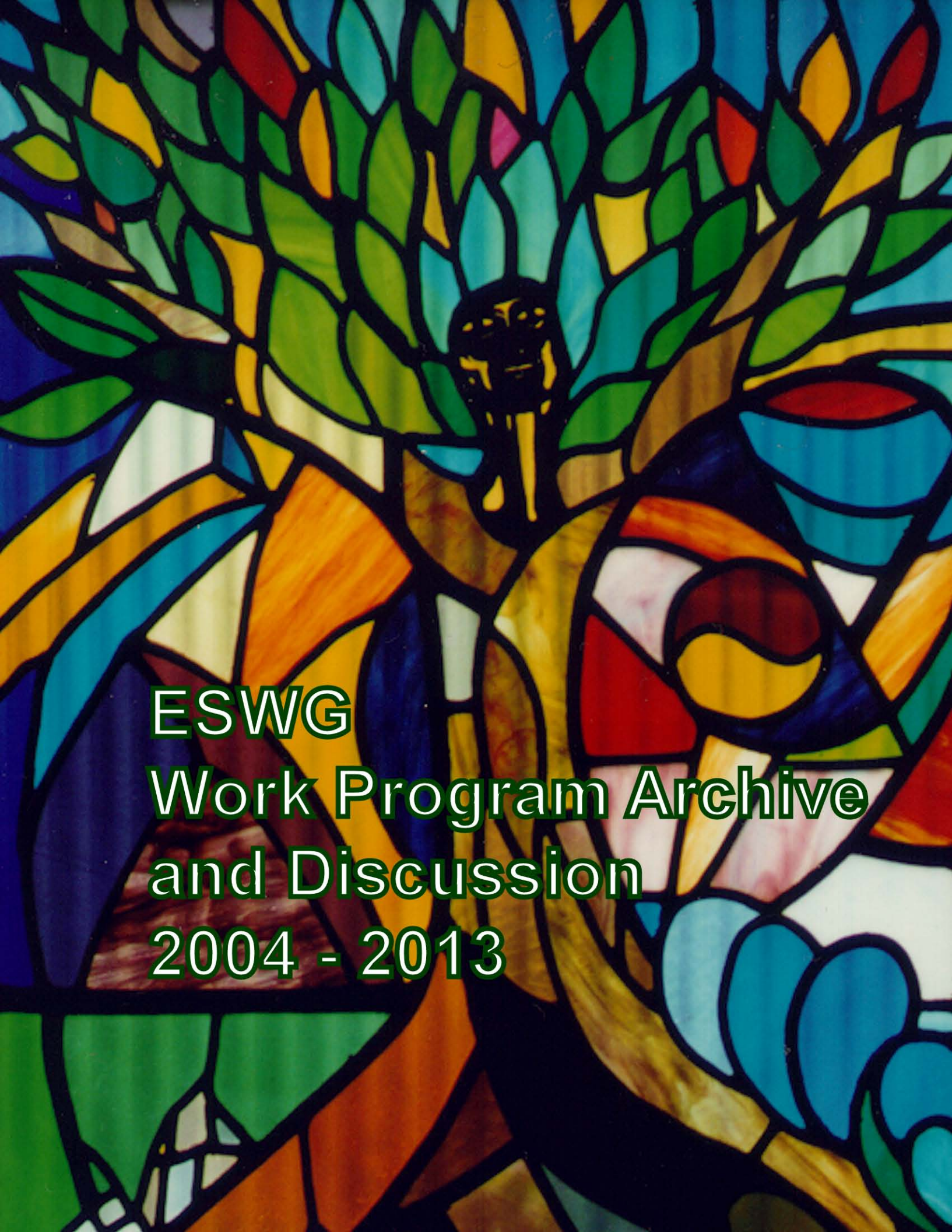

ESWG
Work Program Archive
and Discussion
2004 - 2013

E S W G

Work Program Archive and Discussion

2004 - 2013

by

Various Seekers

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Work Program week beginning 17 May 2004

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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?

---

by **Guest**

Did anybody else find it difficult to come up with a menial task every day? I did some things I hate, like house and car maintenance tasks that are dirty and messy, but I did not manage one every day. I also failed to do them with any enthusiasm. Then I realised, these things won't be unpleasant tasks next week, they are only unpleasant because I leave them too long in the first place, and they actually benefit *me* when I do them. After I had completed the tasks, I found myself taking pride in the fact I had done them!

So I pondered on what he nature of these tasks *should* be and decided they ought really be a kind of karmic yoga task; one that does not benefit oneself. That means making more of an effort to find such tasks. I shy away from this, but I realise that it is necessary. I put off such work on myself, and say I don't have enough time. I see it now for what it is, plain instintive self-importance. Does this means I am also avoiding the second concious shock?

---

by **Jenlian**

Perhaps menial tasks can also include smiling at those people we would normally judge according to our snobbish pride, sensing our hands and face as they try to grimace instead of produce that smile (consideration)?
then pride jumps in and says, see how wonderful 'i' am for granting these 'lowly' people a smile...

food for me is definitely influenced by pride - how it affects my physical weight is one way...

---

by **Guest**

Hi Jenlian

Thanks for your comments.
I had not considered smiling at people I don't like as a menial task. To me that is 'external considering'. I have to do that and more pretty much every day as part of my job, and therefore it is not 'work' for me. I must admit it took me years to get to this position of doing it easily though! I found it made life much easier if I dropped my self-importance in those situations.

I was looking for tasks that would be hard for me to do. I guess it all points out that we need to interpret the work program exercises in a way that is meaningful to ourselves personally. We should know better than anyone, from self-observation, what our strong and weak points are, and what we need to work on

---

by **Ken**

Hi All. I have posted below my observations on this particular weeks exercises.

Ken

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.

Comments: I found this morning exercise helpful as a reminding factor to
initiate this exercise. The sensing of my feet on the floor, while repeating the above exercise, helped bring it into greater "focus" as a practical exercise. Its as if the "sensing" of my feet eliminated the "noise" within my own mind while contemplating
my wish to do this exercise throughout the day. So this "sensing" helped me focus.
This "sensing" increased the signal to noise ratio so that I could better tune in to my own intent

to do this exercise.

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.

Comment: I failed to accomplish this particular exercise. It might be due to the fact that when I am experiencing pride I failed to remember.

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

Comments: I had moments when I repeated silently "I wish, I can, I am," when I experienced pride (such as "feeling good" or "feeling bad" due to pride). This helped me to remember my aim (to be aware) and if I concentrated hard enough on what I said then something in me became "present" and the "good" and "bad" feelings that were primarily subjective states before became more transformed to "inner presence," that is a more objective state. But I only accomplished this a few times because, throughout the week, I kept forgetting the exercise.

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.

Comment: I failed consistently to "remember" the above exercise.

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

Comment: See above

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

Comments: Upon recapitulation I realized that pride is tied into the sexual function. When my pride is complimented I feel a surge of sexual energy flow to my solar plexus. I "light up." Correspondingly, I feel an overall body sensation on the epidermis of my skin and in my outer musculature. It's a pleasant "feeling." Similarly when my pride is offended I "feel" this same flow of energy to my moving center, but its just the opposite polarity. But its the same "flow" and this flow stops short at my moving center (my outer musculature and skin) and goes no "higher."

But this flow it is not a feeling. It is a sensation (sensate) that masks itself as a feeling. This pride that I feel has no real feeling. It has no "heart." But, if I am "present" and catch this pride, at the exact moment when this sexual energy is being "switched" to my moving center, it flows

"up" (more conscious connections)? and flows to my heart and I can begin to "feel" people (in the sense of putting myself in another persons shoes). Its as if this awareness at this crucial moment creates a kind of vacuum and this flow of sexual energy will now bypasses the moving center and flows "up the tube" (so to speak) into my heart (emotional center) due to the pressure differential caused by this vacuum.

So, if I am present at this critical "switching point," then this energy of sensate becomes transformed into a feeling of compassion and it is my "head" which must wish or "intend" this desire to be present at that exact moment when I "feel" this pride. But it's NOT easy.

I must become more ABLE to "be present." If I am present at that crucial moment when I feel this surge of sexual energy, then this energy gets transformed into "heart." Then I "feel" heart and lose my SENSE of pride. Then I am more able to "put myself in another's shoes." But if I am not "present" I forget the exercise. And for the vast majority of the week I forgot most of the exercises. But I gathered enough "data" to at least make the above observations.

Work Program week beginning 24 May 2004

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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)

---

by **Ken**

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

Comments: These difficulties relate to the "terror of the situation," which relates to my "putting things off until tomorrow." This is "not doing" when I should be DOing and doing when I should be "not DOing." This might correspond to the null triad of "negative expansion" or -(1-2-3) of Bennett's. He called this "imagination" in which the non actual is substituted for the actual. Basically its an inverse reflection of
the essential creative triad 1-2-3 that is reflected into "non existence" and takes the form of -(1-2-3). "Putting off until tomorrow" or Sloth is not really non-expansion but its really a negative expansion that has the appearance of expansion but without the "essential substance," (or so I

think). In short it might correspond to the results of the organ kundabuffer resulting in negative creativity. Building castles in Spain...

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

Comments: I tried some of the Obligatory Movements when I woke up. This sensing of my overall body sensations after the movements kind of invigorated me. It appears that this "sensate" was collected somewhat and "fed" me. This is a good exercise to make me aware of how I have a source of energy (sensate) that I foolishly waste instead of collecting.

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 diaphragm as you do so.

Comments: I notice that when I start something that I procrastinate with I "deflect" from it due to unconscious programs that drain my initiative. One task in particular is organizing things in my apartment (such as books, paperwork, etc.). I start it but then I quickly lose initiative. Its as if I keep sounding DO...DO...DO...DO... and move no further to RE. I quickly lose the energy due to "programs" that direct me to do other things. These programs are connected to my haphazard breathing. When I sense my breathing, my breathing becomes more regular and I become more conscious of these unconscious programs. This becoming more conscious of my diaphragm helped me to breath normally and helped me to "collect" more energy to start this octave. But I still kept forgetting to remember to be aware of my diaphragm during this exercise.
I will post my observations of the resulting exercises (below) by the end of this week.

Ken

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?"

---

by **Ken**

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

Comment: I covet attention. I want attention because it gives me energy. The part of me that is predatory DEMANDS attention. It does not ask. It demands. It feeds on others. It seeks to manipulate via SUBTLE manipulation so people will 'give' me their attention. It seeks to control people via deception by projecting a false image of myself. This image "feeds" on anothers attention to maintain itself. Thus I covet attention.

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

Comment: I sense this suffering as a 'hole' in my solar plexus that 'needs' to be filled. But its not my suffering. Something is suffering through me. "It' suffers. But 'I' do not suffer. 'I' suffer from SEEING this whole and realizing my own helplessness. 'It' suffers by not having this hole 'filled.' It reminds me of a conversation from a movie that I once saw called 'Tombstone.' Doc Holiday was talking to Wyatt Earp about a psychopath by the name of Ringo. The conversation went like this:

Wyatt: What makes a man like Ringo, Doc? What makes him do the things he does?

Doc: A man like Ringo's got a great empty hole right through the middle of him and no matter what he does, he can't ever fill it. He can't steal enough or kill enough or inflict enough pain to ever fill it. And it drives him mad.

Wyatt: So what does he want?

Doc: What does he want? He wants revenge.

Wyatt: Revenge? For what?

Doc: Being born.

"Revenge for being born." So this is what my desire is like. Its like a 'hole' in my solar plexus that can never be filled.

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

Comment: When I attempted this I felt part of my 'self' disassociate from the object. I was more able to see that this source of envy "triggered" a program that feeds on my emotional energy. So this was a good exercise for me. It helped me see that I am 'in' these mechanical programs but not 'of' them. This might relate to the properties of the organ kunabuffer. It seems that my intellect "steals" energy from my emotional center (or perhaps its from the sex center). In short the horse (my emotions) drives the driver (my intellect) and the driver just dreams that he is driving the horse because of the energy of imagination.

Daily exercise 2: Question all impulses of covetous envy that arise in you. What true benefit would they bring?

Comment: None. Just satisfaction of an 'empty' desire.

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"

Comment: I tried this. I did not feel like "myself" since "myself" was the feeling of envy. But it helped me to not go with it and feed it. It helped me detach. But once I felt the envy I just had to wait for the feeling to run its course. But this helped me detach from the feeling.

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.

Comment: I failed to do this exercise.

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

Comment: This exercise helped me to 'listen' to my body.

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

Comment: Yes, I think it does. It seems to "feed" some big machine. The envy I feel is not 'my' envy. It is another mind that works through me that connects me to the collective group mental machine that goes by the name of "life." But it is not real "life." Its is simply a machine. My envy feeds the big machine.

Ken

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.

---

by **Guest**

Yesterday I went for a walk. I felt very peaceful and relaxed. I was on a country road, and walking facing the non-existent traffic. Then a van came up from behind me and swooped past me really close. Instantly a flash of anger and a negative thought about the driver. The anger was very fast, but remained just a thought and I did not show any expression. The feeling was, "No one's going to do that to ME!" Since it was so quick and didn't hurt me I was able to let it go pretty easily, and also remembered that I was trying to notice my anger this week.

In the past few months I have had other incidents when it took me a day or days to get over/through the anger. There was such an element of jusitfication, and of feeling wronged. If I had moments of forgetting the precipitating incident, then the memory of being wronged would come up again and try to rally up the angry "I"s again. The work "I"s tried to keep in mind that the earth is a pain factory and all this angry energy goes to feed the moon, and that the anger is NOT justified and to just keep putting it aside until the other side of the story becomes more clear.

---

by **Guest**

Anger is a tough one for me..have broken it down into irritation, frustration, etc - parts that are recognizable to observation within myself..
resentment - big part...totally ego...
my groin is tight, holding onto the resentment - is this related to basic survival instinct? which has evolved from protecting ourselves from caveman era critters to protecting our 'ego' in current culture? is certain emotions connected to certain areas? is this subjective to the person only or generalized among the many? doing relaxation exercise, relaxing the groin area while observing and sensing - feel a rage arising which is scary

can anyone help me understand 'remorse of conscience' more?

---

by **Guest**

For me, the anger is felt as a tightness in my chest, right above the stomach. I think that is where I feel fear also.

As for a connection between remorse and anger.. because I am a passive type, I usually don't show a huge reaction to anger, so I usually don't feel remorse over feeling angry, specifically if I haven't hurt anyone.

But it does happen that when I feel remorse for something I said or did, it can sometimes turn into anger against myself. I would like to try to extend the moments of remorse so that the truth of my contradictory nature can penetrate. I would like to accept the contradictions without having anger rush in, which comes from "I"s that judge, and demand perfection.

---

by **Jenlian**

I had a great opportunity to observe myself in anger this week - how apposite to the program. I had someone lay into me about some work I had done, something I had never had happen before now. I had a moment of distress and self pity, but I managed to overcome my negative feelings about the situation, and countered it with laughter and good humour. I turned the meeting around by not reponding with negativity in return, but listening and being positive to everything they said. Phew! It was tough. I'm glad I managed to observe myself and my body and stay unidentified with my emotions. It made a big difference. I did not manage to visualise the person radiating light, but I did place myself in the position of trying to learn from them and it was a great joy to do so instead of wallowing in resentment and self-pity.

---

by **Ken**

Jenlian wrote: "feel a rage arising which is scary
can anyone help me understand 'remorse of conscience' more"?

I think that as one becomes more conscious one's awareness expands beyond ones petty little life. One begins to experience ones inner contradictory desires, together, simultaneously, within the same present moment. Then, within this moment these contradictions are "weighed" and I begin to feel my hyprocrasy. I feel anquish. I think this may be the beginning of real conscience. This anguish is like a "slow heat" that can transform us. So I think that this suffering is the only way that we can come to see new possibilities. I think Orage called conscience the representative of God in our essence. Orage was asked, concerning voluntary suffering and conscious labour, the following:

"How would you put into words the technique by which free will can be acquired?".

His reply was: "The method can be summed up in the following phrase: voluntary suffering and conscious labour. Voluntary suffering is compelling oneself to bear the unpleasing manifestations of others; conscious labour is the effort to sense, remember, and observe oneself. It is the doing of small things consciously; the effort made against the inertia and mechanicity of the organism; not for personal gain, not for exercise, health, sport, pleasure, or science; and not out of like or dislike. Self-remembering never becomes a habit. It is always the result of a conscious effort, very small to begin with, but it increases with doing."

Also, below from http://www.promart.com/4EvewG-4.html

Mme N. - You have said many times that it would be necessary to repair the pastand, for this, to experience remorse of conscience. When I look into my childhood, I find only catastrophes; I lost my parents very early, and after that all kinds of misfortunes happened. Instead of experiencing remorse I startcomplaining. I find in me someone who pities, complains and justifies itself. I would like to know how can I free myself fro this self-pity and hoe to chase away form my thoughts these things that seem to me unjust.

G. - Justice, you know, it's a big word. It is a big thing in the world. It is not any thing: it is an objective thing. Objective things follow the Law, the way the Law made them work.Remember what I told you: what you sow you will reap. And this Law doesn't concern individuals only, but also families and nations.Therefore, the things that happen on Earth come frequently from what has been done at a certain time by the father or the grand father. And the consequences fall upon you, it is then you who have to face it.This is not an injustice. On the contrary, it is a very big chance for you. This responsibility will serve you as a factor for self-remembering. And in this way you will be able to redress the past for your father, grandfather and grand-grandfather. If this happened when you were young, it is because someone sowed it. Now, you reap. Somebody is dead and it is someone else that reaps.You should not think only of yourself. You are but a link in your bloodline: you cannot consider this selfishly. Or if you prefer, you can be selfish, but only in what concerns your blood and not in regards to your little life. It is an honor to occupy this place. Be proud of it.The more you will feel compelled to redress the consequences of the past, the more you will remember that, you also, did not do as you should have done. And so you can have ten times more remorse of conscience and the quality of your Being will increase accordingly. You are not a simple 'dog's tail'. You have a responsibility in your family's line.All your past and future family depend on you. All your family depends on how you repair the past. If you redress it for everybody, it is good. If not, it has no value. Do you see in what situation you find yourself in!Maybe you begin to understand now what justice is? Justice doesn't bother to solve your petty problems. Justice deals with big things. It is idiotic to think that God should deal with your small affairs. It is the same for justice.Justice doesn't touch all that, and at the same time, nothing happens on Earth without justice.

Ken

"A warrior can no longer weep. The only expression of anguish is a shiver that comes from the very depths of the universe. It is as if one of the Indescribable Force's emanations is anguish. The warrior's shiver is infinite".

From The Eagles Gift by Carlos Castaneda

Work Program week beginning 21 June 2004

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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?"

---

by **Jmax**

Greetings,

When I first read the week's assignment, I had already decided that I wasn't even going to try. I have had a pretty rocky relationship with my instinctive center, having had a weight problem when I was young, and I was not willing to risk the repercussions of threatening the instinctive center with missing breakfast. The instinctive center can be pretty sneaky and go way overboard later to make up for what it considers it has missed.

I have not been a compulsive eater for decades now, thanks to fourth way ideas. I know that someday I will have to deal with the attachment to regular meals, and I try to remember to be grateful and appreciative that I am fortunate to not be in a position of having to go without.

This is only my second week in this group, and I am already involved in other work-octaves. Perhaps if more "I"s verify the usefulness of this group there will be more motivation in me to take on a task such as fasting. For now I am trying not to create a lot of opposite "I"s that would undermine the work "I"s. I am still at the level of trying to remember to divide attention, self-observe, try to sense my body, and not express negative emotions.

---

by **Jmax**

Hi all

I also could not do the morning fast or the all-day fast because I have a severe hypo when I do not eat for that length of time. So I just paid attention to what I was eating and did the ponder instead.
We have to be discriminating and make our own decisions about any exercises that are not suitable for us.

I also failed to do the first exercise at all; I did manage to focus my attention on food and my emotions surrounding the act of eating though. I did give thanks to His Endlessness before eating in the evening.

This was a hard week for anyone trying to do all the exercises every day.
I don't think it is vital to do all of the exercises every day, just to attempt to do at least one thing to raise your conciousness during the day. We must do what we can.

---

by **Ian**

Hi Jmax,

I think that you made a wise descision with regard to the fasting. As neocrone says - We have to be discriminating and make our own decisions about any exercises that are not suitable for us.

It is not expected that everyone will be able to do all the exercises all the time. We are all at different places on our paths and some of the exercises may not address our current state or interests. One of the reasons for giving so many exercises each week is to try and offer something for everybody. I would suggest that we pick and choose from the exercises that resonate with us and attempt to work with them, even if it is only one. Also feel free to go back to the past programs and attempt previously neglected exercises.

---

by **Ken**

Hi everyone. I'd like to make some observations on two of the exercises.

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?"

This desire for attention and recognition is indeed a form of gluttony. I seem to 'feed' on it. I remember my G teacher said to us (many years ago) that G once said that "all praise is poison." In this respect I guess we can indeed "eat ourselves to death" on praise just as if we overfeed a fish it will eat until it sinks.

The face exercise was good too. I notice that my facial expressions "morph" to the external situations
around me much like a clowns face might change its various expressions to elicit reactions from the audience. In the case of a clown it does so to entertain. In my case, when interacting with the people around me, I find that my facial muscles (and body posture) goes through a kind of ever changing 'motif' to elicit from those around me reactions that will get them to conform to some image of myself. But how they objectively react I really can't be sure. I only try to (unconsciously) manipulate them with respect to how I THINK they will react. This preservation of these images that I have of myself has this need to 'feed' on the world around me These images are my chief obstacle to seeing the world around me as it really is (whatever that means). So I guess that the need to feed these images is also a kind of gluttony.

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

Yes. But this gluttony is a mechanical manifestation. If the manifestation is inhibited then it will simply take another form. I'm not so sure if it is a 'substitute' for spiritual hunger because that might be like saying that mechanicalness is a 'substitute' for consciousness. Mechanicalness is simply what it is. But the question above is a very good one and I'll try to ponder more on it. Thanks.

Ken

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by **Guest**

Hi Ken

> This desire for attention and recognition is indeed a form of gluttony. I seem to 'feed' on it. I remember my G teacher said to us (many years ago) that G once said that "all praise is poison."

> The face exercise was good too. I notice that my facial expressions "morph" to the external situations around me much like a clowns face might change its various expressions to elicit reactions from the audience.

Yes! I became acutely aware of myself doing these things mechanically last week at work. The desire for approval from others is strong in me. I was able to see myself in these acts but not able to change my mechanical behaviour. This is something I must put more effort into and work on in the future.

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.

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by **Faye**

Lust, typically has for me a meaning that is associated with a physical desire that may over ride rational behavior.

However, looking at it this time, I can see a strong mental component, that looks like a desire for something that may take the form of irrational behavior if allowed to express itself. "Thinking" has a much bigger role in the emergence of lust than I expected. I need to look at that some more.

Rather than trying to change my thinking which can be endless justifications, I find that backing off of an irrational desire leaves a bit of space behind which I try not to fill with anything.

---

by **Jmax**

To me, the first, and narrowest meaning of lust is that of sexual lust. The way I understand pure genital sexual lust is that it is caused for the most part by hormones. There are definite

stages in a person's life when the hormones are strongest. Certainly that was my experience. Although that is less of a burden now, it's not like any freedom comes mechanically, as other identifications are always ready to take over.

However, taking lust in the broader, nonsexual way, this past week events occurred in which a lust for money was apparent in me, as anxiety over having made mistakes and lost money due to inattentiveness. (an example: the cell phone bill). It afforded th eopportunity to be able to accept the loss as payment for a picture of myself asleep, and as payment for the opportunity to separate from the negative emotions evoked when my spouse was upset at me over it.

And thanks for last week's replies that lent some relativity to how one can approach the exercises.

---

by **Faye**

Having spent some time trying to understand how to make use of the morning exercise, I find that it is difficult to determine the line between the conscious parts of myself and the unconscious ones.

I see that I am not clear on what my goal or aim is that I am proposing. I think that I will need more attention in that area. For today I will propose simply that it is necessary to see what lust means to me. I am sure that there is much more to this exercise that I hope we will work on again sometime.

I am finding that I need more time to spend on each program, rather than just one week.

---

by **Ian**

> ***Faye wrote:***
> I am finding that I need more time to spend on each program, rather than just one week.

The aim of the weekly programs is to provide a context similar to a weekly group meeting. I would encourage anyone who wishes to work longer than a week with any of the suggested exercises to do so. Also if any of the weekly exercises don't resonate with your current situation, don't hesitate to go back to previous programs for inspiration.

---

by **Ken**

Jmax said:

"To me, the first, and narrowest meaning of lust is that of sexual lust. The way I understand pure genital sexual lust is that it is caused for the most part by hormones. There are definite stages in a person's life when the hormones are strongest. Certainly that was my experience. Athough that is less of a burden now, it's not like any freedom comes mechanically, as other identifications are always ready to take over".

Yes, I can relate to your above observation. There is something about sexual lust that seems to burn up the "finer matters" instantaneously. There is no emotion here but only sensation that masks itself and presents itself as emotion. For example when I experience lust I might act with "tenderness" but it is not emotional tenderness. It is really passion that masks itself as "affection." Affection is, I think, really a property of the (positive part) of the emotional center but with lust my "affection" becomes "passionate tenderness" which is really just the positive part of the moving center aping or mimicking the positive part of the emotional center (positive tenderness). It seems that we rarely feel any real real emotion at all because our moving centers saps these finer matters from us with its positive or negative reactions to external stimuli through aped imitation of the moving centers of those around us. It just all just feeds the "big machine" and there is nothing left for ourselves.
When I say 'I am," this helps me to center myself and not react in knee jerk reaction. Then I have better opportunity to "collect myself" (that is, to collect my "finer matters") and begin to feel (with emotion) myself PRESENT. So when I perform the 'I am' exercise, I begin to feel a certain detachment from my reaction machine and I feel a little more free. Castaneda said it well in his book "The Eagles Gift." He said he would repeat the below "formula" to himself to pull himself through an personal upheaval:

"I am already given to the Power that rules my fate.
And I cling to nothing, so I will have nothing to defend.
I have no thoughts so I will see.
I fear nothing, so I will remember myself.
Detached and at ease, I will dart past the Eagle to be Free."

Ken

"Only he may enter here who enters into the position of the other results of my labors."

Holy Affirming Prayer:

Holy-Affirming,
Holy-Denying,
Holy-Reconciling,

Transubstantiate in me,
For my Being.

Work Program week beginning 5 July 2004

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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.

---

by **Harry**

The sightless gaze is almost like a Stop exercise for me.

Egotism: Pride. It cannot be wrong. Does pride serve a purpose? Yes. Motivational force. Taught from early childhood. Grandfather's favorite. Smart at school. Must be right to avoid punishment. Would say it arises from the moving part of emotional center.

Observation of pride. My boarder does wash on Cold. It sees this in the morning and thinks "How silly. Taught by commercials." But doing the wash on cold has no impact on my life. Wastes energy when I have this thought. Separating from it makes me smile.

---

by **Harry**

So it took four meals for me to remember the eating exercise. Each time I was cooking I told

myself I'd remember. Of course I didn't. This morning I managed five bites of toast before remembering.

A little, annoying "i" quickly popped in. "Do I do this after each bite of toast or do I do it with each drink of tea as well?" Funny. I've practiced this before without that I jumping in, but it was there this morning.

I usually eat while doing something else. Modern world and the daily immersion. To be conscious of eating and to do something else is very difficult. Something else is usually ordinary. . .

See how I do at lunch, at work.

---

by **Greg**

The last two days, during my attempts to stop for the "sightless gaze", I have noticed how the whole of my face is pulled tight into a knot centering on the bridge of my nose. Dropping my face (like warm clay sliding slowly off an armature) I notice a corresponding drop at the back of my head reavealing a "knot" that has been held at the cerebellum.

Yesterday, I released my face and shook it out hard letting the skin flap off the skull. I allowed my face to center while the gaze spread into panoramic view. My face breated in and out as I took in.

---

by **Harry**

Eating more consciously succeeded at Breakfast again. But lunch and dinner were total failures.

Interesting experience yesterday: Spent much time tussling internally with that concept of Pride. And the work efforts. Work efforts seem to attract resistance and the resolution to resistance.

I had an "offered Pride conflict" yesterday. Recognized what was happening. Heard those little "i's" begin to marshall "you're better than that" arguments. And left them go. As soon as I did that I saw my machine and the other machine that was offering conflict to me. (Pushing buttons so to speak.) And so them as very much TinMen.

---

by **Greg**

Last night I experienced great difficulty falling asleep. Realised there was "something" in my psychic atmosphere causing the problem and when I looked into it there it was --- alive.

Two days ago a totally benign situation had encouraged the chatter of many very destructive

"I"s --- the one's that center around the "Why haven't you dones". It had to do with a colleague sharing an accomplishment which is in a field where my talents lie. I put on the face of Genuine Interest and Support (I really did want that for that person) but of course, the "I"s began to chatter away destrutively.

I hadn't thought much of it, until last night. There it was in my psychic atmosphere: A disembodied, phosphorescent yellow hatchet shape swinging from just over my right shoulder, towards my heart-center, where it stops just short, intensifies in prescence, and disappearances. Envy --- palpable and real. The motion repeats continuously and mechanically, never changing. I feel the presence of anger and pride supporting it, but these are only "felt" not "seen". They also seem to come from a different place.

The Envy comes from "outside" as a result of the room made for it by the destructive "I"s. It's like an inverse yoga where asanas are taken to attract states of being. The "I"s created an anti-asana, if you will. The supporting anger and pride seemed to come up from me to support it.

I stood straight up on the floor with my arms extended into a "Y" until I felt myself return back into myself all the way back to the soles of my feet. Returning to bed I fell into deep sleep.

The odd thing about this, this envy "shape" has really always been there----for years. It's only since last night that I was willing to acknowledge its presence. There are conditioned "I's in me that will repeat over and over that such a thing is only my imagination. The retort is: Yes, it is my Imagination (my true Imagination) that allows me to see it ---- it is hardly a fantasy.

Yesterday, upon returning from work, I turned to close the front door, stepped into my entrance hall and was "stopped". I felt, simply, my membership as part of the group and then the group as a whole. An automatic inner smile welled -up.

Funny, how difficult it is to manifest the inner-smile consciously in the face of chattering "I"s. But, then I forget ---- and the aftermath reminds me to remember.

---

by **Guest**

The past week I tried to self-observe and consider which of the seven appears the most in myself. They are all there, but I think that vanity is there the most. At one point last week I realized that an aspect of my vanity is an intellectual vanity of always needing to be right, but that I didn't mind making mistakes (unless they hurt other creatures), I just minded other people knowing about it. Then I realized that if other people didn't notice and point it out, I could and would still buffer from myself that I had made a mistake.

Another related thought is that "one learns through suffering". And to me I think it is the suffering that occurs as one feels one contradictions. And false personality would like to think that it has everything figured out and can deal with anything that comes along and then (pray) it gets deflated and both or other sides of the story appear and it is gray not just black or

white.

---

by **Harry**

Eating is so obviously an unconscious activity for me. I intellectually comprehend the exercise. Even to the point of the octave shock for the food. And the observation is interesting:

Morning is no problem. (Less problem.) The one thing I did notice physically was that I maintained a level of energy throughout the morning better than usual. This side effect is intriguing, because it tends to indicate that even the ordinary use of food is increased by the oxygen shock. Conscious eating shock.

Lunch is almost always at my desk. I am writing right after lunch and didn't remember once. Dinner is let down time. Again very little success at evening meal. I'd even think, while preparing the food that this exercise had to come into play. . .and then it faded away.

---

by **Ian**

> ***Greg wrote:***
> The odd thing about this, this envy "shape" has really always been there----for years. It's only since last night that I was willing to acknowledge its presence. There are conditioned "I's in me that will repeat over and over that such a thing is only my imagination. The retort is: Yes, it is my Imagination (my true Imagination) that allows me to see it ---- it is hardly a fantasy.
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>
> Funny, how difficult it is to manifest the inner-smile consciously in the face of chattering "I"s. But, then I forget ---- and the aftermath reminds me to remember.

I think that the first step is acknowledging our Denying Forces; that is accurate self observation. The next step is to intentionally suffer them - Don't try to supress the negative feelings, rather endure them intentionally without complaint and without manifesting them outwardly.
As G said, one of the greatest things we can accomplish is to bear the unpleasant manifestations of others. And, I suppose, of ourselves.

---

by **Ian**

> ***Jmax wrote:***
> The past week I tried to self-observe and consider which of the seven appears the most in myself. They are all there, but I think that vanity is there the most. ... Another related thought is that "one learns through suffering". And to me I think it is the suffering that occurs as one feels one contradictions....

I think you have hit the nail right on the head.

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.

---

by **Harry**

Had a blood test scheduled for this morning. I'm a deep sufferer from White Coat Syndrome. (A visit to a doctor or nurse for myself can raise my blood pressure double digits.) I'm aware of this, and know it's silly, but that's life.

So this morning I applied the Faith part of the weekly exercise. As the tension began I simply said "Have faith this is what is to be; this is for the best."

Funny thing is that when I make an effort like this I'm often visited with some precognitions. Knew the person drawing blood would be someone different than I'm used to. Knew she would take it in the exact way that I find most disconcerting. These were like flash images.

Still Faith outed. In, out, no problems.

(I should note that I tend to dismiss precognitions. Too many i's have too many telephones and they can be as often wrong as they are right. However, they do seem more in line when the result of a work effort.)

Sensed body yesterday AM and this AM. I'm often amazed at how much tension it contains when I'm in bed.

Ate more consciously yesterday evening. But lost it this morning, because. Blood tests put my morning meal 3 hours further into the day.

Is anyone else out there?

---

by **Greg**

Precognitions in my Work efforts are always the sign-posts along the way, letting me know that "yes,yes, yes!" I am still headed in the right direction. They are affirmations of the Faith I lay in my intuitions and my sensings, that I am being led and am following in the correct (for me) direction. The danger comes in two ways: Not seeing them, a part of me is obsessing that I might be lost and therefore, energy leaks from the source I need for the trip. Secondly, I mistake the signposts for the destination and become entrapped in a glamour. In a nutshell, I acknowledge them but, don't give them so much weight.

A part of my waking-up process these days is trying to understand G's teaching in the context of the Time in which he taught, what the teachings mean to me today in my 21st century existence, and where they do intersect. G. seemed to always hound people for the more "fantastic" sides of spirtual existence. While all this was taking place not so very long ago, people did not have the context of things like bodymind, Feldenkrais, Alexander etc. to remind them of the importance of physical grounding. Without grounding, precognitive experiences and the like become flights of fancy to escape into, rather than embelishments of a developing conscience. G. was dealing with many people who had been engaged in intensely intellectual pursuits and/or some of the spiritualistic extravagances of the turn of the century (the need therefore to engage in intense physical labor ---- one wonders how many had even experienced a "second wind")

But enough out o' me. Just a poor silly dancer who is trying to piece together his experiences. Please, some senior member step in and clear things up! (Is any of this on track?) Thanks.

by **Harry**

Missed yesterday entirely. Can't say there was no suffering. Can only say that it remained asleep.

Have also missed the evening exercise. In fact, last night, for whatever reason did it backwards. Did the morning exercise again in the evening. Can only say that am adding this on to my usual "routines", or should I say "good habits".

Yesterday, though, was a strong working day. Spent much time contemplating dialogue in another area of this forum; did that while practicing the Iam, Iwish, Ican, exercise. This went on for two hours. Was interrupted twice during the process. Slight resentment at being interrupted, but let it go. Went right back til I was finished. Came to a much stronger understanding of air food octave and other related items. Practical.

---

by **Greg**

Have had alot of trouble with the body sensing in the morning. Interestingly, I have done this exercise on my own, in the past and it has worked like a dream. But, this time ---- this time, I have felt inert and heavy like a lump of lead. Does "it" feel resentful because "it " is being asked to do the exercise? Is "it" being difficult and stamping "its" feet and saying "NO". I wouldn't be at all surprised. (The curl of a smile stretches out the right side of my mouth as I write this --)

While sensing the right hand this morning the level of beauty/presence (this is so difficult because the words really fail what is going on!) --- anyway, the level of beauty/presence increases on the left hand. How could this be. I blinked twice to make sure I saw what I saw and there it was rising like the message in one of those fortune-telling magic "8" balls from my childhood (early 1960s).

Two nights ago, I was obsessing over a discussion taking place on another line. One of the things I really like about all this is my ability to enter all these other Gurdjieffan hallways all in one place. It's a comfort to know that there are others driven just as crazy by the "terror of the situation", people who feel as serious as I do. Even though that seriousness of THEIRS may manifest in attitudes which I-Yi-Yi-Yi-Yi get VERY upset about. Oh, well, my seed thought today --- more work. So, I have been watching this chatroom because the guidelines have asked that contributions be made ONLY by those with 10yrs + experience in an authentic school (and I expect with a seal of approval from Pair-ee!) By this time , I'm willing to put up with it but some "Is" are getting very hot under the collar indeed. And last night it broke thru a bit with the confession of a dead teacher and a sadness in the face of a vanishing world once known. And immediately, came the recognition of having been there too (in another context) that sense of loss and of falling through space and of having to catch and climb up onto the nearest ledge. That ledge, (in this case, being these forums)--- a strange world, an unknown territory. Reaching behind that armour of arrogance. I could feel all that hurt and fear at what

his Endlessness has handed out. We've all been there. Another case where understanding comes to those who wait --- often difficult for me.

But, back to the morning exercise . . . it is also the padding I sleep on. I sleep straight on the floor as I have done for the past two and half years with a little padding of soft woolen blankets covered with a sheet. My bones like this alot ---- they go through a settling during the night and fall easily into place when I rise. Neat and instructive in "how it all works".

However, I am beginnning to feel that part of the resistance to the morning exercise might also be the need for a little more padding. We shall see.

---

by **Marina**

Hello, my naime is Marina,
i am from Russia and joined your group on Wednesday. On this day the task was: "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."
So I started practise them. As far as during this day everything was very good for me and i had no troubles at work, in the evening, when I was going to bed I experienced the feeling of inner peace and in this state I tryied ponder with sensing "How can act with charity toward myself and others" First my sensations were very pleasant: they were even, warm like fluid and could be associates with motherly love. But then suddenly my muscles were strained and i saw image of maniac-killer, after them i coudn't get back these pleasant sensation, the inner dialogue was started and i tried mentally justify this killer, but it didn't brought any result...

Next morning laying in bed i've made "sensing" in a hurry and drived to my office. There I got to know that I acquired viruses in my computer. I was identified with misgiving that I'll lose many of important documents. This was accompanied with tensions of body and i tried exercise with task of previous day. I nfliching endured my suffering  But this is was not so as later I've abused and insulted my collaborator. Being very angry with her i went in my study and asked myself What's happened? Why can't I control my manifestations? And then I told myself look at this situation with working "I-s", "look at this remembering yourself" . First I experiedced a indifference and then this situation looked so ridiculous, I saw two fighting mashinery. And in this moment I've understood that I always take people and myself as if they were normal people and that i still not accept that we are all maschines. I am always negative when I or others act like mashinery. But this is so silly. This experience was very emotional. During this day more then once an hour I sensed the right hand and repeated "The reward for Work is more Work." But I didn't notice anything interesting. I think owing to my loose of energy because of negative emotions. In the evening I tryed ponder about Hope. But I was so tired and soon falled asleep.

So, I am very glad that in internet exist such a group like this (though I never believed that through internet people could work together) and in this exercises i feel taste of Gurdjieff's Work.

best regards,
Marina

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by **Harry**

Holy Rejoicing Holy Revolting Holy Suffering Transubstantiate in me for my Being has been like a mantra to me for so long it's very difficult to do affirming, denying, reconciling. . .

Welcome Marina.

---

by **Ian**

> ***Harry wrote:***
> Holy Rejoicing Holy Revolting Holy Suffering Transubstantiate in me for my Being has been like a mantra to me for so long it's very difficult to do affirming, denying, reconciling. . .

I think the important part is the reference to the 3 holy forces.
One could just as easily say father, son, holy ghost... or tamas, rajas, sattva.
Of course if you find it difficult to change the words, remember G's grandmother's advice to always do otherwise. I will try using your version of the prayer next week. Thanks.

---

by **Ian**

> ***Marina wrote:***
> ... but it didn't brought any result...
> I didn't notice anything interesting...

Welcome Marina,

The efforts we make do not always have immediate results.
Don't get discouraged too easily, keep trying and slowly you will get stronger. Everyone has trouble making efforts, so you are not alone!
(Where have you heard that before?)

Everyones situation is unique. The conditions of my life are different than yours. I can only offer suggestions based on my experience. Others in this group can offer suggestions from

their experience. Take from those suggested Affirmations what you find useful to your situation and apply them against your mechanical denying forces. Do not be afraid to improvise new Affirmations for yourself. No one knows better what you need than you yourself. You must meet your mechanical Denying forces with whatever Intentional Affirmations that you can. Do not be afraid of your denying force - it is really your ally, your friend in disguise. With creative affirmation, you can turn your 'weakness' into strength. To acheive neutrality, the affirming and denying must be of equal force, so adjust your affirmations accordingly.

---

by **Harry**

The last two evenings I more completely attempted to sense from head to foot. (My weeknight is a quick to sleep time, because of the hour I have to awaken at. Explanation. Not excuse.)

What I observed was a sticking at the solar plexus. This sticking was not "bad" or annoying. Rather it was as if the solar plexus was still tentacaling out. Larger. Not a smooth sensing. Not physical.

As to language: just noting it Ian. There all in the same chapter of Beelzebub, I believe. It's good to use them all. What I used had become fixed because of its Mantra like use.

---

by **Greg**

Welcome, Marina! Glad to have you with us.

The daily parenthetical body sensings really became the focal point this week. I had such difficulty in terms of anything really happening but kept myself back and didn't intervene.

Then Saturday morning the ascent from the feet went like a dream. It was segmented clearly ---- actually not segmented , but part-to-part. First, the feet and ankles, then a BLEND into the lower legs, then a blend into the upper legs. As each part manifested, it incorporated the previously manifested part until the body as a whole was manifested with a strong upward-flow rising from the bottoms of the feet.

As the flow rose, I shifted, physically, just enough to remove any impediment. It was a delicious feeling with a hint of the Voluptuous----like a flame with one long ripple sent through it.

The evening's descent was rapid, thorough and not dramatic. Business-like and efficient. A closing -up of shop, so to speak.

By Sunday I couldn't repeat the experience. Going back through the Saturday experience I did realise that the blendings had taken place in eight segments----an experience of an octave? I don't mean to make all that of it, but I wonder.

As far as the pondered question, I picked up the Sunday newspaper's book review section and was lead to a review which (naturally, in an unrelated context) suggested re-reading William Blake's THE MARRIAGE OF HEAVEN AND HELL.

_____

Greg

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.

---

by **Harry**

When I received this one I said to myself "Damn, I've spent so much time dealing with fear, how's it going to bite me this time?"

Seriously, there was a time when I could barely walk out the door. Some of this is a genetic condition, and some built up over the years. Finally went to a doctor about a decade ago and got rid of the genetic part.

That's all ordinary life.

So I read this and set it aside. I hate making lists. And then about 10 AM I got that solar plexus thing. Something's going on and you don't know what it is, do you Mr. Harry. Don't know if anyone else experiences this sensation. Like your gut is under attack. Pre-sensing, if you wish.

So then I get the phone message from home, "Your doctor wants you to call."

Blood tests last week. I've already described that experience. So now we have a fear that's going to hang around until I get back in touch with the doctor's assistant (who is only a message girl).

Fear:
They're going to send me to the hospital. (Irrational. I haven't been to the hospital since 1974.)
I've got some big disease.
My life is going to be upset by a bunch of tests, etc.
Someone I don't know is in control.
I failed the test.

(This last one may sound silly, but it's an underlying one. Somehow going to the doctor, getting a blood test, is a School Test.)

So I finally get through and Missy, that's her real name, says "You've got diabetes."

OK, that hits a lot of them. My brother (half) has juvenile dibetes is on dialysis, etc. Is in a nursing home at age 40.

"What?"
"Your hemaglobin is at 7.5 and it's supposed to be between 3 and 5"

Ok, what does that mean? That's like telling me there's hydrogen on the Sun.

I fear not knowing.
I fear not understanding.
I fear losing control.

So I have a perscription coming to take some pills. Then I have to go to a two day diabetic workshop. Yes, I scheduled it. If I hadn't been Working through this time, I probably wouldn't have scheduled it.

I hate people assuming they know more than me. And I hate the way these things are taught. "OK, now class. . ." Damn, I'm almost sixty.
(So there are a lot of other negative emotions there. That vanity is a big one.)

It's real important for me to go to this class but I can't even go until August.

(I know it's a pill. And I'm not shooting insulin. And it shouldn't bother me, but it does. The appointment clerk says "Bring your blood test kit."
"Uhm I don't have one." "Oh. . . well I guess you'll have to come a half hour early then.")

Our world presents us with so many opportunities to get irritated, to lose energy, to become negative. For example, when I made this phone call to make this appointment: Choice 1: if this

is a life threatening emergency dial "0". Choice 2: If you are a patient of Dr. A or Dr. B dail 1. Choice 3: If you are a patient of Dr. C or Dr. D. Dial 2.
And that's it. I don't fit any of the three choices. So I hang up. Willing to quite the whole thing. But I'm working on myself and see my irritation and know it's more resistance. (This place is called Patients First, and for whatever reason I always make my checks out to Physicians First.) So I call back and dial 0. So they patch me through to some appointment maker. And she hangs up on me. More resistance. Another chance to leave it go. But by now I'm working more and seeing the resistance and feeling the energy and I call back and get the conversation I've already quoted above. Make the appointment. And go about my business.

And still I walk around with this internal question mark. What the hell does hemaglobin of 7.5 mean. I'm pretty good at researching things. Spent two hours doing it. Found out all about adult onset diabetes. Found out about mental disease that have similar symptoms. Found out what the test was that gave the results. Finally found a medical journal article that said: "Hemaglobin rating of 7.5% is borderline, with 9% considered dangerous to organs."

And I still don't know anything. Except I don't want to go through this and I don't have any choice.

OK. . .too much ordinary life in here; but that's how it is, today. . .I am I wish I can

---

by **Guest**

Just want to acknowledge, Harry, that your efforts and sense of urgency help me increase my own.

Thank you.

---

by **Guest**

Among the many fears that manifest in me the most prevalent one, compex one, is the fear of existence...for in existing, REALLY existing one must accept responsiblity for all that comes with existing...
but then, REALLY existing is part of what THIS is all about...yes?
love this stuff! frustrating and fascinating as always...

---

by **Greg**

Standing on the metro platform waiting for the next train to whisk me off to work. I turn facing the rising sun. Long, vast field in front. Smoggy haze in front. Sky opaque, filthy gray. The sun (not my idea of a perfect sun at all --- a voice rings, "Clear it". I obey. Spine erect. Feet flat with complete contact. Flesh, facia, muscles slack. Skeleton standing, standing, standing . . . "Oh, burning Sun!" And an expression of gratitude for another day.

Train arrives and "I" seat "it". General pervasive fear as aninsinuating mass attempts to enter the front of my torso, fingering its way in between the clavicle and the "hara". SOMETHING JUST DOESN'T WANT ME TO WORK.

And the fear is everyday, will I be up to this? Am I ready? This is really hard. The spirit is willing, the flesh is weak, and then the spirit gets friendly and is devoured. It will take all day to bring it back. ("The spiritual resists embodiment so you have to coax it down. And the flesh is, well, so lazy. You must work it very hard" - George Balanchine, choreographer)

Tremendous fear regarding what Work will make me into. Will this make me into the Work equivalent of a Frankenstein-monster. A Golem. A socially acceptable nitwit? Spent the first 40 years KNOWING what I would become. At 40 it fell into a shambles. Now the only option as I see it is to Work and get Work-ed. But what will I become? Who or what is going to make it? Or is it all just as ridiculously simple as that second or two when I am in a vivid standing place? And when I am there isn't it really better or says the "I": "Isn't this just another form of escapism?"

The fear cloud tauntingly moves back and forth but never really enters. It enters more deeply at the stomach (which doesn't surprise me) but it never really gets in.

I breathe in and disturb it all holding it steady and offering it, a turd-like substance asking firmly to "Transsubstantiate for my being" and ex h a l e. Emptiness there now. Arid.

---

by **Greg**

A lot of ugliness.

Will this ever stop and is this what is meant by "it gets much, much worse before it ever gets better"

The fear comes up in response to pictures of myself that reflect shoddy behaviors and unwise decisions made. They just slip out like a rude comment in a formal social gathering. Dozens of ttimes I affirm that the fear is not me and more and more embarrasing pictures manifest. There is no "slaying of the dragon" there IS only an acceptance of the presence of these unpleasant manifestations. But in this, even if barely perceived, is a gift.

Last night during my sensing of the body before going off to sleep I witness the sensation that the lower left side of my body "belches" in
s l o w motion. It begins in my butt and moves down in one huge bubble to my foot. The whole side is bloated and misshapen and registers a feeling of "cheapness". It does no good to send it away, it is here to stay for as long as it must. An "I" has tried to divert my attention from it, telling me it is simply a figment of my imagination. I don't argue with the "I", I just return to the thing. Eventually it fades but leaves dreck in its absence --- like the smell of rotten vegetation.

To write about this is something else. My language is so pitifully inept at convey what this is.

But once described, the reality of it is all too apparent.

The arid landscape I was left ona couple of days back had a snake enter it. All day long at work an uninteresting "nothingness" underlies everything I do --- not even a mirage to alleviate the tedium. After a dumbly active day at work, I return home to find a large white envelope from Behrain. "Behrain?" I say "Isn't that a bit exotic for me? The homebody?" Inside an announcement of a play written by someone I knew in school thirty yearts ago. He is the chief executive of a bank in Behrain. He has written a play which has been produced and is on its way to one of the world's major theatrical festival (the resentful inventory starts in me immediately---the snake hisses "See? He's going to a festival you should be present at. And not only that, he's made scads of money. So much for your Work.") The fear wells up ---- yesterday's arid desert is becomig todays snake pit and I will have to go through it. All day the next day, through all the fear of my being rendered a "nothing" by what I have committed myself to (and the fear that goes with that---The snake: "You're going out, sir, like a candle flame.") there is the metallic taste of venom behind my lower lip. Walking to work, an ever-growing lichen of anger takes over my torso. All I can do is say it's not me and offer it up for my being, but it is there and must be borne. Once arriving at work it has cleared.

Under all of this mess is Fear, undiluted and palpable Fear of no longer being able to hold up anything I have created for myself for most of my life and say with all honesty THIS IS ME.

As the anger and resentments began to subside, a dawning came. I intuit a feminine "presence" behind my right side, laying a gentle hand on my shoulder and speaking to me in a kind, but firm voice "But, dear, of course this had to happen"

This person who sent me the envelope with his notice, I had slandered him many years ago in a tersely delivered dollup of gossip. Feeling, at that time, the need to "take control" I had attempted to poison the well.

The snake slithers up the inside of my left leg, makes a home for himself stretched out for the full length of my torso. I inhale, he glows and gets comfortable. I exhale he disintegrates becoming a part of my "insides".

---

by **Harry**

Greg,

Look at it as if it's outside of you. Those things which want to grab your attention. Just "observe" them. Separate.

