by dedicating your performance to Endlessness. Carry out the chore as if there was no benefit to yourself, as an act of compassion and love for the universe and collective conciousness of all beings within it. Sense your hands while performing the chore, and repeat Om out loud, sensing the reverberations.

Work Program week beginning 26 March 2007

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by **Ian**

Choose one exercise for the week from your repertoire of past exercises.
Share your chosen exercise with the group.

Work Program week beginning 2 April 2007

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by **Ian**

Daily three-centered Pondering: What traits might characterize a Remarkable Person?

April Idiots: Spring is the time of year when our 'sap' starts to flow. Use some of this energy to sense your left ear while acting out a conscious Idiotic Role, such as:
- Howling at the full moon.
- wearing a twig in your hair or button hole
- dancing a jig
- chasing a wind-blown leaf
- buying some useless item
- gazing at the sky
- bouncing an imaginary ball
- muttering to yourself
- wearing clothing inside-out
- walking backwards
- ending every sentence with a laugh
- ...?

Transform the results of the Role by chanting 3 times: It is nothing; I wish to be.

Compose a new prayer to be offered in a three-centered state every morning and evening, with an emphasis on help for transforming ones most persistent denying forces.

Work Program week beginning 9 April 2007

by **Ian**

Daily three-centered Pondering: Are the actions of a Remarkable Person constrained by thoughts/feelings such as, "what will other people think and say"?

Alter an habitual pattern of activity that you engage in every day, such as using your other hand.

Alter an habitual pattern of thought or opinion that you engage in every day, by thinking or expressing the opposite.

Alter an habitual pattern of emotion that you engage in every day, by evoking an opposite or a neutral emotion.

Compose a haiku (a 17-syllable verse form consisting of three metrical units of 5, 7, and 5) to be offered in a three-centered state every morning and evening, with an emphasis on help for transforming ones most persistent denying forces.

Work Program week beginning 16 April 2007

by **Ian**

There are many kinds and degrees of fear, such as fear of - being a Remarkable Person, losing the ego, losing self-importance, the unknown, uncertainty, ignorance, appearing stupid, boredom, being alone, others, intimacy, being manipulated, loosing control, pain, suffering, disease, death, God. Make a list of your own fears. Sense the pen as you write.

When confronted by a fear, don't try to escape from it. Instead, endure it. Feel and sense the full force of the fear without giving in to it. Observe how deep it goes. Does it penetrate into your bones? Is there a place in you where fear does not penetrate? Is there a place in you beyond the reach of the object of your fear?

When a fear is experienced, visualize it as a pattern of energy and sense it in your body. Transform the fear by repeating affirmatively the haiku you composed last week. Visualize the energy leaving your body with the out breath.

Ponder, without expecting an answer, "Is a Remarkable Person beyond fear?" Deeply sense the body.

Now and then during your day, pause to generate an all-brains-balanced Inner Smile while repeating, "I wish to Be a Remarkable Person."

Work Program week beginning 23 April 2007

by **Ian**

While sensing your writing hand, compose a sonnet to be offered in conjunction with the exercises below, with an emphasis on help for transforming ones egoism. (A sonnet consists of three quatrains, each with an independant rhyme scheme, and ends with a rhymed couplet.)

Daily Pondering (in a three centered state): Is a Remarkable Person necessarly free from the seven deadly egotisms - Pride, Envy, Anger, Sloth, Avarice, Glutonny, Lust?

Morning exercise: Perform the Sightless Gaze exercise and sense your face. Recite your sonnet. Repeat this exercise several times throughout the day.

Daily Exercise 1: Each day choose one of the seven daedly egotisms. Whenever the egotism appears during the day, silently repeat your sonnet with sensed lips while calmly enduring the anifestations of your chosen egotism.

Daily Exercise 2: With the daily egotism chosen above, ponder - What is its source in human life? From which center(s) does it arise? Does it serve any purpose? While pondering, move your attention to each of the three centers in turn.

Work Program week beginning 30 April 2007

by **Ian**

Continue to play the role of a Remarkable Seeker-Poet by composing Haikus and Sonnetts which question and reflect areas of the Seekers inner world where help is needed. Prepare for each attempt by evoking a state of three-centered inner quiet.

Daily Pondering: The Seeker will sometimes ponder in a three-centered state upon the extent to which the material acquired thus far has proved sound and of good quality.

Morning exercise: While doing a Sightless Gaze - breathe into the right arm 3 times; breathe into the spine and skull once; breathe into the left leg 3 times; breathe into the spine and skull once; breathe into the right leg 3 times; breathe into the spine and skull once; breathe into the left arm 3 times; breathe into the spine and skull once.
Continue for 15-30 minutes, whatever feels comfortable for you. For 5 minutes at the end, transform the results by impartially savouring the state of inner quiet characteristic of all-brains-balanced-being-perception.

Daily exercise: Whenever one of the seven deadly egotisms appears during the day, silently repeat a sonnet or haiku with sensed lips while calmly enduring the manifestations of your chosen egotism.

Work Program week beginning 7 May 2007

by **Ian**

Morning: With sightless gaze and soundless sound, do the 10 bone exercise for 5 minutes.

Noon: With sightless gaze and soundless sound, do the 12 joint exercise for 5 minutes.

Evening: With sightless gaze and soundless sound, do the 5 bone exercise for 5 minutes.

While walking: Sense the bounce of an illuminated spine resonating to the sound of an intoned hummed Om, leading to a float of Being.

At work: Whenever you automatically judge the manifestations of others to be unpleasant, use it as a reminder to initiate an affirmation such remembering yourself in a 3 centered manner while visualizing the illuminated skeleton of the other.

Work Program week beginning 14 May 2007

by **Ian**

Observe, sense and feel the remarkableness of your breathing, considering its purpose, its process and its product.

Observe, sense and feel the remarkableness of your eating, considering its purpose, its process and its product.

Observe, sense and feel the remarkableness of your impressions, considering its purpose, its process and its product.

Ponder: Is there anything in the megalocosmos that is not remarkable?

Work Program week beginning 21 May 2007

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by **Dean**

While attending to your breathing and associated sensations, become aware of the objects in your environment through visual, auditory and olifactory impressions. Be aware of yourself looking and ponder the impermanent nature of all things and specifically your own mortality. Try to refrain from indulging in feelings of self pity, fear and other negative emotions associated with these thoughts. If these feelings arise, simply observe them without judgement as you continue to attend to your breathing and your environment.

Work Program week beginning 28 May 2007

by **Ian**

When you are bored or impatient, endure the discomfort by relaxing and humming a descending and ascending octave with an inner smile.

While in a state of three centered meditation, ponder: Why am I doing this?

Work Program week beginning 4 June 2007

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by **Ian**

Towards an effort to be present in the moment, and grounded in the present, devote one third of your attention to sensing your body from within by sensing your skeleton. With another third of your attention, be aware of the world around you through the impressions received by your five senses. With the final third of your attention, maintain an awareness of an inner smile in your heart.

Ponder: "We are not troubled by things, but by the opinions which we have of things." (Epictetus)

Work Program week beginning 11 June 2007

by **Ian**

Sit or stand in a large open area. Use half your attention to remember yourself in a three centered way, and the other half of your attention to embrace the space with the aid of a sightless gaze and soundless sound.

Find an area where you can do a walking meditation. You may call this a Path of Renmenbrance. Walk on this path every day this week for 15 minutes. Walk very slowly, hands folded over your navel, with attention on your feet and on your breathing. At the end of your walk, stand erect and visualize your skeleton illuminated and radiating light.

Ponder: What is a man without quotation marks?

Work Program week beginning 18 June 2007

by **Ian**

Imagine you are a new born baby, and perceive everything without preconceptions, judgements and labels. Revel in the remarkableness of every impression, sensation and emotion.

Ponder: What is more Remarkable - consciousness or identity?

Work Program week beginning 25 June 2007

by **Ian**

Daily Ponder: What is my Chief Weakness?

During the day, as you walk, sense the body by scanning from the feet up to the head on the in-breath and scanning from the head down to the feet on the out-breath. Try to observe the still point between each breath.

For each day of the week, choose a negative emotion to observe. Count how many times you react with that negative emotion.

Every evening before sleep, review the days activities as if playing back a movie.

Work Program week beginning 2 July 2007

by **Ian**

Daily Pondering: Is suffering a required function?

After eating, take a few moments to breathe consciously.

Each morning and evening, the Seeker will set aside a period of time to visualize himself as a magnetic point in the center of an icosahedron. Every triangle will represent an aspect of his mechanical external life. The central magnetic point will represent his innermost essential nature.

Work Program week beginning 9 July 2007

by **Ian**

Does essence have likes and dislikes?
What does essence value?

Refrain from a favorite food. Eat a disliked food.
Refrain from a favorite beverage. Drink a disliked beverage.
Refrain from a favorite activity. Perform a disliked activity.
Refrain from a favorite TV show. Watch a disliked TV show.
Refrain from a favorite music. Listen to disliked music.
Refrain from a favorite argument. Engage in a disliked argument.
Refrain from a favorite phrase. Use a disliked phrase.
Refrain from a favorite question. Ask a disliked question.
Refrain from a favorite person. Interact with a disliked person.

Observe the machines reactions. Counter the reactions with an inner impartiality.

Work Program week beginning 16 July 2007

by **Ian**

Each morning and evening, relax your three centers and visualize yourself as a magnetic point in the center of an icosahedron. Every triangle will represent an illusory conclusion drawn by your sense apparatus. Visualize your magnetic field penetrating the icosohedral veil of illusion and connecting with the reality beyond appearances.

The Seeker decides to maintain an alert questioning attitude toward all impressions and conclusions in the course of his or her daily life, asking always, "Is that a complete impression?" "Is that a permanent conclusion?"

The Seeker decides to maintain an alert questioning attitude toward all books read in the course of his or her daily life, asking always, "Have I understood these words in the same sense that the author intended?" "Do I trust all the author's references, or should I check them for myself?"

Work Program week beginning 23 July 2007

by **Ian**

Before sleep, visualize in great detail a simple task to be performed the next day, say, cleaning a sink. Try to visualize it exactly as you will observe yourself doing it. Next day, perform the task and observe if your visualization corresponded to the reality of actually doing the task.

During the day, immediately before doing a simple task, such as opening a door, visualize yourself performing the task. When the task is completed, observe if you deviated from the visualization.

Perform the 10 bone exercise. Pay special attention to visualizing the illumination in each bone.

Choose one object from your immediate surroundings. Imagine all the events and processes that led to the existence of that object.

Imagine that you are a conscious being who has acquired their own "I". Live one day accordingly as you imagine that a conscious being might behave in every situation.

Work Program week beginning 30 July 2007

by **Ian**

1. Guide your attention slowly in a circuit to each of the following joints: right shoulder, left hip, right hip, left shoulder. Breathe into each joint and sense it deeply, from within. Visualize/imagine the following teachings/ideals residing in each joint: Jesus suffering and sacrifice; Mohammed and service; Lao Tzu and balance; Buddha and non-desire. Attend to each joint long enough to fix the intent of your effort.

2. Sit quietly until the body is still and comfortable, the emotions open and receptive and the mind calm. Then allow the eyes to move from one object to the next within your sight. As soon as you notice a label popping up in your mind,("This is a --chair, lamp, papers, pen, carpet", etc.) shift your gaze to another object. Do not allow the eyes to rest too long on any object, merely notice the effects this has. Do things have a sense of Presence, for example? Alternate your breathing in through the abdomen (in breath) and out through the solar plexus (out-breath). Do this for 10 minutes then reverse (breath in through the solar plexus, out through the abdomen). What happens? Which centers get activated and how can you describe it?

3. Ponder the value and significance in your life of the Five Being-Obligolnian-Strivings. Breathe into each body part and sense it deeply as you Ponder each Striving.

Sense left leg.
First Striving: "To have in their ordinary being-existence everything satisfying and really necessary for their planetary body."

Sense right leg.
Second Striving: "To have a constant and unflagging instinctive need for self-perfection in the sense of being."

Sense left arm.
Third Striving: "The conscious striving to know ever more and more concerning the laws of World-creation and World-maintenance."

Sense right arm.
Fourth Striving: "The striving from the beginning of their existence to pay for their arising and their individuality as quickly possible, in order afterwards to be free to lighten as much as possible the Sorrow of our Common Father."

Sense spine and skull.
Fifth Striving: "The striving always to assist the most rapid perfecting of other beings, both those similar to oneself and those of other forms, up to the degree of the sacred 'Martfotai' that is up to the degree of self-individuality."

Work Program week beginning 6 August 2007

by **Ian**

1. Focus your attention for 5 minutes on each of the following joints: right shoulder, left hip, right hip, left shoulder. Breathe normally and direct each breath into the joint and sense it deeply, from within. With each joint, Ponder the meaning and application for you of the following teachings: suffering and sacrifice; service; balance; non-desire.

2. During the week, accept everything that happens as lawful and intentionally endure it all with an inner smile and full body sensing.

3. Take a piece of paper and a pen. As you write, sense the pen in your hand. Make a list of names or attributes that best describe each of your many I's, traits, personalities, ego characteristics.

Work Program week beginning 13 August 2007

by **Ian**

Daily Pondering: What is my Work aim?

Morning exercise: Sit quietly in meditation. Relax the three centers. Watch the breath. Use a sightless gaze and soundless sound to receive impressions without identifying, labeling or judging them. Ponder: Have I made progress towards realizing my aim?

Daily exercise: Every time you experience a situation which caused you to react with suffering, ask yourself: What can this situation teach me about achieving my aim?

Evening recapitulation: What did I do today to further my progress towards (defining) my aim?

Work Program week beginning 20 August 2007

by **Ian**

Begin the day with a balanced relaxing of the physical, emotional and intellectual centers. Notice any sensations, feelings or thoughts that may disturb the relaxation and ponder what attachments may lie behind them.

During the morning, observe the intellectual center. What thoughts are you attached to? What opinions are you attached to? What ideas, things or people do your thoughts revolve around? Sense the head and face. Maintain a relaxed emotional center.

During the afternoon, observe the physical center. What sensations are you attached to? What things are you physically attracted to? Sense the arms and legs. Maintain a relaxed emotional center.

During the evening, observe the emotional center. What emotional states are you attached to? What things or people are you emotionally attached to? Sense the solar plexus and chest. Return to a relaxed emotional center.

In the evening, after entering a state of all-brains-balanced-being-perception, Ponder - "How are my attachments related to my self-importance?"

Work Program week beginning 27 August 2007

by **Ian**

Morning exercise: Full Body Sensing - Take a comfortable position and from your head down to your feet. Imagine that you are being filled with a warm, thick, honey like liquid and that it is slowly filling your body, starting from the feet and moving up through your legs, the pelvis, the torso, down into the arms and hands, then into the head. Strive to maintain a complete awareness of Sensationing in your whole body.

Daytime exercise: "When walking, the practitioner is aware, 'I am walking'; when standing, is aware, 'I am standing'; when sitting, is aware, 'I am sitting'; when lying down, is aware, 'I am lying down.' In whatever position one's body happens to be, one is aware of the position of the body. When one is going forward or backward, one applies one's full awareness to one's going forward or backward. When one looks in front or looks behind, bends down or stands up, one also applies full awareness to what one is doing. One applies full awareness to wearing the robe or carrying the alms bowl. When one eats or drinks, chews or savors the food, one applies full awareness to all this. When passing excrement or urinating, one applies full awareness to this. When one walks, stands, lies down, sleeps or wakes up, speaks or is silent, one shines his awareness on all this."
- So said the Buddha.

Evening exercise: While deeply sensing your body, Ponder, without expecting an answer, "Can I exist without Sensation?"

Work Program week beginning 3 September 2007

by **Ian**

Upon arising, stand with arms upstreached, sense body from tips of toes to finger tips, evoke an inner smile, take a deep breath and chant the following invocation three times:

Oh Endlessness,
Help me on the way -
To enjoy the unenjoyable,
To like the unlikeable,
To love the unlovable.

During the day when you encounter something unenjoyable, unlikeable or unlovable, evoke an inner smile, sensed as proceeding from deep within the marrow of your bones.

Work Program week beginning 10 September 2007

by **Ian**

Start the day by sensing the flow of breath in and out of the nostrils.
Add to that a Pondering: What prevents commitment from leading to efforts?
Be open to any Reconciliations in the emotional center.

At mid-day, re-commit to the effort of sensing the flow of breath in and out of the nostrils.
Add to that a Pondering: What function does Remorse of Conscience serve?
Be open to any Reconciliations in the emotional center.

Before sleep, sense the breath as if it were entering and leaving through the soles of the feet. Imagine that your tensions, thoughts and emotions are draining out of your feet into the earth to replenish it.

Work Program week beginning 17 September 2007

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by **Ian**

Begin each day by dedicating your Work efforts to the benefit of the Megalocosmos and not yourself.

For a period of time:
- refrain from justifying or explaining your actions to others.
- refrain from laughing.
- refrain from idle chit-chat and gossip.

Ponder on the statement in Beelzebub's Tales that Time is "...the Ideally-Unique-Subjective-Phenomenon." (p.123-4)

Work Program week beginning 24 September 2007

by **Ian**

Begin the day in a state of all-brains-balanced-being-perception.
Ponder - Is there a contradiction between developing a Real I and realizing our Nothingness?

Observe the full moon in a state of all-brains-balanced-being-perception.
Ponder - Does space separate us or connect us all together?

Work Program week beginning 1 October 2007

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by **Ian**

Before each meal, perform the following Heptachord:
1. Relax all three centers.
2. Attend to the visual impressions of the food.
3. Attend to the smell of the food.
4. Attend to the taste of the food by taking a small sample into the mouth.
5. Attend to the sounds accompanying the meal situation.
6. Attend to the touch and sensations of the body.
7. Intone the phrase from Beelzebub's Tales - aieioiuoa.

Eat in silence. After eating, be aware of your breathing for a few minutes.

When Suffering a remorse and inwardly sing the phrase "AIEIOIUOA" while longing for a glimpse through the fog.

Work Program week beginning 8 October 2007

by **Harry**

One of the things we're taught early is "do what 'it' doesn't want to do". Let's combine that with another teaching: "The only real sin is to break your own oath."

In order to put our own beings in order we must learn to work toward a future. "It" has been running us for all of our lives. So we want to put the coach and reins in order and sober up the driver.

Begin with somethings simple. Pick up the thing you've dropped on the floor. Do the dishes when they're dirty. Get out of bed when the alarm rings.

These are all "positive" actions. In other words, you see something you've dropped, or even something someone else has dropped and you know it has to be picked up. Pick it up. Wash the dishes. Get out of bed and greet the sun. Or whatever "it" resists for you.

Take an oath to yourself. You will do what "it" doesn't want to do. Something small. Not something big. But then do it. Observe yourself doing it. And observe yourself when you aren't able to do it.

Work Program week beginning 15 October 2007

by **Ian**

Use your irritations as reminding factors for conscious efforts such as counting to 10 while sensing each of your fingers.

Use your angry reactions as reminding factors for conscious efforts such as remembering your death and visualizing an illuminated skeleton.

Use your strongly held beliefs as reminding factors for conscious efforts such as considering an alternate form of the belief.

Use your physical discomforts as reminding factors for conscious efforts such as observing objectively with a neutral emotional center.

Use your inner thoughts as reminding factors for conscious efforts such as quietening the flow of thoughts and dwelling within the inner silence. Renew your effort with each stray thought.

Work Program week beginning 22 October 2007

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by **Judy**

Exercise: Allow the ring-tone of your telephone to be a “reminding factor” to self-consciousness. Then sense the hands and answer the telephone with the opposite hand to your usual practice. Observe this process and allow the self-awareness to continue into the listening process for as long as you can.

At the end of the call, when time permits, use the seven step process as stated in our three month program “Enduring” to transform, or intentionally deepen towards a neutral state, the energy from any feelings you may have noticed during the conversation, whether negative or positive. Or you may prefer to do this at a time suitable to you, choosing one call from each day.

That is, our Seeker has observed that the deepening of intentional enduring of his quota of suffering may proceed in seven steps: recognizing of inner distress as suffering; naming it; accepting it; using it; believing it to be a required function; knowing it falls on everyone; recalling its compassion.
He finds that he may use a similar procedure in deepening enduring of pleasure.

Observe your emotions, both when you remember to wake-up at the sound of the telephone and when you forget.

Pondering: Upon retiring each evening the Seeker will ponder on the ways that he himself is blessed by a Divine Love which is objectively bestowed on everything. Remember to Sense your body and Observe your emotions while pondering.

Work Program week beginning 29 October 2007

by **Ian**

Daily Pondering: Which of the seven deadly egotisms - Pride, Envy, Anger, Sloth, Avarice, Gluttony, Lust - is a characteristic of my chief feature?

Daily exercise 1: Throughout the week, whenever you observe one of the seven deadly egotisms arising, endure its emotional manifestation with a calm indifference firmly rooted in a full sensation of the planetary body while repeating silently - I wish to Be.

Daily exercise 2: Each day choose one of the seven deadly egotisms and devise your own Affirmation to be performed while calmly enduring any manifestations of your chosen egotism during the day. The Affirmation may include a combination of a verbal formulation or prayer, a posture or gesture, a sensing exercise, an emotional evocation.

Work Program week beginning 5 November 2007

by **Harry**

The key word in this quarter's guideline is "Intentional".

Exercise 1:

We usually see enduring as something we must do. If we endure something it is "negative". Someone who has great endurance is considered internally strong. But to intentionally endure, we must begin to have inner vision. Because what we "endure" we are usually reacting automatically to. Counter this reaction by practicing "Inner Stop".

Take an oath to yourself that when you recognize certain circumstances you will stop internally. You will stop, if only for a second, the ceaseless flow of thoughts; the up storm of emotions. If you feel irritation you will simply stop. You will let whatever was happening go on. But you will separate from it internally.

This moment of quiet should be extended as much as you can. More importantly, you should not express this inner stop externally in any way.

Exercise 2:

As we continue to work we also continue to need energy. One of the greatest sources of energy is to preserve what we waste.

Begin to pay attention to your movements. Especially when apparently at rest. Or in a positive frame of mind. Notice that your hands are moving when you're sitting in the chair. Notice that you are shifting weight from foot to foot. Notice the tensions in your body when you are having a conversation.

When you find yourself using energy in this way, let your body come to rest. Don't fight the movement. Don't command yourself to oppose the movement. But allow yourself to come to rest. And the energy will be redirected. You can begin to fully observe in that moment.

Work Program week beginning 12 November 2007

by **Ian**

1. As you arise from bed, repeat silently the following affirmation: "Today I will dispell the fog of egotism with the sun of Being Affirmations." Sense an illuminated warmth radiating from the heart and entering each of the 10 Bones in the sequence -

1. Lower right leg bone.
2. Upper right leg bone.
3. Pelvic bone.
4. Upper left leg bone.
5. Lower left leg bone.
6. Spinal column and skull.
7. Upper right arm bone.
8. Lower right arm bone.
9.Upper left arm bone.
10. Lower left arm bone.

2. Continue to Observe yourself for hidden and subtle manifestations of the seven deadly egotisms - Pride, Envy, Anger, Sloth, Avarice, Gluttony, Lust - is a characteristic of my chief feature?

3. Each day choose one of the seven deadly egotisms and devise your own Affirmation to be performed while calmly enduring any manifestations of your chosen egotism during the day. The Affirmation may include a combination of a verbal formulation such as a prayer or mantra, a posture or gesture, a sensing exercise, an evoked emotion, etc.

4. The seeker may have discovered a fleeting joy experienced in this task of combat with their petty egotism - but resolves not to be distracted by the rewards of Work. During the week, when one experiences the rewards of effort, use the energy thus gained to enter a deeper inner calm of Being, free from emotional polarity but grounded in a deep sensing of your physical presence.

Work Program week beginning 19 November 2007

by **Judy**

I wish to share a long-time favorite exercise in self-observation with you. We are going towards objectivity, which necessarily brings in impartiality.

This exercise involves an awareness of our routine bodily movements. It can begin at any time in the day, the earlier the better. I have found that the early morning time is a good one, before the centers have picked up speed for the day of ordinary affairs. The early start usually has an effect on my state throughout the day.

It goes something like this:
On waking, I say to myself - “Well, here I am. Thank you for another day. Let's get at it.”
Then - “This body is lying here and something is seeing it.”
As I rise I keep the awareness going - “This body is getting out of bed now and something is seeing it.”
The inner dialogue may change to - “It is walking and the objective faculty is aware of it”.
Or - “This face has some tense muscles around the mouth and eyes and the observer is noticing.”
And so this continues throughout the day whenever I think of doing it and wish to make the attempt.
If I forget on waking, I just begin when I remember. I do not berate myself. I accept that mostly I do not have self-consciousness.

We need to be clear with this basic exercise. We wish to develop an objective faculty which can become an “I” and eventually have some relation to magnetic center, so the attitude has to be serious and impartial. There is to be no analysis here. Forget about like and dislike. The attitude of this faculty is one of acceptance of us as we are. There is loving benevolence towards us. Any criticism or descriptions will detract, and the attempt itself requires honesty and sincerity.

Ponder: “Why am I undertaking the Gurdjieff work?”
Remember to sense your body and feel your emotions while pondering

This may increase the wish to work which will help overcome “its'” resistance. No resistance means it cannot truly be called “work”, so acknowledge this fact. The benefit of doing the exercise is for ourselves; sharing our experience is also for us, but connects with the second and third lines of work – working with others and work for the Work itself. Of course if there is no wish there will be no work. This too is clear and simple.

Each night be grateful for another day in the body which has been given to you. Do not say - “Oh, I should have done so-and-so”. Rather say something like - “I hope tomorrow my wish will be greater”. This is towards impartiality. Retire with a song in your heart and praise on your

lips.

Work Program week beginning 26 November 2007

by **Ian**

The seasoned Seeker will be prepared to endure with equanimity the sacrifices and deprivations required for a prolonged voyage across the tumultuous seas of life towards the calm shore of being on the trans-space-ship Karnak.

With conscience as their compass, the Seeker will prepare a fit and hearty vessel for the rough seas and spaces ahead by sacrificing the use of a favorite stimulant beverage for the following week. Whenever magnetic anomalies affect the accuracy of their compass, the conscientious Seeker will remember their responsibility towards their small portion cargo of Great Being by raising their gaze towards the sun and moon as required during the day and night and murmuring under the breath, "It is nothing - I will be; it is nonsense - I can do; it recedes - I am."

Each morning before embarking into the seas and spaces around, the Seeker will weigh their anchor, set their sails and calibrate their instruments of navigation to their present position by relaxing in a three-centered way and asking with measured breath "Who am I?", while visualizing an illuminated cargo of Being radiating throughout their physical vessel.

When traversing calm, open seas and spaces, the all-brains-balanced-Seeker may replenish their vessels' energy stores by opening wide the portholes of Soundless Sound and Sightless Gaze to the surrounding seas and spaces.

When navigating narrow, treacherous straits an alert Seeker will sound their way past the shoals and reefs of pride, arrogance, egotism, bossiness, self-righteousness and self-justification by taking a deep breath and intoning three times "po-do-bo-li-zo-va-ny" while Sightlessly Gazing and Soundlessly Sounding the surrounding seas and spaces.

Once committed to a prolonged voyage upon the seas and spaces of the infinite Void, a Seeker must avoid the mirages of false harbours in the lands of Knowing, Judging, Finding and Concluding. Keeping a question always on their bow, the Seeker will attempt to pierce the veils of illusion on their voyage towards reality by asking, each time that they are so tempted, "What has been overlooked?", while attending to an abiding inner presence of Being.

Occasionally, with sails billowed by the ill winds of emotion and false judgement, the vessel is driven off it's course. Not to worry - the accomplished mariner has learned how to sail against the winds of inconvenience, euphoria, anger, disappointment, false judgement and inherited belief. The order goes out: All hands on deck; the sails are trimmed; the rudder is set; and apparent adversity is put to advantage by adopting an intentional inner posture supported by an illuminated skeleton and an Inner Prayer of, "I Wish, I Can, I Am".

While braving the vicissitudes of the icebergs, hurricanes, tornados and tidal waves of envy,

jealousy, lust and greed the weathered Seeker will batten their hatches and gird up their loins in order to calmly endure the turmoil while maintaining a calm exterior and directing the energy thus saved into a well visualized inner illuminated skeleton, each bone resonated with an inner-chanted song of Remorse - "AIEIOIUOA."

Whenever an unruly crew threatens the integrity of the Seekers course through the miraculous seas of life by neglecting their duties and responsibilities, or by sleeping during their watch, or by stepping out of line with a well co-ordinated 3-centered reaction, the uncompromising Seeker will administer the punishment of visualizing his decaying corpse being devoured by ravenous sharks.

Each evening after sunset the Seeker will maintain his course towards Being by setting his astrolabe on the constellations of Faith, Hope and Love and Pondering in a relaxed manner: "Is Faith more than belief; is Hope more than expectation; is Love more than tenderness?"

Each night, as the Seeker prepares to drop their anchor and renew their strength for the day ahead, they will visualize the jetsam and flotsam of egoism, hate, revenge, anticipated pleasures and rooted beliefs sinking to the bottom of the sea to be transformed by bottom feeders whose unseen planetary function within an interconnected universe attests to the panoramic brilliance of an Omnipresent Being, of Whom the Seeker is an integral part.

Work Program week beginning 3 December 2007

by **Harry**

For this week, when you experience internal resistance; when you are feeling resented; when you have an emotional negative experience, instead of going with it remember:

If it be your will.

And then recite Christ's words to yourself and understand the teaching lesson therein:

Not my will but thine be done.

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Leonard Cohen has written a song which sums this up:

If it be your will
That I speak no more
...
(Copyright material removed)
http://www.azlyrics.com/lyrics/leonardcohen/ifitbeyourwill.html

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Work Program week beginning 10 December 2007

by **Ian**

In moments when your patience wears thin, endure a little longer with a super effort comprising of a sub-vocal murmuring of a phrase such as "All things must pass", with an inner smile and while Sensing your four illuminated limbs with each word.

Eat with full attention to physical, sound, taste, visual and smell impressions. After eating, spend a few minutes breathing consciously deep into the solar plexus.

When you talk, sense the sound vibrations resonating in your abdomen. Use the vibrations to help you Remember yourself.

In the evening, relax three centers and gaze at a candle or fire or star. Ponder - "Does the candle/fire/star provide light and heat?"

Work Program week beginning 17 December 2007

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by **Judy**

Draining exercise: This exercise is used as preparation for work attempts and for equilibrium. Draining is the intentional lowering of a certain level of tension which exists in the body. This reduced activity allows more energy for our wish to wake-up. This assists the quality of our self-observation/self-remembering attempts, as too much activity in the observed object is distracting and confusing. Ordinary relaxation is more passive than this exercise. Draining begins where ordinary relaxation leaves off. At completion, there is ideally an alert and alive state with minimal tension in the organism. We may experience aware or even awake moments, but this is not the main purpose of the exercise.

Do this exercise from a sitting position mainly, as the contact with the world when lying down may reduce the energy of alertness and aliveness. It can thus be incorporated into the regular “sitting” each day if convenient.

Start from the top down. Compare the tension to a liquid which fills the body, as if the level of the liquid is gradually lowered.

Begin with:

Forehead – the level is all around the head. Visualize the surface of the liquid becoming smooth and lowering slightly.

Expression – especially the tiny facial muscles around the eyes and mouth.

Neck – this is the area which, when relaxed, will take away much of the energy used for thinking processes.

Shoulders, shoulder blades and tops of arms – after arms relaxed tension flows from elbows and fingers.

Solar plexus and heart – ideally we don't want any particular feeling present here.

Back.
Sex organs.
Legs.

Toes – tension will again flow out here.

So the tension will drain out through the extremities; head, arms hands and fingers, legs feet and toes, leaving only the minimum required for relaxed maintenance.

If you stand up and notice an expression on your face, go back and repeat the draining exercise. It is to reduce the energy in all 3 centers to a minimum.

Now we are ready to make some attempts in self-observation. Use your favorites, or one of those outlined in program of November 19th 2007.

Pondering: (remember to sense your body and feel your emotions) Do I notice any difference in the quality of self-observation when it is done following the Draining exercise?

Work Program week beginning 24 December 2007

by **Ian**

When in the grip of a negative emotion such as anger or resentment, instead of manifesting outwardly, count to 12 while sensing the hands and feet.

When in the grip of a negative emotion such as annoyance or depression, express gratitude by adopting an intentional yet unusual posture and repeating silently -

Oh Endlessness,
Help me on the way -
To enjoy the unenjoyable,
To like the unlikeable,
To love the unlovable.

While walking, practice the sightless gaze and sense the spine.

End each day with a hearty laugh while sensing the body.

Work Program week beginning 31 December 2007

by **Lift**

End of Year Theme: Remorse of conscience; atonement; rebirth.

"When I am laid in earth, may my wrongs create
no trouble in thy breast. Remember me, but forget my fate."

(Dido's Lament/Janet Baker - http://www.youtube.com/watch?v=VCXj07cNVKM)

While listening to the above aria, Sense your body and breathing while observing your emotional reaction to the above aria.

Every mid-day, Ponder: What is my fate? Is it to die a conscious or unconcious death? Is it to die like a dog or like a god?

During the week, while sensing your writing hand and observing your natural breathing:
- Make a list of as many actions from your life that you can remember, that you are ashamed of.
- Make a list of selfless actions from your life that you can remember, that you may be be proud of.

Every evening, in a three centered state of all brains balanced being perception, ask from your heart that those selfless actions may be redeemed against the selfish or shaming actions you have committed during your life, and that you pledge your heart and soul to strive toward performing more selfless actions, and less selfish actions, during the coming year.

Every morning as you awake and arise, imagine and visualize that you are emerging from an illuminated cocoon of bed-clothes as a new born being with with no pre-conceptions or beliefs of what the day ahead may bring.

Work Program week beginning 7 January 2008

by **Harry**

When we work we should not draw attention to ourselves. This is a power walk, or a shaman's walk. It draws attention to observing your own movements. But it is key to do this exercise so that it is not drawing attention to yourself.

While walking curve your fingers so that the forefinger and thumb make a "D". (If you are carrying something, just continue carrying it.) Focus your eye sight on the horizon.

While walking you will do three movements. Once with each foot. You will scrape the sole of the left foot on the ground as you step, then the right. The second movement is to finish each step by tapping the toe of the foot behind you as you finish the stride. Finally, as you move forward you will step forward as if you are stepping up a step, even though no step is there.

These actions do not have to happen on subsequent steps. In fact they are likely not going to happen on subsequent steps if you are not drawing attention to yourself.

While you are moving your arm movement is, ideally, coordinated with your leg movement. So if the left foot is moving forward, so is the right arm.

It may be necessary to take each of these components one at a time before combining them into a full exercise. Always remember yourself and remember that you are in the presence of others who aren't to notice what you are working on.

Work Program week beginning 14 January 2008

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by **Ian**

There may be aspects of personality or essence that we may not consider as Negative Emotions, in that they are not directed at ourselves more than at others - things such as pride of accomplishment, thinking well of ourselves, considering that out intellect is superior, craving the admiration and approval of others, self-pity, feeling sorry for oneself, feeling unappreciated, depression, enjoying tastey food, indulging in esthetic experiences.

Whenever you observe yourself manifesting one of the aspects mentioned above, relax three centers, establish a Sightless Gaze, and then intone the following prayer 3 times - "It is nothing; I wish to be". Sense the sound resonating in your spinal cord and skull.

Any Prayer may be heard by the Higher Powers and a corresponding answer obtained only if uttered thrice:
Firstly, for the welfare or the peace of the souls of one's parents.
Secondly, for the welfare of one's neighbor.
And only thirdly, for oneself personally.
(G. I. Gurdjieff)

Work Program week beginning 21 January 2008

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by **Judy**

Exercise:

The following is a mantram which is used to aid Presence and to improve state. It is to be slowly intoned on waking, before retiring and several times during the day.

“I” represents the relationship between a man and all higher levels of being, up to and including God.
“Am” represents your amness, your existence as a being, unconsciously living on this earth.
“Now” is the actual moment which is between memories of the past and anticipations of the future.. It is the crossing-over point between past and future; thus it avoids space and time.

I am now
Now I am
Am I now
I now am

Collect yourself with the breath: Inhale, feel the life-giving air.
Say “I” as you mentally connect with higher forces.
Exhale slowly, then say “am”. Sense or imagine a reverberation in the chest here.
As you recover from the breath, say “now”.

The attitude is to be serious and sincere – prayerful if you wish. You may choose to add some basic Work attempts of self-sensing, self-observing and self-remembering after the intonations.

Pondering:

I have heard it said that objectivity is what we are essentially, and that subjectivity is how we mostly are right now (personality). Yet to even think about objectivity implies that we are not one hundred percent subjective. We have to dig into the objective field to uncover what is there, to allow it to shine through and express itself in the world.

Ponder the connections and relationships between the following two concepts:
1.essence and personality
and
2.objectivity and subjectivity.

When we do the exercise above, could we be attempting in an applied practical way, integration of the two, in the actual moment? Is there a connection between this blending and the increased awareness?

Remember to sense the body and feel the emotions whilst pondering.

Work Program week beginning 28 January 2008

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by **Ian**

Filling the Body with Air Energy

Once a day, preferably in the morning. This can be done sitting, standing or even lying down. Sitting is the preferred position.

As usual, begin by relaxing and obtaining the Collected State.

Breathe out, emptying your lungs as much as possible. Then take as deep a breath as you comfortably can (never try to force yourself to breath more deeply, faster or slower than you feel comfortably able to do), hold it for a moment (again only as long as you can do it comfortably, without any forcing) and while breathing out the used air from the lungs, will/imagine that at the same time the special "subtle" energy/constituent of the air enters from the lungs into your body and goes to your generative (sexual) organs to be stored there. Hold your breath with the lungs empty (as always, only for as long as there is no discomfort whatsoever) then breathe deeply in again, hold your breath and breathe out again, imagining/postulating that as new energy is entering your sex organs, the energy already stored there moves into your right leg and begins to fill it (as if it were an empty container, waiting to be filled) from the bottom (i.e. the toes) up. Repeat this breathing in and out and filling until the righ leg "feels" full of energy and then do the same with the left leg, left arm, right arm, trunk and finally head. Stop when you feel that the whole body is vibrating with this influx of new fresh energy and that the generative organs' storage place is also full of energy, available and ready to be used as and when needed.

Work Program week beginning 4 February 2008

by **Ian**

Whenever you are angry, irritated, sad, worried, anxious, indignant, exasperiated, distracted, bored, happy, enthusiastic, talkative, concentrating, listening, satisfied, etc., visualize observing yourself in a mirror.

Give up a physical, emotional or intellectual indulgance for Lent.

Work Program week beginning 11 February 2008

by **Harry**

Build on the previous exercise (7 January 2008) by bringing yourself into an all centered state. Lay on the floor or sit in a comfortable straight chair. (You can also do this on a bed, but it's better if that's upon awakening in the morning. When falling asleep again isn't likely.) If laying you may have a pillow to support your neck.

Go into an unfocused gaze. Pick a spot on the ceiling and just unfocus on that spot. Let the surface of the floor take the weight of your body. Hands palm up at your side. Thumb and forefinger touching. Feet slightly separated so your legs form a narrow V.

If something enters your mind, let it flow. Don't go with the thought. As Gurdjieff said, just say "I'll pay attention to you later, now is for me." You will find thoughts flow around. Some from inside, some from outside.

For the duration of the exercise you're not moving. You're just settling the body. Breath easily. If you must pay attention to something, focus on your breathing. Don't think about it. Observe it. If your eyes close, let them. But retain the unfocused gaze.

Once you are able to settle in this exercise add some music when you are beginning.

Gurdjieff's music with de Hartmann is a good choice. So are ragas from someone like Ravi Shankar. If you choose a Gurdjieff piece, make sure you let the entire selection play. Don't stop in the middle of a song. Likewise a raga. With a raga also try to pick one for the time of day. These will be indicated on the liner notes in most cases. With these, as well, don't stop in the middle. This usually means you're settled for a minimum of 20-30 minutes.

If you want to try other musicians try to stay with instrumentals to start. Keith Jarret has done some interest work on Gurdjieff. Anderson has done some wonderful meditations for flute. Robbie Basho did some guitar work that is also in the raga style. There are even popular songs that can be used. Dark Star by the Grateful Dead. If you want to start getting into language add something like The Incredible String Band. "A very cellular song" comes to mind.

When you have reached your duration for the exercise, quietly stand and try to maintain the centered state. Move about your business. See if you can get passed Ouspensky's tobacco shop.

Work Program week beginning 18 February 2008

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by **Judy**

This week's suggested Work program is paraphrased from pages forty-five and forty-six of a 1951 publication by Kenneth Walker titled “Venture with Ideas” which I uncovered in a second-hand bookshop in Hobart last week.

The Idea:
Consciousness cannot be defined, but everyone knows what it is.
Thinking, feeling, sensing and moving are functions and consciousness is awareness of these functions.
It is a subjective state and can only be known by experiencing it. It is generally said that man is a self-conscious being, but this statement is quite untrue. Man's usual state in fact is best described as one of waking sleep.

Exercise:
This is the experiment suggested by Mr Ouspensky to be performed a couple of times daily for several days to verify this big idea and make it our own. It describes an attempt to self-remember.

Look at a watch and try to be aware of yourself all the time you are looking at the watch. Say to yourself “I am looking at this watch”, and make an effort to feel yourself sitting there, gazing at the watch and following the second hand as it moves around. All the time keep up the feeling of “I”, maintain your awareness of your existence here in this room, and see how long you are able to continue doing this.

Mr Ouspensky commented about this experiment:
You'll find that you will not be able to maintain self-consciousness for more than about two minutes and if you repeat the experiment soon afterwards, it will not last even as long as this. By making these experiments you will learn what self-consciousness really means, and for what a short time it lasts.

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The following Exercise comes from Ms Marty Mann, an early leader of a Gurdjieff Group in Chicago. She was also the first female member of Alcoholics Anonymous to maintain lifelong sobriety and had significant input into Twelfth Step Program literature. The co-founders of the first Twelfth Step Program were members of the same Gurdjieff Group.

Exercise:
I will try to be unruffled, no matter what happens. I will keep my emotions in check, although others around me may be letting theirs go. I may be feeling hurt, depressed, resentful or self-pitying, but I will not show it. I will keep consciously centered in the face of disturbance, keep

that deep inner calm through all the experiences of the day. In the rush of work and worry, the deep inner balanced silence is necessary to keep me on an even keel. I must learn to take this calm consciously with me into the most hurried days. I ask that I may learn patience, humility and endurance. I ask that I may grow my soul today by doing someone a good turn that isn't found out; and by doing at least two things that I don't want to do. Each night I will give thanks for my many blessings and have true remorse for my many failings.

Work Program week beginning 25 February 2008

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by **Ian**

Will Exercise - Visualize a simple task that you WILL do tomorrow without fail at a specific time. Visualize all aspects of the task, including:

- physical motions, physical sensations, breathing pattern, etc.
- thoughts, eg. a mantra or Affirmation that you will use while doing it.
- emotions, eg. you may evoke an Inner Smile or a feeling of Remorse or Joy, etc.

Next day, after performing the task, review your performance and how closely you were able to repeat exactly what you visualized. Repeat the task every day until you get it right.

Breathing Exercise - Every day after eating, perform a breathing exercise in conjunction with a Prayer:

(Slow in-breath and pause)
(Exhale and intone from the heart) Holy Affirming
(Slow in-breath and pause)
(Exhale and intone from the heart) Holy-Denying,
(Slow in-breath and pause)
(Exhale and intone from the heart) Holy-Reconciling,
(Slow in-breath and pause)
(Exhale and intone from the heart) Transubstantiate in me,
(Slow in-breath and pause)
(Exhale and intone from the heart) For my Being.

Impressions Exercise - Three times every day for 5 minutes, try to enter a state of All-Brains-Balanced-Being-Perception and
use the Sightless gaze and Soundless Sound exercises to take in Third Being Food in conjunction with a passive awareness of ones breath.

Work Program week beginning 3 March 2008

by **Ian**

Each morning the Seeker will sense his body in a relaxed posture while contemplating the Tao symbol, then visualizing himself as a whole composed of part suffering and part rejoicing.

When you are happy or sad, hurried or relaxed, hungry or full, sleepy or awake, watch your breath and repeat silently: It breathes in; It breathes out; etc.

Ponder the saying: every real happiness can arise only from some real unhappiness.

Work Program week beginning 10 March 2008

by **Ian**

THE BODY AND ITS NEEDS
From: Transformation by J G Bennett

There are many ways of producing deep relaxation by conscious energy. I shall now describe one that works well for most people. Start by taking a com-fortable sitting posture, with the spine as straight and erect as you can make it without straining. You can support your back at the base of the spine. Verify that your head is freely balanced on your shoulders and that there are no obvious tensions. Rest your hands palm downwards on your knees. Now — become strongly aware of your eyes as if 'you' had entered into them and were experiencing the sensation of being present in your eyes. You can now relax your eyes and all the muscles surrounding them. Keep them open or you will fall asleep when you relax deeply, but you should now be seeing without focussing on any object. To avoid strain, lower but do not close the eyelids. Move your awareness over your face, into your mouth, to your throat and successively wish each part to relax. Pass on from the throat to the back of the neck —where you should feel yourself present in the muscles of the neck — and move your awareness down the right arm, penetrating into the muscles all the way to the finger tips. The same with the left shoulder and arm. Then return to the throat and let your awareness travel through the thorax down to the diaphragm. Here comes the familiar 'awareness of the navel' which is so often treated as a joke. It is very far from comic, because there is in this region a concentration of the vegetative energy which must relax. It is necessary to spend several minutes relaxing the abdominal muscles and obtaining a deep rhythmical breathing. The awareness is again made to travel into the right thigh and down the right leg. This must be done slowly enough to make sure that there is a real contact between 'you' and 'your leg'. The same is repeated for the left side.

Once this is completed there should be a general sensation of the mass of the body and a coherence of awareness of your own presence within the body. The whole exercise is then repeated; but with the deter-mination to penetrate more deeply into the nerves and blood vessels. This causes a tingling or vibrating sensation followed by a feeling of the 'wholeness' of the body. The exercise is continued for as long as one can keep from falling asleep or losing the thread of what one is doing. It is not easy and it may have to be done twenty or thirty times before one can be sure what is meant by 'contact with the body'. It should never be done more than once a day. Once one has learned how it is done, the time taken can be reduced.