Events are events. They float around like the colors in a lava lamp. And they can engulf you. They can surround it. Let the event flow. You can't stop an event any more than you can stop a tornado. But you can separate from the event. Don't feel the event, let it go.

Harry

---

by **Greg**

Thanks, Harry.

I like the lava lamp image.

_____

Greg.

---

by **Ian**

> ***Harry wrote:***
> Greg,
>
> Look at it as if it's outside of you. Those things which want to grab your attention. Just "observe" them. Separate.
>
> Events are events. They float around like the colors in a lava lamp. And they can engulf you. They can surround it. Let the event flow. You can't stop an event any more than you can stop a tornado. But you can separate from the event. Don't feel the event, let it go.
>
> Harry

Part of observing the event is feeling it, but not identifying with it.
Intentional suffering is the enduring of our denying forces, not avoiding them. Avoidance is self-calming. What good is remorse if we don't feel it?
To transform energy you have to work directly with it.

---

by **Greg**

Ian:

Thanks for the above. While I need the lava lamp to not identify I also need to go through the feelings I described (I don't want to NOT go thru those feelings)

Harry:

My posting, while I can see how it could be taken as a complaint, was simply meant as "reportage" of what was going thru me. There is alot of what we are conditioned to describe as awful going on with me. I don't see it as awful nor do I wish to remove myself from any of its so-called unpleasantness. "When will it end?" wasn't a cry for help --- it was a simple question asked. (Like: "How much longer is this trip?") By the way, it hasn't ended yet, so . . .

Greg.

---

by **Harry**

> Part of observing the event is feeling it, but not identifying with it.
> Intentional suffering is the enduring of our denying forces, not avoiding them.

I think we agree. The intentional suffering is suffering something different than if we were identified with the event. Example:

Street hustlers are a common event here. Con men who approach nearly everyone. I was walking to my car with a friend. I'm white. She's black. This dude we both know, whose story we both know is approaching us.

I see the event coming. I feel the irritation inside of me. Yes I experience it. But I just smile and shake my head. And suddenly, next to me, I hear my friend almost screaming: "No. Don't even goddamn think about it." Her released energy almost physically repulsed him and washed over me, almost making me laugh outloud.

I'm not talking about a different "reaction".

---

by **Greg**

Harry:

In my way of going about things (and I am not saying I am "Right" it is simply the way in which it is Work-ed out by me) If I experienced the irritation you spoke of in your re-counting, it is not enough for me to experience it and smile and shake my head. My formula, if you will, would be to experience the irritation, turn it over and take in the manifestations it creates in me for having manifested it (unpleasant), create inner smile as an affirmation of my mechanical irritation (denying), and ask for a transubstantiation.

And I dunno. Maybe I DON'T know what I'm talking about, too! There's always that possibility.

I have to find a way to work with the irritation.

Greg.

Work Program week beginning 26 July 2004

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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.

---

by **Harry**

Yesterday, sensing spine, skull; visualizing emitting light with each step was a perfectly fine, sensible exercise.

This morning walking to the office I felt like I had to slow down to do the exercise.

It's funny, because I know I don't walk to my car at a significantly different speed than I walk from it. So my internal, relative time was at a different speed.

Question that goes back to last week's exercises. Has anyone else noticed more physical energy from consciously eating and breathing?

---

by **Greg**

Yesterday's exercise with the skeleton threaded in and out of the day without problem(s).

Woke this morning securely centered. My twenty minute walk to work from the train was walked with a physical body operating as one unit --- one complete shape, like a cat (from

head to toe).

Last week's sleep pattern was disrupted which, in retrospect DID happen as a result of increased energy due to the conscious breathing work.

---

by **Marina**

Yesterday I took Pride and made Affirmation to endure and accept manifestation of this egotism. During the day I was very calm and kept my balance. But in the evening I had my second movement-classes and expected to demonstrate how I've been trained one difficult movement myself at home. But unfortunately we started to study some new movement and I was again clumsy and awkward. From time to time I could remember myself about daily exercise, but one part of my attention was destracted with movements and therefore my pride could become stronger. After classes I started criticize my movements collegs and told that they have no notion about aim of gurdjieff's movements as almost everybody is a follower of Osho. And when my friend was telling me that nobody demands my presence there, I've tought "Ok, when I can do these movents well I'll leave this group" and in this moment some another "I" was adding in me : " with a proudly look?" And this helped me to separate myself from my self- importance or pride and I didn't knew should I cry or laugh. This was a very contradictory experience. I could see at once two conflicting sides of me, two of my natures. And this good "I" was going on " If you can't separate yourself in moment of identifying, you should go through daily's events trying non-identify with them and separating yourself from them" Ho, well ,this is not such a bad idea, this night I'll try to do it. But later I've forgot about this idea and started to ponder about pride. The intellectual center was talling: You should acknowledge your pride as this is a basis for true self-love, but sentsation shows that something very lively in me was crushed and squeezed with this pride and I saw how this lively thing is tired and ill from my pride. So this was my secondly contradictory experience of that day.

exuse please my bad english
best regards,
Marina 

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by **Greg**

Your english is fine Marina, and the detailregarding your work is appreciated.

_____

Greg

---

by **Harry**

Marina,

What balances these two opposing forces? What is the third force that can allow these two forces in you to exist, together?

There is such a thing as beneficial pride. Not the pride you describe, which wishes to be seen of others.

Can you do the movement not worrying about being clumsy. Can you do the movement as a prayer?

Harry

---

by **Greg**

Yesterday, I had a lot of time to Work and spent most of it on the "I wish to be" affirmation in the face of fear manifestations. There have been alot of these fear manifestations recently and if I remember to shift gears and slow down and do the affirmations and the inner smile methodically some real strength manifests. I also paid more conscious attention to breathing process.

Last night, as I was getting ready to "turn in for the night " I became awre of a "super-charged" energy rising from my feet and moving in a blending fashion towards my head. The process (unusual, but not frightening) toook me over. I found myself altering my physical posture a couple of times to allow the energy a clearer path. As it reached my neck and head area (held in by the top of the skull) I felt on the verge of a kind of nausea--- and yet it was not an unpleasant feeling, more like an "interesting-what -is-happening?" feeling. There was a tremendous blending action at the entire top of my skull that felt like it would "escape " at any minute but didn't (a related negative manifestation of this would be the need to crawl out of one's own skin-- let's say after a horrible hang-over). All of this was pleasant and unusual in the extreme--yet, it was balanced I would describe it as being energetically cleaned out. Very pure, clean energy. (I saw myself, in my mind's eye as being washed into solidly formed Transparency) All of this happened in 45 minutes steadily. Then rapidly fionished and I went to sleep.

Today, my body felt one- piece -moving again. While walking there reappeared an energetic upward-blending (less intense then last night but "There"). My eyesight notably clearer. During the walk I deliberately. touched my chin to my clavicle and there was a surprise release of the muscles at the back of my neck and a warm flowing feeling. Pleasant but a "shock". I had a complete sensory awareness of the muscles in the neck from the base of the skull running down and spreading out into the scapulae ---- one whole, complete 3-D feeling. It happened a second time and disappeared.

Anybody else have something related?

---

by **Harry**

Ian,

Following up on Greg's description.

I've found a similar knotting of energy in the evenings. Especially in the solar plexus. I believe I understand this. I guess my question is the relationship between the head to toe sensing exercise and the Draining Exercise which I've learned elsewhere. (Sitting, opening hands feet other areas, draining all energy not "necessary for my continued life and perceptions".) When I sense from head to toe in the evening I find this knotted solar plexus. My inclination is to drain, but I understand draining to be a periodic exercise.

Your comments?

---

by **Greg**

Harry,

Can you describe "knotting"? I don't understand the terminology. Also what is "draining", or is that something you can go into.

Last night was extraordinary for me.

Thanks.

Greg

---

by **Greg**

Sorry, Harry, I DO understand enough of what you are saying concerning draining. I wasn't paying attention. But the "knotting" -- I'm curious.

The blending, Harry is the rings moving up the body of the robot in METROPOLIS only inside, not outside and constantly moving in an upwards direction . . . not moving up and DOWN.

Strange, it's reactivating while I'm writing this.

Greg

---

by **Ian**

> ***Harry wrote:***

> Ian,
> I've found a similar knotting of energy in the evenings. Especially in the solar plexus. I believe I understand this. I guess my question is the relationship between the head to toe sensing exercise and the Draining Exercise which I've learned elsewhere. (Sitting, opening hands feet other areas, draining all energy not "necessary for my continued life and perceptions".) When I sense from head to toe in the evening I find this knotted solar plexus. My inclination is to drain, but I understand draining to be a periodic exercise.
> Your comments?

What emotion is associated with the knot?

The drained energy might be useful to the planet which sustains us.
For example, every time we breath out we are energy expelling not necessary for our continued existance, but plants need CO2 so they can produce O2. G called it reciprocal maintenance.

---

by **Ian**

> ***Harry wrote:***
> Question that goes back to last week's exercises. Has anyone else noticed more physical energy from consciously eating and breathing?

Yes 

---

by **Ian**

> ***Marina wrote:***
> After classes I started criticize my movements collegs and told that they have no notion about aim of gurdjieff's movements as almost everybody is a follower of Osho.

It is good you have an opportunity to do movements, but are they only teaching Gurdjieff movements, or are they adding some of their own movements also?
It would probably be a good exercise not to argue with them, just go and put all your effort into

learning the movements. You also have an opportunity to intentionally endure the unpleasant maifestations of the other people.

> ***Marina wrote:***
> ...how I've been trained one difficult movement myself at home. But unfortunately we started to study some new movement and I was again clumsy and awkward.

Part of the benefit of movements is going through the clumsy and awkward experience. Practicing movements at home robs you of that opportunity to learn something about yourself. Also, being clumsy and awkward gives you something to practice intentional suffering .

---

by **Ian**

> ***Greg wrote:***
> Today, my body felt one- piece -moving again. While walking there reappeared an energetic upward-blending (less intense then last night but "There"). My eyesight notably clearer. During the walk I deliberately. touched my chin to my clavicle and there was a surprise release of the muscles at the back of my neck and a warm flowing feeling. Pleasant but a "shock". I had a complete sensory awareness of the muscles in the neck from the base of the skull running down and spreading out into the scapulae ---- one whole, complete 3-D feeling. It happened a second time and disappeared.
>
> Anybody else have something related?

I think we all go through experiences like this at certain stages of our work. It seems to vary in manifestation and intensity form person to person. As we work on ourselves we release psychological 'knots' or blockages that have caused us unnecessary suffering in the past.

When we start to notice areas of tension we need (knead?) to work on them by placing our attention in those areas and observing the thoughts and feelings associated with them. We could also breath into those areas and exhale the tension or we could allow the tension to drain into the earth.

As the knots are released and we are more relaxed and fluid, we can experience an expansion of our awareness and sensation and feeling of ourselves and our surroundings.

---

by **Marina**

> ***Harry wrote:***
> Marina,
>
> What balances these two opposing forces? What is the third force that can allow these two forces in you to exist, together?

I can answer this question just theoretical...I think that this thing could be named Holy Ghost or Love, but i dont like such philosophizing. So, If I'll be truthful enough I should answer " I don't know"

> ***Harry wrote:***
> There is such a thing as beneficial pride. Not the pride you describe, which wishes to be seen of others.

Yes, I've read and heared about this thing, but i don't know and never experienced this in myself.

> ***Harry wrote:***
> Can you do the movement as a prayer?

Thank's, I'll try to do in this way.

Ian,
Thank you very much, your advice and comments are very usefull for me.

> but are they only teaching Gurdjieff movements, or are they adding some of their own movements also?

They practise only Gurdjieff's movements

best regards
Marina

---

by **Greg**

This morning, riding on the train to work, the bones of my forearms (resting on my corresponding legs) simultaneously emit light and play out a musical tone which seems to reverberate in the marrow. This happens twice.

Yesterday, after my last posting , I leave work for home with what I will now refer to as the Process having reasserted itself while writing the posting. During the walk to the train, the Process intensifies and there is a return of the pressure under the top of the skull, the upward-blending (though now mainly located in the upper torso), and the feeling which is related to nausea, but without a feeling of sickness. I am intensely hungry, all of a sudden, a feel a furnace-like burning below my navel.

45 minutes later I am home headed for the grocery store. I enter the store and to my surprise the entire place is repugnant to me. Incredibly, though fiercely hungry, I can't imagine injgesting anything . . . but I know I must, as a voice inside is telling me the furnace needs feeding to continue the Process. And the Process clearly DOES have to go on. I "know" this.

I settle for two things bland Macro-Vegan "chinese" dumplings (with all the appeal of a jar of school paste) and a large package of Oreo cookies.
The check out lady who is accustomed to my purchases for the last two years, looks at these items strangely. I, just need to get out of there. The whole place and the idea of eating are so alien to me at this point, but I have to try.

I sit outside and slowly ingest the dumplings with equal helpings of air. They go down alright, it works, but my very saliva is inches away from not wishing to be involved in this whole ordeal. Dumplings finished, the furnace roars comfortably. While, I continue to be in this altered state (did somebody slip me hallucinagins?) I'm at a place where I can deal with it.

Returning to my apartment I realise it is going to be a long night without much in the way of sleep. (The last two nights have been sleep deprived but I have taken cat naps and I have this enormous energy) I make a comfortable little setting in my kitchen with the rocking chair and a lamp and place the Oreos within reach. (OREOS? Oh well.) I sit with a good book and read. The roaring in the furnace continues and the upward-blending intensifies. These feelings teeter on the edge of horrible, but this is all too interesting. The closest analogy is having an infection with a fever taking over the body ---- but even that is far, far away. I am aware that I am inhabiting the upperreaches of the thoracic cavity. I inhale deeply and ribs pop and rest back into place.

An hour passes and I eat an Oreo. I eat another. They have a cooling effect on the furnace. Before I know it I've eaten too many and they are "lumped" ontop of the furnace. An "I" has come up and convinced me to interfere with the Process --- to shut it down with a stern "It's time for you to go to bed. Stop this nonsense." I go to bed sweating profusely as the Process attempts to reassert itself and re-establish it's own peculiar balance. It takes all night.

By 4:00am I'm up and in the shower. Balance has been regained the Process continues on. In

the shower I go over the past couple of days, grateful and mystified by all of this. I'm also so very glad to be able to write about it all.

I catch an early bus to work (Thank God I have work to go to). I open TALES and my reading begins on page 296 and begins the tale of Belcultassi. The correspondence with what is going on with me is not lost. In fact the narrative opens up with riches. An inner smile manifests. I read a few pages further about the creation of the Society and I think about our group.

I change trains. Sit. The tones and light in my arms manifest twice and subside.

In the recounting of this the Process has evaporated.

---

by **Harry**

Marina,

So if the neutralizing force is love, then do the movement with love. Love the movement.

Greg,

Knotting. The solar plexus interacts with the external world. Long strands of energy matter, if you will. (For illustrative purposes.) And this is what I find knotted up at the end of the day.

As to some of the experiences you've described: Is there some civil war involved?

Suffering: Intentional Suffering: I choose to go to work this morning. I don't suffer my "i's" who want to complain, who say turn over; I pay for my arising. I do what has to be done.

So take a step further: You don't want to eat. Your state creates an environment inside of you. So you eat consciously, you take in food, you take in air, but what impression are you taking in?

Sometimes you have cayenne pepper dumped in your dish. You eat it. But this is the exception.

In General:
"The Terror of the Situation" has been much present. Perhaps it is the increased work. My medical revelation. The fact that my step-father is slowly dying in a nursing home. Or that my son has been home and away and home during the last couple of weeks. But I sit here with 10, 15, maybe 20 years left. That's not depressing. It's just I'm not ready. I want to be a grandfather to my son's child(ren). I want to provide my son that help. Or course a child is at least 3 to 5 years away in his life. Ph.D comes first.

That's ordinary. But it is percolating in me for the first time in my life. I've always appeared younger than my almost 60 years and never much thought about it.

by **Greg**

Harry:

No. No civil war going on. I am not registering complaint I am describing an interior procedure that has been activated. And I am totally abandoning myself to it and intuitively "feeling" my way through. Nothing negative about it. Intense? Difficut? Yes, both those. It FEELS like creation/recreation. Phoenix-like. What is it finally? Alchemistical? I don't know or even care to know. There is this sense of a furnace in my belly heating a process of rising energy.It is totally interesting to me and very difficult to articulate and it has all been activated by coming into this group and attempting to do the exercises that seem right. But even that is a chicken and egg question.

One thing I can say ---- I wouldn't dare fight it. I wouldn't miss what is happening for all the World. The feelings are the most extraordinary food.

Greg

---

by **Marina**

hello,
Harry, thank you, today I'll try to do movements in another way.

Last week I tried to ponder about my envy. And I've noticed that it always run away from my observation and its resistance shows its worth so that I always fall asleap by my pondering and it doesn't matter when I do my pondering: in morning, afternoon or in the evening. I've tried during three days and result is the same. I get tired and can't pay my attention on this thing. Why does it happen? and what can I undertake to overcome this?

best regards from Moscow,
Marina

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

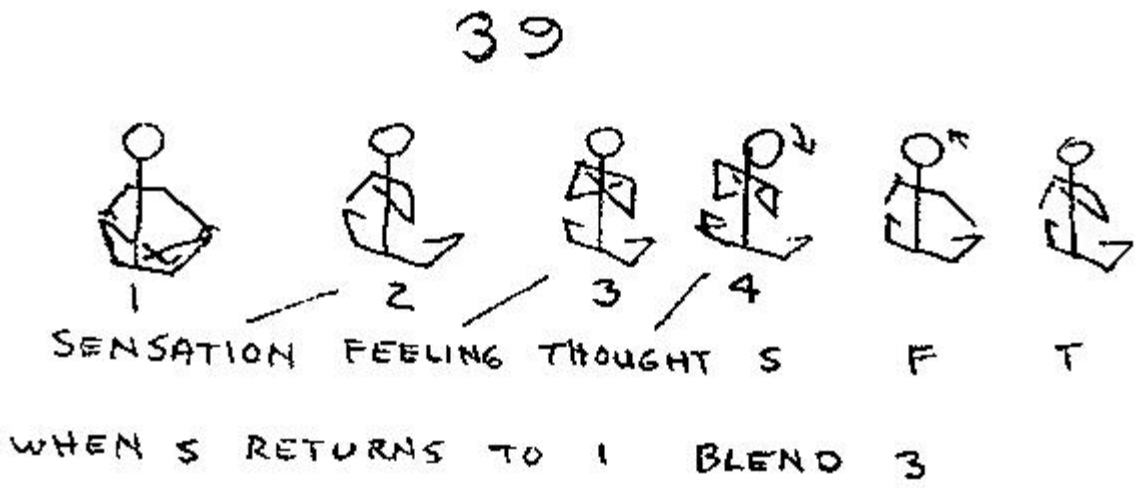
This exercise is to be done before eating. Each step may be accompanied by the inhalation and exhalation of a breath and the Repetition of a prayer.

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.



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.

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by **Anton**

I found that something in me "likes" the 12 Joint Excercise though it requires quite focused attention for me.

Nevertheless I found that some "I" in me says: "Doing this excercise you are just trying to move your attention from feeling your own nothingness and your recent failures in usual life, you are just trying to fool yourself and to forget your recent problems".

It has something to do with my wish to understand everything intellectually when I do something and to see what I (or at least someone else) will get from doing this or that. I just don't see how this excercise should work in me besides just training to focus and divide attention (I don't say that it's not enough) - while something in me seeks some understanding or some other results (change in my behaviour, thinking, getting more positive emotions or more control over my movements).

I know that it's silly to expect everything to come immediately but in my recent situation in life I often find myself considering the idea that my practise of Gurdjieff Work is just the distraction from "The Real Life". I also know that in some part such thoughts belong to my False Personality but I always thought that the desire to "know why" is a good desire...

I also can't connect emotionally with the words of the prayer in this excercise - I can't see emotionally and at the level of sensations what transubstantiation of three forces could be in my individual life and in my experience (what I would feel, would it feel good or bad, how it will be sensed in my body etc.). I just understand it intellectually (there is active force, there is

passive force, there is neutralising, they meet and some new energy is produced) - but I don't understand intellectually how this excercise may lead to this.

But - as I said, - something in me likes the excercise!

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by **Faye**

quotation "Nevertheless I found that some "I" in me says: "Doing this excercise you are just trying to move your attention from feeling your own nothingness and your recent failures in usual life, you are just trying to fool yourself and to forget your recent problems".

I recognize the resistance of the mind to giving up thinking that is so so important. This is very familiar to me. In those moments, in that thinking, I am my thoughts; they are my anchor to the world or so I think.

Only after practicing the quiet mind, in spite of the insistence of the intellect, the crush of thoughts, can one see the purpose and experience its value.

Attention is a valuable tool and it becomes stronger with use, like a muscle.

One might think that the mind or thinking also becomes stronger with use, and that there is value in that. There may be, under some conditions. I am struggling to have an intentional life rather than an automatic one, I would rather know that I am not my thoughts and that my identity is not defined by what is running through my mind. I can know this when I am separate from my thoughts. Then I can ask "who is harmonizing the centres?"

I find the movement so inspiring. I look forward to doing it in the evening

---

by **Harry**

Forced my self to continue working several times yesterday. Not a thought, but a vague inclination: "Oh you've done this exercise enough." But kept on.

Last night a Vivid Dream. Won't go into details. Three story house. Often this same house is featured in my vivid dreams. This time I was aware that I was looking at it inside in the past. At a point a "voice" ---that's not what it was, but best way to describe it---said: "OK, this is what happened back then. What would you do differently?" So I did differently with today's I.

I then saw the internal condition of the house, particularly of the second floor. Saw what happened differently.

"Now you know you CAN change the past."

Can only say that this dream involved a crucial time in my life. That I couldn't do any

differently then, but that I can now. Did do differently, last night.

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by **Harry**

I want to summarize the week, since there wasn't a lot of discussion. The "joint exercise" became a daily exercise. Some struggle to always continue. Some struggle to keep proper crossover.

Eating is coming along. A little harder in communal situations. Or when other activities are going on. The perceived "hit of energy" has dissipated.

Reijo's birthday message was close to home.

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by **Greg**

Rough, rough week which I almost lost the opportunity to use the roughness for friction.

Got back on the bus halfway through, however. Still, I apologise to the group as a whole for not working for "Us" and not throwing my week's experiential hat in the ring.

Joint and No. 39 exercises seemed to contribute to awareness of two things: 1) An ongoing awareness of my essential "nothingness" and 2) and far more interesting, an awarenes of negative space inside the outline of my physical body. Are the two related? I have a sneaking suspicion they are.

No. 1 is a journey into self-pity and its accompanying drek if I don't shift into diving straight into the "nothingness". So, I dive ("Down, down, down---would the fall never come to an end?"- Alice's Adventures in Wonderland).

No. 2 only happens when the dive has taken place. So, I suppose they are connected in LINEAR fashion. Unusual feeling, No. 2----walking around with a pregnancy of Worlds inside of me while my physical body walks around in a (relatively) set world.

Watched Antonioni's L'ECLISSE which I must have seen a dozen times since I first set eyes on it at the age of 10. It's been years since I've seen it. The sense of the bodies in the landscape seemed so much on the edge of what I have been experiencing. Certainly, I noticed how Antonioni's way of flattening out everything and bringing everything into high visual relief is like the "sightless gaze" for me.

Greg

Work Program week beginning 9 August 2004

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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 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?"

---

by **Greg**

Impresions flying like sheets of paper towards my bones and dematerializing as they become absorbed in the marrow. The marrow "beams" and swells momentarily in the absorption and then "deflates" to its usual place.

Why does the marrow inhale and exhale for me?

Why do I "see" things always in the process? For instance, while I am taking the impression in, Why? is it that I "see" it as sheets of paper flying towards the bone? Am I trying to define it by giving it a symbol? Is it sinmply the Artist I that can't help but do this? Is it the refuse of something deeper.

My concern at tiomes is that while it (the visualizing) may help to explain to other people, it may be something for me, at this point, that stands between the impression and its received nutrient.

The questions are more important than the answers as they stir the pot of possibilities ---- many directions not just one. Questions bring "air" into the situation.

Greg

by **Harry**

triad? Questions-Answers-Journey
The answers of one triad are the questions of another.
What is the journey? Effort?

Every answer I've ever had, every understanding I've ever come to, has not been the result of a question as much as of an experience. I know and feel that I know. I understand.

These things I am hesitant to ever speak of, because yours have to belong to you.

---

by **Guest**

Being in agreeance with the 'questions bring air'... questions seem to come only after effort and with it they bring space, an attempt at orientation more than a desire for answers...a creeping along of understanding

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by **Greg**

Practice of the sightless gaze with the relaxation of the three centers seems to be connected to an increase this week in the physical body's operating more and more as a single unit. (I'm just guessing at this).
One morning I jumped straight up from bed. The movemnt was clearly impulsed from a completely integrated abdominal muscular movement organically growing out of my waking state.

The collecting of the impressions in the marrow went without a hitch most of the week. Was pretty isolated most of the week, so didn't really have much interaction with others --- negative reactions were at a minimum.

The problem with immediately answering a situation is that it "kills" it. It immediately crystallises it and fixes it with a definition. Subtleties don't get any play, just the labels "black" or "white", and the situation is then placed in its appropriate pigeon-hole--- all very intellectual without any feeling. Tracing the path of an immediate answer shows me that the answer is self-engendered; egotistical. Asking questions stirs the air acting as an attracting force for answers to come from somewhere outside of myself.

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by **Greg**

Woke this morning late (for me) from a deep dreamless sleep. This is the third time since the beginning of the exercises (early July) that I went to sleep feeling like I'd used up all the "daily bread" I had received.

Woke with a relaxed, yet energetic physical body. I registered the onset of a hurricane creeping up the coast by a pressure pressing in from the atmosphere around me. I ate breakfast carefully (attentively) and sparingly--- the body only needed so much and no more.

Having spent the night at my parents' house, I noticed their dog also laying low. I asked (anybody who'd answer) "What's up with him?". My father answered "Oh, your mother and I can always tell when a storm is afoot, because Niklausz (the dog) gets quiet." I thought to myself, "Him and me both". but said nothing other than "Oh? . . ." No one else ever seems to be aware of these changes in the atmosphere . . . or maybe it's the voice of "Well, you just don't pay attention to that . . ." I dunno.

Had to work extra today and since I had the office to myself I did my lunch hour three center balance while looking in the mirror. I just observed while the face dropped. Each tension-held place had such a story to tell. But, I tried not to listen as a lot of it was filled with judgement and classification.

---

by **Harry**

I had a doctor, once, who said he could tell by my blood pressure whether a storm was coming.

The bone marrow exercise was difficult for me. I attempted daily, but couldn't maintain any continuity. Perhaps the early association with something I'd previously experienced interferred. Made the exercise fall on it rather than I.

Is a very busy time, which usually means opportunities to Work, galore. Just seems busy right now. Though I'm not terribly overwhelmed. Just doing different things.

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?

---

by **Greg**

This morning I was able to will the face into a complete drop. I knew "how" to do it, for some reason. I've tried dozens of times doing it bit by bit, but this was one full drop and then directly into the sightless gaze. Tried to continue the relaxation past the neck but it just wouldn't go any further.

Finding myself needing to do a deep, full inhaltion a couple of times during the day. Just one full intake, hold for a bit (sometimes the ribcage pops a bit) and then slowly let it out. I feel these inhalations all the way down behind the pubic bone--- well, the expansion the breath makes, actually.

Still toying with the "shoes" but boots keep coming up.

---

by **Harry**

Whenever I find myself really clogged I do the "draining exercise". I don't remember if it came from Mr. Nyland or elsewhere.

Imagine spigots on hands and feet. Open spigots. Drain everything that is unnecessary MAINTAINING LIFE AND PERCEPTIONS. It's like water flowing out of the body. Visualize a level in the body. This level drains down. Other parts of the body can open.

There are a couple of places I've always found a catch. The neck area is one. (chakra?) and the other the solar plexus.

To do this in full takes a while. . .and whoever taught me, emphasized that it was important to close everything at the end.

As to shoes, I started a book at one point which I entitled Archangel Shoes. Shoes have to be hand made. For the individual. Out of special materials.

I mentioned this back in Reijo's old forum. I opened the manuscript once after not having looked at it for six months and found this quote at the top of the page: "Loose thy shoe from off thy foot; for the place whereon thou standest is *holy*." To this day I have no idea how that quote was put into the manuscript.

---

by **Greg**

Harry

When you're saying "close everything at the end", do you mean once the water is drained you twist the fawcets completed off?

Thanks. This exercise really helps!

Greg

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by **Guest**

Fragments of thought of this excellent exercise Ian has given us.

***Shoes that will permit me walking towards Him
***"He who dresses the naked" – "form" a soul –"dress" it – "Malbish Arumim"
***shoes for Dancing for Him
***Shoes to take off – "Shal Na-aleija" 'take off yr shoes because this is a hly place'
***Shoes I can put on to walk towards Him –and take off when I am with him –

$$$Be ready to pay real currency for purchasing – including the postage.
$$$Be able to dispose of all false currency I have.
$$$Give my “soul “ for it – gain a soul for it.

---

by **Harry**

Greg,

Yeah. Turn the fawcetts off. So you don't continue to drain energy.

Harry

---

by **Harry**

Shoes and leather:

The material I need for construction is a strange leather. It must help me resist the rocks in the road. What are these rocks? They are the things which touch me beyond the surface of my feet. They are the things I respond to. They are also the events bigger than me.

But this leather must also help me from pushing my little toes into things I know they shouldn't be in. In a modern analogy, I'd say they have to have a built in GPS which keeps me out of the neighborhoods where I don't belong.

What is this GPS? It's my own observations of myself. I know that this argument or that event will touch me to respond and lead me to the wrong place. I have observed it. So my observation helps me construct my shoes, helps me keep from walking where I am not, yet, strong enough to go. But perhaps lets me skirt that area so I can work some. I can have the friction I can deal with to make newer substances for the next pair of shoes.

So this material must breath. It must allow in those elements necessary for the health of my body(feet). Sneakers without air holes produce athlete's foot. It would also be nice if it had a deodorizing insole, so that I could keep from stinking up what I shouldn't stink up.

Enough with the analogies. The leather I have purchase are instructions for my life. I must pay for it with my partkdolg duty.

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by **Guest**

Thoughts on the Work Program beginning 16th Aug 04 :-

What is my Aim ? -
To be here now, in the present, in order to participate more in my life

Daily Exercise (1)
Leather for shoes …..

Knowledge (for direction) – effort & will

Daily Exercise (2)
Currency to pay for Leather ....

Trying to serve something higher

Sacrificing identifications i.e.
Trying to give up :-
Abandoning myself to, and believing in, my inner dialogues – fears - obsessions - sedatives like T.V., self pity, - comforting delusions

Daily Exercise (3)
Daily exercise 3: Visualize yourself …….as if you had attained your aim

I try this.
But fail continually as the mechanical identifications 'gush forward' and drown my attempts in dreams.
But I try & try …the anticipation of the attempts stimulates me.
The attempts are improving with time.

---

by **Greg**

My shoes continue to be boots. Sturdy well wearing and heavy (weighted so that I remember groundedness and the muscular effort I really exert in walking. The laces should be tight enough so that there is no shifting around and lack of surety, yet loose enough to allow breathing and blood circulation. The leather should be relatively water tight so that there is not an excessive sloshing-around and seeping-in. Here, again there needs to be some breathability so that the insides don't turn rank and give themselves up to rot. Somehow, the soles of these boots (which wear like iron--it's a long journey, after all)) should allow my feet to sense the terrain on which I walk. Thus, I remain sensientely aware of the earth and stay awake to the needs of adjustment between my vulnerable foot and its "weights and balances" relationship to a constantly shifting surface underneath. These soles allow me to sense when to exert pressure, when to release, how much, how little, and when to feed the body with the energy of the earth, by pulling it up through the base of well-planted feet.

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by **Marina**

Work Programm for this Week was very much related with my thoughts about need to make a personal aim and a place for conscious Work. My work always goes by associations. And if I

try to intent remember myself each hour or in a sertain situations as a rule I'll forget or my resistance will be so strong that I get very soon tired. It hapens also with other exercises. There is very little affirming force in me. If I set some aim I almost never achieve it. I've started two or three years ago to write all my aims in journal on purpose to observe and stimulate my doing-process and results of this observing are very striking. The biggest obstacle i see in our "forgetfulness". I know how powerfull are visualizing and selfremembering for strengthening of Affirming force, but I can use them only when I remember. I would like to ask: How can we increase our ability for remembering of our aims, or putting it in other words how can we increase strength of our " I wish"?

So this Week I started my Work Program with sufficient strength and I aimed to do all exercises in intented circumstances. First day I could accomplish this, the second I forgott to sense my feet with pondering about leather while walking, and on Thursday I done absolutely other exercises by associations continuing imagine a "conscious" work. Well, all this is manifistation of Low of Seven. But could we have a practicall use from knowledge of this Low? How can we recognize intervals? Where can we get help for overcoming these intervals?

regards,
Marina

---

by **Harry**

Marina,

Heptaparaparshinokh: one stopinder was intentionally lengthened and this resulted in the dishormony of the other.

We also know that do-re-mi repeats itself if an external shock isn't applied.

We're told that we can overcome these with shocks. One shock comes from breathing and the other comes from impressions.

If you study the enneagram closely you'll see that it is really three triangles. Three equilateral triangles that have been disconnected. Once heptaparaparshinokh and triamazikamno were joined. And were a 9 pointed star. 9-gram.

We also know that each shock is at another octave.

Conscious Labors: meaning we're taking in intentional impressions
Breathing

Look for the point when one thing flows easily into another, then see how it follows. If it turns back in outself then you know what point of the octave you're at.

Or if the movement from one step to another is taking forever, then you know you're at another

point.

The three triangles can be restored. Which only leads to another set. But it builds the octave we're in.

---

by **Ian**

> ***Harry wrote:***
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>
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>
> We also know that each shock is at another octave.
>
> Conscious Labors: meaning we're taking in intentional impressions
> Breathing

Thanks for raising these points. To expand on them a little...

Yes, the enneagram is 3 interlocking octaves of the three 'foods' - food, air and impressions. This also relates to our three centers. Balancing the three leads to what G. called All-brains-balanced-being-perception.

Taking in and digesting Impressions consciously and objectively, without short-circuiting them with the habitual judgements of the formatory and lower emotional centers is an important Work practice. This is why exercises such as Sensing, the Sightless Gaze and the Soundless Sound are important practices.

There is a lot of confusion over the first and second conscious shocks.
Gurdjieff tells us that the mi-fa shock (air) is an automatic, mechanical shock. Of course, by breathing consciously, we can increase the effectiveness of this shock.

The first conscious shock is traditionally associated with taking in Impressions and the second conscious shock with transforming negative emotions into positive emotions. For me, these two shocks correspond to what G. called Conscious Labor and Intentional Suffering.

---

by **Ian**

> ***Marina wrote:***
> I would like to ask: How can we increase our ability for remembering of our aims, or putting it in other words how can we increase strength of our " I wish"?

Very important questions. These are things we all struggle with.

Of paramount importance in this area is the ability to sustain our Attention and Concentration. In many spiritual traditions, the preliminary exercises that are taught are exercises to strengthen our powers of attention and concentration. Without attention we will not be able to focus on the areas of ourselves that we wish to study. Without concentration we will not be able to maintain that attention for prolonged periods of time. These types of practices are not spiritually glamorous, but they are essential to developing our abilities - truly an exercise in Conscious Labour!
There are many simple exercises in this catagory. (See next weeks program where I will address these issues.)

We must be as forgiving to ourselves as we are to others.
We all have undeveloped potential - never underestimate yourself!

---

by **Anton**

This week's work program seemed more hard for me than the previous. Trying to ponder on questions about "shoes" and "currency" I found some quite strong resistance in me that distracted my attention from focusing on these matters. I found out that while I can give many verbal expressions of my supposed "work aims" formulated on the intellectual level it's quite hard for me to sense these aims with my whole being.

I just spoke to myself all this words like "Real I", "real will", "ability to do" and so on but failed to feel what could it mean or just to sense, see a visual picture or other sensual image of these aims.

Later I remembered my experiences I had after Movements and practising the "three fingers" Excercise (4th excercise for "preparing the soil" from the Third Series) and this memory of much more clear view of myself and of inner calm gave me the feeling - "That's it!"

Later, on Thursday, I was just sitting in the evening and doing something quite casual like playing a game on a pocket PC and when I decided to smoke a cigarette - that interrupted what I was doing then - I just saw for a moment how automatic were all my movements, thoughts and feelings and how they required no attention and conscious effort at all. I told to myself: "That's OK but it doesn't requires me myself, I - maybe - can be more than just a responding-to-stimuli complicated thing, more than just a well-trained monkey". I think my efforts to concentrate on "shoes" and "currency" somehow were one of the causes of this

"vision". It was just a very clear emotional feeling of what I am and what I lack, it had some very bitter taste but it was also a big delight to see it so clear. It was much more emotional experience than all that previous pondering on my aim I tried to do before on this week.

---

by **Harry**

> ***Ian wrote:***
> The first conscious shock is traditionally associated with taking in Impressions and the second conscious shock with transforming negative emotions into positive emotions. For me, these two shocks correspond to what G. called Conscious Labor and Intentional Suffering.

Ian, two questions:

If shocks are applied and re-mi and fa-sol, doesn't the transition from si to do happen automatically?
(One is lengthened and the other is intentionally disharmonized. . .)

There is a point which I can't quote which says (paraphrase) The second conscious shock must come from outside. (Believe it's in the Trogoautoegocratic process description.)

I guess the question then is doesn't Partkdolg Duty indicate that if you make a Conscious Labor you have Intentional Suffering, and if you Intentionally Suffer, you must experience Conscious Labor. One flows with the other?

---

by **Ian**

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"'being-partkdolg-duty,' that is to say, thanks to those factors which, from the very first arising of three - brained beings, were destined by our Uni-Being Common Father to be the means for self-perfecting."

It includes the practice of : Conscious Labor, Intentional Suffering, the Five Obligonian Strivings

There is a sense in which Intentional Suffering (IS) could be classed as a Conscious Labour (CL) since IS is an exercise. Performing a CL exercise does not necessarily involve suffering, in fact some of the CL exercises are very pleasant. 

The two terms are distinct because the purpose of CL is to transform one type of energy and the purpose of IS is to transform another type -
"And so, my dear Hassein, when it became clear that there had entirely disappeared from the psyche of your favorites the instinctive need for conscious labor and intentional suffering in order to take in and transmute in themselves the sacred substances abrustdonis and helkdonis..."

Abrustdonis is air and helkdonis is impressions.

Regarding your first question, it all depends on which mi-fa shock you are talking about, because there are three of them. Always keep in mind that the enneagram is three overlapping octaves. Do not confuse the notes and shocks of one octave with another. The Do's of one octave provide the shocks for another. The Do of the Air octave provides the mi-fa shock to the food octave. That is a mechanical shock. The Do of the impressions octave provides the mi-fa shock to the air octave. That is the first conscious shock. It involves the conscious processing of our impressions by CL exercises.

What provides the shock for the mi-fa interval of the impressions octave? Another Do from another (4th?) octave has to be provided. Where does that come from?

You will notice that the si-do shock of the food octave coincides with the mi-fa shock of the impressions octave. When we talk about the food si-do shock, we are also talking about the

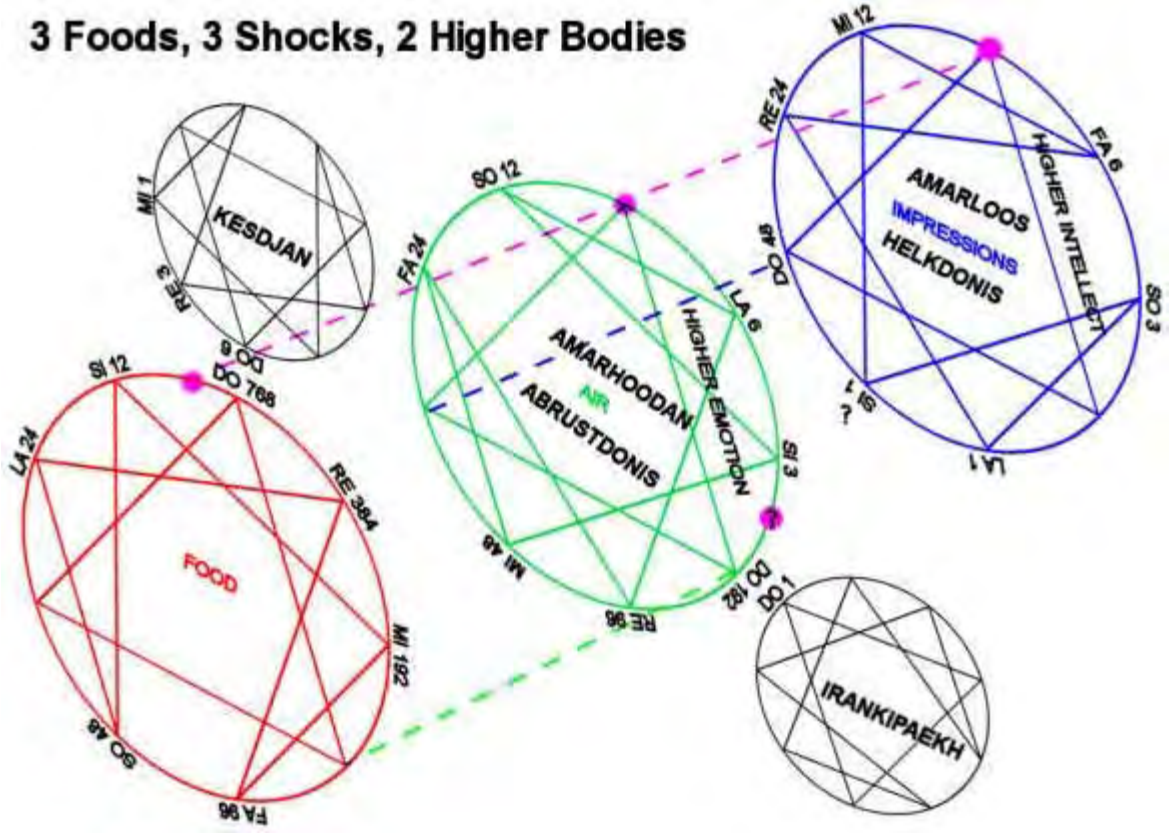
mi-fa shock of the impressions and the disharmonized so-la interval of the air octave. Regarding the changed stopinders, one is lengthened (mi-fa, mechanical shock) another is shortened (si-do, intentional shock) and a third is disharmonized (so-la, harnel-aout - no shock is associated with this interval, it is not even mentioned in Ouspensky's writing, just in Beelzebub's Tales. The so-la shock in Ouspensky is really the mi-fa shock of the air octave. This will become clear on the diagram below.).

Air is associated with the emotional center. At the disharmonized so-la interval of the air octave, our emotions can become disharmonized, they can turn positive or negative. It is like a strange attractor in a chaotic system, where things can either spin out of control or proceed in an orderly manner. Our emotions depend on how we interpret our impressions. This is where IS and the second conscious shock comes in, to help things proceed smoothly.

Finally there is the si-do shock of the food octave to consider. As we all have heard, this has something to do with the transformation of sexual energy. I prefer to call it creative energy since it can be used creatively for purposes other than sex.
There are two possible outcomes here. If we engage in sex, Si can be transformed into the Do of a descending octave marking the conception of a new human being. If we engage in IS, Si can be transformed into the Do of an ascending octave marking the conception of an inner being embryo which becomes the Kesdjan body.

All of these energy transformations proceed according to the law of three.

Here is a diagram of the three octaves of the enneagram to help you visualize the process better. It is basically the Ouspensky Food Diagram rendered with enneagrams.



by **Harry**

With you 98.6%. Have to contemplate some of that labelling. (I.e. Hydrogen 1s . . .)

---

by **Ian**

> ***Harry wrote:***
> With you 98.6%. Have to contemplate some of that labelling. (I.e. Hydrogen 1s . . .)

LOL

Yes there is some speculative labelling. That was done to remind me of the anomalies and loose ends in the theory. For instance, is the growth of the kesdjan body and ascending or descending octave? I also completely left out any reference to the highest being body or soul or real I which G says grows or precipitates within the kesdjan body.

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.

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by **David**

Hi all. This is my first time doing any kind of Gurdjieff work, so I hope my questions are not totally useless or pedantic.

Is there meant to be some kind of sequence or progression to these series of excersises, somehow connected with the law of octaves?
For instance does it matter how long one does each of them or at what point to stop and do the next one? With the counting from 100 this has the danger of becoming mechanical, so it seems, according to a similar exercise I read given by G. that it must be done consciously. Any suggestions.
Also, some of these exercises seem like they can be done at the same time. Is this useful or at all reccomended?

Where is the solar plexus supposed to be? I've heard that it is the region extending from the ears to the stomach, or from the chest or sternum to the stomach. My experience seems to say it is more in this central region.

I really have trouble watching my breath. The intention to do so interferes with its natural movement, and so either I can't sense the exhalations or they are predictable.

What disracts my attention? One big thing among a hundred and one other things is girls. The feminine beauty is so alluring and I'm always seeking to percieve it. And the thing is that it exists in all women, though, in the less physically attractive in subtler ways. I bring this up because some distractions might have very positive or valueable things in them. Things which can help strenghten attention, such as, or so I think, the appreciation of beauty. Anyone have any ideas (which would be especailly interesting to hear from any women here) how such a distraction can become an attraction of real, inner-attention.

Thanks.

David

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by **Greg**

My counting backwards this morning became mechanical. I fell asleep to its "drone" of rythmic familiarity and daydreamed and fantasized a psychological bnlanket to be pulled up over the mess . . .

And then the Observer said loudly "NO"

I reinstituted the counting giving each number a unique emotional coloration. Each number then counted for something in terms of my attention. The fantasizing receded. It had to as it had nothing to do with the exercise at hand which was simply counting --- nothing else.

Concentrating on the solar plexus (which for me generally spreads between sternum and stomach --- please someone step in if I am "off" here) I am aware of a flexible triangle of energy which has as its fixed points the middle of each foot (between the arch and the instep), apexing at the base of the sternum. Its lines are white light travelling from right to left and around.

Why is it right to left? Should I be doing something other?

Greg

---

by **Ian**

> ***David:***

> Hi all. This is my first time doing any kind of Gurdjieff work, so I hope my questions are not totally useless or pedantic.
> David

Hi David,

I don't want anyone to think their questions are useless or pedantic.
I encourage everyone to question everything.

Is there a sequence to the exercises? Presuming you mean the 7 given this week - no, not in any formal sense, although I do think thay are arranged in order of increasing difficulty.

If you mean is there a sequence to spiritual exercises in general, I would say yes, with qualifications.

A fundamental prerequisite for any spiritual work (or any type of study where one wishes to excel) is the ability to direct our attention and maintain our concentration. The initial exercises in any valid tradition are geared to developing those faculties. If those issues aren't addressed, then there are probably ulterior motives - think cult; the last thing they want you to do is think long and hard about what they are teaching!

We all enter the Work with varying degrees of ability in those faculties. This weeks exercises are directed at those who recognize the need to develop those abilities. If you can't sustain each of these exercises for 5 minutes then you need to work on them until you can. You will never understand Kant with a 2 minute attention span.

There is nothing mystical and glamouous about these exercises - they are simply given to help develop attention and concentration; to develop areas of the brain that control those functions. It is really just basic neurophysiology.

Another area where attention is required in the Gurdjieff Work is in the practice of body sensing. We have to learn to become aware of every part of our body. Can you sense the middle joint of your left 4th toe?

Yes, there is a danger that these exercises become mechanical or habitual. After some practice they can become too easy. You also noted that some of these exercises can be done at the same time. Good. When you notice an exercise becoming mechanical, that is when you add to the complexity by layering another exercise on top. You can't do x and / until you can + and -. You will eventually start to see the required progressions on your own. But this stuff is not really all that complicated - it just requires persistance...and concentration.

Solar plexus - when I use the term, it refers to the area below the rib cage to the top of the pubic bone.

Watching your breath - again, practice. So what if it is predictable - its breathing afterall. Why not try watching/sensing your heart-beat instead? It is much harder to change consciously.

As to your comments about feminine beauty, I'm not sure that I can help you with that. I think this is a problem for most men. Gurdjieff himself wasn't immune to it. As a friend of mine once said - Every man should have at least one vice!
Seriously, though, I think this is an important question. It does bring in the aspect of transforming sexual energy for higher development. This question is probably equally relevant to men and women.
Can you use these moments of attraction/distraction as reminding factors? That is, as triggers to Remember Yourself? The first thing is of course to notice the moment of attraction/distraction. At this point you can substitute another consciously chosen activity, such as counting down from 100, or Pondering a question such as, What is beauty? or What lies behind the reflected light that I am seeing? while Sensing the middle joint of your left 4th toe...

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by **Greg**

Welcome David:

I share some of your attraction to physical beauty. As Ian has suggested, I try to see where the process begins. Then I track it point by point as it moves towards the object of attraction while simultaneously keeping an eye on what it is doing in terms of inner-wasting. More times then not (and out of choice) I am able to reel it back in. However, even though I am pretty successful at that "reeling", it doesn't immediately "rectify" itself.

Of course, all of this is being done while I am sensing the one thousanth fuzz behind my right ear. Of course!

Greg

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by **Anton**

Summarizing my experience with the excercises proposed for this week and my previous work with attention I can conclude that the main things that distracts my attention are internal considering and imaginary dialogues with people whom I internally consider most. I noticed that I have two "modes of functioning" - one of "living for others" (internal considering) and the other of "living for myself", in which it's possible for me to concentrate and divide attention, to remember myself, to think actively and so on.

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by **David**

I wish I had more access to the internet, preferably at home, in order to repsond to you all more readily.
Anyway, thank you Gregroy and Ian for your generous and very helpful comments and advice.

Greg, I really like your idea-analogy of "reeling" in our attention, of course not only when it comes to physical (sexual-aesthetic) attraction but to all things that can waste our energy. Terribly forgetful though I am I tried to do what you said and it did seem to help lessen the effects of one's attentive energy being worn and torn, abused and mangled, or, on the other hand, stultified by so many trite, vain or unnecessary preoccupations, in this case, the often superificial and sometimes difficult love of beauty. "Reeling in" is a good analogy for it reminds one that one's attention is a line, or something unbroken proceeding from oneself and thus we are responsible for and will feel, for good or for bad, the effects of our attention. Indeed, "you are where your attention is."

Both your statements on the location of the solar plexus seem to be true -- I did sense something there, some kind of body, or only sensed some of its affects.

And Ian all your comments on the exercises were encouraging, especially the bit on sensing my breath which I can do for longer periods and in a slightly more relaxed way.

I'm glad you brought up the idea of "transforming sexual energy." I suppose no matter how refined one's appreciation of beauty is it is still sexual, at least, in so far as the emotional and sexual are ever so close. But that is the main reason I brought this problem of mine up -- because it seems that sexual energy is very powerful and can cause much damage if it is either suppressed, repressed or distorted. I've noticed that even when I get fet-up with or frustrated in this slight compulsion and try to be "better" than it, it has only led to a feeling of cold indifference or arrogance that is embittering. But that probably means more that I am trying to be free from it for the wrong reasons. As you said, I must use this as a reminder to remember myself, but am at a loss of how to go about doing that. I didn't quite get the connection between moments of "attraction/distraction" and "substituting another consciously chosen activity" in order to remember oneself. But this connects up with a very big, and, as I understand it, in some ways unanwerable question I have: how to go about self-remembering oneself?