There are many variants of this relaxation exercise, but so far as I can ascertain, all of them require to be done by concentrating conscious energy. This cannot be done by an effort: on the contrary any kind of force makes relaxation almost impossible. It is purely a matter of skill. This skill is a special kind of struggle: it is hard work — very hard indeed to go really deep — and yet it must not be forced. Any forcing is bound to produce tension and defeat its object.

This illustrates the importance of understanding what we are about. The aim of relaxation is to allow a free flow of the vital and psychic energies. Deep relaxation goes further and enables the creative energy to work in us and to organize the mind and transform it into soul. We cannot accomplish this transformation by the energies that are more or less under the control of the mind, and so we must allow the work to be done in us. Those who practise deep relaxation — sometimes also called deep meditation — become aware of this working and learn to co-operate with it.

Work Program week beginning 17 March 2008

by **Judy**

The following is paraphrased from Sy Ginsburg's “Gurdjieff Unveiled” Appendix 3 “Exercises”.

The author divides our exercises into three groups; first are the Strivings, which are considered so fundamental that they should be done all the time; second Sy calls the various Stop exercises and thirdly, all the psychological exercises. He suggests that the second and third groups be altered weekly to avoid mechanicalness.
Into the first group, he has added an extra seven strivings. Here they are for those who may not have the book:
The first five are of course the familiar Obligolnian Strivings found on P386 of Beelzebub's Tales.
Then:
Striving to watch the reflection of the splendor of the sunrise every day. P78
Striving to meditate every day. P355
Striving to consciously labor. P792
Striving to intentionally suffer. P792
Striving to put ourselves in the position of others. P1164
Striving to be cognizant of the inevitability of ours and others deaths. P1183
Striving to manifest “as if” we already stand in objective consciousness. P132 – 136
(this last is from Life is Real only then when “I am”.)

This week our exercise involves the first of these additional strivings. It is part of our BT Forum reading for this week, on P78.

“So in the meantime, exist as you exist. Only do not forget one thing, namely, at your age it is indispensably necessary that every day, at sunrise, while watching the reflection of the splendor, you bring about a contact between your consciousness and the various unconscious parts of your general presence. Try to make this state last and to convince the unconscious parts – as if they were conscious – that if they hinder your general functioning, they, in the period of your responsible age, not only cannot fulfill the good that befits them, but your general presence of which they are part, will not be able to be a good servant of our COMMON ENDLESS CREATOR and by that will not even be worthy to pay for your arising and existence.” (from BT 1950 pdf)

Ponder: Do I feel the true remorse that Hassein feels, even at his young age, at not realizing fully enough just how much has been given to me, at great cost to those who have gone before? Have I considered clearly how best to pay for my arising and existence?

Make a list, please, of three unconscious parts or manifestations which I notice are hindering the most mindful and effective doing of my daily being-duty.
Please share these observations with the group.

Work Program week beginning 24 March 2008

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by **Ian**

Gurdjieff I AM Exercise

"When a normal man, that is, a man who already has his real I, his will, and all the other properties of a real man, pronounces aloud or to himself the words "I am", then there always proceeds in him, in his, as it is called, "solar plexus", a so to say "reverberation", that is, something like a vibration, a feeling, or something of the sort. This kind of reverberation can proceed also in other parts of his body in general, but only on the condition that, when pronouncing these words, his attention is intentionally concentrated on them. If the ordinary man, not having as yet in himself data for the natural reverberation but knowing of the existence of this fact, will, with conscious striving for the formation in himself of the genuine data which should be in the common presence of a real man, correctly and frequently pronounce these same and for him as yet empty words, and will imagine that this same reverberation proceeds in him, he may thereby ultimately through frequent repetition gradually acquire in himself a so to say theoretical "beginning" for the possibility of a real practical forming in himself of these data.

He who is exercising himself with this must at the beginning, when pronouncing the words "I am", imagine that this same reverberation is already proceeding in his solar plexus." (Life is real only then when I AM, p134).

I AM Exercise from a handwritten note given by Mr G in 1939

"Breathe in - "I". Breathe out - "am". With all three parts do. Not just mind. Feeling and body also. Make strong! Not easy thing.

When breathe out, imagine part of air stays in and flows to corresponding place.

I take the word 'corresponding', to mean, with successive breaths, the Head, the Spine, the Solar Plexus, the Sex Centre and the Whole Body.

Where flow, how flow, that's its business. Only feel that part remains.

Before beginning exercise say: "I wish to keep this substance for myself".

Without this conscious and voluntary labour on your part nothing at all will be coated. All in time will evaporate.

Just this small property in blood makes possible very big result if done with conscious labour. Without this, one month you must work for such result.

When doing, must be careful not to change exterior. It is inner thing. No one need know. Outside keep same exterior. Inside you do.

Not hold breath. Just breathe in and out. Of course, to change thinking will take time. Automatically breath will adjust.

To be able to do exercise not lopsidedly you must put whole attention on it.

To arouse feeling, interest and attention, for cooperation you must think following before beginning: "I am now about to begin this exercise. With full attention I will draw in my breath, saying "I" and sensing the whole of myself. I wish very much to do this in order that I may digest air."

To arouse body to cooperate, take corresponding posture. Inner tension of forces. Mobilise your centres for working together for this aim.

In breathing, imagine something flows, like when inhaling cigarette.

I am now about to begin this exercise, which I have been fortunate enough to learn from Mr. Gurdjieff, and which will enable me with the aid of conscious labour, to coat higher bodies in myself from active elements in the air I breathe."

Work Program week beginning 31 March 2008

by **Harry**

Gurdjieff tells us that one of the first things we must do is "pay for our arising".

Ouspensky gives us an exercise to try to trace back any object to its origins, how it was made where the raw materials came from, how they were shaped. Be it an ashtray or something else.

But our arising in the Work is something we don't often trace back.

How did we come to the Work? Trace back your influences. How was your soil tilled before you came to the Work? Who was behind the plow? What allowed the seeds to grow in your soil as opposed to your sibling, or your neighbor or your classmate?

Post your reflections here for others to share.

Work Program week beginning 7 April 2008

by **Ian**

Morning three-centered Pondering: What traits might characterize a Compassionate Person?

April Idiots Role: Spring is the time of year when our 'sap' starts to flow. Use some of this energy to sense your left ear while acting out a conscious Idiotic Role, such as exaggerating the unbecoming Traits that you observe in others. Transform the results of the Idiodic Role by chanting 3 times: It is nothing; I wish to be.

Compose a new audibly chanted prayer to be offered out loud in a three-centered and 10-boned state every mid-day, with an emphasis on Inner Help for transforming ones most persistent denying force.

Evening three-centered Pondering:: What Traits do I criticize in others that on close Observation I find in myself?

Work Program week beginning 14 April 2008

by **Judy**

A personal note:
Our April/May/June program looks at “Compassion”. This week's program is a guided Meditation on The Divine Compassion, from Dr. Bert Sharp, in his book, My End Is My Beginning.

Ideally this would be listened to as a recording. For this week, though, we may choose to read it through several times before meditating, or to take one or two of these profound ideas and allow them to develop over a ten to fifteen minute morning sitting. May I also remind that it is recommended to sense the body, and for the eyes to remain open during the meditation.

Meditation on the Divine Compassion

Sit in your usual meditation position and relax. Observe your breathing. As you become aware of the thoughts of the day intruding, turn back simply to watching your breathing. Your body is breathing for you. When settled in this way, begin the meditation.

Become conscious of the existence of the cells which form your planetary body; become conscious of how they freely consented to differentiate in order to go beyond themselves, their individuality, and become specialist cells, part of a particular organ of your body. Did they do this consciously or mechanically?

Go further and become conscious of how these individual organs have given up their individuality in order to relate to one another and so form the complex interactive assembly which is your planetary body. Remember that it is only because of such sacrifices on the part of the cells, the tissues formed from the cells and the organs formed from the tissues, that it has been possible for you to inhabit the body which you consider as your own.

Then go further and become conscious of you, the far in you, observing all this, you and your body, your body the result of the sacrifice of all these millions of individual cells. Then begin to realise that you have a responsibility for your body, for its organs, for each of its individual cells. For providing them with all their natural essential requirements. Observe this profound thought. Meditate upon it.

At this point you may experience a Divine Compassion coming with the feeling of responsibility, of compassion for all the living cells which make up your planetary body. Are you also able to sacrifice your individuality in order to become no longer a human being but an infinitely small cell in the totality of Humanity?

Hold as long as possible this feeling of the Divine Compassion flowing through you. What is it

that is aware of it? Real I? Be aware of the very small, the very low, and at the same time of the very large, the very high, and that you, Real I, is the intermediate between the two, the whole assembly forming the Eternal Totality.

If you want more, then consider the following ‘either or’ of formatory thinking:
Is it that the “irresponsible” human fears God and so in the ultimate expects help and forgiveness from Him?

Or by contrast, does the “responsible” human know that he or she cannot know God who therefore may or may not exist, and as a result has to accept that it is all up to him or her, that he or she is responsible for the future of humanity and so must act in the interests of humanity and not of himself or herself? So to be a “responsible” human brings one face to face with the terror of the situation. That one is simply a tool for the use of the Divine. A tool that is not yet in proper order for its use and so must be worked upon by YOU so as to become in better order and so of more use to the Divine.

Work Program week beginning 21 April 2008

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by **Ian**

Morning Exercise: Use the I AM exercise that was indicated in the Program of 24 March 2008.

Daily Exercise: Inner considering and its companions Identification, Self-justification and Self-importance are behaviors that waste our vital energies. Could any benefit be gained for ourself and others if we took in our Impressions Objectively rather than Subjectively? That is, should our response to external events be weighed in respect of the needs of others (external considering) rather than in terms of our own self-importance, or our own "positive-public-profile"?

When any of these unbecoming Traits are manifested in daily life, the Seeker may evoke a feeling of Remorse and Sense the resulting reverberations in the torso while repeating silently "I Am". In the aftermath, Ponder: Do I have any "right" to judge the needs of others required for the construction and implimentation of their own spiritual life?

Evening Pondering: Is the realization of our Nothingness the basis of Real "I"?
Is Real "I" in quotation marks as illusory as being a "real man" in quotation marks?

Work Program week beginning 28 April 2008

by **Judy**

Choose a quiet place and allow twenty uninterrupted minutes at some time during the day.
Seat yourself in a meditative position – spine straight, eyes slightly open, facial muscles relaxed, body sensed.
Gently be aware of your breathing for several breaths and use this to collect into a calm, 3-centered state.
Observe yourself just sitting in this position. Say something like – "I am sitting here and something in me is seeing it."
Say the Holy Equation Prayer gently correlating with the breath, like this:

Breathe in. Breathe out while mentally saying “Holy Affirming”
Breathe in. Breathe out while mentally saying “Holy Denying”
Breathe in. Breathe out while mentally saying “Holy Reconciling”
Breathe in. Breathe out while mentally saying “Transubstantiate in me”
Breathe in. Breathe out while mentally saying “For my Being”

When this has become comfortable and effortless, we add the 10 bone illumination exercise to a double repetition of the above. Illuminate the bones by directing your attention into the marrow and visualizing a brilliant light emanating from the marrow of the each bone in turn:

Breathe in. Breathe out while mentally saying “Holy Affirming”, visualize illuminated lower right leg bones.
Breathe in. Breathe out while mentally saying “Holy Denying”, visualize illuminated upper right leg bones.
Breathe in. Breathe out while mentally saying “Holy Reconciling”, visualize illuminated pelvic bone.
Breathe in. Breathe out while mentally saying “Transubstantiate in me”, visualize illuminated upper left leg bone.
Breathe in. Breathe out while mentally saying “For my Being”, visualize illuminated lower left leg bones.

Breathe in. Breathe out while mentally saying “Holy Affirming”, visualize illuminated spine and skull.
Breathe in. Breathe out while mentally saying “Holy Denying”, visualize illuminated upper right arm bone.
Breathe in. Breathe out while mentally saying “Holy Reconciling”, visualize illuminated lower right arm bones.
Breathe in. Breathe out while mentally saying “Transubstantiate in me”, visualize illuminated upper left arm bone.
Breathe in. Breathe out while mentally saying “For my Being”, visualize illuminated lower left arm bones.

Repeat several times as comfortable. You are encouraged to experiment with this exercise. For example, the number of breaths for each step can be increased; the prayer may be intoned aloud; the breath may be directed into each bone in turn; attempt to sense the bones.

Conclude with a remembrance of those who have gone before.

The Seeker is encouraged to research what is presently known by the medical community about the structure and function of the bones and bone marrow.

Work Program week beginning 5 May 2008

by **Ian**

Whenever you get angry or impatient, count to 10 slowly while doing the 10 bone illumination exercise:
1. Lower right leg bone. 2. Upper right leg bone. 3. Pelvic bone. 4. Upper left leg bone. 5. Lower left leg bone. 6. Spinal column and skull. 7. Upper right arm bone. 8. Lower right arm bone. 9. Upper left arm bone. 10. Lower left arm bone.

At least once a day, perform a quiet meditation using the 10 bone illumination exercise.

Work Program week beginning 12 May 2008

by **Ian**

Choose a quiet place and allow twenty uninterrupted minutes at some time during the day.
Seat yourself in a meditative position – spine straight, eyes slightly open, facial muscles relaxed, body sensed.
Gently be aware of your breathing for several breaths and use this to collect into a calm, 3-centered state.
Observe yourself just sitting in this position. Say something like – "I am sitting here and something in me is seeing it."
Say the Holy Equation Prayer gently correlating with the breath, like this:

Breathe in. Breathe out while mentally saying “Holy Affirming”
Breathe in. Breathe out while mentally saying “Holy Denying”
Breathe in. Breathe out while mentally saying “Holy Reconciling”
Breathe in. Breathe out while mentally saying “Transubstantiate in me”
Breathe in. Breathe out while mentally saying “For my Being”

When this has become comfortable and effortless, we add the 10 bone illumination exercise to a double repetition of the above. Illuminate the bones by directing your attention into the marrow and visualizing a brilliant light emanating from the marrow of the each bone in turn.

While breathing out, try to sense the flow of “fuel” (oxygen and other nutrients in the blood) from the chest and into the marrow of each of the bones in turn. One might imagine that the “fuel” is feeding the illumination from within the marrow of the bone.

Breathe in. Breathe out while mentally saying “Holy Affirming”, sense flow of “fuel” and visualize illuminated lower right leg bones.
Breathe in. Breathe out while mentally saying “Holy Denying”, sense flow of “fuel” and visualize illuminated upper right leg bone.
Breathe in. Breathe out while mentally saying “Holy Reconciling”, sense flow of “fuel” and visualize illuminated pelvic bone.
Breathe in. Breathe out while mentally saying “Transubstantiate in me”, sense flow of “fuel” and visualize illuminated upper left leg bone.
Breathe in. Breathe out while mentally saying “For my Being”, sense flow of “fuel” and visualize illuminated lower left leg bones.

Breathe in. Breathe out while mentally saying “Holy Affirming”, sense flow of “fuel” and visualize illuminated spine and skull.
Breathe in. Breathe out while mentally saying “Holy Denying”, sense flow of “fuel” and visualize illuminated upper right arm bone.
Breathe in. Breathe out while mentally saying “Holy Reconciling”, sense flow of “fuel” and visualize illuminated lower right arm bones.

Breathe in. Breathe out while mentally saying “Transubstantiate in me”, sense flow of “fuel” and visualize illuminated upper left arm bone.
Breathe in. Breathe out while mentally saying “For my Being”, sense flow of “fuel” and visualize illuminated lower left arm bones.

Conclude with a remembrance of those who have gone before.

Work Program week beginning 19 May 2008

by **Ian**

Remember yourself at the beginning and end of the day.
Try to connect the beginning and end with a thread of remembrance...
Remember yourself during an argument.
Remember yourself when you get angry.
Remember yourself when you laugh.
Remember yourself while eating.
Remember yourself in the loo.
Remember yourself at the stop light.
Remember yourself during commercials.

Work Program week beginning 26 May 2008

by **Harry**

Work requires energy. Energy that we waste on a regular basis. Begin by observing your muscles. Particularly the muscles of the face. And your hands. Movements of the hands that are habitual. Tension in the legs. Extra tension in the voice.

Pick the one that you find yourself doing. And give yourself an internal stop when you observe yourself doing it. Let the tension drain away. Let the motions come to a stop. The saved energy will be available for more important Work.

Then share your observations here.

Work Program week beginning 2 June 2008

by **Ian**

Daily Ponder: What do I envy and why do I want it?

Morning exercise: Ponder on: "All suffering begins with desire". Sense the Solar plexus while pondering.

Daily exercise 1: Identify sources of envy and attempt to admire them without desire.

Daily exercise 2: Question all impulses of envy that arise in you. What true benefit would they bring? Every time you sense an envious thought or feeling, repeat the affirmation "I desire nothing save the essential needs of my planetary body and the love of higher knowledge"

Daily exercise 3: Whenever you are envious of someone, repeat silently "It is nothing - I will Be. It is nonsense - I can Do. It recedes - I Am." while sensing your heart centre.

Evening recapitulation: Recall the days envies. Ponder "Does envy serve a cosmic purpose?"

Work Program week beginning 9 June 2008

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by **Judy**

This week there is the suggestion of two simple tasks; one is a meditation and the second is a related pondering. There is a slightly different approach. It is for you to decide, perhaps at the end of the first read-through, whether you wish to commit to it, and, if so, how often you will do it; for example, daily, three times weekly, once, or perhaps not at all. Having decided this, you now undertake a small “payment” if you forget to do as planned. (Something that works for me is to give up the following day's tea and coffee.)

Mindfulness of Breathing Meditation:

(This is a preparatory step to observation of the breath as mindfulness for longer periods in daily life. It is said to help avoid any strain or alteration in the normal breathing.)

There are four little phases. Begin with one or two cycles of the first two, followed by stages three and four for several minutes each. Sit in the accustomed way, eyelids lowered somewhat, spine straight, breathing gently, sensing the body.
1. Counting (mentally) from one to ten at the end of each breath cycle.
Inhale, exhale, 1
Inhale, exhale 2
up to 10.
2.Counting from one to ten at the beginning of each breath.
1, inhale, exhale
2, inhale, exhale
up to 10.
3. Simply follow the normal breathing process for a little while – no counting.
4. Narrow the focus back to the breath (divide the attention between breathing and the awareness of the sightless gaze), this time paying attention to the parts of the body the breath touches as it enters and leaves. You will notice especially the nostrils and perhaps parts of the upper lip.

Continue for several minutes, then slowly raise the lowered eyelids, stretch the limbs for a few moments, and return to the day.

Pondering on Air as Compassion Itself:

The following is from John Bennett's “Talks on Beelzebub's Tales” P128.

“Air gives us a picture of limitless generosity, giving itself freely to all. Everything – large and small, necessary or destructive, good or bad – is given the same air to breathe. Air can be for us a representation of the limitless compassion by which everything is supported. In reality, air

is that compassion; it has the qualities we ascribe to it not by virtue of our thinking but in a way far more concrete than we can imagine.

We are surrounded by spiritual qualities, but they do not belong to beings and certainly not to us people. They are part of the working that sustains this life.”

Work Program week beginning 16 June 2008

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by **Ian**

Four Point Exercise (From Gurdjieff, in a Meeting, Thursday, July 13, 1944):

"When you self-remember, you have another state from the usual. It is necessary to separate these two states. For this there is an exercise, a whole series of exercises even. Here is the first: you do it, for example, seated, leaning comfortably installed in an arm-chair or on a couch. There is a spot where the arms are attached to the body, (region of the shoulders) and a spot where the legs are attached to the body, (hip-joint); feel and control these four spots all the time. All your attention must be concentrated there. Send everything else to the devil. When you say "I am" imagine that these four spots are like four pillars on which is supported your "I am". Focus your attention; not on the extremities nor to the interior of the body. All your concentration is fixed on these four places. Do this for your future real "me". To begin, learn to know this state; it is like a measure, a clue. You will self-remember when you can feel well these four places. Leave all the rest. Live life as before. This is your only exercise, but do it very seriously so that all of the most concentrated moments of your work be based on those spots. After, you shall have title to a real individuality. These things could only serve as a barrier between your individuality and your ex-functions. I say "ex" because you must have a new quality of functions. The whole world must have a new quality of functions - because of an abnormal life in the past. It is necessary to create a barrier. For you, it shall be the result of this exercise. When you feel and are conscious of this definite barrier, your ground shall be prepared for a new exercise; then you will be able to have a new interior, independent, and a new exterior, independent. You shall have a normal body and a normal psychism, without the abnormal ex-functions. This is solely for her and for no one else. Do not try to do it out of curiosity. It is a very dangerous thing."

Work Program week beginning 23 June 2008

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by **Ian**

Cheroke Self Observation Exercise:

1. You need a notebook, large callendar or diary to keep track of your progress.

2. Pick a 10-to-20 minute time frame, any part of your normal day.

3. During this period, watch your every act/movement and your reactions to events. You are looking for anything you do without first thinking of doing it, subconscious actions, things you do automatically, without fore-thought.

Examples:
When you awake, how many times did you blink your eyes before you thought about blinking your eyes?
Which foot touched the floor first? If you stretch, what prompted it, did you actually THINK about it first?

The goal in this is to identify subconscious habits, from the smallest to the bigest, methodically, systematically during rather short periods of time.
Then, increase the length of the time period gradually, until you have observed yourself for one full day. Then, repeat it.

4. Jot down each habit you notice, and the time/date. Each time you do this, each habit (or routine action/reaction) will no longer be a subconscious matter. The more assertive and persistent you are at this process, the better/greater your results.

5. Check your log several times a day and read the entire contents aloud.
Each time you "do" anything previously logged, laugh at yourself and make a tiny change in each act/action but do not totally stop doing it, unless of course, you "dislike" the fact that you did it.

The premise is to reduce the "inventory" of subconsciously prompted acts/reactions by making them "conscious-acts" which you can stop doing by choice.

Work Program week beginning 30 June 2008

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by **Lift**

Theme - Avoiding the Pleasures of Suffering

Our Work requires commitment - commitment to our Aim, commitment to sustained Work efforts to acheive our Aim, commitment to be honest with ourselves, commitment to serve Nature and Endlessness, commitment to Suffer Consciously.

Gurdjieff said something to the effect that the greatest Work we can do is to - "Bear the unpleasant... (manifestations of others...)"

The key words are - "Bear the unpleasant..."

We may wish to Ponder (whilst Sensing Svadistana Chakra - prostate or cervix) such questions as -

Do we use Suffering to enhance our Ego, our Self-importance?
Does "Bearing the unpleasant..." give us a sense of Moral Superiority?
Can we bear the unpleasant manifestations of our own behavior towards others whom we regard as behaving against our standards of behaviour?
What are the standards that we base our criticisms of other's behaviours on?
Do we indulge in behaviours or "I's" that manifest in - Righteous Indignation, Moral Superiority, Holier Than Thou, Take the Mote Out of Your Own Eye?
What pleasure do we gain from criticising others?
What pleasure do we gain from wallowing in self-pity?

Please also pay attention to this quarters Work guidlines from Northeon...
(Work Guidlines for Jul/Aug/Sep 2008 - Annoyances)

Work Program week beginning 7 July 2008

by **Ian**

This week, try to have Compassion for your all of your Impressions.
Let your attention be ever vigilant at the gates of perception.
Let every impression pass without question.
Try to assimilate them without judging or catagorizing them.
Accept them for what they are in and of themselves.
Let them 'speak' for themselves and reveal themselves to you in their own time.
Savour your impressions. Linger over their subtle nuances.
Allow them to digest as deeply and finely as you can.

What center or centers do they resonate with?
Can you relax unresponsive centers to encourage three-centered assimilation?

Work Program week beginning 14 July 2008

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by **Judy**

This week we have an exercise in taking impressions coming from the external world consciously, specifically those sensory impressions conveyed to us by taking the first mouthful of food at each of our meals.

Take a few moments to collect to a three-centered state. There should ideally be an attitude of reverence and gratitude.

Observe as many sensory impressions as you can – for example, taste according to whether bitter sweet salty pungent aromatic etc, texture, temperature, any sounds, visual impressions before food enters mouth, the touch of the food on tongue teeth gums, note any odors or smells of the food. Of course this can be expanded upon as time and circumstances allow. Be creative.

The main thing is to observe and remember yourself during the process of imbibing the first mouthful of food from the 14 to 21 meals of the week.

Each time you forget to take the first mouthful consciously, there is a small payment to be made. This time you will not give up the next cup of coffee/tea, but rather will take it differently. That is, if usually white, it is to be taken black; if usually with sugar – no sugar. You may prefer to not have it at all, but that is not the point here.

Score yourself out of the total number of meals. Keep this in a workbook where it can be compared with in say, a year's time. And you may wish to share it here.

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Pondering:

“People all think the world is outside them. But the world is inside you. The world is how you take it.”

and:

“Now the Work says that you can take external impressions coming from the external phenomenal world mechanically or consciously. It also says that unless you begin to take them consciously, you remain a machine driven by life.” (from Nicoll, pp1307 and 1308)

The idea behind this pondering is to consider a little more generally than our exercise permits, as to how we can take some of our regular impressions more consciously. Are we being driven by external life events all the time, or are we selecting those few we wish to respond to and

separating (non-identifying) from the rest?

We need quite a repertoire of these regular happenings, in order to keep one or two conscious attempts happening regularly. So I'm suggesting you may wish to choose one to add to your daily work and to be altered when it becomes mechanical from repetition. It sounds just a tiny thing. Over time it may be most important.

Remember to sense the body and quiet the emotions while pondering.

The relevant Commentary “The External World and the Internal World” will provide further food for thought – Nicoll, pp1307-1308.

Work Program week beginning 21 July 2008

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by **Ian**

1. In moments when your patience wears thin, endure a little longer with a super effort comprising of a sub-vocal repetition of a phrase such as "All things must pass", combined with an inner-smile and while sensing your four limbs.

2. Observe your Inner Considering. Take a snapshot of posture, breathing, thoughts, sensations and emotions. Take the snapshot from the visualized point of view of being up in a tree looking down at yourself and the situation.

3. Each morning upon arising, pray without stretched, sensed arms :
Oh Endlessness, help me on the way ...
to enjoy the unenjoyable ...
to like the unlikable ...
to love the unlovable ...

4. Do the ten bone exercise each evening while pondering the question : Does our searching sustain His Endlessness?

5. Perform a Heptachord of Sensing before each meal:

Begin each item with a deep in breath. Perform each item during a long out breath.

1. Relax all three centers.
2. Sightless Gaze - one attends to ones total visual field as one diffuse, panoramic field of light, taking in everything without identifying or labelling the impressions as things or actions, good or bad, pleasant or unpleasant.
3. Soundless Sound - one attends to ones total aural field as one omnidirectional field of sound, taking in everything without identifying or labelling the impressions as things or actions, good or bad, pleasant or unpleasant.
4. Odourless Odour - one attends to all odours taking in every odour without identifying or labelling the impressions as things or actions, good or bad, pleasant or unpleasant.
5. Tasteless Taste - one attends to all taste impressions, taking in everything without identifying or labelling the impressions as things or actions, good or bad, pleasant or unpleasant.
6. Touchless Touch - one attends to all the sensations in the body, from the skin to the bone marrow, taking in all sensations without identifying or labelling the impressions as things or actions, good or bad, pleasant or unpleasant.
7. Breath in - an ascending octave of "AIEIOIUOA" is sounded on the out breath from base of spine to crown of head.

Work Program week beginning 28 July 2008

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by **Harry**

This is from the August issue of Esquire Magazine.
http://www.esquire.com/features/75-things-0808
It is from an article entitled "The 75 Things Every Man Should Do". It is presented to show that a real work exercise can be found in the most unusual place:

No. 48. Take a vow. Keep it.

Whatever you choose, it should be hard and it should be obvious. Give up watching sports for a year. Or give up drinking for three weeks. Celibacy for three months (or three days). Silence for three hours (then three weeks). Measure your own habits carefully; a good vow should put you in deep tension with them.

Work Program week beginning 4 August 2008

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by **Ian**

This weeks theme: All-Brains-Balanced-Being-Perception

The theme is a phrase that Gurdjieff used in Beelzebub's Tales to describe the state of a person with Being. Mr. Beidler described it like this : "We are "harmonized" when our three centers are coordinated in unison rather than "in chaos" when each center acts independantly of the others (our usual, normal, mechanical condition). We approach harmony when the three centers are each relaxed because then they are comfortably related to one another. In meditation we try to be as physically relaxed or loose as possible, to which is added a neutral emotional condition, to which is added a quiet mind (no thought). A goal is to do everything with the three centers harmoniously related."

Daily Pondering: Where is the Rememberer who harmonizes the three centers?

Daily exercise 1: Quiet meditation or sitting. Relax the three centers and watch the breath. Keep the eyes open and use the Sightless Gaze and Soundless Sound. Avoid focusing on objects within the visual and auditory fields. Quiet the mind. Repetition of a prayer, mantra, aphorism or affirmation may help to calm the mechanical chatter of an agitated mind.

Daily exercise 2: Whenever you are walking during the day, use the 12 Joint Exercise. At every 5th or 6th step, move your attention from joint to joint following the sequence below. While sensing each joint, repeat inwardly the corresponding word from the Holy Affirming Prayer. Silently Ponder the meaning of each word without expecting any answers. Try to maintain a neutral emotional state.

Sensing Sequence - Inner Prayer
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1. Right wrist - Holy
2. Right elbow - Affirming
3. Right shoulder - Holy
4. Left hip - Denying
5. Left knee - Holy
6. Left ankle - Reconciling
7. Right ankle - Transubstantiate
8. Right knee - In
9. Right hip - Me
10. Left shoulder - For
11. Left elbow - My
12. Left wrist - Being

Daily exercise 3: Take a routine task (eg. washing dishes, making bed, dressing, cleaning) and

perform it with great care, slowly and deliberately, being aware of the sensations of each motion. Evoke a Inner Smile while performing the task. Ponder - How can I make routine intentional?

Daily exercise 4: When a Corn has been popped, instead of avoiding the suffering by self-calming, transform it into a delectable treat by adding salt and butter while it is still warm, by - accepting the suffering as a required function of all life; realizing that the energy generated is food for the moon and for your being; sensing your shoulders and hips.

Work Program week beginning 11 August 2008

by **Ian**

This weeks theme: Attachments

Begin the day by entering a deep state of detachment through meditation. Relax the physical, emotional and intellectual centers. Notice any sensations, feelings and thoughts that may disturb the relaxation and ask what attachments lie behind them.

During the morning, observe the physical center. What sensations are you attached to? What things are you physically attached to? What sensations do you have at the loss of your attachments? What sensations to my attachments serve? Sense the arms and legs.

During the afternoon, observe the intellectual center. What thoughts are you attached to? What ideas, things or people are you intellectually attached to? What thoughts do you have at the loss of your attachments? What opinions to my attachments serve? Sense the head and face.

During the evening, observe the emotional center. What emotional states are you attached to? What things or people are you emotionally attached to? What emotions do you feel at the loss of your attachments? What needs to my attachments serve? Sense the solar plexus and chest.

In the evening, after entering a state of all-brains-balanced-being-perception, Ponder: "How are my attachments related to my self-importance?"

Work Program week beginning 18 August 2008

by **Ian**

This weeks theme: Dread

Choose the most dreaded interpersonal situation that you could find yourself in and engineer your life to put yourself in that situation. (Note, this exercise does not apply to situations that involve personal physical danger or life threatening situations.)

Beforehand, choose an inner Work task, from your accumulated repertoire of exercises that engages your physical, emotional and intellectual centers, that you will perform when you finally succeed in putting yourself in your most dreaded interpersonal situation.

Work Program week beginning 25 August 2008

by **Judy**

A Modest Exercise:
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(Paraphrased from Chapter 7 of Jacob Needleman's book “Time and the Soul”)

“Here is something to try. It may or may not be helpful to everyone. Its sole purpose is to provide the mind with a quieter space within which we may find a first approach to the search for the Self. There are many such first approaches. I have found this modest exercise of help in verifying, actually witnessing, how the habit of worrying wastes the attention and therefore the time needed for finding one's inner life. Practiced with some degree of diligence and relaxation and with some advance guidance, it can also show us that there is in each of us a natural attraction of the attention toward another sense of time and the Self. This natural attraction toward the Self is an important part of that which our ordinary mind cannot comprehend.

One word of warning: it is only an exercise, an experiment, to try for a little while and then let go.”

(Note: the above paragraph is verbatim, including italics; the following is paraphrased for brevity.)

The author then discusses at some length the various powerful metaphysical ideas of which the exercise may bring reminders. These include ideas of recurrence, as developed by Plato, Nietsche, Ouspensky and in some Indian traditions, and destiny and fate as found in some Middle Eastern traditions and in Teutonic legend.

Jacob Needleman also cautions us against making the mistake of taking these ideas as counsels of passivity. ”They are not. This is a misunderstanding. The teachings of the ancient wisdom always call for an alert, active attention.”

(There is some elaboration of the apparent contradiction between these ideas and those of choice and free will, but I won't go into those here)

The exercise itself: (again verbatim)
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“The exercise is simply this: during the day, as you enter into one or another situation of your life, try to look upon it in advance as having already happened. Look upon every detail as predetermined. Try sometime to treat your life like a script that has already been written, as a play in which you are only an actor rehearsing a part. You are to inhabit this role, this part. Try to regard the immediate future as already existing. You are like a tiny insect crawling up a tree.

The tree exists already, the roots, trunk, branches and leaves are all already there. What you call time is only your movement from the roots to the branches that are already there. The insect imagines that the branches and the leaves are appearing out of nonexistence, but it is not so. The branches and leaves are there waiting. Try to look at your life in this way – for a day, for an hour, even for a minute.

Forget about whether or not it is actually true that the future already exists. This is an exercise, nothing more, something to do with your thought, your attitude, your attention. Try it first with small, external things, the meal you prepare, say, or the telephone call you are about to make. Is the toast burned? It was already burned beforehand. Do you dial a wrong number and get an irritated stranger on the line? It had already happened before you “did” it and the stranger's reaction with it.

“In this most external stage of the exercise, there is an element of play and amusement, but along with the amusement one very soon finds something of quite another quality. It is best not to try immediately to give this new quality a name, but just to note that something is being liberated in a subtle and gentle way. It is best just to note, without naming, the possibility of a faint sense of welcoming, as though there are parts of one's self that are like parts of one's family, family that one has never known... Just note the sense of welcoming. That impression is the most important thing at this stage of the exercise, a welcoming that is calm and noted with a subtle sense of gladness.”

Pondering:
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What is being given up in this exercise? And what, in consequence, is showing itself?

(Perhaps the above question is not to be answered, but only felt.)

Remember to sense the body and feel the emotions while pondering.

Note: This exercise has been developed further into second and third parts. The second part looks at the above in relation to one's own behaviour and the third looks at one's reactions to that behaviour.

I found that these were much more difficult and I needed every bit of the advance guidance given. This would be too long to add to the current program. If we wish, we could pursue these at another date.

One last quote though:
“When the wise speak of the mirage of time, they are speaking of the mirage of our self.”
The deeper meaning of the idea of destiny and recurrence invites us to fight against the fear of what is unknown, to both mind and emotions,and to search instead for a feeling that is beyond preference, beyond wanting or desiring or wishing or liking.

“Fight, Arjuna!”

Work Program week beginning 1 September 2008

by **Ian**

Once an hour, make an effort to return to the still-point in the centre of the whirlwind of thoughts, emotions and sensations.

When annoyances of thought, emotion or sensation draw us into identification, counter them with a conscious affirmation, a 'doing otherwise', such as, instead of trying to banish the annoyance immediately, dwell upon it, observe it, examine it, experience its energy deeply. Then send its energy into the earth and return to your still-point.

The Seeker has observed that much of their habitual inner dialogue consists of reviewing the past or rehearsing for the future. Has the Seeker observed a common trait or chief feature which characterises their internal dialogues?

Work Program week beginning 8 September 2008

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by **Ian**

During the week, attempt one or more of the following:

- Walk through doorways backwards.
- Read a book upside down.
- Instead of laughing, sob.
- Go for conscious walk. Sense feet upon ground. Sense swing of arms. Sense rise and fall of chest. Sense air passing through nostrils. Sense impressions without naming them. Clear mind of habitual thoughts by using mantra or repetitive phrase.

Work Program week beginning 15 September 2008

by **Ian**

Whenever you are annoyed, aggravated or angered by someone or something, count silently from 10 to 1 while sensing each finger, starting with left thumb, ending with right thumb. Centered within the resulting reconciled state, establish a sightless gaze by sensing your eyes as you open and close them 3 times slowly, each time widening your field of vision upon opening. During the first closing of your eyes, repeat - I wish; the second - I can; third - I am. Allow the resulting presence of I am to permeate all and everything.

Four Point Exercise - Gurdjieff (From a Meeting, Thursday, July 13, 1944):

"When you self-remember, you have another state from the usual. It is necessary to separate these two states. For this there is an exercise, a whole series of exercises even. Here is the first: you do it, for example, seated, leaning comfortably installed in an arm-chair or on a couch. There is a spot where the arms are attached to the body, (region of the shoulders) and a spot where the legs are attached to the body, (hip-joint); feel and control these four spots all the time. All your attention must be concentrated there. Send everything else to the devil. When you say "I am" imagine that these four spots are like four pillars on which is supported your "I am". Focus your attention; not on the extremities nor to the interior of the body. All your concentration is fixed on these four places. Do this for your future real "me". To begin, learn to know this state; it is like a measure, a clue. You will self-remember when you can feel well these four places. Leave all the rest. Live life as before. This is your only exercise, but do it very seriously so that all of the most concentrated moments of your work be based on those spots. After, you shall have title to a real individuality. These things could only serve as a barrier between your individuality and your ex-functions. I say "ex" because you must have a new quality of functions. The whole world must have a new quality of functions - because of an abnormal life in the past. It is necessary to create a barrier. For you, it shall be the result of this exercise. When you feel and are conscious of this definite barrier, your ground shall be prepared for a new exercise; then you will be able to have a new interior, independent, and a new exterior, independent. You shall have a normal body and a normal psychism, without the abnormal ex-functions. This is solely for her and for no one else. Do not try to do it out of curiosity. It is a very dangerous thing."

Addendum - To each of the four points, add a visualization of the Four Prophets: Moses, Buddha, Jesus, Mohammed. Ponder on the message that each of them brought to mankind.

Work Program week beginning 22 September 2008

by **Harry**

This exercise is designed to contact the "time body". When you find yourself in a situation that touches you to the core, separate by projecting backward. A twelve year projection often works well. A seven year projection can also work.

Try to see and feel yourself as you were twelve years ago. This will begin with some ordinary mind. Consider where you were physically. Consider the general emotional tone of that period. Consider your thought process for
that point iOnce you have collected some of the ordinary memories, try to project your 'being' back to that time. See, think, feel, taste, hear.

This is imaginary, to begin with. Just as other aspects G describes begin as imaginary. But once you feel that period, try pulling yourself forward. Compare without judging. Is the person who was then the same now. Is the
situation the same. What is different.

Then push forward the imagination for the same period of time. The creative imagination may not provide immediate results. But if done on resting, for example, may provide unforeseen results.

Work Program week beginning 29 September 2008

by **Judy**

3-brains-balanced-being-perception, and its requirement for every conscious initiative:

In a post of Friday September 12th, Ian shared from a Gurdjieff Meeting of Monday, December 29th, 1946. You may wish to re-read this in full. Here is an excerpt:

After some explanation as to the whereabouts of the three spheres (where the brains are) and description of the paths of flow, Mr Gurdjieff says:

“You take in air. In expiring, pay attention only to the process of flowing. Respiration becomes automatic. Only the inhaling is conscious. I repeat again: get used to this; when I say consciously, this means that all initiative comes from the three centers. In the beginning, in order to do it better, feel the site of the three spheres and mobilize, feel that everything comes from there. Train yourself. Then, if you ascertain that you work only with one or two centers, know that this is not consciousness. There is only real consciousness with the same intensity in three places.

For example, here is an exercise: I am - When you say "I" you feel the three centers. When you say "am", you feel also the three centers but differently. "I", it is as if something stood up. "Am", it is as if, in the three centers (places) something sat down. This is an original explanation.”

In particular, from Mr Gurdjieff, we have: “I repeat again: get used to this; when I say consciously, this means that all initiative comes from the three centers.”

When the visualization becomes comfortable, please add last week's Four Points Exercise with the four pillars of Moses, Buddha, Jesus and Mohamed at the quarter-portals of the inner consciousness, and allow consciousness to quietly observe itself in a free-flowing manner. Are there images? Ideas?

After settling in a sightless-gaze manner for a couple of minutes, ponder:

If my sun (psychologically) does not light or heat, what keeps me going in life? Where are my usual old light and heat coming from? Which center is being used instead of my intellect (sun)? Where do my satisfactions and motivations come from? What part of the organism? Ask yourself which center or centers is active, many times during the week. Perhaps there are times when my sun acts appropriately to give light and heat? What are some examples of these times?

Just observe. Live as you normally do. But when you wish to be conscious, remember it will not be real consciousness unless all three centers are involved.

Please share any results or ideas about your own mini-cosmos with our group.

Work Program week beginning 6 October 2008

by **Ian**

The Seeker decides to deliberately face some of his Holy Denying Suffering I's with a conscious Holy Affirming Enduring Force in order to achieve Holy Reconciling for transubstantiation in him for his Being.

For this purpose he chooses the following already observed I's: the I's that suffer in the form of displeasure when someone is unpleasant to him; the I's that suffer in the form of dislike of certain types of people; the I's that suffer in the form of dissatisfaction with his surroundings, life style, friends, etc.; the I's that suffer in the form of disappointment when his friend, job, marriage, health, life do not turn out as expected; the I's that suffer in the form of disapproval of someone's actions, mannerisms, lifestyle, religion; the I's that suffer in the form of disagreement with someone's opinions and ideas; the I's that suffer in the form of dismay when something valued is given up; the I's that suffer in the form of desiring something unattainable.

To these Holy Denying I's he will present a Holy Affirming in the form of calm, objective, intentional enduring.

Early every morning he will perform the complete skeletal exercise, beginning with the twelve joints, the ten illuminated bones, culminating with the Holy Affirming prayer in the finger and the toe bones.

Each night in a prone posture before sleep he will repeat three times: 'Sources of divine rejoicings, revolts and sufferings, direct your actions upon us,' saying each of the twelve words while directing attention to each of the twelve joints.

Work Program week beginning 13 October 2008

by **Ian**

We act out our life in the world each day. We perform rituals of social behaviour in order to play our roles in our family and worklife. Nothing that we do or say has any meaning or importance, unless we do it in the spirit of Being Partkdolg-Duty, for a greater good rather than selfish reasons. It is a tiny thing that makes all the difference. To carry out a task with gusto, to ones fullest ability, whether it be Work on self or work in the world, is to feel joy in the humblest task; this is only possible if we do it in the spirit of a higher abstract purpose - selfless service without expectation of reward.

During the week try to perform all tasks, whether they be Work on self or work in the world, with an attitude of abstract purpose kept in mind. Begin each task with a dedication to abstract service. Each task can be combined with an abstract attention to ones breath; ones sensations; ones impressions; ones emotions; ones thoughts; ones movements.

Inevitably many suffering I's will arise during your tasks. Use their appearance as an opportunity for engendering a divine impulse of conscience. To these Holy Denying I's he will present a Holy Affirming in the form of calm, objective, intentional enduring.

Work Program week beginning 20 October 2008

by **Ian**

Ponder (at the appropriate time): The former contents of our bowels, are not these materials more valuable than gold, as a raw material that is literally transformed into life? Gold is simply gold, but this!

During the day:

- Search for a glimpse of the significance behind repetitive compulsive strivings, attitudes, traits, roles, chief features.
- Meet desires with equanimity. Visualize them as grasshoppers hopping lightly onto the lotus pad of presence.
- Enjoy the joy of marveling at the splendor all around.
- Maintain Iamness by following every movement of the left arm.
- Observe the flow of emotions.
- Observe the flow of thoughts.
- Observe the flow of sensations.
- Observe the flow of breath.

Work Program week beginning 27 October 2008

by **Ian**

"When walking, the practitioner is aware, 'I am walking'; when standing, is aware, 'I am standing'; when sitting, is aware, 'I am sitting'; when lying down, is aware, 'I am lying down.' In whatever position one's body happens to be, one is aware of the position of the body. When one is going forward or backward, one applies one's full awareness to one's going forward or backward. When one looks in front or looks behind, bends down or stands up, one also applies full awareness to what one is doing. One applies full awareness to wearing the robe or carrying the alms bowl. When one eats or drinks, chews or savors the food, one applies full awareness to all this. When passing excrement or urinating, one applies full awareness to this. When one walks, stands, lies down, sleeps or wakes up, speaks or is silent, one shines his awareness on all this." So said the Buddha.

Work Program week beginning 3 November 2008

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by **Judy**

"Self-observation a la Gornahoor Harharkh"

This week there is suggested a simple experiment which contains a variation in our usual self-observation attempts. Please do at least once or twice daily and share any comments with the group.

When sitting at a table or desk - either eating, reading, computing - in other words, whenever just performing an everyday activity in that position, collect yourself into 3-brains-balanced-being-perception as preparation for some self-observation attempts.

Then, make the usual separation between Observing I and it, with this little variation:

Imagine that you (it) are sitting inside a glass room, and that your observing I is standing outside looking in through the glass. You are to observe movements, facial expressions, postures, and gestures. Keep things as pure and simple as possible. If you choose to do the experiment while eating, of course there will be extra sensory involvement to attend to.

Take some minutes to make several sincere attempts to observe yourself in that precise "now" moment; ideally, free from thoughts in the intellectual centre. Rather, the mental activity will be clear momentary awareness by direct perception. And remember impartiality is important. We just want to see ourselves as we are in that exact moment. So we have the usual requisite three components of - observation, impartiality and simultaneity.

At the end of your self-observation attempts each time, imagine observing I going into the glass room and rejoining your organism. Ask reverently that the energies be used for inner growth towards your full potential - by saying:

Holy Affirming
Holy Denying
Holy Reconciling
Transubstantiate in me for my Being.

Work Program week beginning 10 November 2008

by **Chuck**

This week we explore motion and stillness. For a minimum of ten minutes, perform the following exercise related by Rodney Collin:

"In discovering the enormous power of motor mechanicalness we discover a great secret. At a certain moment at the time of Ouspensky's death I felt, among many other experiences, that I was like a mechanical toy condemned to go on moving till the spring had run down. Then immobility, death. Moving centre seemed to me to be the root of our mechanicalness, and I realised that all beginning of consciousness depends upon a certain 'stop', as described in In Search of the Miraculous.