I wonder if anyone would like to comment on something my little experience of these exercises has found pecuilar about myself and, I take it, many of us. Because of my interest and 'education' in philosophy, I've felt confident about my powers of attention and concentration. But now I see that for very simple things my attention and concentration is quite weak. Why is that it seems we can focus on complex things better than on the simple? In some ways, it does seem easier for me to focus on and try and penetrate the abstract ideas of Plato and Kant, than to be able to count backwards from 100 for five minutes? Could it be the emotional aspect of the intellectual center is lacking in the latter? And if so, then what is the value of these kinds of attention, or, what is more, how are these exercises in a way better than the intellectual focus on (I)ideas? (It probably doesn't matter, but, by idea, I have in mind Ouspensky's definiton of it in Tertium Organum -- the best I've ever read.) Or maybe this question is more basic: why is it important that, as you said Ian, one be able to sense every part of their body? I can understand very much the importance of sensing your body, but isn't that going too far?

Anyway, I've said too much...for now.

Peace...

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by **Greg**

It is so interesting how these "simple" exercises offered for this week's Work, cannot be done simply by the likes of me. Other than the continual issue of the "I" that doesn't want me to Work is the "I" that simply doesn't want to do the exercise as stated.

Par example: Anything to do with sitting with a lit candle. The accrection of years of Romantic (as opposed to Classic) associations with me sitting in a room with a lit candle. The mind reels . . . I avoided those exercises at the beginning of the week because of the "Oh, no . . . not that Wuthering Heights/Heathcliff stuff for me." And then I went into it because IT IS THOSE VERY "ASSOCIATIVE" PROBLEMS which makes this the ideal exercise for me. So the problem became, in doing the exercise, to sit simply with the candle. And sit I did with the winds of Wuthering Heights howling AT BAY. Talk about not be able to Do. At least the winds were howling around my lower legs and not all up and over and around me.

This week's exercises as a whole were suprisingly affective for me. Because they were simple and direct for me, I was, after some initial mechanicalness, able to do them enough times throughout the day. The affect was the unearthing of some extremely unpleasant, though necessarily seen and felt, dreck of my own nothingness. This rates as a successful week for having gotten there. I cried, fussed, denied but ultimately laid claim to the whole stew and enunciated quite a bit of remorse in the process. Good stuff, all of this.

David:

Glad whatever said was of help. Perhaps an online-group discussion topic is forming out of this? Anyone? G. once said to one of the women of the Rope (his Parisian women's group) that a strong sex drive, properly channeled, could form the basis of strong inner development in the Work. (I'll try to find the exact quote [maybe, someone else remembers] ---- it was said to either Margaret Anderson or Solita Solano.) Certainly, there is a legacy of "sexy critters" attracted to the Work. A book could probably be written about that topic alone.

Anyway,what has always attracted me to the Work is its lack dogmatic directives concerning each individual's Path. G. said that we must verify things for ourselves, not do something simply because we're told to do it. Through observation, and inner weighing and balancing of our actions in relationship to what we can perceive of our Path do we come to what is personally Right or Wrong ---- and of course that changes. We are, after all, malfuntioning automobiles sent to the mechanics shop to get fixed. Each car has different problems, and no two cars can be fixed the same way. If we already thought of ourselves/our lives as okay as they are, we wouldn't be here as it is. There's beginning of freedom in the recognition of that.

Enough from me. Somebody else?

Greg

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by **Greg**

There has been an unusual level of awareness during hynogogic/daydreaming states all week. I am able to maintain a reasonably consistent awareness of myself within the state and make deliberate decisions which allow me to structure the dream rather than the dream taking control. Anyone else?

Greg

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by **Greg**

The above should read "hypnogogic/*catnapping* states". Daydreaming is something other.

I've been told that the term for what I am describing is "lucid dreaming".

Greg

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by **Harry**

Greg,

My association with the candle flame was also resistant; but for a different reason. This was one of the meditation exercise we practiced back in the day. It's a trigger for me.

Though I think I also remember O writing about it. I know he wrote about following the second hand on a watch.

Are we talking about appreciation of beauty or lust? Because lust seems to me a desire the the illusions of things. One can lust for a Corvette or a super model. One can also appreciate both. One can also depreciate both.

Of course it's easier to say the above as one gets older.

Applying more than one center is true attention. Mechanical attention only lasts as long as the spring is wound up. Or a stronger mechanical attention interfers.

Consider driving during an ice storm. Full attention is necessary. It must still drive the car, because it is much better at these things than any one center. It has been trained to drive. But the conditions require full attention. And the emotion is already there. . .

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by **Greg**

Harry:

You're telling me, but you're not telling me about the candle flame exercise. Your language is cryptic. You're not letting me in.

As far as my personal *attraction* to physical beauty it would probably err on the side of lust, but that is not completely what I am talking about. It is a lust for obliteration by beauty (being "eaten" by it). From another viewpoint, what I perceive and experience as extreme physical beauty can put me on a knife's edge: I don't what to posess it or have congress with it, but my "innards" can be stunned and haunted by it (honestly, another way of being "eaten") The treatment, for me, is to restore self-remembrance and go into "sightless gaze". Then there is a chance for "being" with it, and perhaps to "eat".

Diminishment of the urge to merge? Well, at 44 (nearly five years ago) I experienced a marked increase. The intensification is something else. It IS something that provides me with Work. I don't know what this stuff was they called "sex-ed" in junior high --- but it never told me about this. I do know that in esoteric literature it IS confirmed as a herald to the merging with higher levels (*if* you are lucky enough to have that context --- otherwise one represses or acts on it.)

Greg

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by **David**

Greg and Harry,
If its alright I'd like to share some thoughts and experiences on this topic of beauty.
I think we all agree that there is something objective in beauty, as opposed to lust which is very subjective, as you say well Harry, the "desire for the illusions of things." A philosopher-friend of mine once said, "Beauty is that which goes beyond itself." I take this to mean a kind of blossoming, which we might very well see in the flower's bloom -- a hint of its reaching outward beyond itself. Any kind of attraction might express, in essence, this idea of beauty, for if something attracts it seems it has extended beyond itself in some way -- attraction might be the primal scent of beauty itself.
Now, in what I've thought were real experiences of beauty, though rare, fleeting and too subtle for my awareness to really grasp, when gazing at some woman who has something special about her, this phenomena of the flower seems to apply too -- the perception and corresponding feeling of something within emerging outwards and, as it were, hovering closely above the physical form. This might be more simply put as an emanation of beauty. Its almost as if the physical form becomes more transparent, softer, maybe, though ever-so slightly, astral-like, finer. What makes this so interesting and so damned alluring is that this doesn't seem to be only a physical beauty that has slightly unveighled itself, but has qualities of the soul to it, that is, the difference between the beauty of body and beauty of soul begins to dissolve, and one is not sure whether this beauty is really of the body or not, at least, for me

who is too attached to the physical beauty. Sometimes this can be perceived in women immediately, meaning, her objective beauty is more established or, more usually, it occurs in the excahnge of glances or gazes, in which I think the beholder of beauty reflects the beauty of the woman to herself whence in that moment this deeper beauty is seen.
Has anyone noticed that the women, as well as men, who are most attractive are ones romantically or even, and often especially, sexually involved with the opposite sex. Somehow it seems that beauty feeds and grows on feeling, knowing and recognizing its own beauty. This seems to be more natural and possible with the woman, or the feminine itself -- their beauty is objective, which the form of her body might even reflect, and they have the glorious right to know and love their beauty, to be consciously beautiful (though often a bunch of confusion gets involved and the physically attractive woman winds up conceited).
The more beauty is truly appreciated the more it uncovers itself. Even a kiss, a sensual touch, or a glance which recognizes beauty seems to make a woman more beautiful. I've noticed girls not so attractive to me become more so through these ways. Something alchemical seems to occur. This also means beauty is very seductive and demanding. Even in a strip bar money is required for the women to undress. And so with the aesthetic-spiritual or erotic-ethical beauty -- one must pay with selflessness and deeper insight.
I'd like to think that these ruminations are somehow connected with Keats' wondrous statement that "Truth is beauty and beauty is truth, and that is all ye need to know." Orage in another cryptic and wondrous aphorism says, "Common sense mellowed and experienced is wisdom, and wisdom in its ripeness is beauty." How I wish and fear to grasp these ideas. I can't seem to even get over their impact to be able to ponder them, but ponder them we must. But my love of beauty might suffer the delusions of the poet, of taint of the emotions and imagination -- something similar to what you said Greg, invovling a self-forgetful lust for beauty. Your thoughts here definitely resonated with me.
I'd hope that what I've said here might be useful. I've tried to articulate them so that our idea of beauty might be elevated, if indeed it needs to be, and thus serve as a source of inspiration and aspiration towards something higher, as you said, Greg, in relation to merging with higher levels.
Beauty seems to exist all around us, in the flowers, the sky, the gentility, grace and strength of animals, in our art and music, in the feminine, and of course, in each of us. Maybe if we can learn to apprecite objectively the beauty in other things, to see beyond the superficial, coarse and carnal (and maybe how even these things are confused aspirations of beauty), our own beauty might also emerge and even be revealed to us without vanity and self-love. Keats and Orage seem to have it figured out in the above statement.

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by **Harry**

Greg,

I've come to trust in my lucid dreams. I think I described a recent one in another post. It was clear to me in that one that I had "changed the past".

A three story house has been a common theme in many of my lucid dreams. Often I'm moving out of an old house and gathering what must go to the new one. It is also usually important

what floor I'm on. The "old house" is often my grandfather's old farm house, in which I lived alone with my son for six of the first seven years of his life. It had three distinct floors.

In one recent lucid dream the walls had expanded so that they were no longer in touch with the floors, which remained suspended. It was very cold outside (often these feelings, like O describes, come from actual physical conditions). My son and I moved on to a new house. We invited my parents and brother to come with us, but they insisted on waiting in the snow outside.

I'm still pondering parts of that one.

Harry

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by **Harry**

David,

I think the film American Beauty dealt with what you are discussing very well. Suvari, the roses, the forbidden lust for the Lolita figure, etc.

Is the perception of beauty an event?

I enjoyed the event of Natalie Morales delivering the news this morning, because she is a gorgeous woman according to my conditioning. But she is also a controlled image: an image she has developed, but also an image MSNBC has refined. That image does not contain her husband or her child. The event of her beauty is used, almost as a seasoning, to make the event of the news more pleasant. Which is, then, used to sell insurance and automobiles.

I do not say that cynically. Rather that I think it is an important part of the Work to step outside of events. This is a way we can separate ourselves from the Law of Accidents. (Of course some events are under the Law of Fate. . .but I don't believe Natalie Morales is part of my Fate.)

Consider the cheering crowd at a sporting event. The beauty of a perfect play. The fan's elation. The physical sensation of the star who has just performed and feels that adulation pouring down. . .these "waves" of events. . .Is it feeding the Moon?

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by **Greg**

Thank you both for both of your replies.

David: you remind me of my pre-Raphaelite past. Tennyson? Keats? Rossetti? et al. No one really talks about that stuff anymore. Thankyou for bringing that up.

HOWEVER that way of pursuing and seeing things began to turn for me. I found the rot underneath it all ("Every stick has two ends.") By age forty, exhausted by that kind of search, it was high time for me to begin an alignment with the Sun.

Beauty, contemplated, can become impressions food (see THE PHILOKALIA and THE ENNEADS of Plotinus). But as such, is onlysuch, as refined energy received --- not pictures or images. The sightless gaze neutralises the playing field for me. This is important because I tend to put beautiful people, places and things into a seperate and special category. I tend towards idolatry in those matters. For me this ends in food for the Moon and therefore worthless in terms of Work.(except, of course, for the friction it can help create when I am able to maintain consciousness of what's going on) The Work is bottomline an aescetic (as opposed to aesthetic) practise. Everything seen in blazing white sunlight , as much as I can bear. This has ruined my appetite for many things and has given me greater clarity as a replacement. The roseate view of my pre-Raphaelite past is now forever singed. Evereything must be paid for.

Harry, thanks for sharing the dream. Are the floors related to the storey you are operating from in your own three-storied house?

Greg

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by **Greg**

By the way, Harry, your Nathalie Morales take is a hoot, AND very right on! Thanks.

Greg

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by **Harry**

Greg,

Yes. I remember one lucid dream in particular in which I was trapped in the basement. Upon reflection it became clear that the message was that in the situation I was dealing with I was trapped in the basement of my house. . .sex and eating as G. said.

In the most recent that I breifly described I was sitting in a rocker on the third floor reading a book. The room was empty except for me and the rocker and the book. And it was time to leave. I knew it was time to leave but had no urgency.

Harry

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by **Greg**

Harry:

Very interesting. The minute I read about your house dreams I immediately thought "Oh, a Work dream." From a Jungian viewpoint all houses are about body or self. I believe this is reiiterated by Maurice Nicoll in COMMENTARIES.

I am always moved when you reference your son. Your concern for him and his welfare is clearly of great importance to you. Unfortunately, the presence of that kind of concern seems to be little in evidence these days. Good for you.

Greg.

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by **Harry**

Greg,

My son is my work partner.

I've raised him alone since he was 1 and 1/2. He's now away working on his Ph.D. at Notre Dame.

I never asked him to study G. At one point I gave him Shah's Learning How to Learn. Probably changed his life. Of course the films we watched, the music we listened to, the books on the shelf were all open to him. I've also always fasted (been full vegan for advent and lent, per G's descriptions). Once he was about 7 or 8 he chose to do that, as well. Never made him. And earlier in his life I always cooked him other things when necessary.

The old statement "By teaching you shall be taught" certainly applies. His eyes have brought many things in a different light for me.

Harry

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by **Greg**

Harry,

I am stunned.

The feelings evoked in your telling are some incredible food.

Thank you so much for sharing that.

Greg

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by **David**

Harry and Greg:
Thanks for your replies.
Harry, I'm not sure how you mean American Beauty deals with these things on beauty I was talking about. It's been a while since I saw it and don't recall clearly enough to be able to comment. I know, though, that the movie left a very unfavorable impression on me, yet nonetheless interesting in the way it seemed to reflect our twisted perversion and contradiction of ideals. I saw it as a sympton of our, especially American, confused and ambiguous culture. But I shouldn't be saying anything without backing it up with content.
Your questioning of my sense or apprecition of beauty as an event under the law of accidents left me with an unpleasant feeling in my gut. Probably means such experienes are only "food for the moon", and all the while I could sense their hoodwinking seductiveness and lack of substance. The 'philosopher' in me, I suppose, was trying to preserve and articulate what I felt to be the essence or purity of the experience, and how it may serve a spiritual end. Indeed, as you say Greg, such experiences are only food, some finer energy to stimulate and help us be more awake.
"To go beyond events." I definitely agree with you here Harry. Your examples of our beloved gatherings of sport, theater, etc. are very good. Whatever little individuality one has becomes all the more mechanical, all the more absorbed and lost in the collective appetites of man, or, as for the famed actor, lost in the adualtion and praise of others, trapping him more in a contingent and, often false, image of himself. Yes, I can see, and from experience sense, how these events of becoming a single or collective object is "food for the moon." Thank you.
Greg, thank you for the idea, as I mentioned above, of beauty being a food-impression. Your remarks suggest to me that I not search for beauty but remain open to it. Again, I believe the experience of beauty is a source of inspiration and maybe even self-remembering in some way, but not an end in itself.
Please explain to me why you say "the Work is bottomline an ascetic practice, as opposed to an aesthetic one." Maybe I'm taking what you mean too far, but, as I see it, the ascetic part is in denying yourself what 'it' likes, in order to be free from it. But, as Kierkegaard says, the religious or spiritual mode of existence transfigures the aesthetic, so that eventually the aesthetic is seen in a new light, it becomes something greater, something also spiritual. In some ways this is the same idea as the Vedantist who says God exists in everything. Needless to say, it is true that a lot of asceticism is needed before one gets to that point, where everything is a luminous reflection and manifestation of the divine.
One thing I love about Gurdjieff's teaching is that, like Buddha's, he never pushes asceticism to an extreme, and if so, only temporarily. The ascetic and the asethetic always in the balance of each having their proper time and place. But I could be wrong here.
Harry, your comments on you and your son are wonderful. May your relationship with him be more and more a blessing.

---

by **Harry**

David,

Consider the scene in American Beauty with all of the American Beauty Roses, and Mena Suvari on the bed with the appropriately placed blossoms, and the Lolita cheerleader lust. . .

Today's "pere aeternum" (sp?) Eternal Youth?

Remember that active-passive-reconciling is an every changing triangle. What is active in one manifestation is passive in another. So what is mechanical on one level can be tranformed to active on another.

We must feed the moon. Both the big one and our own. Paraphrase: The man without a personality is useless.

Harry

---

by **Greg**

David:

I say the Work is bottomline aescetic because it requires a constant evaluation and questioning of our essentially glamourous (illusory) existence. While it does not insist that a proscribed, dogmatic way, is the answer, it does ask for a rigourous self-honesty: What gets in the way of my awakening?

I like your "blossoming" image . . . you look at some one or something in contemplation and the stunning effected by the Beauty exhibited causes a blossoming of the heart and mind to seek what the Laws are behind it--- an ongoingness.

I know this well.

Harry:

AMERICAN BEAUTY is about being trapped in the lair of Venus and not moving towards the Beautiful. That is lust, and is an entirely different topic----totally legit on its own terms, but has nothing to do with what is being talked about here.

Is an attractive, beautiful woman always an object of Lust? I find that strange.

_____

Greg

---

by **David**

"...Beauty is superhuman. It is an attribute of the demiurge. He creates beauty because he loves beauty....."

J.G.Bennett.Masters of Wisdom.p.23

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by **David**

Harry:
I think I know what you're saying now in relation to the movie American Beauty -- beauty as the fountain of eternal youth? If you like could you tell me what it is you see positive in these images you give here.
I hadn't thought or do I remeber a connection made between Personality and the feeding of the moon and I like that you point out the positive side to this. It makes more clear the necessity for the separation or being-discrimination between Essence and Personality -- the former feeding a higher source and the latter a lower, the moon, both of which are necessary individually and cosmically. I speculate that the more Essence and Personality are distinguished and developed accordingly, the more favorable the conditions in the higher and lower worlds will be. For it seems that, in the true sense, Personality is the medium of Essence, as Orage says, "the truth for other men", by which we can communicate what is more real in ways others can understand, or, as G. says, "to play the role that is appropriate for every time and circumstance," -- something like that.

Greg:
Yes, the asceticism you point to of "rigorous self-honesty" is indeed basic and most necessary -- without it nothing new can happen. Thank you for that very important definition.
Your comments on my comments of the experience of beauty bring something more to light for me. "Ongoingness," to look beyond, indeed seems the purpose of beauty and in some sense is beauty itself. I like, though, that you place this looking beyond in a more psycho-cosmological sense. Rather than staying with the contemplation and illumination of beauty in the particular object, this beauty is calling from beyond itself for us to seek this beyond out, which I take to mean the laws and nature of reality itself, or of the reality of this present experience. The beauty is but an instrument.

Saar:
My last comments here seem to connect up with the quote you gave from Bennett which I like a great deal: ..."Beauty is superhuman. It is an attribute of the demiurge. He creates beauty because he loves beauty..."
I don't know if this is where Bennett is getting it from, but my immediate association is with Gnostic cosmology. The demiurge (the 'half-maker') was born of Sophia, the feminine side of God. She wanted to create a being like herself and did so without permission from God. As a result, this being, the demiurge, was imperfect, Sophia was ashamed and the demiurge, possessing some power of God's, created the world, though, being imperfect created it imperfectly, one mistake of which was that the spirit in man was trapped in matter.
Because the demiurge still carries with him, to some extent, the pure power of the Spirit,

beauty could then be an imperfect manifestation of the perfect laws or inner-workings of Nature, hence, seduction would be the veighling and unveighling of them at the same time. If we take beauty in the Greek sense to be the the presence of symmetry, proportion, order, etc. in its appearane, and, for the body, being balanced, flexible, self-attuned, coordinatied, etc. then maybe it is an approximation of some divine perfection. This wild and glorious imagination of the demiurge still carries with it the perfect will of God, just as the imagination of the child is, to some extent, sub-consciously informed by the reality of the world around him and even above him.
But why does Sophia want to create a being like herself, which might be the same question as why the demiurge loves beauty? This seems to be the crucial question in this cosmology. Is it vanity, self-love, or is Her beauty so objective and real that it can't resist the impulse to be seen or shared, and by none other than her, since there's really no one else? Why is that most beautiful women, and I guess men, always seem to have a romantic partner? Again, is it becuase beauty cannot remain self-contained, can't exist without the eye of the beholder? Even with my rambling, anyone have any thoughts here? At any rate, thank you Saar for this very stimulating quote.

---

by **David**

> ***Greg wrote:***
>
> AMERICAN BEAUTY is about being trapped in the lair of Venus and not moving towards the Beautiful. That is lust, and is an entirely different topic----totally legit on its own terms, but has nothing to do with what is being talked about here.
>
> Is an attractive, beautiful woman always an object of Lust? I find that strange.
>
> _____
> Greg

Yes, Greg, I wholeheartedly agree with your definitoin of lust here. Wonderfully said.

---

by **Greg**

David:

I do like the questions you posit and I am going to have to thinkfeel about them further.

I would add to my term "ongoingness" a tandem state of "inflowingness".
How's that? Like the title of that Joseph Campbell book: The Inner Reaches of Outer Space.

Rudolph Steiner said it best about me (and I know this isn't an Anthroposophical forum, but . . .) "When the ancient Greeks beheld physical beauty in another human being, something shuddered deep within them."

I really can't put it better myself --- that's it for me

Cheers,

Greg.

---

by **Harry**

Would there be life on earth without the moon?

A man must be equal to life, first. Form moon in himself. Then "eat it".

We must perform our obligations. (being obligarian strivings (sp?)) We need to feed the Earth, Sun, and Moon. Later, higher things on the food chain. (Chart of Hydrogens.)

To me this is part of being a good householder.

---

by **Harry**

Greg,

While there is certainly Lust involved in American Beauty, plus the "being trapped" there are other aspects, as well.

I think the choice of title and the roses is crucial in this. American Beauty roses, plus the American Beauty (Miss America) combined with the cheerleader. . .pulls these various images of beauty together. The Lust is something Spacey's character succumbs to, but isn't necessary. I think we must see the beauty of Mena Suvari and the roses, etc. in order to feel the disgust we do at Spacey's character.

But this is probably only incidentally connected with The Work.

Harry

---

by **Greg**

Harry:

I feel disinterest towards both of those characters. Neither interests me. The *movie* doesn't really interest me. Sorry. You like it and I don't. So I guess that's where we are.

I have been trying in this discussion to offer a *possible* explanation to the hold physical beauty has. As Ian was talking about earlier: what the physical beauty is *reflecting* for me. There is very little reflecting for me in Lust, just automatic down-pull.

I'm also a bit wary when somebody is telling me that "we" collectively must feel such-and-such about something happening in a work of art. All I can do is tell what I am feeling from it. And that constantly changes.

I do understand what you're saying about feeding the moon (et al). And I like the way you put it. It made me see it from a different angle.

Greg

Work Program week beginning 30 August 2004

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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?"

---

by **Greg**

Several hours after receiving these exercises and attempting the "Buddha I am" awareness and the honey filling I had a capsule of extra-awareness. I say capsule because so many things came together and happened concentrated in one innocuous place.

I was walking home from the grocery finishing a popsicle and dropped the stick in a trashcan as I passed it. In that moment I felt the habituation of it. I felt My Training. A voice asked me "And why didn't you throw it on the ground?" And the answer was "I am well-trained." I felt that training muscularly, emotionally and mentally in an instant. All together. *Civilized*. While some habits are "good" (this being one from an ordinary context) the feeling of being so clearly being locked into a pattern was momentarily depressing.

I physically shook my hand out hard and shook my head hard. Returned to center and paid attention to my breathing.

Greg.

---

by **Greg**

Again, yesterday, another awareness of My Training. This time an inner detachment took place instantaneously where I was able to witness my sternum pop without an identification. Missing was the slight revulsion to this rare happening --- because it doesn't really need to be there. The revulsion is a conditioned Cultural response (probably with Puritanical underpinnings)

Greg

---

by **Guest**

I've found myself returning to the body over the past 4 days with a sense of regret.
Each return reinforces the sense of helplessness with my identification with 'life'
I understand with my head that this regret is just another identification (and this helps)

I'm attracted to, and sense the legitimacy of, 'being present in my body', and wonder at the seductive power of 'sleep' which produces the opposite.
But I'm pleased to keep going
Fall down seven, stand up eight

---

by **Harry**

Absolutely no luck with the Heart sensing exercise. Perhaps a fear. I once had an attack of tachyardia which made this a remembered experience.

---

by **Faye**

Noticing that when attention is on the body, sensing the feet, the fingers, nose or whatever that

there is a different kind of relationship to myself. The attention illuminates something, a part of my self that is usually in the dark to my consciousness. There are two major challenges for me, one to gather enough attention to sense (contra distraction) and the other is be willing (contra fear and judgment) to sense. The distractions usually are that my mind is too busy doing other things. The fear might be of seeing my enslavement or finding some disease, or generally having to acknowledge something that I don’t want to see.

In some few moments when I am able to withhold distraction, fear and judgment and sense the body, sometimes there arises gratitude for the miracle of it.

---

by **Greg**

Like Harry, I didn't have much luck with the heart exercise. Then all of a sudden (after a particularly long bike ride) I am sitting resting and I say to myself "Go into 'Great Heart'" and bango!, one huge complete pulse throb all the way down to my toes accompanied with an inner tone (don't know which one but below middle C, like a pluck on a bass ---low and fibrous)

_____

Greg

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 lamness 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."

---

by **Anton**

> ***Ian wrote:***
>
> During the day:
>
> -Search for a glimpse of the significance behind repetitive
> compulsive strivings, attitudes, traits, roles, chief features.

Could you explain a bit more how it should be done and what "glimse of significance" mean? Some example could be helpful.

---

by **Ian**

> ***Anton wrote:***

> ***Ian wrote:***
>
> During the day:
>
> -Search for a glimpse of the significance behind repetitive compulsive strivings, attitudes, traits, roles, chief features.

Could you explain a bit more how it should be done and what "glimpse of significance" mean? Some example could be helpful.

Good question, Glad you picked up on it.

This question of the why and how of suffering is the core teaching of the Gurdjieff Work - Intentional Suffering. This is a delicate subject.
From my website:

> It is the transformation of negative emotions into positive emotions. (TFW221)
>
> Intentional Suffering - The Second Conscious Shock
>
> "Intentional Suffering is the intentional acceptance of all suffering which is a part of all existence. To prepare us for this type of Holy Affirmation in our daily lives we are assigned special exercises including seeking out or welcoming suffering in all its forms, especially those forms which are overlooked or moved into different categories, such as "anxiety", "fear" or "depression". It is sometimes useful as a preparation to induce self-imposed suffering but this is to be abandoned when we learn how to meet the normal lot of humanity's suffering." (Paul Beidler)
>
> "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)
> ***
> The Second Conscious Shock is summarized by Gurdjieff in the Holy Affirming Prayer or the Holy Equation that is given in Beelzebub's Tales. It is based on the working of the two fundamental sacred cosmic laws called the sacred 'Heptaparaparshinokh' and the sacred 'Triamazikamno;' the Law of Seven and the Law of Three. The Second Conscious Shock follows a law conformable process and as such can be considered to be a formula or equation for transforming

energy. We call this formula the Holy Equation. This may be what Gurdjieff was referring to when he mentioned the Sly Man's Pill.

The Second Conscious Shock is one of the great 'secrets' of the Work and knowledge of its working is usually kept hidden behind the closed doors at the top of the heirarchies of some of the various Fourth Way schools. The nature of the Second Conscious Shock is deliberately kept obscure in the books written about the Work. Ouspensky says that it involves transforming Negative Emotions into Positive Emotions.

"The effort which creates this 'shock' must consist in work on the emotions, in the transformation and transmutation of the emotions. This transmutation of the emotions will then help the transmutation of Si- 12 in the human organism. No serious growth, that is, no growth of higher bodies within the organism, is possible without this transmutation." (ISOM 195)

According to the Enneagram of the Three Foods given in In Search of the Miraculous by Ouspensky, the Second Conscious Shock is necessary for the transformation of our Food, Air and Impressions into higher energies. Self Remembering or being present to oneself is another aspect of the Second Conscious Shock since our ability to Self Remember grows with our ability to apply the Second Conscious Shock.

***

"There are two different things under different laws: 1) the organic body; 2) the psychic body. The organic body obeys its laws. It only wishes to satisfy its needs - eating, sleeping, sex. It knows nothing else. It wishes nothing else. It is a real animal. One must feel it as an animal. One must feel it as a stranger. One must subdue it, train it and make it obey, instead of obeying it."

"The psychic body knows something other than the organic body. It has other needs, other aspirations, other desires. It belongs to a different world. It is of a different nature. There is a conflict between these two bodies - one wishes, the other does not. It is a struggle which one must reinforce voluntarily. By our work; by our will. It is this fight which exists naturally, which is the specific state of man, which we must use to create a third thing, a third state different from the other two, which is the Master, which is united with something else."

"The task is therefore something precise which reinforces this struggle, because by struggle and ONLY by struggle can a new possibility of being be born. For instance, my organism is in the habit of smoking. That is its need. I do not wish to smoke - I eliminate this habit. The need is always there but I refuse to satisfy it. There is a struggle, a conscious voluntary struggle which calls the third force. It is the third force which will be the factor - "I" - which will conciliate and make the equilibrium."

"The body is an animal. The psyche is a child. One must educate the one and the other. Take the body, make it understand that it must obey, not command. Put

each one in its place. One must know oneself. One must see what goes on. Take a task which is within your possibility, very small to begin with. On eating. On a habit. Each one knows himself and can find a task; it is his interior thing, a will which is opposed to a need and creates struggle."
"The only possibility of creating a second body is by an accumulation of a different substance. The only aim is that everything should serve this aim." (Gurdjieff)
***
"This binary is every person who looks into himself. We may live by these transitory dimensions, giving ourselves up to their current and allowing them to carry us away. But to the whole of this process going on within us apart from our will, to all these "it wishes" we may oppose our "I wish", bind together yes and no, provoke a dispute between two opposites, a struggle of two principles, and neutralize them by the tertiary. A great dispute, if it is not purposeless, must give a result, a conclusion and an effect, and then four elements will be available: yes, no, dispute, result; that is, the transmutation of the binary into the quaternary." (Gurdjieff, Enneagram Lecture)
***
"In other words, every wish of the planetary body is taken as undesirable for their higher divine part which has to be coated and perfected, and therefore all three-centered beings of our Great Megaloscosmos constantly carry on a relentless struggle against the wishes of their planetary bodies so that there should be formed in them, in this struggle from the what is called ‘Disputekrialnian-friction,’ those sacred crystallizations from which their higher Divine being-part arises and is perfected in them."
"In this constant struggle of theirs, the equilibrating harmonizing principle is their second being-body, which in their own individual law of Triamazikamno represents the neutralizing source; and therefore this second being-part always remains indifferent to their mechanical manifestations, but for all their active manifestations it always tends according to the second-grade cosmic law ‘Urdekhplifata’ to unite with those desires of which there are more whether in one or the other of the two mentioned opposite being-parts." (BT p. 802)
***
"Consequently, like all three-centered beings of our Great Universe, we men existing on the Earth, owing to the presence in us also of the factors for engendering the divine impulse of Objective Conscience, must always inevitably struggle with the two quite opposite functioning's arising and proceeding in our common presence, the results of which are always sensed by us either as "desires" or as "nondesires."
"And so, only he who consciously assists the process of this inner struggle, and consciously assists the "nondesires" to prevail over the "desires," behaves in accordance with the Being of our Common Father Creator Himself, whereas he who consciously assists the contrary only increases His sorrow." (BT p. 373)
***
"Every such conscious being well knows that his planetary body inexorably

demands what his divine soul-body must not desire; and hence it is that they constantly engage in merciless combat with the desires of their planetary bodies, in order that in the struggle there may be formed in them from the friction substances of the divine Helkdonis, which is necessary and useful to their positive and divine soul-bodies."

"And as regards the desires of Kesdjan, that is, of the second body of the being, all conscious beings having understanding, very well understand that this body of theirs, which appears for their own Law of Triamonia to be the neutralizing source, must always remain indifferent in its mechanical manifestations; and as regards its active manifestations, this body, on the basis of the cosmic Law of Urdehaphat, always strives to desire only those desires of which there are more in one or the other of these two bodies, both opposite in their nature." (Unpublished BT, Chapter 39, page 24)

***

Without self-love a man can do nothing. There are two qualities of self-love. One is a dirty thing. The other, an impulse, love of the real "I". Without this, it is impossible to move. An ancient Hindu saying - "Happy is he who loves himself, for he can love me." I see from Mme. S's report that no one has understood me. One needs fire. Without fire, there will never be anything. This fire is suffering, voluntary suffering, without which it is impossible to create anything. One must prepare, must know what will make one suffer and when it is there, make use of it. Only you can prepare, only you know what makes you suffer, makes the fire which cooks, cements, crystallizes, DOES. Suffer by your defects, in your pride, in your egoism. Remind yourself of the aim. Without prepared suffering there is nothing, for by as much as one is conscious, there is no more suffering. No further process, nothing. That is why with your conscience you must prepare what is necessary. You owe to nature. The food you eat which nourishes your life. You must pay for these cosmic substances. You have a debt, an obligation, to repay by conscious work. Do not eat like an animal but render to nature for what she has given you, nature, your mother. Work - a drop, a drop, a drop - accumulated during days, months, years, centuries, perhaps will give results. (Gurdjieff. Meeting, December 7, 1941)

Gurdjieff teaches that suffering is an inescapable and indeed necessary and essential part of life and the process of Transformation.

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."

Buddha teaches that the cause of suffering is desire. Eliminate desire and suffering ceases.

Buddha also teaches Compassion. We cannot have compassion without having suffered. Having compassion implies at least the remembrance and understanding of suffering. Suffering is an essential prerequisite. We need to approach suffering in a new way, with the right attitude.

Gurdjieff teaches about the law of three, the law of the transformation of energy - the higher blends with the lower to actualize the middle; the Holy Affirming force blends with the Holy Denying force to actualize the Holy Reconciling force. Notice that Gurdjieff calls it the Holy Denying force. That signifies that it is required and essential and divinely ordained to exist.

The Denying force is all our mechanical, habitual, instinctive and self-important reactions to life. These manifest as our compulsive strivings, attitudes, traits, roles, and chief features.

Our usual strategy is to try and avoid suffering - through justification, greed, anger, revenge, spitefulness, alcohol, drugs...
Opposing a Denying force with another Denying force only leads to a downward spiral into resentment, cynicism, hopelessness, self-hatred, depression, alcohol, drugs...

All these things are called negative emotions or suffering.

From my website:

> In the river of life suffering is not intentional. In conscious life suffering is intentional and of great value. To bear the manifestation of others is a big thing. The last thing for a man.
>
> Intentional Suffering Categories
>
> Intentional Suffering is the intentional acceptance of all suffering which is a part of all existence. To prepare us for this type of Holy Affirmation in our daily lives we are assigned special exercises, including seeking out or welcoming suffering in all its forms, especially those forms which are overlooked or moved into different categories, such as "anxiety", "fear" or "depression". It is sometimes useful as a preparation to induce self-imposed suffering but this is to be abandoned when we learn how to meet the normal lot of humanity's suffering. (Paul Beidler)
>
> The essence of the idea of Karma-Yoga is to meet with unpleasant things equally with pleasant things. That is, in practicing Karma-Yoga, one does not seek always to avoid unpleasant things, as people ordinarily do. Life is to be met with non-identifying. When this is possible, life becomes one's teacher; in no other sense can life become a teacher, for life taken as itself is meaningless, but taken as an exercise it becomes a teacher. It is not life that is a teacher, but one's relation through non-identifying makes it become a teacher. Nothing can change being so much as this practice - namely, to take the unpleasant things in life as an exercise. (Maurice Nicoll, Commentaries, Vol. 1)

The following list of Holy Denying Sufferings and their Companions is intended to be used in conjunction with the exercises based on the Holy Equation.

These are only a suggested starting point and Seekers are encouraged to discover and add new categories and specific situations relevant to their personal situation.

•anger - agreement
•irritations - equanimity
•impatience -patience
•annoyances - placid
•fears - courage
•depression - happiness
•anxieties - resignation
•vanity - modest
•jealousy - trust
•hate - like
•lust - prudence
•envy - contentment
•pride - humility
•hunger - saiety
•pain - pleasure
•discomfort - comfort
•fatigue - energetic
•laziness - motivation
•greed - sufficiency
•avarice - sufficiency
•sorrow - joy
•grief - happiness
•self-pity - self-satisfaction
•self-loathing - self-acceptance
•smugness - equality
•resentment - impartial
•justification - responsibility
•self importance - humility
•apathy - ambition

Self-imposed sufferings

•making super efforts
•enduring pain
•enduring discomfort
•fasting

Pondering on Intentional Suffering

•Who is Suffering?
•Why is Suffering necessary?
•Why does His Endlessness Suffer?
•How can I alleviate the Suffering of His Endlessness?
•What is my most disliked Suffering?
•What Sufferings do I habitually indulge in?
•In the practice of tolerance, is one's enemy the best teacher?

Instead we have to learn a new attitude and intention towards suffering, one that doesn't seek to eliminate suffering but instead accepts it, uses it and transforms it creatively, Intentionally and Affirmatively

The Denying force is an essential component of the working of the law of three. We have to learn to bring into the equation the Affirming force of Intentional Bearing or Enduring of Suffering.

In terms of Alchemy, the Denying force of suffering is the 'heat' that effects the Great Work of Transformation. The 'heat' is the significance and purpose of our Denying force. Mr Beidler called this process the Holy Equation.

From my website;

The Holy Equation - The Holy Affirming Prayer

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)

"This binary is every person who looks into himself. We may live by these transitory dimensions, giving ourselves up to their current and allowing them to carry us away. But to the whole of this process going on within us apart from our will, to all these "it wishes" we may oppose our "I wish", bind together yes and no, provoke a dispute between two opposites, a struggle of two principles, and neutralize them by the tertiary. A great dispute, if it is not purposeless, must give a result, a conclusion and an effect, and then four elements will be available: yes, no, dispute, result; that is, the transmutation of the binary into the quaternary." (Gurdjieff, Enneagram Lecture)

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Gurdjieff did the world a great service when he wrote Beelzebub's Tales and included in it the Holy Affirming Prayer or as it was called by Paul Beidler, the Holy Equation. Unfortunately, not all of his students were taught this Legominism or even understood and grasped its significance if they were taught it. This is evident by the current state of affairs of division and secrecy in the Gurdjieff Community worldwide.

The Holy Equation could be said to be the Sly Man's Pill, since all exercises in the Work are based on this formula. Let me repeat that - All exercises in the Work are based on this formula. There are no exceptions; if there are, then the exercise is defective. When you understand how this exercise works, you will see that ALL spiritual practices, from ALL traditions, from ALL times, are based on it. When you understand how this exercise works, you will be able to Work on yourself any where, any time, creating your own exercises on the spur of the moment as required by the situation. You will no longer be dependant on the need for a teacher who resides at the top of a bureaucratic heirarchy to dispense exercises based on the degree of conformity and subservience of his pupils. Rather, Groups of Seekers can meet and share equitably their experiences and discoveries using this formula, provided they have a sound knowledge of Gurdjieff's philosophy as presented in his books.

The Holy Equation is based on the Law of Three as formulated by Gurdjieff - "The higher blends with the lower to actualize the middle, which becomes lower for the next higher or higher for the previous lower." This is the fundamental formula for all energy transformation in the universe. It is also the basis for all spiritual transformation which seeks to develop the higher energies required for self-realization and resonant contact with the Source of all energy.

The Holy Equation acts as a shock in the octave of evolution. It is the formula for

the 1st and 2nd Conscious Shocks. As we know from studying the Ray of Creation, the shocks are composed of three notes of a Lateral Octave, each note representing one of the forces of the Law of Three. The Holy Equation, being based on the Law of Three, has the structure required for supplying the two Conscious Shocks.

Whenever anybody attempts to practice any spiritual exercise, they will meet with resistance from their Denying Force, which arises from their inherited instincts, drives, desires, laziness and egoism. The persistence to persevere with the exercises against the opposition of the Denying Forces is the Affirming Force of spiritual aspiration. The result of this meeting of Affirming and Denying forces is the Reconciling force. The Reconciling force is the medium of spiritual growth and its production is the primary aim of all spiritual practices. This aim is not always acknowledged or even understood and the secondary effects of the practices may be mistakenly claimed to be the primary purpose of the practice.

Whenever you observe a Denying force, resist it with an Affirmation. An Affirmation may be as simple as counting to ten when you are angry or Sensing your feet. A successful Reconciliation will curb the expression of the Denying force and the energy thus saved will result in a coating on your higher being bodies, in an increase in your Objective Reason of Understanding and a state of Being characterized by an inner calm unaffected by the turbulence of life. You may even see the Clear Light of His Endlessness suffusing the universe with its unobtrusive radiance and may even come to realize the ultimate datum of Objective Reason which is that you are that Light being conscious of itself.
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"Try to understand that resistance is according to law. If there is no resistance, there can be no struggle; there can be no new energy. Without production of new energy, there can be no possible contact with higher levels in ourselves. Struggle has to be accepted as the only means that we have for producing energy. Each time that we have a little new possibility is that a spark of another kind of energy has linked us with a different level of ourselves. Every moment of our asleep life we are like a man shut in the basement of a very big house who has no idea there is anything else than that dark, bad smelling basement he is used to. As soon as that spark of energy is used up, he is bound to find himself again in that basement. Struggle is necessary - there is resistance - and then I affirm more." (Inside a Question: Works of Henriette Lannes, Pupil of G.I. Gurdjieff, p. 200)
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"The essence of the idea of Karma-Yoga is to meet with unpleasant things equally with pleasant things. That is, in practising Karma-Yoga, one does not seek always to avoid unpleasant things, as people ordinarily do. Life is to be met with non-identifying. When this is possible, life becomes one's teacher; in no other sense can life become a teacher, for life taken as itself is meaningless, but taken as an exercise it becomes a teacher. It is not life that is a teacher, but one's relation

through non-identifying makes it become a teacher. Nothing can change being so much as this practise - namely, to take the unpleasant things in life as an exercise." (Nicoll, Commentaries, Vol. 1)

Enduring suffering is connected to the non-Identification with negative emotions. The root of Identification is Self-Importance. We have to learn to feel and experience the 'heat' of our suffering without taking it personally. Objective consciousness.

The first step in this process is self-observation - getting to know our habitual reactions, thoughts, roles, traits, cheif features, and sufferings without Identifying with them.

The second step is Affirming against our Denying forces with various strategies such as by not expressing them or acting them out, or by bringing other affirmative actions to bear on them, so that we eventually, slowly, begin to experience the resulting Reconciling forces of positive emotions - joy, faith, hope, love, compassion, remorse of conscience.

The past weekly programs have given Affirming exercises, as will future ones. My website also has some suggested exercises:

The Holy Equation Exercise - The Fundamental Key To Inner Work

The Holy Equation is the basic pattern of all Inner Work and is based on the Law of Three - "The higher blends with the lower to actualize the middle, which becomes lower for the next higher or higher for the previous lower." The middle is the Reconciling energy which is coated on the Higher Being Bodies. This process is spoken of by Gurdjieff early in his Teaching career in the unpublished Enneagram Lecture, which was the basis for Chapter 14 of In Search of the Miraculous by Ouspensky :

"A great dispute, if it is not purposeless, must give a result, a conclusion and an effect, and then four elements will be available: yes, no, dispute, result; that is, the transmutation of the binary into the quaternary. That is the first half of the formula. The second part of it speaks for itself and thereby points out the direction of the solution."

Gurdjieff makes many references to this process in Beelzebub's Tales. Here is one of them :

"In other words, every wish of the planetary body is taken as undesirable for their higher divine part which has to be coated and perfected, and therefore all three-centered beings of our Great Megaloscosmos constantly carry on a relentless struggle against the wishes of their planetary bodies so that there should be

formed in them, in this struggle from the what is called ‘Disputekrialnian-friction,’ those sacred crystallizations from which their higher Divine being-part arises and is perfected in them."
"In this constant struggle of theirs, the equilibrating harmonizing principle is their second being-body, which in their own individual law of Triamazikamno represents the neutralizing source; and therefore this second being-part always remains indifferent to their mechanical manifestations, but for all their active manifestations it always tends according to the second-grade cosmic law ‘Urdekhplifata’ to unite with those desires of which there are more whether in one or the other of the two mentioned opposite being-parts. (BT p. 802)

This is the Holy Equation, also known as the Holy Affirming Prayer, from Beelzebub's Tales :

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)

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Step by Step Explanation

1. Observing a Holy Denying force of desire or suffering : During our daily life we will experience situations and desires that cause suffering. The basis of suffering is the Holy Denying Force of the planetary body, as manifested through its urges, instincts, desires, wishes, and psychological and social drives. Some of these are attributable to Kundabuffer or our inherent and acquired egoism and personality. Other Denying Forces may even derive from Essence. Some examples are given

above and on this page.

When, by Self Observation, we notice or recognize the manifestation of a Holy Denying suffering or trait in the course of daily life, we need to acknowledge its presence by naming it, such as 'this is anger' or 'this is a denying force', etc. We need to Sense its energy in our body. We need to feel its emotional expression. We need to observe the thoughts that accompany it and justify it. In the beginning we may need to allow the Denying force to express itself in action in order to observe all its characteristics, but the ultimate goal is the non-expression of the negativity.

We are a living representation of the Law of Three and by this first step we are experiencing one of the expressions or terms, the Denying one, of the holy equation of energy transformation according to the Law of Three.

2. Holy Affirming of the energy spent by the Holy Denying force of desire or suffering : There are several aspects to this step of the equation, which involves bringing in the second expression or term of the equation, the Affirming one.

One way of Affirming this Holy Denying suffering is to acknowledge that the Holy Denying force is a law conformable and necessary aspect of the universe created by His Endlessness.

Another aspect of Affirmation of the Denying energy is to channel the energy into another activity. We can use the energy to exercise self-restraint to prevent the manifestation the Denying force. We can accept or bear the suffering without complaint. We can employ an Affirmation exercise such as Sensing a part of the body or repeating a mantra or verbal affirmation as suggested on the Affirmation Exercise page.

3. Holy Reconciled Transubstantiation of the energies of Affirming and Denying : This step is the third and final part of the equation of the transformation of energy according to the Law of Three. This step yields the Reconciled result of the blending of the higher Affirming with the lower Denying.

The result will depend on whether the higher and lower forces were equally balanced. If the Affirmation is not strong enough, the Denying force will predominate and we will be captured by our Identification with the suffering and its manifestation will proceed to varying degrees, depending on the strength of the Affirmation. In other words, the Reconciling energy will become higher for a succeeding lower purpose, that of allowing the physical manifestation of the denying force.

If the Affirmation is strong enough to counter the Denying force, a balanced

impartiality will be the outcome and some of the Reconciling energy will gravitate towards the center of gravity of our higher being bodies. In other words, the Reconciling energy will become lower for a succeeding higher purpose of coating the higher being bodies.

From my website:

Affirmations

For use with Intentional Suffering and other manifestations of the Holy Denying Force.

"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)

"In other words, every wish of the planetary body is taken as undesirable for their higher divine part which has to be coated and perfected, and therefore all three-centered beings of our Great Megaloscosmos constantly carry on a relentless struggle against the wishes of their planetary bodies so that there should be formed in them, in this struggle from the what is called ‘Disputekrialnian-friction,’ those sacred crystallizations from which their higher Divine being-part arises and is perfected in them." (BT p. 802)

Only these sources can have this independence which transform the active elements which must serve for the Holy Triamazikamno as the ‘affirming' or ‘active principle.' (BT p. 692)
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"...whatever the mind tells you, you are not that. It would be good to become more aware of those false voices so that they could become a reminder for us. It is useless fighting them or trying to stop them. What is possible is to make a small stop at the very moment of hearing a mind voice of this kind, then to collect one’s attention and make an affirmation—aloud when alone, under the breath if with others. An affirmation should be made many times every day. It becomes a source of strength, especially if I practice sensing at the same time. Only the real I can know “me.” But it needs to be called, the I needs to awaken. No one can do this for me." (Mrs. A. L. Staveley)
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Affirmations can be intentional thoughts, attitudes and postures accompanied by Sensing.

The thoughts can be Aphorisms, Prayers, Repetitions, Ponderings, phrases, exclamations, exhortations that foster an affirmative enduring of the Suffering.

They should acknowledge and accept that Suffering is a lawful manifestation of the Holy Denying Force and that it is the lot of everyone to experience Suffering. Although much of our suffering is mechanical and can eventually be eliminated as we lose the egoism and Self Importance on which they are based, some forms of Suffering will remain until we die, such as the loss of loved ones, sickness, war and crime.

Affirmations for real Suffering should acknowledge its inevitability, indeed its necessity in the scheme of things as a means of developing Being.

Affirmations for mechanical suffering should stress their uselessness and waste of energy and their basis in egoistic self-love and Self Importance and all the other traits of the organ Kundabuffer.

Affirmations should be of equal intensity or force to the degree of suffering.

Affirmations

Note : These are only a suggested starting point and Seekers are encouraged to discover and add new Affirmations relevant to their personal sufferings

•Affirming the small pleasures that lull us to sleep. Pride in our work, completing a task, picking up a small child - acknowledging that it is difficult to remember that these pleasures too can be a manifestation of Holy Denying.
•Applaud when certain distasteful tasks must be done.
•Affirm - Open up! Calm Down! Work! Live! Die!
•A joyful filling up of inwardness, illuminating a glowing marrow.
•Affirming (three steps forward) Holy Denying (one step back)Holy Reconciling (step sideways and back to place).
•Imagine sun's particles in the bone marrow.
•Affirm with the small muscles of the facethen relax your whole body.
•Affirm with an inner smilethen relax your emotions.
•Affirm by visualization you own place in the universethen relax your thinking center.
•Watch the breath.
•Affirm it with a calm, humble, humming affirmation.
•Relax the face, Sense the sole of the feet, Sense the hands ,Sense the base of the head, Sense the little finger of the right hand and the big toe of the left foot, Illuminate the bone marrow.
•Affirm Suffering with an inner smile.

•Affirm with peals of amused chuckles.
•When aware of thinking or judging, generate, from the center of the head, faith of Presence.
•When aware of feeling good or bad, generate, from the heart, love of Presence.
•Affirm by asking - Is this True Integrity?
•Deep within the seeker notices a corresponding Trinity.
•Affirm the Disease of Tomorrow by immediately doing whatever planned/needed/postponed task that comes to mind, especially an unpleasant task, with conscious participation.
•Affirmatively engage our own pressure of acquisition.
•Affirmation may begin with recognizing the subjective way with which laughter is usually considered justified.
•Affirm that you cannot be changed by what someone says to you.
•Affirm that you cannot be changed by anything outside you, but only by what you begin to see internally about yourself.
•Affirm with a Prayer : "Oh Source of everything that exists, help us to avoid the pitfalls of knowing, judging, concluding and finding. Oh Conscience, help us to remember to feed our Being".
•Affirm with a Repetition until the suffering subsides : Po Do Bo Ly Zo Va Ny
•Asking the question: "Why must I suffer?"
•Affirming prayer sensing the bone marrow, while taking in impressions consciously and in prescribed sequence.
•If preparing food visualize processing these annoyances, for example cutting them up, as an Affirmation while chanting and inner prayer.
•Affirm any annoying regret for all the inner work not attempted, or pride of accomplishment ,by feeling a gratefulness for being allowed to be here in the present moment.
•Visualize a connectedness to the three being foods; air, food-water, sense impressions.
•Extend a feeling of connectedness outwards to those whom we wrongly accuse of causing our suffering.
•Affirm a satisfaction or dissatisfaction with the visualization of yourself as a corpse.
•When talking with others imagine that you are that person with all their good and bad qualities as you perceive them.
•Affirm each suffering with an audible "yes."
•Affirming a trivial pleasure be conscious of your imminent death of body and other future possibilities.
•At the end of the day note your most trivial satisfaction and ponder its triviality with 3 centers.
•Affirming by repeating the prayer : Holy Affirming, Holy Denying, Holy Reconciling, Transubstantiate in me for my Being. Also remember our ancestors: parents, grandparents and beyond and lastly remember co-seekers.
•Let no annoyance slip by without letting it alter the self image. Affirm it with a

calm, still, poetic humming affirmation.
•Affirmed by an attitude of Love to everything that Nature has created.
•Affirm Suffering by saying : "I welcome this discomfort" or "I welcome this frustration."
•Float above the rut of habit.
•We are machines and react to react to external influences.
•We live a script that has already been written.
•Affirm that boredom exists.
•Be surprised and amused that you've been taken aback by the appearance of dislike.
•Affirm by putting attention to the seed of Being in your solar plexus area to help it to grow.
•Affirmative enduring to this lawful circumstance.
•Affirm by "eating" any peculiar habit and emit an inner essence glow.
•Affirm by considering the alternative, namely death. Repeat the mantra "Dust to dust".
•Affirmative enduring of the suffering that harasses explorers may be reinforced with vivid visions of a muddy bilge of envy, fear, pride, and egotism whenever it roils up in fervent Sorrow.
•Affirming effort to let go of Suffering and relax Awakening to Sensations. Become conscious of Tensions and Negative Emotions, Passive and Reactive, Identified and Dispersed. Evoke associations affirming a cosmic transcendental involvement in Being.
•When faced with the irritation of too much to do, look around and realize life's impermanence. See the fleeting nature of achievement. See the hidden reality around you.
•Trust everything that happens, even Suffering, is Affirming a cosmic transcendental involvement in Being; imagine your Suffering is the beginning of a musical score. The keys and strings are your movements, postures, gestures, facial expressions.
•Realized that you work surrounded "by mysteries beyond understanding."
•Target or pinpoint your most frequent annoyance, aim directly for it with the affirmation that it has awakened Being.
•Affirm annoyances by praying : Great Spirit! Thank you for those small annoyances that help me Remember Myself.
•Affirming the organism's haphazard frenzy of, I am this, I am that, this I did, that I was. The Seeker strives for a full sensing of "myself." Not, I am this that, but "I am."
•Affirmation "Faith of Being is Freedom." Sense the faith as emanating from different areas.
•Affirm your pervasive suffering of conditioning by asking : "I am Jesus, I am Buddha, I am Gurdjieff, I am (insert name), which one invokes less amusement?
•Affirm your Suffering by feeling all the energies within and without, their sameness and points of

connection. Visualize all life-forms as conduits for the magnificent currents of energies connecting all and everything.
•Affirm the suffering of ego by periodically assuming the posture of a peacock, spreading an imaginary tail.
•Affirmation of petty attitudes - invoke a sense of gratitude for what we have been given, both of spiritual and ordinary nature. Attitudelessness and a connection to the greater things in life replace petty attitudes.
•When Suffering a remorse and continually murmur "AIEIOIUOA" while longing for a glimpse through the fog.
•When disagreeing with other's convictions, Affirm it by exercising a counter-conviction.
•Affirm that "I" has taken one step further from birth or one step closer to death. Simultaneously place an emphasis on existence of "now", by appreciating the uniqueness of each moment at each step.
•When your Beliefs conflict with other's, Affirm them using the following 5 steps. 1. Identify the belief. 2. Be present to it. How does it feel? What centers are affected? 3. Consider that belief as another lawful product of the organism,of the same order as feces, urine, Carbon Dioxide. 4. Laugh at the belief, especially those that seem "true" or "important". 5. Envision for a moment an inner space of profound quiet aloof from the beliefs of the organism.
•Affirming the force of a new Presence that observes, remembers, acts, is remorseful, endures, has aim, and lives.
•Ask "Who am I?" and visualize your spine and skull radiating light. Scan the body for areas of tension then direct your breath there.
•Affirm by asking : How far can I trust this emotion to lead me?

Heptachord of Enduring
This is similar to the Heptachord of Suffering Exercise
Affirm the Holy Denying Force with seven steps :

1) recognizing the inner distress as a Holy Denying. (eg. pleasure)
2) naming it.
3) accepting it.
4) using it: using affirmations. (eg. Sensing plus sightless gaze, 3 deep breaths, repeating a mantra, etc.)
5) believing it to be a required function.
6) knowing that it falls on everyone.
7) peeling it from an inner core like the petals of an artichoke by recalling or Evoking its Companion. (eg. pain)

From my website:

We must endure patiently the life conditions that we cannot change.

Heptachord of Suffering Exercise

Second Conscious Shock - Intentional Suffering

This page explains the method of using the Heptachord Exercise for applying the Second Conscious Shock of Intentional Suffering to the 'higher intentionally actualizing mdnel-in' of the law of Heptaparaparshinokh. The Heptachord Exercise is used for transforming our suffering based Negative Emotions into the energies required to coat or grow our higher being bodies. It is based on the Holy Equation which is a law conformable process for transforming energy based on the Law of Three - "A new arising from the previously arisen through the "harnel-miatznel", the process of which is actualized thus The higher blends with the lower to actualize the middle, which becomes lower for the next higher or higher for the previous lower."

This Holy Equation is the basic pattern of all Inner Work.

When the Holy Equation Exercise is applied twice in succession, it completes the octave of the Heptachord of Suffering Exercise. This is the process that Gurdjieff claims will create our two Higher Being Bodies by transforming the energies of Impressions, Air and Food; electrical, chemical and molecular energies. Some of the Neutral or Reconciling energy resulting from first application of the Holy Equation is used as the input for the second application of the Holy Equation which completes the octave and the resulting Neutral or Reconciling energy is coated on the Higher Being Bodies. Gurdjieff makes many references to this process in Beelzebub's Tales.

This process is also spoken of by Gurdjieff in the unpublished Enneagram Lecture, which was the basis for Chapter 14 of In Search of the Miraculous by Ouspensky:

"This binary is every person who looks into himself. We may live by these transitory dimensions, giving ourselves up to their current and allowing them to carry us away. But to the whole of this process going on within us apart from our will, to all these "it wishes" we may oppose our "I wish", bind together yes and no, provoke a dispute between two opposites, a struggle of two principles, and neutralize them by the tertiary. A great dispute, if it is not purposeless, must give a result, a conclusion and an effect, and then four elements will be available: yes, no, dispute, result; that is, the transmutation of the binary into the quaternary."
[...]
"The seven basic tones of the octave express the law of the septenary and the "Do" of the next octave added to complete the process, gives the 8 steps of a

complete octave, being the symbolical expression of the binary of the quaternaries: 'Do, re, mi, fa' - 'sol, la, si, do'."

"Thus we have: "harnel-miatznel" - "harnel-miatznel" or "yes, no, dispute, result" - "yes, no, dispute, result" or "Do, re, mi, fa" - "sol, la, si, do"."

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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 savoring 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.

Step by Step Explanation

0. Life experience of a personal Holy Denying suffering : During our daily life we will experience situations and desires that arouse suffering and negative emotions. The basis of suffering is the Holy Denying Force of the planetary body, as manifested through its urges, instincts, desires, wishes, and psychological and social drives. Some of these are attributable to Kundabuffer or our inherent and acquired egoism and personality. Other Denying Forces may even arise from Essence. Some examples are given above and on this page.

1. Citing or naming the personal Holy Denying suffering : When, by Self Observation, we notice or recognize the manifestation of a Holy Denying suffering or trait in the course of daily life, we need to acknowledge its presence by naming it, such as 'this is anger' or 'this is a denying force', etc. We need to Sense its energy in our body. We need to feel its emotional expression. We need to observe the thoughts that accompany it and justify it. In the beginning we may need to allow the Denying force to express itself in action in order to observe all its characteristics, but the ultimate goal is the non-expression of the negativity.

We are a living representation of the Law of Three and by this first step we are placing or entering one of the expressions or terms, the Denying one, into the holy equation of energy transformation according to the Law of Three.

2. Holy Affirming of the energy spent in the suffering : There are several aspects to this step of the equation, which involves placing or entering the second expression or term of the equation, the Affirming one.

One way of Affirming this Holy Denying suffering is to acknowledge that the Holy Denying force is a law conformable and necessary aspect of the universe created by His Endlessness. We can accept or bear the suffering without complaint.

Another aspect of Affirmation of the Denying energy is to oppose the Denying energy with another activity, called an Affirmation, to interfere with the manifestation the Denying force. We can employ an Affirmation exercise such as Sensing a part of the body or repeating a mantra or verbal affirmation as suggested on the Affirmation Exercise page. This is where the Affirmation is actually exercised. For example, if ones chosen Affirmation was Sensing ones

hand, one would actually commence the Sensing here.

3. Holy Reconciled "impartiality" : This step is the third and final part of the equation of the transformation of energy according to the Law of Three. This step yields the Reconciled result of the blending of the higher Affirming with the lower Denying. We will experience this Reconciling energy as an inner state of impartiality or non-identification with the Denying force.

The strength of the result will depend on whether the higher and lower forces were equally balanced. If the Affirmation is not strong enough, the Denying force will predominate and we will be captured by our Identification with the suffering and its manifestation will proceed to varying degrees, depending on the strength of the Affirmation. In other words, the Reconciling energy will become higher for a succeeding lower purpose, that of allowing the physical manifestation of the denying force.

If the Affirmation is strong enough to counter the Denying force, a balanced impartiality will be the outcome and some of the Reconciling energy will gravitate towards the center of gravity of our higher being bodies. In other words, the Reconciling energy will become lower for a succeeding higher purpose of coating the higher being bodies.

4. Curb the suffering's manifestation : If the previous step of the equation had a balanced or positive output of Reconciling energy, we will have succeeded in transforming its energy and thereby curbing or stopping the expression of the Denying force by entering a state of impartiality or non-identification. Some of this Reconciling energy is now available to be diverted into a new second equation of the Law of Three as the Denying term. Note that this Denying energy of a higher quality than the original. It has become the lower for the succeeding higher. The succeeding higher is the next Affirmation that we apply to the new second equation by diverting the energy thus saved.

5. Expression of a companion characteristic : Here we apply an Affirmation which serves as the second term of the new second equation.

This Affirmation can be of several types as suggested above for the first Affirmation, plus the addition of another type of Affirmation, that of expressing companion or contrasting characteristic of the Denying force or suffering or of Evoking one of the Higher Emotions, such as Faith, Hope, Love, Compassion. A companion characteristic could be joy, generosity, acceptance, laughter, tenderness, etc.

6. Savoring of a transubstantiated comprehension between the suffering and its companion : This step is the third and final part of the new second equation of the

transformation of energy according to the Law of Three. This step yields the Reconciled result of the blending of the higher Affirming with the lower Denying.

This step will yield a state that could be considered as a manifestation of the Voice of Conscience, wherein we experience the contrast and contradictions between the Affirming and Denying forces in us. It will help us see ourselves and others more objectively and will contribute to our level of Objective Reason or Reason of Understanding.

7. Coating on an inner-being embryo : The resulting Reconciling energy will gravitate towards the center of gravity of our higher being bodies and add a new coating on them for the growth of our Being.

One indication of a successful application of the Heptachord of Suffering will be an inner state of Being characterized by a calm inner silence, unaffected by the whirlwind of life and our atmosphere of Denying urges and desires. We should savor this state as long as possible. This would be a good time to Sense our body and take in Impressions using the Sightless Gaze exercise.

From my website:

Self Importance

Along the way towards developing Real I, efforts at overcoming our Egoism and Self Importance are necessary. Failure to do so will will result in the creation of a type of person Gurdjieff called a Hassnamus.

Self Importance is a consequence of the organ Kundabuffer. Other properties of the organ Kundabuffer are : arrogance, the need to provoke astonishment in others, bragging, cunning, the vice of eating, egoism, envy, hate, imagination, jealousy, lying, offensiveness, partiality, pride, wishing the death or weakness of others, self-conceit, self-love, swagger, vanity.

A traditional method of overcoming Self Importance is submitting yourself to a good Teacher, one who is able to see the core of your Self Importance and impose "tasks" or Intentional Sufferings that may help you destroy it. This involves humiliation and one has to have enough trust and foresight to see the benefits of being humiliated and the fortitude to see it through to the end. Many Teachers end up being reviled for their efforts simply because their students don't understand the intention that is behind their being humiliated. Their ego ends up becoming even more inflated and they ascribe all sorts of evil intentions to the Teacher who caused them so much existential pain. No wonder good Teachers

are hard to find; try to do someone a favor and all they do is hate you for it. As Gurdjieff says :

"Such is the nature of man, that for your first gift - he prostrates himself; for your second - kisses your hand; for the third - fawns; for the fourth - just nods his head once; for the fifth - becomes too familiar; for the sixth - insults you; and for the seventh - sues you because he was not given enough."

Self Importance Exercises

These are only a suggested starting point and Seekers are encouraged to discover and add new categories and specific situations relevant to their personal situation.
•One exercise that can help us overcome Self Importance is the constant realization of our own inevitable Death.
•Another exercise is to do anything that anyone asks you to do, with unquestioning obedience.
•Role playing is also a useful exercise to help combat Self Importance. Take the Role of someone you dislike or that expresses behaviors opposite to your Chief Feature.
•Either agree with or desist from arguing with people when they express an opinion contrary to yours.
•Always tell the truth.
•Never justify or explain away your actions.
•Accept blame or responsibility for events that you have no control over or for actions that were committed by someone else.

***

Pondering on Self Importance

•Who is Self Important?
•Why does Self Importance exist?
•Where does my Self Importance originate from?
•How can I overcome my Self Importance?
•What is my chief Self Importance?
•What types of Self Importance do I dislike in others?
•What types of Self Importance do I dislike in myself?

***

"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)

Hope that helps.

Work Program week beginning 13 September 2004

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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.

---

by **Harry**

I feel remiss at not posting of late.

Morning transition is interesting. This morning I was driving to work. Fog shrouded river. There's a hill with a monastary on top. (The city's artsy district surrounds this monastary.) But as the sun was beginning to burn away the fog just the tower of this monastary was visible. Like I was transported back to an earlier era. . .

Light on buildings is key to mornings for me. Light and shadow. Light and shadow on chirch towers and condominium tower windows.

The transition between inhale and exhale, the pause always sounds in my head brain. Unless I intentionally direct it elsewhere. I've repeated I am, I wish, I can as a prayer/mantra/circle that it is almost instinctive now when I'm not unconsciously going about my life.

Feeling top of my head when standing sitting has been fitful, at best. Fully understood, just such an unconscious movement that it is difficult remembering myself. . .I'm already going someplace else or coming to rest. . .

---

by **Guest**

Hi, its my first week with trying to follow the work program. It makes me understand with shame how sleepy I am. How many times I say to myself I want to do the exercises, but most of the time, I don't remember anything of it. The exercise at the beginning of the day is the one I did the most. The changing from night in to day was compared by a sun looked like a fireball. I felt different from normal when I saw that.
To feel my skull when I rise from my chair is evenso a hard one for me.
It seems if I irritated myself more then ever, I notice it makes me very identified even I know it makes me a stranger for myself, it seems if I cannot change it.
Even taking a pause after each mouthful of food is a hard thing to do. My so called thoughts are very triggering.

---

by **Harry**

So it was vivid dream time again last night:

Same house as before. Walls even less evident. There was a wake going on. Someone was in the front yard in a rocking chair. Me? I don't know.

I was in the Kitchen. Middle story. Someone came with "work" or a "task" for me to do. I went to put on a pair of shoes because the task would call for me to walk a while. I put on a nearby pair. They felt comfortable. Then I realized they were my grandfather's. And I had them on the wrong feet. But still they were comfortable. I also noted that they were slippers and not shoes.

I then had the feeling of another presence in my actual room and awoke.

Those shoes, while comfortable, were shoes for sleep walking. They were not shoes for work. My emotional shoes? Backward from the emotional remoteness of my step-family? (second story)

---

by **Greg**

Synchronicity and ESP have been up tenfold all week. They are standing in close support of one another. A kind of reciprocal maintanance going on between them. Besides doing the exercises, planetary body has been unusually worked this week. I make sure I do a relaxing upwards from the pubic bone up through slowly extended arms (while releasing the lower back). This not only prevents muscle-jambing, but clears the solar plexus of congestion

_____
Greg

by **Greg**

This week I am finding myself wanting to talk less and less in specific reference to these exercises but talk more and more about what it is they seem to be effecting for me.

I had a strong urge twice this week to walk into neighborhoods I hadn't visited in a long time ---- places I know well, but years ago made a conscious decision to leave because I needed a shock hurled into my life. The reciprocal 'shock' this week was to see the same habits being acted out under a changed surface. I drank it in.

More episodes of watching parts of myself fissure. A feeling will come up and I will feel my whole surface 'craze' like the glaze of an antique celadon vessel after decades of swings between heat and cold. Sometimes the crazing will hold and I will have to feel the rivulets running all over me and the strange accompanying embarrasment with it which ends up being no more than the Fool that I am once again "shewin' hees arse". Other times the crazing comes and falls shatters it slivers upon slivers of icy shales.

There is so much dreck here. Not that there's anything the matter. The good thing here is that it is being seen felt acknowledge for its worn-down worn-out irrelevancy. A skin no longer needed --- a skin shed.

---

by **Greg**

Considerable drop in the outside temperature this morning. Gooseflesh on my short-sleeved arm, while riding my bike, reminded me to remember myself.

Went to see the movie HERO the other night and was so happy to be sitting in front of this visual feast. Went into the sightless gaze numerous times and drank in the color--- and amazzzing it is too! Something nagging in the back of my memory tells me the color keys used for each sequence relate to a Buddhist "Wheel of Existence"---- in other words on a color level the entire movie makes one complete cycle around the wheel. Yummy! Audience around me visibly restless and then bored. Complaints centered on "no storyline". For me the formal elements were plenty on their own. Good impressions food. Caused me to feel "all full-up". Went to work later to atentively fullfill ordinary tasks, "stopping myself' off and on.

_____

Greg

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by **Guest**

I only recognised transition in the clouds this week. Really enjoyed it, the sun rising and descending. For the rest, I was to identificated in my work. A lot of irritating matters, tried to cool down it and letting it go, but thats hard work. I know Im just recognizing some things, but

even that is only a glimpse of the beginning. But trying to stop negative thoughts is something that I can let myself do, and that is a good thing.
Up to coming week.

Work Program week beginning 20 September 2004

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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?"

---

by **Wilma**

Annoyance has influence in my whole way of being, its making a very clear call to my personality. It says: "something is happening inside you". Is it a shock? I've learned somehow

that it is a signal for me. But most of the times, Im angry about those signals, I dont wont to feel them, they are not pleasant. Maybe its good to see them as signals of awakenig and learn to watch them and welcome them as a gesture to recal my being. The negative part of annoyance will shade then, this I noticed this day.
I didn't notice it enough, because in me: annoyance is working hard to get me identificated. Its spending my time, mostly its wasted time and therefore wasted energy. I want to learn to turn annoyance everytime its coming up, into a signal to wake up.
Is there someone who wants to help me and give me a reply?
Hope my english is understandable.

---

by **Wilma**

I think my annoyances represent my feelings of responsability even to things I shouldn't be responsable to. Why do I feel myself responsable? Because I think everybody have to do thing in my way. Maybe its because I think deep inside that this way must be the best, because I cant play other roles? Im afraid to play other roles? Or Im afraid that if I want do my best, people disqualify me? Or is it just dominating behaviour?
Maybe I am to identified to responsibility and to the theme that I wont look just a stupid, dumb woman.

---

by **Wilma**

> ***Wilma wrote:***
> I think my annoyances represent my feelings of responsability even to things I shouldn't be responsable to. Why do I feel myself responsable? Because I think everybody have to do things in my way. Maybe its because I think deep inside that this way must be the best, because I cant play other roles? Im afraid to play other roles? Or Im afraid that if I want do my best, people disqualify me? Or is it just dominating behaviour?
> Maybe I am to identified to responsibility and to the theme that I wont look just a stupid, dumb woman.

---

by **Wilma**

well, now I know what a quote is.

---

by **Wilma**

Whom can describe a sightless gaze for me?

---

by **Guest**

Hi Wilma

You can find a description here -

> 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.

---

by **Harry**

Doing today's (Tuesday's) task left me with a question:

In setting up this positive-negative balance: annoyance-satisfaction. . .with the sensing of my three centers. . .I'm neutralizing?

But this is the question: am I creating an association of the annoyance with the satisfaction as well? I just answered the phone. No one there. Dial tone. Empty phone calls are an annoyance. Balanced with the satisfaction of a perfect cup of Darjeeling this morning.

Am I creating a reciprocal equation? Cause I don't want annoyance with my tea.

I'm not really annoyed with the empty line. I'm really annoyed I'm answering the phone because the secretary is on vacation. But that has its benefits, as well. Don't have to rally off at lunch time. That's a different kind of balance. I'm practiced at this, because we lose a receptionist every six months. Which is annoying. It is also annoying that I'm a good receptionist. . .which I don't mind being on another level.

Here comes Ouspensky with his copper ash tray. . .

---

by **Wilma**

> ***neo_crone wrote:***
> Hi Wilma
> You can find a description here -
> 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.

Thank you neo_crone. I see there is a lot to learn.

Wilma

---

by **Greg**

Annoyances at another this week covered a deep annoyance at myself for simply backing down and not asking a legitimate question. I remedied that by asking the question which seemed to activate annoyance from the person being questioned. His response was to flee. I felt censored.

Do I return to silence? Do I fight? Do I alchemise a new stance which keeps me from disappearing, yet keeps me from self-justifying?

I alchemised a new stance.

My annoyances at the World and how I imagined the World was treating me certainly have contributed to my entering the Work. My annoyance at myself for having all too often been willing to silently "take shit" became grounds for my entering the Work. My annoyance at myself for being willing to become a blank piece of paper for other people to scribble their definitions of me on, make Work necessary.

Today, I took a stand, a small stand, but a stand with vigor, humour and gravity. Today, at least, I kept annoyance at bay, by attempting to see and feel things as thoroughly as they are and to respond appropriately without diminishment of Presence.

That is hard.

That is Work.

_____

Greg

---

by **Guest**

Today, I took a stand, a small stand, but a stand with vigor, humour and gravity. Today, at least, I kept annoyance at bay, by attempting to see and feel things as thoroughly as they are and to respond appropriately without diminishment of Presence.
That is hard.
That is Work.

_____

Greg[/quote]

Its seven o clock in the morning and I've just read your message.

So recognisable, now this day I will try to take stand calmly and meanwhile sensing the body. I said no yesterday to a person and he felt used like a little boy, he told me. I had to said no, I felt to say it a little loud, because I saw him trying to play indignation. When he, afterwards told me how he felt, I stayed calm but it costs me lots of uselesstime to get this out of my head.
I think I am to much justifying. So yes, there is work to do.

have a nice day Greg

---

by **Anton**

> ***Wilma wrote:***
> I didn't notice it enough, because in me: annoyance is working hard to get me identificated. Its spending my time, mostly its wasted time and therefore wasted energy. I want to learn to turn annoyance everytime its coming up, into a signal to wake up.
> Is there someone who wants to help me and give me a reply?
> Hope my english is understandable.

First an answer to Wilma then something about my own experiences with this week program.

Wilma, I would advise exploring the differences between centers and their interconnections. In my experience it somehow made me more sensitive to my emotional reactions - seems that before I was quite "emotionally dumb" and could express quite a strong emotion without even noticing it. Try to do something with all your three centers, intentionally "turning them on" (it is easier to do when doing some physical work) - in this situation your annoyances will become much more "visible" to you. Then you will sooner or later memorize the "inner taste" of annoyance which can become a factor for remembering your aim. You will also remember that some types of situations cause annoyance almost always so you will be able to "catch" the glimpses of annoyances very fast in these situations. And one more thing: if you oppose an annoyance with conscious impartiality (which is easy to get trying to divide attention to all three centers) and stop the reaction to it, it becomes easier to notice annoyance next time.

This week's excercises seemed very "interesting" for me. It seemed to me that I have calmed down recently and it was quite surprising for me to find out how many annoyances I have for each day. It was funny to look at the annoyance and see how it pushes me to different thoughts and actions and how it requires an additional effort not to express it. I felt that my reactions have some "energetic" component and successful stopping the reaction to annoyance leads to an interesting effect when my body feels "lighter", easier to move for a short time.

---

by **Harry**

I find this discussion interesting because I come from the opposite end of the spectrum. I grew up an "angry young man". Like G, I always had a facility to find someone else's corns and step on them. Only I did it for the sheer perversity of stepping on someone else's corns.

So, for example, in the incident Greg speaks of, my effort is not to respond. I actually begin a response, and try to balance centers in making that response, but soon (or not so soon) close up, because no one is gaining from my further response. Greg has already said what I want to say.

One of the freeing concepts in the Work for me is that if I'm negative it is always my fault. That doesn't eliminate righteous indignation. Christ did expel the money changers from the temple. (A tale which, of course, has more than one symbolic meaning.) But if I'm negative I need to find which of my corns has been stepped on. Which of my "i's" is upset?

Christ expelling the money changers, I would submit, was an example of conscious acting. Playing the appropriate role.

It would be interesting to have enough individuals active here so that different types were able to express their own Work.

---

by **Greg**

I was thinking about Christ and the moneychangers all the way home yesterday --- thank you, Harry, for affirming that.

I was wishing in and out all day yesterday that I knew how many people were really part of this group and wishing that they would begin to express there "whatevers". Sometimes, here, I feel like I'm talking to a blank wall (or boring Harry to death!) As Harry remarked, a variety of viewpoints and experiences shared makes this a more interesting engagement. It certainly helps my own Work. *Every* experience shared helps Work. Without it, there is no friction.

_____
Greg

---

by **Wilma**

> Wilma, I would advise ...(which is easy to get trying to divide attention to all three centers) and stop the reaction to it, it becomes easier to notice annoyance next time.

Thank you for helping me Anton, your desription is very clear, Im gonna work on it. I think I

need time to learn to divide attention to all three centers. but Im eager to learn.

---

by **Greg**

Laid on bed last night to watch my multitude of annoyances (growling at the pit of my stomach). Picked them in my mind
up one by one to examine them. No judgement, just acknowledgement and taking snap-shots of them from all vantage points. As this was happening I noticed my heartbeat slowing down and my entire body receiving each heartbeat as one total, full-bodied beat. (Just like it had once, awhile back after the bike ride). There was a strong energy outline of my body from left to right --- pulsing and tight. Good, solid feeling. My mind perceived it colored emerald green.

_____
Greg

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?"

---

by **Stuart**

Experience of week 27th Sept

I have been finding that this week so far, I am returning to myself with greater frequency than usual.
I think this is connected with the ‘exercises’ for this week. (focusing on irritation)
I see that I am a ferris wheel of irritation; one basket of annoyance disappears only to be replaced by another …. And so on, and so on.
This has gave me the opportunity to use these ‘throbbing corns’ as alarm clocks awakening me many times a day
With this awakening, I go to my body, and the result is a feeling of calm spaciousness, which allows me to participate more in my life.
I find this heartening.
Sometimes when I catch the irritation too late, and just see it’s vapour trail, and feel the tension it has manufactured while I slept, I laugh out loud.
It seems ridiculous to be so mechanical, but it is just how it is most of the time…… for now.

All the best - Stuart

---

by **Guest**

I see that I am a ferris wheel of irritation; one basket of annoyance disappears only to be replaced by another …. And so on, and so on.

> This day a lot of irritations, its good to feel how sometimes to stay calm and feeling them slip away like like steam in drops of water gliding to drainage pipe of my bathroom
> Sometimes a play the role of irritation just to please the other person

---

by **Wilma**

something is going wrong with making a quote
smile

---

by **Greg**

Annoyed? You bet! Count on it!

This week "even steven" though. Took *myselves* in hand and had them do this week's exercise. *We* also sat ourselves down and wrote out in long hand------ (because "handwriting" always engages my heart center more than keyboarding) ----*we* wrote out in long hand "*our* grievences".

What *we* found out:

1). Our annoyances take up lots and lots of time arguing abstracts and minutae so *we* don't have to Work.

2). *We* are annoyed with other people because *we* are essentially in deep fear that *they* might know something more than *we* do and thus whittle away at *our* self-esteem (read: PRIDE. hear: "You know I've worked so HARD at all of this! I must KNOW it all! It's quite an investment after all!."
The (only sane) answer to that: "Yeah, 'whatever' . . . Next?!?!")

3). If *we* stay annoyed long enough and hard enough at other people, *we* keep THEM in fear.

4). *We* remain annoyed at *our* own, personally manufactured, and conditioned perception of reality which recent investigation (with more and more "sightless gaze" and "soundless sound")

is beginning to suggest might have been majorly, if not totally, an illusion for the past (almost) 49
years!

All, however, has not been lost. I knew when I needed to do the exercise this week. I knew that I needed to sit down and write it out. I kept my mouth closed (and maybe leaked less energy).

Today, each center, like a bell bouy, rode its own gently lapping body of water. A space existed between each and no body of water tried to over-ride another.

_____
Greg, a.k.a. "Alex-in-Wonderland"

---

by **Ian**

> ***Wilma wrote:***
> something is going wrong with making a quote
> smile

Hi Wilma,

I smile with you - I also found this message board hard to navigate at first.
Your comment about being a feris wheel of irritation is very perceptive and certainly resonates with my experience!
The positive aspect of this realization is that these irritations can act as reminders to Work. We can Work by countering our irritations with Affirmations. Affirmations are the weekly suggestions in the programs. One goal of this Work is to learn how to create your own Affirmations.
When we Affirm against the Denying irritations, the result is the Reconciling. Or a G says - the higher blends with the lower to actualize the middle.
The first step is self observation - recognizing the irritations.
The second step is to bring an Affirmation to bear on the irritations - enduring the suffering with a positive attitude.
The third step is to savour the Reconciliations which nourish our Being.

---

by **Guest**

Ian

dont want to leave this one for "tommorrow" 
because every week i have this recurrent thought - accompannied with a warm sensation of

tenderness -
a gratitude for your immense generosity towards us all in this forum - sharing and sowing ....

thank you
L.

---

by **Greg**

I'd like to "second" the above.

_____
Greg

P.S. Nice to know you're "here", Saar. I wasn't aware of that

P.P.S. Wilma, I don't believe I welcomed you. Pardon me, and glad you too are "here".

Greg

---

by **Wilma**

Thanks to all whom have welcomed me, to all your messages from which I learn a lot and to all who replyed and helped me.
Yes, this week a lot of irritations and I see them more clearly now. So much time spending with things that can't be changed because they have passed. But I've tried very often to calm down and beginning to sense the planetary body a little. Still much work to do. My way of being has become yet a lot more positive, because I refuse the negative thinking when its coming over me. I trie to stop it and work.

with kind regards,

Wilma

---

by **Guest**

> One goal of this Work is to learn how to create your own Affirmations.
> When we Affirm against the Denying irritations, the result is the Reconciling. Or a G says - the higher blends with the lower to actualize the middle.
> The first step is self observation - recognizing the irritations.
> The second step is to bring an Affirmation to bear on the irritations - enduring the suffering with a positive attitude.
> The third step is to savour the Reconciliations which nourish our Being.

Today I've made a list with affirmations, when i read it, I will remember it. Yesterday there was something very dissappointing, I recognized my negative reaction and suffered afterall with a positive attitude. My light feelings came back en so I could nourish my Being again. But it was hard work, I had to be stern to myself.

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.

---

by **Guest**

Today there where a lot of "me" 's. Just before I went into a meeting I told myself to listen to my voice and to calm down with expected irritations. Guess what happened? For 99% I just forgot what I wanted to do and where getting very mechanical. And if that wasn't enough, about that fact I still grouch and in my mind I try to point my finger on "guilty" persons. Yet still negative, cause I am thinking and humbling about my own reactions. Why can't I drop it and just relax and put tho the Denying Force, the ....I even don't remember this word.
Nothing is calm in me, but I know my biggest irritation: its dissapointment. And that has to do with wanting others to justify me, because I'm so hard working at least 60 hours in a week. Tipically, because I like my work and its just my own decision to bring quality into my daily work. Nobody asks me to do so.
It's better for me know to work a while and pick up some repeating practise from last week.

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by **Guest**

> "What is my Chief Annoyance?" - expecting no reply but harkening onward.

What is the difference between expecting a reply and harkening onwards?

---

by **Guest**

its unbelievable how often my mind is set on judging however in what form

---

by **Greg**

Tomorrow I am deliberately (on my part) scheduled to work with someone I can't stand. I made sure (since I had a choice) to see to it that we would be w(W)orking partners for the day.

In the past, I have often resorted to prayers and other self-calming measures to get me through the shit. Tomorrow, I will live with it and alongside it 'til Death us do part (which in this case means 5:00 pm!)

The morning exercise has made me feel like a Wild Man (read: Green Man). Rather than rising from my bed in a kind well-ordered good night's sleep arising, I jump, pull each breath in in wide awake strength (difficult) and start the day wild with energy.

Interesting week.

Tommorow . . . the Flames . . . AROUND me.

_____
Greg

---

by **Wilma**

> The morning exercise has made me feel like a Wild Man (read: Green Man). Rather than rising from my bed in a kind well-ordered good night's sleep arising, I jump, pull each breath in in wide awake strength (difficult) and start the day wild with energy.
>
> _____
> Greg

Smile

Wilma

---

by **Guest**

there was this man, he told me in front of others, not being so obviously entertaining and amusing.
i was shocked and angry, but he was right.

---

by **Greg**

Thursday went through it all acknowledging my irks and irritations all along the way (to myself, naturally) Each acknowledgement brought an extra dose of energy. By day's end a cesspool of gossip (started by co-workers about the person I had deliberately chosen to work with)developed. I stood on the precipice of a vortex I more than wanted to dive into Olympics style. Then I remembered to remember myself.

Later in the day, quiet at home a memory bubble: Cinderella, one of the ba-zillions of fairy tales and legends I either read or had read to me as a child--- Could the clock striking at the Ball three times been Cinderella's remmembering herself?

The morning exercise, for some reason makes me feel like a devil . . . and I like it!

_____
Greg

---

by **Guest**

to peer behind the mask of a mechanically lived life

This week I saw how mechanical I am, shocking, but also hints to work for reconciling the affirming and denying force.
I saw myself walking and talking to myself: most of the time identificated with my job, too much care for my children (15 and 17 years) and the biggest part: judging allmost everything which came on my way.
The me is trying to let disappear the I.

The work is getting more and more an ingredient of my life, but still I forget it for an immense great part.

Typical how the week before I could do more with being calm and watching myself.

---

by **Ian**

> ***Wilma wrote:***
>
> > "What is my Chief Annoyance?" - expecting no reply but harkening onward.
>
> What is the difference between expecting a reply and harkening onwards?

We seek finality, certainty and closure with 'answers'. We stop looking and questioning deeper. By keeping a question open ended, we go against that tendancy in ourselves and also provide an opportunity to see deeper.

Work Program week beginning 11 October 2004

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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?"

---

by **Guest**

Ian says:

> What opinions to my attachments serve?
> What needs to my attachments serve?
> What sensations to my attachments serve?

I dont understand these form/grammar of sentences, please can you help me?

My attachments related to my self-importance: today I felt acting like I am nobody, that I imagine myself being subjugated to judgements of other people, but it only exists in myself. I create whole stories and a world existing in the opposition of good and bad. I have the need to

be a nice person, acting like I am not good enough. It makes me walking on soft shambles, very silent, I dont want to be seen.
Its like I am shaming myself for being a person and just that makes me nobody.
I know everything I noticed today had to do with how I am preoccupied with myself. It keeps me mechanical and busy. I wonder how to diminish this.

---

by **Harry**

I have been doing exercises the last two or three weeks. Observing individual centers, morning afternoon and evening is an exercise I'm capable of.

But I'm at a quandry with something like "enter a deep state of meditation in the morning". Practically, as a good householder, I know I can't do this. I would love to do it. (Those are two i's. . .a third says objecting is absurd. . .your future is in this. . .)

I usually awake before the alarm. I did this morning as well. Remembered the exercise. Laid in bed moving toward meditative state. . .(not a great idea, but an attempt). Not much else there. Solid deep breathing. . .Centers almost quiet. . .except that nagging presence in the back of my mind "It's off to work we go, hi ho hi ho." Medicate my diseases. Shower. Dress. Eat breakfast, fix lunch. Check weather. And then I'm gone for almost ten hours. . .

Am I attached to my job? I'm attached to my paycheck. I'm attached to the roof over my head, the three meals a day. The ameneties I've built so that my apartment can be a refuge. . .emotionally attached? Not to the job. In fact I've been contemplating that of late. I don't want to be "involved". . .I've lived every day for the last three or four years not knowing if there is enough grant money available to keep paying myself. My boss is constantly "upset" that I'm not more upset about this. But I turn sixty in less than half a year. . .with not enough to retire on. . .

These are all ordinary things. Could I survive like one of these men I walk past on the streets in the mornings? Not for long, not without medication. Not on their diets.

I'm still attached to this life. Yet I contemplate my mortality. . .I find that time expiring for me has become a factor in many decisions I make. Yet it is not omnipresent. . .as G. suggests. . .

I have squeezed wine from the
grapes of meditation
solaced in the jade green
flashing golden refuge
may heal
may separate

is it Work?

---

by **Guest**

> Ian says:
>
> > What opinions to my attachments serve?
> > What needs to my attachments serve?
> > What sensations to my attachments serve?
>
> I dont understand these form/grammar of sentences, please can you help me?

Well this question was unneccesary after all, yet, I understand. Sometimes pointing too much on grammar and then loss the feeling for intuition and common sense.
Its like getting too much attached and therefore loss clearness and transparancy.

---

by **Guest**

this day recognition: my view seemed more clearly, if I saw daylight for the first time. it surprised me a lot.
less wrinkles in my face while sensing the head, less unneccesary speaking

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by **Guest**

MORNING
I am attached to a tension in my stomach.
It is like an unwanted addition to my body.
But something in me love’s this burden, like a mother loves a child.

AFTERNOON.
I live in a world of ‘yes’ & ‘no’
Good & bad
The ego mainlining on comparison, blindly, like any other addict

Work Program week beginning 18 October 2004

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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.

---

by **Greg**

In the last month (or so) I've noticed a distanct turn in the "results" of the exercises. Previously, results were more or less tied thematically to the content of the exercises themselves. This week a nervous laughter habit pushed glaringly to the forefront. I've been doing it for years more or less knowingly without concern. This week, everytime I manifested it, I perceived it standing out in high relief. It produced the same effect as accidently letting out a huge belch in someone's face as they talked to me. It was an alien feeling. The awkwardness of the situation didn't diminish with each (automatic) repetition, but seemed to stay at exactly the same level of strangeness.

My response has been to feel its approach and immediately contain it before expression.

While I can't prove this as a direct outcome of the exercises, I feel a connection.

Greg

---

by **Faye**

After wanting to observe the different parts of myself during the week I found consistently that even if I remembered to observe my machine in action that I rarely could. I suspect strongly that the "I couldn't" part is also part of my habits and personality.
Pronouncing with committment "I wish to be" seems to loosen up the "I can't" mode somewhat. When questions come up such as "how could one do this?", possibility opens up. The questioning mode has a lot more energy in it than the complacent one.
In the rare times when I was able to gain enough separation from myself bound in its endless acitivities, there were a couple of cracks that let in very brief insights. I noticed how I use smiling to make people comfortable, at work, at the grocery store etc.. I don't intend to stop smiling but I intend to enquire more into the meaning of sincerity. Perhaps smiling is a good candidate for observation because it has a strong connection to feeling that I think that I require in order to observe.
(':D')

Work Program week beginning 25 October 2004

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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?

---

by **Greg**

While walking I feel the self-righteous defense of all my little "I"s that keeps me from walking in another person's shoes. That defense keeps me from feeling the inevitable rips and tears of the terror of my situation --- a cleansing known as "the *experience* of my own Nothingness."

---

by **Greg**

Monday morning woke late for work --- exhausted. Took an assesment and called in for a personal day. Took laundry I was going to take to the laundry room and placed it in the bath tub. If I was exhausted then I all the better. I filled the tub with water as hot as I could stand it, soap, peroxide and kneeling on the floor became the agitator --- the conscious agitator. Within minutes my energy problem revealed itself: all vital energy had damned up in the left side of my lower abdomen. As I churned away with a present force, the energy spread laterally and then rose towards my shoulders and arms. Besides the physical activating, was the vitality attracted towards the heat of the water coming through my hands?

When I tired I stood with full-bottom-of-the-foot contact with the floor and inhaled deep complete breaths drawing them all the way down into the pelvis. The air autumn-crisp coming through the window, intermingled with the rising steam from the tub. I drank in the witness of the walls through my eyes.

Last night, returned to a practise of inhalation with each bite of dinner.

Slept like a rock in dreamless sleep.

Woke 15 minutes before my usual with an inner voice in my right ear. "Time to Wake" (Indeed). Took register of larger than usual portion of "daily bread" and felt happy. Was Monday's activity manifesting in Wednesday morning feeling of balance.

Walked with attention to my feet stepping to the train platform for this morning's train. Stood waiting with feet firmly planted and a complete sensation from the bottoms of my feet to the top of my head. I feel as one complete curve in space, the sense of weightedness in direct proportion to the sense of curvilinear "rise".

In the morning dark, walking from the train to work, I duck under a bush to make a shortcut through a thicket. An awakened bird shreiks behind me I look back over my shoulder.

The clouded sky, with the manifesting light of the rising sun registers "torn, ripped shredded" -- - a picture of yesterday's described "cleansing".

---

by **Harry**

Greg:
"There's a crack in the World
That's how the light gets in"
Leonard Cohen

Great song for sunrise.

Also "Sunrise Surprise". . .Incredible String Band.

I like such B influences, because they can be reminders when they suddenly arise on the CD player:

Cohen, again: "Repent, repent, repent
What do they mean by repent?"

Consciously sensing foot and unconsciously sensing foot. Such a quandry at times. I'm mechanically aware of my feet very often. . .side effect of diabetes. Even a curled up sock can be both a reminder and a health hazard.

But I like the simple tasks like "feet hitting ground".

I don't like making lists. Or "it" doesn't like making lists. I taught myself not to make lists. Because I found lists becoming grievances.

Putting myself in other's shoes has been a habit. Started in my college years, very unconsciously. I sat at a party arguing about the Vietnam War. Was arguing with an ROTC colonel. (I.e. a gung ho military student type.) I had no conviction, but argued against just to be

arguing. Convinced myself, if not him. Often have to put myself in my boss's shoes. He often asks for a work product and then begins asking for changes in it without fully reading the results. I understand this is his machines Attention Deficit Disorder, but it always tends to produce the beginning of a negative emotion in me. (If I let that emotion develop it says: "I already did that, dummy, if you'd only have read the first page.") But that statement never gets made.

Again a B influence song always helps: "You must serve someone. . ." So I serve him, ordinarilly.

---

by **Harry**

Boss brought a new toy to work. New phone/blackberry. Wants it to Work Right Now! At 4PM.

I don't use these things, but I'm the tech expert.

Irritated.

Put myself in his shoes. I get a new toy. New mouse. (cause my old one got eaten by a cat. . .actually wasn't working well). Had to plug it in right away. Same impatience.

I'm in his shoes. His impatience is mine.

What is this impatience? Because I expect it not to work. I want to eat the disappointment early. Yet, inwardly, I always expect it to work. And others see my skills as able to walk in a room, touch a computer and it happens.

Which comes back to Anticipation. (Rolling Stones)
Anticipation is the ordinary pleasure and pain of the world. I prepare for these events. So I anticipate the worst possible outcome. What a stupid way to create fear. I've fought this battle over and over and over again. If I anticipate everything I can never be wrong, can never be caught by surprise, am always almost slightly disappointed.

I know all of this. I've dealt with it on much bigger issues. Yet I still do it with a little thing like a mouse. Which means I've made it an elephant.

Hing, my son's girlfriend, had a phrase from her Chinese father. Don't make big elephant out of flea. I was reading the notes from G. meetings here, and found Don't make elephant of mouse. Coincidence.

Stream of consciousness turned off.

---

by **Harry**

Walking to the office this morning it was as if each step drew energy from the earth. Well grounded?

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by **Greg**

Harry:

I've had the drawing of energy from the earth in the past ---- many times. Funny . . . this week none of that for me. I almost expected it to happen because of the nature of the exercise.

What I did have once (and powerfully) was "Tin Man" feet and legs. It could be related. A pulling up and through hollow feet and legs of a sound, like a pair of trumpets in reverse: the sound produced by a pulling from the bottoms of the feet up through the legs. The sound absorbed, integrated (mixed?) at the "hara" A pleasant experience accompanied by Strength.

The directions this week brought me back to my first forays into modern dance. My teachers' annoyed, firm, but ultimately supportive voice "Greg: the movement is beautiful. Now will you please follow my directions and make sure your feet always make complete contact with the floor." It has been "My exercise" from her for 31 years and I am still re-remembering it. It taught me relationship with gravity rather than escape from it --- the ramifications of that other than only a physical act are clear to anyone in the Work.

Disturbed person attemted to unbalance me the night of the eclipsed full moon. I managed to toughen my skin.

Years ago, I kept an emotional life journal tracking the rising and falling of feelings. I tracked this for several months. Only after this did I check it against an ephemeris. Verdict: Highly suseptible to the traveling of the moon through the psycho/astrological houses. Exercise: to keep watch and will opposite emotional atmosphere to deflect and/or balance. Result: more choices.

Strong precognitive experiences through the week. It dawned on me today: Is precognition mechanical?

Greg

---

by **Greg**

Three peculiar (and in one case, also, tragic) events played forth around the perimeters of my life this week. I was able to maintain a steadiness of attention on the exercises in spite of them. It was a struggle. In the past, I have used self-calming through prayer. That doesn't work anymore ---- not in terms of what I perceive is needed as far as my self-transformism.

Yesterday, a friend called asking what I knew about the Wicker Man/Green Man iconography.

Our discussion led into the foliate sculpting on the facade of Chartres Cathedral and eventually into a discussion of the Cathedral as a whole. I told him that while I had walked the labyrinth and paid attention to interior shifts of weight I knew nothing else about it.

That was yesterday.

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by **Guest**

while touching the ground with my feet, i feel in touch with the earth, the reality in which i live; also in touch with every other person who is living on this earth, especially those who are in my mind at the moment of touch.

the opposite of a deep belief is let loose and release all of my images; thats hard work, especially when I am very tight up with my worries and my lips are compressed and my head makes full steam.

my little i's are all connected with what i see in my mind, my little eyes; it all has been linked to my judgements and way of comparisons:
they don't understand me, so therefore they underestimate me / i want to be appreciated
they are not like me, so therefore my way of living is better / the proudly me which really isnt something to be proud of
the me who is continuing all the time and can't stop, rest / the neglecter of the nature of movements
the me whom is shy / modest in a way that i forget my deepest aims and then afterwards feel anger towards other people, they didn't help me; as though i cant get a life for myself
the me who is feeling disturbed by other people when I am working
and so on..

roles I have played in my life:
me as the proud one
me as the helpless one
me as the helper, the saviour
me as the sociable one
me as the black sheep
.....

sufferings:
to feel stupidly, to feel the need of showing my ego in my job, postpone my housekeeping work, having too much aims

to see the point of view of other people i have to let go my own view on that moment, its impossible to see twice at once; i'm afraid that if i do so, i will forget who i am

what prevents me from putting myself in their shoes? the action of taking off my own shoes? the fear someone will steal my shoes, the concern their shoes dont fit me?

by **Ian**

> ***Harry wrote:***
> Cohen, again: "Repent, repent, repent
> What do they mean by repent?"

I was pondering this earlier in the week in connection with the reputed statement by Jesus - repent; take up your cross and follow the way.

repent - turn around, turn inward and remember yourself.

take up your cross - take up and bear your suffering.

This saying of Jesus seems to resonate with Gurdjieff's statement that the work involves two things - conscious labour and intentional suffering.

Buddha taught meditation, a form of self remembering, and the Four Noble Truths of Suffering.

---

by **Ian**

> ***Wilma wrote:***
> i'm afraid that if i do so, i will forget who i am

Is it possible to 'forget' personality and 'remember' essence?

Thanks for sharing some of the items from your lists.

Anyone else have any to add?

---

by **Harry**

Ian,

Nicol has a long discussion about the translation of the word "Repent". . .his indication is "Change of Mind". Or, as you say, Conscious Labors, as that is "Change of Mind".

---

by **Marina**

I always forget to sense any parts of my body while walking. And I don't know why...

It was also very difficult for me to consider the opposite of my beliefs. While pondering about what prevents me from seeing the points of view of others, I had very unpleasant sensations in my chest and was forced to stop my pondering.

And task about making a list of all my " little I-s" was easy since I did it several times before. Here are some of my"I-s"
"I", which capable to feel, understand and feel compassion for other.
"I", which thirst and loves knowledge in any form.
"I" which is very persistent and sometimes capable to do
"I" which seek for order and harmony.
"I" -musician (I play piano)
"I"-which likes comfort and money
"I" which loves to teach all
"I" which criticize all and everything (It is very strong in me)
"I- poor girl" which likes to say: " I'am so tired, let me alone, I can't any more"
"I"- which likes be please especially when it expects any kind of profit.
"suspicious I" - really mad and very dangerous for me.
"I"-little girl, which likes joke, flirt and giggle... But this "I" is completely false and takes me much force and energy.

Sorry, I would write about my Roles and sufferings but I am pressed for time now. May be tomorrow I can write a little more .

regards,
Marina

Work Program week beginning 1 November 2004

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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.

---

by **Guest**

It's gray weather, and I'm in a depressed mood and find myself falling asleep again and again. The work I want to do is far away. How can I sense myself in the three centers? Who wants to help me get awake?

Wil

---

by **Harry**

Wil,

You can only help yourself get awake.

Not being snide.

Perfect description you give to begin with. Depressed. Grey weather.

Ok. You've got two negatives going there. So what other forces are involved? Is your depression emotional? Physical? Mental? If Gene Kelly could sing in the rain, then is grey always negative?

One of the things about the Law of Three is that what's negative on one level is affirming on another and neutralizing on a third.

So how do you rotate that triangle? Or move from one seven deflections to the next octave?

Remember, as well, that when the machine is depressed, it is a machine. And that's what you're trying to separate from.