"At this same time I noticed one day that Ouspensky was showing us an exercise that would demonstrate this mechanical-ness, and give us the means of overcoming it. But he did the exercise without words or explanations; it was almost invisible.

"The exercise was as follows: One sits comfortably in a chair. Then for a definite time - say half an hour - one moves, slightly and naturally. But without stopping for a single moment. For example, one puts out one's right hand to take a cigarette, one lights it, crosses one's legs, rubs one's cheek, turns one's head, knocks the ash off the cigarette into the ashtray etc. etc. But all in slow but continuous movement.

"After half an hour of this one begins to realise the true nature of movement. And at the end, for a short time, one has the possibility of remaining completely still, without any movement at all. From this immobility further realisations can come."
(Rodney Collin, The Theory of Conscious Harmony, Aug 1, 1955)

While in motion, feel pity for those people who have ailments - physical or mental - that keep them from being able to move. Consider also those with spiritual ailments who are inhibited from advancing.

Now to explore stillness. Immediately after completing the above exercise, for 5-10 minutes, sit calmly in an erect position and quiet the mind. Breathe slowly and evenly. The key point is not to move - at all. Optionally, one may choose to also focus the gaze on a point at eye-height, without moving the eyes or blinking. During this part of the exercise, try not to direct the energy of the body, but sense how it ebbs and flows.

While in stillness, consider and feel for those in society who are addicted to or obliged to maintain constant physical and mental motion. Is our thinking different when still? Can we achieve this stillness while in motion?

One could practice this exercise in the workplace as well.

Work Program week beginning 17 November 2008

by **Dean**

The Master and the Servants

In the morning put yourself into a three centered state and after a short time prep your centers for the day ahead. Suggest to them that they must work for the aim of your inner master and must obey the aims that your master sets forth for them. Think of the fact that these centers have been with you your whole life and have grown and developed from an embryonic state.

During the day imagine your centers, moving-instinctive, emotional, and intellectual, as servants for your higher self, make sure each one is working and “pulling their load.” Some ideas for aims or exercises include relaxing muscles when they’re not in use, the sightless gaze and soundless sound, observing and identifying negative emotions, and self observation and pondering. You could also incorporate past exercises and identify which center is doing the work, or you can identify what center is being affected by various internal and external impressions.

If you feel your “servants” are doing a good job, reward them or thank them for their work. If they are not obedient then you should pose questions or criticize their unbecoming actions, you can also bring about a state of remorse or practice a form of intentional suffering.

During the day ask yourself: “Is the master in the household?” “Are the servants obeying their commands?”

Work Program week beginning 24 November 2008

by **Ian**

While devoting 1/3 of your Attention to a quiet Intellectual center, 1/3 of your Attention to a neutral Emotional center, and 1/3 of your Attention to Sensing the presence of your planetary body and its breathing, be mindful of:

Monday - Being aware of one's disease as a challenge which moves you towards transformation and evolution.
Tuesday - Being aware of one's clinging to material possessions and money.
Wednesday - Being aware of one's identification with concepts about all and everything.
Thursday - Being aware of one's fear when chaos and doubt shows up within oneself.
Friday - Being aware of one's identification with thoughts and feelings.
Saturday - Being aware of one's fear to allow silence and emptiness.
Sunday - Being aware of one's death.

Work Program week beginning 1 December 2008

by **Harry**

1. (Monday to Friday) To begin this way, try sometimes to see the opposite point of view to that which you hold. I do not mean that you are to discard your point of view but to include the opposite as well. This exercise demands first that you can clearly observe your opposite. Energy blocked up by the one-sidedness of our habitual consciousness is not allowed to flow into the opposite, which is kept out of consciousness. The sphere of our usual consciousness is thereby limited. It is narrowed, often ridiculously, and with this narrowness of consciousness I would specially connect the intractable thing in ourselves. If the opposite is genuinely and with effort included in consciousness the sphere of consciousness is greatly increased and a number of unpleasant features in us disappear. Our one-sidedness, which causes our over-sensitive reactions and also our totally wrong ways of self-valuation, is replaced by a broader, fuller consciousness. We can no longer insist we are right nor be cast down when proved to be wrong. We find it more difficult to be petty. In fact, we begin to escape from the prison of ourselves whose bars and gates result from our one-sidedness.
(From Nicoll, Volume V, page 1521)

2. (Friday to Sunday) Take 40 hours off. Period. Refuse to allow yourself to work. Start on a Friday after a meditation session. And do what "it will" for forty hours. Come back to a full, intense hour on Sunday. And report back to the group.

Work Program week beginning 8 December 2008

by **Ian**

The Guest House
(Rumi)

This being human is a guest house.
Every morning a new arrival.

A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.

Welcome and entertain them all.
Even if they are a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.

He may be clearing you out
for some new delight.

The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.

Be grateful for whoever comes,
because each has been sent
as a guide from beyond.

Work Program week beginning 15 December 2008

by **Dean**

Practice the sightless gaze and after a time become aware of the light entering into your eyes. While you are doing the sightless gaze imagine light entering your head and gathering in the area of the third eye chakra, sense this spot and imagine the light equalizing and balancing the two hemispheres of the brain.

Visualize a yin yang symbol encompassing the area of your navel. As you inhale visualize this symbol expanding to fill the circumference of the solar plexus. As you exhale imagine it shrinking back into the navel, visualize the symbol expanding and contracting with the rhythm of your breath. After you have done this begin to count with each breath, every time you lose your focus start over at one and begin counting again, try to gradually work your way up to more repetitions.

Breathe in through your nose and feel the air entering your head, visualize thunderclouds building and forming an atmosphere around your head on the inhalation. While you exhale imagine the atmosphere discharging a lightning bolt down the length of your spine, sense the energy flow down to the base of your spine, imagine this electricity connecting the realms of heaven and earth. Do this about seven times every hour during your waking state.

Ponder: Can I harness the energy from the “storm” and use it to my own advantage? Can I realize the purpose of struggle as well as contentment?

Work Program week beginning 22 December 2008

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by **Ian**

Winter Solstice

Awake each morning as if you were entering the world for the first time, with a clean slate. An unfocused, sightless gaze and Soundless Sound might be found useful for merging with an inter-connected universe free of the habitual labeling and identifying processes of the organism.

During the week, set aside your habitual likes and dislikes. Instead, try to experience those things or events as if for the first time, with an innocence not tainted by preconceptions.

In the evening, Ponder on how the weeks exercises might nourish the growth of an inner-being embryo.
Ponder the above statement with regard to this statement from Beelzebub’s Tales to His Grandson:

“...I learned that these sacred substances, 'abrustdonis' and 'helkdonis', are precisely those substances which enter into the formation and perfecting of the higher being-bodies of the three-brained beings - that is, the 'kesdjan body' and the 'body of the soul' - and that the separation of the sacred 'askokin' from the two other substances proceeds when beings, on whatever planet they may be, transmute these sacred substances in themselves for the forming and perfecting of their higher bodies, by means of conscious labor and intentional suffering....”

Work Program week beginning 29 December 2008

by **Ian**

Seekers may wish to list aspects of their life that they are strongly identified with thru self-love. This is to be undertaken with an eye towards the future when an irrevocable sacrifice will be required of every sincere seeker in order to make a space for greater being. The list may be taken into daily life to be appended. For each of the catagories indicated below list one or more of the aspects of yourself and your life that supports your self-love, e.g. - attitudes, beliefs, attachments, behaviors, roles.

ESSENCE :

PERSONALITY :

HOME-LIFE :

CAREER :

FOOD :

HABITS :

INTERESTS :

KNOWLEDGE :

With an eye towards the future when it becomes evident that sacrifice is the creative element in suffering and when the seeker sees that it is necessary to make an irrevocable sacrifice:

a) Ponder: Which of the above could be given up temporarily as a prepatory exercise in sacrifice?

b) Ponder: Which of the above could be irrevocably sacrificed in order to make room for a resplendence of a presence?

Work Program week beginning 5 January 2009

by **Ian**

Seven "Prayers" of Enlightenment

Mindfulness - During the day, try to stay rooted in the present moment by observing the body and its sensations, the mind and its thoughts flowing by, the emotional center and its feelings both positive and negative. Also be attentive to what is happening around you in your immediate environment.

Investigation - Choose a Work related subject and read what someone has written about it, then spend 5-10 minutes wordlessly Pondering on the chosen subject.

Energy - Several times during the day, stop to absorb the energy of impressions by using the Sightless Gaze and Soundless Sound.

Joy - Stop several times throughout the day and evoke an Inner Smile.

Relaxation - Try to keep the body relaxed by only using the muscles necessary for the task at hand. During inactive moments, allow the body to completely relax by giving way to the force of gravity.

Concentration - Choose an object and pay close attention to it for five minutes.

Equanimity - Amidst all your activities, try to stay centered in a Float of Being, unaffected by the whirlwind of activity proceeding around you that lures you into Identification and Inner Considering.

Work Program week beginning 12 January 2009

by **Dean**

Exercise 1

Here's an exercise Mr.Gurdjieff gave some of his pupils.

"I wish give real Christmas present. Imagine Christ. Somewhere in space is." Mr.Gurdjieff forms an oval with both his hands. "Make contact. Not to center, but to outside, periphery. Draw from there, draw in, I. Settle in you, Am. Do every day. Wish to become Christ. Become. Be."

Exercise 2

Put yourself into a three centered state, try to sustain this state while you are going about your daily business. After you have become settled into this state begin the next part of the exercise.
While walking say to yourself I walk for Endlessness
While breathing say I breath for Endlessness
While feeling say I feel for Endlessness
While thinking say I think for Endlessness
While eating say I eat for Endlessness
Whatever you are doing add this mantra and become aware of your yourself.

Exercise 3

Whenever you observe yourself doing something automatically and without consciousness say to yourself, "Forgive it father for it knows not what it does." Try to counterbalance the mechanical action with a conscious effort of some sort, try to use your observations of holy denyings to provoke a holy affirming action and bring about reconciliation and remorse.

Work Program week beginning 26 January 2009

by **Ian**

Counter the urge to disagree with an inner smile.
Respond to dislikes with inner silence. Sense your connection to the cosmos through gravity, air and impressions.
Relax 3 centers and Ponder: Are we designed to function in a maze of illusion where reality can only be imagined?

Work Program week beginning 2 February 2009

by **Ian**

Inner considering and its companions Identification, Self-justification and Self-importance are behaviors that waste our vital energies. Could any benefit be gained for ourself and others if we took in our Impressions Objectively rather than Subjectively?

When any of these behaviors, unbecoming to a man without quotation marks, are noticed, the seeker may may evoke a feeling of Remorse whilst Sensing the spine and skull and repeating silently "It is nothing; I wish Be".

Ponder: Does a man without quotation marks need a Real "I" with with quotation marks?

Work Program week beginning 9 February 2009

by **Ian**

Relish one discomfort each day.
Extoll the virtues of inconveniences.
Harbour secret thoughts of love towards adversaries.
Opine contrarily to your usual beliefs.

While relaxing 3 centers, Ponder: What lies beyond the veil of color, form, sound and sensation?

Work Program week beginning 16 February 2009

by **Dean**

Sense your spine and skull and be aware of your thinking center as an apparatus for collecting impressions.

Whenever you feel angry or tense relax your abdomen, breathe, feel and visualize the movement of your diaphragm.

When you move breathe and feel the rhythm of your various movements.

Bring yourself to a three centered state and endure a form of intentional suffering, if you succeed in doing this add an inner smile as well.

Ponder: Can I be impartial towards external impressions?

Work Program week beginning 23 February 2009

by **Harry**

We are at the time of Spring Equinox, the period of preparation called Lent. This is one of the two times a year that G identified as the appropriate time to fast. That fasting essentially means abstaining from all foods that contain cholesterol. Anything that was ever alive. Or being a full vegan.

If you are up to it, become vegan until the Equinox, or Easter. For forty days and nights. And report here each week on what you notice and what progress you are making.

If you don't feel you are up to the commitment of a full fast, then follow the old Catholic Church Lenten Guidelines. Friday should be a day of total abstinence. On the other days of the week only one meal should contain any cholesterol. And the two additional meals should not equal the one single meal in size and volume.

If you are going totally vegan, realize that you will probably eat smaller meals and more often. Also pay attention to your source of protein. Whole grains become very important. The carbs that last a long time in your body. Also add nuts and the like, which are high in proteins.

Work Program week beginning 2 March 2009

by **Ian**

Begin everything with an "I am".

Accept and endure annoyances, anger, frustrations, by silently intoning 10 times with conscious breaths, "I am", while simultaneously sensing the 10 bones.

End everything with an "I am".

Work Program week beginning 9 March 2009

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by **Ian**

Spend half an hour each day playing a Role, preferably with other people around.
Pick a Role that doesn't correspond to your Essence.

Work Program week beginning 16 March 2009

by **Ian**

Consciously relax the three brains to achieve their harmony, reaffirming the discovery that they are in harmony only when they are simultaneously in a relaxed condition.

Accept and value suffering as something to calmly endure without resentment. "Corns" are recognized as sources of divine suffering, the enduring of which may release latent supplies of energy.

Ponder: Is the marrow of the Seeker's bones perceived to be a fitting repository for the Seeker's gradual accumulation of Holy Reconciliations?

Work Program week beginning 23 March 2009

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by **Dean**

The first exercise this week is to do with taking in more energy from external impressions and comes from ISOTM:

"It has been explained before that in ordinary conditions of life we do not remember ourselves; we do not remember, that is, we do not feel ourselves, are not aware of ourselves at the moment of a perception, of an emotion, of a thought or of an action. If a man understands this and tries to remember himself, every impression he receives while remembering himself will, so to speak, be doubled. In an ordinary psychic state I simply look at a street. But if I remember myself, I do not simply look at the street; I feel that I am looking, as though saying to myself: 'I am looking.' Instead of one impression of the street there are two impressions, one of the street and another of myself looking at it."

Work on doubling the impression and see if you notice any difference:

While breathing imagine that the air is feeding the cells of your body, be aware of the microcosmos within you and feel the flow of energy. Breathe into your head and be aware of the microcosmos of the headbrain. Do this ten times in the morning at various intervals. Breathe into the center of your abdomen and be aware of the microcosmos of your emotional life, endocrine cells and hormones etc. Do this ten times in the afternoon at various intervals. Breathe into the various groups of muscles in your body, in your limbs and in your torso and chest etc. Do this ten times in the evening at various intervals.

Pray to the seven cosmos in the morning, afternoon and the evening:

-Protocosmos
-Megalocosmos
-Macrocosmos
-Deuterocosmos
-Mesocosmos
-Tritocosmos
-Microcosmos

(These are the divisions in ISOTM but if you wish you can use any division of the cosmos that you prefer.)

Work Program week beginning 30 March 2009

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by **Ian**

Seekers will embrace things tht make them suffer,such as -
annoyabces at others foibles...
annoyances at their own foibles...
anger at others anger...
anger at their own anger...
discomfort at others disciomforts...
discomfort at their own discomforts...
Whenever these things are observed, Seekers will Sense their Bones and evoke a consideration that Joy is a fitting response to egoistic manifestations of superiority and one-up-man-ship.

Work Program week beginning 6 April 2009

by **Lift**

Remorse and Music

Ponder: Which is better? To listen, now and then, to some Gurdjieff music that evokes a sense of non-specific moral remorse of conscience, or to feel real remorse in the moment, right after the offending actions that we should really be feeling remorse for?

What is the purpose of listening to music that mechanically manipulates and evokes the emotion of remorse of conscience after the fact? Should we not be self-aware enough to experience the remorse in the momemt, when our actions cause it?

It is akin to going to confession and relating to a priest all the bad things we have done, and to have him tell us that by saying these prayers, or doing X number of Hail Mary's, or listening to this or that Gurdjieff music, and thus feeling remorse about what we did in the moment, and several times removed from the event, that we can magically wipe the slate clean and go about our usual business, behaving just as badly as we did before, because next week we can go and feel bad again, in a brief guilt-session that placates all the remorse. This is so wrong. Work and effort towards self remembering should be directed to NOT making any action that causes us remorse in the first place. If we are unable to achieve that perfection in our lives (and none but a saint could claim that they can) then we must confine ourselves to attempting to observe our actions and feeling remorse in the moment, and there and then making amends for our actions, rather than being a coward and using our weekly listening to some Gurdjieff music or a visit to the confessional to prompt a feeling of remorse later, at a distance.

It is important that remorse be experienced in the moment of the event rather than later. Using music to evoke remorse after the fact is wrong because it is sanctioning people to be lazy and not make efforts to improve their behaviour continuously in the moment, because it gives a get out clause to feel remorse later in a compartmentalized and separate event at their weekly meeting or Sunday confessional, rather than related directly, in the moment, to a specific event.

Exercises for the week:

Exercise 1: Observe your actions closely, and anytime you behave in such a way as to offend others according your own interior moral code, generate a whole sensing of your body and then immediately make reparations to the offended party, rather than feeling remorse later or confessing to "God" as a substitute to doing what is right at the time.

Exercise 2: With full bodily sensing, listen to some Gurdjieff music and ignore the emotions that it evokes in you - rather, evoke a feeling of Love and Compassion for others and yourself.

Work Program week beginning 13 April 2009

by **Ian**

Seekers may wish to observe their external behaviour from a point of view "above" and then add a simultaneous observing of their physical sensations, emotions and thoughts from within.

During moments of quiet throughout the day, Seekers may Ponder:

- Is there a necessary constant struggle between the processes of the functioning of our planetary body itself and the parallel functionings arising progressively from the coating and perfecting of the Kesdjan body?

- If so, what is the role of the ego, corns, chief features, traits, I's, essence, personality, suffering, in the process?

- Is there a proper role for ego?

Work Program week beginning 20 April 2009

by **Ian**

When in the thrall of doubt and uncertainty, there is an opportunity to see things in a new light. At such times, the Seeker might sit in a meditative pose and cultivate an inner state of all-brains-balanced-being-perception, including a sightless gaze.

Work Program week beginning 27 April 2009

by **Ian**

Get really angry and feel no regrets.

Work Program week beginning 4 May 2009

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by **Chuck**

Reminders, small and large.

While ultimately this type of trick becomes familiar and sometimes ignored, in the meantime it's useful to have little reminders during the day.

* Wear a rubber band around your wrist. This will server as a reminder and also help with internal considering as you think that people may notice it.
* Observe your small habits and change them. For example, observe which sock or shoe you put on first. Change and start with the other shoe.
* Every time you go into the bathroom at home, splash water on your face. Every time. This is a time-honored waking method in some traditions (although it was sometimes a bucket of water over the head). When you open your eyes after toweling off your face, SEE.
* Leave yourself reminders for later. For example, when you take off bedroom slippers to get dressed in the morning, put one in an unusual place so that evening so you'll have a shock.
* Carry a pebble, rubber band, or other small object in your pocket.
* Switch your wallet or keys to another pocket or purse location.
* Wear your watch on the other wrist, or stop wearing it for a time.
* Use the timer in the Daily Ponder computer program (available on this site).

When reminded by one of these methods, take advantage of it. Otherwise, why are you doing it? Take a moment to be in the present, or to notice which I's were working, to remember your aim, or to reconnect with the body. Be thankful and inspired in the deep realization that we must piece together such moments to build ourselves.

All are encouraged to share reminder ideas.

Work Program week beginning 11 May 2009

by **Harry**

Two years ago, at my Uncle's funeral, one of his daughters-in-law said, at the last minute, "Anyone got a penny?" My cousin asked, "Why?" "We'll put it in the coffin with him, and then we'll remember him any time we see a penny on the ground." So I gave her a penny.

You'd be amazed how many pennies you see on the ground in two years.

So I modified this a bit. Every time I see a penny on the ground I remember my death. I still can't help but remember my uncle.

So take a penny out of your pocket. Make an oath to yourself as you throw it out the window, throw it out of the car, throw it somewhere else. Make an oath to yourself that every time you find a penny you will remember your own death.

Work Program week beginning 18 May 2009

by **Ian**

When Seekers are beset by the automatic machinations of Kundabuffer:

- perform an instinctive dance of reconcilliation.
- repeat a prayer of reconcilliation.
- evoke an emotion of remorse.

Work Program week beginning 25 May 2009

by **Fred**

Breathe for a minute or two.
Ponder -
What and why is friendship?
Is friendship within a group more or less?
Ponder on a triad of friendship. There are many. Can it be reduced?
What is typicality in these manifestations?
What role does friendship play in our lives?
Are we defined by our friendships or lack thereof?

Breathe for a minute or two.
Contemplate the significance of the ES site in your life.
Is your participation and input really necessary?

Your Work this week is to post in any forum regardless.

Work Program week beginning 1 June 2009

by **Ian**

This weeks theme: Tolerance, Impartiality

Daily Pondering: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Daily Exercise 1: Observe your intolerant reactions to the opinions and behaviour of others. Be aware of the sensations, feelings and thoughts associated with your intolerance. Then, while sensing your chest, Remorsefully Remember the Daily Pondering.

Daily Exercise 2: While walking, sense your feet and watch your breath. Remember the Daily Pondering.

Daily exercise 3: Before each meal, sense your hands, evoke a feeling of gratitude and say the following prayer: Oh Endlessness, Help me on the way - To enjoy the unenjoyable, To like the unlikeable, To love the unlovable.

Evening Recapitulation: Recall the days intolerances while in a relaxed, three centered state. Recall the sensations, feelings and thoughts associated with them. Ponder: "Does intolerance serve any function within the scheme of reciprocal maintenance?"

Work Program week beginning 8 June 2009

by **Ian**

This weeks theme: Inner silence

While sensing your whole body image, guide your physical, emotional and intellectual centres into a state of inner quietitude.
Gentle attention to breathing may assist this effort.

When in states of emotional turmoil, try to redirect the energy towards a vigilance of inner quiet.

Daily Pondering: Are Attention and Inner Silence inversly proportional to Inner Considering and Kundabuffer?

Work Program week beginning 15 June 2009

by **Ian**

This weeks theme: Inner silence

Walking meditation: Go for a short, slow walk. Sense the swing of arms and legs. Sense the still point at your centre of gravity.
Repeat the walk.

When in states of annoyance, allow the swirl of the annoyance to define an area of inner quiet at the center of the whirlwind.

Daily Pondering: Is suffering one of our most under utilized resources? How much time do we spend in unconscious suffering?

Work Program week beginning 22 June 2009

by **Ian**

This weeks theme: Truth/Belief

Ponder your beliefs and question if they are literally true.

Search for opinions expressing the opposite of your beliefs and consider if your opinions need re-evaluation.

Walking meditation: Go for a short, slow walk. Sense your in and out breath. Sense the still point at your centre of throat.

Work Program week beginning 29 June 2009

by **Ian**

Theme: The Seven Deadly Egotisms

Daily Pondering: Which of the seven deadly egotisms (Pride, Envy, Anger, Sloth, Avarice, Gluttony, Lust) is a characteristic of my chief feature?

Morning exercise: Perform the Sightless Gaze exercise and a whole body Sensing exercise. Repeat this exercise several times throughout the day.

Daily exercise 1: Throughout the week, whenever you observe one of the seven deadly egotisms arising, endure its emotional manifestation with an Inner Smile and sensed lips while repeating silently - I wish to Be.

Daily exercise 2: Each day choose one of the seven deadly egotisms and devise your own Affirmation to be performed while calmly enduring any manifestations of your chosen egotism during the day. The Affirmation may include a combination of a verbal formulation, a posture or gesture, a sensing exercise.

Daily exercise 3: With the daily egotism chosen above, Ponder - What is its source in human life? From which center(s) does it arise? Does it serve any purpose? While pondering, move your attention to each of the three centers in turn.

Eating exercise: Take a conscious breath between each mouthful of food during your evening meal.

Work Program week beginning 6 July 2009

by **Lift**

Theme: Stillness

Morning exercise: Greet the morning sun wordlessly with a sense of quiet gratitude for another day to sense the wonder of life through stillness.

Midday exercise: Find a place to sit where you are surrounded by the whirlwind of human activity. Visualize this activity as a pattern of energy spiraling into all your sense receptors. Absorb the energy on the in breath and sense it coursing through your body. During the out breath, try to sense a still point within you where all the energy converges and neutralizes.

Evening exercise: After your tasks of the day, find an outdoor space where you can be quiet and still for a while. Sit or stand in a comfortable position and become as motionless as a rock. Sense the motion of the air on your skin and allow your consciousness to flow outside your body and become one with the other forms of life in your vicinity. As your body becomes stilled, allow your mind to become quiet. Remain there for as long as you wish, but try for a minimum of 15 minutes. At the end of this time, Ponder, without expecting an answer, "Why is homo sapiens encumbered by self-importance?"

Work Program week beginning 13 July 2009

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by **Ian**

Accept the inevitible; turn it to your advantage.
When things don't go they way you want or expect, accept the situation and affirm it with an inner smile, a conscious breath, a sensed physical presence, and a sightless gaze.
Then affirm the resulting reconciliation by remembering the death of yourself and of all creatures.

Work Program week beginning 20 July 2009

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by **Ian**

Work Program week beginning 20 July 2009
Traid: Harry

This exercise was given by G at one of the meetings recorded in Transcripts of Meetings 1941-46.

Extend your arms from your shoulders, parallel to the ground. Fix your vision at a point in the distance. Divide your attention on the fingertips of both hands. Maintain this position.

In G's description he says hold it standing 25 minutes, sitting 25 minutes, and knelling 25 minutes.
I will only say that I can't come close to any of those.

Work Program week beginning 27 July 2009

by **Ian**

All the below should be accompanied by some kind of sensing and awareness of breath.

Monday & Tuesday: Ponder - Does a wise man asks questions and does a fool try to answer them?

During the week, stay on the question side of things. Whenever you feel certain of something, ask yourself if there might not be another answer or explanation or question.

Wednesday & Thursday: Ponder - Is the only certainty uncertainty?

During the week, stay on the question side of things. Whenever you feel certain of something, ask yourself if there might not be another answer or explanation or question.

Friday & Saturday: Ponder - Should every answer should lead to another question?

During the week, stay on the question side of things. Whenever you feel certain of something, ask yourself if there might not be another answer or explanation or question.

Sunday: Ponder - Considering that Life is not a Gift, then what is it?

Work Program week beginning 3 August 2009

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by **Ian**

"We are "harmonized" when our three centers are coordinated in unison rather than "in chaos" when each center acts independantly of the others (our usual, normal, mechanical condition). We approach harmony when the three centers are each relaxed because then they are comfortably related to one another. In meditation we try to be as physically relaxed or loose as possible, to which is added a neutral emotional condition, to which is added a quiet mind (no thought). A goal is to do everything with the three centers harmoniously related." (Paul Beidler)

Daily Pondering: Where is the Rememberer who harmonizes the three centers?

Morning exercise: Quiet meditation or sitting. Relax the three centers and watch the breath. Keep the eyes open and use the Sightless Gaze. Avoid focusing on objects within the visual field. Quiet the mind.

Daily exercise: Whenever you are walking during the day, use the Sightless Gaze and the 12 Joint Exercise. At every 6th step, move your attention from joint to joint following the sequence below. While sensing each joint repeat inwardly the corresponding word from the Holy Affirming Prayer. Silently Ponder the meaning of each word without expecting any answers.

Sensing Sequence - Inner Prayer
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1. Right wrist - Holy
2. Right elbow - Affirming
3. Right shoulder - Holy
4. Left hip - Denying
5. Left knee - Holy
6. Left ankle - Reconciling
7. Right ankle - Transubstantiate
8. Right knee - In
9. Right hip - Me
10. Left shoulder - For
11. Left elbow - My
12. Left wrist - Being

Eating exercise: Before eating, perform the Heptachord exercise. (see web site for instructions : http://www.endlesssearch.co.uk/exercises_eat.htm)
During meals, relax and eat very slowly, chewing the the food well. Attend to the textures, odours and tastes of the food. Sense the energy from the food spreading to all parts of the organism. Observe the change in your emotional state before and after eating.

Work Program week beginning 10 August 2009

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by **Ian**

"We are "harmonized" when our three centers are coordinated in unison rather than "in chaos" when each center acts independantly of the others (our usual, normal, mechanical condition). We approach harmony when the three centers are each relaxed because then they are comfortably related to one another. In meditation we try to be as physically relaxed or loose as possible, to which is added a neutral emotional condition, to which is added a quiet mind (no thought). A goal is to do everything with the three centers harmoniously related." (Paul Beidler)

Daily Pondering: Could my belief in the existence of higher bodies just be egoism and its greedy desire for eternal existence masquerading as Faith?

Daily exercise: Whenever you are walking during the day, use the Sightless Gaze and the 12 Joint Exercise. At every "X"th* interval, move your attention from joint to joint following the sequence below. While sensing each joint repeat inwardly the corresponding word from the Holy Affirming Prayer. Silently Ponder the meaning of each word without expecting any answers.

Sensing Sequence - Inner Prayer
---
1. Right wrist - Holy
2. Right elbow - Affirming
3. Right shoulder - Holy
4. Left hip - Denying
5. Left knee - Holy
6. Left ankle - Reconciling
7. Right ankle - Transubstantiate
8. Right knee - In
9. Right hip - Me
10. Left shoulder - For
11. Left elbow - My
12. Left wrist - Being

* Note: the interval between each joint can be any regular interval that occurs in your life cycle - it could be an interval of every 6 or 9 or 13 steps as you walk; it could be every 6 or 12 or 18 breaths; it could be every 8 or 15 or 24 heartbeats, measured by your thumb on your wrist; it could be every time you eat a meal; it could be every time you get in your car; it could be every time you go to the toilet.

The operative task is for you to Remember to do the exercise at whatever interval you specify for yourself.

All these exercises are merely suggestions - you, as Seekers, are expected and encouraged to take them and adapt them and expand them to your own circumstances.

Work Program week beginning 17 August 2009

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by **Ian**

All these exercises that are circulated each week are merely suggestions - you, as Seekers, are expected and encouraged to take them and adapt them and expand them to your own life circumstances, and then share them back with your fellow Seekers.

This Work is about Working in your own daily life circumstances and this task can be approached by adapting the exercises that are given as examples eack week. This Work cannot become "your own Work" until you have learned to construct your own daily Work programme. The exercises that are circulated each week are merely examples of what you can do. You are expected, and even required, to adapt and improvise upon these exercises for your own personal use. You are also expected to "pay" for these suggestions by sharing your adaptations with your co-seekers.

If Paul Beidler taught us anything through his implimentation of the Triad system, it was that we are each individually responsible for the direction, construction and implimentation of our own Inner Work. Ultimately and above all, we are not to rely on others completely and exclusively for the direction of our own Inner Work. We need to take an Active role in constructing our own Inner Work, and then in sharing that Work with others, even if only in the form of suggesting a personally developed or modified exercise for other Seekers to try.

The exercise this week is to develop, modify or adapt an exercise and share it with your fellow Seekers.

Work Program week beginning 24 August 2009

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by **Ian**

(I am repeating last weeks exercise as it has generated a number of replies and I would like to keep the ball rolling.)

All these exercises that are circulated each week are merely suggestions - you, as Seekers, are expected and encouraged to take them and adapt them and expand them to your own life circumstances, and then share them back with your fellow Seekers.

This Work is about Working in your own daily life circumstances and this task can be approached by adapting the exercises that are given as examples eack week. This Work cannot become "your own Work" until you have learned to construct your own daily Work programme. The exercises that are circulated each week are merely examples of what you can do. You are expected, and even required, to adapt and improvise upon these exercises for your own personal use. You are also expected to "pay" for these suggestions by sharing your adaptations with your co-seekers.

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The exercise this week is to develop, modify or adapt an exercise and share it with your fellow Seekers.

Work Program week beginning 31 August 2009

by **Ian**

Here are some exercises suggested by co-seekers in response to the two previous programs:

There is an exercise G describes in his meetings transcript: Feel the full I Am in the Right Leg. Then in the Left leg. Then in the Right Arm and the Left Arm. Then in the trunk. Finally feel I am throughout the being.

***

At some point during the next week, consciously play each of the following three roles:

1. When talking to someone, pretend you don't understand what they're saying. Repeatedly ask for clarification, or say "do you mean..." and get it wrong. Continue this as long as possible while discussing that topic. Try not to externally consider and worry about what they think of you.

2. Take the opposite side on a topic from what you would normally take. For example, if you dislike a public figure, defend them, giving reasons why they are worthwhile. Or, if you admire a person or a company, criticize them, giving a rationale for the criticism.

3. Pretend that you're angry about something. Raise your voice and try to be convincing to whoever is there (and there should be someone) that you feel strongly about the situation. When finished, apologize for getting riled up.

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An exercise from Ravi Ravindra's "Heart Without Measure" (p23):
Madame de Salzmann ... underscored the necessity of keeping a deep sensation in the body. She spoke about the exercise of sensing the limbs and saying "Lord, have mercy." Maybe Mr Gurdjieff brought it to the people of the West. You can say the words which touch you.

Work Program week beginning 7 September 2009

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by **Ian**

Morning exercise: Sit quietly in meditation. Relax the three centers. Deeply sense the planetary body and follow the breath using 3 or more 10 bone sequences. Then use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them.

During the day:
-Ponder on the significance behind repetitive compulsive strivings, attitudes, traits, roles, chief features.
-Meet desires and reactions with equanimity. Count from 10 to 1, then visualize the desire or reaction as a grasshopper hopping lightly onto a lotus pad of inner presence.
-Maintain Iamness by maintaining a sensing of the spine and skull.
-Remember your parents.
-Remember your death.

Evening exercise: Return to deep sensing of the planetary body and following the breath. Evoke a deep wish towards unified being. Repeat inwardly - with each exhale, "I wish to Be"; with each inhale, "All".

Work Program week beginning 14 September 2009

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by **Ian**

The basics of the Work are to develop a 3 centered approach to everything...

In the morning, meditate or relax or ponder with divided awareness to your physical, emotional and intellectual centres.
Awareness of the physical includes Sensing - of a particular body part, or of a sequence of parts.
Awareness of the emotional includes receptivity to current emotional experience or to the Evoking of a particular emotional state.
Awareness of the intellectual includes watching your thoughts flow by, or of focusing on a particular thought or question by Pondering.
The receptive aspects of the above all boil down to relaxing the 3 centers in harmony.
The active aspects of the above all boil down to intentional evocation of sensations, emotions and thoughts.
Hopefully, the reconciliation of either of these active or passive efforts will reside in the "coating" of our so-called higher bodies, or to put it another way, in the strengthening of our Conscience and consciousness.

During our daily life, we must Work also, especially on the negative emotions we all experience, which usually relate to our egoism and self-importance. When we experience these, we shoulf try to bring intentional counter measures into play, to provide the "opposite", which will blend with the previous to yield the reconciling, which will result in the "coating" of our so-called higher bodies, or to put it another way, in the strengthening of our Conscience and consciousness. Many exercise of this type have been given before - consult your repertoir for appropriate exercises to suit the moment.

In the evening, one can re-capitulate or review the days efforts and re-affirm the 3 centeredness that was initiated in the morning, sounding a final DO which will lead to a new DO in the morning following....

....and so the octave rolls on.....

Work Program week beginning 21 September 2009

by **Ian**

While in a relaxed 3 centered state, the Seeker will begin to prepare (or revise) a chart to represent his assumed lifespan, divided into seven segments with each already lived segment identified by its characteristic attribute and yet unlived segments identified by proposed attributes.

In the evening, the Seeker may Ponder in a relaxed 3 centered state, the life paths of various Remarkable People.

Work Program week beginning 28 September 2009

by **Ian**

Water - Every time you consume a beverage, sense its passage through your body. Send a wish and a prayer to all those on earth who are living in a spiritual drought and thirst for a more meaningful life.

Air - Every time you consume air, sense its passage through your body. Send a wish and a prayer to all those on earth who are living in a spiritual vacuum and wish for a more inspiring life.

Earth - Every time you consume food, sense its passage through your body. Send a wish and a prayer to all those on earth who are living in spiritual hunger and wish for a more nutritious life.

Fire - Every time you consume an impression, sense its passage through your body. Send a wish and a prayer to all those on earth who are living in sleep and wish for a more awakened life.

Work Program week beginning 5 October 2009

by **Ian**

The Seeker decides to deliberately face some of his Holy Denying Suffering I's with a conscious Holy Affirming Force in order to achieve Holy Reconciling for transubstantiation for Being. To these Holy Denying I's, suggested below, he will present a Holy Affirming Force, suggested below, in the form of calm, objective, intentional enduring.

For this purpose, the Seeker may choose from the following Suffering I's:

the I's that suffer in the form of displeasure when someone is unpleasant;
the I's that suffer in the form of dislike of certain types of people;
the I's that suffer in the form of dissatisfaction with surroundings, life style, friends, etc.;
the I's that suffer in the form of disappointment when friends, job, marriage, health, life do not turn out as expected;
the I's that suffer in the form of disapproval with someone's actions, mannerisms, lifestyle;
the I's that suffer in the form of disagreement with someone's opinions and ideas;
the I's that suffer in the form of dismay when something valued is given up;
the I's that suffer in the form of dispute when the Seeker is wrong and someone else is right;
the I's that suffer in the form of disrespect for someone who is more accomplished.

Possible Holy Affirming Forces to be used in response to the above situations:

Sense the right toe;
Sense the breath in the nostrils;
Sense the whole of the body;
Remember ones death;
Remember ones debt to those who went before;
Remember ones committment to Objectivity;
Feel Remorse;
Feel Compassion;
Feel Love.

Each night in bed before before sleep, the seeker will repeat three times: 'Sources of divine rejoicings, revolts and sufferings, direct your actions upon us,' saying each of the twelve words while directing attention to each of the twelve joints.

Work Program week beginning 12 October 2009

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by **Ian**

When faced with people and situations that evoke "Mister" dis - something (as listed below), play a three centered Role, such as the following:

Bey Disagreement - Sense left foot whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Disagreement whilst Sensing the right foot.

Herra Disappointment - Sense right foot whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Disappointment whilst Sensing the left foot.

Mijnheer Disapproval - Sense left hand whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Disapproval whilst Sensing the right hand.

Mister Dislike - Sense right hand whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Dislike whilst Sensing the the left hand.

Monsieur Dismay - Sense left leg whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Dismay whilst Sensing the right leg.

Pak Displeasure - Sense right leg whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Displeasure whilst Sensing the left leg.

Pan Dispute - Sense pelvis whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Dispute whilst Sensing the skull.

Señor Disrespect - Sense skull whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Disrespect whilst Sensing the pelvis

Signore Dissatisfaction - Sense spine whilst evoking a neutral or non-emotional state. With the energy thus gained, Ponder: what is Dissatisfaction whilst Sensing the spine.

Work Program week beginning 19 October 2009

by **Lift**

Each day on arising, stand to face south and take three full breaths, mentally affirming I AM with each inhalation.

Throughout the day, aim to keep a continuous attention/sensation on the top of your head (Sahasrara chakra). Sense the connection between this place at the crown of your head and the collective conciousness of the universe.

Whenever you remember yourself, send a gift of love and gratitude to the universe through that connection.

Work Program week beginning 26 October 2009

by **Ian**

All these exercises that are circulated each week are merely suggestions - you, as Seekers, are expected and encouraged to take them and adapt them and expand them to your own life circumstances, and then share them back with your fellow Seekers.

The exercise this week again is to develop, modify or adapt an exercise and share it with your fellow Seekers.

Work Program week beginning 2 November 2009

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by **Ian**

This weeks theme: Envy

Daily Ponder(to be performed whenever you "wake up" during the day): "What do I Envy or Covet and why do I want it?" Instructions on how to Ponder can be viewed at these links - http://endlesssearch.co.uk/exercises_pondering.htm

Morning exercise: Relax or quiet your 3 centers and try to bring them into a harmonious relationship where they are all working together to maintain quiet relaxation or inner silence. Gurdjieff called this "All-brains-balanced-being-perception". When you are relaxed and internally silent, Ponder this question - "All suffering begins with desire". As you Ponder, Sense the whole of your body. Link to basic Sensing exercise description here - http://endlesssearch.co.uk/exercises_sensing.htm#The_Basic_Sensing_Exercis

Daily exercise 1: During the course of the day, identify sources of Envy and attempt to intellectually understand them without emotional desire while Sensing your left foot.

Daily exercise 2: During the course of the day, question all impulses of covetous Envy that arise in you. Ponder - "What true benefit would they bring?" Every time you observe and feel such an Envious thought or feeling, repeat the following Affirmation while Sensing your right foot: "I desire nothing save the essential needs of my planetary body and the love of higher knowledge, and the love of my neighbour." Link to more detailed explanations of this exercise here -
http://endlesssearch.co.uk/philo_holy_equation.htm
http://endlesssearch.co.uk/exercises_holy_equation.htm

Daily exercise 3: During the course of the day, whenever you observe that you feel Envious of someone, repeat silently, "It is nothing - I will Be. It is nonsense - I can Do. It recedes - I Am", while Sensing your heart. Link to more detailed explanations of this exercise here -
http://endlesssearch.co.uk/philo_holy_equation.htm
http://endlesssearch.co.uk/exercises_holy_equation.htm

Eating exercise: Eat while giving full attention to taste impressions. After eating, spend a few minutes breathing consciously by Sensing the rise and fall of your chest.

Evening Recapitulation: After relaxing into a state of All-brains-balanced-being-perception, Sense both of your index fingers and Ponder: "In which situations did I become Envious?"

Work Program week beginning 9 November 2009

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by **Ian**

This weeks theme: Sloth

Daily Ponder (to be performed whenever you wake up during the day): What difficulties does Sloth bring to my life? What benefits? Instructions on how to Ponder can be viewed at this link - http://endlesssearch.co.uk/exercises_pondering.htm

Morning exercise: Get up 30 minutes before your customary rising time and perform some physical exercise beyond your usual morning routine, while Sensing your body in the following sequence of 12 joints. Link to exercise description here - http://endlesssearch.co.uk/exercises_sensing.htm#12_Joint_Exercise_

Daily exercise 1: Identify a task you routinely procrastinate over and Affirm it by doing it without delay while repeating inwardly - "I Wish, I Can, I Am.". Breathe slowly and deeply during the task, while Sensing your solar plexus.

Daily exercise 2: Choose a task to perform during your usual rest and recreation time. Choose something that brings you no intellectual or emotional gain. During the task, repeat inwardly - "It is nothing; I wish to Be.", as well as Sensing your throat.

Daily exercise 3: While performing a distasteful task, observe your emotional reactions to the task and label each emotion as it arises in you. Try to "Evoke" or feel the opposite emotion while Sensing your heart.

Eating exercise: Cook a more elaborate meal than usual. Counter any resistance to the extra work with this Affirmation: "Today I will be challenged to become what I intend.", while Sensing and Visualizing a radiantly illuminated spine and skull.

Evening Recapitulation: Ponder (without expecting a definitive Answer): "Did I become tired or energised by my extra efforts? Can I identify my habitual displacement activities (false doings employed to avoid real doing)?" As youi Ponder, Sense the whole of your body.

(Link to guidlines for the above Sensing exercises here - http://endlesssearch.co.uk/exercises_sensing.htm#The_Basic_Sensing_Exercis
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Work Program week beginning 16 November 2009

by **Ian**

This weeks theme: Greed

Daily Ponder(to be performed whenever you wake up during the day): "What traits do I posess that betray emotional, physical or intellectual greed?"

Morning exercise: 20 minute silent sitting utilizing 10 for the 60 Bone Exercise and then 10 minutes for the Sightless Gaze. Link to 60 Bone Exercise description here - http://endlesssearch.co.uk/exercises_sensing.htm#60_Bone_Exercise_

The Sightless Gaze is as follows - One attends or directs ones Attention to ones total visual field as one diffuse, panoramic field of light and Impressions, taking in everything without identifying or labelling the impressions as things or actions, good or bad, pleasant or unpleasant. One merely absorbs the Impressions as food for the Highest Being Body.

Daily exercise 1: Walk down a street with expensive shops, Sensing your feet as your walk; when any desire to posess unecessary luxury goods on show in shop windows arises, Ponder: "What do I want, and what do I really need?"

Daily exercise 2: As you walk to and from your employment, Sense your feet, and Ponder: "How has Greed influenced my career choice?"

Daily exercise 3: During your work day, observe your relations with your collegues and whether your behaviour towards them is motivated by your personal Greed. If and when such Greed is noticed, Sense your spine, perform a Sightless Gaze and Ponder: "Am I a resource for something greater?"

Eating exercise: Serve yourself your usual food portion but eat only part of it. Throw away the part you don't eat. Observe your emotional reactions to food waste, while Sensing your stomach.

Evening Recapitulation: While Sensing your eyes and performing a Sightless Gaze, Ponder: "What did I Greedily over-indulge in today?"

Work Program week beginning 23 November 2009

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by **Ian**

This weeks Denying Force: Pride

Daily Pondering (to be performed whenever you wake up during the day): "Can I be free from Pride arising in my daily life?" Sense your elbows. Observe any emotions that arise.

Morning exercise: As you wake up in the morning, and before arising from bed, Sense your whole body while repeating silently the following Affirmation 3 times: "Today I will be aware of Pride manifesting itself in my Physical, Emotional and Intellectual centers."

Morning meditation: While performing a Sightless Gaze, progressivly relax your 3 centers into a state of All-brains-balanced-perception, and then perform the following 10 Bone Sensing exercise 3 times. Link to exercise description here - http://endlesssearch.co.uk/exercises_sensing.htm#10_Bone_Illumination_Exer

Daily exercise 1: Perform a menial task you would normally avoid due to Pride. This might include tasks in the workplace that are normally done by others or tasks which you consider beneath your station in life. Perform it willingly and with gusto, while Sensing your face. Observe any tension that arises physically, emotionally or intellectually. Dissipate the tension by draining it into the earth through Sensed feet.

Daily exercise 2: Whenever you observe Pride arising in your conciousness, Sense your body and remember that your death is inevitable. Repeat silently, "I wish, I can, I am," while Sensing your heart beating in your chest.

Daily exercise 3: Whenever you become bored with your current task, Ponder whether your Boredom is a result of Pride. Continue to work at the task for a further 15 minutes before taking a break. During that 15 minutes, Sense the air as it passes your nostrils.

Eating exercise: Before eating, attend to the smell sensations of your food while Sening the flow of air through your nostrils. Ponder the question: "How does Pride influence my dietary preferences?"

Evening Recapitulation: While performing a Sightless Gaze, Ponder - "During which episodes of Pride during the day did I become identified, and unable to perform the suggested affirmations/exercises?"

Work Program week beginning 30 November 2009

by **Ian**

This weeks theme: Anger

Daily Pondering: To be performed whenever you wake up during the day - Sense your heart and Ponder - "What lurks behind my anger?"

Morning exercise: Spend five or ten minutes outside in the open air Sensing your feet on the earth while doing a Sightless Gaze Exercise.

Daily exercise 1: While at your job, observe yourself during moments of Anger and take note of your postures, sensations, emotions and thoughts. Imagine that the other person is equally Angry with you. Sense your solar plexus and ask yourself - "Did my Anger arise from Ego or from Conscience?"

Daily exercise 2: After every meal, spend a few moments observing and sensing your breathing while Pondering - "Is Anger sometimes justified?"

Daily exercise 3: During your journey home from your job, whenever you feel Angry at someone or something, count from 10 to 1 while visualizing yourself radiating a brilliant light that illuminates your spine/skull. Then ask yourself - "What can I learn from this person/situation?"

Eating exercise: At each meal of the day, use the Heptachord Exercise before eating.

Evening Recapitulation: Recall the days Angers and the postures, sensations, emotions and thoughts associated with the Anger. While deeply Sensing your body, Ponder - "Was my Anger directed at myself or at a situation that was beyond my control?"

Work Program week beginning 7 December 2009

by **Ian**

This weeks theme: Gluttony

Daily Pondering: "What other 'things', besides food and drink and self-importance, might we consume in excessive amounts?"

Morning exercise: Have only water for breakfast. Drink it with a feeling of Gratitude. Notice the tastes and sensations as you drink, in your mouth and esophagus. Ponder the statement: "Man cannot live by bread alone."

Daily exercise 1: While at your job, observe your desire for the attention and recognition of co-workers. While sensing your face, Ponder: "Is the desire for the attention and recognition of others a form of Gluttony?"

Daily exercise 2: After a large lunch eaten with gusto, spend a few minutes Observing and Sensing your breathing while Pondering: "Why is Gluttony considered a sin?"

Daily exercise 3: Before eating dinner, say a prayer of thanks. While eating dinner, observe which foods you prefer to eat more of. Notice the tastes, smells and sensations of those foods. Ponder: "Why do I wish to eat more of those foods?"

Evening exercise: Repeat silently 7 times: "I Will, I Can, I Am.". Sense 'I Will' in your head; 'I Can' in your four limbs; and 'I Am' in your Torso (heart and abdomen).

Evening Recapitulation: Recall the days Gluttonys. Recall the Sensations and Emotions associated with them. Ponder: "Is Gluttony a substitute for a spiritual hunger?"

Work Program week beginning 14 December 2009

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by **Ian**

This weeks theme: Lust

Daily Pondering: "Will alteration of a seeker's habitual Lustful behavior redirect the flow of force towards a calmness of Being?"

Morning exercise: Bring your self into a state of All-brains-balanced-being-perception by Sensing your whole body and observing the rise and fall of your breathing, while using an unfocused, panoramic Sightless Gaze.

Daily exercise: Whenever you experience Lust, observe the associated sensations, emotions and thoughts while repeating "It Lusts; I Am." Then repeat this phrase from Beelzebub's Tales - "Only he may enter here who enters into the position of the other results of my labors," while Sensing your whole body and Imagining yourself in the position of the other, until a state of inner calm is reached.

Afternoon exercise: Intone out loud 7 times, "I Will; I Can; I Am", while respectively Sensing your head, your four linmbs, and your torso.

Evening Recapitulation: Bring your self into a state of All-brains-balanced-being-perception. Recall the days Lusts and the days moments of Self-remembering. Recall the sensations, emotions and thoughts associated with them. Ponder: "Is Lust a substitute for a spiritual hunger?"

Work Program week beginning 21 December 2009

by **Ian**

This weeks theme: Doubt and Certainty

As Paul Beidler used to say, "Stay on the question side of things." Having answers tends to bring questioning to an close; we have our answers and we don't look further. This limits our search, especially if we have come to a wrong conclusion. Retaining an open mind allows use consider new information and modify our understanding. Passive belief, without active searching, inquiring, questioning and pondering, may increase our mechanicicality by forming fixed or crystallized ideas, predjudices, and opinions.

If we adopt an attitude where we see all our conclusions as tentative and provisional, pending new information, then we have an opportunity to remain open to further insights and to entertain different perspectives. Being certain that we are right and have nothing more to learn is a sure fire way to cut ourselves off from any real progress towards Being.

http://www.scientificamerican.com/article.cfm?id=the-certainty-bias

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Daily Pondering: "Will an reversal of a Seeker's habitual Doubts and Certainties redirect the flow of inner life towards a calmness of Being?"

Morning exercise: Bring your self into a state of All-brains-balanced-being-perception (self-remembering) by Sensing your whole body and observing the rise and fall of your breathing, while using an unfocused, panoramic Sightless Gaze.

Exercises to use throughout the day:
1. Go against what IT wants - IT wants certainty; IT wants answers; IT wants confirmation - using some of the following exercises:
a) Deliberately playing Devil's Advocate regarding a burning issue of the day when conversing with friends or co-workers.
b) Deliberately construct arguments to disprove some of your own strongly held beliefs.
c) Deliberately answer all questions by saying, "I don't know."

2. The Work practice of Pondering helps to cultivate this attitude of remaining on the question side of things. Find 7 times during the day to Ponder in silence, with body sensing and breath awareness, for 5 minutes.
Ponder one of 2 types of questions:
1. Ponder an unanswered question that you may have that relates to the Work.
2. Ponder whether something that you are certain about in the Work might be wrong.
Hold the question in mind without expecting an answer. Regard the question as a sort of silent,

unspoken mantra. Answers will come. The mind will churn them out like an organ grinder - that is the function of the mind, to produce thoughts, so let it alone to do its job. Let the answers go and return to inner silence. Get used to the uncertainty, the unknowing, the silence. Affirm the question, not the answer. Embrace the uncertainty of not knowing; of not having an answer.

Afternoon exercise: Take a deep breath into your solar plexus and Sense it there. Then as you exhale, Intone out loud, "I Doubt; I Can; I Am", while respectively Sensing your head, your four limbs, and your torso. Repeat 7 times.

Evening Recapitulation: Bring your self into a state of All-brains-balanced-being-perception. Recall the days Doubts and Certainties and the days moments of Self-remembering. Recall the sensations, emotions and thoughts associated with them. Ponder: "Are my Certainties a form of spiritual self-calming?"

Work Program week beginning 28 December 2009

by **Ian**

This weeks theme: Birth

We have discovered through the use of previous programmes not only an interconnection with great nature but also a connection to the Being of All and Everything, which includes a connection to past people, places and events in our lives. We discovered a sense of obligation to play our Role in the evolution of the living universe which was accompanied by the distress of recognizing ourselves as captive organisms devoured by a living system of reciprocal maintenance. We propose to continue the investigation of our responsibilities within a living universe by:

1. each morning preparing to greet the day's allotment of suffering and joy with equanimity, that we may better hear the voice of conscience. We may prepare for this Role by entering a state of All-brains-balanced-being perseption, or Self-remembering, which involves a deep awareness of our physical, emotional and mental selves and includes a concominant awareness of our sensations, emotions and thoughts without clinging to them.

2. each day, with relaxed awareness of breathing and full body Sensing, Pondering: What effects might the influences of conscious labor and intentional suffering have on the functioning of an interconnected universe?

3. each day, when gripped by the lawful physical, emotional and intellectual tensions and stresses of life, apply relaxed awareness of breathing and full body Sensing while Pondering: Why relaxation of three centers is necessary in this Work.

4. each evening, when recapitulating or reflecting on the days tribulations, with relaxed awareness of breathing and full body Sensing, Pondering: How does self observation contribute to the growth of Being?

5. sensing that the living universe may have to do with more than organic life forms, Seekers will explore and Ponder their connection to a living universe through such things as: art, culture, law, philosophy, politics, religion, science.

6. perceiving the suffering arising from our connection to a living universe and suspecting that creative enduring of that suffering may enhance Conscience.
To this everyday suffering Seekers will apply the "Heptachord of Suffering" exercise to their daily encounters with suffering.
For example, starting from :

1. the citing an awareness of a personal holy denying suffering, followed by
2. a holy affirming of the energy spent in the suffering, resulting in

3. a holy reconciled "impartiality", making it possible to
4. curb the suffering's manifestation, then diverting the energy saved
5. to the expression of a companion chacteristic such as joy, followed by
6. a savouring of a transubstantiated comprehension between the suffering and its companion, leading to
7. a coating on an inner-being embryo often surfacing as intellectual deprivation.

7. each week, in order to promote the Role of a reverant Seeker of the universes' interconnectedness, the Seeker will compose a Prayer of Gratitude to be offered to the endless source each evening, accompanied by a full body Sensing. (Please share your prayer with other Seekers.)

Work Program week beginning 4 January 2010

by **Ian**

This weeks theme: New Horizons

Seasoned Seekers will be prepared to endure with equanimity the sacrifices and deprivations required for a prolonged voyage across the tumultuous seas of life towards the calm shore of Being.

With Conscience as their compass, Seekers will prepare a fit and hearty vessel for the rough seas ahead by sacrificing the use of a favorite stimulant for the following week. whenever magnetic anomalies affect the accuracy of their compass, conscientious Seekers will remember their responsibility towards their small portion cargo of Great Being by raising their Sightless Gaze towards the sun and murmuring silently to themselves, "It is nothing - I will be, it is nonsense - I can do, it recedes - I am", whilst maintaining a solid and all encompassing awareness of their 'ship of bones', that is, their physical body.

Each morning before embarking on the sea of life, Seekers will weigh their anchors, set their sails and calibrate their instruments of navigation to their present position by relaxing in an All-brains-balanced three-centered way and asking with measured breath "Who am I?" while visualizing an illuminated cargo radiating throughout their vessel.

When traversing calm open seas, the All-brains-balanced-seeker may replenish their vessels' energy stores by opening wide their vessels'port-holes and hatches of sensation and employing a Soundless Sound and Sightless Gaze to collect the energy of impressions.

When navigating narrow, treacherous straits, alert seekers will 'sound' their way past the shoals and reefs of pride, arrogance, bossiness and self-justification by taking a deep breath and intoning three times "po-do-bo-li-zo-va-ny", while Sightlessly Gazing and Sensing their 'ship of bones'.

Once committed to a prolonged voyage, Seekers must avoid the mirages of false harbors in the lands of knowing, judging and concluding. Keeping a question always on their bow, Seekers will attempt to pierce the veils of illusion on their voyage towards reality by asking, each time that they are so tempted by the safe harbours of knowing, judging and concluding, "What has been overlooked? Could I be wrong?", while attending to an abiding presence of consciousness with full 'ship of bones' Sensing.

Occasionally, sails billowed by the ill winds of negative emotion, the vessel is driven off it's course. Not to worry - the accomplished mariner has learned how to sail against the winds of egoism, inconvenience, euphoria, anger and disappointment. The order goes out: all hands on deck; the sails are trimmed, the rudder is set and apparent adversity is put to advantage by a conscious Arrirmation to adopt an intentional posture combined with an Illuminated 'ship of

bones' Sensing, and a Sightless Gaze of the horizon.

While braving the vicissitudes of the icebergs, hurricanes, tornados and tidal waves of envy, jealousy, lust and greed the weathered Seeker will batten the hatches in order to calmly endure the turmoil while maintaining a calm exterior and directing the energy thus saved into a well conceived, calm, centered counter-image of Being combined with an awareness of their breath.

Whenever an unruly crew threatens mutiny and the compromise of the integrity of their course through the miraculous seas of life by neglecting their responsibilities, sleeping during their watch or stepping out of line, the uncompromising Seeker will administer the punishment of visualizing their decaying corpse being devoured by ravenous sharks, whilst Sensing their 'ship of bones'.

Each evening after sunset, Seekers will maintain their course towards Being by setting their astrolabes on the constellations of faith, hope, love and compassion by Pondering, in a relaxed All-brains-balanced manner: "Is faith more than belief; is hope more than expectation; is love more than tenderness; is compassion more than empathy?"

Each night as Seekers prepare to drop their anchor and renew their strength for the day ahead, they will visualize their flotsam and jetsam of egoism, hate, revenge, anticipated pleasures and rooted beliefs, as detritus sinking to the bottom of the sea, to be transformed by bottom feeders whose unseen planetary function within an interconnected universe attests to the panoramic brilliance of an Omnipresence, which we may learn to sense through the practices of All-brains-balanced-being-perception.

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Links to exercises mentioned:
http://endlesssearch.co.uk/exercises_sensing.htm
http://endlesssearch.co.uk/exercises_attention.htm
http://endlesssearch.co.uk/exercises_pondering.htm
http://endlesssearch.co.uk/exercises_impressions.htm
http://endlesssearch.co.uk/exercises_repetition.htm

Work Program week beginning 11 January 2010

by **Harry**

This weeks theme: The following is from the Path of the Kwajagan as reported by Bennett in Making a New World.

1. Be present at every breath. Do not let your attention wander for the duration of a single breath. Remember yourself always and in all situations

2. Keep your intention before you at every step you take. You wish for freedom and you must never forget it.

3. Your journey is toward your homeland. Remember that you are traveling from the World of Appearances to the World of Reality.

4. Solitude in the crowd. In all your outward activity remain inwardly free. Learn not to identify yourself with anything whatsoever.

5. Remember your Friend, i.e., God. Let the prayer of your tongue be the prayer of your heart.

6. Return to God. No aim but to attain Reality.

7. Struggle with all alien thoughts. Keep your mind on what you are doing, whether outwardly or inwardly.

8. Be constantly aware of the quality of the Divine Presence. Become used to recognizing the presence of God in your heart.

Work Program week beginning 18 January 2010

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by **Ian**

When walking down the street, add a little swagger to your walk.

When conversing with people, move your head from side to side and gesticulate with your hands to emphasise your opinion.

When eating, use your fingers instead of forks, spoons or knives.

When breathing, breath a little deeper into your solar plexus and prolong your outbreath with a prayer or mantra.

When paying for goods in a store, spill your money all over the counter. Appologize profusly to the clerk.

When driving your car, wait a few seconds before proceeding forward from a green light.

When interacting with authority figures (eg. boss; wife; store clerk; government official; etc.) argue over a trivial point.

Arrive at your job late. If questioned, make up an outlandish excuse.

Wear a piece of clothing you would never normally wear.

Shave your head or grow a beard.

Every night before sleep, ever mindful of the Merciless Heropass and Mister Death, ask: "What can I give up - the absence of which will serve as a

constant reminder to remember myself - while groping through the veil of illusion and false Roles behind which I am otherwise destined to remain?"

Work Program week beginning 25 January 2010

by **Ian**

Theory of Celestial Love

Monday - Ponder: Is helping to bear the suffering of Endlessness and act of love?
Tuesday - Ponder: Can you bestow as much love as you receive from Endlessness on other people?
Wednesday - Ponder: Is the love between man and Endlessness balanced by reciprocal maintenance?
Thursday - Ponder: Is love subject to Newton's 3rd law of motion, which states that for every action

their is an equal and opposite reaction?
Friday - Ponder: Is love subject to the Second Law of Thermodynamics?

Practice each of the 5 Ponderings 3 times each day, morning, noon and evening. Each time, enter a

state of All-brains-balanced-being-perception, coupled with full body sensing, an awarness of

breathing, and a Sightless Gaze and Soundless Sound.

On Saturday and Sunday, go for a 15 minute walk and use the 12 Joint Exercise.

Work Program week beginning 1 February 2010

by **Ian**

In the morning, sit quietly for 10 minutes. Sense your spine and skull and be aware of your thinking center as an apparatus for labeling and identifying the impressions collected by your various senses. Resist the tendancy of the intellectual center to label and identify impressions - merely observe the stream of impressions.

Throughout the day, continue to merely observe the stream of impressions.

Whenever you feel angry or tense, intentionally endure the suffering by relaxing your abdomen. As you breathe, sense and visualize the movement of your diaphragm.

At mid-day, bring yourself to a three centered state and evoke an inner smile as well.

Evening Pondering: Can I be impartial towards external impressions?

Work Program week beginning 8 February 2010

by **Ian**

During the day, imagine that you are a conduit or conductor of energy between the earth and sky - hell and heaven. Try to sense the current of energy up and down your body. Pondeer: Are there a positive and negative poles between earth and sky?

When lying in bed, morning and evening, imagine that you are a magnet. Try and sense your alignment between the earth and sky.

As you breathe, try to sense a concurrent breathing through the pores of your skin.

Use your opposite hand for a day.

Think opposite thoughts for a day.

Feel opposite emotions for a day.

Work Program week beginning 15 February 2010

by **Ian**

Whenever you experience a Holy Denying Suffering such as anger, fear, jealousy, hatred, annoyance, exasperation, depression, boredom, resentment, etc., bring that feeling of suffering into your solar plexus on the in-breath; and on the out-breath, let the fire of that suffering warm your heart, transforming it into a blazing sun, whose heat and light are carried by your out-breath into the marrow of your bones, illuminating and filling you with a joy that passes all understanding.

Discuss your suffering with a loved one. Be prepared to transform (as with the formula indicated above) your feelings resentment when they cease to indulge your Tales of Suffering and Self-Justification.

Ponder: Can we lessen the suffering of His/Her Endlessness by returning to Source the joy and ecstacy and thanks we generate when we Intentionally Suffer?

Work Program week beginning 22 February 2010

by **Ian**

Practice the Sightless Gaze as often as you can during the day.

Ponder: Is it possible to distinguish a true impression from imagination or fantasy? Is it possible to experience a pure impression, unaffected by our beliefs?

Work Program week beginning 1 March 2010

by **Ian**

The following, received February 2010, is the result of a 2 year Pondering by a first time attendee of the A&E Conference 2008:

"Gist of it :
People live in dreams
both, the future and the past
they are living not in real
but a world, like a dream
its good to learn from past
its good to have some dreams
but, to be real
you need to constate, sense and feel
right now
when the life is real."

We are all overwhelmed by the Work (or whatever you may name it, depending on your background) when we first make contact with it or when we first realize that there is such a thing, and that we have to DO something to make it "live" in our lives. Sorting out what that is is often a life-long journey of self-discovery, with many ups and downs. The things that help us in the beginning are not always the things that help us as we near the end, if there is such a thing.

This weeks Work is to provide feedback to fellow Co-seekers about what you think, feel and sense have been the most important aspects, ideas or practices of the Work that you have found helpful at different stages of your life.

This communication with Co-seekers could best be communicated while in a Sightlessly Gazed and Consciously Breathed, three centered state of Constating, Sensing and Feeling.

Work Program week beginning 8 March 2010

by **Ian**

Theme: Abstract Purpose

We act out our business in the world each day. We perform rituals of social behaviour in order to play our roles in our family or worklife. Nothing that we do or say has any meaning or importance, unless we do it in the right spirit, for a greater good rather than selfish reasons. It is a tiny thing that makes all the difference. To carry out a task with gusto, to ones fullest ability, whether it be Work on self or work in the world, is to feel joy in the humblest task; this is only possible if we do it in the spirit of a higher abstract purpose - selfless service without expectation of reward.

During the week try to perform all tasks, whether they be Work on self or work in the world, with abstract purpose in mind. This may be coupled with an abstract attention to ones breath; ones sensations; ones impressions; ones emotions.

The payment for periods of joy, compassion, love, reverance, or awe shall be to evoke an abstract humility grounded in an abstract harmony of three centers.

Ponder: What is the alure of abstract purpose?

Work Program week beginning 15 March 2010

by **Lift**

Theme: Divine Love

Morning meditation: sit quitely for 15 -30 minutes, with your mind free of all thoughts. Invoke a feeling of the flow of divine love that passes between all living things. Feel a charge of this love build up within your heart as you sit meditating.

During the day, bestow a little of your charge of divine love to all people, animals, plants and other living creatures that you encounter.

In the evening, sit again and sense your heart center. Invoke divine love within your heart centre. Keep an awareness of the quality of love within you. Offer this love to Endlessness.

Ponder - What is divine love?

Work Program week beginning 22 March 2010

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by **Judy**

Theme: Meditation linking Chakras and the Enneagram

This week we have a meditation to be done as the morning or evening sitting. The idea overall is to link the energy chakras with the enneagram in the manner explained in the paper "Chakras and the Enneagram", to be found on http://www.doremishock.com. (Lee Van Laer; NY Foundation)
Thus it is recommended that you first of all have a look at this article, especially pp22-26, and glance at all diagrams for clarification. Please also note the caveats of testing and personal verification.

This exercise is to aid the development emotional center in particular.

The following is a much-simplified version, which may serve as an introduction to the full "Meditation on the 6 Gifts" for anyone interested. As such, it only involves the first sequential number of the enneagram, 142857, and does not at this stage progress through the multiplications beginning with 285714 etc, I suggest an approximate sitting time of fifteen to twenty minutes.
If anyone wishes to experiment with all the multiplications, expect forty minutes at least. From my own recent experience, it also helps to write down all the multiplications on a piece of paper which you may wish to glance at quite a bit in the beginning.

Legend:
Do Crown chakra
Re Root Chakra 1
Mi Belly Chakra 2
Fa Solar plexus chakra 4
Sol Heart/Lung chakra 5
La Throat chakra 7
Si Third Eye 8

Sit in comfortable position with spine straight as usual.
Relax as much as possible using a favorite method.
Remember to sense the whole body prior to beginning.
Begin with the Holy Affirming Prayer (or one of your own choice).

Part 1: (working with the human energy-flow 142857)

1 - Focus the attention on the root chakra, intoning "one" on inward breath. Here one seeks the fullest possible sensation possible in the root chakra at the very base of the spine.
4 - Allow the attention to move upward to the solar plexus, intoning "four" on outward breath. In

doing so, see what relationship exists between the solar plexus and the root.
2 - Allow the attention to move to the belly, intoning “two” on outward breath.
8 - Move the attention to the third eye, intoning “eight.”
5 - Move the attention to the middle of the chest, that is, the heart and lungs, intoning “five.”
7 - Move the attention to the throat and back of the neck, intoning “seven.”

Part 2: (being receptive and open to possibility of the gift of Higher Energy)

Visualize Divine Love energy flowing into the Crown Chakra and moving down the spine and then up the front of the body.
To close, spend a couple of minutes quietly attempting to be aware of any energy-flows in the body.

Work Program week beginning 29 March 2010

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by **Judy**

Note: There have been requests to continue this programme up for another week. As such, Part 2 has been changed slightly

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7 - Move the attention to the throat and back of the neck, intoning “seven.”

Part 2: (being receptive and open to possibility of the gift of Higher Energy)

Visualize Divine Love energy flowing out in all directions from your Heart Chakra. Where this energy goes is not of your concern and isn beyond your control. The sower sows the seed; the seed falls where it will.

Work Program week beginning 5 April 2010

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by **Ian**

Bennett Chakra Exercise (Modified):

(start with 3 and work up to 7 breaths)

Sense the root chakra (muladhara)
Breathe in and out of this area 3 or 7 times.
When breathing out, intone or chant: A-A-A-... etc 3-7 times.

Sense the sex chakra (svadhisthana)
Breathe in and out of this area 3 or 7 times.
When breathing out, intone or chant: I-I-I-... etc 3-7 times.

Sense the solar plexus chakra(manipura)
Breathe in and out of this area 3 or 7 times.
When breathing out, intone or chant: E-E-E-... etc 3-7 times.

Sense the heart chakra (anahata)
Breathe in and out of this area 3 or 7 times.
When breathing out, intone or chant: iO-iO-iO-... etc 3-7 times.

Sense the throat chakra (vishuddha)
Breathe in and out of this area 3 or 7 times.
When breathing out, intone or chant: I-I-I-... etc 3-7 times.

Sense the third eye chakra (Ajna)
Breathe in and out of this area 3 or 7 times.
When breathing out, intone or chant: uO-uO-uO-... etc 3-7 times.

Sense the crown chakra (Sahasrara)
Breathe in and out of this area 3 or 7 times.
When breathing out, intone or chant: A-A-A-... etc 3-7 times.

The phrase: AIEIOIUOA is taken from Gurdjieff's book Beelzebub's Tales. It represents symbolically the sound of Remorse.
Unfortunalely the AIEIOIUOA and the 9 points of the enneagram do not line up nicely with the Law of 7 (and by analogy, with the chakras); thus the condensation of 2 of the letters with 2 of the shocks (iO and uO). This "anomaly" shows up some of the difficulties of reconciling Gurdjieff's system with other spiritual systems. This is why it is stressed here that we need to experiment and find what exercises work for us as individuals and not force everything into fixed formulas.

Work Program week beginning 12 April 2010

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by **Karen**

Note: Feel free to replace 'anger' with any other emotion to make this practice your own.

Today, my anger is about …….
Pause, Breathe Deeply, and Feel/Sense the Movement of the 'anger' in your body as you sit quietly.

Today, in feeling my anger, I realize that I am missing out on the opportunity to feel …….
Pause, Breathe Deeply, and Look around with a Sightless Gaze at your surroundings as you sit quietly.

Today, I realize that beyond my anger, I also feel …….
Pause, Breathe Deeply, and Listen with a Soundless Sound to your surroundings as you sit quietly.

Today, I realize that I can support myself and my anger better, by realizing that my anger is connected to my feeling of …….
Pause, Breathe Deeply, and Feel/Sense the Movement in your body as you sit quietly.

Today, I realize that what I would like to feel in the place of anger is …….
Pause, Breathe Deeply, and Look around with a Sightless Gaze at your surroundings as you sit quietly.

Today, I realize that feeling peace and calm is a wonderful experience.
Pause, Breathe Deeply, and Listen with a Soundless Sound to your surroundings as you sit quietly.

Today, I realize that I can breathe in anger, and breathe out compassion and love.
Pause, Breathe Deeply In AND Out, and Feel/Sense the Movement in your body as you sit quietly.

Today, I know that I can face my anger again tomorrow, with courage and compassion.
Pause, Breathe Deeply, and Feel/Sense the Movement in your body as you sit quietly.

Today, I can rest in the grace of the world and be free.
Pause, Breathe Deeply, and Feel/Sense the Movement in your body as you sit quietly.

Work Program week beginning 19 April 2010

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by **Ian**

Joseph Campbell Chakra Exercise:

(start with 3 breaths and work up to 7 breaths)

1. Start by Sensing the area of the heart and build up an emotional charge of Divine Love in the heart chakra (anahata).
Breathe in and out of this area 3 times.

2. Sense the solar plexus chakra (manipura).
Breathe in and out of this area 3 times.
As you breathe, move the energy from the heart chakra into the solar plexus chakra.

3. Sense the throat chakra (vishuddha).
Breathe in and out of this area 3 times.
As you breathe, move the energy from the solar plexus chakra into the throat chakra.

4. Sense the sex chakra (svadhisthana).
Breathe in and out of this area 3 times.
As you breathe, move the energy from the throat chakra into the sex chakra.

5. Sense the third eye chakra (Ajna).
Breathe in and out of this area 3 times.
As you breathe, move the energy from the sex chakra into the third eye chakra.

6. Sense the root chakra (muladhara).
Breathe in and out of this area 3 times.
As you breathe, move the energy from the third eye chakra into the root chakra.

7. Sense the crown chakra (Sahasrara).
Breathe in and out of this area 3 times.
As you breathe, move the energy from the root chakra up the spine into the crown chakra.

8. Sense the crown chakra (Sahasrara).
Breathe in and out of this area 3 times, radiating the Divine Love that originally came from the heart chakra.

Work Program week beginning 26 April 2010

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by **Judy**

Paraphrased from Seymour B. Ginsburg's Gurdjieff Unveiled, pp113-114:

For this week the exercise is the self-observation of “wiseacring”. This term appears numerous times throughout Beelzebub's Tales to His Grandson. It is a form of lying in which we pretend to know more than we actually know. The dictionary calls a “wiseacre”, one who represents himself or herself to be well-informed or clever, a know-it-all or smart-aleck.

This exercise has two parts:

Self-observe when we wiseacre to another person. Observe this form of lying in ourselves. Self-observe our emotions when someone else wiseacres to us.

As always in the moment of self-observation, use the tool of “attention” to divide the attention so as to include the sensation/experience of self in the moment. Use attention to sensation of part or all of the body as the primary tool for this purpose.

The method of self-observation and resulting self-consciousness may be expressed as follows:

Observe an object. The object can be an external object like a candle or it can be an internal object like an emotional state: i.e. Anxiety, fear, internal considering, desire, pride, vanity, etc. See the object. See what is seeing the object. Drop away the object. What is left is that you are seeing or observing what is seeing the object. In other words, you are aware of being aware. This is true self-remembering or self-awareness, avoiding the trap of illusory self-remembering.

There is a subtle distinction between true self-remembering and illusory self-remembering. True self-remembering requires not only being aware of ourselves in our attention and at the same time including the internal or external object. It also means that we must be aware of being aware of ourselves in the moment. This requires a kind of “backing-out” as we do in meditation. To re-quote this method using Thomas Merton's attempt at description: “A door opens in the center of our being and we seem to go through it into immense depths.” This is rather like an infinite regression within as we “back” further out, ever more detached from the personality. The theory behind the benefit of a group undertaking such an exercise is that the group supplies a kind of “will” that as individuals we assume that we have, but in actuality we do not have.

(end of paraphrasing)

Note to all:

The final sentence explains it quite clearly. This Work is impossible to sustain alone for most of us. That is why we are in a group.
If you have read thus far, then I request that you at least post to that effect. If you commit to the exercise, in addition, please post a comment within two or three days of reading. Even if you do no more, this will be helping those who wish to work daily.

Work Program week beginning 3 May 2010

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by **Ian**

The current 3 month theme is based on Mr Beidler's text called "Sacrifice".

One of the things we are asked to consider sacrificing is our beliefs in various spiritual teachings.
The various teachings that we are asked to consider giving up include all ideas advanced as spiritual teachings by, such as...

What things that Gurdjieff taught could we consider giving up?
What thihgs that Jesus taught could we consider giving up?
What things that Moses taught that we could consider giving up?
What things that Mohammed tauht that we could consider giving up?
What things that the Bhagavad Gita taught that we could consider giving up?
What things that Buddha taught that we could consider giving up?

In the Seekers wish to open their channel to conscience, the Seeker will try to avoid identification with those objects upon which their senses tend to focus.
As a searching priest, the Seeker will pray each morning and night that they may deserve help in their work from those Higher Powers whose existence depends upon the vibrations released by the sufferings and sacrifices of humanity.
The Seeker will attempt to give up belief in one strongly held spiritual teaching this week.
Whilst doing so, the Seeker will strongly Sense their Solar Plexus.

Work Program week beginning 10 May 2010

by **James**

The exercise suggested is to be aware of entering and exiting doorways. To enter and exit through a door, using the right foot first. When going to the bathroom, to use the left foot when entering and the right foot when leaving. Attention also being given to the opening and closing of doors, using the correct amount of force.

Each time one enters or exits a door, Sense the feet doing the walking, and also Ponder on the idea of Reciprocal Maintenance.

Work Program week beginning 17 May 2010

by **Gururaj**

Being conscious of and intentionally using our faculty of SPEAKING to others.

Throughout the day, while speaking, be aware of the quality of your speech – its articulation, intonation, rate at which the words come out, intensity or volume, fluency and so on.

Observe how it varies with emotions, situations and person(s) with whom the conversation is occuring.

Also be aware of the physicality of the facial muscles and vocal chords being used.

In at-least one situation every day of the week experiment with expressing with a different and intentional quality in a state of all-brains-balanced-being perception.

Work Program week beginning 24 May 2010

by **Alister**

To what extent have I/we/you overcome the four traps to be avoided as stressed by Sheikh Abdullah Ansari of Herat.

Ingratitude in good fortune.
Impatience in ill fortune.
Discontent with your lot.
Hesitation in serving your fellows.

Memorise these.

Ponder your sincerity in avoiding them.

Do you avoid them sincerely feeling with your whole mass?
Do you avoid them because you think or feel you should?

Which is most difficult for you & why?
Provide an example of this for the group.

Work Program week beginning 31 May 2010

by **Judy**

Self-observation of internal considering: from Seymour B. Ginsburg's “In Search of the Unitive Vision” p52. (paraphrased).

“In my initial group, as in successive groups, most of the weekly tasks were tasks of self-observation – in particular, observation of our identification of our negative states. The theory was that the act of self-observation helped in itself to free us from identification with what was being observed. A typical task, for example, might entail observation one's own irritation, anger, or rage, using, typically, a modality that Gurdjieff called 'internal considering'. I might observe my worrying about what people think of me, or my being hurt over not being given the recognition that I consider I deserve. I might observe my reactions when I go to the supermarket, fill up my cart, go to the checkout counter, and then am forced to wait for various reasons. I might think 'How dare they interfere with my precious time! I'm not being given the proper valuation', and so on.

The task of self-observation of internal considering which I now need to carry out consists of my self-observing what is gong on within me, taking note of the extent to which I am identified with my irritation and self-righteousness. I would have to see and realize that what was going on at the checkout counter was merely an affront to my personality, which sees itself as real and important, though it is neither.

Another example – the obverse – might be for me to observe the worries I have when I appear before an audience of any sort, worries that might run the gamut of: Am I dressed right? Do I sound right? Will they think what I have to say is stupid? To the extent that I can observe myself in the act of having these worries, I can gain control over them and in that sense become free of them.”

Please report back with an example. If you forget to self-observe at the time of the negativity, please notice the felling in hindsight and report this.

Weekly ponder: from “George Adie, a Gurdjieff Pupil in Australia”, p270.

My Present State.

The essence of action is simplicity
The essence of simplicity is harmony
The essence of harmony is wholeness
The essence of wholeness is unity.
To live and fulfill our obligations
I have to seek them,
I have to know them,

I have to accept them.
I have to be present.
What is my duty?
To be, and to do.
Life is successive,
So what is to come?
Let it be fulfilled now -
As the duty of my present state.

Remember to Sense your body and observe your emotions while Pondering.

Work Program week beginning 7 June 2010

by **Ian**

Daily Ponder: What do I covet and why do I want it?

Morning exercise: Ponder on "All suffering begins with desire". Sense the Solar plexus while pondering.

Daily exercise 1: Identify sources of envy and attempt to admire them without desire.

Daily exercise 2: Question all impulses of covetous envy that arise in you. What true benefit would they bring?
Every time you sense an envious thought or feeling, repeat the affirmation "I desire nothing save the essential needs of my planetary body and the love of higher knowledge"

Daily exercise 3: Whenever you are envious of someone, repeat silently "It is nothing - I will Be. It is nonsense - I can Do. It recedes - I Am." while sensing your heart.

Eating exercise: Eat with full attention to sound impressions. After eating, spend a few minutes breathing consciously.

Evening recapitulation: Recall the days envies. Ponder "Does envy serve a cosmic purpose?"

Work Program week beginning 14 June 2010

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by **Gururaj**

The exercise is one of bringing diffused attention (mindfulness) while performing an activity with a clear aim.

Restrict yourself to tasks which are precise, concrete and clearly defined or remind yourself as to what is the AIM for the usual functions at hand instead of performing them as a routine. If the activity is interacting with another person, then be clear what is your role/responsibility/aim for the relationship.

While performing the activity be focussed on the aim and be in a state of mindfulness including an awareness of ‘I am mindful’, including an awarenwess (sensing) of the physical self, and an awareness of emotional activity.

Get the experience in at-least (a) one intellectual activity and (b) one physical activity performed alone and (c) one relationship situation involving others.

Some pointers to what is Mindfulness from various sources:

“Coming into mindfulness is really like "waking up." P.D. Ouspensky, who learned this experience from G. I. Gurdjieff, likened it to "coming to." It is like waking up out of a trance--that is, "waking up" out of the ordinary state of human consciousness that we are all so used to and know about every day. Mindfulness is like suddenly gaining "presence of mind" out of distraction. This "waking up" is … like a light coming on. One's five ordinary senses immediately become vivified and sharpened. One sees things much more acutely than ordinary, and one hears more sharply and clearly. Also, one smells and tastes much more acutely than is ordinary, and one feels with one's sense of touch in a clarified and focused manner. One becomes experientially in touch with the world around them and within.” (http://www.mindfulnessclasses.com)

“Mindfulness meditation is …. a process of paying attention to your ongoing experience, whatever it may be at the moment. If you have a pain in your knee and that happens to be prominent in your awareness right now, you pay attention to that — not trying to concentrate, but simply noticing it and letting it be there. You don't try to make it different. You don't try to hold onto it. You just notice it as fully as you can, including what is going through your mind about it.” (http://www.youmeworks.com/zen.html)

“The first function of mindfulness is to recognize what is there, positive or negative.
The second function of mindfulness is to embrace it and to get deeply in touch with it. If it is a positive thing like a blue sky or the beautiful face of a child, that becomes something very nourishing, very healing for us. And if it is something negative, like hatred or fear, we should be able to embrace it and bring relief to it.

The third function of mindfulness is to help us look deeply into the nature of what is there; in this case, fear or anger. The nature of something means the root of that something: how this fear has been created; how this anger has manifested. Look deeply into the nature of our fear and our anger in order to see their true nature. When we understand, when we have insight into the nature of our fear and our anger, that insight will help transform our fear, our anger into positive energies." (Thich Nhat Hanh as quoted in http://www.explorefaith.org/tnh/tnh_pm.html)

Work Program week beginning 21 June 2010

by **Ian**

When you find yourself in a situation where your Ego is about to react, respond with Sensing your head and repeating, "AIEIOIUOA".
When you find yourself in a situation where you are Angry, respond with Sensing your abdomen and repeating, "It is nothing, I Am".
When you find yourself in a situation where you are Depessed, respond with Sensing your Heart and repeating, "It is nothing, I Wish to Be".
When you find yourself in a situation where you are Flattered, respond with Sensing your feet and repeating, "It is nothing, I Am ".
When you find yourself in a situation where you are asked to do something you don't normally do, respond with Sensing your arms and repeating, "It is nothing, I can Do".

Work Program week beginning 28 June 2010

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by **Judy**

The following is from p101 of Seymour Ginsburg's “In Search of the Unitive Vision” - Letters of Sri Madhava Asish to an American Businessman 1978 – 1996, and deals with an exercise in constructive imagination.
Quote:
S.G. “I had a tendency to not really believe in the reality of the hidden levels of being that, through the teaching of certain exercises, we were attempting to evoke in our students. Ashish never failed to call me to account on this. One of these exercises was called 'constructive imagination'. It consists of imagining a physical experience in order to help oneself perceive an actual physical experience that was going on without one's noticing it. The exercise was based on an exercise of Gurdjieff in which the pupil says, for example, 'I am, I can, I wish,' constructively imagining a vibration in the chest while he or she is doing so. The idea, according to Gurdjieff,was that a more highly developed being would actually experience the vibration. So, if you imagined the vibration, you could eventually bring an actual vibration into the experience because the vibration was there in the first place but going unnoticed. This would inevitably bring about the raising of your level of being to correspond with the actuality of experiencing the vibration.” End quote.

Do this simple exercise several times daily for this week.
Share your findings with the group.

Further commentary (a continuation of the above) between Sy Ginsburg and Madhava Asish, with a couple of sub-exercises:
Quote:
S.G. “I had written to Ashish about the exercise in these terms: 'By saying repeatedly either inwardly and/or outwardly, things like “I am, I wish, I can”, even if I really am not, cannot, or wish not, a certain result can nevertheless be obtained. It has to do with the susceptibility of the machine (i.e., the asleep human being) to be fooled by suggestion. In this way, one can bring the declaration of ”I am, I can, I wish,” into a reality.' Asish responded:
A: Why do you have to give everything a negative twist? The machine is not “fooled by suggestion.” I have taught you a method by which your limited awareness is extended to include an actually existing fact in sensible experience. Similarly, “I am, I can, I wish” affirms a fact of which you are not currently aware. The boot is on the other foot. Social conditioning has fooled you into limiting awareness. How can you overcome doubt if you think like this? (July 21, 1987). Some years before, Ashish has said much the same thing: “If you chew your food too well, your digestion does not work properly. In dealing with these occult, subtle matters, a degree of credulity is needed.
In the subtle realm the power of imagination is effective: Imagine to yourself that you can feel the subtle breath, and after a time, you will find that you are aware of an actual breath that is not imaginary. If you constantly call it “just some imagination”, it cannot grow to a reality. He had later added: “Feel (imagine) the thrill of the energy being transmuted by and coursing

through your body. Or, if you prefer the term, will it to move up and through your body. Real will is not intellectual effort. It's more like holding a concentrated feeling. Do it for aim, and you will be able to stop your ego from usurping your power for its own petty purposes. One begins by imagining things. This increases one's awareness of the thing by bringing one's attention to it. Suppose a friend loses something. He describes it and asks you to help him look for it. Even though your mental image doesn't exactly tally, it helps you recognize it when you find it. It is like it, though probably not the same. You show it for confirmation. In this case, the reply is that you are on the right track."
End quote.

Weekly Ponder:
"Real will is not intellectual effort. It's more like holding a concentrated feeling."
How can I effectively evoke real will?
Remember to sense your body and observe you emotions while pondering.

Work Program week beginning 5 July 2010

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by **Ian**

Each morning this week, imagine that you are a conscious being who has acquired their own "I". Live each day accordingly as you imagine that a conscious being might behave in every situation.

Three or more times each day this week, perform the AIEIOIUOA exercise in the following manner:
Intone the following letters of aieioiuoa, silently or out loud as circumstances permit.
Begin each intonation with a deep breath to the solar plexus.
Pay special attention to visualizing the illumination in each bone.
Sense the vibration of the sound of each letter in the respective bone.

Intone A while Sensing the upper right arm bone illuminated
Intone I while Sensing the lower right arm bone illuminated
Intone E while Sensing the upper left leg bone illuminated
Intone I while Sensing the lower left leg bone illuminated
Intone O while Sensing the lower right leg bone illuminated
Intone I while Sensing the upper right leg bone illuminated
Intone U while Sensig the lower left arm bone illuminated
Intone O while Sensing the upper left arm bone illuminated
Intone A while Sensing the spine and skull bones illuminated

At the end of the exercise, evoke an emotion of Remorse for not Working more diligent;y for Being.

Work Program week beginning 12 July 2010

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by **Ian**

From: The Blooming of a Lotus, by Thich Nhat Hanh. ISBN: 9780807012376

Aware of my body, I breathe in;
Smiling to my body, I breathe out.

Aware of the element earth in me, I breathe in;
Smiling to the element earth in me, I breathe out.

Aware of the element water in me, I breathe in;
Smiling to the element water in me, I breathe out.

Aware of the element fire in me, I breathe in;
Smiling to the element fire in me, I breathe out.

Aware of the element air in me, I breathe in;
Smiling to the element air in me, I breathe out.

Aware of the element space in me, I breathe in;
Smiling to the element space in me, I breathe out.

Aware of the element consciousness in me, I breathe in;
Smiling to the element consciousness in me, I breathe out.

Work Program week beginning 19 July 2010

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by **Ian**

Each morning, prepare to greet the day's allotment of suffering and joy with equanimity by slowly chanting "aieioiuoa" seven times and sensing the reverberations throughout the body.

Perceiving the suffering arising from our connection to a living universe, and suspecting that creative enduring of suffering may enhance conscience, we will apply the heptachord of suffering to our daily encounters with suffering. For example, starting from :

1. observing and naming a personal holy denying suffering, followed by
2. a holy affirming of the energy spent in the suffering, resulting in
3. a holy reconciled "impartiality", making it possible to
4. curb the suffering's manifestation, then diverting the energy saved
5. to the expression of a companion chacteristic such as joy, followed by
6. a savouring of a transubstantiated comprehension between the suffering and its companion, leading to
7. a coating on an inner-being embryo often surfacing as a calm, quite inner state.

Each evening, in order to promote the role of a reverant seeker of the universes' interconnectedness, the seeker will compose a prayer of gratitude and praise to be offered seven times to the endless source while in a state of three centered relaxation.

Work Program week beginning 26 July 2010

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by **Judy**

This week there is suggested a reading exercise – reading three times, in the way of Mr Gurdjieff's instructions for studying Beelzebub's Tales to His Grandson. It is taken directly from our Endless Search website, from the page on Self Observation...
http://endlesssearch.co.uk/exercises_selfobserve.htm

"You will see that in life you get back exactly what you put in. Your life is the mirror of what you are, it is your image. You are passive, blind, demanding. You take all, you accept all, without ever feeling indebted. Your attitude towards the world and toward life is the attitude of one who has the right to demand and take. Of one who doesn't need to pay for gain. You believe that all things are due to you, only because it's you! All your blindness is there. It doesn't catch your attention. It is however what, in you, separates a world from another...You have no measure to measure yourself up. You live only between 'I like it' and 'I don't like it'. Which means that you have appreciation only for yourself. You do not allow for anything above you - theoretically or logically maybe, but not in reality. This is why you are demanding and keep on thinking that everything should be cheap, and you can afford to pay for anything you want. You don't recognize anything above yourself or outside yourself or inside yourself. This is why. I repeat, you have no measure and live only to satisfy your whims...Yes your 'self appreciation' makes you blind! It is the biggest obstacle to a new life. One has to be able to pass this obstacle, this threshold, before one can go further. It is the test that separates the 'chaff' from the 'wheat' in people. No matter how intelligent, how endowed, how brilliant a man is, if he doesn't change his opinion about himself, he will be lost for inner development, for the work based on self knowledge, for a real evolution. He will stay as he is all his life...The first demand, the first condition, the first test for he who wants to work on himself is to change his appreciation of himself. He cannot just imagine, or simply believe or think, but actually *see* things in himself that he did not see before, really see them. Never will his opinion about himself change as long as he will not see inside himself. And in order to see, he has *to learn* to see: it is the first initiation of man into self knowledge...Before anything else, he has to know what to look for. Once he knows it, he has to make efforts, focus his attention, look constantly, with tenacity. By maintaining his attention on it, by not forgetting about looking, one day he may see. If he sees once, he can see a second time, and if this is repeated he cannot ignore seeing. This is the state to look for in our observation; it is from this that the true desire, the desire to evolve, will be born; from cold we're becoming hot, vibrating; we will be deeply touched by our reality...Today we have only the illusion of what we are. We overestimate ourselves. We do not respect ourselves. To respect myself, I have to have recognized in me a part which is higher than the other parts and to which I show respect by the attitude I have towards it. In this way I will respect myself. And my relationships with others will be ruled by the same respect...We have to understand that all other measuring units, talent, erudition, culture, genius, are changing units, units of detail. The only true measure, never changing, objective, the only real one, is the measure of inner vision. "I" see - "I" see myself - and you have measured. With a higher, real part, you have measured a lower one, also real. And this

measure, defining by itself the respective roles of each part, will bring you to self respect. But you will see it is not easy. And it is not a bargain. One has to pay a lot...For the bad payers, the lazy, the losers, no chance. One must pay, pay a lot, pay immediately and pay in advance. Pay from oneself. With sincere efforts, whole heartedly, without expectations. The more you will be willing to pay without reticence, without cheating, without falsity, the more you will receive. And in order to avoid paying cash. Because you have to pay with all the gratuitous theories, all the deeply rooted convictions, all the prejudice, all conventions, all "I like it" and "I don't like it". Without bargaining, honestly, not just make believe. Trying to see while using fake money...Try for a moment to accept the idea that you are not what you think you are, that you over estimate yourself, therefore that you lie to yourself. That you lie to yourself always, every moment, all day long, your whole life. That the lie rules you to the extent that you cannot control it anymore. You are its victim. You lie everywhere. Your relationships with others, lies. the education you're giving, your petty conventions, lies. Your learning, lies. Your theories, your art, lies. Your social life, your family life, all lies. And what you think of yourself, lies too. But you don't stop from what you're doing or from what you're saying, because you believe in you. You have to stop inside and observe...Observe without prejudice. While accepting for a time this idea of lies. And if you observe in this manner, paying of yourself, without self-pity, by giving all your false riches for one moment of reality, maybe someday you'll see all of a sudden something you never saw in you before. You will see you are someone else from what you thought you are. You will see that you are two. One that is not, but takes the place and plays the other's role. And the one that is, but so weak, so inconsistent, that just brought forth it disappears immediately. It cannot stand the lies. The smallest lie kills it. It doesn't fight, it does not resist, it is vanquished in advance. Learn to look until you have observed the difference between your two natures, until you have seen the lies, the imposter in you. When you will see your two natures, that day, in you, the truth will be born."