---

by **Guest**

> Remember, as well, that when the machine is depressed, it is a machine. And that's what you're trying to separate from.

Thanks!

Have to leave for work now, so just a short reaction.

This machine needs to work out your whole message.

Wil

---

by **Greg**

Thank you Harry and Wilma.

"It" turned 49 years old today, but "I" am beyond that designation.

Greg

---

by **Ian**

> ***Wilma wrote:***
> It's gray weather, and I'm in a depressed mood and find myself falling asleep again and again.
> The work I want to do is far away. How can I sense myself in the three centers?
> Who wants to help me get awake?
> Wil

Wilma,
Try to just 'be' with your depression. Don't run away from it, don't feed it, just try to endure it and observe it and sense it.

---

by **Wilma**

> ***Ian wrote:***
> Wilma,
> Try to just 'be' with your depression. Don't run away from it, don't feed it, just try to endure it and observe it and sense it.

Thanks Ian

Its for sure, such a depressive mood, learns me a lot of my character, my little I's.
It took only two days and after that I could send away my negative emotions more easily. This past week, I saw how much selfjustifying I am using, the using is the thing that it turns me down.

Have a nice week,

Wilma

---

by **Anton**

Last week was one of those which show me how I'm unable to do. I've fallen to a deep sleep trying to go away from my life appointments but still having to do all these casual things - my job in the first place. Drunk more wine than the usual average, failing to refuse my friends' offers.

Working with the list of "Little I's" showed how I'm almost always in all these inner considerations and dialogues and personality concerns. The list continued to grow. I've noticed

some states that are hard for me to name - trying to do that I came to definitions like "a little bit of envy with much fear and a little attachment to the emotional memories". Found out that I don't want to be sentimental though something in me wants.

---

by **Marina**

Last week I either forgot or fall asleep while my attempts of pondering about the third force.And the task with small “I” as reminder I found very useful and it stimulated my self-observation. I chose my “poor I” as reminder and was very surprised about how much I have pity for myself. It was like something break through in me. I was almost non stop complaining about difficulties of life. And this was shocking! But meanwhile one of my I-s was indifferent and could observe everything what was going with me. This was very strong sensation of my duality. And I felt a great panic of my “poor I” and its resistance from self-observation. This was as if something was saying in me: “Stop this, so you can get a schizophrenic “ This was very interesting experience. I’ve never seen this “poor I” so well and how it was strong in me. Then I could confirm how afraid is it of self-observation. And then it went out slowly and I was not wasted, on the contrary I felt burst of energy and a small triumph.As to my work with deeply held beliefs here I must confess that this was very hard for me. Some times I tried to make list of my deeply held beliefs, but couldn’t progress. I could find out just two of my convictions, and when I was going to choose one of them to feel and sense the opposite I felt such a hate for myself. I know this was my false personality which resist and hate the Work, but this was so strong! I tried work with one of my sufferings, but also not succeeded in this.During last week several times I could evoke an inner smile and an attitude of thankfulness for another opportunity to remember myself. May be I was not sincerely enough because I felt a after-taste. But this task helped me to stop my automatic reactions and that why I found this practice very useful.As to sightless gaze, this task I always do with pleasure because in a such way I always get very much power from impressions. I find this practice magical. There is nothing for it, but to learn to keep this power and not to dissipate for negative states 😀

regards ,
marina

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by **Harry**

Thanks for your post Marina. Very many wonderful reminders.

Harry

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.

---

by **Harry**

the ten bone illumination is interesting. A dispersion of energy from the solar plexus. . .energy feels the same. Helps keep the energy from fermenting.

Walking and spine: I seem to get lost at my hips. Feel the gravity more in my hips than spine.

Yet when I come to rest I feel a negative pain at the base of my spine.

Much coming back from past weeks inadvertently. Eating and breathing. Feet touching ground.

Have had some moments of childlike wonder, without any intention.

Worked much yesterday.

---

by **Harry**

Used the ten bone illumination while driving to work this morning. Usual irritation. I always feel so stupid for being irritated when drivers do the same things I do or did for years. Moving the energy around and out is beneficial.

---

by **Anton**

Ten bone illumination somehow caused me to notice my negative emotions much more often. It really helps to dis-identify at such moments.

Expressing the "childlike wonder" gave much pleasure and some energy which I didn't expect from this excercise. It was quite astonishing to find out that I'm able to make such emotion in me consciously.

---

by **Marina**

Last week I regular did all exercises, except weekend. And I was very frightened with ten bone ilumination, as I took notice of very strange and not peculiar to me spasms in my muscles. This was unexpected. What may it mean and should I continue or it will be better to stop?

regards,
Marina

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?

---

by **Greg**

It's Monday and I've been agreeing with everybody. There seems to be a tremendous amount of anger towards me. I also took a few days off to run to the beach this past weekend (are they resentful because I got "away"?) I am acutely aware of being more awake today --- I've already deliberately added a couple of previous exercises to the proceedings. Everyone else *seems* in deeper slumber. A cold snap came in last Wednesday and the weather's been colder than usual. Do we mechanically draw-in more and get cosier during the first chill?

The beach was wild with wind --- bone chillingly cold. The ocean a Romantic oil painting of swelling grey-green trussedc with frothy irregular white caps. I kept tight inside myself observing, cooling with an ever widening "sightless gaze". The question came up "What emotional state is this describing?"

Afterwards, drawn into "Incredible Sales" at the local Factory Outlets I go on a rampage. A slithery "I" convinces me that everthing is fine because I am taking time carefully looking at everything and buying only things I really need. The return home has turned the tables 180 degrees.
Things never used or worn still sitting--- unused and not worn.

Fortunately, I will easily be able to return things here at home. But the action remains. A gnawing, inside-out pulling at my innards. An irritating guilt. A grey-green deadness.

I succumbed to an undertow.

_____

Greg

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by **Greg**

To disagree within the workplace (where I spend and overwhelming amount of time) would not be a smart idea. Being run on a cult of niceness, I learned a long time ago that if I wished to keep my job, I'd better heel to. The niceness workplace persona is so interesting --- so much razor-edged anger simmers barely beneath the surface. On occasion, my own does as well.

When affirming I AM in the doorway, I resonates early in the day from my throat, later closser to the heart. AM drops and spirals down in the solar plexus. finally rolling and centering like a marble in the base of my belly.

Doorways always (for as far back as I can remember) effect a transformative power on the Emotional body --- energizing it more or less. For film buffs in our group, Jean Cocteau provides the perfect visual metaphor (for me) for this experience: when a fainted Beauty is carried by her Beast through a doorway, her ordinary travelling clothes are transformed into silks and satins during the passage from one room to the other.

I have always had the "felt" experience of multiple "line drawn" (Platonic?) doorways rushing past me in the opposite direction as I pass through the actual door. It unexceptionally carries a pleasant sensation. While doing the I AM it came to me that I have never counted the number of these multiple doorways --- there seem to be seven or eight, but it's just out of capture.

_____

Greg

---

by **Harry**

Agreeing at the workplace gets me looked at funny!

Doorways have proven harder to "remember" for me than walking, breathing, etc. If they open and close it's easier. But so many of my doorways are never closed. I dislike closed doors. Could probably find a Freudian reason for that, if Freud meant anything.

Am has always resonated in the solar plexus for me. Wish in throat, heart, genitals. Can spine. I head brain.

A circular motion. Donovan "Happiness is a circular motion." though I fear he meant something else.

How does a culture that created visions like Beauty and the Beast end up not understanding

anything? I know the answer to that. I just find that the Disney-a-fication of everything will leave our descendents without anything to keep them out of senseless conflicts and useless sufferings.

---

by **Greg**

Harry's repeated statements down through the months concerning solar orientations hit home in a big way this week. It entered through a book I read (A SYSTEM OF CAUCASIAN YOGA) and in bits and pieces in other places. So, I listened for once, and started incorporating an awareness of it today ---- am I facing the sun or am I into my shadow?

Freud --- life lived and oriented around and defined by Instinctive Center (?) Certainly, sex center. Freud ---- an accurate description of life lived in Nicoll's basement of our house? I guess he's worth that illumination.

Harry, wouldn't you say that an INDIVIDUAL created Jean Cocteau's BEAUTY AND THE BEAST in the *midst* of a culture? Certainly, the later Disney version is a trashing/product of a culture. Cocteau's film: such an awakener for me at a certain point of my life.

---

by **Harry**

Cocteau was certainly attempting at least B level art. . .the taste is totally different. From that era of my life I remember Beauty and the Beast and Children of Paradise. Guess I watched a lot of French films in college.

Much more aware of doorways today. Hope I can continue.

Work language is Work.

Fortunately I have not had to watch much Disney. Even when my son was young he didn't like Disney. Though my nieces are all addicted.

I put Freud in the same category as Rimbaud. Someone I had to experience, but eventually saw as self-indulgent. (Damn that statement sounds like it's full of conceit.)

I've been struggling with the idea of introducing Work to people. This is not something that has bothered me in the past. I've known when to do or say something. How far to go. More directly, now, I feel that my sister could benefit; but don't even know if there's a way to reach her. She sees the differences Work has made in my life, though she doesn't know anything about what I believe or practice.

Also wish I could help my step father die. He's been struggling to do that for six months now. Know it's his fate, what he has to work out. . .

Too much of myself in this post.

---

by **Greg**

Disney's SLEEPING BEAUTY is an exception (perhaps) Golden Section underlies much of its widescreen design. Always loved the look of it anyway. But then I'm a sucker for the Pre-Raphealite paintings of Burne-Jones (which BEAUTY resembles)

Cocteau alledgedly entered an esoteric society . . . still have trouble cracking THE TESTAMENT TO ORPHEUS ---- uneven film with gems.

Also struggle with my sister over intro to Work. She was early on turned off by Ouspensky (couldn't get past his presentation to the absorb the ideas) Tried volume one of COMMMENTARIES. Don't think it "happened" for her. Have introduced a handful of people down through the years via THE NEW MAN. Don't know how many saw it through to the next step . . .

It is always difficult to watch the pain (Boy, that also feels full of conceit)

Watched Gwyneth Paltrow's SYLVIA movieand purely from the Work psychological standpoint (i.e. not to trivialise Plath's actual complexities, although I do wonder about some of that too) it is good to know that I have ways that lead me away from those "neighborhoods" she rersided in.
While I not always successful, I am fortunate to have been introduced to the Work --- it is a great gift.

---

by **Greg**

At end of busy work day, while taking inventory of some equipment I use, as I made notation of some overstock I received what appeared to be a glimpose of Recurrence which added to my understanding of it. Spurred by the feeling that the overstock was "residue" from a previous occurence an opening occured in my consciousness, in a glimpse, that cannot be described.

_____
Greg

---

by **Guest**

Think I've been to sleepy to do the work. To negative too. In my job, lots of trouble, to many hours at work, tired and down. This day I persuaded myself not being so negative. It went better. Laughed a lot this evening, feeling all three parts of being again.
I have to find the clue again, why doing work. To master myself and get a life.

---

by **Greg**

Wilma:

When I am too sleepy that is a reminding factor in my Work that I must get to Work. That is a super-effort to go beyond the pale of my sleepiness.

When I am too negative that is a reminding factor that I am falling back into Sleep and I must make a super-effort, go the extra mile to "act" my way into a new orientation towards the thing/person I am negative towards. Other wise it has won and robbed me of some energy ---- it is eating me rather than me devouring it.

There are no more clues to find for me about my Work. There is the simple fact that I am lazy, negative and sleepy by Nature and all these things rob me of my energy (if I give into them) and rob me of my birthright to efrfect Work.

Work as practised reveals itself as the "new life" I want to get.

This morning I pronounced a series of steady and firm I AMs in the direction of the Sun after jumping out of bed immediately when my eyes opened. (Thank you, Harry !) When I got to the job I immediately addressed a situation (interpersonal) that I had allowed to flounder for weeks ----- something which I was "owning" which I never should have "owned" to begin with. I stated firmly (and with tact) what I would do and what I no longer would do in relationship to it. It was finally taken care of but (I believe) only because I was manifesting my I AMness in the face of something which was eating away at my presence.

_____
Greg

---

by **Harry**

Greg,

Mr. Nyland, or one of his associates, made me do it over 20 years ago. So thank him.

My reading this morning seems pertinent to both of you, Greg and Wilma: See the pendulum in your self. Everything swings back and forth. And here's the big secret, extremes lead to extremes.

Extremely important, as well, to remember that it is a machine. Made up of multiple imaginary "i's", each a gear in the way the machine works. That I that can separate will see that the anger or sadness or tiredness isn't I.

Anger is an event. It only happens if something says "i" to it. Some anger is necessary. But that anger is usually an act. Raising my son I'd find myself in situations where "I" had to be angry or vexed or whatever. Though I was really laughing inside. He'd punched out the school bully and was suspended. I couldn't congratulate him until years later. (Which I did.) Because

he had to understand that suspension wasn't beneficial to his later life. So I was "upset". But I was damn proud of him inside. And had to keep myself from laughing at the assistant principal who kept saying "It takes two to tangle." It's also funny how those events then work out. When I brought him back to be readmitted to school. . .a seventh grader who'd punched out the 8th grade bully, the high school cheerleaders said hello to him. Unheard of. And I couldn't tell him until years later how cool that was. (Though he knew, in his own way.)

Sacrifice suffering. And what is anger but suffering. . .

Harry

---

by **Greg**

Harry:

I am not sure of all you are driving at here.

As per "extremes" : if you are refering to the answering of a situation with a super-effort (and I am not saying that you did) I thought as far as Work is concerned only super-efforts counted. I need to know the reason for your referring to extremes.

Also, who mentioned "anger"? I mentioned firmness, which is qualitative for me. "Anger" is something else. Again, maybe you weren't referring to that.

Part of the problem with the computer dialogue, as mentioned in another forum on this site, is that it abstracts the commmunication process --- we miss each other's presence. Like what Orson Welles siad concerning film that it was essentially a dead medium and therefore he had to "fuss-up" the images to create an effect of aliveness.

So I need clarification as to what you are recognizing as extreme and of anger in our statements.

Thanks.

---

by **Harry**

Extreme is meant, only, as the ends of the swing of the pendulum. If I see one end of the swing, I need to try to see the other.

I mentioned anger only as an example.

---

by **Wilma**

> ***Greg wrote:***
> Wilma:
>
> When I am too sleepy ....sleepiness.
>
> When I am too negative that is a reminding factor .....it is eating me rather than me devouring it.

Thank you Greg, you are supporting me!

Last few days I had more energy. I now know that I have to give appearance to the body. Doing instead of only living through head and heart. So this days I'm cleaning up my house, doing things I don't like; it gives me energy and helps to wipe away my negative thoughts.

Wilma

---

by **Wilma**

> See the pendulum in your self. Everything swings back and forth.
> That I that can separate will see that the anger or sadness or tiredness isn't I.
> Anger is an event. It only happens if something says "i" to it.
> Raising my son .... how cool that was. (Though he knew, in his own way.)

Yes. I allso think that everything will eventually work out in its opposite. Sometimes (maybe even often) I'm forgetting this and feel myself drowning in temporary emotions:incorporating one of my so called i's.

I liked how you delt with your son. I have allso two kids, 15 and 17. Thank you for sharing.

Wilma

---

by **Marina**

I can't say that I was asleep during last week, I could regular remember about my aims, but nevertheless I found myself absolutly incapable to fulfil work exercises. It was as if my work "I-s" were uncoordinated and coudn't oppose my false I-s, they were too week. Last week I had no energy and this state has showed me that if I won't make supper efforts for saving and making more energy I'll get nowhere. How is possible to unit good "I-s"? How is possible to

increase energy for separating myself from negative states?
Damn why I can't do anything even very small things? Why I do my Work in that way What "It" wishes and when "It" wishes and not what "I" wish?

regards,
Marina

---

by **Greg**

Harry:

Thanks! I gotcha!

Wilma:

When "I" do housework (which "It" never wants to do) "I" must keep an eye out to make sure "I" am not falling asleep in the housework. I have to convince "It" bit by tiny bit that scrubbing the floor will "feel" better --- a sly manuveur. "I" does housework with as much attention as "I" can bear with the intention of accumulating more energy. Part of this process is the releasing *rather than the quieting* of negativity. As the solar plexus gets activated, what we call Good, Bad, and Indifferent manifests. I try to affirm each as it makes an appearance. (And I get a clean floor in the bargain!)

Greg

Work Program week beginning 22 November 2004

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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.

---

by **Harry**

That distaste for the mechanical in others and in myself is such a part of that three centered approach to disagreement.

My boss gives many opportunities. Left work 25 minutes early on Wednesday to get a jump on holiday traffic (Thanksgiving here, for those who live in countries other than the States). Got an email from my boss 30 minutes later chastizing each of the three staff for leaving the office uncovered for 25 minutes. He called from out of town and no one answered.

My mechanical self dislikes sitting around. So I decided to leave. His mechanical self, which I know, feels betrayed when anyone does anything he doesn't want done. "Clients are going unserved. . ."

This email was sent to irritate and maintain power. I struggled with it all evening Wednesday, mostly because I told the secretary she could leave with me. Irradiated my bones. Felt all three centers.

There is a mechanical i in me that dislikes being treated as a slave or child. I know this is all mechanical. I know this is all an event playing out. I don't want to give it any power. I know there is ego involved. I also know there is the comfort of a continued paycheck involved.

Hard work to leave go. Irradiating bones helps, but this little boy in my mind still wants to please mommy and daddy. And yet is rebellious enough to go "its" own way. . .

---

by **Wilma**

very recognisable Harry. In my job everthing is wrong, it drives me to a part of myself as being a little child again: feeling victmised, dumb, not smart enough, suffering by dismanagement of a whole organisation. And it takes my whole being, it eats me because i cant be objective and instead of im just blaming alternately myself and the others. Falling asleep and feeling disintegrated. Its a mess over here.
Wilma

---

by **Guest**

i only manage to do one of the exercise just once. well bravo
knowing im negative to myself now

---

by **Harry**

My son sent me the following experience via email this morning. Thought I'd share it:

This morning, I woke up at around 6am, I was still pretty tired but I decided I would straighten up the apartment while I was only halfway in it, and then catch up on my work after a short nap. I realized that I had not cleared my cats' litter box in over two days, and they were probably none to happy about it. So I cleaned it out, gathered together the other garbage that had been accumulating in my kitchen, and carried it down to the trash.
I was wearing black shorts and a long sleeved shirt, with loafers but no socks. It wasn't that cold, but it had been raining the night before, and everything was soggy in the dim dawn light. I carried all the trash in one hand, with my elbow bent - it was about 20 lbs, and surprisingly taxing to maintain in a single position. After dropping it in the trash, I heard barking behind the apartment, pretty close to where I was. I wondered if it was my neighbors' dog that I had just recently complained about. Anyway, I turned around and started walking to get my mail, which I had neglected for several days as well.
A few steps from the garbage cans, the dog bounded out, barking a challenge. It was a black lab, I think, with its head coming up maybe to my belly button. In any case, it was a big black dog, at least 150lbs, and

maybe breaking two bills and passing my own weight. It was shiny, very loud, very black, and had two tattered handkerchiefs tied around its neck. Its tail was not wagging, and it was running towards me.
Everything inside me fell away. Two thousand years of civilization rolled back, and the only trouble worth thinking about was the fact that I had no weapon readily available to me. I was a tribesman caught by a wolf at the watering hole. I was afraid. A hundred different images passed through my mind, all in the space of two tenths of a second. Somewhere in a part of my brain I didn't even know I had, I was figuring out if I could grab it by the head and break its neck if it jumped on me, deciding if it was stronger or faster than me. I knew instinctively that if I turned and ran it would pursue me. There were no words involved in any of it.
In the third tenth of a second, I was calm, centered, in control. I remembered a story my father had told me about a dog, and something Gurdjieff had done. I stared at the dog and extended my left hand. It was probably 3 feet away from the tips of my fingers at that point. It stopped. It looked at me. I looked back. There was no thinking. I swallowed my fear, and the most external parts of my mind emanated good thoughts out from my mind, through my finger towards the dog. I realized that I was talking then.
"Good boy... good dog... we're friends... be calm..."
The exact words are a blur to me now, 20 minutes later, as the whole experience loses the crisp crystal clarity that I tried to capture here before it was lost inside the rest of life. My words were flat, monotone, and concealing caveman calculations going on in older parts of my self.
The dog ran back towards the back. A wise man would have walked into the house, and gotten the mail later, after this dog was leashed by its owner. But then, I never claimed to be a wise man. I was still in a clear calm and empty state of mind, and I did not want to give in to a primal fear, whether it was justified or not. I would continue with my goal, no longer for the goals sake, but simply to do it against my own desire.

As I walked towards the mailbox, the dog ran back out, and stood in front of me. I was still talking to it, the same basic processes at work, but I knew that this

time it was different. It was still a domesticated dog, and I was in control of the situation. Its tail was down, moving slowly side to side, not really wagging, more twitching. It blocked my way to the mailbox. I slowly walked towards it, extending my hand so it could smell me if it wanted - and incidentally so I could grab it if it jumped. I never took my eyes off of its. I knew that I could not let it hurt me then. As I took a few steps forward, it barked one more time and ran off, to watch me from a distance. Never letting confidence overcome prudence, I turned around and backed my way towards the mailbox, not taking my eyes off of it for more than a moment. If I had done so, I would have been letting the control in the situation change.
After I picked up my mail, it was gone and my heart was beating. I was now 100% awake, and more had occurred in those few minutes than had in the last few days. I walked into the house, my mind still empty. As soon as the door was latched behind me, I felt the world come back onto me, and I knew that I would forget as soon as I got involved in whatever event came at me next. That's why I decided to write this down, so that someday maybe I could use this to remember.

---

by **Ian**

Thanks for sharing your son's experience with the dog, Harry, it was very much to the point. We can come to ourselves at the most 'in-opportune' times - whether it be a dog; our Boss; or a petal falling from a rose that takes an eternity before it falls gently on the ground.

---

by **Anton**

Last week was not a good one on the Work side. To be honest, I began doing excercises only on Sunday at the end of the week. Except the excercise I chose to continue instead of when-driving-a-car excercise (I don't drive a car) - the excercise from the previous week with saying "I am" while stepping through doors. We (Marina, me and our friend with whom we meet weekly to discuss our work) couldn't get good results with this excercise on the week it was supposed to be done so we decided to continue practising it last week. By the end of the week I automatised to remember that "I am" almost every time I walk through any door. The excercise turned out to be very useful for attaing quite a good (more conscious than usually) state throughout the day.

I also managed to do the excercise with "playing back the day's activities" yesterday (I completely forgot to do it last week) and it ended with quite a profound experience of myself as a very weak, unconscious man, lacking insight in what is happening with my fellows (accusing everyone for the smallest things while not noticing the good attitude expressed to me and expressing anger and anxiety almost always). I'm grateful to Marina ("Marina" on this forum) for reminding me of this excercise. I'll try to continue doing it.

I would say that it's not the first time when the excercises given on the previous week are practised the next week. It takes time to me to include a new excercise to my "inner schedule". Well, it's lack of inner discipline, I understand, but the pace that is set in this work group seems sometimes somewhat too fast for me. The excercises I make use of most are those I practise for the long time. Our small group with Marina and our friend has practised the "soil preparing" excercise from the Third series (we call it the "three fingers excercise") for half a year and we continue to do it and this excercise gave me some very unexpected results on the work of emotional center and of the state when all three centers work simultaneously. Well I don't propose to slow down the pace of our work just want to ask for an advice what to do in this situation.

---

by **Ian**

> ***Anton wrote:***
> I would say that it's not the first time when the excercises given on the previous week are practised the next week. It takes time to me to include a new excercise to my "inner schedule". Well, it's lack of inner discipline, I understand, but the pace that is set in this work group seems sometimes somewhat too fast for me. The excercises I make use of most are those I practise for the long time. Our small group with Marina and our friend has practised the "soil preparing" excercise from the Third series (we call it the "three fingers excercise") for half a year and we continue to do it and this excercise gave me some very unexpected results on the work of emotional center and of the state when all three centers work simultaneously. Well I don't propose to slow down the pace of our work just want to ask for an advice what to do in this situation.

You may use any of the exercises from past weeks for your current Work. Past exercises are not meant to be discarded; if you find them useful continue to use them. We are in the process of building up a repertoir of exercises that can be used in all situations that we encounter in our lives. Take what you need and Work at your own pace.

All exercises are based on the law of three.
In general there are two major catagories of exercises -
The first type, Conscious Labour, work with balancing the three centers.

The second type, Intentional Suffering, work with a resistance or denying Force in one of the centers.

Work Program week beginning 29 November 2004

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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.

---

by **Harry**

It's amazing how we've been conditioned to turn our 3D+ World into a 2D or less world. Walking with sightless gaze brings back the third and maybe even more dimensions. . .it also brings back the sense of motion.

Was this so when we were younger? Remember learning to ride a bike? Were we taught to become focused and body centered and lost our normal vision?

What about pictures and TV?

Have we turned our lives flat as a piece of paper? (Remember O's description of dot, line, plane, etc.)

If we are to become like unto little children (I almost type like unto light) then we must pull energy back in from the outside where we've attached it. Or we must create much much more energy. . .

---

by **Anton**

> ***Harry wrote:***
>
> Was this so when we wee younger?

This question reminded me of some experiences when I was working on myself more than usual (maybe really working instead of pretending to do so)- I often at these times notice that my perception of outer and inner world becomes more rich and at these moment I question myself - if I lost such a perception while growing up or it's just an illusion that "Life was richer in the childhood".

Well the first answer is supported by experiencing often at these moments some emotions (which are quite hard to express in words - they are too gentle and complicated) that remind me of my childhood. I don't remember my childhood very well - I tend to forget even the events in my life that happened several months ago. And also I don't remember that in my childhood I was so astonished with the emotions I had then. Maybe the connections of the centers grew with the Work so I began to notice the emotions and sensual experiences I always had...

---

by **Greg**

This week's exercises seemed to have effected an encapsulation of self-protection. The feeling has been of walking around inside a translucent, but inpenetrable (from the outside) sheilding device. There is a strong feeling of security. This feeling came in yesterday and I went out to get my hair cut in a slightly different fashion to help bolster the feeling and see what would happen.

Responses to and around me are subtly different than usual.

---

by **Greg**

Two days of solid and *apparently* dreamless sleep. The goodnight "guffaw" brings a final clearing out of the days poisons. State of being previously described has evaporated but has left a residue of something uncovered about myself. The decision regarding the haircut stands as an affirmation of a "turn" taken within myself.

Read Harry's son's email grateful that someone that age knows the value of this --- kudos to both him and his Father. Would he like to join us?

---

by **Melissa**

Hi all. I am new to this forum - so if I say something really off please let me know. I am experiencing many chchchanges to turn and face. What I expected and where I expected to be

is not where I am. I struggle with the right thing to do and try to anticipate the reactions of the people around me. I have been here before and had it pass badly. That the situation will pass is known. The how worries me, and the result. Every change is an opportunity for growth. It boils down to my faith in the people around me to do the right thing, or the thing I want them to do, which I think is the best for them. Oh, Endless
Help me on the way
To enjoy the unenjoyable
To like the unlikable
To love the unlovable
The answer will come

---

by **Greg**

Hi Melissa

Welcome and glad you're here.

Nobody says anything here that is "off" (or we all say things that are sometimes "off") --- we just say what what we need to say as we chart what's going on. And you have very clearly stated just that.

When I worry, second-guess, prognosticate, diagnose (and I catch myself doing and/or attempting to do those things many times) I have a reminding principle for myself --- "Greg, your_____ (fill-in "worry", "second- guessing", etc. etc etc.) is subverting your Presence". Now, when I come back to my "centers", and check on my state of being it is, after that, like a big chest of drawers with each drawer pulled out to some degree and the clothes haphazardly thrown in, this way and that. My Work at that point is how to restore order and bring this three-centered-being, into a state of harmony, or "stillness" if you like. When I get there its like the fish we see in an aquarium just "hanging there while flurries of motion from "schools" and other groups of water creatures rush past. That one fish with the constant fluttering of its fins, hangs still, quiet, eyes wide open.

"You see here it takes all the running you can do just to stay in the same place." -Red Chess Queen, ALICE, THROUGH the LOOKING-GLASS

Greg

---

by **Harry**

Melissa,

I spent many years, and still occassional days or even weeks, with that dreaded hydra "anticipation".

One of the biggest helps to me was something someone said: "You can only change yourself. . ." Or, as Grace Slick sang "Don't ever change people, even if you can."

Your life, your work, your I. . .

Greg,

I don't know whether Keefe would join or not. We've talked about it and he's been sent the link. I think he needs to make that choice himself. That's been my way with everything. Never gave him a Gurdjieff book. Of course he saw Pop reading every morning. He's bought his own copies of everything. In many ways he's beyond me.

Harry

---

by **Melissa**

Thanks, Harry and Greg. After writing that last nite, and thinking on things today I felt better, lighter even, without solving anything. The issues are still there. But, just that attitude change changed my whole day. I used my commute time to recite "make the unbearable bearable" and it was. I had more opportunities present themselves at work, previously uncommunicative apt. mates communicated and became motivated for the first time in weeks. I am leaning toward wondering how long this will last, etc, but why *should* I let the unknown future mar my wonderful present. I read somewhere that statistically a miracle happens every day for everyone everywhere . We just have to learn to see them.

---

by **Greg**

The "good" times have lasted a long time this week. They too have a lifespan and will be over with . Of course, the "good, the bad, and the ugly" are as Harry has a couple of times reminded us here "events passing" --- certainly not anything to glom onto, or identify with.

Went to see film on Alfred Kinsey and his "good intentions" last night and afterwards pondered those who stand up in the world for what they perceive as right and what it all ultimately means really. Even G. and his "urgency" about "the terrror of the situation" and what that means for me , today . . . Now. Many questions. No answers. No definite ones . . . just an abundance of atmospheres and clouds of "states" in response to that. At 19 years of age full of beans idealism and Isadora Duncan I had a head obsessed with the Art That Saves Humanity. Truely, I am glad to have been able to have had those thoughts and feelings, but its a surefire recipe as I see it for a confused Mind and a broken Heart --- it doesn't work that way, "It" certainly doesn't Work that way.

The miracle is that anyone is able to make anything this far down the scale of Creation. But it can, indeed does happen . . .

Greg

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by **Ian**

> ***Melissa wrote:***
> Hi all. I am new to this forum -so if I say something really off please let me know. I am experiencing many chchchanges to turn and face. What I expected and where I expected to be is not where I am. I struggle with the right thing to do and try to anticipate the reactions of the people around me. I have been here before and had it pass badly. That the situation will pass is known. The how worries me, and the result. Every change is an opportunity for growth. It boils down to my faith in the people around me to do the right thing, or the thing I want them to do, which I think is the best for them.

Hi Melissa,

Welcome aboard!

What prevented you from meeting your expectations?
Are your expectations the same as your aims?
Do you accept your self as you are now?
Understanding your current position is the firm footing from which you step forward. Until you know the dis-ease, you can't prescribe a cure.

Work Program week beginning 6 December 2004

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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?

---

by **Harry**

"Does Being transform the suffering through which it arises?"

I'm not sure what this sentence means.

My inclination is to say yes. One of the tasks I've given myself over the years is to not leave little things undone. If I drop something, I pick it up rather than kick it aside. If something is out of place I put it in place rather than leave it. If I encounter something left by another that inconveniences me, I go about doing what I need to do without cursing the inconvenience.

A practical example: I'm generally the person who makes ice at work. Because others don't seem to be able to put water in trays. Making ice often results in an ice cube falling on the floor. It's so easy to kick an ice cube aside. Because ice melts and would disappear.
I make the ice without worrying who didn't make ice. If I drop a cube on the floor when opening a tray, I pick it up rather than kicking it under the sink. If the water bottle is empty I change it. Just because it has to be changed.

I don't do these things for others or for recognition. I do them to do them. I take them as a Work activity. Silently.

Suffering doesn't arrise much. But the experience is different. That internal resentment spot doesn't get tended with new fuel. Over something small.

---

by **Marina**

[qoute] When all three centers are relaxed, Ponder - If everything is connected, who am I? [/quote]

Once by attemting remember myself I've had a very strange experience I felt myself in everything what was around me: trees, birds, buildings and even in railway. This was very

shocking and soon I was frightened I've thougt so I can go mad. But by this experience I felt some very particular taste, which i can't describe... After them I thougt: "OK, I can accept birds, trees - all living beeins, but why buildings and railway?!
Later I was reading by Ouspenskiy about his similar experience . He saw himself in see waves and even in ship...

best regards,
Marina

---

by **Faye**

Hello everyone. I was away for awhile and now am making a renewed committment to participate in this forum that I value dearly.

Asking myself to do things that it does not like, just for the sake of doing it, has an immediate impact on how I see that I am fixed to my attachments. For example when I make a phone call that I really don't want to make I see how I already have an expectation of how I want that person to respond and I fear that there will be another outcome that I cannot handle. Fear seems to be behind a lot of those things that I do not like to do. If I choose to make the phonecall for another reason that is not dependent on the outcome, I feel a lot more freedom in the activity. Making the phone call is still uncomfortable but the expectation shifts to something that welcomes the unexpected. This experience is directly related to the exercise of getting myself to do what it does not want to do with the spirit of enquiry.

---

by **Harry**

Funny you should mention a phone call Faye. One of the first things I did that it didn't want to do this week was make a phone call. Didn't think of it as negative anticipation, but you're right. I didn't want to make it because I wanted to delay the inevitable. Conflict. And yet "it" is really proficient at conflict. . .

Nothing much happened. Went into voicemail, as usual. And the entire conflict is delayed, another day.

---

by **Anton**

> ***Harry wrote:***
> Funny you should mention a phone call Faye. One of the first things I did that it didn't want to do this week was make a phone call. Didn't think of it as negative anticipation, but you're right. I didn't want to make it because I wanted to delay the inevitable. Conflict. And yet "it" is really proficient at conflict. . .

> Nothing much happened. Went into voicemail, as usual. And the entire conflict is delayed, another day.

I noticed just the same thing with phone calls.

I had a difficulty finding what my machine doesn't like to do and so thank you for the reminder.

---

by **Guest**

Many times i too have had problem finding something that the machine does not want to do ('cuz of buffers...?) but ask and it comes! - am covering for someone at work which means doing my job and theirs. am quite frazzled after a week of doing this, but as tears and frustration are churning within i chant the chant of last week or i wish this to be used for the presence of my presence in the present....
then lo and behold, (after an eternity of effort) space....

---

by **Melissa**

Does being transform the suffering through which it arises.
Or does suffering transform the being it inhabits?
As a person who lives with a painful chronic condition I have to ask myself everyday and sometimes every hour which will will win. How does one transform the suffering? Accept it, make friends with it, invite it in for a drink and a chat? or wrestle with it like it's a ferocious bear coming for your loved ones? Ignore it like the elephant in the middle of the room and keep going; saying to yourself "it's not here, not real, only minor really, don't be such a lazy cow?
I've seen what happens when the suffering does the transforming, the bitterness, the loss of hope.
Who's in charge of the machine? I am
Now for my dumb newbie question - In quick search of my growing notes I did not find reference to All-Brains-Balanced-Being-Perception can someone help me out? Seems I read it somewhere but didn't note it. Thanks, Melissa

---

by **Harry**

Melissa,

Usually we inhabit only one brain, and at that the outer center of that brain. Most of us are inclined, or trained, to function best in a certain center.

Take driving a car. It is an instinctive center task. Because you are actually moving very fast and the car is an extension of your body. But to learn this task you need the head to teach the body. But now some danger is sensed, and it becomes emotional; and things are done that neither your brain or trained body could imagine.

Same with hitting a ball. Be it golf, baseball, tennis ball, etc.

Music begins with the head teaching the body to perform specific motions. But only transcends when emotions are invoked in the skilled playing. It's easy for many to see a technically skilled player who has no emotion, or a head player. Or an unskilled emotional genius.

All brains balanced means bringing all three of those brains together on the same focus. One of the first steps is to have any one center observe another. When all three are brought to bear then there is a balance.

There is an internal taste to this. It's almost a quiet. But it's very alive. I believe it's at the end of Life is Real where G describes everything that is going on in him at that moment.

My favorite secular description is from Tom Rapp (Pearls Before Swine):
"We are all prayers of action on our way to God."

---

by **Faye**

Yes, Harry, I think that I function most of the time from just one centre. It rather feels flat even when it might be functioning well, such as when driving a car. There can be some satisfaction from that.

If I am looking for something that I do not like to do, it works well to do something that I think that I do well such as driving a car and adjust it so that it does no longer feed the sense of satisfaction. One significant effort for me was to drive a couple of kilometers below the speed limit when I felt like sailing along the usual 10 over, for an extended period of time, (at least five or ten minutes). Something that may seem silly that takes an effort for me is to go out with messy hair or poorly dressed.

It seems that there is another dimension when I do something that it does not want to do. Perhaps, it is the observing of another centre, that Harry mentioned. There is a separation that feels like depth and distance from an automatic one brained action.

---

by **Ian**

> ***Melissa wrote:***
> Now for my dumb newbie question - In quick search of my growing notes I did not find reference to All-Brains-Balanced-Being-Perception can someone help me

out? Seems I read it somewhere but didn't note it. Thanks, Melissa

Actually it is a very good question. It is a phrase that Gurdjieff used in his book Beelzebub's Tales to His Grandson to describe a state of unified Being or Self Remembering that can arise when all our three centers are balanced and harmonized and working together.

Here is a very succinct and to the point quote from my Teacher about 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."
"We must work toward a constant state of self-observation where we become more and more connected with the observer who is objectively observing "it" (the observed). Self-observing requires conscious effort; the observer is the rememberer, who becomes the doer, who becomes." (Paul Beidler)

To Work towards this goal I would recommend a daily regime of at least 20 minutes of meditation. This will form a base of three-centeredness which can be extended into all situations of our daily life.

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by **Ian**

> ***Melissa wrote:***
> Does being transform the suffering through which it arises.
> Or does suffering transform the being it inhabits?
> As a person who lives with a painful chronic condition I have to ask myself everyday and sometimes every hour which will will win. How does one transform the suffering? Accept it, make friends with it, invite it in for a drink and a chat? or wrestle with it like it's a ferocious bear coming for your loved ones? Ignore it like the elephant in the middle of the room and keep going; saying to yourself "it's not here, not real, only minor really, don't be such a lazy cow?
> I've seen what happens when the suffering does the transforming, the bitterness, the loss of hope.
> Who's in charge of the machine? I am

I liked your rephrasing of the question - "Or does suffering transform the being it inhabits?"

Work with Suffering is a big part of the Gurdjieff Work. In fact Intentional Suffering (IS) is one of the two pillars of the WorK, along with Conscious Labour.
It took me many years of struggle to get a handle on the idea of IS. The Buddha's teaching of the Four Noble Truths of Suffering can shed some light on this subject. Gurdjieff surely indicated that IS was the royal road to transformation.

The way to Work with it is as you say - "Accept it, make friends with it, invite it in for a drink and a chat."

The attitude behind those strategies is called Affirmation. When we Affirm our suffering, we can transform the energy for a higher purpose. Of utmost importance in any strategy with any suffering is the Intention.

I also suffer from a painful chronic condition - RA. I denied it in the beginning but eventually came to accept it as a friend. At the very least it helps me to maintain a constant awareness and Sensing of my body - one of the prerequisites involved in All-Brained-Balanced-Being-Perception.

Other valid candidates for IS are the unpleasant manifestations of others and the confilcts with our expectations.

Here are a couple of quotes that may shed some light on the idea of IS -

Intentional Suffering is the intentional acceptance of all suffering which is a part of all existence. To prepare us for this type of Holy Affirmation in our daily lives we are assigned special exercises, including seeking out or welcoming suffering in all its forms, especially those forms which are overlooked or moved into different categories, such as "anxiety", "fear" or "depression". It is sometimes useful as a preparation to induce self-imposed suffering but this is to be abandoned when we learn how to meet the normal lot of humanity's suffering. (Paul Beidler)

The essence of the idea of Karma-Yoga is to meet with unpleasant things equally with pleasant things. That is, in practicing Karma-Yoga, one does not seek always to avoid unpleasant things, as people ordinarily do. Life is to be met with non-identifying. When this is possible, life becomes one's teacher; in no other sense can life become a teacher, for life taken as itself is meaningless, but taken as an exercise it becomes a teacher. It is not life that is a teacher, but one's relation through non-identifying makes it become a teacher. Nothing can change being so much as this practice - namely, to take the unpleasant things in life as an exercise. (Maurice Nicoll, Commentaries, Vol. 1)

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by **Ian**

> ***Marina wrote:***
> Once by attemting remember myself I've had a very strange experience I felt

> myself in everything what was around me: trees, birds, buildings and even in railway. This was very shocking and soon I was frightened I've thougt so I can go mad. But by this experience I felt some very particular taste, which i can't describe... After them I thougt: "OK, I can accept birds, trees - all living beeins, but why buildings and railway?!
> Later I was reading by Ouspenskiy about his similar experience . He saw himself in see waves and even in ship...
> best regards,
> Marina

You have been Blessed with that experience - many people spend their whole lives seeking for such experiences.
There is nothing to fear - you are coming closer to understanding what you really are.
We get frightened because our Ego feels threatened with the loss of identity. Feel the fear but don't let it hold you back. Go beyond it. A whole new understanding of life and consciousness and inter-connectedness is opening up to you.

---

by **Melissa**

Well Ian, I read the word - meditate - and suddenly felt afraid. I don't know why, I use to meditate often when I was younger. I've got some real work to do, I have forgotten my quiet spaces, I keep my mind overly occupied, I have become afraid and didn't even know. Thanks.

---

by **Greg**

It is, Melissa, as you say; the quiet and how we want to avoid it.

The quiet can be a meeting with sheer terror ---- there's an awfulness once that personality is actually "looked behind". For me it was learning the steps to take to find the place behind the mask

. . . it is a drop off a precipice.

"Down, down, down . . . Would the fall never come to an end?"- Alice's Adventures in Wonderland

_____
Greg

---

by **Harry**

Perhaps it can help to know that someone can always see behind the mask. I used to tell that

to Speech students when I was teaching. And it's true. For the perceptive observor the mask always is open for peeks.

Work Program week beginning 13 December 2004

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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.

---

by **Harry**

Let's get this week started.

Perhaps something in me anticipated the week's exercize. Sunday morning I awoke rather unnaturally early. (For a weekend.) I didn't want to arrise and I didn't want to let that formatory brain start planning, so I moved into a meditative state. A very strong quiet morning.

The same thing occurred on Monday. Couldn't give it as much time, but stayed in a meditative state until I had to get up. Very alive morning, very strong walk to the office.

Then the pendulum swang back, but I managed to keep too much negative from swinging in. . .let it swing by and what entered to radiate from my bones.

Have been doing my Solistice Fast (fully vegan until Christmas). Have noticed more energy. Waking much earlier than normal.

---

by **Guest**

I will face the fear, now that I know it is there, cause that's what I do. I turned off my radio for the commute home tonite. Granted, I did drive a little faster. I have many thoughts I did not realize were in the background, behind the noise. A lot more anxiety than I realized. I was almost believing the smiling, easygoing personae I portray. I haved moved through so much of

my public life with that smile I thought it was who I was. I am much more than that, and more than the anxiety. The pendulum swings and somewhere in there is the total me. Is this what is meant by the holy equation?
Funny you should mention the mornings, Harry. My plan was to spend some time in the quiet of the mornings trying to relearn meditating (hope it's like riding a bicycle) Mornings have always been special times for me, before the day has a chance to intrude.

---

by **Greg**

Sat in front of the television last evening, watching an intense three hour biography of Charles Dickens. Was playing a game with myself seeing if half of me could objectively watch the show while the other part of me
connected mySelf with the all-point part of the middle of the Earth. Was successful almost immediately and stayed that way in the sturdy armchair, in front of the telly in an all-encompassing superawareness. I hesitate to but must describe the state as " 'Being', In Love" (and yes, I do like the double entendre --- it fits curiously). I stayed that way from the show's near beginning to end. I watched the show, I watched myself watching the show, I watched my breath, and I felt this powerful deep down into the Earth going waaaaaaaaaay down and boomeranging back up through my bodypast my face under the skin, under and over the skull, down my neck, spine , dividing equally at the buttocks, down both legs to feet as flat as a Pharoah's. and finally returning to the Earth again. Meanwhile above my head, the dim , almost-out-of-reach perception of two whirring energy wheels above my head, spinning evenly continuously as fast running ceiling fans.

There I was grounded, solid. And that incredible sense of not a care in the World and "Why do I ever worry---it is all so simple."

But, then "I" never really does, or has to . . .

_____
Greg

Work Program week beginning 20 December 2004

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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.

---

by **Harry**

Ahh, the resistance.

I've awakened each morning with the exercize in mind. Can get to sightless gaze. . .

But slips away from me.

Probably something to do with waking earlier than usual. This season's fast has had the unusual effect of heightening my energy. The near elimination of sugar from my diet due to the diabetes is probably also a contributing factor. I've slept well. . .either dreamless or some significant lucid dreams. . .but have found myself waking an hour earlier than normal, at least.

Too much energy to go back to sleep, too much comfort to get out of bed. Were I Nicoll I'd probably pick up that novel he talks about. Instead I attempt meditation, usually slipping into warmth. . .Snowing outside. Freezing.

Reading the book I described early for my morning reading. Today's proposition: we cannot seek enlightenment; we must prepare ourselves to experience what we don't know. Then we can accept its coming. . .

Seems apt with this week's exercizes.

Also seems apt with the season.

Joy to All.

Work Program week beginning 27 December 2004

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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?

---

by **Greg**

With the dry, frigid air about these parts for the last 4 or 5 days my 20 minute walk from the train to work and back has been filled with watching the breath as I walk. I added this week's exercise of breathing. The quiet space in between inhalationm and exhalation reminds me once again (in sensory fashion) that it is truely the breathing process that SUPPORTS the planetary body's position of verticality. While there is (without a doubt) a complex muscularity involved, the question remains "What impulses that?". The answer: breathing. It is really miraculous, not to say, a little daunting.

I could say "sleep" is what produces the resistance to Work. I could say "Laziness" (both physical and metaphysical) Both are certainly true. But, what is it that lies beyond those action/inactions? Fear. Not wanting to face the changes and transformations. A sly devil-"i" wants to thieve from heaven ---- he wants the results but doesn't want to make the efforts. Even the short-cuts of the Sly Man (or the "Ruse") aren't good enough for him. It must be cheaper, easier effected by something like a halluinatory pill to be swallowed.

The dry frigid air ---- so full of electricity! Does this build the New Me? Last night on my way to my parents' I draw long, deep breaths, holding for a moment to absorb the chill (like food). When I arrive at their doorstep (30 minutes later) Niklausz their Polish sheepdog runs up to me, burning with affection. I rub my hands down his fur and am taken aback as his hair stands on end from the static. Was my INTENTIONAL breathing of the cold air a contributer to this small pheonomena?

The dry cold air and dry hot air I've found to be the best for breathing. In quasi (or perhaps Actual) alchemical terms: It is wise for this "feeling-centered" ("wet") person to introduce as much "dry" to Balance.

THE COSMIC FRAGMENTS of Heraclitus comes to mind: "A dry soul is best". That bit has rung in my head for years. Perhaps since the 5th century B.C. . . . ? Ouspensky? Are you out there?

Best Wishes and Warm Feelings to All.

_____
Greg

---

by **Guest**

I could quickly think of things that cause resistanct to work. It seems that the whole world is set up to cause resistance, to lull us to sleep. The TV, the radio, family issues that make you want to escape into sleep. But as I tried the breathing exercise I realize that forgetfullness and the "next thing you have to do" also cause resistance.
I try to keep in my mind every time I walk to do the exercise. When I remembered fully and felt able to try, I felt it for a few seconds, a lightness, then I saw the elevator doors and immediately thought of the job I had to do upstairs. Talking to people, helping people, doing what I do for my meat and veggies. That also can cause resistance. For me it is even other peoples requirement of my time. If there is a problem at the job, an issue, or whatever, I am blessed to hear it all, over and over again.
Since I am such a newbie, and feeling like I am groping for the light that will fully wake me, the resistance is forgetfullness. Perhaps a little fear. How will this change me, what will I become? More than I am.
A very long time ago, in another life I realized that what I had been searching for was ME. I come full circle after losing me yet again. I am still searching for me.

---

by **Harry**

Was off for the week and without computer. Having a minor problem fixed while under warranty. Had a dozen inches of snow the 23rd. The same night my step father had a heart attack. Surviving for some reason. He's 89 and seeing his body lying in bed struggling for breath for life. . .

My son is in town and of course it's the holidays. Finally got computer back yesterday. Bueracracy is so much fun.

Work is different when I'm not out facing the world. Less resistance to face. Or a different kind.

Received Gurdjieff's Harmonium Music. Put it on in the morning. My son's two cats are visiting. Strangely they both sat attentively while the harmonium music was playing. Both together, heads moving from right to left. Definitely sitting and listening to the music.

---

by **Greg**

The still point between the inhalation and exhalation as produced an interesting result (image). I am ideokinetically (I "see" [in my Mind's eye} and simultaneously am aware of tactally) a thin silver thread hanging vertically in an whitish interior space. The white moves cilindrically from right to left. It is the insides of my outsides. This thread connects me with my "me-ness".

The inhalation brings a pulling up to the top of my head the "bagginess" of my planetary body. The exhalation allows the body to "sag" again with the addition of a strongly vertical skkeleton shing forth.

My resistance to Work includes my entrenchment in seeing and feeling my "presence" in only one or two familiar ways --- HABIT.

_____
Greg.

---

by **Ian**

> ***Greg wrote:***
> a thin silver thread hanging vertically in an whitish interior space.

In the marrow of the bones?

---

by **Ian**

> ***Harry wrote:***
> Received Gurdjieff's Harmonium Music. Put it on in the morning. My son's two cats are visiting. Strangely they both sat attentively while the harmonium music was playing. Both together, heads moving from right to left. Definitely sitting and listening to the music.

Best wishes for your step father.

Cool. Harmonius cats.
What are your impressions of the videos of Gurdjieff?

---

by **Greg**

You know, Ian, I never thought of that but it could very possibly be.

I have recently (in ordinary life) been playing around with my dvd player doing zoom-ins on scenes from some of my favorite movies (Yes, Harry, just like Antonioni's BLOWUP). It never occured to me that I might be doing the same in my esoteric investigative Work. As I write this your suggestion makes more and more sense.

Fascinating.

_____
Greg

---

by **Harry**

Videos of G? Hmm. . .never turned the TV on while I was playing the music. Or are you speaking of the photos in the accompanying book?

I've been reading the accompanying observations. Most are just curiosity pieces. Likewise, while the harmonium music is interesting, and contains some asides by G. the better investment is the DeHartman two disc set.

Speaking of harmonious cats: The day after our snow storm my son decided to go out in the evening to visit an old school buddy. Being a father I simply said: "You're a man, you have to make your own decisions; but I wouldn't go out unless it's a necessity." (Cincinnati had declared a level 3 emergency. Possible to be arrested for driving.) Anyway, he went to get his shoes on, pulled on his coat and headed for the door: There were his two cats, sitting on their hind paws in front of the door with their front paws in the air; blocking his way. (Not a usual event.) His cats convinced him to stay in.

Much much resistance to coming back to work today. Last night sleeping was unsound. After four hours, had to meditate to stop my head. Nothing really happening. . .just head preparing for being back on the job.