(GI Gurdjieff, September 1941, from Question de Gurdjieff by Albin Michel)

Work Program week beginning 2 August 2010

by **Ian**

There are many ways to pronounce AIEIOIUOA, and Gurdjieff himself never gave a definitive pronounciation, as far as I am aware.
Thus, we are at liberty to pronounce it for ourselvews as we see best for our own purposes,

This week, internally chant AIEIOIUOA in whatever way suits you and chant it in correlation to a sequential Sensing of various body parts.

Ponder on the meaning of this series of vowels and ask yourself - " Does this indicate something that I should be able to experience the real meaning of within myself?"

Work Program week beginning 9 August 2010

by **Ian**

Begin the day by entering a deep state of detachment through meditation. Relax the physical, emotional and intellectual centers. Notice any sensations, feelings and thoughts that may disturb the relaxation and ask what attachments lie behind them.

During the morning, observe the physical center. What sensations are you attached to? What things are you physically attached to? What sensations do you have at the loss of your attachments? What sensations to my attachments serve? Sense the arms and legs.

During the afternoon, observe the intellectual center. What thoughts are you attached to? What ideas, things or people are you intellectually attached to? What thoughts do you have at the loss of your attachments? What opinions to my attachments serve? Sense the head and face.

During the evening, observe the emotional center. What emotional states are you attached to? What things or people are you emotionally attached to? What emotions do you feel at the loss of your attachments? What needs to my attachments serve? Sense the solar plexus and chest.

In the evening, after entering a state of all-brains-balanced-being-perception, Ponder: "How are my attachments related to my self-importance?"

Work Program week beginning 16 August 2010

by **Ian**

Ponder: How can I reconcile my horizontal desires with my higher aspirations?

Review exercises received during your time in the Work for possible sources of assistance.

Work Program week beginning 23 August 2010

by **Ian**

Begin the day by entering a deep state of detachment through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in Impressions impartially. Notice any sensations, feelings and thoughts that may disturb the relaxation and ask what attachments lie behind them.

During the day, observe and Sense the Physical center as a unified whole. Ponder: What sensations are you attached to? What sensations do you crave? What things are you physically attached to? What sensations do you ignore? What sensations do you have at the loss of your attachments? What sensations do your physical attachments serve?

In the evening, enter again a state of All-Brains-Balanced-Being-Perception. Ponder: "How are my physical attachments related to my self-importance?"

Work Program week beginning 30 August 2010

by **Ian**

Begin the day by entering a deep state of detachment through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in Impressions impartially. Notice any sensations, feelings and thoughts that may disturb the relaxation and ask what attachments lie behind them.

During the day, observe the Intellectual center and the Sense the Physical center, both as a unified whole. What thoughts are you attached to? What thoughts do you crave? What ideas, things or people are you intellectually attached to? What thoughts do you ignore? What thoughts do you have at the loss of your attachments? What opinions do my intellectual attachments serve?

In the evening, enter again a state of All-Brains-Balanced-Being-Perception. Ponder: "How are my intellectual attachments related to my self-importance?"

Work Program week beginning 6 September 2010

by **Ian**

Begin the day by entering a deep state of detachment through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in Impressions impartially. Notice any sensations, feelings and thoughts that may disturb the relaxation and ask what attachments lie behind them.

During the day, observe the Emotional center and the Sense the Physical center, both as a unified whole. What emotional states are you attached to? What emotions do you crave? What things or people are you emotionally attached to? What emotions do you ignore? What emotions do you feel at the loss of your attachments? What needs do my emotional attachments serve? What objective conditions do my emotional states serve?

In the evening, enter again a state of All-Brains-Balanced-Being-Perception. Ponder: "How are my emotional attachments related to my self-importance?"

Work Program week beginning 13 September 2010

by **Ian**

Begin the day by entering a deep state of detachment through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in Impressions impartially. Notice any sensations, feelings and thoughts that may disturb the relaxation and ask what attachments lie behind them.

During the day, observe the Intellectual, Emotional centers and the Sense the Physical center, all three as a unified whole. What 3-centered states are you attached to? What 3-centered states do you crave? What things or people are you attached to in all 3 centers? What 3-centered states do you ignore? What 3-centered states do you feel at the loss of your attachments? What needs do my 3-centered states serve? What objective conditions do my 3-centered states serve?

In the evening, enter again a state of All-Brains-Balanced-Being-Perception. Ponder: "How are my 3-centered attachments related to my self-importance?"

Work Program week beginning 20 September 2010

by **Ian**

Begin the day by entering a deep state of detachment through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in Impressions impartially. Notice any sensations, feelings and thoughts that may disturb the relaxation and ponder on what identifications may lie behind them.

During the day, sense the swing of your arms as you walk.

When you observe inner considering in yourself, observe your breathing for 10 breaths. Then transform your collected state by chanting 10 times - It is nothing; I am.

In the evening, sense your feet on the ground and Howl at the full moon.

Work Program week beginning 27 September 2010

by **Ian**

Ponder, every day, in a 3 centered manner : What is gained by some form of conscious affirmation applied to such handy mechanical impulses as sociable remarks, gossiping, complaining, friendliness, etc?

When you observe such behavior as - sociable remarks, gossiping, complaining, friendliness, - you may add such forms of conscious affirmations to these activities as has been suggested before in these programmes.

Work Program week beginning 4 October 2010

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by **Lift**

Daily three-centered Pondering: "Will I Work on myself today? If not today, when?"

Every morning at sunrise, visualize a Sacrificial Fire. Upon this Sacred Fire, immolate your weaknesses, your egotism, and your spiritual apathy. Visualize the flames rising up as they consume your offerings. As your weaknesses are consumed, Sense your feet; as your egotism is consumed, Sense your heart; as your spiritual apathy is consumed, Sense the crown of your head. When the smoke and flames subside, Sense the whole of your Being.

During the day, compose a Haiku (a 17-syllable verse form consisting of three metrical units of 5, 7, and 5) to be Chanted in a three-centered state every evening, with an emphasis on help for transforming ones most persistent denying forces. (Please post your Haiku to the Group.)

Work Program week beginning 11 October 2010

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by **Ian**

Few replies
Time to reprise
Last weeks progamme...

Work Program week beginning 18 October 2010

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by **Ian**

Students are lazy
They stay all alone
They don't share programmes composed all on their own...

This weeks exercise is for all those who have never composed and shared a Programme with other Seekers.

Please make an effort and share something with your co-seekers...

Work Program week beginning 25 October 2010

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by **Gururaj**

Awareness of digestion of the foods for each centre - Throughtout the week be aware of the foods/inputs/contents of the Planetary body 'stomach'; Intellectual body 'stomach' and Emotional body 'stomach'.

The respective foods being - physical food; impressions/ideas and air.

Maintain an appropriate psychological posture (attitude) towards this Aim.

Ponder at the end of the day, in an all-brains-balanced-being-state, as to -
1. How much of the contents (especially of the 2nd and 3rd stomachs) were intentional and how much were due to reactions/automatisms.
2. What was the resultant health of each centre. Was there a sense of satisfaction?
3. Regarding the foods for the Emotional 'stomach' - Are feelings/emotions the results or can they, to some extent, also be chosen as inputs ?

If any group member desires some more background knowledge related to the task, one source is given below available in a public domain.
(Refer to pages 6 to 11 of the pdf file)
http://www.archive.org/details/OrageGurdjieffMeetingNotes

Work Program week beginning 1 November 2010

by **james**

While sitting, sense the right arm for 7 breaths (while attempting to feel that the right arm is also “breathing”). Next to sense and “breathe” with the spine for three breaths, then sensing and breathing with the right leg for seven breaths then back to the spine for three breaths and so on ,the left leg(7) , spine(3), left arm(7), spine(3) and then back to the right arm for 7 breaths, back to the spine for 7 breaths. Continue this sequence again starting with the right leg, and so on. The final sequence begins with the left arm. Use the unfocused sightless gaze throughout the exercise.

Work Program week beginning 8 November 2010

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by **Karen**

This exercise has proven effective for me. It's simple and easy to do. If it resonates for you, I would be interested in learning of your experiences.

BREATHING OUT FEAR

Take three long, slow, deep breaths.
With each exhalation, imagine that your consciousness gets larger and larger until it fills the room.

Take three more long, slow, deep breaths.
With each exhalation, imagine that your body gets larger and larger until it fills the room.

Take three more long, slow, deep breaths.
With each exhalation, imagine that you can see the spaces in between the particles of matter of your expanded body.

Now, see the vapors of fear as they approach you.
Calmly observe them as they move past you and through the spaces between your expanded form.

Do not attach to the fear. Simply allow it to flow through you.

FOCUS ON WHAT YOU WANT NOT ON WHAT YOU FEAR.

When fear is no longer your enemy,

you can more easily accept the love that constantly emanates from the place “in-between” fear and love.

In this manner you can begin to remember that ALL separation is an illusion.

Work Program week beginning 15 November 2010

by **Ian**

When your opinions are discounted by others, give up the argument.
When your likes or dislikes are discounted by others, do not press your point.
When your beliefs are dis-believed by others, smile graciously.

Include a full body Sensing and an awareness of your breath with all of the above.

Work Program week beginning 22 November 2010

by **Gururaj**

This week, take a Vow - to change or alter a certain mechanical behaviour in a specific way or to perform a certain exercise at regular intervals designed to interfere with your mechanical routine.

Try to include mental/emotional/physical aspects to the Vow. In other words, make it a 3 centered experience.

Each seeker shares any vow or vows they have undertaken to watch their mechanicalness and also share the experience.

Work Program week beginning 29 November 2010

by **Ian**

While walking, practice the sightless gaze and sense the center of gravity in the solar plexus.

When in the grip of a negative emotion such as anger or resentment, instead of manifesting outwardly, count to ten while sensing the turmoil in your solar plexus. and heart.

When in the grip of a negative emotion such as annoyance or depression, express gratitude by adopting an intentional yet unusual posture and repeating silently -

Oh Endlessness,
Help me on the way -
To enjoy the unenjoyable,
To like the unlikeable,
To love the unlovable.

End each day with a hearty laugh sensed in all areas of the body.

Work Program week beginning 6 December 2010

by **Ian**

Begin each day by entering a deep state of relaxation, detachment and inner silence through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in impressions impartially. Be aware of the sensations throughout your body. Notice any sensations, feelings and thoughts that may disturb your relaxation and ponder on what inner considerings may lie behind them.

During the day, whenever you observe inner considering, try to redirect its underlying emotional energy towards an effort to enter a state of All-Brains-Balanced-Being-Perception. Finally, when you have entered a state of All-Brains-Balanced-Being-Perception, Ponder this question: Is inner silence inversly proportional to inner considering?

Work Program week beginning 13 December 2010

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by **Ian**

Begin and end each day by entering a deep state of relaxation, detachment and inner silence through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in impressions impartially and without identification. Be aware of the sensations throughout your whole body. Notice any sensations, feelings and thoughts that may disturb your relaxation and ponder on what inner considerings, anxieties, worries, fears, angers may lie behind them.

The poem IF by Rudyard Kipling suggests a few exercises:

"Or being hated, don't give way to hating" - During the week, if someone displays hatred (or anger, unpleasantness or criticism) towards you, experience and observe your emotional reactions but do not act outwardly on them. Instead, use the energy to perform an inner work task such as observing your breathing, sensing your arms and legs and spine, counting from 10 to 1, trying to put yourself in the others "shoes", repeating inwardly a phrase such as "It is nothing; I wish to be".

"If you can wait and not be tired by waiting" - During the week, if you are delayed in traffic, commuting, or in a check-out lane, experience and observe your emotional reactions but do not act outwardly on them. Instead, remain outwardly calm and use the anxious energy to perform an inner work task such as observing your breathing, sensing your arms and legs and spine, counting from 10 to 1, trying to put yourself in the others "shoes", repeating inwardly a phrase such as "It is nothing; I wish to be".

"If you can think - and not make thoughts your aim" - During the week, if you notice yourself lost in thoughts or daydreams, experience and observe the emotions and underlying intentions that caused them. Bring some of your attentional energy to observing your breathing and sensing your arms and legs and spine, while also bringing into awareness the sight and sounds around you. Evoke a feeling of gratitude for the functions of language and thought and the understanding that they may bring us when used intentionally.

Try to use the above examples to formulate more exercises based on the poem.

IF

by Rudyard Kipling

IF you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,

But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream - and not make dreams your master;
If you can think - and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,
Or walk with Kings - nor lose the common touch,
if neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And - which is more - you'll be a Man, my son!

Work Program week beginning 20 December 2010

by **Ian**

Begin and end each day by entering a deep state of relaxation, detachment and inner silence through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in impressions impartially and without identification. Be aware of the sensations throughout your whole body. Notice any sensations, feelings and thoughts that may disturb your relaxation and Ponder on what inner considerings, anxieties, worries, fears, angers may lie behind them.

Every 15 minutes throughout the day, try to consciously remember yourself for 15 seconds by using a technique such as - becoming aware of your whole body Sensation, taking three long, slow breaths and becoming aware of the panoramic kaleidoscope of light entering your eyes using a Sightless Gaze.

Visualization can help us to anticipate and plan courses of action or sequences of procedures that need to be performed in order to accomplish certain tasks. For instance, visualize performing a routine, everyday task such as washing the dishes, putting on shoes, turning on lights, etc., and then observe your performance to see if your visualization corresponded to the reality of actually doing the tasks. Try this at least 3 times a day.

Eating exercise: Take a conscious breath between each mouthful of food during your evening meal.

Seekers have begun to suspect that when they allow their eyes to focus on any object, they are identified with that object, so they decide to practice the Sightless Gaze at least three times a day.

Is identification another obstruction on the road to conscience? Begin to listen to sounds without hearing any of them in particular. (Soundless Sound exercise)

The Seeker has begun to recognize that sacrifice may be a conscious participation in the cosmic principle of reciprocal maintenance, so...

Decide to sacrifice unnecessary speech, thereby also eliminating some of the obstacles to spiritual progress.

Try to sacrifice your desire to be considered superior or smart by doing something daily that makes others consider you foolish or stupid.

Work Program week beginning 27 December 2010

by **Ian**

Begin and end each day by entering a deep state of relaxation, detachment and inner silence through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in impressions impartially and without identification. Be aware of the sensations throughout your whole body. Notice any sensations, feelings and thoughts that may disturb your relaxation and Ponder on what inner considerings, anxieties, worries, fears, angers may lie behind them.

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Gurdjieff I AM Exercise

"When a normal man, that is, a man who already has his real I, his will, and all the other properties of a real man, pronounces aloud or to himself the words "I am", then there always proceeds in him, in his, as it is called, "solar plexus", a so to say "reverberation", that is, something like a vibration, a feeling, or something of the sort. This kind of reverberation can proceed also in other parts of his body in general, but only on the condition that, when pronouncing these words, his attention is intentionally concentrated on them. If the ordinary man, not having as yet in himself data for the natural reverberation but knowing of the existence of this fact, will, with conscious striving for the formation in himself of the genuine data which should be in the common presence of a real man, correctly and frequently pronounce these same and for him as yet empty words, and will imagine that this same reverberation proceeds in him, he may thereby ultimately through frequent repetition gradually acquire in himself a so to say theoretical "beginning" for the possibility of a real practical forming in himself of these data.

He who is exercising himself with this must at the beginning, when pronouncing the words "I am", imagine that this same reverberation is already proceeding in his solar plexus." (Life is real only then when I AM, p134).

I AM Exercise from a handwritten note given by Mr G in 1939

"Breathe in - "I". Breathe out - "am". With all three parts do. Not just mind. Feeling and body also. Make strong! Not easy thing.

When breathe out, imagine part of air stays in and flows to corresponding place.

I take the word 'corresponding', to mean, with successive breaths, the Head, the Spine, the Solar Plexus, the Sex Centre and the Whole Body.

Where flow, how flow, that's its business. Only feel that part remains.

Before beginning exercise say: "I wish to keep this substance for myself".

Without this conscious and voluntary labour on your part nothing at all will be coated. All in time will evaporate.

Just this small property in blood makes possible very big result if done with conscious labour. Without this, one month you must work for such result.

When doing, must be careful not to change exterior. It is inner thing. No one need know. Outside keep same exterior. Inside you do.

Not hold breath. Just breathe in and out. Of course, to change thinking will take time. Automatically breath will adjust.

To be able to do exercise not lopsidedly you must put whole attention on it.

To arouse feeling, interest and attention, for cooperation you must think following before beginning: "I am now about to begin this exercise. With full attention I will draw in my breath, saying "I" and sensing the whole of myself. I wish very much to do this in order that I may digest air."

To arouse body to cooperate, take corresponding posture. Inner tension of forces. Mobilise your centres for working together for this aim.

In breathing, imagine something flows, like when inhaling cigarette.

I am now about to begin this exercise, which I have been fortunate enough to learn from Mr. Gurdjieff, and which will enable me with the aid of conscious labour, to coat higher bodies in myself from active elements in the air I breathe."

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Work Program week beginning 3 January 2011

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by **Ian**

Morning Exercise -

Begin and end each day by entering a deep state of relaxation, detachment and inner silence through an All-Brains-Balanced-Being-Perception. Use the rhythm of your breathing to relax the physical, emotional and intellectual centers. Use a Sightless Gaze to take in impressions impartially and without identification. Be aware of the sensations throughout your whole body. Notice any sensations, feelings and thoughts that may disturb your relaxation and Ponder on what inner considerings, anxieties, worries, fears, angers, negative emotions or unfortunate consequences of the organ Kundabuffer may lie behind them.

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Evening Recapitulation -

Bring your self into a relaxed, three centered state of All-brains-balanced-being-perception. Recall the days inner considerings, anxieties, worries, fears, angers, negative emotions or unfortunate consequences of the organ Kundabuffer and the days moments of Self-remembering. Recall the sensations, emotions and thoughts associated with them. Ponder: "Is Wish the mother of Will?"

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Yearly Recapitulation -

Spend some time every day for the next week to take stock of 2010. Be brutally honest with yourself when you ask:

How did you fail and what did you learn in the process?
How did you succeed and how can you replicate what worked for you?
What were the psychological or practical hurdles that got in your way?

It is important to write this down on paper rather than just thinking it over. This gets you involved physically, emotionally and intellectually with the exercise and leaves you with notes to compare with at this time next year. Make 2 lists:

What Worked -

What exercises "worked" for you in your personal Work this year? What were your successes - your moments of Self-remembering, understanding and insight? List your successes and try to identify the factors and exercises and mind-set that facilitated your success.

What didn't Work -

What efforts did not "work" this year? What were your failures? Where did you fall short of your Aims? What Exercises did you not "like"? Why? Were you avoiding something painful that you didn't wish to examine or practice?

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Yearly Wishes and Aims for 2011 -

Make a 3rd list of Wishes and Aims that you instinctively feel are necessary for your physical, emotional, mental and spiritual evolution.

Set out a series of exercises and practices that might help you accomplish your objectives.

Make a Vow to Work sincerely towards your objectives.

Work Program week beginning 10 January 2011

by **Ian**

When confronted with an opposing opinion, go against the organisms urge to disagree.

Ponder on the law of three - What in us is a denying force? What in us is an affirming force? What in us is a reconcilling force?

Try to observe the working of the law of three in everyday events.

Try to observe the working of the law of three in our perceptions.

Whenever you are walking during the day, use the 12 Joint Exercise. At every 7th step, move your attention to the next joint given in the sequence below. While sensing each joint repeat inwardly the corresponding word from the Holy Affirming Prayer. Silently Ponder the meaning of each word without expecting any answers.

12 Joint Sensing Sequence + Inner Prayer
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1. Right wrist - Holy
2. Right elbow - Affirming
3. Right shoulder - Holy
4. Left hip - Denying
5. Left knee - Holy
6. Left ankle - Reconciling
7. Right ankle - Transubstantiate
8. Right knee - In
9. Right hip - Me
10. Left shoulder - For
11. Left elbow - My
12. Left wrist - Being

Work Program week beginning 17 January 2011

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by **Ian**

At least once a day, perform a quiet meditation or sitting. Relax the three centers and watch the breath. Keep the eyes open and use the Sightless Gaze.

Whenever you get angry or impatient, count to 10 while Sensing deeply the following 10 bones:

1. Lower right leg bone.
2. Upper right leg bone.
3. Pelvic bone.
4. Upper left leg bone.
5. Lower left leg bone.
6. Spinal column and skull.
7. Upper right arm bone.
8. Lower right arm bone.
9. Upper left arm bone.
10. Lower left arm bone.

Imagine/visualise that the bones are illuminated from within with a light-float of being.

Whenever you are happy, recall a time when you were sad. Reside in the mid-course of a 3 centered state of being.

Whenever you are sad, recall a time when you were happy. Reside in the mid-course of a 3 centered state of being.

End your day by evoking an attitude of gratitude to all that exists.

Work Program week beginning 24 January 2011

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by **Ian**

This weeks theme: Attention and Concentration

Daily Pondering: What distracts my attention?

Daily Exercises:

1. Sit and gaze without focus on anything in particular, in whatever environment you find yourself in.

2. Count backwards from 100 to 1 by steps of 2. Repeat as often as possible.

3. As one breaths, count the exhalations from 1 to 10. Repeat as many times as you can.

4. Sense your left hand continuously. When you loose your attention, switch to the right hand.

5. As you walk, place your attention in the solar plexus.

6. As you eat first being food, count the number of times you chew each mouthful of food.

7. Sit and gaze at a candle. For a count of 10 breaths, visualize the light of the flame in your left shoulder. Continue with the following sequence - left elbow, left wrist, right wrist, right elbow, right shoulder, left hip, left knee, left ankle, right ankle, right knee, right hip.

Work Program week beginning 31 January 2011

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by **Ian**

It occurs to me to have the 5 Being Obligolnian strivings as a framework for Work efforts and exercises.

Each of them by itself is a mission statement for an individual and can be seperately explored .At the same time it could be considered that they need not be striven for one after the other .One can be doing all of them together , although not in the same activity.

Maybe by working simultaneously on all of them ,the 'rapid perfecting' could be assisted first in the seeker herself/himself.

So the task would be to reflect where are we on each striving and attempt to move ahead on the scale this week.

and share the experience [That should take care of Striving 5 ]

I am open to suggestions for making the above more specific/suitable,if you feel so.

Work Program week beginning 7 February 2011

by **Ian**

While walking, sense each foot as it touches the ground.

Everyday, consider the opposite of a deeply held belief.

Make a list of all your "little I's".

Make a list of all the Roles you play in your life.

Make a list of all your sufferings.

Ponder - What prevents me from seeing the points of view of others? What prevents me from putting myself in their shoes?

Work Program week beginning 14 February 2011

by **Ian**

To assist the birth of an inner being embryo, try to receive all impressions impartially.

To assist the birth of an inner being embryo, try to abide with all brains balanced.

To assist the birth of an inner being embryo, try to eliminate unnecessary tensions.

Work Program week beginning 21 February 2011

by **Ian**

Rejoice in natural influences - such as the twinkle of stars, a breath of wind, a wetness of rain, a ray of sun - with a warmth of attention in the heart.

Rejoice in our egoistic foibles, which provide us with reminders of our sleep, with a warmth of compassion in our heart.

Rejoice in our consciousness, our small portion of Endlessness, with a warmth of love in our heart.

Work Program week beginning 28 Febraury 2011

by **Dean**

Exercise 1

Here's an exercise Mr.Gurdjieff gave some of his pupils.

"I wish give real Christmas present. Imagine Christ. Somewhere in space is." Mr.Gurdjieff forms an oval with both his hands. "Make contact. Not to center, but to outside, periphery. Draw from there, draw in, I. Settle in you, Am. Do every day. Wish to become Christ. Become. Be."

Exercise 2

Put yourself into a three centered state, try to sustain this state while you are going about your daily business. After you have become settled into this state begin the next part of the exercise.
While walking say to yourself I walk for Endlessness
While breathing say I breath for Endlessness
While feeling say I feel for Endlessness
While thinking say I think for Endlessness
While eating say I eat for Endlessness
Whatever you are doing add this mantra and become aware of your yourself.

Exercise 3

Whenever you observe yourself doing something automatically and without consciousness say to yourself, "Forgive it father for it knows not what it does." Try to counterbalance the mechanical action with a conscious effort of some sort, try to use your observations of holy denyings to provoke a holy affirming action and bring about reconciliation and remorse.

Work Program week beginning 7 March 2011

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by **Ian**

Spend half an hour each day playing a Role, preferably with other people around. Pick a Role that doesn't correspond to your Essence.

Walk mindfully to and from your daily employment. Continuously scan body Sensations from head-to-toe and then toe-to-head. End with a full Sensing of the presence of I Amness.

Work Program week beginning 14 March 2011

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by **Ian**

In order to assist the birth of an inner being embryo, we must try to engage all three centres at the same time in an affirmative effort towards a pre-defined goal.

This goal may be an exercise, a state of consciousness, an emotional state, an intellectual realization, a state of bodily sensing, a posture, a three centerted integration, or some such result...

In the beginning, these efforts may be simple, and somewhat easy; but as we progress in the Work - and as the embryo grows towards maturity - these tasks become more complicated or intense or more frequent, at least for a time until we can master them. (There will be a time when we have mastered these exercises and these efforts become second nature - but in the mean-time we have to make daily efforts with them, however small, and this requires repeating the same exercises over and over again, as aftyen as possible.)

So... let us repeat last weeks exercise again -

Spend half an hour each day playing a Role, preferably with other people around. Pick a Role that doesn't correspond to your Essence.

Walk mindfully to and from your daily employment. Continuously scan body Sensations from head-to-toe and then toe-to-head. End with a full Sensing of the presence of I Amness.

Work Program week beginning 21 March 2011

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by **Ian**

Consciously relax the three brains to achieve their harmony, reaffirming the discovery that they are in harmony only when they are simultaneously in a relaxed condition.

Accept and value suffering as something to calmly endure without resentment. "Corns" are recognized as sources of divine suffering, the enduring of which may release latent supplies of energy.

Ponder: Is the marrow of the Seeker's bones perceived to be a fitting repository for the Seeker's gradual accumulation of Holy Reconciliations?

Work Program week beginning 28 March 2011

by **Ian**

Three times during the day sit quietly in meditation. Relax the three centers. Watch the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them. Allow the impressions to collect in the marrow of the bones.

As you walk during the day, visualize the energy collected in the marrow. Ponder - "What is the source of my desire for answers, opinions and judgements?"

When you encounter the unpleasant manifestations of others during the day, try to absorb the impressions without identifying, labeling or judging them. Visualize the impressions collecting in the marrow of the bones.

When you react mechanically with anger, resentment, boredom or hopelessness, try to absorb the impressions without identifying, labeling or judging them. Visualize the impressions collecting in the marrow of the bones.

Evening exercise: While deeply sensing your body, Ponder, without expecting an answer, "Are questions more valuable to a seeker than answers?"

Work Program week beginning 4 April 2011

by **Ian**

Daily Pondering: What is my Work aim?

Morning exercise: Sit quietly in meditation. Relax the three centers. Watch the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them. Allow the impressions to collect in the marrow of the bones.

Walking exercise 1: Take time to go for a 15 minute walk. While walking, Sense your feet and Ponder - "I have good leather to sell for those who wish to make shoes." (Gurdjieff)

Visualization exercise 3: Visualize yourself having attained your aim. Whenever you encounter others during the day, try to manifest towards them as you would if you had attained your aim.

Evening recapitulation: What did I do today to further my progress towards my aim?

Work Program week beginning 11 April 2011

by **Ian**

See clearly that a large component of life is a series of Outer Events associated with an Inner State.

Observe with fresh eyes,as though for the first time, both the event and your inner state (including the body's condition).

Choose to observe in different types of situations a relationship, a daily task (like travelling to work) and random events.

Just observe and collect data objectively.

Later one could try to do something consciously differently or just not react mechanically.

Just observe and collect data objectively.

Later one could try to do something consciously differently or just not react mechanically.

Work Program week beginning 18 April 2011

by **Ian**

Three times during the day sit quietly in meditation. Relax the three centers. Watch the breath. Use a sightless gaze and soundless sound to absorb impressions without identifying, labeling or judging them. Allow the impressions to collect in the marrow of the bones.

As you walk during the day, visualize the energy collected in the marrow. Ponder - "What is the source of my desire for answers, opinions and judgements?"

When you encounter the unpleasant manifestations of others during the day, try to absorb the impressions without identifying, labeling or judging them. Visualize the impressions collecting in the marrow of the bones.

When you react mechanically with anger, resentment, boredom or hopelessness, try to absorb the impressions without identifying, labeling or judging them. Visualize the impressions collecting in the marrow of the bones.

Evening exercise: While deeply sensing your body, Ponder, without expecting an answer, "Are questions more valuable to a seeker than answers?"

Work Program week beginning 2 May 2011

by **Ian**

The Seeker has realized that they have to be themselves. They have realized that they cannot live their life according to the dictates of others. Seekers cannot let their self-image be determined by Inner-Considering the opinions of others.

The Outcome of this is that Seekers have to stand up for their Conscience.

During the next month, when your conscience is called into question by others, stand up for what you believe.

Of course, it is helpful to remember that not all we believe is true.

Work Program week beginning 9 May 2011

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by **Ian**

The Seeker has realized that they have to be themselves. They have realized that they cannot live their life according to the dictates of others.

Seekers must learn to formulate their own Inner Work Programmes. One of the Aims of this line of Work as developed by Mr Beidler was to teach us to be able to create our own Inner Work Programmes.

The "Outcome" of this is that Seekers have to begin to create and share their own Inner Work Programmes with their Co-Seekers.

Exercise - During the next year, all Seekers are invited to create and share their own Inner Work Programmes with their fellow Seekers.

Work Program week beginning 16 May 2011

by **Gabriel**

I give you an exercise here that I said I was going to share with you. In the past, I have had interesting results that I attribute to its practice. However, I have not performed it as much as I would like to because of the need to find the conditions that it requires: time (about an hour or more), privacy, silence, and absence of any distracting factors (e.g. extreme temperatures, concerns about something else, illness, etc.)

1- It was my choice to perform a few minutes of meditation (20-25) prior to the start of the exercise. The type of meditation that I practiced (I still do) was one that allowed me to reach a point where I could achieve: freedom of unwanted thoughts, deep and slow breathing, and physical relaxation. In my opinion, the meditation facilitated the proper execution of the exercise. The idea of the meditation prior to the exercise was my own. No one from the group had suggested it. If you do not want to meditate, for whatever reason, at least stay silent a few minutes, relaxing, without placing your thoughts deliberatedly in things that have nothing to do with the exercise.

2- The exercise must be practiced alone, of course. It is more convenient to do it in a room or another internal area of the house (or apartment or warehouse or basement, etc) with the least decorations, appliances, furniture, things such as pictures hanging from the walls, or any other distracting objects. Whenever I could do it in a place such as a corridor, aisle, or a large -not used- room I felt that the results were more effective.

3- You will start with some introspection. You are aware that the exercise that follows is very important for the growth of your soul. Your soul needs to become progressively stronger to the point that it will survive the death of the body with full clarity and free of negative influences. You say to yourself that the exercise about to start consists of three distinct important parts: 1) It will be led by your mind that knows the mechanics of the exercise very well, that is determined and decisive, and that will ensure that the rest of you does the exercise properly. Then, you address your body (talk mentally at your body as if it were a separate entity), and you tell it that it has to comply with the instructions that will come from the mind, and do what the mind tells it faithfully and error free. You pause for a few minutes (less than five) and induce the emotion of great satisfaction by thinking on the major spiritual advancement that you can achieve at this time with the correct execution of the instructions! As soon as you provoke in your self a posiive emotion that you can actually feel, you proceed to start the second phase of the exercise. If you fail to feel any emotion (rather unusual), you should try to restart again until you do feel the emotion. If you still do not, then leave it for another day. Some conditions are not right!

Some people do it right fron the first time, others as capable and dedicated, need several repetitions.

4- Here comes the practice that has to be iterated several times until you sense that you are doing the exercise correctly, with ease, and fulfillment. It may take you several attempts to be successful. You need to have decided on a physical routine that you are familiar with, and you can practice it repeatedly without memory lapses (i.e. memory of the routine). In my case, I chose warming Karate exercises (the ones before class starts) because I was a Karate student then (1970 circa).

You start doing the movements chosen with almost exasperating slowness (imagine a slow motion movie) . Don't overdo it because it could disrupt your rhythm. Each time you reiterate your routine have the mind recap it quickly as, for example: "Now the body will do the lifting of the right arm, followed by setting it back next to the body, followed by lifting my left arm (etc)" While these movements are going on you must feel as if someone were watching you from some angle of the room you are in. This someone is as it were your Objective I. Also at the end of a cycle that you defined earlier, you need to aspire and believe in that you will create/strengthen your higher inner bodies. This conviction will generate emotions that you should pay attention to. You need to repeat these movements, sensings, and emotional "provocations" several times until you decide that the exercise is completed for the day.

Some people that I know - in addition to the instructions given - keep an intense alternate attention in the little finger ("pinky"), the ring finger, and in the large mound of the thumb on the palm of the hand. It makes the exercise more difficult to do but it is supposed to intensify the results. Some people start with one finger, and add another (as per what I say before) one performance at a time.

Work Program week beginning 23 May 2011

by **Gururaj**

The aim this week for the seekers shall be the deepening of their acumen for impartial observation ,free from identification while in the throes of mechanical and habitual reactions of daily life.

The following exercises to aid this endeavour are based ,in part ,on exercises suggested in Weekly work programs (of many years ago) and simple,practical techniques
used in the path of Vipassana (insight meditation).

Upon awakening in the morning, the seeker will leap to their feet and take 7 deep breaths into the abdomen while sensing the diaphram, the ribs and the
clavicle, and on exhalation, sensing in the reverse order, while praying for an inner calm of Being.

Twice a day ,preferably around sunrise and sunset,the seeker goes through a stationary meditation session of accustomed duration.Stay with the sensation of breathing,being aware of the movement of air through the nostrils and/or the rise and fall of the abdomen as it occurs. Concurrently, if the mind wanders and emotions arise the phenomena should be just noted.If you imagine ,note as 'imagining'.If you think,'thinking'.If you plan,
'planning'.If you percieve,'percieving'.If you reflect,'reflecting'.If you feel happy,'happy'.If you feel bored,'bored'.If you feel disheartened,'disheartened'.In general,
note all movements of consciousness.
Sensations of discomfort in the body may arise like stiffness and pain.But these should be just labelled as such and endured as much as possible as long as one can sustain
detached awareness.The discomfort may even disappear or become bearable.

Thus prepared the seeker will dance out into the world seeking to participate in the adventure that awaits, where they will seek opportunity to expand their search through the power of awareness and the same detached awareness as cultivated in the meditation,keeping to the task of peering behind the mask of a mechanically lived life.

During the week, Ponder: Like the pearl coated from the irritation of a grain of sand, is Being created by our struggle to sustain Holy Denying and Holy Affirming?

(suggestions for improvement,etc. are welcome from fellow seekers)

Gururaj

Work Program week beginning 30 May 2011

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by **Harry**

Relax your face.

Feel the muscles in your faces. Around your eyes. In your forehead. Around your mouth. Focus your attention on them. Relax those muscles intentionally.

Do this whenever you think about it. Do it during an argument. Do it when laughing. Do it during a cry. Do it walking. Do it watching a show.

Pay attention to what else is happening within you as you relax those muscles. Observe yourself during and after the relaxation. Observe yourself when you first think of relaxing your face. And continue.

Report your observations back to this forum.

Work Program week beginning 6 June 2011

by **Alistair**

Be alert
Try to observe every time you use the words I, me, myself
Try to notice before using these words and attempt to communicate without them

Work Program week beginning 13 June 2011

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by **Judy**

During this next week let us observe ourselves as we try whenever possible to put ourselves in the position of the people we encounter.

Pick a particular person as the occasion presents itself. And try to satisfy what you perceive to be that person's wishes during the period of encounter, as if you were that person. Really try to put yourself in that person's position.

Notes on this exercise from Sy Ginsburg's “Gurdjieff Unveiled”.
Quote:
“It is extraordinarily difficult to put ourselves in someone else's position, especially if that person is someone with whom we disagree. That is because we function through our personality, which we believe to be real, and each personality is separate from all other personalities. It is only when we stand in essence that we will be successful, because in essence we are all conjoined with the universal. Through the Work we begin to make a separation from the personality that we have been mis-educated to believe is who we are. In separating from the personality, we stand in essence, and we then experience what Gurdjieff calls genuine, impartial and non-egoistic love.

“There is a particular method that is used for engaging in all such exercises. We must divide our attention so that all our attention does not flow into identification with personality characteristics. The Gurdjieff method requires including the sensation of part or all of our body in our attention, as a device to help divide the attention. As we proceed through the week, encountering various people, let us try to have a sensation of our body including the sensation of its weight in our attention, while we attempt to put ourselves in the other person's position.” End quote.

Bring a specific example back to share with others, together with any coments you may have.

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Work Program week beginning 20 June 2011

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by **Gabrial**

Dear Seekers:

I resubmit here the long exercise from Mr. Nyland's group, Then, at the end, I transcribe the shorter exercise that hones some of the skills necessary for the long one.

I give you an exercise here that I said I was going to share with you. In the past, I have had interesting results that I attribute to its practice. However, I have not performed it as much as I would like to because of the need to find the conditions that it requires: time (about an hour or more), privacy, silence, and absence of any distracting factors (e.g. extreme temperatures, concerns about something else, illness, etc.)

1- It was my choice to perform a few minutes of meditation (20-25) prior to the start of the exercise. The type of meditation that I practiced (I still do) was one that allowed me to reach a point where I could achieve: freedom of unwanted thoughts, deep and slow breathing, and physical relaxation. In my opinion, the meditation facilitated the proper execution of the exercise. The idea of the meditation prior to the exercise was my own. No one from the group had suggested it. If you do not want to meditate, for whatever reason, at least stay silent a few minutes, relaxing, without placing your thoughts deliberatedly in things that have nothing to do with the exercise.

2- The exercise must be practiced alone, of course. It is more convenient to do it in a room or another internal area of the house (or apartment or warehouse or basement, etc) with the least decorations, appliances, furniture, things such as pictures hanging from the walls, or any other distracting objects. Whenever I could do it in a place such as a corridor, aisle, or a large -not used- room I felt that the results were more effective.

3- You will start with some introspection. You are aware that the exercise that follows is very important for the growth of your soul. Your soul needs to become progressively stronger to the point that it will survive the death of the body with full clarity and free of negative influences. You say to yourself that the exercise about to start consists of three distinct important parts: 1) It will be led by your mind that knows the mechanics of the exercise very well, that is determined and decisive, and that will ensure that the rest of you does the exercise properly. Then, you address your body (talk mentally at your body as if it were a separate entity), and you tell it that it has to comply with the instructions that will come from the mind, and do what the mind tells it faithfully and error free. You pause for a few minutes (less than five) and induce the emotion of great satisfaction by thinking on the major spiritual advancement that you can achieve at this time with the correct execution of the instructions! As soon as you provoke in your self a posiive emotion that you can actually feel, you proceed to start the second phase of the exercise. If you fail to feel any emotion (rather unusual), you should try to restart again until you do feel the emotion. If you still do not, then leave it for another day.

Some conditions are not right!

Some people do it right fron the first time, others as capable and dedicated, need several repetitions.

4- Here comes the practice that has to be iterated several times until you sense that you are doing the exercise correctly, with ease, and fulfillment. It may take you several attempts to be successful. You need to have decided on a physical routine that you are familiar with, and you can practice it repeatedly without memory lapses (i.e. memory of the routine). In my case, I chose warming Karate exercises (the ones before class starts) because I was a Karate student then (1970 circa).

You start doing the movements chosen with almost exasperating slowness (imagine a slow motion movie) . Don't overdo it because it could disrupt your rhythm. Each time you reiterate your routine have the mind recap it quickly as, for example: "Now the body will do the lifting of the right arm, followed by setting it back next to the body, followed by lifting my left arm (etc)" While these movements are going on you must feel as if someone were watching you from some angle of the room you are in. This someone is as it were your Objective I. Also at the end of a cycle that you defined earlier, you need to aspire and believe in that you will create/strengthen your higher inner bodies. This conviction will generate emotions that you should pay attention to. You need to repeat these movements, sensings, and emotional "provocations" several times until you decide that the exercise is completed for the day.

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Thank you

Gabriel

Here is the shorter exercise that is believed to improve one chances of succeeding with the long version.

The requirements expressed for the long one are also present in this one: be alone, in a site where there are minimal distracting things or decorations, concentration, and intensity. I usually do a medidation exercise to get me in the right attitude.

It is the simplest thing imaginable! You sit down. You begin raising an arm and very, very slowly lowering it until you pat your thigh with the hand. You tell yourself that you will not get up and end the exercise (use prudence here because you do not want to have too many "Oh! I couldn't quite complete the exercise!") until you have a major experience of a paranormal character. This experiencce can manifest as a view "of your own heaven!" One more thing. Please use also the device of believing that you are being observed from some angle in the

wall or in the ceiling.

One of Mr. Nyland's coorinator would do this exercise during a couple of hours or more. Good luck.

Work Program week beginning 27 June 2011

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by **Karen**

Here is this week's exercise, however it is missing a key component that ties it all together "the movements". I am not sure how to create a link to the .jpg file as the image sits on my harddrive? Anyone know how? Otherwise if you provide you email address I can send it to you, or the other option is to await until Ian is able to post. Kindest regards.

Complete the Gesture Sequence Below 3 times

Begin exercise by saying the following words outloud, while performing the 4 movements, following the inner sequence for each set:

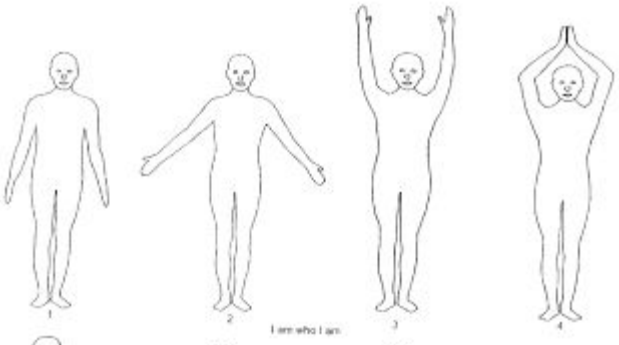
Movements as illustrated below :: sighting "I am who I am" outloud :: inner sequence - sensation of whole presence
I am who I am (sensing - of whole presence)

Movements as illustrated below :: sighting "and everything I attract to myself" outloud :: inner sequence - thinking - clear all mental images
and everything I attract to myself (thinking - clear mental images)

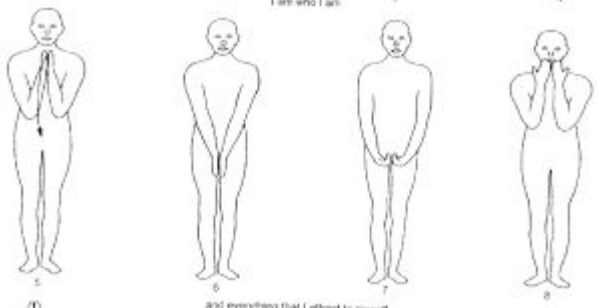
Movements as illustrated below :: sighting "is for my highest evolution" outloud :: inner sequence - feeling
is for my highest evolution (feeling)

End by saying outloud or innerly "May the results of this work become part of my being" or sound AIEIOIUOA.

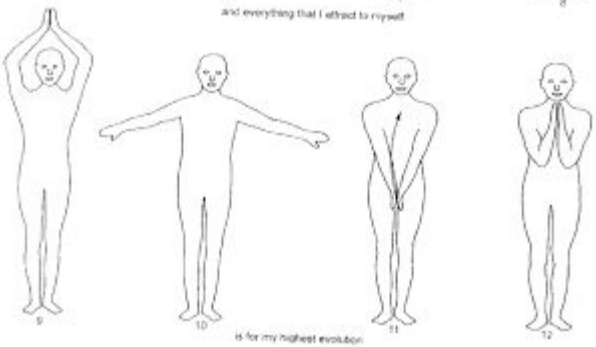
Report findings to the group.



I am who I am



and everything that I attract to myself



is for my highest evolution

Work Program week beginning 4 July 2011

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by **JohnS**

This exercise is not so much a physical one, but rather a search for the origins of physical movements, and why (or not) we are motivated by them.

Not knowing the source of our actions and decisions gives us the illusion of free will. Without emotional involvement, we do not carry a programme through, as our 'best intentions' are those of a small "I". It is necessary to begin a task in the right order, intentionally starting from the Heart, then getting approval from the brain, and not the other way round - a process almost impossible for us Westerners. The Wisdom of the Heart must be believed in, not as some religious or romantic fantasy, but in the way that the Buddhists and Egyptians and Gurdjieff did, and how the Bible described it when it defined Love (let's not get into that discussion now).
If our actions are based on the Way of the Heart - as the Egyptians called it - then the consequences of our actions are less likely to have those inevitable unforseen circumstances that normally occur, if the order of heart-brain-physical action is followed. Gurdjieff had many methods for strengthening the heart, including prayer, and omitting pity, which has a base of self-indulgence.

The following prayer is only an example, and it only works if the structure and terminology is explained a little:
When I say "I give my heart" this is not giving away your emotional energy, it is an offering, an expansion and a recognition of your innate emotional intelligence.
When I say "to my father and mother", note which parent comes first in your thought, and whether there is a resistance to changing the order.
When I say "my neighbour," imply your neighbour as your fellow searchers.
When I say "my self", mean your true Self, your essence.

In the typical structure of a Gurdjieff prayer:

I, Noumenon, entreat the Higher Powers
Please hear my prayer for the sake of the souls of my father and mother:
I give my heart to.....for the woman that she is, and for what she has done for me.

I, Noumenon, entreat the Higher Powers
Please hear my prayer for the sake of my Neighbour:
I give my heart to.....for the woman that she is, and for what she has done for me.

I, Noumenon, entreat the Higher Powers:
Please hear my prayer for the sake of My Self:
I give my heart to....for the woman that she is, and what she has done for me.

Repeat this triple prayer three times, and end with "In the name of the Father.....Amen"

Any prayer like this works especially well 'on the go" as well as in meditation.

Work Program week beginning 11 July 2011

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by **Judy**

Exercises for week of 11 July 2011

1. Eat all kinds of fresh produce even the kind you don't like.
2. If you find yourself unable to remain neutral in an endeavor, at least imagine the other side in all centers.
3. Choose 3 people you know. Write down what you deem to be their good and bad qualities.

Report your findings, including a specific example if possible, back to the group.

Work Program week beginning 18 July 2011

by **Cassandra**

I am happy to share, what for me is a constant struggle, and that is to replace imagination/day dreaming/fantasy with the simple present. So, anytime I am tempted to have an imaginary conversation about what could have been or what might have been , I stop and say something like: "I would rather know god than this." Or if I am really bold, say :"I am a god, what need have I of that [thought, diversion, etc.]."

Work Program week beginning 25 July 2011

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by **Judy**

We have a program from Northeon this week.
It is one they had for June 26th this year.

1. Make an aim for whatever you would do. Try not to expect so much of the result.
2. Endure the holy denying creatively by visualizing that you are ingesting it. Imagine it will fuel your becoming.
3. Watch your words carefully today. Observe as your preconceptions or lack thereof create your world. What reality exists behind that veil of illusion?
4. Direct your attention to your reading habit. What do you read? Why? How does it affect you?
5. As you go about the day be aware of the sensations through the feet. Watch what happens to the sensations moment by moment. Observe what happens without mental concepts or stories. Be curious about sensations, thought, mental formations.
6. Sacrifice an illusion today. Do you have a choice of what if anything fills the void?

Work Program week beginning 1 August 2011

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by **Gururaj**

(1)Respond to impressions , including your your own automatic thought forms,from the love for being present
and no longer from the vantage point of personality.

Quoting Madame De Salzmann from Reality of Being - " This requires a conscious effort at the moment of the
impression.And it requires a definite feeling,a feeling of love for being".

In case of situations which are always triggering negative emotions in us automatically,it may help to dwell
beforehand about the accumulated pain/memories/small "I"s behind each situation and visualise a more creative
response when the same causes actually occur.
Experience and share the new 'taste' in sensation,feeling and mind.

(2) As we start on another cycle ,review where you are from the Work perspective and renew your vows to move
deeper.
With best wishes to all
Guru

Work Program week beginning 8 August 2011

by **Harry**

Apply the first conscious shock at least once a day for the next week.

Remember yourself. And then report here. Don't judge. Don't explain. Just describe remembering yourself. If you can report each day so much the better.

If you do not have the feel for self remembering, the apply self observation and report similarly.

Work Program week beginning 15 August 2011

by **Alistair**

Given the relatively poor response, including my own, to Harry's excellent exercise of last week we shall continue the same for a further seven days.

As a supplement herewith is an extract from 'An Introduction to Gnosis', by Samael Aun Weor on the subject of Tattwas of which you all may be aware; nevertheless the basic information follows
Any comment would be greatly appreciated

Wishing us all a profitable week ahead
Alistair

Tattvas
The study of the vibrations of the ether (Tattvas) is indispensable. Remember that business, love, health, etc. Are controlled by cosmic vibrations. If you know the vibratory laws of life, if you know the Tattvas, you will be able to obtain much money. Remember that money in itself is not good or bad; everything depends on its use. It is good if you use it for good, evil if you use it for evil. Obtain much money and use it for the good of humanity.
There are seven Tattvas that you should learn to use to succeed in life. No Gnostic student should live in misery. It is necessary that you know the names of the seven Tattvas. These names are Sanskrit terms. It is possible that it might be somewhat difficult to learn these names but remember that studying is well worth it to succeed in life.

The Names of the Tattvas

Akash is the principle of ether
Vayu is the etheric principle of the air
Tejas is the etheric principle of fire
Prithvi is the etheric principle of the element earth
Apas is the etheric principle of water

There are two secret Tattvas named Adi and Samadhi that vibrate during the Aurora (dawn) and are excellent for internal meditataion (Ecstasy or Samadhi is achieved with them). We will not expand on these Tattvas now because they are useful to advanced students only.

Tattwic Timetable
The vibration of the Tattvas begins at sunrise. Each Tattva vibrates for twenty-four minutes in a period of two hours. The first Tattva that vibrates is Akash, followed in succession by Vayu, Tejas, Prithvi, and Apas. Two hours later, Akash vibrates again and the succession of Tattvas in the same order is repeated. The Tattvas vibrate night and day.

It is necessary to know the hour of sunrise. Bucheli's Astrological Yearbook is one of the calendars that marks the time of sunrise in each country of Latin America. Some daily newspapers (especially in the United States of America) and magazines indicate the time of sunrise. Galvan's Calendar is also good for this purpose. Those who would like Bucheli's American Yearbook (in Spanish) can request it from the following address: Mrs Elly de Buchelli, Casilla 1880, Santiago de Chile, S.A.

*Editor's Note: Samael Aun Weor wrote this section based upon the investigations of other occultists. Upon further investigation of his own, he later wrote that such timetables are discordant, and that "the best Tattwic day-timer is the one from nature." (Occult Medicine and Practical Magic, pgs 28-29, Thelema Press edition).

Properties of the Tattvas

Akash
Akash is exclusively good for meditation. We advise you to pary a lot during this time. Do not have business appointments during this time because you will inevitably fail. This Tattva causes us to make very serious mistakes. If you work during this period, you should then be very careful. (Artists should abstain from working in Akash). Everythingthat begins with Akash will fail. Akash is the Tattva of death.

Vayu
Everything that is velocity and motion corresponds to Vayu, the principle of air. Winds, air, aerial navigation, etc. are related to Vayu. During this period people enjoy speaking ill about their fellowmen, lying, stealing, etc. Usually airplane accidents happen during this period. Suicides are stimulated by this Tattva. We advise you not to marry during this period because your marriage will be of a short duration. All kinds of simple and fast businesses are very good in Vayu, but businesses that are complex and of a long duration result in failure. It is good to carry out intellectual works during this period. The great yogis mentally manipulate this Tattva and use it intelligently when they want to float in the air.

Tejas
Tejas is hot because it is the etheric principle of fire. During the period in which this Tattva is active we feel more heat. You can bathe in cold water in Tejas and you will never catch a cold. Never argue with anyone in Tejas because the consequences can be serious. You should utilise the time of Tejas to work intensely. Do not marry during Tejas because you will have constant quarrels with your partner. The most terrible explosions and accidents happen in the period of the Tattva Tejas.

Prithvi
This is the Tattva of success in life. If you want to succeed in business, do it in Prithvi. If you want to have good health, eat and drink in Prithvi. Marriages accomplished in Prithvi are happy for life. Every party, lecture, business or appointment done in Prithvi will be a total success. Prithvi is love, charity, benevolence.
Apas

Apas is the principle of water and is the opposite of Tejas (fire). This Tattva is marvellous for the purchase of merchandise. It is marvellous for business and you will be able to earn much money if you know how to take advantage of this Tattva. Buy lottery tickets in Apas; journeys by water are good in Apas. Rainfalls that begin in Apas tend to be very lengthy and heavy. The Tattva Apas works in concentrating and attracting.
Remember that you need to know the exact time of sunrise to be guided by the Tattvas. Always have a good wristwatch or pocket watch and take advantage of the Tattvas in practical life.

Exercise
Sit at a table facing the Orient, rest your elbows on the table and proceed in the following manner:
Introduce the thumbs of your right and left hands into your ears. Cover your eyes with the index fingers, cover your nostrils with your middle fingers, and seal your lips with your ring fingers and little fingers.

Inhale slowly counting one to twenty. It is necessary to remove your middle fingers to inhale and exhale. But during the retention of your breath, the middle fingers should hermetically seal your nostrils. It is necessary for you to try to see the Tattvas with the Third Eye during the retention of your breath. The Third Eye resides between the two eyebrows. At the beginning you will see nothing, but after some time you will be able to see and recognise them by their colours. Akash is black and its planet is Saturn. Vayu is greenish-blue and Mercury is its planet. Tejas is red as fire and its planet is Mars. Prithvi is golden yellow and the Sun is its planet; it is also influenced by Jupiter. Apas is white and Venus and the Moon are its planets.

May peace be with you!

Work Program week beginning 22 August 2011

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by **Judy**

I would like to share the first exercises given in Mr Willem Nyland's series of Introductory Seminars, from listening to the tapes of same.
What follows is taken from my own notes of six years ago, so I take full responsibility for any errors.
We are joining the seminar after the theory of the creation/uncovering of the objective “little i”. We imagine and believe that it exists, even though in the beginning it may not. However, it becomes “real” when the impressions are received directly through awareness in the application of the first conscious shock.

“(a) Say often “I am now” as a mantram.
This is useful for a better state – especially physical.
Meanings:
“I” - the relationship between man and higher levels of being, up to and including God as you understand Him.
“Am” is your amness, your existence as a being, living unconsciously on this earth.
“Now” is said to bring you to the present moment because you want to be free from space and time.

I am now
Now I am
Am I now
I now am.

(b) Collect with the Breath:
Inhale slowly – feel the life-giving air - say “I”, as deeply as you can. (This is your connection to everything higher).
Exhale slowly – then say “Am”, while you acknowledge your amness.
Then as you recover from the breath, say “now”, crisply, to bring you to the present moment.
Do this cycle at least three times.
Additional considerations and meanings:
“I” means
You implore to be affected and receiving energy from a higher source and from higher centres.
You dedicate yourself to the possibility of further growth
You remember what life is.
And you remember where it came from and what quality it is.
With “am”
You are down to earth.
“Am” is a vibration in your body, and when it is done correctly, the solar plexus engages and this “am” is actually a sound/reverberation in your chest
And it makes you realise that that is what you are, existing on earth, and you realise at the

same time that you are trying to make this connection between “I” and “am”, because you wish to wake up.”

Note: It is recommended that the “Draining Exercise” be done prior to these exercises whenever possible to ensure maximum relaxation. It can be found as “Work Program Week Beginning 20 February 2006.”

Experiences, findings and comments are most welcome. There is a need to get serious about life and about what is to become of us. Isn't this what brings us here?
I wish us all a hard-working and fruitful week.

Work Program week beginning 29 August 2011

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by **Ian**

(from a programme by Paul Beidler, March 16, 1980)

Exercise - To be practical whenever it is remembered.
- Neutralize every thought - for example, thoughts about the future diverted to thoughts about the past =(Now). Also vice versa.
- Neutralize every feeling - for example, negative feelings about a person diverted to positive feelings. Also vice versa.
- Neutralize every action - for example, rapid movements diverted to slow movements. Also vice versa.

Objective
- To consciously reverse/neutralize our perceptions. Also practice the previous Octave Exercises at least once a day, but reduce the time span to the observed attention span and cover it with a prayer like attitude. Eliminate sight impressions from "la" and revise "si" to eating natural leaf, or rose hips, or twig. Continue pondering upon what could be sacrificed when it becomes necessary.

Meditation
- Morning only. Practice octave exercises and add "idea" of sacrifice.
- Evening only. Ponder on the nature of your perceptions, its inaccuracy, its ficle unreliability.

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Note - Here are the Octave Exercises referred to above (this exercise was given by Paul Beidler in February 1980):

DO - Endure your situation - whatever it is as you find it, endure it as creative suffering.
RE - Endure your thoughts about your situation through process of observing and accepting - do not dhange - accept.
MI - Endure your feelings about the situation - do not complain but endure and suffer.
FA - Occupy your physical body and begin sensing it.
SOL - Inflate your body with sacred air. Breath - let the air reach into all areas of the body by way of the rays of sensing - add to this reception the sense of smell impressions.
LA - Fill the body with impressions, especially touch and sight - open up and let it pour in. (note - as suggested above, remove sight)
SI - Eat your meal - feed the body - one part of the earth eating another part of the earth. (note - as suggested above, eat natural leaf, or rose hips, or twig)
DO - Beginning of Being Octave - transfers accumulation of higher energies to higher being bodies.

Work Program week beginning 5 September 2011

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by **Karen**

RELABEL
Identify any negative thought or emotion as a distorted pattern of negative ego consciousness. This “Fear” is my Negative Ego. This is not the real me.

REATTRIBUTE
Dis-identify from the thought or emotion as you. You begin to master your emotional states and you can begin to choose. I am the eternal being, not my thoughts or emotions.

REFOCUS
Move yourself out of the situation, environment or trigger for that thought. Go for a walk, listen to music, change your focus. Affirm: Not my will but Divine.

REVALUE
Revalue the power you have given this thought or emotion to rule your life. See it for what it truly IS. Limiting you. Disempowering you. Robbing you of inner peace and fulfillment as a Divine being. (Get behind ME, Ego! I AM that I AM!)

REQUEST Help
Commit to expressing Higher Emotion and Living your Soul Purpose. Ask for help from Spirit. Work your tools. Everything you require can be found within. Be here NOW!

REPORT
Your experiences and finding to the group.

Work Program week beginning 12 September 2011

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by **JohnS**

This standard method for self-observation (by a French pupil of Gurdjieff's) gets its power from the final observations:

The true conxciousness, the consciousness to speak properly, is that of the person who looks at the tree in the following way..I look at myself looking, I call to myself while I look,, and in this difficult action - in which the object of my attention is not this tree but the perception I have of it - in which it is a matter ofestablishing my perception ofthis tree in relation to an I in me, compact and fixed, obtained through the SACRIFICE' of all the elements of my person set in motion by the spectacle - my real consciousness begins to dawn, born of this effort that I make to call it. At the same time, this tree passes from relative existence into absolute existence. It delivers its own BEING to me. I no longer see this tree, I no longer examine it, I KNOW it, we are born from each other.

Work Program week beginning 19 September 2011

by **Cassandra**

This Work should involve all 3 centers. When a difficult thought or situation arises, or just throughout the ordinary course of the day, turn attention away from the problem or routine. Do not address the 'problem' or boredom at all; rather, evoking the mental, emotional, and physical centers to create (or repeat) a meditation/movement/song/dance, in which the coordinaton of 3 centers is sought.

I listened to a broadcast that mentioned almost in passing, the response of the Irish people to recent economic troubles. Seems ordinary Irish people may be resorting to poetry, creating poetry, rather than or in additon to intensifying their understanding of financial matters. In composing this Task, I'm also reminded of Harry's post on 18 July (I think) about Working, not negatively, but passively in difficult situations--(meditate, go for a walk, prayer, sing a nursery rhyme). Attempt to allow what is to happen to happen; and hopefully, by Allowing, that which should manifest for the seeker, from a 3-centered place, will unfold and the Seeker will receive a new coating.

Work Program week beginning 26 September 2011

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by **Ian**

"You have given your life to become the person you are today. Was it worth it?"

During the week, Ponder the question 3 times each day - morning, noon, evening - in 3 different postures, for example, sitting in the morning, walking at noon and reclining in the evening. In all 3 potstures, be simply aware of your body and breathing.

Work Program week beginning 3 October 2011

by **Lawrick**

Gratitude as Being Food

Fellow Coconuts,

While visiting a good friend a few weeks ago my buddy brought up the severe medical problems I was experiencing last spring and winter. He expressed his amazement that I could remain so positive under such duress. Strange, because I never really thought about being positive and in fact I'm quite miserable and nasty when I'm ill. In retrospect, the answer probably lays in not expressing negative emotions. Such is the subtle effect of the Work.

One of the strategies I use to confront negativity is to engender Gratitude whenever possible. When ill, I'm grateful I'm alive. Grateful for close friends and family. I'm grateful for the Work and this forum which anchors my life. For the members who challenge us with their thoughtful work programs. Grateful for Harry's crusty insights, for Judy's insatiable intellectual curiosity, for Alistair's insightful travelogues, for John's music, Karen's metaphysical travels, for Cassandra, Gururaj, Jame's and Steve's unique commentary, and of course for Azure's brilliant madness. Where are you Greg? Most of all for our Dear Leader's truly super efforts. I'm particularly grateful for the realization that, while I may be but a tiny coconut hanging on the Endless tree of the Big Kahuna, every once in a while I'm given to realize the awareness of the process. How truly fortunate I Am.

So this week's theme is Gratitude: to be grateful for the many gifts both positive and negative, which wake us up to ourselves. Being grateful for the many blessings we take for granted. Breathing for example……. This week try to be grateful for those manifestations which under normal conditions might produce irritation, anger, worry, or even lip smacking retaliation. In fact these are wake up calls which, if we recognize as such, are great sources of being food.

I've read that Mr. Gurdjieff, notwithstanding his almost superhuman achievements, remained uniquely humble his entire life. I've been speculating that humility might be a by-product of gratitude. I've also noticed a subtle joy that accompanies a sincere expression of Gratitude and perhaps we might find some commentary here. In short, this week I shall engender Gratitude whenever possible and take note of it's effects. The Joy accompanying might be reconciled using the Heptachord of suffering found onsite.
Regards,
Lawrick

Work Program week beginning 10 October 2011

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by **Gururaj**

Trying out the WILL muscles

"Try always to be aware of what in fact you are doing,and when it occurs to you to act against inclination, be especially aware of how it feels and what happens."

The two elements involved in this are WILL and CONSCIOUSNESS.
Will initiates activity against inclination and Consciousness aims only to be aware of what is happening.

What we call inclinitation is a disposition , a mechanicalness resulting from our history.

Will referred here is of a totally different kind than ,say, ambition or a need not to fail.It is an action done for its own sake.

The more consistently we exercise this Consciousness of Will , the seed of true individuality in us shall sprout.

(Source - Orage Gurdjieff meeting notes)

Regards to all ,
Guru

Work Program week beginning 17 October 2011

by **Harry**

To continue our theme of observation, this week observe how you use energy. In particular observe how you use up energy unconsciously. Observe your hands and how they move of their own accord. Observe how you tap your feet. Observe the tensions in your body as you sit. As you walk. Observe tensions which have nothing to do with the act you are purposefully doing.

Then pick one and briefly try to change the unconscious use of energy to conscious use of energy. If your hands are moving on their own, then do something consciously with them. And then continue to observe them when you have done something consciously. It doesn't have to be something meaningful. Just instead of letting your hands behave nervously, consciously pat your head. Then continue to observe your hands once the conscious action has been taken.

Work Program week beginning 24 October 2011

by **Alistair**

Hello again dear endless searchers.

Since the beginning of August it has been interesting to note the high level of solar activity, you can check this each day on the Endless Search home page. It's a bit calmer now but August was especially active.

Opposites; the day after I last posted an exercise Ian posted work guidelines for Aug to Sept entitled opposites. One angle to this was trying to do less when it felt like time to do, meditate, or in my case quiet sitting or to practice concentration the first step toward meditation. Yesterday when walking in the forest allowing others to select direction, being a follower rather than trying to be a leader.

Judith asked a book question last week about what we are all reading. As usual Idries Shah's Learning How to Learn is never far away and the day of reading Judith's post was on a bus ride and had taken Learning How to Learn. Usually the procedure is to randomly open whatever book has been chosen for the journey and something always knows the right page at the right time.

Lo and behold the book opened at a page that I hadn't seen for a considerable time.
The Number of Readings of a Book!

Rather than copy the entire Chapter, although not that long, here are a few lines.

Rumi teaches of the use of books in a book (The Diwan of Shams-i-Tabriz) where he denounces books as a source of wisdom. They are, as in the case of the one which he is writing at that moment, instrumental:
The Man of God is a wise one by means of Truth:
The Man of God is no lawyer from a book

Literary passages, teaching instruments, may need much time and various experiences before they exercise their true potential effect upon the human being. In his Ruh al-Quds (Spirit of the Holy), Ibn Arabi tells us how he was taught through a quotation from the Koran given him by Abu Abdullah of Ronda in Spain. This great Sufi, who had many extrasensory abilities, chose a passage and asked Ibn Arabi what it meant. The later did not answer him but when the meaning came to him he found Abu Abdullah again and told him the answer. This was four years later. In conventional temporal terms, therefore, this one lesson had occupied four years. Since we have started publishing books of Sufi tales and encounters this kind of reaction has become more and more frequent from readers of the books: those, that is, that are not so impatient that they abandon the study as soon as it yields no immediate results of the kind they demand of it. And as Kalabadhi says in his Taaruf:

Patience is to be patient with patience.

In the spring of this year a visit to Western Europe enabled me to more easily than usual obtain some new reading material. On this occasion I purchased several titles by Samael Aun Weor the Gnostic teacher whose work was drawn to my attention through this website indeed as a result of references made by Judith to the website www.gnosticteachings.org

The main titles purchased were ‘The Revolution of the Dialectic’ and ‘Perfect Matrimony’

‘The Revolution of the Dialectic’ Chapter One Ahimsa: Non violence. Page 41
'The personality must not be confused with the “I.” In fact, the personality is formed during the first seven years of childhood. The “I” is something different. It is the error that is perpetuated from century to century; it fortifies itself each time, more and more through the mechanics of recurrence.
The personality is energetic. It is born during infancy through habits, customs, ideas, etc and it is fortified with the experiences of life. Therefore, both the personality as well as the “I” must be disintegrated. These psychological teachings are more revolutionary than those of Gurdjieff and Ouspensky.'

If ‘The Revolution of the Dialectic’ contains an enormous amount ‘The Perfect Matrimony’ is overflowing.
As per the earlier comment regarding the selection of a page of a book at random here is today’s special choice from ‘The Perfect Matrimony’ page 174.
'When the initiate has been illuminated by the Brahmanic Fire, he enters the esoteric or secret circle of humanity. In that circlewe find an ineffable family, made up of those ancient heirophants who are known in the world as Avatars, Prophets, Gods, etc. The members of this distinguished family are found in all the advanced races of the human species. These beings are the founders of Buddhism, Taoism, Christianity, Sufi, etc. Actually these beings are few, but despite being so few they are in truth the directors and leaders of the human species. Cosmic consciousness has infinite degrees of development. The cosmic consciousness of a new initiate is inferior to that of an angel and that of the angel is not the same as the development of an Archangel. In this there are degrees and degrees. This is Jacob’s Ladder.'

The opening Chapter entitled ‘Love’ sets out in no uncertain terms the difficulty we all face in fulfilling the most simple of fundamentals necessary for advancement.
The main thrust of this book is the practice of Maithuna. Is this what Mr. Gurdjieff covers with the second conscious shock?

This week’s exercise; since Harry highlighted the importance of self observation, self-remembering in early August it seems to have become the main preoccupation of the group, probably quite rightly so as it forms such a fundamental part of our aim. Continue to focus awareness on the facial muscles, this is so valuable.

For my own contribution this week two things firstly when you walk concentrate on walking, nothing else just placing one foot in front of the other. Don’t look around. If you do want to look around stop and do so but when you walk just walk concentrating on the ground in front.

The other thing to try is with regard to turning. As far as we are lead to believe we all have chakras that spin clockwise. Dervishes spin clockwise. Having had no experience with Gurdjieff movements I have no idea whether there are clockwise and anticlockwise movements. It occurred to me to observe which way I move when turning and how do I feel when I turn clockwise as opposed to anticlockwise. In theory should we attempt to make all our turns clockwise? Why would we turn anticlockwise against the spin of our chakras? Observe which ways you turn. There will be certain situations in the bathroom, kitchen etc where you always turn in a certain direction. If it's anticlockwise try changing the direction to clockwise. What do you feel, what do you experience. You can even try this in bed only rotating clockwise.

Your feedback would be most welcome, if nothing else to satisfy my attention needs 😄

Love and best wishes to all, Alistair

Work Program week beginning 31 October 2011

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by **JohnS**

Quoted from Michel de Salzmann, 2002:

All men are dead, except the ones that know;
All they that know are dead, except the ones that have good intentions;
All they that have good intentions are dead, except the ones that work responsibly;
And they are in great danger.

Spontaneously after reading this, I asked myself: "Which of these levels am I on at this moment?"
I was very ashamed at the answer.

Recall the severity and urgency of these words during the week, and quickly ask yourself the question: "What level am I on now?"

Work Program week beginning 7 November 2011

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by **Karen**

ON WILLING WHAT YOU HAVE TO DO (extracted from pg 1389 of the Commentaries-Volume 4)

One Method of Self-Remembering

"Try to will what you have to do this week"
(e.g. washing the dishes, waking to the 1st alarm in the morning, going for a walk,and all the rest of it)

To will what happens to you has a most marvellous issue in your own relationship to second force.

Report findings back to the group.

Work Program week beginning 14 November 2011

by **Judy**

This week I've chosen to simply quote our current three-month program as provided by Ian, especially as it fits so well with Karen's program of last week; in fact, serves nicely as a continuation. We have had much original material (fantastic!) over the past six months, but we thrived on Mr Paul Beidler's and Ian's influences for many years and I'd like to repeat programs of theirs from time to time.
Here it is:

WILL

The Seeker realizes that the will to continue his Search is formed by a combination of certain I's which are becoming stronger but which are still opposed by other I's which are antagonistic to his Search.

These other I's are constantly responding to the ordinary antagonistic influences so predominant in society.

Evidence of a gradually developing dominant I is his persistence in engaging in the Search. This dominant I must be fortified by exercising will in the form of vowing certain elementary tasks without fail.

The vow chosen must also place the Seeker in confrontation with his 'inner considering' and may be one of the following:

never to smile; never to dress in acceptable fashion; never to shake hands; always to eat garlic before meeting people; to eliminate hand and face gestures while talking; to paint fingernails of one hand black; never to bathe the arm pits; never to talk at meals; never say "thank you"; always to belch after meals; to fart whenever necessary; always to wear hat indoors; to shave the eyebrows.

At least twice a day try to harmonize breathing with heartbeat: to the count of 1, 2, and 3, inhale on count of 1, exhale on counts of 2 and 3, hold breath on next 1, 2, and 3, repeat as above and continue for five minutes with thumb of right hand on left pulse to adjust tempo of breathing to tempo of pulse.

In general, consider the following: If I could 'do,' what would I 'do'? For example: Can I change desire to conform to a non-desire? Can I obey the voice of conscience rather than the voice of conformity?

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(Note: This Work Guidline programme, and all previous Work Guidlines, were written by Paul Beidler)
(Copyright 1998 by Paul Beidler)

Ian C MacFarlaneSite Admin Posts: 1117Joined: Wed Jun 09, 2004 8:47 amLocation: England (end quote).

I've another reason for presenting this. In working with it, especially the paragraph which begins "never to smile", I have some inner conflict. I instinctively want to add, at the end of this one paragraph "except when to do so would injure others or myself" - or words to that effect. The concern stems from a wish to also "externally consider", I think (and hope). Or a I just being a wimp?

Anyway, so hoping (hope of consciousness ) that someone will expand on this passage in the replies.

Work Program week beginning 21 November 2011

by **Cassandra**

Not my will but thine be done

I believe it's my week to post although I thought Ian was just ahead of me.

Anyway, I have pondered Karen's task from a couple of weeks ago and have been thinking about the tension between the 'will of a righteous being (some words taken from Allistar) and allowing what will happen to happen. Willing is not magic, not forcing a solution, but there is a part for the obedient I's to play in coating a new body, is there not? It's not all passive.

I would appreciate any thoughts on this topic--what is the role of the active force and that of the passive in our lives?

Work Program week beginning 28 November 2011

by **Ian**

Ponder: What is the relationship between embarrassment and inner considering? Is there such a thing as objective inner considering and objective embarrassment?

Consider making a vow that this week you will put yourself into what you consider as an embarrassing situation. Observe your physical, emotional and mental reactions to the situation.

Work Program week beginning 5 December 2011

by **Judy**

Hello Everyone.
Fred is travelling at the moment and he didn't take his computer with him but has email access. (He's having a great touristy time too!). He emailed me the following just this morning for his contribution.
Here it is:

How does one remain present in the presence of another. How does one participate in the conversational ebb and flow without quickly becoming identified and falling asleep. Talking to another while remaining present is a continuing experiment producing for me, little to no results in terms of staying awake.

Awakening during a conversation is a great wonder to me, something I believe must be an act of Grace. Once awakened there is no judgement as to what my companion is or to what he is saying. Strangely, everything can make sense in its own way regardless of intent or content. All is possible in its specific framework. Has anyone else noticed this? There is a higher understanding involved, a greater external consideration.

My difficulty lays in maintaining this state.

Here are a few observations for your consideration;

I tend to say very little.

When I do speak I speak very slowly and deliberately with consideration to everything I say.

The words become the sound of my ideas and are quite noticeable.

I have noticed a bluish aura around the person to whom I'm speaking. This has happened several times for whatever reason. Enjoy your heart attack Ian.

But inevitably I again fall asleep, and the more I hold on, the faster it goes. "If you love something……."! When am I going to learn this cosmic truth. This falling asleep comes much faster when I stop listening and feel compelled to speak. Why is this? Do I identify faster with my own ideas? Yes, I think.

So the job this week is to awaken during a conversation and to report back to the Big Kahuna with your observations. It might help to bring an unusual coffee mug, book, or anything out of the ordinary which you might place in front of you, and which may serve to wake you up from time to time. In any case, that's my story and I'm sticking to it.

Regards,

Lawrick

Work Program week beginning 12 December 2011

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by **Gururaj**

3 exercises (need not be simultaneous) .Attempt them with Attention and Will.

As often as you can ,sense and relax the body as you breathe , imagining that the air is taken in and out by the entire body.

Practise giving someone what you think you are without.
Sometimes you may feel that someone should pay you attention, listen to you or respect you.When you are stuck in this, switch the situation round and put that which you think you are without at the disposal of the person of whom you expect, demand or are trying to enforce something like this.
(Source - The Ouspensky foundation http://www.ouspensky.info/exercisefile.htm)

The Inner Stop exercise
".. you stand motionless in your mind. Thoughts pass you, speak to you, ask you what you are up to and so on, but you pay no attention to them. You will see at once that Inner Stop is connected with a form of Self-Remembering. Now you must note that the Inner Stop exercise is not the same as trying to stop your thoughts. Try to stop your thoughts;and if you are sincere about your experiences of yourself—and you cannot work unless you are—you will admit it cannot be done. But to stand motionless in your mind is another matter. You can stand internally motionless in the mind, just as your body can externally stand motionless in the world. Now what does motionlessness do ? What virtue does it possess ? In Nature motionlessness is widely made use of for a definite purpose. Movement is the first thing noticed. The eye perceives movement before it sees colour or shape. The stopping of all movement is a common device in the animal world to escape notice.
The object is not to feign death, but to become invisible. Slowing down of movement also makes detection more difficult, as when a cat is stalking a bird. To practise Inner Stop in the mind is like making oneself motionless in space. You are not noticed. Yes—but not noticed by whom? In your mind you are surrounded by different 'I's. Each wants you to believe that you are it. Each wants to speak in your name.Suddenly they cannot find where you are. They look everywhere for you. I assure you that you can experience their searching for you and not finding you. "
(Source - M.Nicoll , "Psychological Commentaries ...." Vol.5)

Gururaj

Work Program week beginning 19 December 2011

by **Harry**

Legominism.

This is the perfect opportunity to delve into messages sent to us from the past. Not a typical Work assignment, but one that should be valuable.

We celebrate Solistice this week. Which means we also celebrate Christmas, and Chanukkah and Saturnalia, and a number of other observations. It also means that we've finished some major preparatory events in a number of cultures and religions. Advent being the Christian period that we just passed.

Why Christmas? Why a Tree? Why a Menorah? Why a celebration in midwinter. Twelve days of Christmas. Nine Candles on the Menorah. The advent wreath has four candles, three of one color and a fourth of a different color. In traditional religious preparations this was a period of fasting. Similar to Ramadan. Only one full meal a day and that should be the evening meal. Why the fasting? (Beelzebub says that this period of fasting along with that at Lent does away with the need to be full fledged vegan.)

If Christ was a Fish, then why was he "born" in December and why did he die in Spring? Of course this would be the ninth month if he was conceived and the Spring in the Northern Hemisphere.

Saturnalia allowed for five days of debauchery. Supposedly to balance out the 360 day calendar to the 365.4 day calendar. But I'm pretty sure the Romans looked forward to it as much as we look forward to the week long celebrations of Christmas and New Years. Wonderful thing to have in the Northern Hemisphere. A party to look forward to at the time when the Sun is at its lowest radiations, the temperatures are the coldest. Those of you who live in the Southern Hemisphere will have to help us with how you view this period of time, because it is opposite, I suppose.

We have the Biblical tradition of the Wise Men brining gifts to the new born child. So that is supposedly why we give gifts at Christmas. Gold Frankinsence and Myrhh. Why these gifts?

Reflect and study and report on your own observations. Think not only of these traditions but your own reactions to these events and to the time of the year. What messages were transmitted to us? And how do we use them best?

Work Program week beginning 26 December 2011

by **Alistair**

Apology for my tardiness, herewith my suggestion for this weeks group exercise

A web-site from which I receive frequent contributions is http://www.Poetry-Chaikhana.com

On 111111 this poem was the selection

Repeating the name of the Beloved, by Bulleh Shah (1680 - 1758)
English version by J. R. Puri and T. R. Shangari

Repeating the name of the Beloved
I have become the Beloved myself.
Whom shall I call the Beloved now?

The site host went on to explain the meaning of the poem thus
Many Sufi traditions practice zikr, he remembrance of the name of God, often through all-night prayer circles that involve devoutly repeating the names and attributes of God. You'll find similar practices in Hinduism and Buddhism with the recitations of divine names and word formulations through mantra and japa. In Catholicism, there is the repetition of the rosary. In Eastern Orthodox Christianity, there is the Jesus Prayer...

The purpose behind all of these practices is a gentle but persistent assault on the mind. By taking the name or words that most remind you of the Divine, and repeating it over and over again, with attention and devotion, a cleansing process starts to occur in the awareness. The mind, at first, likes the sense that it is 'doing something good,' focusing on sacred things; but it soon becomes impatient, wanting to return to its old fixations, its comfortable patterns and habitual ways of viewing the world. Continuing the practice of sacred repetition allows the mind no quarter, bringing it back again and again to focus on the Divine. Do this long enough, and the mind starts to see empty spaces in itself -- a terrifying experience for the mind, since it normally expends great energy to hide its essentially empty nature behind constant activity and attachment. But continue the practice further still, deeply, and an amazing thing happens: The mind not only sees its emptiness, it sees THROUGH its emptiness to the radiance within. It recognizes that that shining presence was what was being named all along. And, since the mind has finally admitted that it has no solidity or boundary, that it has no essential reality in itself, it recognizes that there is no separation from that living radiance. The identity is finally understood to have always resided There, within the Beloved all along -- you have "become the Beloved" yourself!
Also see
http://en.wikipedia.org/wiki/Zikr

So this week I suggest that we perform our own personal Zikr by putting together probably three but preferably the seven most motivational, wake up statement for ourselves. They might come from the Bible, Qu'ran, Beelzebub's Tales, Pinnochio, Ian McFarlane's Exotic cookery book, whatever you wish. Morning & night spend ten minutes reciting these until you memorize them.

You might wish to share these with the group, but you may wish to pray in private, the choice is yours; regardless this Zikr can be used at any time in the future.
Wishing you all a profitable week ahead and when it arrives may 2012 bring you the best of health with many more years to come.....

Work Program week beginning 2 January 2012

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by **Judy**

The following is taken from the website of the Ouspensky Foundation
http://www.ouspensky.info/exercisefile.htm
I think this was recently provided to us by one of the group. I've been experimenting with several of these and finding them worthwhile.
Perhaps others may find similarly.

Here is the suggested exercise for this week. Please attempt it at least three times and report on your findings.

- Practise: Take the position of the Objective Observer for 15 minutes. Explanation: This is the easiest exercise in the world, which is the least easy to put into practice. It is the exercise for filling so-called empty moments when waiting for the train, bus or people. The exercise is like this: resolve to just watch, listen, feel, smell and/or taste (these are the sensory functions) for 15 minutes. To optimise this exercise, the advice is to go to a busy environment, such as a park, a train station or busy shopping street. Naturally, you will notice that in no time, your consciousness will be stuck in one or other thought, association or judgement. When you see this, you open your consciousness again as wide as possible, and make sure you do not forget that consciousness is a fact. Every attempt at 'doing things yourself' will not work.

Work Program week beginning 9 January 2012

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by **Karen**

pg 729 Vol 2 of the Commentaries

I remember it was said a long time ago by G. that we must remember that we can do this work.
What would be the good of teaching a system of Work that no one could do?

He said: "All call out in loud voices and say: I can work." We did this and I think we all got force from it.

So every one of you say to yourselves each day this week "I can work," because this is what we can do.
I *can* remember myself according to my own level;
I *can* separate from negative emotions according to my own state and my own level;
I *can* stop making internal accounts;
I *can* practice non-identifying;
I *can* stop fantasies;
I *can* stop self-justifying; and so on.

And even if it is only for a short time yet you are working if you can do this and you will change your level of being, not downwards, but upwards, not outwards, but inwards, and through this you will come under different influences, better influences, influences in other words that belong to your next level of Being...

Share your comments and findings with the group.

Happy 2012 everyone!

Karen

Work Program week beginning 16 January 2012

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by **JohnS**

With all the connections in the past few weeks with the work we try to do, and the work we need to do, how about, this week, instead of concentrating on what to do, and what we should, or can, do, we reflect on -and let enter - one major factor needed for the process: Grace. Uncontrollable, unpredictable, essential:

"When the soul aligns with the body
The mind slivers glass with harmony of the three,
impossible to acknowledge corruption in anything
least of all, the self.
In the infinitesmal moment of water pleading with current, the Matrix is vitreous with the Universe
and briefly, oh so briefly,
a glitter of comets illuminates vision
you celebrate the reason to exist
down to one grain of sand bound to the next.

But the alignment is a rarity
you dare not ask, never seek, no church, no fast
no prayer, no art will make a unison of the three."

John

Work Program week beginning 23 January 2012

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by **Cassandra**

An Attempt at Perceiving Essence

Try, with all three centers, to perceive the essence of someone with whom you come into contact. This may be more easily done with someone you've known for a while, or it may happen as well with someone you just meet on the street. The aim of the exercise is to move beyond our routine perceptions of the other as primarily physical. Quiet listening in the presence of the other will help in this perceiving.

Work Program week beginning 30 January 2012

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by **Ian**

Humans are transformers of energy - food, air, impressions. Some of this energy is available for inner Work, provided we make efforts instead of wasting it mechanically. For example, we may waste energy by - uncoordinated functioning of the centers, worrying, daydreaming, fidgiting, inner-considering. Seekers are encouraged to observe themselves during the next week and look for the ways that they mechanically waste their energy. Ponder: Is there a connection between suffering and wasting energy?

Energy from impressions is one of the most vital foods needed for inner Work. During a 15 minute period each day, the seeker may sit and practice taking in impressions using the Sightless Gaze and Soundless Sound exercises, combined with a full body Sensing. Avoid catagorising the impressions with the formatory center. At the end of the sitting, observe and sense whether your inner state is more or less energisied than when you started.

During a 15 minute walk once a day, use the 12 Joint Sensing Exercise, as given in the sequence below. At every 'x' number of steps, move your attention to the sensation of the next joint. On Monday, use x = 7 steps; on Tuesday, use 6 steps, then 5, 4, 3, 2 and finally on Sunday, move your attention with every step. At the end of the walk, observe and sense whether your inner state is more or less energisied than when you started.

Sensing Sequence
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1. Right wrist
2. Right elbow
3. Right shoulder
4. Left hip
5. Left knee
6. Left ankle
7. Right ankle
8. Right knee
9. Right hip
10. Left shoulder
11. Left elbow
12. Left wrist

Ponder: Does being in a three-centered state promote Serenity?

Work Program week beginning 6 February 2012

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by **Ian**

Found this exchange among many quotes of the Master :

"Alice: I shall walk home, for exercise.
G: Why you want exercise?
A: To make strength.
G: Excuse, exercise not make force. When you make body do what not wish do,then that make force. For making do just one little thing which hate doing that make more force than whole day of walking."

The suggested exercise is - Choose any one persistent denying force in you in each of the centres of body , mind and heart and go against the 'grain' , so to say , this week.

An affirmation to help us along the way, again from a G quote (in conversation with a seeker who has chosen to quit smoking):

"G says: This can be thing for power. I tell you one very important thing to say each time when longing come. You will say it first time and maybe notice nothing.
Second time, maybe nothing. Third time, maybe notice something.
Say: I wish result of this my suffering be my own, for being.
Force such as this have special results - makes chemicals, has special emanations. This saying can maybe take force from animal and give to being.
And you can do this for many things for any denial of something that is SLAVERY."

(Gururaj)

Work Program week beginning 13 February 2012

by **Harry**

Practice the Shaman's Power Walk.

First walk with an unfocused gaze centered toward the horizon. Coordinate your hand and feet movement. Left foot forward, right hand forward. Etc.

With your third left step walk as if scraping something off of your left sole. Fourth right step do the same. This should be a motion that is not perceptible to others around you.

With your sixth left step tap the toe of your left foot behind you after the stride. Seventh do the same with the right step.

With your ninth left step move forward as if stepping up a step. Tenthe do the same with the right step.

All of this should be done in "secret". No one should notice any difference in what you are doing. Continue as long as yiou can maintain the concentration.

Work Program week beginning 20 February 2012

by **Alistair**

Q. What is the Tao?
A. Ordinary Life
Q. What does one do in order to live in accordance with it?
A. If you try to live in accordance with it, then it will flee away from you; do not try to sing that song; let it be sung by itself. Does not the humble hiccup come by itself?
Q. Do we have to dress and eat daily? How can we escape from this?
A. We eat, we get dressed
Q. I do not comprehend
A. Then get dressed and eat.

Suggested work
If you are eating, eat; if you are getting dressed, get dressed and if you are walking in the street, walk, but do not think about anything else. Do only what you are doing. Do not run away from the facts; do not fill them with meanings, symbols, sermons or warnings. Live without allegory. Live with a receptive mind from moment to moment.
When the doors of fantasy are closed, the organ of intuition awakens.
Let’s work against our day dreaming and the psychological song of our inexhaustible flow of random thoughts
Wishing all a fruitful week

Work Program week beginning 27 February 2012

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by **Judy**

The following is a rather long copy/paste for your consideration. I am finding it fruitful.It is quite helpful, with its clearly stated differences between sensing and feeling, for a main exercise in "Life is Real...".
A fellowship I belong to talks about it being easier to "act your way to a new way of thinking" than the reverse. This is true and along similar lines.
All the best,
Judy.

Gurdjieff (from 'Views'):

As regards feeling and body—these parts are not in the least interested in putting self-remembering into practice. And yet the main thing is to change not in the mind, but in the parts that are not interested.

The mind can change quite easily. Attainment is not reached through the mind; if it is reached through the mind it is of no use at all.

Gurdjieff (from 'Views'):

At present we must have an idea of two different experiences, one of which we shall agree to call "feeling" and the other "sensation." We shall call "feeling" the one whose place of origin is what we call the emotional center; while "sensations" are those so-called feelings whose place of origin is in what we call the moving center. Now, of course, each one must understand and examine his sensations and feelings and learn approximately the difference between them.

For primary exercises in self-remembering the participation of all three centers is necessary, and we began to speak of the difference between feelings and sensations because it is necessary to have simultaneously both feeling and sensation.

We can come to this exercise only with the participation of thought. The first thing is thought. We already know this. We desire, we wish; therefore our thoughts can be more or less easily adapted to this work, because we have already had practical experience of them.

At the beginning all three need to be evoked artificially.

Work Exercise for the first week of October:

Cease all previous WWP exercises unless you are still finding these useful and only if they have not yet become mechanical.

1) If you do not already do some kind of 'morning work' (also variously called 'quiet work,' 'the preparation,' 'sensing exercise,' etc), take 5 minutes or so sometime soon after waking up to sit quietly and sense your body and become aware of your breath.

(I'm leaving the details of this open this time, for you to decide. But this does not mean that this step is not important.)

2) At the end of this 5 minutes or so (or at the end of your 'morning work'), make a suitable appointment time during your day when you can for 15 minutes a) be alone, b) sit comfortably and quietly, and c) be assured of no interruptions (e.g. turn off the cell phone). If you can sit at a table, this is best.

3) At the appointed time in your day, sit quietly with your non-dominant hand resting on the table in front of you and your dominant hand resting on your knee or lap. If you cannot find a table to sit at, have both hands resting on your knees.

4) Bring all your attention to your non-dominant hand. Relax and sense this hand, one finger at a time, then the top of the hand, then the palm of the hand; then sense the muscle, sinew, blood, and bone inside the hand; then sense the hand as a whole. Occupy your complete attention with this task, your attention moving constantly, checking and allowing sensation to grow.

5) Retaining this sensation of hand, now bring a part of your attention to your breathing (without changing anything about the breathing itself), feeling the breath come in, perhaps feeling something in you coming up to meet the breath, perhaps feeling the the exchange that occurs at the top of the breath, and then on exhalation, feeling the results spread throughout your body.

6) After a few breaths as in step 5, now, on the exhalation, intentionally direct the results of the exchange of breath into your non-dominant hand, allowing the fullness and the feeling of the air to fill this hand. Continue this effort for 10 breaths, allowing this feeling to increase in your hand and while also still being aware of the sensation in your hand.

The aim is threefold: 1) to sense the hand, 2) to feel the hand (connected with the air), and 3) to sense and feel the hand simultaneously.

If you are not used to doing this kind of exercise, you may find it extremely difficult if not impossible to begin with. But we keep trying. We have our aim. We have our wish. We do the best we can. We repeat, repeat, repeat.