---

by **Greg**

Harry,

The set was advertised as having some footage of a trip made with G. It should be on one of the discs

Greg

---

by **Ian**

> ***Greg wrote:***
> Harry,
>
> The set was advertised as having some footage of a trip made with G. It should be on one of the discs
>
> Greg

It should be on the MP3 disk...

http://www.bastamusic.com/scripts/playlist.cgi?rec_id=59278787&cat_id=61564132

As a special bonus, a short 9-minute film made by Evelyn Sutta on several automobile trips with Gurdjieff during the summer of 1949 has been added. This disc will play on any computer with MP3 software installed and on most recent DVD players.

---

by **Greg**

Today was an example of why it is important for me to be sharing my experiences within the context of a group. Ian's suggestion of marrow for my image cracked through the narcisissm of my own limited repetoire of reference points. Myself, alone would never have found the marrow image. It took an outside holding up of a mirror to get me to see it. The domino effect of relationships continued on through the day. Placing myself back in that place with what Ian suggested it could be, trying it out effected a whole series of new relationships. The simplest (and by no means the only one) What does the world look like from the viewpoint of the marrow? What indeed! A real, felt, as opposed to an intellectualised, conceptual approach. Who am I there --- in that place?

Distantly, though I feel relatededly, I began to wear more white a couple of weeks ago (mid-December). I have not been able to be without it since, and a great deal of it. It's not an everyday thing for me usually by any stretch. It has gotten to the point that I feel odd without it on. And then we get the permeating chalky whiteness of the image. I won't go on and on about it --- but then BLAM

Then describing it here the REAL Truth of it all. Was it white, what shade "Antique", "Ashen", "Chalky" ? It took me until right here to get to it. The silver Thread? String? Piano wire? What? So hard.

The difficulty? My narcissism . . . my ownership ... my possesivenes ... My resistance to Work

Without my sharing the experience there is no response and there is no Change.

_____
Greg.

---

by **Harry**

I'll have to put the MP3 disc in the computer. I played some of the selections, but had no video on at the time.

Greg,

I often find trying to verbalize my experience forces i to a different level. That finding a "common language".

I just sat staring for several minutes. Many things I could share, but would only be words.

Your images strike me.

Harry

Work Program week beginning 3 January 2005

---

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?"

---

by **Guest**

Maybe I should have posted this yesterday: here be the questions!

> Relax into a Three Centered Float of Being.

Well, I have difficulty to understand if imagining I am a 3-centered float of being floating on the sky would suffice, and for how much time? Does anyone have hints on relaxation or does it just suffice to "switch off" the centres?

> Perform a monks walk and Ponder

How do you define a monks walk? I used to do walks in the town (fortunately my town still looks like a countryside town, even if they are building small houses all around)... is there any rule to "walk like a monk"?

---

by **Ian**

> ***Davide Inglima wrote:***
> Well, I have difficulty to understand if imagining I am a 3-centered float of being floating on the sky would suffice, and for how much time? Does anyone have hints on relaxation or does it just suffice to "switch off" the centres?

Think of it like being in a quiet, central place in yourself where you are aware of the different I's and centers and also of the events going on around you.

> Perform a monks walk and Ponder

A Monk's Walk is a walking meditation such as a Zen Buddhist monk might do. It is the same as the above inner state but done while walking instead of sitting. It is usually done with slow, deliberate steps, being aware of the feet contacting the ground. Also may be added to it an attentive 'watching' or non-interfering awareness of the out breath at the nose. To help quiet down the restlessness of the intellectual center, a question may be Pondered while walking. Pondering is described on the website...
http://www.endlesssearch.co.uk/exercises_pondering.htm

---

by **Greg**

Davide,

In addition to what Ian has stated above about the Monk's walk

When I first learned this practice I was given an affirmation from the zen books of Paul Reps: Silently or aloud while you watch yourself make a step, and feel the muscular skeletal movement of making the step and feel the complete contact of the sole of the foot to the ground (as you are doing it)

"I am stepping NOW", I am stepping NOW, I am stepping NOW . . ."

"NOW" is stated in tandem with the sole's complete contact with the ground.

_____
Greg

---

by **Greg**

I have been extremely sick this week and have only just come "back around".
Sickness is a peculiar state for me --- not usual or regular. Even rare (knock on wood). It doesn't happen that often, but, when it does, I get walloped.

While I borrowed exercises from this week's program, I generally did what I needed to do to get my self rebalanced. I did this holding-off the beginnings of the flu *just* inside of myself. I had to take care of myself while maintaining a "relationship" with sickness.

A situation came up in another of the exchange rooms on this forum where I made a decision to re-enter some "old territory" (which had never been resolved). I realised that if I could Work this time in a different way, I might be able to come to a resolution for myself (emphasis, decidedly mine) and come to a *constructive* resolution for myself (emphasis, again, MOST decidedly mine --- )

I had to give up convincing anyone of anything --- a tiresome and wasteful habit of mine. I had to give up listening to self-destructive "i's" who tell me I don't know what I am talking about. I had to stand clear in the light of what I legitimately do know and (to a certain extent) "own" because I legitimately earned that knowledge through effort of research. Of course, it is only based on what I know (mechanically) and is worth only that.

The whole while, I was accutely aware of the appearance of the hideous Kundabuffer (!) wanting me to self-justify, self-congratulate, and "take the kingdom", as it were. It is always there, I am convinced, and it is during these times when I must walk a knife's edge that I most accutely sense it's reality.

The "situation" is not over (it may never be requiring submissions that probably will not happen). However, through Work I have been able to follow through on an honest line more or less honestly.

And --- ooohhhhhh ---- the three-brains-balanced balancing act! Watching the centers as I move one slightly forward to "cover" for one which has "slipped back" until I can get them into relative alignment again.

The off-shoot of all of this is that I have been able to use this challenge to "push" the sickness further out of me. As I write, it is almost gone.

_____
Greg
The Price of Freedom is Eternal Vigilance

---

by **Harry**

"If the Devil were sick, the Devil a Saint would be."

I've always loved that quote, and have often noticed how apt it was to myself.

Illness is often a shedding of the non-essential.

---

by **Greg**

Thanks for that, Harry!

'Tis true, 'tis true



---

by **Anton**

I just have missed that week's program as post-NewYear vacations got me completely identified. So I began doing the exercises in parallel with that given for January, 10-16.

It seems to be a very good idea to recollect all the basic feelings about the work in the beginning of the year.

"I am at times aware of, amused by, and separated
from the organism's identifications, attractions, interests, and goals."

This alone could be taken as an aim when I'm lost in identification. There are often some moments when I'm trying to remember my aim but feel that my memory is just intellectual. Yes, separation from organism's (me and my friend call it simply "the robot") urges rings the bell. I can remember some taste of doing that and at the same time feel the lack of such a separation.

---

by **Anton**

> ***Ian wrote:***
> Work Program week beginning 3 January 2005
> 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.

Yesterday I tried to recollect the experiences with Affirming and Denying force. The conclusion I came to is that while I have many experiences of what has to be the Affirming force, it is too weak in me. Observation happens more often while open struggle with Denying force happens too rarely. I notice the Denying force (for example, a desire to smoke or a laziness while doing my job pushing me to surf the Internet instead of working) and even name it, but as Affirming force doesn't enter into play, the "Denyings" continue to rule what I do without any interruption.

It seems to be my inner task for several next years - to learn to bring the Affirmation into play and to initiate the dispute.

Work Program week beginning 10 January 2005

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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
---
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

---

by **Harry**

Performed the 12 joint exercise while walking to the office this morning. Ended in a totally different frame of being by the time I got to the door. What a difference two blocks can make. Asleep to Awake.

Energy waned in the office. Will reinvigorate.

Counting to 7 is a pain in the automatic joint. (Not a negative comment.)

---

by **Anton**

Did the 12-joint exercise. Quite hard for me as I am used to do it with sensing at each 6th step, not 7th (practised it for ~3 months since it was given here). Today I tried to do it while walking and chatting with my friend and managed to do it from the beginning to the end once. Wow! Takes quite an amount of attention...

The exercise with noticing the Law of Three in perceptions seems to hard for me. I can only intellectually speculate on it. But I'll try to do this - maybe it takes time to notice anything. For me the perception is quite simple and fully automatic act. By the way, "perceptions" means "all the perceptions" or "conscious/voluntary ones"?

It's hard for me to notice the 3rd force - the Reconciling one. As expected... Maybe a couple of examples from Ian or someone who is more experienced could help...

---

by **Guest**

Mochain:

I took a very long time and careful re-reading of Ouspensky to understand it... so keep up studying, working and you will eventually come to good conclusions

I also tried to make examples and counterexamples until the concept sticked... now no-one can stop me, I even see the law of three when the coffee machine steals my money

Ok, jokes aside... I suggest you to look Ouspensky's index (in his book: "The Fourth Way") and find references to the Law of Three, the Triads and Forces and their interaction within the "ray of creation" (the cosmic dance).

I also hope this thread will help you as well:

http://www.gurdjieff-internet.com/phpBB/viewtopic.php?t=111

---

by **Guest**

Harry: I notice that sometimes I can "play music" in my head and still focus on while I am doing other things, like if I had another thought-thread for free ... this time I tried to use the music (an ascending musical ladder from low "do" to "si" then back to the low "do") for counting the steps and it seemed to work, even if I was walking (and chatting) with colleagues to the restaurant for lunch.

Hope that helps

---

by **Anton**

> ***Davide Inglima wrote:***
> Harry: I notice that sometimes I can "play music" in my head and still focus on while I am doing other things, like if I had another thought-thread for free ... this time I tried to use the music (an ascending musical ladder from low "do" to "si" then back to the low "do") for counting the steps and it seemed to work, even if I was walking (and chatting) with colleagues to the restaurant for lunch.
>
> Hope that helps

I've found another way though it could be some sort of "cheating". Practising Movements I noticed that often a pattern of movements of legs (usually very rhytmic, and that's exactly the case with walking) can replace counting - that pattern dwells somewhere in the moving center and can count to 8, 10 and maybe more (we learned "October the 8th Multiplication" where you have to count 10 steps while moving forward and backwards and it wasn't a problem when I found out that it can be felt as one pattern of 10 steps). So 7 steps are for me one pattern beginning and ending with the same leg, and the next 7-step pattern begins and ends with another leg. I just imagine that pattern as some sort of visual image like:

Left
-----Right
Left
-----Right
Left
-----Right
Left
---end of the cycle--- - Sensing the joint and repeating a word (for example - "Holy")

and then

-----Right
Left
-----Right
Left
-----Right
Left
-----Right
---end of the cycle--- - Sensing and repeating a word (for example - "Affirming")
and so on.

So I can sense the joint and ponder on the meaning of the word while keeping up with the legs' pattern. It is just an inner pattern, you don't have to move with silly walking style

---

by **Ian**

> ***Harry wrote:***
> Performed the 12 joint exercise
> Counting to 7 is a pain in the automatic joint. (Not a negative comment.)

One can always adapt the count depending on how much energy/attention is available. If I am sluggish I will use a longer count.

---

by **Ian**

> ***Anton wrote:***
> ---end of the cycle--- - Sensing and repeating a word (for example - "Affirming")
> and so on.

Can you Sense the joints during all the steps?

---

by **Anton**

> ***Ian wrote:***
>
> > ***Anton wrote:***
> > ---end of the cycle--- - Sensing and repeating a word (for example - "Affirming")
> > and so on.
>
> Can you Sense the joints during all the steps?

This is the part of the exercise that is harder for me, but occasionally I manage to do it.

by **Guest**

I am still using the twelve-joints exercise when I am walking to and from work, and inside the building. I cannot feel well the joints of the bones however, even if I try to imagine them (the kind of imagination you may have when you think "human skeleton", only a bit in more detail). I only have a faint recognition that they are there.

I feel to be using it also during lunchtime, trying to keep the 7-step rythm while eating and listening to the dialogues of my colleagues... is there a risk if I overdo it? I also feel to be using it

By the way, do you remember the three-fingers exercise in the third conference in "Life is Real"? (well, last week I read that book on the bus, but I have took again the habit to bring Belzebubs's Tales). I am doing it sometimes, but I still have some doubts on the two different feelings you should try to feel with the two non-moving fingers... I am trying to visualize one of the two as I would do for the 12-joints exercise, while I am trying to feel the superficial skin of the other one. By the way, even there I am tapping the other counting up to 7 and then back again to 1.

Comments?

---

by **Guest**

One of the lines above should have read:

> ***Davide Inglima wrote:***
> I also feel to be using it

... while eating counting the number of times I masticate the food.

Well, one thing is certain. I still post to forums while sleeping 

Work Program week beginning 17 January 2005

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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.

---

by **Marina**

Last month I've had a very hard period, a real hell and battle with my husband and my self-love. I could observe many "I-s" in myself with all their condradictions and conflicts between them. And I must confess that without Work I couldn't carry this out. Now Ouspenskiy's words "To take nothing seriously except the Work" have much deeper meaning for me than before. Now I have very emotional relation to Work and to all people which are in Work. I am very grateful to Work and also to your help for without some exercises and reminder from our week programms I couldn't see my identification with extreme sides of my pendulum and so couldn't never catch a gleam of Third Forse, wich I would define as beauty of Work.

Now I'am very afraid to lose this relation to Work, as it is a Truth- nothing is more important than Work.

regards,
Marina 

---

by **Ian**

Marina,

I have replied to your post by a private message.

---

by **Harry**

I want to say that my not contributing to this thread has been partially due to this week's exercise.

I have stopped numerous small "i's" from being embroiled in broohahas since Monday. As most of you are aware I tend to be, as my boss says, ornery. A personality trait that I learned early in life, that has often served me ill and often served me well.

---

by **Greg**

I have "stopped" myself many times this week before expressing the best-not-expressed (that's "best-not" according to this week's exercise --- of course! --- that it dove-tails with what's probably "best-not" in terms of the public "acting" of my persona is secondary to me.

It is always difficult for me to inner-stop the wish to challenge the shit that passes as acceptable quality in the everyday world.

I have a deep appreciation of orneriness, Harry --- yours and mine. Thanks for that statement.

_____
G.

---

by **Guest**

Ok, only one hour before this exercise-week ends... since I will wake up tomorrow early I cannot wait for another long hour before posting this. Also, unfortunately, for many combinations this week-end I violated the main exercise (I gave voice to my opinion while talking to my friends and my family, I hope you will excuse me because it is difficult to me to spend some quality time with them, Work is ok, but I already spent five sevenths of my week on Work and job... and I tried to take it in a lighter way this weekend).

I must say a big, deep thankyou to Ian. People: you made a really really really right exercise.

This exercise came to me right the time when at my daily job I should have done the contrary: it has been a week full of meetings and of interaction with colleagues, I had to work strenuously even if (before, that is) I did not care too much about the well-being of my project (now I care... help!!!!), and of choices to be made for the sake of the project... by letting everyone else decide instead of picking out fights on style and technologies, and by trying to do better than my best effort I could see clearly things in a way as I did not see before...

First: I am a really crappy programmer! A lousy one!  I know what is the state of the art in programming, but I always procrastinate the time where I stick to my word to write it well the first time.

A big thankyou Ian, you dealt a really big blow to my ego 😁

Second: I could see that in truth at my corporation, even if the corporation itself taken on the whole does not seem to care about quality, people in my office and around me instead really care... and maybe in the corporation there are also many other people that really DO care...

I used to think to be like if I was constrained to be a robot in a factory, but instead I could see clearly people trying to make things better for themselves and for the others, and in order to survive I had to remember that I was human like the others... like if my grey governemntal corporation instead was a very lively battlefield... (this complements what I tried to do last week as well, or better, to accept the workplace as intentional suffering 😁).

I have also seen the value of some people behind their apparent lack of communication skills (yes... there is still people around who think one correct thing and say one wrong other... having patience with them was a big friction).

Third: Marina... I was going to reply as a pm to your post, but I re-read the exercise and refrained from pm-ing. What I was going to say is not important anymore... what is really important is this: refraining myself from posting I could see that my reply subsisted, but that your message stood up as well. It was like if "black" and "white" (where black and white are my opinion and your opinion, choosing which colour is one and which one is the other is left to the reader) were not two faces of one coin, but like if they were part of a woven tapestry. While seeing this I felt very very very well. I owe you one beer. 😁

And now three hurras! I have 6.30 hours to sleep and tomorrow morning I will work.

Good night everyone!

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.

---

by **Greg**

Practiced the relaxation exercise this morning with the following result:

After the change the the arms my mind drifted into daydream (hard to resist with this position). I "saw" Jay Leno eulogizing Johnny Carson for the opportunities he had afforded others during his career as host of the TONIGHT SHOW. I cleared it but then thought "Hmm . . . Carson's gettin' 'up there'. I wonder what his funeral will be like?" I then cleared that thought and got back to the business at hand --- the exercise.

I then finished my exercise, got myself ready for work, and hopped on the bus to my train. The person seated in front of me is avidly reading the newspaper. It is Johnny Carson's obituary.

Now, granted the context (apologies to Mr. Carson---nothing personal Johnny) is well, Junky! It is the flow of it all that interests me --- the synchronicity of events. My emotional center has been at a higher than usual pitch during the last 24 hours. I remember O.s statements regarding the need for support from emotional center for authentic clairvoyant experience. Now this event is probably "small potatoes" to what he is referencing . . . still, this is interesting.

_____
Greg

---

by **Harry**

Greg,

This relaxation exercise is very similar to how I learned to meditate. One interesting attempt is not to try to "clear" the associations, but to just let them flow by your mind without paying attention to them.

Harry

---

by **Greg**

Harry,

I should have been more specific. I was "trapped " in a daydream level. I needed to wake myself out of that. Going with the flow with a daydream means for me deeper involvement with sleep. I am losing my "amness" in my physical surroundings.

Ian --- can you step in here? Am, I off track?

_____
Greg

by **Ian**

Harry and Greg,
I think you both have made valid points.
There are different strategies and techniques, depending on your aim and your current inner state.
Over time we assemble a repertoir or tool kit of strategies and techniques for different situations.

---

by **Greg**

Gotcha, thanks!

_____
Greg

---

by **Harry**

Greg,

Didn't really mean "go with the flow". Rather, observe the flow.

This is from my experience only: thoughts and day dreams are often coming from outside. If I can observe this I can choose not to pay attention to the "flow".

At times I must go with the flow, simply because that's what's required by paying for my existence. That, of course, isn't this situation.

Sorry to foster the confusion.

Harry

---

by **Greg**

Harry,

That's okay, discussion of these things is important. That's one of the reasons why we are here instead of only working alone.

My personal "aim" this week is to see if I can remain in the exercise at hand. Given my "nature" there's a very good chance that Jay Leno, Johnny Carson, and I would still be walking down a primrose path!

Greg

---

by **Guest**

What about this:

- exercise both Sightless Gaze and Soundless Sound
- using your brain both to count up to seven while you walk AND to check if you are doing your work as well
- while walking

?

---

by **Harry**

David,

The way I receive mode 2 is that I'm like an infant. I'm attempting perception without preconception. . .

What this is doing is "turning personality off". All of those "i's" you learned. . .and which help you through ordinary life. Mom, Dad, Teacher, Minister, Sister, Friend, TV, etc. etc. taught us how to perceive. And yet those filters predispose us to see, hear, think, smelll, etc. . .

To. Be. Aware.

There's more than one brain. There are other modes of perception. (Interesting that this week's issue of New Scientist now posits 21 modes of perception. Also includes an article on a blind main who paints realistic scenes, having never visually seen anything.)

If counting helps keep the formatory apparatus busy. . .

But you want to get out of the head brain and into the rest of your "being".

Harry

---

by **Guest**

Is "turning the personality off" useful for meditation as well?

---

by **Harry**

It's essential.

That is meditation.



---

by **Ian**

> ***Harry wrote:***
> 21 modes of perception

? 7 x 3 =21 ?

That sounds very interesting. I will have to get to the library and read that article.

I did a bit of research once into the types of sensory nerves in the human nervous system.
If one classified each type of specialized sensory nerve as a 'sense', there would be a lot more than 21:

There are magnetic sensors in our brain.
There are 5 types of taste buds.
There are 1000 different types of smell receptors.
There are 4 types of light sensors.
There are about 12 types of sensors in our skin, muscles and joints for sensing temperature, pressure, muscle tension, and limb position.

One can begin to appreciate the importance Gurdjieff placed on learning the Sensing exercises.

The senses are our gateway to the world around us. Learning to Sense without preconceptions and predilections is a very important part of our inner development.

I will leave the question open as to whether there are other modes of perceiving the world besides the sensory nerves.

---

by **Ian**

> ***Davide Inglima wrote:***
> Is "turning the personality off" useful for meditation as well?

Essential, yes.
The more you practice, the easier it will get.
It won't happen immediately - just glimmers and flashes to begin with.

In the beginning, the personality will always be intruding. At this stage we have to observe its manifestations and get to know it and understand it.
Then we learn to let it go; to ignore it.
Training the mind to be quite at will is like training a dog to 'sit'.
As Patanjali says - Yoga is the cessation of the fluctuations of the mind-stuff.

What is left when personality is subdued is Being.
Tat Tvam Asi. (Thou art That)
or as God said to Moses - I Am That I Am.
or as Popeye said - I yam what I yam.

In Gurdjieffian terms, this is a movement from self-observation towards self-remembering.

In meditation we learn to relax all 3 centers and have them working for a common aim - of being relaxed - to eventually acheive the state Gurdjieff called All-Brains-Balanced-Being-Perception.

Using the 3 centers relaxed as a base state, after we get a taste for it, we can move towards balancing and harmonizing the 3 centers during more active states in our daily life.

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by **Ian**

I have read the New Scientist article about 21 senses. They don't mention magnetic sensors in humans, although there is some speculation that we do have them. Some animals have magnetic sensors as well as electric field sensors.

There was a list of senses in the article which I have put on my web site.
http://www.endlesssearch.co.uk/exercises_sensing.htm

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by **Greg**

Had a complete sensing experience of the centres this morning. There have been glimpses of this down through the last several months but this morning it came together in a complete event lasting about a quarter of an hour.

After the resting exercise, I curled over to my left side and decided to stay there and not move further. The head-heart-motive centers slipped and slid like buoys in a perpetual give and take relationship. When I closed my physical eyes I could see it while feeling it. The centers were frisbee-like in shape, whitish, translucent and whirring in various harmonies. My skeleton, just

sketched out in *transparent* white. The whole interior space in which this occured, which trespassed ordinary "rational" boundaries, was an aquaecous (nearly gelatinous) "area". The prevailing hue --- ultramarine. A very thin, rubbery "umbilical cord" held the centers together towards the back (near the spine?) although not in any fixed way. I was amazed at how easy it was for me to hold all of this (by a certain attention) for such a long time without loosing "sight" of it other than momentarily. All sensations were "pleasant" though only by my holding a detached stance

_____
Greg

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by **Guest**

This week I did not properly follow the exercises: I had many difficulties in grasping the whole of the creative rest exercise (I was tempted to say "creative rest isn't"), I forgot in bringing on my life-picture all the other sensing exercises and it was also time for me to refocus about the Work.

Anyway, I noticed some interesting things:

- if you are trying to sightless gaze while meditating and there is some familiar noise trying to take your attention (for example my poor cat... she wanted company as we were alone at home, and she meowed creatively to get my attention...) everything turns bluish for a moment and it's like if you feel some kind of "painless pain".

- Letting yourself go while meditating. I've seen interesting things (yes, I had my eyes open): yellow clouds and something like "smoke" coming out from an electric outlet. This lasted only until I attempted to stop all the useless mind-wanderings that were sprouting after looking the clouds... like the I's in my mind said "oooh! clouds!" "yes! that's fantastic!" "I have to tell all the people in north europe that we are passing a concentration of Okidanokh right now, as it is going in their direction!" but the most impolite that broke the concentration of the whole theatre was the one that "shhhh"-ed the group of rebel I's 😁

Now I am trying to grasp how to make all the rogue thoughts to float away... It came to my mind that the process of floating out versus chasing bad thoughts out should be attempted like attemtping (as I read somewhere in this forum or on a Gurdjieff website) the Movements and the Sacred Dance: that is, smoothly, relaxedly. Am I correct? Someone wishes to comment?

Like if I needed to take a single drop of water and drop it in the right spot to counter all the ripples of all the other thoughts... how can I exercise for doing this?

- After finding one good form for expressing my own Personal aim (thanks Ian, I already had a personal aim, but it was not expressed well in the form that was before...) it occurred to me that I can and should start work on losing some of my energy-wasting habits...

Quitting daydreaming is quite easy once I identify them as I can do more work, Work and enjoy

more the pleasant and unpleasant (FRICTION!) presence of people around me... but some others are difficult to follow.

Quitting having negative thoughts: well, I still have negative thougths but at least results of trying to not identify in negative thoughts in occasions that are in out of contexts (like going by bus, realizing that bad thing X could happen at work so arriving to the office negative) are showing up.

Now, ladies and gentlemen, please sit down as this will come to you as a shock as you surely know that I always had an angelic tenure and extremely good mannerism, and my conduct and my peer should have confirmed by now that I am a gentleman as there never were in this country of rednecks... but I must confess you all that if I were a monk, by now I would be the thinnest man on earth.

G said: "You can take force from your animal and give it to Being." I am beginning to see this, but with difficulty. And I would really really love to pave my way to transition so that I can change without problems. I cannot really remember what worked before, if it was me realizing something, an affirmation, or something else. Any good literature on this?

---

by **Guest**

I forgot the most important thing
This morning I attempted the "creative rest".

Using the "let yourself go" attitude and shaking my legs torso and head after laying down I felt like if my whole torso (before the belly, then the whole torso) began to resonate. I must admit I have been in a jumbled mood that already woke me up (see above), but at least that made change.

---

by **Harry**

Davide,

Sounds to me like you made a strong attempt at the week's exercise.

Harry

---

by **Greg**

Davide

It is *constructive* rest meaning something active is happening while you lie in a passive position.

Greg

---

by **Guest**

Greg and others: if it is passive, is there a risk in overdoing it?

---

by **Ian**

I would say that intentional passivity is of a different quality than mechanical passivity.

Intentional passivity has an element of discrimination. If a thought intrudes, we notice it, set it aside and return to silence. It is an ongoing process. The brain excretes thoughts; that is its function. At best we can merely quite it down for varying periods of time.

Visual phenomenon during meditation are eye candy in most cases. Retinal noise from staring at the same thing for a protracted period of time. Avoid focusing on particular things. Try to keep attention on the whole visual field at once.

Daydreaming - Sensing a part of the body (eg. left foot) helps keep our attention from getting absorbed.

---

by **Greg**

Davide

In addition to what Ian has so clearly laid out above you can shift and move the spine to "help" it in its way towards lengthening out. I do it by contracting my abdominal muscles gently (actually "knitting" the muscles together is more accurate) while lifting my head up by putting my hands together at the back of my head (interlacing the fingers as in a "sit-up"), and then allowing the spine to drop vetebrae by vertebrae back down to the floor. There's alot to "pay attention" to in this. Particulary, How the Body Works (which we never pay much attention to. I, also pay close attention to how the stomach muscles lengthen as I return to the recline.

If you pay close attention to the actual muscular and skeletal action you will begin to see how much memory can control and condition our planetary bodies.

Greg

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by **Guest**

Greg,

do you imply some process like "thinking of being like algae", as Ruthy Alon says in her book "Mindful Spontaneity"?

---

by **Greg**

Davide,

Tell me what that means. I don't know anything about your reference.

Greg

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?

---

by **Harry**

Good reminder to take that 15 minutes during the day. Tied with it is relaxing tensions. Was reading Collin yesterday and the two tied very much together.

Took time yesterday at my desk. My posture changed. My perceptions changed. Usually so little awareness. So tied to individual senses. Sometimes this type of "single minded concentration" is good. But it isn't an accident that being "single minded" is considered a put down.

Another fasting period starts next week. Part of that is, I'm sure, to make sensation more prevelant. The body feels different. Foods taste different. Even the air becomes different.

Is there more energy? Not if I use it. Often there isn't enough energy to maintain the full fifteen minutes. Must return to relaxing muscles. Watching posture. Etc.

---

by **Guest**

Ok, I do not want a spoilsport, but here what's happened to me this week.

This is not by far a complete recount, because Week hasn't ended yet.

On Monday I woke up early, did the Creative Rest exercise. Something after it happened as I felt energized. The day was interesting since many strange things happened after it.

A sound "NO" to my father, then I began to see repeating numbers and number plates with "meaningful symbols", even 24 (which is 42 inverted and has an eerie parallelism with the date 24.12.2004 (which is important to me).

The day after I was pondering for a minute "ok, strange things happen, but how I can be really sure of the existance of God?"

Bang! An infinite string of parallel white triangles with small triangles at their corners flashed in front of me. By the way: invert the light like a negative image so you have black triangles and a white background. If you used negatives for photograps.

The day before yesterday: At the train station I felt bad after trying to sense something... so I exited, saw the moon and began singing "The Great GIG in the Sky" to it. BANG! Something kicked in... I felt dying, and a person in front of me asked "are you dying?" me: "no!" (I was not lying if you know what I mean). Then all the people began talking strangely... someone cited the fact that Galileo stared at the sun and burnt his retina, that someone tried to solve the I-don't-know-which-theorem and suicided himself in failing it, and everyone at my workplace told me "good morning!" one after another.

Now I take the second esseric food as a conveyor belt, if you know what I mean. I also felt intoxicated. I was scared because I felt like I had no breathe whatsoever, but in truth this is like if breathing disappeared.

Yesterday: many symbolic things happened. I was encaged in a giant-boot-like-esoteric-day, everything that I know bumped me here, there and everywhere. In the evening I was going to meet some friends. You will never believe me what happened at the train station + train (and on the bus this morning), so I will skip it. Yesterday on the train I was also reading "Mostly Harmless" by Douglas Adams, and people... this was the first time that a D.A. book scared me for the parallels. I also felt pushed by that train experience to skip ahead from the first chapters and read the chapter of the Bistro on Planet Bob. I resisted. I felt bad about it anyway...

This night I could not sleep, and I understood that this drowning by number feeling was trying to make me push the "panic button".
Oh, by the way, yesterday I put the "Don't Panic" gif on my desktop at work, and it

This morning, just after emailing someone about this problem (ah ah people, nice move to leave me there alone :p) I realized something: I WAS DROWNING BY NUMBERS! Yes!

People, there is no such a thing as man number 1-2-3... there do exist men 4, 5, and maybe 6 and 7 as well, but numbers is a false way ... also people aren't mechanical all the day, but people do have the power to Act even if they don't Seek. When I realized this I felt good about what I did yesterday evening.

Anyway, I felt a jumbled energy-feeling, as I was "intoxicated" by something or simply discharged. And I did not sleep.

This morning on the train: I noticed that watching a girl's face I felt better... soon everything collapsed: I am eating impressions! A bus "experience" confirmed that I was on the right track. The 12-joints exercise again confirmed it.

Now, how can I eat more impressions to satiate me?
Neon lights are eating my retina...

When I can recollect all the things I learned in these two days I will post them in this thread. See you.

---

by **Guest**

A spam I just received:

"Finally the door yielded".

---

by **Guest**

And tomorrow, the suffering will cease, if I got it right.

I thank everyone who is supporting me, near and far.
Sorry for my bad temper, but I did not recognize the pattern before

---

by **Marina**

I don't know why, but last week I felt very well that "we are transformers of energy - food, air, impressions. " And I could see that this is very connected with conscious labor. By eating I sent positive energy to all people wich have lack of health, happyness and money and I also felt that I bring a real help to them. The same was with impressions when I was negative with a person, I tried send him (her) energy of love, emotional balance etc, This was like miracle. Last time I had problems with my domestic help. She has spoiled a lot of our clothes, meat-chopper, vacuum cleaner. I felt that the reason of this is her envy, and I tried to see this envy in myself, and though I could see how I was envy with my customers this didn't brought essential results in my relations with house-maid. Then I tried imagine her wealthy and happy and after them I felt a free. This is real miracle. At last I understand how to sacrifice suffering! 12 Joint Sensing Exercise - is very powerfull exercise which helped me very much in struggle against my machinary. It was very difficult in week-end to move attention with every step. I was permanent out of time. Then I began count one, two, three, one, two, three ... with every step and Joint sensing and in such way I could move my attention very quickly without slow down tempo of my steps.

best regards to all,
Marina

---

by **Harry**

Funny Marina, my response to the exercise is almost exactly opposite. I want to sense on each step rather than count between steps. I pondered on this some. Don't know whether this is right, wrong, black, white, or just my own peculiar i's.

Counting bothers some i in me. Holy Rejoicing etc. is fine. But 1, 2, 3, 4, 5, 6, 7 bugs this i.

Who is the character in Remarkable Men? Ekim Bay? Who became the shipping magnate? And he always had to keep his mind busy learning languages, etc. I've always taken that description as one of a "successful man". . .man in the ordinary sense. Remarkable. But Ordinary.

And counting reminds me of mind busy activities.

I think my resentment is the struggle with the well educated secretary that I've fought for so long. Interesting observation: as a student I was always chastised by instructors for the use of "feel", of "emotion". As I grew older I became a 3-1-2 man, in O's terms. Too much an intellectual secretary. . .

(stream of consciousness ended)

---

by **Ian**

The counting is a peripheral issue in the exercise. What is important is the Sensing. The counting only determines how long or how many steps one Senses each joint for before moving the Sensing to the next joint. The length of time one spends Sensing each joint will depend on ones needs and energy level at the time, and may well vary from day to day. The Count can just as well be a determined by the number of lines in a prayer as it can be by a counting of predetermined sequence of numbers. Limiting oneself to a particular counting sequence is an added Affirmative Discipline of the exercise. One may find it beneficial to vary the 'Count' between each joint depending on the difficulty that one has for Sensing the various joints. Some joints may be easier to sense than others.
As in all the exercises, ones personal evaluation of ones needs and requirements at the time should be taken into account when determining what efforts need to be applied.
We should be cognizant of the fact that the Law of 3 is operative in all our efforts. In general, the strength of ones Affirming force should be at least be equal to the strength of ones Denying force. As it is said in Physics - For every action there is an equal and opposite reaction.
To find the mid-course, the Reconciliation, the extremes must be balanced.

All the exercises given out are conditional on our needs at the moment. If a certain exercise resonates with our current state, it may be beneficial to try and Work with it. It is not expected that everyone practice all the exercises all of the time. Take what you need and can handle in the present and keep the others for possible use in the furure.

Feedback from silent members is encouraged. 

---

by **Marina**

> Counting bothers some i in me. Holy Rejoicing etc. is fine. But 1, 2, 3, 4, 5, 6, 7 bugs this i.

I don't understand how counting may bug rejoicing i-s... I think that one aim of this exercise consist in stopping our mechanical wasting of energy, and if you will occupy your formatory center (secretary) with any activities it won't bother you with its mechanically associations and you may sooner get in contact with your more conscious i-s.
But this is my opinion. Sometimes by cleaning my house or working in garden I also count and in this way I can better concentrate on my work and do it better and quickly. The trouble is that I often forget counting and do my work like a robot. 

> Feedback from silent members is encouraged

I've answered you in private massage. Did you receive it?

Work Program week beginning 7 February 2005

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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.

---

by **Harry**

Interesting timing this exercise. . .

My step-father has been back in the hospital. Plus I've been reading all of the accounts of G's death that accompanied the music discs. I'm watching a man approach the end of his life and reading the descriptions of another. . .

And then I read this ceremony of the Russian Orthodox Church at G's funeral.

This crystal clear awareness of what we are taught to believe of Life and Death is such utter Science Fiction Nonsense. I mean, I've known that. And the description in All and Everything is crystal clear.

Why does this belong here? Well I was sitting in the hospital. My dad was sleeping in a very fetal position. Eyes open on occassion. And I moved into a balanced state. . .objectively watching the experience. I am. . .I wish. . .I can. Then I come home and read this Church Ceremony. Very similar to what will come in the next six months or a year or next week. . .

And it's clear. Life and Death. Heaven. Hell. All of this rigamarole. . .we make things up to satisify our "selves".

---

by **Greg**

Like clockwork, I had no sooner read this week's exercise, then the office sociopath sruck yet again and told a lie concerning me in order to cover his own rear end.

I went straight into my right hand, grinning and bearing it all.

Is it worth the tearing, ripping and shredding of my psyche to get even and self-justify?

NO. My being is worth more than somebody else's "stuff".

How nice to been able to go directly to a Remove and again remind myself to stay under the radar.

We're getting better.

_____
Greg

---

by **Harry**

Let me pose this question to others:

My solar plexus becomes active in turmoil. This is often "pre-event". And certainly continues during turmoil periods. For example, my continued livelihood is often dependent upon getting another grant. This is external life, but my internal feelings are there.

I don't want to "self calm". This seems suffering that I must experience. It is almost a means of perception.

Is this perspective peculiar?

---

by **Ian**

> ***Harry wrote:***
> Let me pose this question to others:
>
> My solar plexus becomes active in turmoil. This is often "pre-event". And certainly continues during turmoil periods. For example, my continued livelihood is often dependent upon getting another grant. This is external life, but my internal feelings are there.
>
> I don't want to "self calm". This seems suffering that I must experience. It is almost a means of perception.
>
> Is this perspective peculiar?

No, I don't think this perspective is at all peculiar. I think it is necessary!

How does one acknowledge the Suffering without Identifying with it?
What is the difference between 'self-calming' and non-Identification?

Where does non-identification end?
Should we, can we, Identify with Real I?
Gurdjieff talks about realizing our Nothingness.
What is our Nothingness?
Is it realizing what is left when we leave our Ego and self-importance behind?
What is the value of Remorse unless we Identify with it and take it to heart?
Can we experience Remorse without Identifying with it or without self-calming?

---

by **Harry**

Today is Ash Wednesday. Also Chinese New Year. And corresponds, approximately, to the beginning of many other period in many other cultures.

Today starts one of those periods Gurdjieff discusses when it is beneficial to fast. Abstain from all animal products.

Under the Christian calendar, this period lasts until Easter. Under Pagan practices, until the Spring Equinox. Not unusual, as the date of Easter and Passover are both determined by the pascal moon.

It may seem a simple exercise. Avoid all foods containing cholesterol. (Anything that used to breath, through nose or gills, produces cholesterol.) This makes shopping an exercise, especially in our pre-packaged food era. It can also mean the end of eating in almost all Restaraunts.

40 days without meat, eggs, milk, fish. 40 days of vegan eating.

Why "give something up for Lent"? G. says this is the wise man's way of fasting. That we shouldn't eat other beings. But due to our weaknesses, we can't avoid it always. So we do it at certain times, when it is most necessary.

Back when I first started following this practice I picked up a hitchhiker going to college. She noticed All and Everything in the back seat. She asked: "Why is it you people believe in being vegetarians, but then eat meat?" My answer was: "When I go to mom's house for Thanksgiving Dinner, it's easier to eat the turkey than make a scene. But when I'm at home, I practice what is necessary."

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?

***

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.

---

by **Greg**

I started the exercise piecemeal last evening as I was at the office doing weekend work. I just started to introduce the affirmations g r a a a a a dually into what I was doing, By the time I returned home I was ready to "sink" my physical body.

Woke, ready to get up, feeling a distinct slide of some organs inside as I sat on the edge of the bed.

Will choose from counting exercises and sectioned sensings of the body as I don't like to do

these --- they go against my "Nature"

_____
Greg

---

by **Harry**

Counting exercises are also difficult for me. Sensing is fine, but the counting somehow irks an "i", so I'll count.

Walking with vision is good. But as I'm into the "Lenten" fast, think I'll do breathing with eating. Will reinforce those efforts.

---

by **Ian**

Gurdjieff used counting exercises. Orage wrote a book called Psychological Exercises with many counting exercises in it.
Instead of counting, one can just as easily use a prayer or mantra. I think the main point is to give the mind an intentional activity to keep it from wandering. All 3 centers need to be involved and coordinated in an exercise. This is training for All-Brains-Balanced-Being-Perception.

Sectioned sensing exercises are good in the beginning as they help us learn to move and direct attention and to become more intimately familiar with all parts of our bodies. Later we can put the parts together in full body sensing.

We present a smorgasbord of exercises here. No one is expected to eat from every dish all the time.

If something irks you, it could be a point of Identification, a corn.

---

by **Marina**

> 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"

I didn't succeeded with this exercise though, when I was reading about this task I felt, this is a real work task as I read now Beelzebub's tales, about Ashiata Shiemah, which connected his work with awakening of conscience and Remorse is a sign of conscience. But in spite of my intention of doing this exersice and permanent attempts I didn't feel any change in my perception, feeling or mind. Neverthenless I am sure that this is a very important exercise and

so I'll continue do it.

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

This task i have forgot and I take it also for this week,

regards from Moscow
Marina

---

by **Harry**

Question:

By doing the same exercise together we enhance the individual results of each of us?

---

by **Anton**

I have chosen the exercise from the previous week - with sensing the right hand and trying to feel remorse - as "liked" and the exercise:

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

as "disliked". The latter just escaped my attempts of remembering it when communicating with people, and only on this week I've managed to remember about it and to do it several times. I had quite an interesting feeling of "release" when doing it while something in me disliked it very much and tried to push me into depressive state. I have also noticed how often I try to get my opinions heard and how I stick with them. It is so strong in me and it escapes my attention so easily that I suspect it have something to do with my chief feature.

It is quite hard to find the place in me that can connect or even imagine the connection with higher centers. My attempts to do it didn't add anything to the quality of my sleep, but the exercise seemed quite interesting for me so I'm going to continue my attempts.

---

by **Harry**

Anton,

Try the exercise as "deputy steward". I.e. use positive imagination to "connect" with the two

higher centers. You can't verify. Because if they are higher centers. . .the lower doesn't know the higher.

Harry

---

by **Anton**

I had some success with the exercise "be humble - don't give voice to your righteousness - observe what happens from above". I tried to do it with my colleagues at my workplace and with my family members.

I failed to remember about it when the situations came but later I remembered how I was responding automatically to others giving voice to my opinions. The period between such responding and remembering the exercise shrinked and finally I was able to do it.

I found out that when refraining from expression of my opinions I feel that something gets softer in me, even "melts" - as if my automatical reactions were some "hard" things, that have to be softened, melted so that I could change them.

At the same time something in me resisted this "melting" trying to push me into depressive state. But my ability to see what happens didn't allow them to do this - I told to myself "I wish to be" trying to find the affirming force for this denying.

I continue to do the exercise chosen for this week as "liked" - feeling remorse and sensing the right hand and telling to myself "I wish to be" when I noticed inner considering and identification. There were many situations this week that provoked inner considering - I have a lot of work to do at my job and I sometimes fail to do it appropriately fast. When I do this exercise it gives very strong and deep self-remembering and feel that something in me becomes "wider" and "opens" and at the same time I clearly see myself in what surrounds me. I'm going to keep on doing this exercise next week - it really help to identify less (and I'm in need of this as this identification takes too much energy that I need for doing my job).

I've also tried to "pray" to the higher centers and while I really felt that I'm passing control to something "higher" I haven't noticed any changes in the quality of my sleep. But after I did it on Friday before I went to sleep I had a very bright and "meaningful" dream - as I suspect that it can have something to do with this practise (I see or remember dreams very rarely) I'm going to share it with you.

Me and my friends are walking on the streets of some Russian town (not Moscow) and we are approaching the place where we should meet another group of our friends. But at this moment a group of Chechen bandits appears that is going to capture us as hostages. I feel that they are going to kill one of us so that we could see that "their intentions are serious", and it's me who will be killed. I see the pistol pointing to my head in a stretched arm of bandits' leader - I say to myself: "I am" - and wake up.

To Ian: Sasha has joined our small group in Moscow that is using the practices presented here (we make reports on doing them and meet weekly at Saturdays and discuss our experiences and also set some additional tasks for inner work). She found the exercises very interesting and gave us new energy we were lacking so we began to work much more intensively. We felt how some strong energy is generated in our communication, the energy that could be used by each of us when it is needed. We value the practices given here very much as they provide a very good support for our search - and we really feel the atmosphere of the search when we work as if we were some group of scientists working on one common task and each of us brings something into the process and helps others. I feel quite a delight with this and would like to thank Ian for this very much.

---

by **Greg**

Thanks to everyone who has contributed here this week.

I want to bring something up in a manner which I hope is *constructive* to this group and does not come off sounding "self righteous". I've thought a while about it and initially wanted to put it in the discussion area but thought that since I was addressing this group, this is where it should be placed.

Three things, to my understanding, were required as "payment" to this Group as a part of membership.

1) (the most mundane) That upon agreeing to a year long membership I paid a (very small) subscription rate to help maintain this on-line presence.

2) That after a certain while of checking out the overall "drift" of the group (which I was allowed to do silently without contribution, if I so chose) that I was encouraged to contribute and discouraged to continue "lurking". This was so (in my understanding of the Work) that my experience could be added to the basic mix and provide material for others to Work with (if they chose) and for me to gain an objectification of my experience/procedure and to aid in the processes of "clarification".

As a result of a general resistance to sharing, I have no clear idea of who is *here* at any given time. Who is here? What age, gender, etc. etc. are you? Or am I indeed just jettisoning the majority of my "stuff" into boring ole cyberspace?

At one point I started to receive personal messages from someone commenting on my shares here, not even realising they had been a member of this group all along! People, this makes me nervous! Building a sense of Trust seems essential with Workers. In virtual reality that is

some piece of Work. The only antidote to that I can see, is more and more blogging here --- kind of making up for the lack of physical presence with more writing. Lest you think I'm brave about these matters, I am not. Trust (here and other places) is an act of Will for me, I must push myself into doing it. I

If you think what you have to offer isn't worth being heard: There is no such thing as a "bad" share--there are shares which manifest and shares which do not. Any share starts the thing going. Presence, in my mind, is about manifestation. Even a ghost has a presence. But then we are attempting to be *human beings*--- leave the ghosts to Hades-- Land of the Invisibles (Why does that sound like Cyberspace?). How do you get started? In the words of the King of Hearts in ALICE's ADVENTURES IN WONDERLAND when asked the same question) "Begin at the beginning, go on through the middle and when you come to the end, STOP" ---- in other words, as I tell myself, "Just DO IT." There's that danged Fear of oh-I-won't be -perfect-enough always standing in the way.

3) That weekly programs and exercises were to be kept within the context of our group here and not given out to others on the outside. To my understanding (based on previous experiences with Work) this is for two reasons: First, maintaining the Hermetic character is not for reasons of secrecy, but as a Work exercise, for discipline reasons. Second, when people come to Work together they are building a concentration of energy -- a kind of food for each others transformism. When that food is given out, the energy disapates.

When Anton describes the group he is Working with using our exercises, I am feeling cheated because that group is not contributing and making efforts HERE.

Please, do not get me wrong, Anton (and others) the fact that you have been able to get a physically present group is a good thing --- I am *all* for it. I think it would be a good, even a Great thing, if small groups could form satellite fashion around this group. Just think what might happen if all those people could converge here weekly concentrating on the same thing. But where are these people and why are the rest of us here not benefiting from their insights? Not to be possessive, but the exercises are (and please correct me if I misunderstood your statements, Anton--- my apologies to you ahead of time) the exercises, are "Ours" here in the context of this Group. We all agreed to try this experiment of coming here to help in our/each others "Self-transformism". If this isn't a private group, then why bother with password protection? At the very least, as a member of this group I would want to be addressed before a change like that is made.

So, I am challenging all lurkers to reveal themselves and all borrowers to share in what you have availed yourselves of. I think we will all agree that Ian has a brought us a marvelous thing here. I happen to think that this experiment can work but that requires the one payment all of us must make to make it happen-- Manifestation.

Ian, if you feel this was out of line, my apologies --- no harm was meant. If you think this needs to be in the protected discussion area, let's move it.

To everyone else, I'd like to hear from you. If I *irresponsibly* offended you, I apologize.

However, if I stepped on a corn . . . well . . .

Best to All in Your Work,

Greg

---

by **Ian**

> ***Anton wrote:***
> At the same time something in me resisted this "melting" trying to push me into depressive state. But my ability to see what happens didn't allow them to do this - I told to myself "I wish to be" trying to find the affirming force for this denying.

The affirming and resisting forces should be balanced, equal. Don't take on more resistance than you can affirm. Build up slowly with small things first.

> I had a very bright and "meaningful" dream - as I suspect that it can have something to do with this practise (I see or remember dreams very rarely) I'm going to share it with you.
>
> Me and my friends are walking on the streets of some Russian town (not Moscow) and we are approaching the place where we should meet another group of our friends. But at this moment a group of Chechen bandits appears that is going to capture us as hostages. I feel that they are going to kill one of us so that we could see that "their intentions are serious", and it's me who will be killed. I see the pistol pointing to my head in a stretched arm of bandits' leader - I say to myself: "I am" - and wake up.

Something in you may be waking up or growing. Sometimes our dreams can be very powerful, but the meaning is not always apparent at first. There may also be many layers of meaning.

One can spend years Pondering over the meaning of a significant dream. Don't jump to conclusions; keep on the question side of things.

> To Ian: Sasha has joined our small group in Moscow that is using the practices presented here (we make reports on doing them and meet weekly at Saturdays and discuss our experiences and also set some additional tasks for inner work). ... I feel quite a delight with this and would like to thank Ian for this very much.

Thank you for posting this. I am heartened that you and the group in Moscow find the exercises useful. A lot of effort goes into making them available. I am sure the rest of the group here would also find your group reports useful. I, for one, would really like to hear some feedback from the other members of your Moscow group.
One of the conditions of membership in this group is that feedback is required. Please understand that it is necessary for your group to participate in the feedback loop, since you are all using the resources presented here. The task of composing a report could be an opportunity for a group effort where every member contributes to a report, which is then posted here, for the benefit of all. This may be an Endless Search but it is not an endless source without a complimentary 'return-to-source-force' to renew it. Think of this effort as a manifestation of reciprocal maintenance - the Trogoautoegocrat in action.

Thank you.

PS - There are a lot of others here who are silent - make an effort - speak up! It is more blessed to give than to receive.

---

by **Ian**

> ***Greg wrote:***
> So, I am challenging all lurkers to reveal themselves and all borrowers to share in what you have availed yourselves of. I think we will all agree that Ian has a brought us a marvelous thing here. I happen to think that this experiment can work but that requires the one payment all of us must make to make it happen--Manifestation.
>
> Ian, if you feel this was out of line, my apologies --- no harm was meant.
> Greg

Hi Greg,

No, you are not out of line at all. I have the same concerns. I wish more people would express their feelings and thoughts here like you do. I realize that it is not always an easy thing to do - I also have to push myself sometimes to post comments here. The effort usually proves beneficial later on.

It is almost a year since I started this online group. It is an experiment to see what elements of the Work can be transmitted and shared in cyber-space. I have received criticism as well as encouragement in this effort. Some times I wonder whether it is worth continuing. Posts such as Gregs and a few others give me encouragement that it is not all in vain.
In many ways this is a continuation of the oral tradition, but with a different medium of expression. We cannot see and hear each other and this poses many problems. I suppose we could try video conferencing, but that would require everyone to have a broadband internet connection and those that didn't would be missing out. So we are limited for now to sharing by text messages.
Maybe we should have everyone post a picture and a biography of their Work history and experience in the general discussion area?
I have posted my picture and bio for everyone to see -
http://www.endlesssearch.co.uk/northeon4.htm
Maybe the rest of us should do the same? Maybe this should become a condition of membership? Since we can't interact personally, maybe it would be the next best thing? Should I add this to the Terms and Conditions of Membership? What do you all think?