If at any time, your attention flies away, as soon as you notice this, simply bring your attention back to the task at hand (in your hand) and continue. You may have to start from the beginning a number of times.

Whatever transpires, do not persist for longer than 15 minutes. No matter where you are at after 15 minutes, stop. Get up and continue your day.

Do nothing else except to note how your day goes after this.

As always, feel free to log your intent to do this exercise here. And also feel free to share your experiences, observations, or questions here.

Work Program week beginning 12 March 2012

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by **JohnS**

With the fragmenting of this group, and the feeling sometimes of it 'just hanging in there,' I was reflecting on the difficulty of an online group that has no physical teacher to directly transmit Influence "C". So I went back to the 'beginning' - Search for the Miraculous - to find out what is required, and what I have forgotten: almost everything that is important and fundamental, I find.

Gurdjieff talks about the amount of work needed to form a real group: much preparatory work is needed before you can even call yourselves a group. He then goes on to describe a real group:

"A group is a big thing. A group is begun for definite concerted work....First of all you must understand that in a group all are responsible for one another. A mistake on the part of one is considered a mistake on the part of all. This is a law. And this law is well-founded, for, as you will see later, what one acquires is also acquired by all.

The rule of common responsibility must be borne well in mind. Members of a group members of a group are not only responsible for the mistakes of all, but also for their failures. The success of one is the success of all. The failure of one is the failure of all.

A group must work as one machine. The parts of the machine must know one another and help one another. In a group there can be no personal interests opposed to the interests of others, or opposed to the interests of the work."

The exercise this week is to reflect on the current state of out little coterie, and what we can do personally NOW to think as a group would think, with all its responsibilities, and not as an individual.

John

Work Program week beginning 19 March 2012

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by **Judy**

Here's a program from this time last year from our Northeon Forest friends.
Cassandra may still post. I emailed her yesterday. If so, there'll be two!

exercises for week of March-30-2011

1. When you realize you are irritated, half smile (or inner smile) at once. Take 3 deep breaths.
2. Use your car today as a metaphor for your vessel. Use yourself as the seat of awareness. Stay present to yourself while driving. Switch your concentration between all the points of physical contact between yourself (awareness) and the car (the vessel).
3. Ponder: what is the most fundamental thing in your life?
4. Make a list of all things that provide comfort in your life. Sacrifice one for a day.

Work Program week beginning 2 April 2012

by **Karen**

Observation of Active or First Force
The following Work exercise is from a free Online Gurdjieff Studies Group, moderated by Sy Ginsburg

The exercise for this week is to be more conscious of the active, or 'first', force.

The reference to active or first force in Volume 1 of Psychological Commentaries was to bring attention to the point that there is inherent in the mechanics of the Universe a "response to request". The request, in this case, is the active, or first, force with the idea being that people often think of the events of life in terms of "effects" rather than causes. This makes us blind to the request-cause-active force that we are always creating.

Assuming that second force is always accurate, then when what we are experiencing is unbelievable or unacceptable to us, the problem must be in first force. But this is simply to help us become more conscious of it, to feel it as an actual force with specific causal characteristics.

The object of the exercise is to pay more attention to your intentions and to realize that they are more than just clues to our being; they are their offspring and reflection.

Report your experiences, finding back to the group.

Karen

Work Program week beginning 9 April 2012

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by **Cassandra**

Holy Temple

On any given day this week, imagine that a place that you enter--office, grocery store, home--is a temple and that all communication there is for the glory of god (or to coat the higher bodies). Especially imagine that all intentions exist for this purpose only. Try to bring about this awareness sensing all centers. We may be able to do it only for 2 minutes or so, but attempt to see your brothers as wholly innocent and striving for higher aims.

Work Program week beginning 16 April 2012

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by **Gururaj**

A. Daily meditation.Work in the quiet - in conditions that are free from the demands of outer life.
"Each day I have to give as much as it takes - sometimes more ,sometimes less- to come to a clear perception of an inner Presence, a life in me that
is much higher than my body.....I can come to it if I am actively passive , quiet enough for an energy of another quality to appear,to be contained in me.
...I let my functions come into my Presence.I do not go into them;they come into me.Only the attention is active , an attention coming from all the centers.
I need to find this Presence again and again until I know it as a reality that I cannot doubt. "
(From 'Reality Of Being',Pg.82,by Jeanne De Salzmann)

Each of you may already have your own practices , and time set aside, for a daily affirmation, a gathering of energies.
Anyway, this link could also be one approach, or tool, for meditation -
http://www.youtube.com/watch?v=PjqDCwRJbrg

B. See life as a game in which all roles are equal.
Observe one of your roles and try to unmask the identification.
Share your experiences here.

For this task, this resource could be useful, if not already 'internalised' -
http://www.endlesssearch.co.uk/exercises_roleplay.htm

C.This week ponder on , (again from Reality of Being) ,"I can no longer begin from a vague wish that I take for granted.I have to know why I work and
what effort I am making"
I found these materials inspiring , a ballast to Work efforts,mainly through the feeling function.

(i) "Suddenly it happened! I was listening and lightning went through me. The veil was torn asunder, I was awake! I had just experienced 'It'.
Everything existed and nothing existed. Another Reality had broken through this world. I myself existed and did not exist..."
"I had experienced that which is spoken of in all centuries: individuals, in whatever stage of their lives, have had an experience which struck them with the force of lightning and linked them once and for all to the circuits of True Life." ..... Karlfried Graf Dürckheim in "The way of transformation"

(ii) http://www.endlesssearch.co.uk/philo_jeantoomerepiphany.htm

Gururaj

Work Program week beginning 23 April 2012

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by **Harry**

We all feel ourselves as two dimensional beings. Even parts of our bodies are two dimensional. A two dimensional me sits in a chair while my two dimensional hands type.

Feel your mass. Observe your mass. Not your weight. But your total mass. Feel it. Feel it in different positions. And feel it in different activities. Also observe the mass of others. Don't just see the person walking down the street opposite you as a paper doll all dressed up. Experience their mass. Experience their mass. Observe your mass in relation to their mass.

Work Program week beginning 30 April 2012

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by **Alistair**

Every stick has two ends
Just as it is useful to remember the imminence of our own and others death the reverse may also be true

At all times this week try to remember that all those around you including yourself were beautiful sweet smelling little pink babies that we would all take great joy in holding and cuddling, Judith, Harry, Fred, Ian, Guru, Cassandra, Karen were all the same once, wee pure sweet babies not so long ago

Better in a bus or metro to imagine all the people there sitting in nappies pink & fresh especially the stinky sweaty old men, we were all so loveable, then.....
Then you love them all and there is a wave that if you focus hard I have felt he whole of the company move up, but they don't know why

It's baby week Dummy tits all round

Work Program week beginning 7 May 2012

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by **Judy**

This week please revisit your favourite sensing exercises.

The first part of what follows comes from the “Objective Science” section of our own site, from the section “Possible Foundations of Inner Exercises – Tony Blake”.
A read-through that Duversity site (it is linked to our site) will in addition be most helpful. Indeed, you may choose to select another one of the most excellent exercises reproduced there instead – or as well as.

We have been working for quite a while here now since Ian stepped back to allow this opportunity – one year in fact – so how about some more sharing of your individual choices and experiences?

Then I have copy/pasted my own two standard sensing exercises as a beginning. These are of course from the “Work Exercises” part of Endless Search site.
Please feel free to share others of your own choosing.

Best wishes for a fruitful embodied week of growing the “I am”.
Judith.

Relaxing and Filling
From the early days in Russia, Gurdjieff taught relaxation and sensing (see In Search of the Miraculous pp. 350-1). There he initiated the practice followed more or less since of beginning relaxation starting from the muscles of the face. He also showed how to 'feel' (i.e. sense in fact) any part of the body at will. The exercise in 'circular sensation' shown around 1917 became Bennett's 'Six Point Exercise' used at Sherborne more than fifty years later.
It is not documented when Gurdjieff explicitly introduced the practice of 'filling', though it became 'The' exercise for many after his death. In 'filling' we bring sensation energy into the body. Starting with the feet. Thus, relaxation goes from top to toe and filling from toe to top. The head is the last thing to be filled with sensation.
The deliberate sensing and movement of sensation is at first an astonishing thing. As far as we know, no one besides Gurdjieff has drawn attention to this as a fundamental practice of voluntary experience. It predates biofeedback by half a century. It is also intriguing, as Ouspensky points out, that none of this to be found in yogic practice.
In teaching about relaxation and filling it was always emphasised that attention should never be drawn into the inner organs such as the heart, liver, spleen, etc. This advice is echoed in e.g. autogenic therapy. The reason for it is that unskilled attention can alter the tempo of functioning or other features of the organ. In general, Gurdjieff was against any altering of diet, chewing, breathing, etc.
Bennett's arms out sideways (a practice that certainly came from Gurdjieff) will inevitably produce sensation! It must be emphasised over and over again that Gurdjieff taught that we do

not need to get beyond the physical because we are not in it yet - and the first step is to attain the physical!

The Basic Sensing Exercise
To start with the experience Sensing, take a comfortable position and become aware of your feet. Imagine that you are being filled with a warm, thick, honey like liquid and that it is slowly filling your body, starting from the feet and moving up to your legs, then pelvis, then torso, then arms, then chest, then head. Be aware of the sense of gravity pulling your body towards the ground. Be aware of the position of your limbs. Strive to maintain an awareness of Sensing in the whole body. This requires your whole Attention.

12 Joint Exercise
While walking or during some physical activity the Seeker will continuously bring the Attention to the main joints of the body in the designated sequence while repeating a prayer such as the Holy Affirming Prayer, or by repeating a counting sequence. The length of time that the attention is held on each joint can be varied.
1. Right wrist.
2. Right elbow.
3. Right shoulder.
4. Left hip.
5. Left knee.
6. Left ankle.
7. Right ankle.
8. Right knee.
9. Right hip.
10. Left shoulder.
11.Left elbow.
12. Left wrist.

I say one word of the Holy Equation Prayer for each joint.
Holy Affirming, Holy Denying, Holy Reconciling, Transubstantiate in me for my Being.

Work Program week beginning 14 May 2012

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by **Karen**

Sounding - from Ouspensky's "In Search of the Miraculous," p. 304

On one occasion, in connection with the description of exercises in concentration and bringing the attention from one part of the body to another, G. asked:

"When you pronounce the word 'I' aloud, have you noticed where this word sounds in you?"

We did not at once understand what he meant. But we very soon began to notice that when pronouncing the word 'I' some of us definitely felt as if this word *sounded* in the head, others felt it in the chest, and others over the head--outside the body.

I must mention here that personally I was entirely unable to evoke this sensation in myself and that I have to rely on others.

G. listened to all these remarks and said that there was an exercise connected with this which, according to him, had been preserved up to our time in the monasteries of Mount Athos.

A monk kneels or stands in a certain position and, lifting his arms, which are bent at the elbows, he says--Ego aloud and drawn out while listening at the same time where the word "Ego" sounds.

The purpose of this exercise is to feel "I" every moment a man thinks of himself and to bring "I" from one center to another.

Report your findings and developments to the group.
Have a wonder-ful week!

Karen

Work Program week beginning 21 May 2012

by **JohnS**

Often I am brought up short when I come across the original meaning of a word, when suddenly struck by how much it has changed (the Law of Seven turning back on itself), and conversely how accurate was the initial description.

From Pierre Bonnasse, "Magic Language of the Fourth Way":

"Every work that aims for evolution must be experienced as a spiritual asceticism that seeks to raise consciousness to a higher level. Those who seek DIVERSION -from the original etymology of the word - will turn themselves away from the essential,from the essence of heaven, the source of salvation, condemning themselves forever to confusion and incapability."

Observe this week the times you lapse into diversion, going away form the essential. It can be disguised in 'time for a little rest', or "I just need to relieve the tension for a minute, it will do me good,', "I worked hard today....'

Within one day, make a rough percentage count of essential vs non-essential work.

John

Work Program week beginning 28 May 2012

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by **Cassandra**

Simple Forms

This exercise is from Anthony de Mello's Sadhana.

de Mello advises the practitioner who is attempting sensing the body: "To advance in it (body awareness) what you need is not to complicate your techniques but to persevere in simplicity....Put up with your boredom. Resist the temptation to seek novelty and instead, seek depth.

For 1 month I commit myself to the following at least once daily:

Begin with roughly 5 minutes of becoming aware of sensations in various parts of the body. Then move to awareness of breathing. Become aware of the air as it comes in and goes out through your nostrils. Do not concentrate on the air as it enters your lungs, just your nostrils. Do not control the breath. Do not interfere with it. Observe it. Do this exercise 10-15 minutes.

Work Program week beginning 4 June 2012

by **Gururaj**

THE REIGN OF THE QUEEN OF HEARTS

Observe all of your emotions, positive and negative. Just watch them as they change and march through your day.

Enquire into the causes in the light of knowledge from Work principles.

Be also aware of the states of the other centres - instinctive(CLUBS) ,moving(SPADES)and intellectual(DIAMONDS).

Gururaj

Work Program week beginning 11 June 2012

by **Harry**

This comes from Transcripts of Gurdjieff's Meetings 1941-1946. This is from Meeting Ten. Page 34 in my text.

It is impossible to work all the time on an object; you haven't enough energy. For this reason, one-half of your time should go to your task and half for the preparation of the task. It's a very good combination. You must use the time when you are not seeing the person to prepare yourself. How to prepare? You can only do one thing---you can consciously increase your wish for contact with that person. You can increase it by saying to yourself "I am". You breathe consciously. You say, "I am." When you say "I", you breathe in the air consciously with all the active elements of the air. When you say "am", you accumulate some energy in your battery and you think of using this energy. You represent to yourself the person with whom you are working and you think that when you see that person you will be more concentrated, you will have more contact with him. So that what you would have done in seven times, you will do in one.

Work Program week beginning 18 June 2012

by **Alistair**

The challenge of self-remembering continues unabated. Accepting karma with joy is a continual trial. Distraction buffers are always a blink away, our work is ceaseless and never ending.

For me the most useful of this year exercises was posted by Harry for the weel of 23rd April. It’s an exercise that can be employed at any moment and my own impression is that it immediately seems to create a different perspective.

The objective was to sense and feel our mass or perhaps one might term it as our depth, to feel ourselves and others three dimensionally rather than two dimensionally. We feel our true physical shape and that of others and objects.

So my suggestion is to try and remember to use this not only this week whenever possible but as an extremely useful focus at anytime anywhere. These tend to be my preferred exercises, ones that can be applied anytime anywhere to assist our self-remembering

Wishing all a profitable week

Work Program week beginning 25 June 2012

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by **Judy**

A current focus of my work is from a treasured book I've been reading daily for some five years. It is Sogyal Rinpoche's “Glimpse after Glimpse – Daily Reflections on Living and Dying”. Below are the suggested exercises (2) and ponderings (1) from the past three days.

June 21.
Imagine vividly a situation where you have acted badly, one about which you feel guilty, and about which you wince even to think of it.
Then, as you breathe in, accept total responsibility for your actions in that particular situation, without in any way trying to justify your behaviour. Acknowledge exactly what you have done wrong, and wholeheartedly ask for forgiveness. Now, as you breathe out, send out reconciliation, forgiveness, healing and understanding.
So you breathe in blame, and breathe out the undoing of harm; you breathe in responsibility, breathe out healing, forgiveness and reconciliation.
This exercise is particularly powerful and may give you the courage to go to see the person whom you have wronged, and the strength and willingness to talk to him or her directly and actually ask for forgiveness from the depths of your heart.

June 22.
What really matters is not just the practice of sitting but far more the state of mind you find yourself in after meditation. It is this calm and centered state of mind you should prolong through everything you do. I like the Zen story in which the disciple asked his master:
“Master, how do you put enlightenment into action? How do you practice it in everyday life?”
“By eating and by sleeping,” replied the master.
“But Master, everybody eats and everybody sleeps.”
“But not everybody eats when they eat, and not everybody sleeps when they sleep.”
From this comes the famous Zen saying, “When I eat, I eat; when I sleep, I sleep.”
To eat when you eat and to sleep when you sleep means to be completely present in all your actions, with none of the distractions of ego to stop you from being there. This is integration.

June 23.
Think of the moment of death as a strange border zone of the mind, a no-man's land in which, on one hand, if we do not understand the illusory nature of our body, we might suffer vast emotional trauma as we lose it, and on the other we are presented with the possibility of limitless freedom, a freedom that springs precisely from the absence of that very same body. When we are at last freed from the body that has for so long defined and dominated our understanding of ourselves, the karmic vision of one life is completely exhausted, but any karma that might be created in the future has not yet begun to crystallise.
So what happens in death is that there is a “gap”, or space, that is fertile with vast possibility; it is a moment of tremendous, pregnant power where the only thing that matters, or could matter, is how exactly the mind is. Stripped of a physical body, the mind stands naked,

revealed startlingly for what it has always been: the architect of our reality.
****
On a personal note, I am going to the U.K. In September for two weeks. I'm hoping to catch a coffee with Ian. Just thought I'd mention, on the off chance that anyone else may happen to be in the London vicinity around that time. A little face-to-face energy may energise the group. It usually does.
Best regards,
Judy.

Work Program week beginning 2 July 2012

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by **Karen**

Sun Absolute Meditation
Let there be Light!

Imagine the sun. Imagine the sun, our sun, shining on you. Just feel the sun, without other details. Notice the effect it has on you.

(Pause)

Now imagine the Sun Absolute, where our Creator resides. It is very far away. Far away even from our tiny sun. Feel how the rays of the Sun Absolute touch the earth - just barely, just a few rays make it all the way to Earth. But feel how incredibly intense they are to our being. Feel how these rays which hardly even make it here, are more than enough for us to absorb. But we have to be open to them.

Notice where the rays of the Sun Absolute touch you. Much deeper than the skin and head-brain. Stay in contact with these rays of the Sun Absolute for a few minutes, and if you get lost, return first to our sun, then venture out to that sun which is so much bigger and so less familiar.

When you are ready, stop the exercise.

Report your experiences back to the group

Warm Regards,

Karen

Work Program week beginning 9 July 2012

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by **JohnS**

Apologies for the late posting.

It was noted that I had some difficulty with the important "I Am" exercise - trying to summon the right 'I', or what Judy called the highest I.
The obvious answer (though still elusive in practice) is a conscious I. Now, you can only be conscious (the 3rd level, or self-consciousness) if you are working from all three centres: mind, heart and body - all have to be involved.

So, when performing this exercise

1. Say the 'I' and bring into view mind, heart and body. With the body last in mental order, you should feel a grounding effect
2. With the sequence body, heart, mind, feel an expanding effect upwards
3. With the sequence heart, body, mind, feel an expanding outwards
4. The overall aim is to be in all centres at once, but the above steps help to locate them first.

John

Work Program week beginning 16 July 2012

by **Cassandra**

Continue the Focus on the Breath

This is from Sarmoung's blog on G's I AM exercise, which in turn is from Possible Foundation's on Inner Exercises . It's long, but don't let that throw ya.

This is the exercise.

Outwardly , at the first glance, this exercise is simple. For instance, you see, I sit here in my usual posture. I am dividing my attention. But no one can see this inner process. I divide my attention consciously into two parts. With one part I now sense, feel and constate simultaneously with one conscious concentration. Now I breathe. I feel that something happening to the air that I breath in. Part of it goes in, part goes out, and a part remains. My organism, that is my lungs, take a part, then a part leaves and a part remains. I feel what is happening in my lungs. When I breath in, part of the air is assimilated and I feel its flow all over the body. It goes everywhere. I keep my attention fixed; I feel, I sense how this air is being assimilated in me and how It flows in my presence. It is not necessary to find out where it goes, it just flows in my presence.

One part of my attention is occupied with this – breathing, assimilating and flowing of the air. Already my mental associations are very weak. I notice them sometimes, by the way, because part of my attention is free, and is able to notice mental associations.

Now I will concentrate the ether half of my attention on my mind. my head brain. I feel that in my head-brain something arises from the total of the flow of associations there. I don’t know what is taking place there, but there is something, and with my half attention I notice this very thin something arise, so small, so light, so thin, that nobody feel it the first few times, not until constant practice gives the feeling. I know this subjectively because I have practised it. I feel , I sense, l constate, that something arises in my head-brain. All the time, of course, the other half of my attention is occupied with the breathing process. Even while speaking, this exercise is being automatically done.

Now I direct my attention to help this something in my brain to flow towards my solar plexus. What arises in the brain is not important. What is important is that the something that arises there should flow into the solar plexus. Now I feel how it flows. My attention is fully occupied and I don’t see any more associations All my attention is occupied pied with feeling, sensing, and assimilating the flow of air. and also with this arising in my head-brain.

This flow of assimilated air, and this something which arises in my head brain, I specially, consciously, with my wish, concentrate to let it flow Into my solar plexus.. Now. by the way I feel and constate that I breathe , I assimilate and that this flow goes to the solar plexus. And

all the time the flow from the air I breathe and the flow from my head-associations go to the solar plexus although they issue from different sources.

For me personally, at the same time, I feel very strongly that I AM. I feel that I AM ten times stronger. My “I” takes in this food more intensely, but for you, at the present moment, do not do this exercise in order to be stronger. For you this exercise is only a preparation to have an “I” and so that you should constate the two sources from which this “I” can arise. For me it gives food to my “I”. It makes it stronger, so that now I am not “tail of donkey”. I AM.

But you can not yet use this exercise to make yourself stronger; you must first learn and constate the two sources from which this possibility can arise, to have a real ” I” – from air and from mentation, even automatic mentation; and then , when you will have practised this exercise a great deal, you may be able to have possibilities for real active mentation. And then with real active mentation, the ” I” can become stronger.

Enough. I stop and let these processes proceed in me automatically. Now, without titillation without philosophizing and manipulation, try to understand the total of all this and formulate it according to your subjective understanding, according to whatever kind of idiot you are. Then do [it].

Don’t imagine things.

Don’t be the slave of the data you have in yourselves for autosuggestion, but try very hard

Work Program week beginning 23 July 2012

by **Gururaj**

Once an hour, make an effort to return to the still-point in the centre of the whirlwind of thoughts, emotions and sensations.

When annoyances of thought, emotion or sensation draw us into identification, counter them with a conscious affirmation, a 'doing otherwise', such as, instead of trying to banish the annoyance immediately, dwell upon it, observe it, examine it, experience its energy deeply. Then send its energy into the earth and return to your still-point.

The Seeker has observed that much of their habitual inner dialogue consists of reviewing the past or rehearsing for the future. Has the Seeker observed a common trait or chief feature which characterises their internal dialogues?

(Source - From the Work Program archives for 2008 , contributed by Ian)

Work Program week beginning 30 July 2012

by **Harry**

There are many things that we do mechanically. We foster habits. And the machine does them. We don't really want to change these mechanical habits if they work. Driving a car consciously can happen when it is an absolute necessity. Storm. Icy Roads. But for every day driving, the body and the habit work faster than the brain. They function on a faster energy. But cursing the red light is a mechanical habit that is not needed and drains energy. More to the point feeling resentment about being stuck in traffic is a habit that drains energy, and it is a habit.

G tells us that the way to transform these events is to will to do them. To will to be stuck in traffic. This then changes the entire event.

So will to wash the dishes. Will to vacume the floor. Will to cut the grass. Will to file those hundred folders. And the action becomes more conscious.

Work Program week beginning 6 August 2012

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by **Alistair**

Decided to go back into the Work Programme archive from 7 years ago and see what was there.
My suggestion for this week is to look at the Exercise for the week of 8th August 2005, read the posts and do the exercise
One or two members that currently contribute are still active with us
What are their current impressions and have they altered with the passage of time?

Wishing all a profitable week

Alistair

Work Program week beginning 13 August 2012

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by **Judy**

From the archives December 2007:

In moments when your patience wears thin, endure a little longer with a super effort comprising of a sub-vocal murmuring of a phrase such as "All things must pass", with an inner smile and while Sensing your four illuminated limbs with each word.

Eat with full attention to physical, sound, taste, visual and smell impressions. After eating, spend a few minutes breathing consciously deep into the solar plexus.

When you talk, sense the sound vibrations resonating in your abdomen. Use the vibrations to help you Remember yourself.

In the evening, relax three centers and gaze at a candle or fire or star. Ponder - "Does the candle/fire/star provide light and heat?"

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Please also read, from Zen Yoga Gurdjieff blog (Lee Van Laer) the essay from August 10th - "The Great Enemy."
http://www.zenyogagurdjieff.blogspot.in/

There is a second education available with this Work, Nicoll tells us. It is for those who find that Life cannot be explained in terms of itself. It is only for those who want it and make efforts.

Best wishes for a good Work week,
Judy.

Work Program week beginning 20 August 2012

by **Karen**

DAILY GOAL: Monitor and Track your SELF–Awareness By Cultivating “THE WITNESS”
The Witness or Observer has no judgment. It allows observation of external events without needing to control the outcome. Stay in the now moment. Practice this intentionally as a daily exercise by monitoring Mental and Self Talk Awareness...

For the next 7 days, make a commitment to avoid all negative thoughts into your mind. Witness how long you can maintain positive thoughts and keep a positive mental diet. When coming across self defeating and negative thoughts, make a commitment to “correct them” by becoming aware of their content and creating a neutral association to the thought-form.

Report your experiences to the group...

Warm Regards,
Karen

Work Program week beginning 27 August 2012

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by **JohnS**

Beginning to re-read 'The Theory of Celestial Influence,' this paragraph suddenly took the Ray of Creation and the Law of Three completely away from theory, and into sensible reality.

“The moment we think of the Absolute, we have to think of it as modified in some way or other. We have to think of it in the form of some body, or quality, or law. For such is the limitation of our mind..
Now the effect or influence of any body upon another varies in three ways (Kepler's 3 laws):

1)In inverse proportion to the square of its distance – this effect we measure as radiation, or the active effect of the greater on the less.
2)In direct proportion to its mass – this effect we measure as attraction, or the passive effect of the greater on the less.
3)In direct proportion to its distance -this effect we measure as time, or the delaying effect between the emission of the influence of the greater and its reception by the less.

These constitute in effect the first three modifications of Unity, the first three modifications of the Absolute.”

From this, and subsequent analysis of our solar system, universe, galaxy, etc, comes an overwhelming sense of scale, a picture in which the whole of our Earth is but a speck of dust (literally) in the scale of things.

This week, try and keep a Sense of Scale in your activities, your involvements. When you are overwhelmed by the importance of your feeling, your righteousness, your task, your mission, your life's work and its lack of appreciation by everyone else, then, in the Scale of Things
a) It doesn't matter,
b) Really, How on Earth can it matter?

John

Work Program week beginning 3 September 2012

by **Cassandra**

Law of Three Internally

Holy affirming, holy denying, holy reconciling...Father, Son, Holy Spirit.

Recently, I've taken up (again) the 12 bone exercise repeating the Holy Equation. It is my aim to offer any one of the veils that cover my eyes (regarding personal relationships, work, parenting, etc.) over to the energy of the Power of Threes so that I might 'see this thing as god sees it,' things that have vexed me for years.

I welcome any comments, insights fellow seekers have on observations of reconciliations in their work. As always, thank you.

Work Program week beginning 10 September 2012

by **Gururaj**

Reinforce the awareness in yourself that the birth as a human gives the possibility of choice unlike for two-brained beings.
Be inspired to evoke a fine feeling in yourself to exercise this choice in the Present Moment – Now – in as many moments as you can .

Leading on from this introduction is this Aim for the week (from the ES archives of 2006) :-

"*Seekers may Ponder whether they have found that: "I often experience two forces: the Denying force of the organism that automatically reacts, accomplishes, feels, thinks, suffers, sleeps, dies; and the parallel Affirming force of a new presence that observes, remembers, acts, is remorseful, endures, has aim, and lives." (Paul Beidler)*

During the next week, using the examples given above as a guideline, select an Affirmation to be consciously applied whenever you experience any of the automatic Denying Forces. Float in the being-presence of your resulting state of Reconciliation.

Each evening the Seeker may Ponder with Sensed breath: Can we experience a Reconciling state without first automatically experiencing a Denying force and then applying an Affirmation? "

Continuing with my contribution …..

Through the week, Work on just one or two of the following Denying / Affirming pairs , given more as suggestions to choose from or devise your choice from your own unique life situations.

Denying – Automatic impulses to accomplish ; Affirming – Stepping out of the rush
Denying – Reacting with blame,resentment,fear; Affirming – Looking inward at what is causing this and making a higher request for something new.
Denying – Being judgemental,critical ; Affirming – Helping the other person grow higher.
Denying – Feeling heavy, negative ; Affirming – Being light in spirit and standing apart from the emotion
Denying – Being dependent on positive outcomes in life situations for feeling good ; Affirming – Seeking the understanding of being already Complete in oneself .
Denying – Giving up,not trying ; Affirming – Jumping into the battle and developing the muscles of the will, starting all over again, afresh.
Denying – Compromise yourself and suffer inwardly ; Affirming – Doing what is true regardless of the consequences.

May the action begin !.There is only Now , no Later.
Gururaj

Work Program week beginning 17 September 2012

by **Harry**

Let's change things up. We seem to be repeating exercises. And they come and they go singing praises of Michaelangelo.

Discussion Week.

Post and reply. Post something that is on your mind. Reply to someone else. Daily. Keep a discussion going. Log in every day. Say something every day.

On my mind, how so much is impossible. It is impossible to face my own mortality, though I live with it daily. It is impossible to help others except in the smallest things. I see what my son needs, but I cannot give it to him. All I can do is hope that what he has learned in two thirds of his life will come to mind and will intervene when he needs it.

Realize that it is always the other person's life. Be they family or friends. It is their life. And while we might intervene in a time of crisis, it is often impossible to even know when it is good to say yes and when it is good to say no. Some of that harkons back to last week's program of work. Good and Bad. And to the readings in the chapter of Beelzebub.

How much has Zoroaster influenced Gurdjieff?

Work Program week beginning 23 September 2012

by **Alistair**

From 7th March 2005

Theme: Abstract Purpose

We act out our business in the world each day. We perform rituals of social behaviour in order to play our roles in our family or worklife. Nothing that we do or say has any meaning or importance, unless we do it in the right spirit, for a greater good rather than selfish reasons. It is a tiny thing that makes all the difference. To carry out a task with gusto, to ones fullest ability, whether it be Work on self or work in the world, is to feel joy in the humblest task; this is only possible if we do it in the spirit of a higher abstract purpose - selfless service without expectation of reward.

During the week try to perform all tasks, whether they be Work on self or work in the world, with abstract purpose in mind. This may be coupled with an abstract attention to ones breath; ones sensations; ones impressions; ones emotions.

The payment for periods of joy, compassion, love, reverance, or awe shall be to evoke an abstract humility.

Ponder: What is the alure of abstract purpose?

Work Program week beginning 1 October 2012

by **Karen**

It has been mentioned before that the forum and participation has become a bit flat, with only a handful of regular contributors.

In the spirit of keeping discussions going, let's repeat Harry's last exercise this week.

> ***Harry wrote:***
> Discussion Week. Post and reply. Post something that is on your mind. Reply to someone else. Daily. Keep a discussion going. Log in every day. Say something every day.

May the force be with you.

Work Program week beginning 8 October 2012

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by **JohnS**

Once again, lets keep the discussions rolling without being specific. I have internet time now and can contribute more regularly.

The factor of presence should always be dominant, as it is our main lifeline to our invisible progress.
And, let's hope Ian will accept new members with fresh input (and presence).
God knows why we should need constant prodding and coercion to keep us upright in this wonderful quest - the resistance generated sometimes feels enormous. But if I work with others in mind (Judy's volunteer not victim,and Van Laer's servant of God as incentive) everything expands, and I just need to keep a watch on my real motives, which always reveal themselves in time.

John

Work Program week beginning 15 October 2012

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by **Cassandra**

Let the Discussion Continue...

Mr. Gurdjieff has been characterized as not being a good person by many of his followers, for many different reasons. Sometimes I question the validity of this system because of his bad reputation. Do others have a problem with this? Maybe these are reluctant work I's in me that are looking for excuses not to work.

Work Program week beginning 22 October 2012

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by **Judy**

Good morning fellow-seekers,

"Let the discussion continue", as Cassandra titled her program of last week, is a nice one to keep.

Regarding the judging or non-judging of the Work, I came across the following recently;

> Gradually, as we listen to the teachings, certain passages and insights in them will strike a strange chord in us, memories of our true nature will start to trickle back to us, and a deep feeling of something homely and uncannily familiar will slowly awaken. (fro "Glimpse After Glimpse" Sogyal Rinpoche part-reading for October 18).

Seemed appropo our discussion on resonances.

I am currently researching the Guide and Index to BT together with the text itself, at present on the topic of "conscious-labor-and-intentional-sufferings" (pp409 and 1179 plus 8 other references); in addition reading what various students have to say on the subject.
Just this morning had awareness of the example of what the Twelve-Step Program calls making amends, as being exactly this being-Partkdolg-duty.
This made me smile and totally changed how I was feeling about some current discomfort, into a glad acceptance - "Aha! Yes, I knew I was going to suffer by pursuing these questions! I knew I may not like all the answers." Yet, in order for the relationship with a grown child to progress, it had to be done.
Gratitude and praise to Endlessness!

I like what John Bennett has to say on the subject in his chapter in Talks on Beelzebub;s Tales.
There is also a great section in the exercises on our site here.
Anyone else interested in adding on this question? Or not?

Let the good householding continue. In a very small way, that is an example itself of conscious labor, and sometimes voluntary suffering. I notice in Gurdjieff's "Meetings", which I'm also dipping into at present, he uses "voluntary sufferings" quite a lot.

Cheers, folks,
Judy.

Work Program week beginning 29 October 2012

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by **Gururaj**

Here's a task from a source not noted when I stored it some time ago. I thank him/her ,anyway.

"Observe all of your emotions, positive and negative. Just watch them as they change and march through your day.I do as often as I can.
Notice that your opinions and attitudes are full of emotions.
If you "purify" your opinions and attitudes, they will be from objective perspective and, yes, that would be a great help to the right functioning
of the Emotional Center, which will increase the connection.
Beginning with Observation, progressing to Inner Separation and Non-Identification will disconnect you from the wrong work of the Emotional Center
which essentially purifies it.
This is a long process in the Work, and I do mean years, and it begins, and for a very long time remains, mostly Self-Observation.
All of the Understanding that you will gain in the process of doing the Work will come initially from Self-Observation."

Let the discussions continue with the sharing from the above task.I'm sure all of us will have enough emotions as grist for the (Work) mill !
Gururaj

Work Program week beginning 5 November 2012

by **Harry**

Contemplate and Practice

There is a strong teaching about changing the third force from Life to the Work. What does this mean to you theoritically? What does it mean to you practically? How do you try to incorporate this knowledge into your daily life? How does it become part of your Work?

Work Program week beginning 12 November 2012

by **Alistair**

In earlier posts perhaps reference was made to comments of Idries Shah in respect of Sufi teaching in that there are times when progress can and cannot be made and that certain exercises are appropriate for some and not for others or perhaps it is not the right time.

To that end rather than point to one specific exercise this week it might be useful to remind ourselves of a few that have already featured this year that can be executed anywhere anytime perhaps increasing their usefulness to remember ourselves from moment to moment.

Use whatever you find useful, use them all, the more we work the more we remember ourselves

The first is Sensing our mass and the mass of those people and objects around us as opposed to the two dimensional view we mechanically accept.

Relaxing the face muscles is another relatively simple exercise to return us to brief self-remembering, and if we can hold on to it extend the exercise further through the body; a useful starter to meditation and any more intensive exercise.

Always turning in a clockwise direction is another relatively simple action to assist our self-remembering as is walking through a door. The clockwise turn however often finds us turning in a direction that we wouldn't ordinarily. Mr Gurdjieff draws attention to doing tasks that we perform frequently a little bit differently.

Last, you are probably all familiar with the Pentagram, the Flaming Star
Try the following mantra to manifest the Flaming Star instantly

KLIM KRISHNAYA GOVINDAYA GOPIJANA
VALLABHAYA SWAHA

Intuitively sense when and where.
Is there any noticeable benefit to you?

For more information follow this link
http://gnosticteachings.org/faqs/prayers/836-klim-krishnaya-govindaya-gopijanavallabhaya-swaha.html

Work Program week beginning 19 November 2012

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by **Judy**

Good afternoon,

I'd like to keep the open discussion going and invite everyone to ask questions of the group, about anything relevant to their current work. I read in Nicoll recently that Mr O used to say he didn't want people to tell him that they had been "working on themselves". That meant nothing to him. But if they were prepared to explain about a very specific problem as to a very specific something that they were working on in the work, then he would be very glad to hear that.

Currently, I am looking at, in particular, for self-observation attempts, what "i s" I am going with. With what am I identifying? For example, if I say inwardly that I am tired, first of all, is it true? Then, is it appropriate? Or is it simply a wayward negative i who takes over and convinces me, perhaps with an alterior motive of avoiding some unpleasant (to these i s) task?
That sort of thing.

I'm also experimenting with a little of "acting as if"... This works well with the identification self-observation. One of the ways I test if I am tired, for example, is to act as if I'm not for several minutes.
This particular work also involves looking at attitudes. Am I open-minded about something? Or is it merely indifference? A I really prepared to listen to the pther person's opposing opinion impartially?
And illusions happen, of course. Nicoll warms of the really insidious one of thinking that I have no illusions.

That may be enough to begin with for me.
My day today has involved a burst water-tap in the kitchen, which necessitated cancelling tonight's dinner here for six, as the plumber cannot come until tomorrow. So water is turned off and mess cleaned up for now. And yes, I can smile now. In the middle of the broken tap and resulting forceful stream of water everywhere, though, I settled on a steady mantra of "Volunteer not victim" and "Act as if you are a plumber, Judy - just get the water turned off - fast!" Hilarious really.

Anyway, all quiet on the kitchen-front again.

Best wishes for a successful working week, friends,
Judy.

Work Program week beginning 26 November 2012

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by **JohnS**

Sorry for the late post - no internet access today. My work server often blocks this site - perhaps it feels something subversive is going on here....

In suggesting we continue as per the last few fruitful weeks, I was considering what focus to add, what exercise to add or pursue, when I realised that by doing this I was really looking for a 'fill-in' subject - one which, no matter how relevant, was taking me away from this present moment; and, if I was leading myself away from this present moment, then by implied distraction I was inviting all of you to do the same.

So, to stop avoiding the obvious, let's stop avoiding the obvious, which is, obviously, this present moment. The big question is: if it is naturally here, then why do we avoid it?

John

Work Program week beginning 3 December 2012

by **Cassandra**

Preparations

As we in the northern hemisphere prepare for the turn back towards the sun and those in the southern anticipate turning away from the sun, let us continue our self-observations with this change in mind.

Work Program week beginning 10 December 2012

by **Gururaj**

In *Views From The Real World*, section 2, Ch.8, there is a discussion of our organism having parts similar to a vehicle carrying someone (who are usually casual passengers - multiple 'i' s - instead of a Master) giving directions to a Driver who using Reins controls (or tries to control) the Horse for going to a particular destination.

I would like to invite all of us to , moment -to-moment - see how actually is our organism operating .What in us corresponds to each of the parts of the analogy.
What in us are the connecting links - between the passenger/master and the driver , between the driver and the horse and between the vehicle and the horse.

An inspiring comment from M Nicoll's Commentaries, which, for me, acts as a ballast to get the efforts going -- "It is very necessary to see and to observe the lying 'I's.... You need not take their inner talking as truth ... and this reality is magic. You shake yourself as it were, like a dog coming out of water, and get rid of the whole thing instantly.

Work Program week beginning 17 December 2012

by **Harry**

Is there a legominism in prayers?

Take a look at the three traditional Catholic prayers. Or those of another religion that you might now. What is the legominism in The Our Father, The Hail Mary, and The Glory Be. You could also add to that the structure of the recitation of the rosary.

If you have your own examples please add them.

Work Program week beginning 24 December 2012

by **Alistair**

So here we all are for another week, the world didn't end on 21st December so it's time to post another exercise suggestion that we hope will lead us further along the path to fully awakened consciousness.

Apology for the delay posting but in some ways we have had our own little end of the world here in the Crimea Mountains. On 21st for the first time in eight years, since I arrived here, the buses didn't run. Frost during the night left the roads with a centimetre thick coat of ice which wasn't gritted or salted, enough to cause mass uproar back in western countries. Natalie had already arranged to visit Bakhchisarai taking advantage of a lift from the neighbours. It was a slow 60km round trip during which time she saw an unprecedented number of road accidents. Let's hope for the planets sake that there were plenty seekers driving on the local roads last Friday.

This also coincided with an Internet shutdown. Approximately a month ago a couple of guys appeared in the village with some cable and offered to supply anyone willing to pay U$D 90.00 with fast Internet. For three years I've used Bluetooth to Mobile phone and a modem to the mobile phone network, top speed 25kbp/s. This seemed fine and the demonstration showed that for the first time it seemed that you tube clips could be watched, I think the term is streaming? Within a few days it during the evening access was much slower as all the other village users were enjoying their latest technological upgrade so any streaming you tube was now limited to mid morning before the kids arrived home from school.

Starting on Friday 21st there has hardly been any connection time. Allegedly the 'ISP' is currently engaged in their own technological upgrade with the aim to provide their dear customers with truly 'hi-speed Internet'. It is my hope that this post will be made before Christmas Day.

To the weekly exercise; I mentioned a couple of weeks ago the wonderful archive in our possession so decided to look back at some of the previous Christmas week exercises. First I looked at 2008 which was personally a very difficult time that marked a real low point.

Harry, are you still using the same barber?
Judith, your life seemed to be quite the opposite of mine at that time, full of joy.

2006 was the last time I spent Christmas in the UK, what was the group doing that week?

Work Program week beginning 25 December 2006

During the week, with all brains balanced, Ponder:
Monday - As I breath in, I Ponder: What is the meaning of Christmas to a Seeker?

Tuesday - As I breath in, I Ponder: Does Christmas have any relevance to a Seeker?
Wednesday - As I breath in, I Ponder: Is Christmas a Myth?
Thursday - As I breath in, I Ponder: Is Christmas an Allegory?
Friday - As I breath in, I Ponder: Is Christmas a Legominism
Saturday - As I breath in, I Ponder: Does Christmas represent a objective process?
Sunday - As I breath in, I Ponder: Does Christmas represent an subjective process?

Combine each Pondering with the following pattern:
As I breath out, I Sense: Right shoulder
As I breath out, I Sense: Left hip
As I breath out, I Sense: Right hip
As I breath out, I Sense: Left shoulder
As I breath out, I Sense: Head
As I breath out, I Sense: Heart
As I breath out, I Sense: Whole body

End each Pondering with an affirmation such as:
May the results of this Pondering feed my inner being embryo.

Let’s have a go with this one!

Wishing you all a peaceful Christmas, may the Cosmic Christ illuminate thy Spirit.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
Romans 13: 12

Work Program week beginning 31 December 2012

by **Gururaj**

My preferred response to New year greetings from well wishers was to wish them that every moment be new and valuable.

I wish this to myself and everyone else here, for 2013.

Nicoll says in the Chapters titled OPPOSITES that when the pendulum is at the extreme, the (potential) power or attraction of the opposite side is the maximum and the movement starts towards that side.

The more centred one is, (more likely when the centre of gravity is on the inner awareness than taken by external events), the swings are not extreme.

Can we see these movements in us, in this week of this month named after Janus ?

Just a filler exercise to keep the prayer wheel spinning.

Gururaj

Work Program week beginning 7 January 2013

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by **Judy**

Good morning,
I have taken the liberty of posting a substitute work program for this week. It is from our Northeon friends for this week one year ago.
Cheers and blessings,
Judy.

* * *

Serenity

"In the first book of Moses, called Genesis, it is recorded that the world was formed over a period of seven days. Our Work, our Search, has been described as 'esoteric Christianity,' and we have often been reminded that 'as above, so below.' The biblical account of creation can be interpreted as having a concealed message, an esoteric guideline. The Seeker, in his search, has come to the edge of a central unperceived area in his inner world. He decides to use an esoteric interpretation of the first chapter of Genesis as an aid in his search. On each day of the week he will try to set up his inner environment around a reasonable esoteric interpretation of Genesis...."

Sunday (rest) - Resist disturbing influences that come in to upset calm, poise, and Serenity".

- Ponder while walking in the forest with an inner smile.

- Movement: try to relax and calm the movements of the muscles, the emotions and the mind.

- Inner work for the work period: watch the emerging disturbing influences that upset calm and find ways to alleviate it.

- Inner work from Paul: "By visualization the Seeker has sought ways to an innermost marrow, where stillness is to be found like the calm in the eye of a typhoon whose whirling spin resembles the seeker's turbulence".

- Read: “A Note On Relaxation” by Maurice Nicholl in Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Volume Three p.806:

http://books.google.ca/books?id=1adQzHV_6mUC&pg=PA908&lpg=PA908&dq=note+on+relaxation+novembe

When I occupy all streets in my relax body

When I let go all likes, dislikes, thoughts, and identities

When I balance all centers with the same intensity

Is there Serenity?

* * *

1. Remember to be aware of your posture and facial muscles before meeting other people.
2. Maintain a relaxed face and straight back while eating.
3. Per the reading of Nicoll's 'A Note on Relaxation' place your internal attention on relaxing the muscles around the eyes and around the mouth throughout the day.
4. While stopped at a light, alternate between external observation of your surroundings and internal observation of 1 (one) of your centers.

Work Program week beginning 14 January 2013

by **Judy**

For pondering and discussion: I found much in the following transcript of an exerpt from a Gurdjieff Meeting September 1941.

I catch myself behaving like a practising agnostic or atheist from time to time. By that, I mean that I do not act either from the highest in me, or from the highest outside of me, and that my ordinary self acts as if it is It.

Premiere Initiation
by G. I. Gurdjieff
Introduction to a meeting from September, 1941.
You will see that in life you get back exactly what you put in. Your life is the mirror of what you are, it is your image. You are passive, blind, demanding. You take all, you accept all, without ever feeling indebted. Your attitude towards the world and towards life is the attitude of one who has the right to demand and take. Of one who doesn't need to pay or gain. You believe that all things are due to you, only because it's you! All your blindness is there. It doesn't catch your attention. It is however what, in you, separates a world from another.
You have no measure to measure yourself up. You live only between 'I like it' and 'I don't like it'. Which means that you have appreciation only for yourself. You do not allow for anything above you - theoretically or logically maybe, but not in reality. This is why you are demanding and keep on thinking that everything should be cheap, and you can afford to pay for anything you want. You don't recognize anything above yourself, or outside yourself or inside yourself. This is why, I repeat, you have no measure and live only to satisfy your whims. Yes, your 'self appreciation' makes you blind! It is the biggest obstacle to a new life. One has to be able to pass this obstacle, this threshold, before one can go further. It is the test that separates the 'chaff' from the 'wheat' in people. No matter how intelligent, how endowed, how brilliant a man is, if he doesn't change his opinion about himself, he will be lost for inner development, for the work based on self-knowledge, for a real evolution. He will stay as he is all his life. The first demand, the first condition, the first test for he who wants to work on himself is to change his appreciation of himself. He cannot just imagine, or simply believe or think, but actually *see* things in himself that he did not see before, really see them. Never will his opinion about himself change as long as he will not see inside himself. And in order to see, e has _to learn_ to see: it is the first initiation of man into self-knowledge. Before anything else, he has to know what to look for. Once he knows it, he has to make efforts, focus his attention, look constantly, with tenacity. By maintaining his attention on it, by not forgetting about looking, one day he may

see. If he sees once, he can see a second time, and if this is repeated he cannot ignore seeing. This is the state to look for in our observation; it is from this that the true desire, the desire to evolve, will be born; from cold we're becoming hot, vibrating; we will be deeply touched by our reality.
Today we have only the illusion of what we are. We overestimate ourselves. We do not respect ourselves. To respect myself, I have to have recognized in me a part which is higher than the other parts, and to which I show respect by the attitude I have towards it. In this way I will respect myself. And my relationships with others will be ruled by the same respect.
We have to understand that all other measuring units, talent, erudition, culture, genius, are changing units, units of detail. The only true measure, never changing, objective, the only real one, it is the measure of inner vision. 'I' see - 'I' see myself - and you have measured. With a higher, real part, you have measured a lower one, also real. And this measure, defining by itself the respective roles of each part, will bring you to self-respect.
But you will see it is not easy. And it is not a bargain. One has to pay a lot. For the bad payers, the lazy, the losers, no chance. One must pay, pay a lot, pay immediately and pay in advance. Pay from oneself. With sincere efforts, wholeheartedly, without expectations. The more you will be willing to pay without reticence, without cheating, without falsity, the more you will receive. And from then on, you will meet your true nature. And you will see all the tricks, all the dishonesty it goes to in order to avoid paying cash. Because you have to pay with all the gratuitous theories, all the deeply rooted convictions, all the prejudice, all conventions, all 'I like it' and 'I don't like it'.
Without bargaining, honestly, not just make believe. Trying to see while using fake money. Try for a moment to accept the idea that you are not what you think you are, that you overestimate yourself, therefore that you lie to yourself. That you lie to yourself always, every moment, all day long, your whole life. That the lie rules you to the extent that you cannot control it anymore. You are its victim. You lie everywhere. Your relationships with others, lies. The education you' re giving, your petty conventions, lies. Your learning, lies. Your theories, your art, lies. Your social life, your family life, all lies. And what you think of yourself, lies too. But you don't stop from what you're doing or from what you're saying, because you believe in you. You have to stop inside and observe. Observe without prejudice. While accepting for a time this idea of lies. And if you observe in this manner, paying of yourself, without self-pity, by giving all your false riches for one moment of reality, maybe someday you'll see all of a sudden something you have never saw in you before. You will see are someone else from what you thought you are. You will see that you are two. One that is not, but takes the place and play the other's role. And the one that is, but so weak, so inconsistent, that just brought forth it disappears immediately. It cannot stand the lies. The smallest lie kills it. It doesn't fight, it does not resist, it is vanquished in advance. Learn to look until you have observed the difference between your two natures, until you have seen the lies, the impostor in you. When you will see your two natures, that day, in you, the truth will be born.

This particular answer by Mr Gurdjieff to a question put to him, also connects directly with Nicoll's very first Commentary, Letter to Mr Bush, in which he speaks of the necessity of dividing into the two selves for purposes of self-observation, as being a primary requisite in learning how to observe ourselves correctly.
Judy.

Work Program week beginning 21 January 2013

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by **Gururaj**

Could we get back to the basics about why am I in the Work and how am I going about it ?

The following text in italics is excerpted from the book "In Search Of Being", Ch.1

The aim of self-knowledge and the possibility of self-development are of such importance and seriousness
- they demand such intensity of effort - that to attempt this in any old way and among other interests is
impossible.If we undertake this aim,
(a) *we must put it first in our life* (time available is limited)
(b) *we must be serious about it which means determination and persistence,intensity and constancy in the undertaking* and
(c) *We need freedom from every kind of attachment.This is a matter of our inner structure and our attitude towards these inner conditions.*

Towards this
(a) Make an inventory of the various activities you pursue nowadays and see what priority is given to this Seeking
(b) For whatever Work aim you have taken for yourself , see for how long do you hold it and how often do you come back to it
and stick with it till completion - if it is of such a nature - and not an on-going one.
(c) How often can you "Dance like a butterfly and sting like a bee" - that is,in a way,being mindful and aware and not taken
or in automatic reaction.
For example, can you sense your body completely at the same time as when you are in any disturbed state this week.

Gururaj

Work Program week beginning 28 January 2013

by **Harry**

In keeping with the idea of having exercises that associate with the newly published Anniversary Book:

We've all studied the Horse, Driver, Carriage lesson. And one of the aspects of that is the horse being controlled by the Driver with reins. This is a rather inefficient means of managing our motivating emotions. So what pulls our reins.

This past week I faced a rather ordinary senior event. I had to have an nuclear stress test. Any time we are faced to confront our own mortality can be a mind clearing experience. I'd done one of these test previously, that turned out well, but that had been a real negative experience. So for a weak I tried to ward off the unease that was building between the scheduled appointment and the actual test. My old "predict" the future mentality came into play. So I worked hard at staying centered and have high intellectual and higher emotional present, especially during my sleeping hours. By the day of the test it was something that had become an "event" for me. Something that I had to experience. Life had given it to me. And I would walk through the day with a calm and clear mind.

Interestingly there were some unique experiences. For an MRI you lay flat on your back and let a machine almost caress you for fifteen minutes. This test requires the patient to experience this twice, before and after the stress. I did not notice until the second pass was almost over that the staff had glued stars to the ceiling. And I am sure that if they had turned out the lights these stars would glow in the dark. And then I remembered them from the last visit. But did not see them for almost twenty five minutes laying on my back, even though they were obviously there.

I recognized the technician who carried and injected the nuclear material, even though I had only met him once, briefly, three years before.

The day was full of "extended notes". You are prepped. Tested. Then stressed before being tested again. This is to go smoothly. But because the above technician was the only person on duty that day, there was a half hour wait between the first test and the stressing. No emotion or feeling seeped in. The stressing ultimately got done, and was rather uneventful, partially due to a very good nurse, who gave me time cues throughout the stressing process. She made it easy and accessible to me. Something she does five or six times a day and that I will hopefully never do five or six times in my lifetime.

My only irritation was when the second MRI was finished, I knew it was finished, and the harried nuclear medicine guy did not show up to release me from the machine. (It is relatively painful in that your arms must be placed above your head in a very narrow space, in the position of a diver.) During this time you cannot move. For fifteen minutes. But my mind

intervened and recognized the pressures this guy was under and he was relatively quickly there to release me.

So you now have the event. Second event: nurse calls from Doctor's Office the next day and says "Dr. wanted you to know the results of your stress test were negative." OK. Long pause. I failed a test. She sensed the pause in the conversation and added: "Your heart is strong."

This should be relief, but then we come to the third event in the triad. I should have been feeling rather good. My apprehensions had been warded off, I had gone through the process without wasted energy, And everything was fine, despite that misunderstood message that sounded like a Mi. But the rest of that day I was apprehensive. I felt bad. I was worried about the nuclear materials that were running through my blood for sixty hours. I had about every sympton of a heart problem that man has been able to design. Something was pulling my reins. My horse was bucking.

And then I realized a number of years ago I had met a favorite uncle at this same doctors office. We were on our own separate appointments. He seemed pleasant and was just coming in for "some tests". And he died of a heart attack the next day.

Reins. Being pulled. By past i's.

And how many of these events do we all face in our daily lives.

Work Program week beginning 4 February 2013

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by **Alistair**

Continuing with the aim to benefit from our extensive archive,
it seems that during the summer of 2005 there was a great deal of enthusiasm within the group,
so much so that the exercise for the week commencing 25th July generated 4 pages of posts.

Work Program week beginning 25 July 2005
by Ian » 25 Jul 2005, 04:23

Whenever you experience a Holy Denying Suffering such as anger, fear, jealousy,
hatred, annoyance, exasperation, depression, etc., bring that suffering into your solar plexus on the in-breath
and let the fire of the suffering warm your heart, transforming it into a blazing sun,
whose heat and light are carried by your out-breath,
illuminating you to the marrow of your bones and filling you with joy.

It looks as though Ian might have posted this exercise at dawn?

ISOTM Chapter 6; ‘Besides being a very good method for self-observation,
the struggle against expressing unpleasant emotions has at the same time another significance.
It is one of the few directions in which a man can change himself or his habits without creating other undesirable habits.
Therefore self-observation and self-study must, from the first,
be accompanied by the struggle against the expression of unpleasant emotions.’

So whenever we experience an unpleasant emotion the aim is to recognise by self-observation and transform using the exercise, sounds simple enough 

As well as the exercise I would suggest reading the posts from 2005.

Wishing all a profitable week.

Work Program week beginning 11 February 2013

by **Judy**

Please revisit another strong program Ian provided in 2005. It contains several profitable soil-preparing exercises. Share your findings with the Group.

Work Program week beginning 29 August 2005

At least once a day, perform a quiet meditation or sitting. Relax the three centers and watch the breath. Keep the eyes open and use the Sightless Gaze.

Whenever you get angry or impatient, count to 10 while Sensing the following 10 bones:
1. Lower right leg bone. 2. Upper right leg bone. 3. Pelvic bone. 4. Upper left leg bone. 5. Lower left leg bone. 6. Spinal column and skull. 7. Upper right arm bone. 8. Lower right arm bone. 9. Upper left arm bone. 10. Lower left arm bone.

Whenever you are happy, recall a time when you were sad. Reside in the mid-course.

Observe your thoughts and try to trace them to their source.

Work Program week beginning 18 February 2013

by **JohnS**

Pierre Bonasse, as a writer, is here talking about how and why to write, but this is just one example of many disciplines (choose anything) in the struggle to be able to “do.”

The exercise is to carry this example into one other (or all) disciplines.

“The writer must be conscious he is writing: he must be conscious simultaneously of the action of writing and the fact that this action is, from its origin, the fruit of the relationship between his intellectual centre and his motor centre before it senses the primordial and intellectual part of his emotional centre. He must observe the functioning of his machine in order not to be duped by his mechanisms.

In order to write – a practical exercise – we must know the laws that rule us. This is so precisely covered by the five Obligolnian Strivings, which go hand-in-hand with the being-partkdolg duties that are inseparable from objective work.

We must work at our desk of awakening, here and now, in a total and conscious presence of the world, with our attention divided perfectly between the hand and the page. We must direct our attention, step back, plan out, thrust our strength into the phrases, aim for the target, and send our ball into the centre of the net. He masters his energies, breathing them into the very body of the work, which in turn requires many centres that work together to vibrate in the reader's consciousness. The entire being takes part, aware that it is only in the action of the moment, and that is why it can be eternal.”

Seeing that, as Alistair said last week, this type of consciousness is absent from us 97% of the time, let's try this week to get the vacancy down to at least 95. Give yourself a score.

John

Work Program week beginning 4 March 2013

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by **Gururaj**

Whenever the phone rings for you (and even when you decide to initiate a call) , use it as a trigger for self-awareness
and to make a shift to an all-three-brains-balanced condition.

Through out the day ,be mindful of your state as you go about responding and managing life situations.
At the end of the day , after a few minutes of mindful breathing, devote some time to recall the events
gone by and try to remember the predominant emotion,be it
pride,vanity,jealousy,dislike,laziness,desire,enthusiasm,etc.

Sharing your self-observations here would be a good effort along the 2nd Line of Work.

If you have access to it, do read from Maurice Nicoll's "Psychological Commentaries...." Vol.I , his notings from page 367 to 370
with the title " Commentary on Vanity and Pride".

Regards to all,
Gururaj

Work Program week beginning 11 March 2013

by **Harry**

Find a mirror. Find a person. Find something that reflects your self to you. Observe the mirror. Observe the reflection. What do you see that you previously didn't see.

The memory of my mother has become a mirror for me. I hear my mother speaking from my mouth at times. And I suddenly see that this is an i that we both had inhabit us. I find myself sitting in a certain position and I see my mother sitting in that same position.

I do need to explain that this is a late reflection. I grew up the image of my deceased father. I would look at photographs and see myself staring back at me. I would look at photographs of my self as a young man and see my son staring back at me. And then I would look at photos of my father and see my son there. So there was an identifaction with the visual aspect of my father.

My son and I spent much of the last year of my mother's life in her company. And it was after she passed that I began to see her in the mirror, hear her in my expressions, my postures.

A mirror does not have to be that personal. Someone shaking your hand can be a mirror. We can often observe others with greater ease than we can observe our self. And in finding that mirror we find our self.

Work Program week beginning 18 March 2013

by **Alistair**

Apology for the delay replying and the lack of contribution recently.

This week, suggest you read from the archive exercise & posts from 21st February 2005 and execute.

Work Program week beginning 25 March 2013

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by **Judy**

I am finding the repetition of some of Ian's (Mr Paul Beidler's) earlier programs most beneficial and think we can do a lot worse than to keep this going for a while.
Thanks for the Draining exercise last week, Alistair. The Nyland group I was with for a couple of years here used to do that exercise (with very small differences, if any) on a seasonal basis and placed importance on it.
Here is another set of exercises from November 2004.

"Every time you walk through a doorway, repeat I AM and sense the reverberation throughout the body.

On one day, agree with everybody and observe the organisms resistance to expressing contrary opinions. Be aware of the "heat" this produces in you. Visualize this heat burning away your self-importance.

On another day, disagree with everybody and observe the organisms resistance to expressing contrary opinions. Be aware of the "heat" this produces in you. Visualize this heat burning away your self-importance.

Later in the week, review the different effects these exercises produced and report any interesting observations to the group forum.

Ponder - Do I see my own faults in others?"

I also have a comment. Since being here at ES alost 8 years now, I notice that I talk less about the work; but seem to be engaged in it increasingly. Curiosity is perhaps less and new exercises are fewer. There is a more balanced engagement of the three centres. At first it really was predominantly intellectual. Have others noticed any similar 'quietening'?
Of course this makes for a less lively site for us, which may not suit some members. It may therefore be quite useful for the old posts to be read each time a repeat exercise is posted. Optional of course.

Best wishes,
Judy.

Work Program week beginning 1 April 2013

by **Gururaj**

The week beginning is upon is and I found this fine program of Ian from the main ES site. So am taking the liberty of posting the link to this task (John, you owe me one).

Laughter

The Seeker has observed with interest the phenomenon of laughter in human relationships, and he believes that a study of why he laughs may reveal an element of chief feature.

His skirmish with objectivity will prove valuable in analyzing this common spontaneous reaction, especially when he notices that the same happening stimulates laughter in some and sorrow in others.

Its mechanicality places it within the Holy Denying Force to which his affirmation may begin with recognizing the subjective way with which laughter is usually considered justified.

He will not suppress spontaneous laughter in any way but will try to observe and record what he laughs at, why, and whether it falls on the positive or negative side of his emotional range.

The Seeker has tentatively arranged various types of laughter in the following complementary categories: laughter of amusement and laughter at another's discomfiture; laughter of merriment and laughter at another's frailties; laughter at something incongruous and laughter at another's beliefs; laughter at oneself and laughter because others are laughing; laughter at something sexy and laughter at race or religion; laughter of satisfaction and laughter at someone's behavior; laughter of good will and laughter of ridicule.

Various degrees of laughter such as loud cachinnation, the chortle, the smirk, the simper, the belly laugh and the snicker will be included in his objective study.

The Seeker may also experience from time to time a deep inner laughter with its complement of essence remorse.

He will begin and end each day by repeating three times with deep inner laughter and three times with essence remorse the three independent forces of the Sacred Triamazikamno: (1) Surp-Otheos, (2) Surp-Skiros, (3) Surp-Athanotos.

>For each force in turn he will at (1) face east arms outstretched palms together, at (2) face south arms lifted, at (3) face west arms crossed on breast.

In the course of his research, the Seeker may resort to sayings, cartoons, skits, and stories to illustrate any relationship between humor and laughter.

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Seasons greetings to all,
Gururaj

Work Program week beginning 8 April 2013

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by **JohnS**

Its a good thing to look at the Work, sometimes, from other points of view, to realise that others are describing the same thing in similar or even dissimilar language. It helps to de-insulate ourselves from our chosen and possibly precious Fourth Way world, as well as to assimilate ideas coming from a different direction.

I have been re-reading Carlos Castaneda, and its Gurdjieff all the way. Don Juan advocates training in three ways: knowledge (via the body, as the body knows what is needed), feelings (via the heart), and understanding(via the spirit).

Fundamental to it all is being able to 'stop the world', ie stop the constant flow of thinking that gives us our assumed and habitual 'educated' view of everything.

Here is a typical excerpt:

“Look at the shadow oft that boulder. The shadow is the boulder, and yet it isn't. To observe the boulder in order to know what the boulder is, is doing. To observe the shadow is not-doing. Shadows are like doors, the doors of not-doing. A man of knowledge, for example, can tell the innermost feelings of men by watching their shadows, by not-doing.
To believe that shadows are just shadows is doing. There is so much more to everything in the world that obviously there must be more to shadows, too. After all, what makes them just shadows is our habitual view of things, our doing.”

This week, do something unusual, that is, opposite to your normal view of anything: observe shadows of things and people, and regard them as the real part of the object / person. See how it takes you away from your normal assumptions, and gives you a doorway to a view and a reality you have not considered before.

John (Me and my Shadow)

Work Program week beginning 22 April 2013

by **Harry**

We have not had a new work exercise for a while. When I saw none this morning I thought I'd jump ahead and post something.

This exercise comes from the compilation of G's lectures. It happened to be my morning reading today.

We are each of us like a planet. We have an atmosphere. This surrounds us just as the atmosphere surrounds the earth. And it can be pulled by attention, by a focus that does not stay settled. The first step in self remembering is to pull this atmosphere to ourselves.

Sit in a relaxed position. The atmosphere may radiate up to a meter. And if you think of something, say Mom, then it gets pulled in that direction. As our imagination and our random thoughts move in many directions we are always being pulled in many directions. If we want to remember ourselves then we have to pull this atmosphere in to ourselves. The first step is to calm down the atmosphere. This involves keeping it from moving about with random thoughts. Do not have time for those random thoughts as you sit relaxed. Let the atmosphere relax around you.

Once the atmosphere has relaxed then pull it in to yourself. Condense the atmosphere to your core being. Pull it in. And intone I AM.

Do this often. Do this regularly. Calm yourself. Concentrate yourself. Feel your Being.

Work Program week beginning 29 April 2013

by **Alistair**

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

But let your communication be Yea Yea; Nay Nay; for whatsoever is more than these cometh of evil. Matthew 5:37

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth.
And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. James 3: 5-6

Apparently when the Spanish arrived in South America and asked the locals the name of their God they simply made a gentle exhaling breath aaahhh sound.

Gnostic Teachings in the series of lectures on the Ten Commandments teaches that every word we speak is sacred, hence Jesus' warning in The Sermon on the Mount. We kill with our tongues, our speech, Thou shalt not kill, including killing our own essence with our ego driven inner chatter

The suggested exercise for this week is to read at least Chapter Three of the General Epistle of James from the New Testament, read the other four if you have time.
During the week firstly try to minimise your speech outwardly and second inwardly. If possible post at least one example from when you resisted the temptation to talk.

Love and blessings to all

Work Program week beginning 6 May 2013

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by **JohnS**

In order to set up some immediacy, a sense of urgency, a sense of fate:

Live only by the hour: give yourself an hour of time left in your life, and feel what this does to you:
1) It will feel like an indulgence, because suddenly you may feel that an hour is a long time, and you're taking a risk in giving yourself that much time
2) Reason and normality will fight it: how can you plan anything if you only look an hour ahead? (well, this is only an excuse, not common sense, if you really admit it, because giving yourself an hour makes more sense, as essential planning is then a total necessity, and it almost eliminates life's mixture of usual so-called 'planning' and what just happens -fate and accident)
3) You have no choice but to have an Essential Aim, and to act on it
4) If you live longer than an hour, then the second hour will have reflection in it: how lucky you are to have another hour after your last one, and - was the last one good enough?

Can't say in all honesty that I'll see you at the end of the week, but...did we go out fighting??

John

Work Program week beginning 13 May 2013

by **Cassandra**

Mother's Day

I'm not sure what the rotation is, but given it's Mother's Day in the US, it seems appropriate to reflect on the influence of mothers on our Work. How has your mother influenced any search for something higher, different than the ordinary. And what is your present relationship with your mother, whether living or deceased? What does the Work say about a mother's role in one's life, if anything?

Work Program week beginning 20 May 2013

by **Judy**

Suggested Work program.

The following is paraphrased from Sy Ginsburg's “Gurdjieff Unveiled” Appendix 3 “Exercises”. The author divides our exercises into three groups; first are the Strivings, which are considered so fundamental that they should be done all the time; second Sy calls the various Stop exercises and thirdly, all the psychological exercises. He suggests that the second and third groups be altered weekly to avoid mechanicalness.
Into the first group, he has added an extra seven strivings. Here they are for those who may not have the book:
The first five are of course the familiar Obligolnian Strivings found on P386 of Beelzebub's Tales.
Then:
Striving to watch the reflection of the splendor of the sunrise every day. P78
Striving to meditate every day. 355
Striving to consciously labor. 792
Striving to intentionally suffer. 792
Striving to put ourselves in the position of others. 1164
Striving to be cognizant of the inevitability of ours and others deaths. 1183
Striving to manifest “as if” we already stand in objective consciousness. 132 – 136
(this last is from Life is Real only then when “I am”.)

This week our exercise involves the first of these additional strivings. It is part of our BT Forum reading for this week, on P78.

“So in the meantime, exist as you exist. Only do not forget one thing, namely, at your age it is indispensably necessary that every day, at sunrise, while watching the reflection of the splendor, you bring about a contact between your consciousness and the various unconscious parts of your general presence. Try to make this state last and to convince the unconscious parts – as if they were conscious – that if they hinder your general functioning, they, in the period of your responsible age, not only cannot fulfill the good that befits them, but your general presence of which they are part, will not be able to be a good servant of our COMMON ENDLESS CREATOR and by that will not even be worthy to pay for your arising and existence.”
(from 1950 pdf)

Ponder:
Do I feel the true remorse that Hassein feels, even at his young age, at not realizing fully enough just how much has been given to me, at great cost to those who have gone before? Have I considered clearly how best to pay for my arising and existence?

Make a list please, of three unconscious parts or manifestations which I notice are hindering the most mindful and effective doing of my daily being-duty.
Please share these observations with the group.

For those who wish to do so, locating Sy Ginsburg's seven additional strivings from your copy of Beelzebub's Tales and Life is Real, may also prove fruitful. It was for me.
I have been revisiting "Gurdjieff Unveiled" recently and as always, it is found to be a treasure of basic exercises from the Master, as well as providing reminders towards such essential attitudes as reverence and gratitude.
The other focus of personal work involves observation of inner talking, especially with regard to any negativity, with a view to stopping this maleficent habit and replacing it with an affirmation such as "It is nothing. I wish to be."

Perhaps you may like to share with the group your own personal efforts as well as comments on the above.
Regards,
Judy.

Work Program week beginning 27 May 2013

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by **Gururaj**

Apart from proposing that we all continue to work towards bringing a shift in our usual waking consciousness,(as per the many tools and suggestions given in the previous week's program by Judy) I am also inviting your participation in a sort of survey this week.

Please share about your perception of

(a) the valuation of Work/4th Way/Gurdjieff for your life .

(b) Going forward how do you see your participation in the Online Work Group here on ES and why.

Needless to say, the answers, and discussions arising therefrom ,I feel, may be crucial for the future shape and even existence of this forum.
Therefore participation of all is requested.

Regards to all,
Gururaj

Work Program 2 weeks beginning 3 June 2013

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by **Harry**

Have you read All and Everything three times as suggested by G in the Prologue? Have you studied Meetings with Remarkable Men and tried to piece out the places and people and ideas therein? Have you then followed up with the Third Series?

Is G a real Teacher?

Few if any of us began with Gurdjieff. Whether it be Ouspensky or Nicoll or Orage or any of the other students who later went on to found their own groups we probably started with one of these pupils. Who did you start with? Where did you go from there?

Did you then do a comparative study of World Religions?

Studied in a Group that still continued from one of the original pupils?

Are all teachers created equal? At a bookstore run by people from Mr. Nyland's group they proudly featured books by Alice Bailey. Others have delved toward Cayce.

There is only one God and His name is God. The Islamic recitation.

What do you want to immerse yourself in?

Can man serve multiple Masters?

Work Program 2 weeks beginning 17 June 2013

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by **JohnS**

Looking through the comments and views from the past two weeks, the diversity of approaches, plus the individual paths developing from them are evident. The constructive outcome seems to be our united belief in the Gurdjieff system. This gives us focus, understanding, continuity, innate certainty, and many more fundamental aspects. Some of our comments are coloured by our personality, and others by the struggle within to contact our Spiritual nature, which we know is innate and constantly present – somewhere.

Now, we all know and feel that our 'education' – what we were taught is real – has been warped from day one. The rest of our lives are dedicated to trying to find the best approach to eradicating and correcting these unfortunate events. G, stresses that we don't really have a good chance of succeeding here unless we are shown the mistakes at an early stage – too late for all of us, it seems. So perhaps some radical steps are needed to awaken us to the urgency.

For the next fortnight, can we be daring enough to be able to report just such a changing step – one that feels decisive and is proven by a change in feeling (not necessarily permanent, for that takes time, as we all know we slip back) – and the contrary situation: the step we know we must take next, but cannot, and what part of us is stopping us.

I'll start by stating that I know with all my feeling that the world I see is totally shaped and limited by my personality – which is a result of my 'education.' If anything unexplainable happens, my reason looks for an explanation, and as soon as it has found it (within the bounds of my own small reason), tidies it up, congratulates itself, slots it into my personal belief system and goes back to sleep.

What I am doing at the moment is using feeling instead of reason by not acting on every thought, but acting on feeling and intuition instead, whatever the consequences (without trying to fall into the trap of acting on every feeling as well- discrimination helped by intuition). Acting on feeling has a rule: I cannot harm myself or others.

So far, my personality has got the upper hand, but several times I have not fought it (useless) but tried to accept its domain.. This gives me some cracks in the fabric, where another view of the 'world' actually appears, which is not imagination. This morning, for instance, the moment I woke -and for a good five minutes after – I felt time around me stop: things were happening around me, but they weren't happening in Time. I felt my breathing, but that too was not progressing along a timeline.

I am slowly beginning to trust my feeling and intuition.

John

Work Program 2 weeks beginning 1 July 2013

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by **Judy**

Good day to everyone,

Recently I've been enjoying the discussions here very much. The work continues daily here. In particular at present, I'm considering several aspects, and thought I'd share them with you.

1. Meditating on air – from the consideration of it as being a universal impartial unconditional "giver"; also considering this quality for other earthly things such as the soil, the trees.
This began after listening to a talk by John Bennett, where he reminds us that man is the only universal "taker"
Question: Can I be mindful of this and be more giving?
Comment: Harry, you asked about "corns" to do with being "green" a while back. I think we should talk about this. Here in Australia, we have a political party called "The Greens". They present a needed viewpoint, though it may be too long-sighted for them to ever get into government. Mankind in general has a very short-term limited avid view for this to happen.

2. Considering the relationship between negative emotions, inner considering, and daydreaming. It is interesting how negative emotion sees to be always present in inner considering; whereas inner considering is often a big part of daydreams.

3. During the past week, I registered (free) on a site "The Translucent View" by Arjuna Argadh. (There is much Gurdjieff influence and he speaks of him reverently). This led to my receiving by email over a few days, several "gifts" from the site. They are deceptively simple, but effective.

Here's one to Self-remember:

Who Am I?

Be still and listen to the sounds around you.
The sounds are heard, aren't they? Heard perfectly.
Now shift the attention from the sound to that which is hearing
the sounds.
What is that?
What sound does that itself make?
Ask yourself, who am I?
Now feel the sensations in the body, just as they are:
The breathing, the places of tightness and relaxation, pleasure
and pain.
Let the attention shift, from the sensation in the body

To that which is feeling the body.
What is that which feels?
What is that which says “my body”?
And ask, who am I?
Let the eyes be gently open.
Look, see what is here.
Notice the shape of it, the color of it, the form of it.
Now let the attention shift from the object to that which sees.
What is that which sees?
Again, ask yourself, who am I?

Whatever arises to be experienced,
Shift your attention from the object to the experiencer.
Seek out your own presence, and discover what that is.

And here is a fine little 'trick' against inner considering:

Just Like Me

Whenever a judgment or evaluation
Arises within you,
Whether positive or negative,
Add the three words: “. . . just like me.”
You can go ahead and judge another as lazy,
But be inclusive with it:
He is so lazy, just like me.
She is arrogant, just like me.
They are incompetent,
She is unreliable,
He is angry,
Just like me.
Call back positive judgments in the same way:
The Dalai Lama is so wise, just like me.
She is so compassionate,
He is so strong,
Just like me.

In this way, call back every judgement to yourself
And realise that there is no other out there:
It is all you."

4. I am reminded that at least ten self-observation attempts are mandatory daily, according to Orage/Nyland recommendations, for this is our best, perhaps only, way of 'enlivening' our potential "I". And that I remember to sense body and feel emotions while observing.

That's it from sunny Cairns this morning. I hope everybody has a fruitful couple of weeks. Please share the bounty here as a part of the giving spoken of above.
Kind regards,
Judy.

P.S. Alistair – where are you? I miss your input and am sure others do too. I trust you are in good health and will be re-joining us soon. J.

Work Program 2 weeks beginning 15 July 2013

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by **Gururaj**

Hello everybody :

Trust each of you is fine . It's been a while since anyone posted .

(1) So the chief task is to login and post whatever you would like to share , including about your regular Work practices,
the literature you are reading and any major life events.
Basically to sort of acknowledge your (virtual) presence in the Online Group.

(2) I have seen of late the simple attempt to "Stop and stare "(inwardly) is itself a way of generating a material in us for being a bit more aware and self-observant through greater periods in the day .
So here's a task sourced from Sy Ginsburg's " Gurdjieff Unveiled "

THE GAME OF STOPS

For the next two weeks at different moments / stages during the day like
Getting out of bed ; completing the morning toilet ; breakfast ; proceeding out of the house to work or (if retired) just when starting your morning activity;
when your reach your work spot ; lunchtime ; midway through the afternoon around 3 PM; on return from work to home or at sunset ; dinnertime; bedtime.

1. At each suggested stop , count up to 10 to yourself while sensing your body and dividing (expanding) your attention.

2. Continue sensing and self-remembering even after the 10 seconds for as long as possible.

3. If you miss the stop, when you do remember (before or after) also use this as an opportunity to be self-conscious and count up to 10 while body sensing.

4. At the end of each day, after the final stop, count the successful stops and record the total for the day .
(Preparing and ticking on a matrix table - each stop versus Day of the week - may help in maintaining the record)

5. Be aware that the game does not become mechanical. For this reason, the actual stops should be varied from week to week. For example,
instead of a stop at the first flush of the toilet in the morning, it could be made when the teeth are brushed. Another variation would be to engage in any activities with the hand opposite of that to which we are accustomed to. Many variations can be tried being true to the principle

behind this.

Work Program 2 weeks beginning 29 July 2013

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by **Cassandra**

Finish the drill...

...or complete the octave. I read recently in Views from the Real World of the importance of octave completion. My daily octaves are small--getting up in the am, showering, readying for work and leaving. But then there are those larger tasks that require more concentration and assistance from other sources; these are harder to complete in a timely manner because the organism wants to relax or the forces of the moon are calling to it, or whatever. So the challenge is to stay on task, for just one hour of the day; or for the completion of a task, whether cleaning the kitchen, taking a walk, or completing a more complex problem solving exercise. What does completion of an octave offer for the seeker? But the completion of an octave is much more than physical.

See the following for a discussion, and the website has further reading (http://www.earthgeomancy.net/Law%20of%20Octave.html):

Introduction to the law of Octave

The law of Octave is a metaphysical law about how time works, which involves cycles consisting of seven distinct steps, stages, or what can be called notes. These are do, re, mi, fa, sol, la, ti, and then back to do again - but starting another cycle or another octave at this new do. Each of these notes represent distinct stages of time and their corresponding qualities of energy. As well, at each note our role in 'doing' or 'working' is different; in other words, each note requires a unique mode or way of being, which will be necessary to fulfill that particular stage in order to move into the next one, and in order to finally complete the whole octave in the most fulfilling manner. Each octave has its own potentials to be fulfilled. That is, there are great potential possibilities in any octave, which have to do with how we experience and the energies transformed in us.

This is not merely about getting things done. Accomplishing a physical task, or completing a particular work, is of course important in all of this, as well as the quality of the work done and our efficiency of time in completing things. However, there is much more possible in doing work, than just its physical accomplishment. For there is much that is possible involving our inner being and various transformations of energies in us, which can happen along with our outer work or activity. And it is this inner side of things of which we are particularly concerned with in these teachings, which includes the quality and expansiveness of our experience, the positive transformation of energies inside us, and the spiritual evolution of our very being. Even though the outer work, efficiency and quality of the job done are also very important. These inner possibilities are available with each octave, but only a portion of such potential will usually be actualized in our experience and in our being. Another way of understanding this is that there an abundance of potential in each octave, potential relating to our inner

consciousness and being, so our goal is to make as much of this real in us as possible. Each intentionally worked octave will provide an new opportunity.

It has been said by one teacher, 'Man is a transformer of subtle energies,' and this means both inner and outer, because there is a possible interchange between the inner and outer, between our own being and the world around us, as subtle energies are brought in and then out and then in again, and so it goes, like the cycle of breath, and remember that breath will be ever important in this.

Whenever something is begun with a completion in mind, an octave of time is set into motion which proceeds from the beginning but also in reverse time from the future to the present. The time from beginning to end can be divided into an octave of notes or phases of time. As we observe the octave in practice we will begin to notice the subtle change or difference in the quality of each note. These phases might change on an hourly interval, if agreed to, or may change phase in their own time. The duration of one note is not necessarily equal to others, but if we organize a time for completion in a progression of seven notes, we will create a more consistent order in the octave. As we begin to know where we are in the octave, we can know how to use this particular quality of time with greater success. In any one note all the notes are potentially there, just as the whole phase of a process subsists within any one phase of it, yet one particular note is most dominant at any one time. One octave is most predominant and relevant at any time, yet usually many octaves are happening at the same time and in different phases. One could potentially be aware of many octaves all happening at once, but it is most practical to concentrate upon the most relevant and necessary one to work on at this time.

The Octave is a fascinating subject and is meant to be quite practical in life, if used with knowledge and intention. So our goal is to learn about and make use of this law of octave. What is stated here is a foundational introduction, but it can only be truly understood and made applicable by way of our experimenting and working with it.

Work Program 2 weeks beginning 12 August 2013

by **Boever**

Let me share with you the following sitting meditation as has been given to me by the Gurdjieff Institute (Brussels). This meditation is called the preparation.
(the following words are a transcript of the meditation)

> Practice the following meditation on a daily basis for 5 minutes in the morning. Be sure you are full awake before starting this exercise. Take a shower or drink some coffee.
>
> Sit comfortably on a chair with a straight back.
> Close your eyes.
> Make an effort to be here now. Try to be in the present with whole your being.
> Try to sense the whole of your physical body.
> Already you start noticing a different energy. A higher attention.
> Now fill your body with this higher attention.
> Bringing it in from the crown
> Cerebrum
> Forehead
> Eyes
> Ears
> Face
> Top of your spine
> Try to find a place on top of your spine where your head automatically rests.
> Move on to your shoulders
> Left arm
> Right arm
> Both arms
> To your hands and finger tops
> You are actually doing nothing you are letting this happen
> There are thoughts but you they are arbitrary, don’t pay attention to them
> You are releasing yourself of all tensions
> Move this new sensation further to your Chest
> Back
> Abdomen
> Sexual Organs
> Buttocks
> Right Leg
> Left Leg

Both Legs
Feeth
Toes
Now you sense this new energy, in this energy it is now possible to say
I
and in your body it is now possible to say
AM

Men as he is only knows the denying force (the resisting of this attention on your self). For the next 2 weeks try to introduce the affirming force in the morning everyday (affirming this conscious force).

Work Program 2 weeks beginning 26 August 2013

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by **Harry**

When you say "I am" describe the I experience. The Am experience. The Wish Experience. The Can Experience.

I am. I wish. I can.

Describe your experience. What you see, think, feel, hear, taste, sense. . .

Work Program 2 weeks beginning 9 September 2013

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by **Judy**

John and I exchanged emails today and have agreed to exchange roster spots.
I have been looking at the unanswered posts, as suggested by Guru. Here is a beauty. I have no idea how it slipped through without comments and posts. Here is a second chance.
The relevant exercise is below. Please share your specific comments with the group, one for each of the four suggestions.

Exercises for week of January 29, 2012

1. Observe yourself when you first meet someone you know, what you think of them.
2. Take an uncharacteristic trait of yours, as between lazy and energetic, and explore the unperceived territory that it opens up to you, taking it all the way to the edge.
3. Relax the neck and shoulder muscles.
4. Counter habit and established patterns by intentionally acting differently.
Ian
Being transforms the suffering through which it arises.User avatar
Ian
Site Admin

I see just now that Guru has also posted an unanswered program from Ian, the illuminated bones sensing exercise, done together with the intonation of aieioiuoa. This is very beautiful.
So now we have plenty of work suggestions to attend to. Let's go to it.
Best wishes,
Judy.

Work Program 2 weeks beginning 23 September 2013

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by **Gururaj**

When "I Am" , Attention Is. (Or is it the other way around ?)

From the Archives (Feb.6th,2006) I found , what I consider a fine exercise from Ian originally, to become attentive to our current state of attention and ,
hopefully, thereby to enhance it .

"*Attention*

1. Start by directing your attention into your hand and becoming aware of as many sensations as you can.
Widen your attention to include your arm and then your whole body. Next become attentive to whatever your body is in contact with - bed, floor, chair, etc.
Widen your attention to include the room or immediate environment you are located in.
Become aware of as many impressions as you can take in, in a non-judgemental way.
Gradually widen your attention in steps to include your town or city, country, continent, planet, solar system, galaxy, everything.
The last steps will require more visualization and imagination than the first steps.
Every step should build on the previous one, so that nothing is lost from the attention as it is widened.
Finally. reverse the steps and gradually return attention to just your hand.
Finish by collecting your attention into a three centered buoyancy of Being.

2. In free moments during the day, let your attention be directed to a series of seven distinct objects in your immediate visual environment.
Attend to each object for one complete breath. Observe each object with a sightless gaze and without judgement.
On the eight breath return your attention to the sensation of the whole of yourself.
On the ninth breath, expand your attention to include the whole of yourself and the whole of the environment.

3. When listening to others talk, try to be more attentive to the pauses, spaces and quietness between their words.

4. Choose one denying force that you are particularly attached to or identified with.
Resolve not to express or act out the chosen denying force in your habitual way, by substituting a consciously chosen
and prepared counter action, activity or exercise to be performed instead.
Finish by collecting your attention into a three centered buoyancy of Being."

My further thoughts - Just like Suffering is of different types - automatic(or mechanical) ,

voluntary and intentional
are the states of Attention too exactly corresponding to it ?
Can I keep coming back to Intentional Attention throughout the day ?

Work Program 2 weeks beginning 7 October 2013

by **Gururaj**

This is one from the archives , a contribution by Ian.
(Am substituting for John with this filler. But if John would like to , he can also post one for these two weeks.The next fortnight - starting Oct.21st - is Cassandra's turn)

Monks Walk. Shake the dust from your feet. Let go of past and future concerns and become present within a Soundless Sound and Sightless Gaze. With each step, nurture your own small portion of Great Being by filling one of the ten bones with light and breath. Ponder - Does searching necessarily imply finding?

While eating, use the Heptachord. Unhurried sensed motions. Breath. Soundless Sound, Sightless Gaze. Silently and attentively eat the three foods. Ponder - What are we food for? What parts of us are waste?

Suggestion to take snapshot of posture, breathing, emotions, thoughts, sensations. Label each snapshot according type and degree of Identification. Take the snapshot from the visualized point of view of being up in a tree looking down at yourself and the situation. Consider the opposite of each Identification.

Deeply sense the body at least once a day while pondering questions such as: Is the Seeker's Search all for Nothing? Has the Seeker sacrificed their Search for comfort? Can the Seeker's Search for a glimpse of significance be hidden within boring mundane everyday affairs? Does the stuff of Searching lie in the everyday anything and everything - the placing of a spoon, the getting out of a chair? The seeker refocuses their striving from a question of importance to a question of paying attention, being aware. The Seeker reaffirms their awareness of Remembering their Search: The Seeker gazes upon their own steps as they travel within their own land.

Evoke Gratitude for Being created with the ability to ask questions.

Work Program 2 weeks beginning 4 November 2013

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by **Boever**

Hi,

1) When in a conversation with another person, try to be present. Listen with all your attention to what the other person is saying, try to be aware.
2) Everytime when you walk through a door, make an effort to remember yourself

Work Program 2 weeks beginning 18 November 2013

by **Judy**

This coming fortnight I am suggesting one of the exercises handed down to us by Mr Paul Beidler, through Ian.
We have been touching on the topics of the emanations of Divine Consciousness of Being, Grace and Mercy. These three form a primary triangle and thus we can use the Holy Equation formula to attempt to make contact with these ever-present Realities.

We can affirm to be; I am, I wish to be.
We have already noticed a Holy Denying, such as a negative emotion (the one I have been working with in particular recently is irritations), and then through proper impartial spontaneous self-observations of this Holy Denying, which will connect us with Grace,(related to the first conscious shock), we can then use the Heptachord of Suffering exercise to connect with the second conscious force of Mercy (connected with Intentional Suffering). This reconciles and transforms the Holy Denying.

You may find it useful to read the work exercises here on our site "Intentional Sufferings". Choose your own particular negativity.
The Holy Equation and the Heptachord of Suffering exercises are quoted from our site thus:

> The Holy Equation
>
> Holy-Affirming,
> Holy-Denying,
> Holy-Reconciling,
> Transubstantiate in me,
> For my Being.
> "This is a prayer given to us. In it I have found what I call the Holy Equation which provides us with a basic pattern for most of our work. Holy Denying equals our inherited mechanical "myself" manifested by our habits, traits, thoughts, feelings and actions in sleep. Holy Affirming is our conscious effort to accept, endure and to meet with objectivity all our Holy Denyings. Holy Reconciling is the resultant of them both leading automatically to a Transubstantiation. By self-observation we learn to recognize accurately our Holy Denyings to which we then eventually apply our Holy Affirming."
> "We understand the ordinary pursuits of our lives responding to desires to be educated, well thought of, useful, admired, superior, wealthy or spiritual, as examples of Holy Denyings. We try to meet these denyings with our conscious efforts in our search which we call Holy Affirming. Both are of equal substance and importance." (Paul Beidler)

Heptachord of Suffering Exercise.

This exercise details the sequential process of applying the Holy Equation twice to form an Octave of Transubstantiation.
Perceiving the suffering arising from our connection to a living system and suspecting that creative enduring of suffering may enhance conscience, we will apply the heptachord of suffering to our daily encounters with suffering.
For example, starting from :
0. Life experience of a personal Holy Denying suffering, followed by ...
1. citing or naming the personal Holy Denying suffering, followed by ...
2. a Holy Affirming of the energy spent in the suffering, resulting in ...
3. a Holy Reconciled "impartiality", making it possible to ...
4. curb the suffering's manifestation, then diverting the energy saved ...
5. to the expression of a companion characteristic such as joy, followed by ...
6. a savouring of a transubstantiated comprehension between the suffering and its companion, leading to ...
7. a coating on an inner-being embryo often surfacing as intellectual deprivation, a quiet mind.

Don't get overly caught up in any seeming complexity with this. You may of course use any favourite method for transforming a negative emotion. Sometimes a simple "It is nothing. I wish to be." is sufficient.
First of all, of course, one has to notice it when it is happening. In that first instant of noticing that irritation, for example, detach from it and simply be a witness to it. Various little tricks may assist here too. For myself, I may mentally say "Judy is irritated. I am not" for example. This is to remind me that proper self-observation involves using the highest "I" available to be the Observer. This in itself defuses it substantially. Then sometimes I use 'watching the breath' for a short time to reach the needed detachment, even adding "Lord have Mercy" if required for a proper return to equanimity and quiet mind. One must fine-tune one's own paths which work. Suggested exercises may point the way somewhat though. This is indeed something we can "do".

Share an experience of your own transformation of a negative emotion here with the group.
Best wishes,
Judy.

Work Program 2 weeks beginning 2 December 2013

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by **JohnS**

An abbreviated discussion by Ananda Coomeraswamy (director of fine art at the Boston Museum, master of Sanskrit and Indian and European mediaeval art):

"The possibilities in the individual is not unlimited; he cannot accomplish the impossible, ie, what is impossible for him. Notably, he cannot have been born otherwise than as he was actually born, or possessed of other possibilities than those which he is naturally (by nativity) endowed. He cannot realise ambitions for the realisation of which there exists no provision in his own nature.

Whatever happens to the individual is the reduction of a given possibility to act when the occasion presents itself, while whatever does not happen was not really a possibility, but only ignorantly conceived to have been so."

He goes on to show that regret is a dream state, as things could not have happened otherwise, given one's state at the time of the event, so regret is useless and non-productive. Regret is wishing the past was different, whereas remorse is consciously putting yourself in the event - reliving it - and attempting to give added consciousness to it.

Remorse is rare, as we know, and usually confused with regret.

Personally, I find that liberation from the chains of regret is cleansing, and helps to a closer foccussing on the possibilities of remorse.

John

Work Program 2 weeks beginning 16 December 2013

by **Harry**

I'm posting this early because I'd like to try an experiment.

Let's each of us post a new idea, a new concept or a question at least once or twice during the week. This is something you are personally pondering. Something you are working on. Something you'd like to understand better.

Then let us each respond back to everyone else with at least one observation or comment or answer or question on that original post.

Follow up then on the threads of each other. Try to establish a group dialogue on here.