Another problem is the method of payment for membership. Not everyone feels secure using PayPal or sending a cheque. On the other hand, I just can't let everyone have access to the discussions and Work exercises presented here without some level of committment and sincerity. I am all for open access to the Work ideas but I also want to filter out disruptive elements. This is one of the problems with internet discussion groups. Does anyone have some ideas of another way to implement this?

How to encourage more participation in the group? This is a tough question. It is no less a problem in 'real' groups. A certain level of confidence and experience are needed before people feel that they can actively participate. Some people lurk for a while and then disappear. No one can control that and allowances have to be made.
This can be a problem for more committed members - how much personal stuff do they want to reveal to someone they may never see again? Email is such a personal thing and inappropriate comments can hang around on the internet a long time after the fact. This imposes an extra level of caution on the things we say here.

The formation of satellite groups is a great idea, provided it is acknowledged here and the members participate in the discussions here.
There has to be give and take in all of this. There also has to be some level of oversight and feedback, lest things get misconstrued. Of course I have no control over this; I am relying on peoples honesty and good will.
Two of the people from the Moscow group post here fairly regularly and I appreciate that. I would hope that anyone else that wants to do that would let me know.

by **Greg**

Thanks, Ian.

I like the idea of having the pictures and bios posted somewhere so that we know who is involved at any given time. In lieu of sitting together in a room this gives us some form of human identity to one another.

The difficulty, the challenge (and I also think the creative gift) is to find ways of translating the Work group experience into the terms of the internet. While it certainly can't be seen as a replacement for face to face contact, we can come up with closer approximations. (I already like the feel of the challenge of this while I am writing!)

I do think that in order to make this work there has to be some sort of overcompensating going on. It's like blind people who have reported that other senses developed extraordinarily in order to make up for the lack of sight. There probably needs to be more in the way of personalising since the medium (internet) is intrinsictly a cold and impersonal one. Perhaps, too, the answering up is going to have to be tighter. If you aren't contributing something after a certain amount of time then; You have to move on? . . . I dunno. There is a gift in the sharing process. Anybody who has followed Harry and myself around these Forums for awhile has witnessed some of the synchronicity that has opened up between the two of us. It is small, but it is there and I have to believe that it is coming about because of the efforts we've made in sharing and communicating. In other words, it isn't that he and I are any kind of "special" and that the Higher Powers are smiling on us *uniquely*--- it is that we have *tried*. The "connection" made is self-evident: the Working.

I don't mean to go into preacher "I" mode BUT, in all the spiritual/creative/theraputic/group work I have done there is one common denominator for my relative success in any of those venues: "generosity with the truth of what is happening with me". It is understandable that I may not feel comfortable sharing EVERY little thing, but there are ways to talk about things in a kind of symbolic code and still reveals a truth. That need for a code is one of the reasons a "Work language" is given.

Enough from me.

For now.

G.

---

by **Anton**

Ian, Greg, thanks for your replies!

I have passed some information on your opinions regarding our group in Moscow to the

members of the group and I believe we'll begin to repay you for your help very soon. We are really very thankful for this support we get from this forum and we are ready to pay for this. The other members of our small group who are not present here - Evgeniy and Sasha - are really working and show very much respect for the exercises which are given here.

UPD: I have got the comments from Evgeniy and Sasha - we'll prepare our first report by the end of this week. If you want more from us - please don't hesitate to let us know about this.

---

by **Harry**

I agree with what's been said above. I also think that it's important to realize that right now we're in a time of resistance. I'm talking about Earth time here. . .

There are periods of time which offer more resistance than others. I've spoken before about this being a period of Fasting time. . .While I firmly think there is a physical reason for this, I also believe that it is an exercise in "conscious suffering". By choosing a type of suffering that has another beneficial result, we are choosing to step aside from the accidental suffering. We can't avoid it, but we can let it wash by.

As to Online Group: Being an Internet Baby. . .someone who started exploring this media when it was necessary to "telenet" to various places. . .I find it less "cold". I feel connections with Greg, Ian, Reijo, Aggie. . .to me this is a benefit. Reijo and Aggie are in Switzerland. Ian in England. Greg, I guess I'm not sure where you are, but my feeling is NYC or somewhere there about. We have the Russian contingent. I feel any of those who can communicate in English should directly join us. If not then those who can, can certainly speak for them.

I've been struggling with ordinary resistance during the past week. Dropped the resistance in to my hand a couple of times. Managed very infrequently to remember breathing while eating.

Dreams of a different quality are always interesting. If you can wake yourself out of a dream such as the one describe, I suspect it is a higher level dream. Watch your own symbols. I can tell when I'm in one almost immediately. But have been sleeping more dreamlessly this past week. In fact one night I made it through the entire night. If you're over 50 you know that's unusual indeed.

I'll have to have hing (my son's friend who lives with me) take my picture. Haven't had one taken except at family gatherings in decades.

---

by **Greg**

Thanks for everyone's posts above. I look forward to the contributions of Anton and his friends and what they are coming up with.

As a replacement for a lack of physical presence, which even in a non-talking person sitting in

a room produces a definite quantity of energy, the only equivalent here seems to be an affirmative posting legacy. That becomes the closest equivalent in my mind to the actual physical presence of sitting in a room. And all we can really do here is find equivalences ---- there is no replacement for the physical presence of another body. It seems in my mind, that the act of "conscious suffering" here is making the push to place ourselves online (whether "It " likes it or not) more and more. I know I have to do this to maintain my presence here. There is an odd off-shoot of this, too: I have to be more and more articulate about what it is I am talking about. I also, personally, have to find a way to "fuss-up" the language to get across subtleties of "color" and "feeling" without obfuscating the basic meaning.

Then there's my habit of editing to the max ---- to Work it all down to say exactly what needs to be said ---- so it reads the way it needs to be read. One Monitor installed a log posting of the editing proceedure after I had edited one posting more than 5 times on his forum! In that case, after the "mess", I needed to get the "irked" out of it -- all non-essentials. Clearly, this describes a *procedure* of Work-ing that in and of itself can happen here within this medium.

But, this is icing on the cake. The main thing now is to present ourselves and to do it more and more often so that we become accustomed to each other. I'd like to be able to say to Anton, "So, Anton you know about 'X,Y,& Z" how did that last exercise impinge on you?" If no one is willing to introduce themselves, no conversation gets started. Barring basic familiarity (the thing we are all a G. often intimated, the most afraid of) , this becomes a Black Hole --- which is by the very nature of this medium, is as close as the first refusal to show up and affirm ourselves.

Greg

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.'

***

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.

***

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

---

by **Greg**

Worked late last night and had the entire place to myself. This is a busy time of the year for me (from now until end of April) and I try to do the majority of my work on either side of the work day.

So I have the whole big cavernous place to meself and I sit on the Aeron chair like a bullfrog on a big fat lily pad. Very comfy. And a coaxing voice inside of me says, "Now it's nice and quiet and private so why don't you try the exercise." So I did.

The pas s s s s s s ss s s s s s s s sagggggge of alert time. At one point the definite flash-feeling "am I *really* here? I mean what is this place called 'office' and, I mean . . . what is it really?" Just a flash mind you, not even enough to say the words just written. But what a flash!

I've really liked the journey towards this which started two weeks ago lying on the floor. The sneaking into modes of submission while walking to work when nobody is looking. The Way of the Sly Man. Hush!

Exercise done I challenged myself to stay up and work straight through the night. Invigorated by new energy, I know I can make it. And I do watching every little move in every little action. Fifteen different things need my attention so all night long I move in perpetual motion through and around and in each on. Never stopping but "dancing". My work is efficient. Clean. Thorough. My emotions run on one throughline os action straight through the night --- in one determined line.

By morning, the Little Boy emerges from the deeply drowsy man. The eight year old. Still there, the same one, from all those years ago --- essentially unchanged. So the 49year old body allows itself to be occupied by the eight year old, to put it's coat on, to walk outside in an awakening day, to react with slight personal offense to the first slap of the cold, damp air.

"It "wanders down the long lane
as the drizzzling rain washes
the last hangings of colour

into dun - coloured ?

_____
G.

---

by **Harry**

My experiences have likewise been heightened. Have more than once had the "remembering" experience of seeing myself present, doing something.

Again, the resistance this period is strong. So many ordinary things pushing against. This can provide energy. The ordinary can't be "escaped" but it can be "surfed". I think of the walking through the desert on stilts in Remarkable Men.

Even the little event of getting a picture on here. I know a lot of computer by 80x80 with a size of 6K is hard. Except Adobe allows a "publish for web" option. Hing knew this. I didn't. So it ended up 80x80 and only about 3K! On my own the lowest I could achieve was about 12K.

Know when to ask for help or accept it when it is vounteered.

---

by **Greg**

Highly explosive erruption at work at the earlier stated site of my work area where I had practiced this week's exercise. I stayed tight inside myself while everything else went into disarray.

I can't say I'm suprised. Really expected it. All gaining ground in any spiritual work I have been involved in or creative work I have effected brings this intense resistence from the outside at some point. (I'm also, keeping Harry's reminder regarding the time of the year in mind).

Vivid lucid dream last night which lasted all night long. A taunting and extremely carnal femme fatale who constantly changed personae challenged me in one scenario after another. Recognized her position as my "internal energy robber" immediately and maintained consciousness within the dream throughout the night. It 's dirty work but somebody has to do it 

The earlier stated work experience did result in my defining new boundaries in my definition there (the shifting personae of the Dream anima?)

In experiences like these, the relationship of the Inner and Outer (like the Gothic Cathedral) seems as close as close as can be. Any real division seems an illusion, a moot point.

Greg

---

by **Harry**

When draining I can find where I'm blocked. If I'm full of this "liquid of the unnecessary" and start to try to drain it by gravity. . .remember the law of falling applies to everything. . .then I can find where I'm blocked.

I find knots in the throat area and in the solar plexus. These tightnesses don't want to be drained away. Thoughts, associations also like to pop in. Especially in the external head brain. Restarting is a resistance, but restarting the draining seems necessary.

There are definitely other valves. Almost seem to correspond to chakras, as they are taught. It seems these should be closed once the draining has passed that area.

For example, in the given exercise, when the draining has passed the hands, then the hands should probably be closed, and let the draining continue through the feet. But this may only be a personal experience.

When i'm emptied, I am.

---

by **Greg**

In addition to the above:

Knots also in between my shoulder blades and relatedly in the small of my back, all resistant to the release. Had a friend karate-chop the area between the shoulder blades. Went home to "drain" then went out dancing (which I haven't done in years!) Worked out the knot in the lower back and through a fluid, snaking spine, restored the flow of energy throughout the body. Kept everything self contained (as valves were shut off)

Returned home after several hours of dancing.

Deep, dreamless solid black, nine hour sleep.

G.

---

by **Jose**

This weeks particular exercise has been quite helpful for me personally as I returned from a hectic weekend in England having visited our esteemed host, Ian  . The releasing drains the excess, frenetic energy I generally store up and use for mostly mindless activities. Thus the

final relaxing takes a sharp and distinctive turn for the different-from-usual.

However the machine knows how to start up again and today while vacuuming the house I went upstairs and tripped against the cord, barely containing myself from falling over. My four-year old daughter, standing in the hallway looked at me and said quite simply, "Papa, you have to relax, you know?" Much more Work to be done...

---

by **Anton**

Below I post the Moscow group report as I promised before. I'm speaking here for three of its members - Sasha, Zhenya and myself. I would like to ask Marina to speak for herself as she has access to this discussion forum and didn't join our meetings recently.

I would like to make some things clear so you could understand our reports better. The "3 fingers exercise" is the Soil Preparing exercise from the 3rd Series and "the exercise with breath" is another exercise from that book in which the attention should be divided between our thoughts and the results of breathing accumulated in lungs.

We have visited the Dzogchen center near Moscow where we took part in the initiation into the practice of "White A" which is supposed to make students acquainted with the "Initial State" (I don't know the exact English equivalent of this Dzogchen term) - the state of mind behind its impurities.

Zhenya's report:
"Feb 14-18 '05
I fell into sleep several first times when trying to do the exercise with calling to the higher centers. Later when I succeeded in practicing it I noticed that it got easier to wake up at morning. Regarding the exercises chosen as "liked" and "disliked" the former - 12 joints - I did all the week while the latter - choosing two days: one to disagree with everyone and one to agree with everyone - I was constantly and automatically forgetting.

I practiced regularly other exercises - "3 fingers", "doorways" (saying "I am" while stepping through a door and noticing reverberations), "exercise with breathing" from the 3rd Series. 12 joints helped me to practise them.

Feb 21-27 '05
On practicing the "Draining Exercise" I felt the level of what was going out through palms and feet. When automatic associations distracted the attention, I went back to the previous level and continued doing the exercise. At the end of it I was getting the feeling of emptyness and stillness.

The week was divided into two parts: before Feb 23 (when we visited Dzogchen center) and after. After returning from Kunsangar I felt that the robot is swithing to the mode of illness and on Friday I began coughing and became ill.

When practicing 12 joints I began to feel that Holy Reconciling and rigpa - the Initial state - are just the same thing. In spite of decline of energy after Feb, 23 I've got the feeling that something very important has happened.

Regards,
Evgeniy Sergeevich Prokofieff"

Sasha's report:
"1. Draining excersise in very powerful for my body. I realised that draining can only happen, I cannot make it: my body has to be totaly still in order to let all impurities and everything unnessesary to drain out. I let the draining happpen through the opened palms and feet and sometimes the right and left sides of the head was opening too. The biggest sensation is happening in he palms. The most difficult is to drain from the assosiations and comments of the mind.
2. 12 joints excercise is beeing made on my way to subway in the moning and back home in the evening. It is not so strongly effecting me as at the beginning. I find it very energising and disciplinising.
3. Talking to Higher Centers leads to peaceful night sleep and better rest. At first I could not sence the words "Holly Higher Emoional", could not find contact. Now I start sensing these words. Higher Intellectual is sensed from behind my shoulders up and Higher Emotional is sensed in me like wasting from within, more sideways.
During the day I also practice "I am" excercise with doors and 3 fingers (which I have never done before and find it very difficult and strong I need to practice it more).
My main topics now are to learn to speak with awareness and to watch inner considerings."

Speaking for myself:
I found out that draining exercise makes me feel really empty (but not depressively) and that emptyness has some little taste of remorse of conscience as if what was drained out was hiding feeling of conscience from me. I've found out that there's two places in my body where the level stops for a while - in the middle of the breast (3 or 4 inches higher than solar plexus) and under the knees. I have also found out that after doing this exercise I need less time to sleep - I feel ok after 6,5-7 hours of sleep while not so long ago (on the previous week for example) I needed 7.5-6 hours, and I wouldn't say that my circumstances have changed much.

I continued to practise the exercises chosen as "liked" and "disliked" for the previous week (1. sensing right hand and feeling remorse when finding myself in identification and 2. trying to be humble and not expressing my opinions), and I got less success in them than on the previous week. I felt that I had less ability to find Holy Affirming for those exercises in me this week.
I have also practised "3 fingers" and I often got quite interesting experience in it when the rise of energy that happened after 5 or 10 minutes of dividing my attention was "covering" the perceptions of sensing and feeling in my fingers and distracting my attention to the rise of energy so that I needed additional effort of attention to break through this sensation to constating what was happening in my fingers. That "rise of energy" is felt as inflating that begins in solar plexus and spreading to all sides from there. I experienced just the same while doing Sightless Gaze with Whole Body Sensing this week and before.
Practising 12 joints I tried to feel what I mean when I say "Holy Affirming" and "Holy Denying".

I found out that my representation of them is like that: Holy Affirming somehow "breaks the structure" of Holy Denying (like cracking a nutshell) and the energy that was bind in this structure is freed and can be used. I ask myself whether this energy is Holy Reconciling or not - currently, I am not sure. It is not my firm opinion, what I've just said is my inner representation of what I experience while doing the exercises.

Topics we discussed on our last meeting were:
- what is Holy Reconciling (before going to Dzogchen center Zhenya told us that he thinks that Self-Remembering is manifestation of Reconciling force),
- my representation of Holy Affirming and Holy Denying (Zhenya agreed with me and told us that he was seeing the process just like that).
- how feeling can be constated in a finger (Sasha began to practise the "3 fingers" and we returned to the discussion that we had with Zhenya 9 or 10 months before when we were beginning to practise the same exercise).
- the "rise of energy" from solar plexus while doing several exercises - Zhenya thinks that it's the sign of correct practice and I'm not sure - it could be just a side effect that does't necessarily come with correct practice.

With warm regards,
Anton

P.S.It's nice to see Jose here - am I correct that it's Reio's interview with him is posted on gurdjieff-internet.com main site? I liked the interview very much.

---

by **Ian**

A description of Self Remembering attributed to Gurdjieff - "What is the first characteristic of self-remembering? In this state (the individual person) is not the center. He or she is not 'separate'. Sitting in a room... they are aware of the WHOLE ROOM, of them-self as only one of the objects in it. They are likewise aware of others and do not put them-self above others, or criticize or judge. This is not love but is the beginning of love. In this state a person has no 'self' as they usually are aware of it. It is quite impossible for them to consider or become negative, for the moment they do, the state will vanish."

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by **Jose**

Hello Anton, et. al.,
Thank you for your kind words and yes, it is me you may have seen in the interview with Reijo. I hope to learn from all of you more senior Fourth Way students and perhaps offer up a little of what I have learned over the years. Perhaps I may even visit you in Russia sometime this year?
Best,
José

---

by **Marina**

I did Draining exercise, first time I did them in the morning and noticed some interesting effects – during fulfilment of this exercise I was remembering many events –both recent unimportant and old traumatic. Right after completing of this exercise I felt my “simpleness”. But soon I noticed how I get irritable, and then the whole day I was very week and empty. Then I noticed a thought in my head : “ It is wrong to let impressions drain, it will be much better transform neagative ipmprssions” Nevertheless I decided to proceed with this exercise, and tried three times, but not once could carry out them to the end. My resistance was too strong.Why have I such resistanse by this exercise?

Best regards,Marina

---

by **Anton**

> ***Jose wrote:***
> Hello Anton, et. al.,
> Thank you for your kind words and yes, it is me you may have seen in the interview with Reijo. I hope to learn from all of you more senior Fourth Way students and perhaps offer up a little of what I have learned over the years. Perhaps I may even visit you in Russia sometime this year?
> Best,
> José

Jose,

we are glad to invite you to Russia. You can contact me directly through my email so we can discuss the details.

To everyone here:

>We are also going to visit 2005 Armenian Gurdjieff Conference (10.06.2005 - 12.06.2005) in Armenia (I have found the link on gurdjieffian.net: http://gurdjieffian.net/page.php?id=7). It can also be a good place to meet.

We could also discuss other time and possibilities to invite all of you to Russia or to meet somewhere else.

---

by **Harry**

Marina:

The exercise is not to "drain impressions" as you intuited. That's why the prayer is there to begin with "Maintain my life; maintain my impressions". Can't live without impressions.

From Sasha(?): "That "rise of energy" is felt as inflating that begins in solar plexus and spreading to all sides from there." Try re-reading the I am now exercise from Life is Real. The "rise of energy" is described there. But that description is not exactly the same as yours, from my experience; anyway.

I too find recurring associations, often out of the blue or out of the past while draining. Usually, upon reflection, these are things I've not properly dealt with. And the draining lets them surface.

Harry

---

by **Marina**

Harry,

> The exercise is not to "drain impressions" as you intuited

And how would you defenite this 'unnecessary' ? What should we let drain?
May be I realy false understand this execise?

> Usually, upon reflection, these are things I've not properly dealt with. And the draining lets them surface.

The same was with me. I was very surprised about some associations in wich I was sure they were correct, and after this exercise I became doubt in them.
Yesterday I tried to curry out this exercise again, and suddenly I felt me sick so that I was forced to break. I can't understand why I have such a resistance both emotional and organic ?

regards from Moscow,
Marina

---

by **Ian**

> ***Marina wrote:***

Harry,

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regards from Moscow,
Marina

The exercise is to drain unnecessary tensions from the body, unnecessary negative emotions and unnecessary thoughts.
We want to end up with all 3 centers relaxed and quiet and harmonized.
Those unnecessary things are fertilizer that the earth can transform in the process of reciprocal maintenance, so draining is an act of service as well as beneficial for us personally.

Can you endure the sickness a little bit each time you do the exercise, long enough to let some of it drain out with each attempt?

On the way to objective reason, many ideas we thought were correct will come into doubt. All conclusions should be provisional. Stay on the questioning side of things.

Try to be flexable - bending with the wind instead of breaking.

---

by **Marina**

Ian,
Thank you, your replay is very usefull for me

regards,
Marina

Work Program week beginning 28 February 2005

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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.

---

by **Ian**

I would like to thank everyone for all the reports and observations last week.
We now have a members gallery and I would encourage everyone to contribute.

---

by **Harry**

I think that each "force" can be active, passive or neutralizing, depending upon the octave. For example:

I am currently out of funding for my job. I live by grants, and our dear President has slashed grants that help people learn new jobs.

On a very ordinary level this is a negative force. I feel it in my solar plexus. It radiates through my body. My emotions surface. Usually lower emotions.

On a higher level this is a positive force. If the Work is part of the triangle instead of life, then this is giving me something to work on.

(What is unusual here is that it is clear that this is a repeating event for my life. Eleven years ago I went through a similar separation from my ordinary job. And it occurred to the Day at the same time. I was employed at that job for nine years. I was employed at this job for nine years. There is a taste to the event.)

On another level this event reconciles. I am in a position, for example, to help out both Hing, my son's girlfriend who still lives here; and my son, who lives in South Bend. I can help resolve issue that otherwise I wouldn't have time to resolve.

I remain edgy, simply because it isn't fully over. The job hasn't fully gone away. And a future isn't there. Yet. But I'm in a much better position than I was 11 years ago. This event is something I'm much more aware of.

Breathing is crucial, especially in dealing with the negative octave. That energy developed in the solar plexus needs to be transformed. This also gives energy for other octaves.

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by **Harry**

I've spent my week living Gurdjieff's discourse on the death of Orage. My step-father died on Tuesday. I won't rediscuss everything, except to note that mechanical emotions are very distasteful.

The funeral was yesterday, which also happened to be my birthday. About half way through the service I found myself needing to do the draining exercise described last week. I went into the week knowing that I would have many emotions to transform. But I was filled with so much that was mechanical that I had to leave it there, in the Church. As I drained they went through their rote prayers.

I have stayed away from organized religion for many years. But was almost aghast at how little was left. The music, which previously had, at least, been a mechanical "lift"; was now cacophanous. Even familiar songs, such as the Ave Marie, were presented in such a way as to be no food.

The night before dad died, I woke to a very strange lucent dream. A baby had been left in our care: that baby was shrinking away. My greatest dreamed fear was that we would harm the child as he became embryonic. I feared my mother might vacumn the child. . .

I need to also indicate that I lost my job on Monday of the week. No more funds. As I said in another post, I've lived on grants, and our American government has made those harder and harder to get if they are to help people. This, too, became lucent dream material. One of those Nicoll dreams, of being in a dangerous neighborhood. My being there, in this case, kept my internal communications from proceeding properly. (A mob was dashing my cell phone--something I don't even own--) I woke myself realising I was dreaming.

In terms of the week's exercises, I am even more aware of levels. I saw my father's passing as

something positive, something he had been struggling to do, but was unable to find the means to do. When he died he died peacefully with his two full sons with him. I saw my mother working on nervous energy. I'm not sure she wept the entire week. She was more concerned with the "doing" and with making sure that all of the "family" was politically satisfied with her arrangements. This strong secretary always more concerned with what others think is something I've struggled with most of my life. . .

As I've said in these forums before, my step father was a good householder. An ordinarilly good man, who did what life demanded of him, always. But the notice in the paper remembered him for being "a fun dad and grandpa". Hardly something I recognized.

When the mechanical prayers were being offered, when the mechanical duties were required, I worked. Much I am, I wish, I can.

---

by **Ian**

> ***Harry wrote:***
> I've spent my week living Gurdjieff's discourse on the death of Orage. My step-father died on Tuesday. I won't rediscuss everything, except to note that mechanical emotions are very distasteful.
> ...
> When the mechanical prayers were being offered, when the mechanical duties were required, I worked. Much I am, I wish, I can.

Thanks for sharing that with us Harry. I extend my condolences to you and your family.

Both my parents have passed on, so I can understand a bit of what you are experiencing. I also found the Work to be helpful at that time.

I hope you are successful in finding a new job.

Best Regards

---

by **Anton**

Sorry for being a bit late - below I will post the reports of our Moscow group members.

Sasha:
"Working this week was smooth and peacefull, which is new for me. Excercise of the week lead me towards better attention on the oposites within events. Very often saying some opinion and watching the breathing I could also accept its oposite.

Found no clear unswerers for myself on ponderings, and rather questioning itself was a reminding factor.
During 3-fingers-excersise I could clearly separate counting and sencing. This devision lasting for some time, leads to clarity and the feeling of inner freedom. Whenever during excercise the mind assosiation comes - this division between centers disapears. It sences like an inner shrinking.
Draining excersise in the evenings like the last week is the process which is happening when I am steping aside and let the process happen. This excersise is much stronger for me then the daily-reviewing which I used to make in the evenings.
This week I attended Dzogchen ceminar. There I learned that the clear experience and participation in practice sometimes has nothing to do with the intellectual understanding of this practice. I did not have the understanding of words and images they used, but found that I can nevertheless fully participate in the practice together with others and have a streight experience of what is happening."

Zhenya:
"What is the reconciling force?
- In me the reconciling force is connected with awareness of the two others. When the Affirming Force (in form of Work Ideas) is affecting the Denying force (automatisms), the Reconciling force appears at the moment when I'm not identified with any of the two forces. In my opinion the Reconciling force appears as awereness of myself as a whole, in which the opposition of the two forces takes place. I'm not sure if the Reconciling force is connected with any particular emotion, though I had such a thought several times.

Where is the Rememberer who harmonizes the three forces?
- The Rememberer has something to do with the intellectual center, as the command to harmonize comes from the intellectual center, but at the moments when the centers are harmonized (for example after Movements or after the exetcise with breathing [from the Third series]) it seems that the Rememberer is between the centers or outside them.

Once before going to sleep I did the series of exercises - first the 3 fingers, then the exercise with awareness of breathing [both are from the 3rd Series], then the exercise with arms stretched [a Gurdjieff's advice for those who wish to sleep well, from Voices in the Dark], then calling to higher centers. There were an interesting moment on transition from "3 fingers" to the exercise with breathing - the latter was done much easier than usually. "

Speaking for myself:

Strange things happened. When I tried to ponder on the question about the Rememberer, I had quite a strange sensation between the shoulder-blades and lower - the place on the spine just back from solar plexus. It was like as if something very hot was placed under my skin there. I found out that my knowledge of the three forces is not in my intellectual center - I have

to push myself into some state to remember how I experience the three forces and how I understand them and that state seems to include in some degree the functioning of all the three centers. I don't know how to answer this question but I have an intuition that I have no means to verify that this Rememberer could be God or Being. I understand that I talk about strange things and that looks like a Sufi or a madman but the question for pondering was really a shock for me.

It seems to me that all the three forces can be in all the three centers and yes, they can be sensed, felt and conceptualized.

For me the Reconciling force is in the relations of all sorts - between things, people, ideas and so on. I had a "vision" or an insight of everything I know as one huge net of relations that have hierarchical structure.

Some experiences with doing the 12 joints exercise seem to be remembered as a "taste" that I cannot attribute to one center or another - they don't look like thoughts, feelings or sensations. My understanding of what are the three forces in me is an example of that.

I really speak like a madman but I feel that I should share it with you so that you could help me. It's the situation when I cannot label what happens to me but I want to understand somehow what happens.

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?

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by **Faye**

Last week I had some insight into the Law of Three. While pondering on the the dynamics of the this law, and the relationship between triads it became apparent how when one is creating visual art, for example, that it is absolutely necessary to have the artist, the form of expression and the observer. The artist cannot create the form without considering the perspective of the observer. My personal interest in learning to understand the function of art slipped into the pondering on the law of three. It was not my intention to combine them. Although this insight became part of my experience, I cannot really say for sure which position is taken by which role. It could be that it changes depending upon the consciousness and the intention of the artist and the observer.
Now that I have written these coments on the Law of 3, perhaps there is a clue somewhere as to how to approach this weeks practice of "abstract attention". Usually I would think that I would be acting upon my environment and thus creating the reconciling force. It is more likely that the environment is acting upon me and I am just part of the denying force. How is my part in any process altered when I have abstract purpose? How is it possible to make the shift from action for self-satisfaction to selfless action? How do I make myself available to be acted upon by a higher purpose?

---

by **Ian**

> ***Faye wrote:***
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Could abstract attention = affirming force?

---

by **Harry**

Interesting that you pose "purpose". Because "end" has been a big reading. Nicoll's essay on the two priests, both raised in the same neighborhood, trained in the same seminary, but each has different ends. . .one becomes a Bishop; the other helps the poor.

"Not my will, but thine be done." This is giving over to abstract purpose. The idea of being able "to do" is trained into us so early in life. It's part of what our ordinary training is about.

Not my will. . .

I have tried over the last several years to allow the work, or My Work, to be positive. Mostly this is not thought. It is breath. It is unfocused acceptance. It is active passivity. And the events of life come differently. . .or the same.

Events still occur: on February 22nd, 1994 I walked away from a job in a state of anxiety. Eventually I quit. . .after getting ordinary help for the genetic anxiety I had developed over the years. Grin and bear it.

On February 22nd, 2005, I walked away from a job I'd held for 9 years because I ran out of grant money. I had accumulated over six weeks of vacation, but didn't have enough money left to pay myself but for four days. . .Very little anxiety. But the event was recurring.

My job search, and ordinary life search is abstract. Not my will, but thine be done. . .

---

by **Anton**

> ***Ian wrote:***
>
> Could abstract attention = affirming force?

Ian, I tried to label somehow what is affirming force in me and your suggestion quoted above seems to be quite close to what I experienced but - I feel that there's more in it.

It's again a difficulty to formulate the experience that is hard even to attribute to any particular center.

---

by **Faye**

> Could abstract attention = affirming force?

Yes, if I can look at abstract purpose as an active equation, the effort moves from trying to understand its definition (in which my mind became lost) to being present with and accepting the not knowing of it or whatever else is happening at the time.

And I find too, as Harry mentioned, that we are trained and conditioned to do, or to think that we can do, which is a great hindrance for me in this exercise. It takes an enormous shift in me to move away from believing that.

---

by **Harry**

Concluding the week was summed up in a reading from Nicoll: events recur; what changes is how i interact in the event. If I don't see the event happening, I've not observed anything. . .what becomes important is how I come to that event.

Some of these events come on long cycles. Others can happen very frequently. Observation is both internal and external. But external observation means seeing things differently. Metanoia. Change of mind. External observation changes when inner changes.

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.

---

by **Greg**

Today's "I" was exactly needed. The physical shape of it, that is.

My center of gravity rolled shattershot all over without settling most of the day. Extra efforts were needed tom get ANYthing done. Complete inability to focus. Worked against the chaos as a platform. Did my routine "dance" on top of it. Accepted (at times grudgingly, I have to admit) that the chaos was there and tried (mostly) to make the best of it.

My work situation has been overwhelming the last couple weeks. Changes (interiorly) are taking place with me and balancing with others (habitual) expectations of the exterior me is some piece of work. What is happening to me on the inside is of no concern to them, nor should it be. I am paid to play a role and that's that. But . . .

---

by **Harry**

This doesn't follow the week's program, but I'm placing it here.

As you all know my step-father died on the 1st. Wednesday morning I had an extreme lucent dream.

In this dream my mother had died. When I went to see her in the coffin she sat up. All of the step family were praising God for the miracle. My mind was saying "This contradicts everything I know." There was much commotion. Long lines were filing through the room to visit her in her coffin. I handed her a crucifix and she laid back down to her rest. The people in line were angry with me. I had taken away their miracle. Then I confronted my step-father. He was clearly much younger, probably younger than I had ever known him. "You can't do this. You can't take her away." We grasped hands in front of us, as a test of power. "But you only have an hour," I told him. I then forced his body down. Again anger from all those around.

I awoke. Hing awoke in the next room and went to the rest room. I was pleased to be awake and hear her, because I knew I was alive. I went to the restroom myself. I was fully, completely awake.

When I laid back down the presence of the dream remained. A half hour of the breathing exercise brought me back to semi normal. During this period I wished my father rest in peace. This seemed necessary.

When I reawoke, it was clear that I was dealing with the idea that we pass into a "heaven" (or hell) which is like this body going to a new place. I was also, somehow, dealing with my step-father's spirit.

While different in their characters and portrayals, both Hing and Keefe, who is back in South Bend, had similar dreams at the same time. Both dealing with life and death situations. Both lucent.

An event? The equinox?

Certainly the subconscious (a word I don't like) which has been discussed elsewhere in these forums. --I prefer communications from higher centers, or from external sources, than subconscious--

Salvador Dali melted time.

---

by **Greg**

Harry

Are you watching Ingmar Bergman movies again? 

Greg

---

by **Ian**

> ***Harry wrote:***
> The equinox?

The point of balance between light and dark?
The space between the halves of the heart?

---

by **Greg**

I have felt "strong in body " all week. It has been a gradual thing, a growing fullness of presence particularly in the thoracic area. All organs illuminating with a steady glow, neatly "stacking" themselves into gushy place. By Friday my body is moving all of a piece from ahead to toe, energy running from the base of the spine, up across the top of the head. spilling down over my face, my chest, my heart my belly, into the pelvis, under my groin, and completing the circuit. I didn't make this happen. I facilitated the journey.

By day's end, I take a "night walk" through the city as a person (I am soon to realise) "under cover" There is the shocking feeling that I have died somewhere along the line and wasn't aware of it. Aligned with this "oddness" is a deep satisfaction in the sensual unity I am experiencing. So here I am secure in this physicality while mentally reviewing "snapshots" taken at various locations over a thirty year time period --- many of them "i"s I haven't considered for a while. Some I had forgotten had even existed ---- burnt out, extinguished, used up (I do think that's possible with some ---- so extreme in their manifestation they couldn't hope to draw another breath)

Suddenly, as I'm standing near a corner watching the weekend crowds pass a SHOCK in the form of a person from my past saying "Where have YOU been?" Someone, frightening, someone I must play a conscious role with. His wolf so close to the surface. I smile sweetly. Tell him "Well, what a suprise." And watch, watch, watch. In spots like this every ounce of physical, mental, and emotional accuity are needed. The situation passes with success. No damage, to either party. Another test. Another passage. And I am on my way home.

I wake again "strong in body" and go through the vowels. The body hums. Again, the ease and completeness physically --- the circuit of energy. A tight spot, the size of a lima bean "floats" in my back one inch to the left of my spine. I try to ride it out on the bicycle but it's stubborn and wont "let go". So I let it be. Odd, this tiny spot, a door not ready to open, stands between the Present, and the succeeding sensation.

G

---

by **Harry**

Greg,

Funny you should mention Bergman. . .as a matter of fact I just pulled out the collected works; started with Shame. . .

As to being "dead" in the streets: my son's response to the funeral experience was "I was an alien, I was raised differently than these others." I had a similar experience to yours at the funeral. Suddenly I hear "H.J?" Having not been known by that moniker since I was 18. . .I had to search for high school "i's"

Much of my early preperation I attribute to cummings and his "undead".

---

by **Greg**

Harry

Do you know Carl Theodor Dreyer's ORDET ('The Word')? I recommend it to everyone here. It is probably too slow for today's sensibilities but I feel worth the effort.

Greg

---

by **Marina**

Last week I've done the sound-postures exercise only one time - on Tuesday, and having not notice anything significant I didn't accomplish it any more because of shortage of time in the mornings. I have big problems with my discipline as I can't single out certain time for my exercises.
regards,
Marina

---

by **Anton**

As we had some difficulty to prepare the report for the previous week I provide the report

for two past weeks below.

Sasha:
Abstract goals work in the way that each act in the world, even small one, is becoming

meaningfull and in service of something highr. It is easier to comunicate with people at

work for the sake of the abstract goal (such as : my own enlightenment, or Realisation of my

parents, or Harmony).
At the end of the day I do draining. Sometimes it happens during my walk home.

Last week I was missing doorways all the time and then I asked myself Why do we use doorways

for that excersise? I realised that the door is a border, the line between one and another

spaces. Then this excersise started working again.
Excersise with sound-postures were creating tensions in my body, I could not do them for 5

minutes. I sence the energising effect from correspondence of the sound and the gesture.

Sometimes in the mornings there was not enough time to go deep ito this excersise.
Whenever an emotion was coming - I find that either an emotion takes the body in its hands

and uses it to become bigger, or during fear or enxiety .I could sence that I am disapearing

from the body. Usually when I find that I am out of my body - I find myself in my

intellectual center, thinking or analising or commenting.

Zhenya:

Abstract Purpose.
March 7-13: Remembering of abstact purpose is not a new task for me. At Autumn'2004 I

decided to fulfill my obligations on my job for an abstract purpose. At that moment it

helped me very much and the problems that appeared on my workplace stopped to bother me. A

good moment for remembering of abstract purpose came last Saturday when we were at

restaurant where we meet for weekly reports and discussions of our work on ourselves - I

realised that my wallet with almost all my money, passport and driving license was just

stolen.

What is the alure of abstract purpose?
If the remembering of it is kept in mind, a higher abstract purpose can become an active force in triad of forces where the robot with all its automatisms acts as a passive force. Then as a result of transubstantiation the third force emerges, that reconciles the other two. For me it is a particular state of consciousness, such that while being in it I can be conscious of all the three forces acting me and my own presence, without identifying with either active force (abstract purpose) or passive force (robot). In my opinion the point of Work is in this process, when we prepare the robot in such way that it begins to conform the higher abstract purpose with its structure and when this happens the abstract purpose begins to affect the robot and as a result of this influence something emerges that is higher than robot and lower than the abstract purpose.

I did the obligatory exercises [that we practise continuously - from week to week] quite regularly except

standing with arms stretched and calling to higher centers before sleep. As I did before, I forget about them and don't remember them at the appropriate moments.

I had an interesting experience at Thursday night - I went to sleep at about 1:30 and remembered that I hadn't practised the 'three fingers exercise'. As it was quite late at night I decided not to get up and practise it laying in bed. After 'three fingers' I went on to the exercise with attention to breathing [from the Third Series] and as a result I began to feel the reverberations - like waves. They were not intensive in the beginning but then they began to be felt everywhere in the body and I felt myself as consisting of reverberations. After that there were sensations of hovering and later when the reverberations moved to my head I was percepting my mind as something divdided from me and

hanging in emptyness. I heard some words pronounced in my head in some unknown

language - I

couldn't understand a single word.

March 14-20

The exercise with sounds and postures I did at all the days except Monday. The exercise brought pleasure to the Moving center but I have nothing else to say on this.

There is a point about all the exercises. I have noticed that while practising the exercises I often switch to automatical associations and cease to do the exercise or do it automatically. It is more so with obligatory [practised by us from week to week]. An automatism appeared and the free attention that was less before is automatically drawn to these associations. For example, when I am stepping through a doorway and pronounce "I am" I do it autimatically and can be at the same time identified with my thoughts. I see only one solution to this - to direct the attention on being conscious of whole me and do the exercise with the remaining part of attention.

Anton (i.e. me myself)

March 7-13
With abstract purpose it is easier to concentrate and divide the attention in exercises. Several times I managed to turn the abstract attention on. I liked Ian's idea that the abstract attention could be the Affirming force though for me Holy Affirming is something larger.

It is hard to fulfill my obligations on my workplace for abstract purpose and to work with all my abilities - the identifying with inner considering like "I am out of time" or "I am lazy" is too strong in me.

The other exercises I did not so often, the week was quite weak in general.

March 14-20
I did the exercise with sounds and postures only once on Wednesday with "i". Some strange sensations but nothing unusual, I'm going to explore the exercise until I find out the point of it.

I had two quite unexpected "lucid dreams" (when one is conscious of the fact that he is sleeping and what he sees is a dream) after practising draining and calling to higher centers.

I found out that it is quite easy to get the "reverberations" in my solar plexus if while doing something that requires visual attention (like reading or editing text documents) I divided my attention on two parts: 1) what I am looking at and 2) the whole visual field (like in sightless gaze).

I had much inner considering and episodes of strong rising negative emotions this week,

usually I couldn't deal with them though several times I managed to "break" the state and calm down my thoughts and feelings. At that moments keeping my attention on understanding of my nothingness and mechanicalness helped much.

I had a feeling that that vision of the aim of our Moscow group is replaced gradually by automatisms and inner considering, so I proposed the members of our group to discuss the situation in Work that everyone of us have and motives and aims for his or her own Work and the aims of the group. If you wish I could post our reports on this as I get them from other members of our Moscow group.

---

by **Greg**

Thank you Anton and your group for all your postings in the last couple weeks. They have been of great value!

I, too have had the lucid dreaming. My suspicion is a well-activated solar plexus, brought into alignment helps to support this. Stomach, being the seat of Will, will help to maintain "place" even within the dreamtime.

Anybody else agree or disagree?

_____

Greg.

---

by **Anton**

> ***Greg wrote:***
> Thank you Anton and your group for all your postings in the last couple weeks. They have been of great value!
>
> I, too have had the lucid dreaming. My suspicion is a well-activated solar plexus, brought into alignment helps to support this. Stomach, being the seat of Will, will help to maintain "place" even within the dreamtime.
>
> Anybody else agree or disagree?
>
> _____
>
> Greg.

Greg,

Your idea about solar plexus is of great interest to me. I have noticed that my solar plexus activated recently much more often than before. Could anyone here explain why the solar plexus reverberates at particular situations (when practising divided attention, for example), and what it has to do with the whole process of work on ourselves?

---

by **Harry**

Anton,

I want to answer indirectly, because my experience was that it was necessary to discover some of this on my own. The best direction is given in Life Is Real. G. describes a breathing exercise, with I am, I wish, I can. Part of that exercise deals with the solar plexus.

Our eyes, ears, and nose aren't our only organs of perception.

As to lucid dreams, I firmly believe that there is a taste to certain dreams; dreams coming from other sources. Inside of ourselves. O. talks about a number of types of dreams. I'm in a snowstorm and wake to find I've kicked the covers off. Or dreams that resolve ordinary everyday conflicts, which we can't resolve in our day to day lives. And then there is another level that comes from another level of consciousness. Be that what Freud described as the subconscious. Or as someone suggested here, the unconscious. Nicoll has described a lot of this. And his connection with Jung is probably important in that description.

---

by **Marina**

Hi Anton,
I get my first solar pelxus reverberation many years ago and it worried me very much. I asked our exteacher -Anatoliy Romanovich about reason of this strange sensation, but you sertainly know his answer: I should ask about this matter by saints near bonfiar 
After few years I get other kind of sensations, they were more fine and hardly perceptible and at the same time very pleasant. With this sensations I had very quiet and balanced state and this always lead to selfremembering.
So I can definite and have two kind of reverberations in solar plexus and I am sure that both are stimulated by our Work
1. pressed one, This sensation resembles me remorse of conscience.

2. and very fine one, wich always lead to selfremembering.

from your post I coudn't definite what kind of "reverberations" did you had?

As to lucid dreams, may be you can remember I've wrote this in our russian forum, as I think they always show change in our consciousness and I practised this dreams some time. If you before sleeping will bring you in balanced state, which G. recommended for taking a decision, and formulate your intend for having such dream, you for sure get lucid dreams. But in spite of

my interesting experience with these dreams - in few dreams I asked G. about my Work and get real help, or you know about Zhenyas experiences, may beit will be very interesting for all. When we started with our small group, I asked in my dreams about our search for teacher and help in Work, and my look was directed to USA, but in my dreams I get answer - Europe - France or England. And I phoned Zhenya to tell him about my dream and he told me, that in his dream (lucid one) he met a strange man who gave him website address, but all what Zhenya could remember was ending ".UK"
But in the same time, I noticed that I loose my force in such kind of dreams, and stoped any practise with dreams. Now I am in full agree with Gurdjieff's opinion, that dreams are cheap things and to Work well you should sleep well, without dreaming
And if you have a lucid dream you should have a conscious, here I mean intended dream, with purpouse, but you schould also know that in such kind of dreams you will inevitable loose your consciousness and excessive passion for lucid dreams will make you tired and when such kind of dreams happen to you this shows that you can't hold your substance it is the same with men's spermatorrhea in sleep.

I repeate " To work well one need sleep well"

best regards,
Marina

---

by **Anton**

> ***Marina wrote:***
> So I can definite and have two kind of reverberations in solar plexus and I am sure that both are stimulated by our Work
> 1. pressed one, This sensation resembles me remorse of conscience.
>
> 2. and very fine one, wich always lead to selfremembering.
>
> from your post I coudn't definite what kind of "reverberations" did you had?

Both types of sensations in solar plexus seem to be familiar to me though most often my sensations there can be described as a "fire" or "heat" in the solar plexus. I have noticed that recently this sensations began to come much more often, and they are usually connected with moments of (semi-)conscious effort and the moments when I try to divide my attention.

> But in the same time, I noticed that I loose my force in such kind of dreams, and stoped any practise with dreams. Now I am in full agree with Gurdjieff's opinion, that dreams are cheap things and to Work well you should sleep well, without

> dreaming

I don't see big value in dreams also but I'm quite interested why the exercises had such a side effect.

---

by **Greg**

> And if you have a lucid dream you should have a conscious, here I mean intended dream, with purpouse, but you schould also know that in such kind of dreams you will inevitable loose your consciousness and excessive passion for lucid dreams will make you tired and when such kind of dreams happen to you this shows that you can't hold your substance it is the same with men's spermatorrhea in sleep.

Interesting statement, Marina. I've pondered it now for a while. I ttend to agree with the statements that dreams are a cheap thing and that if you are truely Working you descend into dreamless sleep. I've had a few instances where my attention was at an unusually high pitch for most of the day and there were no dreams to be had at night --- the machine was spent.

Many of my lucid dreams center around how my "moral core" happens to respond at that given time. I am given situations where I am being asked to "stand up for what I stand for". In these, I definitely "hold my substance" --- I have to. Although, I sometimes wake in a sweat for all the effort it takes. Now, maybe the sweating could be regarded as the loss of substance in a sweat --- I dunno. Perhaps the real trick is to go through this process "cooly".

Dreams from higher centers have a special taste and often some teaching is being conveyed that I have not been able to absorb any other way. AND perhaps that, in itself is indicative of a wrong working of centers.

Anton,

I don't know why we have this side effect. Perhaps these are "impressions" lodged in the musculature, loosened up by physical movemnt and as in meditation float up into consciousness.

Did Harry answer your question regarding solar plexus or do you need to hear more from me?

_____
Greg

---

by **Harry**

I'll agree that totally dreamless, totally sound sleep is most complete. But reality is that we are rarely in that position. REM sleep has to occur. We know that scientifically. We also know that REM sleep corresponds with dreaming from experiments done by waking people during REM sleep.

So we dream. I believe someone even said we dream most of the time we're "awake".

Lucid dreams are of a different flavor. They can be encouraged, but I'd agree that this can be use of energy we don't understand. I have few ordinary dreams. But will have lucid dreams at times when I'm in need of a message from some level.

When I do the exercise of contacting higher centers before sleep, as described several weeks ago, there is a sensation of "maintain my life" and there is a sensation of "maintain my perceptions". . .I've also used I am, I wish, I can as an evening prayer, balancing of centers before sleep for many years. . .so perhaps this takes my sleep to a different place.

---

by **Ian**

Many interesting comments about dreams. They are another tool in our Work and can at times reveal important things to us or remind us that we have unfinished business. A good nights sleep is also important. The amount of sleep required probably varies from person to person. Balance.

---

by **Marina**

Greg,

> Perhaps the real trick is to go through this process "cooly".

exactly 

Ian,
there is a other kind of dreams, i would definite them as prophetic dreams. Probably this kind of dreams meant Harry by writting: "this can be use of energy we don't understand".
I noticed some "lunatuc's features" by people practising "lucid dreams" excessive and I didn't see how lucid dreams do assist me in my self-remembering, quite the contrary- after lucid dreams I get tired. In W. Patterson's"Voices in the dark" I've read that G. say "later you can use dreams for self-suggestion, but not now" And I accept such way for "lucid dreams" with purpose. When me myself decide to have a lucid dream to get an answer or to strengthen my

Affirming Force and not because it just has happened to me.
Anyway it is my own conclusion and everyone should observe oneself to see either have his "lucid dreams" some value or not.

best regards,
Marina

---

by **Ian**

Marina,

Yes, prophetic dreams - among those that reveal important things to us.

Self-suggestion is interesting. Could this be similar to self-hypnotism?
Visualising an action before we do it is a form of self-suggestion.
Saying - I wish, I can, I am, is a form of self-suggestion.
There are 'As-If' exercises in the Work such as acting as-if one were enlightened, or a real woman, or a person with Being.
A related type of exercise is Role playing.

---

by **Marina**

Ian,

> Self-suggestion is interesting. Could this be similar to self-hypnotism?

I don't like word " self-hypnotism"because of my associations with one "sacred practice" of our ex-teacher. And as I think this is the best tool for making psychopaths. But if I try to go beyond my bad associations connected with this word, I'll agree with your statements. This is all different kinds of self-hypnotism. But how can we use all this in our dreams? Will be it more effective when I pronounce my "I wish, I can, I am" in my dream, sertainly in lucid one?

regards,
Marina

Work Program week beginning 21 March 2005

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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?

---

by **Harry**

Ahh. . .time to contemplate the vowel word, again!

That which comes between consanants to supply meaning.

And there are no vowels in an Arabic dictionary.

The vowel word!

---

by **Anton**

This week I continued to practise the exercise from the previous week - with postures and vowels. Each posture has its inner sensation in me though it is quite hard for me to express what is different. The vibration of the sound travels from solar plexus to breast, throat and back side of my head - up and down. Going to explore the exercise a bit more.

Practised the aieioiuoa exercise, it seemed that the exercise from the previous week was a preparation for aieioiuoa - now when I refrain the vowels they are associated with the inner sensations of the postures given on the previous week. The sound of aieioiuoa helps to detach from body and automatic "I"s' desires.

Solar plexus now "responds" much more often to situations of effort and divided attention.

In general the week, and several previous ones, passed in identifying with inner considering and negative emotions. At that moments when I managed to disidentify with them the main help came from remembering my nothingness and from trying to feel humility. This was leading to the rise of energy, more intense perception of circumstances, more clear thoughts and

ability to organize my actions.

---

by **Greg**

The slings and arrows of Desire have "slung and arrowed" all over the place this week! Well, there's no complaint about nothing to work with---that is certain.

Something I continue to forget to share here: Since the end of last summer I have been aware of an increase of attention towards my hands and feet. The predominate attention is in the hands but both "require" a more than usual direction of attention. It is of increasing importance where my feet are placed and that becoms a reminder of a sensory awareness of the soles contact with the ground. This in turn sometimes leads to a feeling of pulling energy from the Earth , up thru the feet and legs, ending with a "felt" recipriocity between the soles and the top of the head (as if the head were "sole" to the air). The bone structure and alignment in my hands and fingers has become more sensitive---often feel that I am X-Raying into them.

_____
Greg

---

by **Ian**

> ***Greg wrote:***
> as if the head were "sole" to the air.

I like that!

We humans are like walking lightening rods, always conducting electricity between the earth and the sky.

Have you ever got a shock off of a door knob after walking on a carpet in the winter? We are conducting environmental electricity through our bodies all the time. We are embedded within the electric field of the earth, which has a voltage gradient between the ground and the ionosphere, measured at hundreds of volts per metre.

Our nervous system also works with electricity - everything we think, feel and sense is based on electricity. Gurdjieff spoke of electricity in our bodies. There is a chapter in Beelzebub's Tales about Electricity. Keith Buzzell goes into this in his new book - Perspectives on Beelzebub's Tales. He relates electricity and electromagnetic fields to H48, H24, H12 and H6 of the Table of Hydrogens.
This is a very interesting area for study.

---

by **Greg**

I happened upon the following while "surfing" a few weeks back. The links are particularly interesting.

http://www.cfos100.com/research/excitability.php

Enjoy!

Greg

Work Program week beginning 28 March 2005

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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."

---

by **Harry**

> ***Ian wrote:***
> I am going to give you two exercises which are for you only, no one else. . . 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."

Ian,

I wonder about this. I understand the exercise, but this seems particularly designed for a single person, for a special reason. As you are the senior person here, I'd be interested in your response to this concern?

---

by **Ian**

Harry and all,

Although G said this exercise was only for Yahne, he also mentions that it is one of a series of exercises, even. Gurdjieff had a whole repertoir of exercises to draw upon - sensing, counting, attention, will, observing, movements, etc... In Life Is Real there is a series of Soil Preparing Exercises.

This weeks exercise is a relatively simple sensing exercise. There are simpler ones such as sensing the left hand and more complex ones such as Gurdjieff's 3 Finger Soil Preparing exercise or Bennett's 100 point exercise. From Paul Beidler we have the 10 Bone exercise and the 12 Joint exercise.

Layered upon the base of Sensing can be added other tasks such as attention to I Am, observing the 3 centers, visualizations, prayers/mantras, breath, evoking higher emotions, etc...

The level of difficulty of these exercises is determined by the number of things between which one has to divide ones attention. Developing Attention is one of the main things in this Work. As G said, the higher centers are active in us but we are not aware of them - we haven't connected to them, so they are operating sub-consciously. Attention is the bridge that can connect our 3 lower centers to our 2 to higher centers. Our Attention needs to become deeper, wider, and longer.

Exercises like the one this week are to help us to divide our attention during self-observation, to sense our body and to develop a sense of I AM or self-remembering. If it is too hard, try using 1 or 2 joints instead and slowly work your way up to 4.

The only 'danger' in this type of exercise is trying to do too much at first and thus becoming discouraged by failure and losing will power. Another possibility is that we may develop fantasies about experiencings that arise during the exercise. We need to keep a critical mind and measure our progress in slow and steady steps.

We are our own best book - get to know yourself page by page.

---

by **Anton**

Ian, I want several details of the exercise to be made clear:

1st: G. says that

> Here is the first: you do it, for example, seated, leaning comfortably installed in an arm-chair or on a couch.

and then he says

> feel and control these four spots all the time.

So I would like to know whether we do the exercise really all the time (i.e. walking, sitting by the computer on the workplace, talking with people etc) or just at special prepared moments when we can be seated and "comfortably installed"?

2nd:

> Focus your attention; not on the extremities nor to the interior of the body.

what does this mean?

And the 3rd:

> 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.

Should we pay some special attention to creating this barrier or it will be created by this exercise without our paying attention to this process?

---

by **Ian**

Anton

He means to sense the 4 spots all the time during the exercise. It may take some practice to acheive that.

The so called barrier will be a result of doing these types of exercises. Just let it happen; keep attention on the 4 points and on I Am.
Instead of barrier, one could think of it as a separation or distinction or attitude of objectivity between I and It, between I and your functions.

---

by **Anton**

> ***Ian wrote:***
> Anton
>
> He means to sense the 4 spots all the time during the exercise. It may take some practice to acheive that.
>
> The so called barrier will be a result of doing these types of exercises. Just let it happen; keep attention on the 4 points and on I Am.
> Instead of barrier, one could think of it as a separation or distinction or attitude of objectivity between I and It, between I and your functions.

Ian, thank you for your answers. I tried the exercise today and it seems very interesting.

Could you shed some light upon my 2nd question - about extremities/interior of the body? Sasha thinks that 4 points should be sensed not in the body at all but I don't know anything besides my body to sense them in... 

---

by **Jose**

In practicing this week´s four point exercise I have felt little of the "higher" feelings or sensations I hear described in these forums. As with all the sensing exercises however, I find that as I move back "into" the world during the day, that there is a more stable but somewhat ungraspable something connected to the "I am." This something is a positive but elusive feeling. Any thoughts?
José

---

by **Harry**

Jose,

Good to here from you.

You speak of moving back into life. I'd say, try not to move out of life. Work is there when you're doing ordinary activities. This type of sensing activity can be a part of your normal routine. You're sitting at a desk, or at the dinner table, you can practice this exercise.

The twelve points exercise, for example, can be engaged any time you're walking or moving.

The breathing exercise are present any time. As someone once said, God doesn't live in a Church.

Yes, there is a greater stability. And other benefits.

Harry

---

by **Jose**

Thanks Harry.
That´s "simple" and exactly the baby step kind of guidance I can use right now...
Another question I had regarding the intonation of the vowels. Has the order ever been changed? Does anyone know where it originated from and if it´s always been the same?
Again, it brings little of the "extraordinary" to me but the resonance has more than just a calming effect on me.
José

---

by **Greg**

Jose,

Ditto Harry's "Nice to hear from you".

I don't know the origins although I have seen its being used in the occult circles of the late 19th- early 20 th century esoteric/occult circles (Eliaphas Levi, Julius Evola, etc.)

I was completely dumbfounded one evening returning from work, riding the train home last week. I put this "chain of vowels" between myself and one particularly beautiful creature I was (yes, Harry) lusting over. It created an intense vibrational cylindar of sound which helped "place" me back inside of myself. The "hum" of this vibration is in my head even as I write about this.

Greg

PS It's always "baby steps" Jose 

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by **Jose**

Thank you Greg...baby steps...
I have found during the course of this difficult week that this four-point exercise is helpful. As I said before, nothing "special" or "extraordinary" but a solidity that is calming and an awareness is space of the position I occupy. This is restful. It does not clarify any particular difficulties, however, it serves to *ground me into myself*...does that make sense?
José

---

by **Anton**

I am very thankful for this week's exercise. Seems that it could be best for me to concentrate on it for next several months. Or years.

No "effects" but some very clear understanding. I understood that it is possible to begin to build in me something that has a future. And that I want it. That "I wish to have being". And that everything else can be just a matter of external considering.

There was a reaction of my automatic and disbalanced side to this exercise. I was more "hysterical" this week. Many little automatic thoughts and feelings that I had difficulty to stop. Much automatical speaking to draw others' attention. And the feeling of hate towards myself as I saw that I'm doing things that have no value and are unnecessary at all - even in terms of external considering.

But at the same time there is a feeling that freedom is possible. Hope.

---

by **Greg**

Jose said:

> As I said before, nothing "special" or "extraordinary" but a solidity that is calming and an awareness in space of the position I occupy. This is restful.

The boldface which I inserted in the quotation from you, Jose, is what is extraordinary in your experience this week. If it had been ordinary, well, you would have missed all of that. Maurice Nicoll in his COMMENTARIES stated that the way to the Higher was by going with more depth

inwards (I call that the "Right-Angled Path" )

G. said that he taught nothing more than when it rains, the pavement gets wet.

Greg

---

by **Guest**

Four points excersises made me clearly sence what is constant attention. I have a big question in me - what lies inside a sensation? Who is the one who senses?
I feel that this excersise is a door to the answers. I will keep on with it.
I had a birthday this week and worked on re-viewals and draining the unnessesarities.

---

by **Marina**

I've had similar to Jose's effects, after doing four points exersice I was more awaken, more present in my daily activities. I can't describe my sentations or feeling to this exersice - there was nothing extraordinary but at the same time I've felt something important happen with me by doing this exersice, wich i can't definite. I've also noticed another effect - I felt remorse during all week and saw that i have no time at all and this stimulated my workefforts.

regards,
marina

---

by **Guest**

Four points excersises made me clearly sense what is constant attention. It waked a big question in me - what lies inside a sensation? Who is the one who senses?
I feel that this excersise is a door to the answers. I will keep on with it.
I had a birthday this week and worked on re-viewals and draining the unnessesarities.

---

by **Guest**

Sorry, my mistake. It was meant to be an answer to the excersise of March 28, not a new topic

---

by **Anton**

> ***Sasha wrote:***
> Four points excersises made me clearly sence what is constant attention. I have a big question in me - what lies inside a sensation? Who is the one who senses?

I believe that the attention and sensing are two sides of one process (there are other sides). It is the process of communication between centers. Does anyone here has something to say on this?

---

by **Jose**

Anton,
You raise a very interesting question about the difference between sensing and attention. I would love to hear from Ian or the other senior members here how they have been taught this within Mr. Beidler´s lineage or through other Work lineages they have been part of.

From my training in Buddhism, I have been taught, and teach the differences to be like this:

Attention is the conscious direction of one´s wakefulness towards an object. This object can be *with form* (like an Icon, image, statue, flower, etc.) or *without form* (like a mantra, thought, phrase, feeling,etc.)
Sensing is the use of *pre-conceptual awareness* to *participate* in an active reaction to stimuli. Sensing one´s feet, ones hands, or sensing the stimuli of wind on the back of one´s neck, for ex., are types of sensing exercises in Buddhist practice. One does not, however, form an idea or thought about the object of sensation. One merely senses.

This is different than the attention exercises which often involve consideration of what one is directing one´s attention towards (what does this mantra mean? what are the qualities of this object? etc.).

This is the way I understand the differences.
Best
José

---

by **Harry**

Happy birth-day Sasha.

Jose, I first encountered the "vowel word" in All and Everything. In English there's a certain interesting duality to the word. Because of dipthongs. . .joint vowels that sound as a new sound: i.e. "ai" can sound as "i", "oi" as "ohw"; "ei" can also sound as "i" or "a"

Sense-ation. To start with there are recognition of "senses". . .these receptive organs that are placed between us and the world. But we also have internal "sense" organs. . . middle division of centers if you will. . .that are placed between the internal and external.

And because of these things called buffers we don't really sense what we experience. We have to unknow what was taught to us, first. Because we don't really know those things that we do by imitation.

Still there is knowledge. "Where there's smoke there's fire." that is disguised in simple imitation.

---

by **Greg**

I felt "nailed to a cross" at each of the four points. Not pain --- just a physical sense of being fixed at those points. Each time I brought the "idea" up, the torso turned into a sheet of paper and I was on display, pinned like a mounted butterfly. I was aware (vaguely) of a thin silvery line of energy crossing from right leg socket, to left arm socket, across chest to right arm socket crossing to left leg socket, across pelvis and running the circuit again.

There wasn't anything limiting or creepy about any of this, it was similar to a strong spotlight being focussed on my torso.

My head often manifested the image of a square with an eqilateral triangle setting on top (associative thinking? --- maybe)

"It" really liked this exercise and knew immediately how to do it --- well, on a certain level "it" knew how to do it. I must confess to not having pushed it any further.

G.

---

by **Anton**

> ***Jose wrote:***
> Attention is the conscious direction of one´s wakefulness towards an object. This object can be *with form* (like an Icon, image, statue, flower, etc.) or *without form* (like a mantra, thought, phrase, feeling,etc.)

Could anyone here who has an English text of Life is Real post the definition of attention given by Gurdjieff there? I have only the Russian translation. It could be interesting to compare that definition with the one provided by Jose.

---

by **Harry**

From my digital copy:

For the definition of this property in man, which is called
"attention," there is, by the way, found also in ancient science the following verbal formulation:
"THE DEGREE OF BLENDING OF THAT WHICH IS THE SAME IN THE IMPULSES OF OBSERVATION AND CONSTATATION IN
ONE TOTALITY'S PROCESSES WITH THAT OCCURRING IN
OTHER TOTALITIES."
This above-mentioned "gradation of the total state" of
man extends, as science formulates it, from the strongest
subjective intensity of "self-sensation" to the greatest
established "self-losing."
That totality always becomes the initiating factor for the
realization of a common function of the three separate
totalities which represent the general psyche of man in
which at the given moment this "gradation of the total state"
has its center of gravity.

---

by **Anton**

> ***Harry wrote:***
> From my digital copy:
> ...
> "THE DEGREE OF BLENDING OF THAT WHICH IS THE SAME IN THE IMPULSES OF OBSERVATION AND CONSTATATION IN
> ONE TOTALITY'S PROCESSES WITH THAT OCCURRING IN
> OTHER TOTALITIES."

I would like others on this forum to provide their opinions on what those "totalities" are. I had an idea that they are thought, sensation and feeling as they are discussed by G. in the same chapter just after the definition of attention. But I'm not sure.

And - how you understand that excerpt provided above? I think if we could make it clearer for us this would make many things much more clear.

---

by **Ian**

> ***Jose wrote:***
> Attention is the conscious direction of one´s wakefulness towards an object. This object can be *with form* (like an Icon, image, statue, flower, etc.) or *without form* (like a mantra, thought, phrase, feeling,etc.)

> Sensing is the use of *pre-conceptual awareness* to *participate* in an active reaction to stimuli. Sensing one´s feet, ones hands, or sensing the stimuli of wind on the back of one´s neck, for ex., are types of sensing exercises in Buddhist practice. One does not, however, form an idea or thought about the object of sensation. One merely senses.

I would agree with those definitions.
Attention is the focusing of our awareness or consciousness.
Sensing is focusing our attention on the sensations of the body.

Attention can be 'divided' or focused on several things at once. To put it another way, the focus of attention can be widened and narrowed.

In Work, first, attention has to be divided between the 3 centers, or widened to encompass the experiences of the 3 centers; later we can bring attention to the higher centers.

Control of attention is one of the most important aspects of the Work.
Many of the exercises we do are really just attention exercises in disguise. 

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by **Ian**

> ***Anton wrote:***
>
> > ***Harry wrote:***
> > From my digital copy:
> > ...
> > "THE DEGREE OF BLENDING OF THAT WHICH IS THE SAME IN THE IMPULSES OF OBSERVATION AND CONSTATATION IN ONE TOTALITY'S PROCESSES WITH THAT OCCURRING IN OTHER TOTALITIES."
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> I would like others on this forum to provide their opinions on what those "totalities" are. I had an idea that they are thought, sensation and feeling as they are discussed by G. in the same chapter just after the definition of attention. But I'm not sure.
>
> And - how you understand that excerpt provided above? I think if we could make it clearer for us this would make many things much more clear.

Those Totalities are the 3 centers. As the quote that Harry provided goes on to say - three separate totalities which represent the general psyche of man.

Attention - When the awareness and understanding of the 3 centers (3 totalities) are blended into one awareness.

If our intellectual center has the center of gravity, it acts as the affirming force; if the emotional or physical center has the center of gravity, it acts as the affirming force.

Constatation - An assumption that is basic to an argument; a basic assumption; a self-evident truth.
Constate - To ascertain; to verify; to establish; to prove.

Work Program week beginning 4 April 2005

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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?"

---

by **Guest**

This week showed me how much I actually avoid being where i am, being totally with what is in front of me. Avoiding the meeting with what is needed now. While cleaning and washing I watched the separation of the centers. Prayer and sensation of the backbone were the attempts to bring them together.
Cleaning is really a good bridge between inner and outer, transforming action into service.

---

by **Anton**

I haven't managed to do the cleaning exercise as I was coming home late at night.

The 4 points exercise seems to have some strange unconscious effect. It became easier to divide myself internally, but that's not all - the process of dviding got some additional 'taste'

that I didn't feel before.

I had several experiences of the "emotional body" that "grew" from the solar plexus to fill all my body from inside.

On Sunday I went to my family's suburban summer house and there was much physical work that somehow stimulated me to remember myself and at the end of the day I had a very interesting emotional state - an emotion that has some very close relation to my childhood and that awakens often when I'm out of the city. At this time the feeling was very clear, I was able to investigate it. It was very "bright", light and had a taste of "emotional wonder". Seems to be a feeling from essence. It returned several times this week.

---

by **Harry**

Took on floor cleaning yesterday. A task I continually put off. Funny thing is that in working on it in this manner the task was much less than normal.

Cleaning the floors, then led to repairing the vacumn. Used to be able to just run the vacumn over anything on the floor, but these new "modern" machines have such twisting and turning insides, that picking up anything bigger than a crumb causes a congestion that requires unhooking all of the hoses.

I'd think I had it fixed, went to put it away, and the dirt would come falling out again.

I think this is more than a reporting of a physical event that happened. If we are to cleanse our selves, it has to be more than automatic. It has to be a task that goes almost section by section.

Today I'll take on another section of the apartment.

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?

---

by **Harry**

Somehow this week and last week got mixed in my mind. The curse of not having a "job" to go to. (If only that were a possible continued reality. . .)

My second spring cleaning task was visualized as filling pots with soil, for future transplants and potting. Even visualized potentially spilling the soil and disturbing the little old lady who lives downstairs. (I'm in a third floor apartment.)

Probably the most unusual thing was the post comparison regarding the carpenter bees who abound around my balcony. I don't care for these mostly harmless though annoying beasts. They are nearly impossible to get rid of. But during my potting exercise I was aware of their presence, I was aware that they were buzzing me, but I continued to work until I finished the task. It was as if I was surrounded by a bubble of the task.

Only spilled a small amount of soil.

The last question I need to continue to ponder.

---

by **Anton**

Attention to three centers for a count of 9 gave a state of "openness", more bright perception of what is around me. This state for me is similar to the state when I'm saying "I am" to myself. Quite hard to describe this state for me now. Good exercise, I'm going to continue practising it.

Visualising the details of performing the task gave the ability to see much more details while actually doing the tasks. I saw how my moving center is able to organise very complicated movements without any effort. The state of "openness" came in this exercise too.

Imagining the light in bone marrow in the moments of imagination didn't give any new experiences or understanding. Maybe I should practise this more.

Nothing to say about the connection between procreative energies and bone marrow.

I had several experiences of emotional center "turning on" very intensively this week (with strong "reverberations" expanding from the solar plexus to the whole body) and also noticed how I'm attached to my need of communication with others.

---

by **Jose**

This past weeks´exercise were very positive for me.
The counting to 9 was good, if only for revealing how little Ican sense all three centers at any one time! This one is mine, I will continue it.

The bone marrow light exercise felt the most powerful for me. As "Infinite Light" is Amida Buddha and I am a Shin priest, to visualize light from so deeply within myself was to connect myself to a subtle but magnificent energy. This exercise is also similar to the Dzogchen practice of observing the "luminosity" of ones mind and as I have experience in that tradition as well I think you hit a wonderful one here!

The physical task exercise I get connected to off and on. But the placement of attention to the detail and the effort I put to see each detail clearly grants a power to each moment that was not there before.
A great set of exercises Ian! Thank you for the week!
Jose

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by **Guest**

This week went in silent invisible work. Counting excersise has similar effect on me as 3 fingers excersise. The moments of expansion and openness from within while sensing the three together. And then the fourth one is the one who senses.
There is a lot about light while doing excersises.
In the evenings befor going to sleep i kept on with Four Points from the last week. It is like four rays of light going outwards in four directions, or like four ropes that hold my body connected to something which is beyond.

Sensing the bone marrow while catching myself on being lost in imagination brings me back to

here and now, but also makes some invisible work within the body deep inside. It makes me feel that these exsersises, apart from training attention and will, are also making some work themselves within me, althouhg this work cannot be catched by my ordinary senses and understanding.
Thank you, Ien!
Warm greetings to everyone.

Work Program week beginning 18 April 2005

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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?

---

by **Harry**

The chief characteristic of identification seems to be lost in a small "i". There is also an aura of fantasy involved. This is imagination at its worst. When I'm identified I seem to be most deeply rooted in some part of my personality. Often that is a petty, negative emotion.

As to considering others: External consideration. Most of the time it is a good task in separation to try to determine what the other person is acting upon. However, there are times when I can only go so far. I can see the beginning of an action. I can understand a motivation, or how something starts. How it carries out I find myself getting lost. Because that's where the similarity ends.

Still, I've found that putting myself in the other's position is beneficial. It's hard to create enemies and develop grudges. It's also easier to understand how events play out. Seeing that I'm not the star of every scene in every movie that is my life.

---

by **Faye**

When joy and sorrow are not attached to events then these two companions can exist together. When I am having a preference for an outcome to go my way, and am feeling miserable because of it, then if it is really bad I move my attention from thinking about what I would like to happen to attention on sensation and the sadness or suffering no longer has predominance. Even if my emotions are not balanced, they are closer to balance than when I am thinking about what I would like to happen. Specifically for an example, when I am feeling physical pain, rather than thinking about feeling bad, I try to just sense it and be there with it. If I wish that it wasn’t there my thinking makes it worse by imagining into the future. I am still,

however, not able to find gratitude for physical illness.

Regarding the criticism of others, it seems that everything is about me. I see myself in a weak position and then my mind looks in its archives to find reasons to justify the reaction that is taking place through the criticism. Going back to the source of criticism is a good way for me to become more responsible for what is happening to me. For example, when recently when my mother did not do something that she said that she would do I was frustrated and angry and said that she was irresponsible. Because this looked absurd, particularly at my age, expecting my mother to be a particular way, when I looked closer I saw a deep sense of feeling abandoned. This was an old experience that I have been reliving in different situations. I can feel victimized when someone does not support me as I expect them to. It is me who creates the victim. This task seems like it has endless possibilities as criticism comes up again and again bringing surprises with it.

Faye

Work Program week beginning 25 April 2005

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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?

---

by **Harry**

I will continue to do the exercise, which seems similar to others.

I've been contemplating the idea that gravity is love on the material level. As I have great respect for Agnes, let me apply the "walking in another shoes exercise" first.

We say that we "gravitate toward what we love". The "embrace of gravity" is a common analogy. We need gravity. We can't move without gravity. Without gravity, or the level of gravity that exists on Earth, there wouldn't be enough air for us to breath. Gravity is responsible for atmosphere, and, therefore, weather. Gravity is crucial to life on Earth. It is part of that thin film that we are part of. While gravity is not organic, gravity allows organic matter to exist.

Next step:

Grave and gravity come from the same root. If something is grave, it is dense, it has heavy implications. Gravity pulls down.

So we have, then, Icarus. Some have the "Fear of Flying", but Icarus was determined, in his ego, to escape gravity. And he succeeded. But he wasn't ready for the Sun. It's often missed that Icarus succeeded in escaping gravity. Icarus flew.

The Wright Brothers flew.

The Law of Falling is that a body falls to the nearest center of gravity. Physically we are on Earth, so we have "fallen" here. To fall into the Sun we'd have to escape the multiple gravities of our planetary system. And, as we know from comets, falling into the Sun is no simple matter.

We are present, here, in an ascending and descending octave. Which are we traveling?

A black hole is the greatest source of gravity we know; and it is emptyness; pure emptiness. It sucks in everything.

If gravity on Earth is one of 48, or more likely 96 orders of law. . .because without the Moon gravity wouldn't be nearly the force we're dealing with. . .then a Black Hole must be somewhere around 384 orders of Laws. Or, the opposite of One.

Can Love be a Law?

---

by **Harry**

This weeks exercise seems an exercise in octaves. . .ascending and descending.

When I stand, the effects of gravity are much stronger in my lower legs, particularly the muscles around the calves. Transitionally, gravity pulls more on thighs and back muscles.

Interestingly, while laying down the effects of gravity seem strongest in the shoulder, and head area. (Sitting is the buttocks and thighs.) While the feet and calves seem resting.

As I follow up and down movement it is clear that my instinctive moving center has been trained to be an anti-gravity machine. The further I move away from the point of contact. . .feet when standing, shoulders while reclined. . .the more there is an opposite force in action.

We have learned this anti-gravity machine. When we pulled ourselves up from our hands and knees. And we can feel full gravity when we fall, or have to get down on hands and knees, again. Falling is interesting, because the center of gravity moves, and percipitates the fall, because the learned balance has been disrupted.

To stand there must be and up and down, both at the same time. The "up" can be trained to move against the inexorable "down". Nuryev and Michael Jordan can be seen as examples. They have learned, for a second, to fly. (It is interesting to watch this in Altman's film,

Company. I'm sure Greg can say more about that. But even the ballerinas learn to fly. . . if with the help of the "holder".)

As to evoking Love: Conscious Love, yes. But it is an act of evoking consciousness. And sometimes that feels more like an invocation rather than an evocation. I think it may be dangerous to evoke Love in the wrong circumstances. But that's an initial response. Conscious Love can, perhaps, trigger emotional love. Physical Love seems a wholly different animal, once again.

Which brings full circle. Is physical love related to gravity? Certainly it's more difficult on a water bed. Wonder what that weightless act is like? (Yes, I know that physical love is at a different level, but I couldn't resist the connection to Love and gravity.)

---

by **Guest**

“…but not one of the ten could describe even remotely, the sensation of genuine Love.
“ ‘And none of them would, because in none of the ordinary beings-men here has there ever been for a long time, any sensation of the sacred being-impulse of genuine Love. And without this “taste” they cannot even vaguely describe that most beatific sacred being-impulse in the presence of every three-centered being of the whole Universe…” BT p. 357

“ ‘But never do beings-men here love with genuine, impartial and non-egoistic love. BT p. 358

Love does not manifest on the level, where I am. There is like and dislike, there is stronger like and stronger dislike, but not love.
How is it that I “love” and “hate” at one and the same time. If love is true wouldn’t one love, in spite of or because of flaws?
To evoke love would require one to be able to do, to have will, to be present, have conscience.

The remarkable people in my life have evoked what I believe is love in me, something much different from self-love, conceit, pride, vanity.
Love is evoked in me, it is not something to be done or that I do. It is like the door. It opens to me. I do not open it. Something in me opens and love comes in.

---

by **Guest**

What is the relationship of love to suffering?
Is suffering [in the form of bearing the unpleasant manifestions of others] a form of love. Does this suffering when accumulated build love??
What is the relationship of love to conscience? Can I evoke love by bearing the unpleasant manifestations of others? It seems as though this may be so.

The relaxation of the body, when working with allowing gravity (love?) to have its way, opens something in me, or rather allows something to open.

Maybe a "taste" of what it could mean to evoke love??

---

by **Guest**

Thank you, Onlysaytheword, for your ponderings. I have just came back from 10 days Movements retreat. These days i followed the exsercise with gravity.
My observations are similar to what you are writing.
Whenever I allow myself to open towards the force of gravity (which in fact brings deep relaxation to the physical and emotional centers) the other, inner force invisibly starts rising up from within. This inner lifting has a taste of longing and a wish to Be.
And greatfulness.
Is this the beginning of love?

Greetings to all.

Sasha

---

by **Greg**

Harry said:

> To stand there must be and up and down, both at the same time. The "up" can be trained to move against the inexorable "down". Nuryev and Michael Jordan can be seen as examples. They have learned, for a second, to fly. (It is interesting to watch this in Altman's film, Company. I'm sure Greg can say more about that. But even the ballerinas learn to fly. . . if with the help of the "holder".)

The ballet is an art of aspiration. It perceives the Creative (God) as something to be aspired towards. Therefore it has sought to escape the laws of gravity by moving "upwards more and more. It moves from two centers: One in the lower back, one in the upper chest.

The modern dance springing from the Lutherian (!!!!!) reaction against ballet by Isadora Duncan, places the Creative (God) in the human body. Its center is the solar plexus.

It is no mistake that the ballet was developed in the Roman Catholic court of Catherine DeMedici --- the body reflects that particular philosophy.

When I trained to dance my teacher Erick Hawkins went further than Duncan and placed the point specifically at the hara. He had been studiying Aikido at the time. Like Duncan he found that the body works best when it *cooperates* with gravity. Therefore in order to leap, I had to intuit simultaneously the downpull of gravity. In a word there is no going up without a going

down.

The Kirov Ballet Dancers also dance with this kind of full bodied motion. They developed seperately from the DeMedici School of Ballet. Photos of Nijinsky in profile reveal this friendly cooperation of a dropped chest with a upflowing thoracic area. Duncan ditto. Martha Graham ditto. Interestingly at the end of the twentieth century we are moving out of the body again.

Are we uncomfortable inour own skin?

Greg[/quote]

---

by **Greg**

In addition to the above:

The "aspiring" attitude of the early development of ballet is seen in a "lifted and presented" upper ribcage. Again, denoteing a yearning for something *outside* oneself.

Early twentieth century Kirov dancers were deeply interested in Duncan's presentation of the body as a presentation of kineseologicalcal/psychological/spiritual Truth. It spoke of "being in the body" as being enough.

Many others, of the same time period in other Western physical explorations were also intent on a properly, efficient alignment of pelvis/ribcage/head (three-brains-balanced-being?)linked by a fluid responsive spine. Delsarte who train Jeanne de Salzmann certainly was. It was Delsarte's school G. considered buying.

Jeanne de Salzmann's dancers in the glimpse at the end of REMARKABLE MEN display all of these qualities in their physical manifestations. Unfortunately, the demonstrator in the recent van Dulleman CD-Rom conveys little sense of weight and responsiveness to gravity. The value of this CD-Rom is to give us the "shape" of the movement.

It is an upward flowing skeletal structure with a downward flowing musculature that truely designates being between heaven and earth (man as transformer/transmitter).

Of course, the above is from my own investigations.

Verify everything yourself for yourself.

Greg

---

by **Ian**

Interesting observations, Greg.

Gurdjieff talked about efficient walking as a falling forward, rather than a pushing with the legs. The legs merely serve to keep the momentum directed forwards.

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by **Greg**

The "Falling forward" is also shared in the Duncan technique and the Delsarte work. Delsarte emphasizes "rolling through the foot: in the stepping process. There is a wonderful website (beautifully presented) on Delsarte's historic production of Gluck's ORPHEUS. Alexandre de Salzmann was it's lighting designer.

http://www.humnet.ucla.edu/echo/Volume3-issue2/levitz/levitz1.html

Hawkins had us lift the weight up through the pelvic floor allowing the legs to "drop back down into the gravitational pull" like hanging in a pelvic harness. Movement of the legs is initiated through a "tossing forward" from the hip socket. This manifested in a gliding walk with less (unnecessary) muscular tension.

Greg

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by **Greg**

Sorry. The above should read "Dalcroze" not "Delsarte". They are two contemporaries with related ideas. Delsarte divided the body into "spiritual zones" for expressive purposes. He was interested in "three foldedness" --- I don't know about seven-foldedness" but wouldn't be suprised. His work probably influenced by HB Blavatsky.

Greg

Work Program week beginning 2 May 2005

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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.

---

by **Harry**

Is anyone still out there

---

by **Anton**

> ***Harry wrote:***
> :?: Is anyone still out there

I am!

To be honest, I was (and am) too identified with 1) my obligations on my job 2) emotional (and sometimes physical) disturbances brought by the spring.

As I didn't practise the previous week's exercise I had nothing to report.

The only thing I practised last week was the "counting-to-nine-and-observing-the-three-centers" exercise given several weeks ago. I did it when sawing the apple-trees branches and digging the soil near our suburban house, and also while walking in the city. It somehow changed my inner state as if my centers began to "talk" to each other in their languages. I really felt the "three persons" in me.

This week I'm trying to practise the "It-is-nothing-I-am" exercise. Something in me is "shocked" by this prayer.

P.S. I also practise sightless gaze in different situations (at the workplace, while walking to underground station, in undergroud train etc). I have a hypothesis that this practise somehow "activates" the emotional center in me. Did anyone here have a similar experience?

I have a question to Ian: what do you think about the dynamics of energies and connections of centers during the sightless gaze exercise? What happens when a person (for example, me) practices it?

---

by **Harry**

> ***Anton wrote:***
> To be honest, I was (and am) too identified with . . .2) emotional (and sometimes physical) disturbances brought by the spring.

Over the years I've become more and more aware of these disturbances. It's why I fast, as G. recommends, during that period. Same thing with Winter. . .By practicing this "intentional suffering" of diet change I find it easier to step aside from those disturbances when they occur. Also it's good to clear the body.

I don't think it's a coincidence that these periods of time were those set aside for fasting by major churches. Lent, Advent, Passover, Ramadan. . .I was raised Roman Catholic. There were also similar periods of fasting during the both equinox periods and solistice periods.

It's also interesting to observe lunar people during full moons.

> ***Anton wrote:***
> P.S. I also practise sightless gaze in different situations (at the workplace, while walking to underground station, in undergroud train etc). I have a hypothesis that this practise somehow "activates" the emotional center in me. Did anyone here have a similar experience?

My experience is that I move toward a more balanced state. I leave go of fantasies and imaginations. I drop phony emotions. I do become more aware of the emotional center; but I also become more aware of the moving center; because I tend to be a 321 person, to use O's terminology. (Funny that this changes during life. Started 123; then was probably 213, 231, and then 321)

I would also like to comment on Ian's question: "Ponder: Is love only something that I can receive?"

I hear an echo to last week. Love is given. Love is a positive emotion of the real emotional center. Consciousness is necessary. We are taught to receive things like lust, affection, pity, concern, affinity, sympathy, empathy, etc. And we call these things love. We have all probably experienced parental love. Which comes closer.

agape.

---

by **Guest**

I find that different sensations of the mouth, jaw and cheeks accompany different emotional inner responses/reactions, that more often than not are unrelated to the words that come from my mouth. The postures/emotions noticed were, what one would consider, overwhelmingly negative. Some noted were prejudice, insecurity, apologetic, NJ accent, insincerity, take charge-ness, firmness, nervousness, seductive, patronizing, anger, pompous, don't take criticism well, hurt, disgust, frustration, justification, defensiveness.

It was reinforced in me how difficult it is to divide one's attention while performing complex tasks. I tried this exercise while working. At times, my job requires a high degree of focused, complex, automatic behaviors which have become second nature to me. Dividing my attention with a task as the one that was given was very fruitful and produced a great deal of material. The exercise raised several questions in me. How are centers divided? Is it possible to see, different parts of centers? What part am I seeing now? Is it clear that these associated postures/emotional complexes are fully automatic?

Gurdjieff refers to the "sensation of the sacred being-impulse of genuine Love." One must have consciousness to sense love. Mustn't it be equally necessary to have consciousness to give love, if it is at all possible to do so? Are you asking us to ponder if it is possible to give love? Perhaps I am not clear on this.

While practicing the exercise of feeling gravity when walking there was at one moment the distinct impression of being gently caressed. Relaxing the body rather than opposing the force of gravity seemed to permit this rare and unexpected sensation. Could this be love?

---

by **Ian**

> ***Anton wrote:***
> I have a question to Ian: what do you think about the dynamics of energies and connections of centers during the sightless gaze exercise? What happens when a person (for example, me) practices it?

I think the exercise has the potential to unblock our energies and connect the centers. The energy of impressions usually only penetrates superficially or is only partially digested. Impressions usually stop at the formatory center and trigger habitual associations of thoughts and emotions, likes and dislikes. We are separated from the real world by a veil or cocoon composed of the mechanical associations of the formatory center.

By widening and unfocusing our gaze and trying to avoid labeling or naming the impressions, we are attempting to bypass the formatory center and let the impressions penetrate deeper, beyond the veil, to be digested more fully and allow the extraction of finer perceptions.

By widening and unfocusing our gaze, it is easier to quiet our mind because the formatory center has nothing to focus on and fewer associations will be evoked. By quieting the mind of our inner dialogue of thoughts and emotions, less energy is wasted by the functioning of the formatory center.

By widening and unfocusing our gaze we are also taking in more impressions than if our attention is focused on one small area of the world that our formatory center has identified as an object. The extra energy can recharge our accumulators so we will have more energy for Work on ourselves.

By widening and unfocusing our gaze, by taking in the panorama of impressions, it is easier to become aware of the wholeness or oneness of the world. The activity of the formatory center creates a subject-object, self-other duality; it places a veil of associations and opinions between us and the world. By removing the veil, we begin to see that Endlessness is not only all around us , but also inside us.

The principle of widening and unfocusing our gaze of attention can be applied to all the senses.

---

by **Greg**

Can we also add to your statement above, Ian, that the "sightless gaze" is manifested through a continual softening and relaxing of the eyeball itself? The eyeball needs to rest, floating in the socket, giving up its automatic need to focus in pinpoint fashion.

Living near an urban environment, which is sometimes dangerous, my pinpointed focussing on people and things around me is a way "i" imagine "i" am keeping everything under control.

I let the gaze slide out in both directions, like moving from old square proportioned motion picture images to 1950s Cinerama or widescreen (right, Harry?)

Pondering on some of the sculpted Pharaonic sculptures from Egypt (those few still

manifesting original painted surfaces with glass enamelled eyes intact) reveals this state of sightless gaze.

Softening of the eyeball, gradual widening of the visual field. No one thing in the field takes presidence ---- all are of equal and varied interest.

Greg

---

by **Harry**

Definitely WideScreen.

Interesting. I tend to use the same technique in walking in the urban environment. While Cincinnati is hardly New York or LA, the central core of the City is hardly safe. Watched a couple of murders take place in the middle of the street from my office window a couple of years back.

---

by **Greg**

Harry,

I don't know whether or not you know this (and it may be of interest to others here), in the 1950s when the widescreen process was in development it was found that the human gaze responded more naturally to this wider screen --- it could take in more with greater ease. Through my own small investigations I have found that a square shape makes the eye wish to circulate round and round ad infinitum. An architect friend of mine says (in the same vein) "Squares make the eye 'happy'".

Greg

---

by **Harry**

Widescreen TV is interesting experience along the same lines. HDTV is as much about shape as it is definition.

Is there something we should learn from that?

---

by **Greg**

Probably so. Will have to ponder that one.

Greg

---

by **Ian**

> ***Greg wrote:***
> Can we also add to your statement above, Ian, that the "sightless gaze" is manifested through a continual softening and relaxing of the eyeball itself? The eyeball needs to rest, floating in the socket, giving up its automatic need to focus in pinpoint fashion.
> Greg

Yes.

Work Program week beginning 9 May 2005

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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.

---

by **Guest**

Does the flow of creative energy have a purpose beyond reproduction?

The question presupposes that the sex center is the seat of creativity. Is this necessarily so? I'm not so sure about this. In 'Search' Ouspensky relates G speaking of the energy of the sex center and how other centers may steal the energy of the sex center and when they do, this "can be recognized by a particular 'taste,' by a particular fervor, by a vehemence which the nature of the affair concerned does not call for." He goes on to say, "Neither the thinking nor the emotional nor the moving centers can ever create anything useful with the energy of the sex center. This is an example of the 'abuse of sex.'" (p. 258)

I have personally evidence of this. In particular, how the thinking center steals energy from the sex center and results in "too great an imagination on the subject of sex, and in addition a tendency to be satisfied with this imagination."

It seems to me that "the flow of creative energy" (true creative energy) must be from a balance of the energy of all centers, working in concert. The flow of creative energy does have a pupose beyond reproduction. It produced legominisms that continue to transmit information to the present day. I have not, as of yet, experienced this level of creativity in my life, but have had a taste of what it might be when working intensively at different times.

At my job there was an uncanny and unexpected moment of having one of my corns stepped on. I can't say that it was a corn of self-importance, but more like a corn of self-perception (they are related). It was the self-perception of being a "good father" to my children. I deal with many people on the telephone each day. As I was speaking to one customer, I needed information from her "adult" daughter. The mother called the daughter to the phone, verbally abusing her in a violent way. I recalled how I, at times had verbally abused my children. I immediately felt a strong sense of remorse. I sensed this remorse throughout my body. Later, I

spoke with my wife about this and asked, "How can I ever make it up to them?" My wife, who is very wise, replied, "You must resolve to never do it again."

---

by **Harry**

I resisted part of this exercise, because of the word "om". Took me back to the om mani padme hum era of my life. Something I washed away because of all of the "occult" connection.

I did sense the spine on occassion. But can't say springyness. Though that does make intellectual sense.

As to sexual energy: I understand onlysaytheword's comments about imagination. But I'm not sure that this is intellectual. Sexual energy seems closer connected to emotional energy. Or, perhaps, it is a separate center between intellectual and emotional.

My hope is that what is happening with GIG has not decreased the participation here. This is a valuable resource, and could be more with regular particpation from so many different cultures.

---

by **Jose**

Hi Harry,
I remain here and though participation is slight these days (online anyway) because of being back in school, I continue to follow the exercises and discussions.

You raise a good point about GIG, one that I have been suggesting to Ian for a little while now. Though our Russian friends seem to have a formal group, many of us here don´t. I have suggested to Ian that as we are formed into an informal, online Working group here at Endless Search, perhaps it´s time to try to make it a bit more "formal" perhaps? I am thinking that maybe once a year we can meet in England for a few days, share experiences, learn Movements and become a bit tighter of a community. I would certainly help organize anything we came up with but I know that living here in Iceland and being so close and yet so far from personal contacts in the Work makes some attempt to repair that appealing. Anybody interested in working on this with me?

Several other things:
I was quite surprised to hear of your "om mani padme hum" characterization as "occult". For those who are unsure of its meaning, it is most likely (there are several schools of thought around old Sanskrit or hybrid Pali-Sanskrit terms) "Om! The jewel in the Lotus, Hum!" and probably refers to a concept in Buddhism that within the closed-off and mired in the mud Lotus, in the center of this flower that blooms from a root deeply embedded in shit basically, is a jewel of great preciousness--our Awakening. The mantra is associated with Avalokiteshvara (The Lord Who Hears or Looks Down Upon[The Cries of the World]) aka Kannon (where "he" became feminized), Kuan-yin, and Chenresig. From a

Mahayana Buddhist perspective, absolutely nothing "occult" or esoteric there, just a manifestation of Compassion through a universal image.

Re: the sex center. I have understood this as you, in being associated more with the emotional center. From a strictly (Buddhist) tantric p.o.v. it is an energy most powerful and its transmutation into something "higher" is a goal albeit an extremely difficult one. The Buddha is reported to have said that if there were only one other spiritual obstacle even remotely as difficult he never would have Awakened...
Jose

---

by **Harry**

Jose,

My response to "Om" stems more from the "meditation culture" and the "occult culture" of the late sixties and early seventies. I understand the spiritual significance.

In my generation this "mantra" became mental noise. Somewhat similar to what is happening to the kabbalah today. There is much significance there, but it gets lost in the dillution.

I do draining. I do endless gaze. I do breathing. I do relaxation.

Yet there is this thing about "meditation" which was almost drug like during that era. Or at least in the way it was transmitted to many of us. Non-action became passivity. Trees of Life. Tarot Cards. Mandalas.

Not that there isn't significance in all of those things. Books of Kell. Etc.

My own response is one of having to learn to be "a prayer of action" rather than a passivity. Unlearning.

To take this a step further: the emphasis on sensation also is something I struggle with. Be Here Now is not "I am, I wish, I can". Yet it was/is an introduction many of us used. But after using it we have to leave it go. This harkens back to the discussion we had a while back about drugs. Would Ram Dass have become Ram Dass had he and Leary not dropped acid?

The answer doesn't matter. Be Here Now. Meditation as the Beatles brought it. Blavatsky. Crowley. Wiccan. Castenada. None were sly men ways. They were and still are necessary in any individual's path. (Even the X-filish Crowley and Blavatsky could open doors, just as Leary and Kesey and Company did. But then they hire the Rolling Stones to police Altamont.)

Harry

---

by **Greg**

Dear All,

My deepest apologies for having "checked-out" for the last six weeks. Life issues tsunami-ed. And now I am really sick. Did not forget myself in any of it and continued to Work but forgot all of you --- again my apologies.

Will be trinkling back in as I am able. Very little energy but a great deal of opening.

Until later,

Greg

PS How does one get hold of GURDJIEFF UNVEILED in the USA? By the Way doesn't list it.

---

by **JohnG**

Harry: To take this a step further: the emphasis on sensation also is something I struggle with. Be Here Now is not "I am, I wish, I can".

Hi, I am a new member and I do not know the way of things regarding this online group so I'm not sure if I am approaching in the right way, but I would like to say something about sensation in relation to Harry's comment.

It is my experience and understanding that establishing a contact, and becoming familiar with, the fine sensation that exists within the body is necessary if I wish to be real. If "I am", I must be in my body, and it is via sensation that I can learn to do this, that is learn to bring the attention into the body and involve it in the process of awakening. Sensation, like the breath, can be an aid to establishing and maintaining an attentive connection with the body. To engage life consciously, even if only for the moment, I must be in the body.

---

by **Jose**

Hello Harry,
I think you detail something very well about the appropriation of spirituality for trivial or superficial purposes. It certainly happened to Buddhism and Hinduism for many people during the time you mention. But this is common to all traditions and the Fourth Way as well. Trungpa Rinpoche coined a wonderful phrase called "spiritual materialism" all about it and he was a master at meditation as well as breaking the superficiality that permeated the "alternative spirituality" scene in the late 60´s through the early 80´s. We have seen how the enneagram

and other 4th Way Work has crept into the "mass consciousness" and diluted the amazing possibilities that remain within them. But as an old friend from those days (who is now a Vajrayana Lama) reminded me--"The secret takes care of itself", i.e., we don´t have to worry too much about the improper appropriation of great teachings or high practices; swine don´t recognize or appreciate pearls, but they remain pearls nonetheless.

The "sightless gaze" you mention is also one of my favorites but it too has an analog within Tibetan Buddhism, "*sky gazing*" which is a Dzogchen and Mahamudra practice. As I mentioned in my article on GIG, "Gurdjieff´s Possible Buddhist Influences" it is quite possible that that´s where this practice originated. But you also speak of the physical sensing Work and, as John´s post speaks to it also, I tend to agree about their usefulness and regard this as one of the most important contributions to meditative practices and spiritual literature in general that Gurdjieff gave the world. They are called *proprioception exercise*s and the variety and depth of 4th Way uses and configurations astounds me. But most importantly they root us within this body-mind complex and if used well, can increase Being. I certainly believe so.

By the way, I loved the Altamont reference!
Also, has anyone thought of a gathering of Endless Searchers as I suggested in my earlier post? I appreciate the learning and input I get here online but believe much more could be achieved if we met together, if only for a short time personally and Worked. I remain interested in hearing from others on this and if it is something people are keen on doing, say, next summer, then I would work at helping to make it happen. Ian, you listening?
Jósé

---

by **Harry**

Jose,

Getting together is a great idea; but electronically is probably about all that's possible for the time being. America, Australia, Iceland, England. . .

Certainly Gurdjieff has been co-opted as well. Fortunately that wasn't my introduction to Work. I believe in mantras, or prayers, or breathing. . .sometimes we each have to fight different associations. Those are out little i's. And I was owning up to one of mine. Yes, I should Work on it.

John,

Welcome.

Beyond Ian's guidelines, I think we're a Work In Progress.

Much of my experience says that focusing on sensation is a means of helping me understand exactly how asleep I am. It's crucial that there be more than one center involved. We breath unconsciously. . .or mostly automatically. . .which is generally a good thing. We walk without

thought or emotion. Once we've learned. Even this typing is an automaton that is put into action, something I learned decades ago.

One of the observations I've had since venturing into this mutual exchange is that the sensation exercises nearly always have responses. But the intellectual or emotional exercises tend to be left unanswered. That may be a wrong impression, but it's my impression.

Balancing the three centers, and perhaps awakening others, or invoking others, seems what Work is about. . .

---

by **Greg**

Jose,

At the risk of appearing rude (and "it" likes to please people, therefore making "it" affront *constructively* becomes a Work exercise) until I see more of a commited effort here to share personal experience in relation to the weekly exercise, the effort (for me) and expense (for me) of flying off to wherever to experience more of the same dynamic comes off as just a bit of a variation of a Fourth Way "Summer of Love"!!!!!

Honestly, I am always glad to see you here and you always have alot good to say. Really. I also, know that you are new at this --- so this all takes some time and getting used to.

As far as issues of school, family, etc. etc.---- I have them too and I have found that continued Work brings an intensification of these things. In a word, the "ordinary" in life gets more and more in the way! Hence, the need for super-efforts. Why else call this Work?

To be honest I have stayed away from here somewhat deliberately the last few weeks to see what would happen. "It" loves to give it all away and share all the time. And it is as you see "very verbal". I have a history of being the cathartic agent in most groups and to get things "jump started", so . . .

What will you offer me in England and in here (even before) to keep me interested?

Harry,

Before answering this, let's hear from some of the others. I know you will answer.

Faye,

Haven't heard from you in a long time. You always speak so directly to me --- where are you?

Russian Group,

We've been here before?

John,

Welcome aboard! I am not really the growly old bear I appear to be. Your business about the body I am all for. Maybe more later.

Ian,

Again, anything you feel inappropriately expressed I expect you to publicly correct/remove.

This morning I woke up sicker than the day before. I have responsibilities to two physically incapacitated parents (whoi I would like to see able to continue living in their familiar environs as long as possible), a job to show-up for that takes and takes and takes, an apartment that I cleaned from top to bottom today (because "it" likes to neglect "itself and daydream) and a payment to be made to this Group (as I am now doing). It isn't that I am a Good person (I'm not), it's that "it" likes to shirk --- and all of the above met makes Work.

Greg

---

by **Greg**

My sexual energy gets put to use *in support of* creative work through a transmutation process which begins around the heart and "figure 8s" crossing at the throat to complete circulation around the "third eye". Without sufficient sexual energy this doesn't take place. My suspicion, down through the years, is that the throat and clavicle play a large part in this process. The breast bone/clavicle in my experience, are the receptive area for "daily bread" (higher energy). Without daily bread there is no leavening of the sexual energy into finer stuff.

Greg

---

by **Harry**

Interesting. My experience has genitals-heart-throat connected. The transformation, though, seems to be one that happens best when all of the centers function in a circular motion.

---

by **JohnG**

Task: "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."

When I am able and not too identified with a reaction I have found this (seeing the situation from the other person's point of view), and a remembering, at the time, that we are all reactionary beings, useful in a way that helps dispel some negativity. That is if I am prepared and closer to that in me that wishes to work.

At other times...

I recently had an encounter with a young lad at work, (who thought he could angrily tell me what to do), which brought to the surface an aspect of my self-importance and false pride, and the inner considering that comes when they are questioned or stepped on. All in the defence of self-image.

It is not often that I am questioned or confronted and I observed an inner struggle between yes and no, between an aspect of my personality, based on an aspect of self-image and fed by self-importance, that wanted to confront the boy, and another aspect that wanted to stay in front of the inner struggle and work with the feelings that boy's comments stirred.

At first I let it be, externally anyway, reasoning that the lad knows no better and realising his "attack" wasn't necessarily against me personally, as he generally acts in this manner to nearly everyone at work. As the boss's son it seems he may have developed an attitude, and may even have an image of himself, as being rightfully able to express himself in this way.

Although I tried, to some extent, to consider him and to see the situation through him, the hurt image, with it's wounded importance, wouldn't rest, "it" wanted expression in its defence. So "it" justified, and "reasoned",...if I let him get away with this he'll think he can do it to me when ever it pleases him. Feeling satisfied in my justification I went to the boy and had a few words, to "put him in his place", so to speak.

Although I justified the reason for putting the boy in his place, in the background of all the internal noise I knew that my confronting him was more about restoring the self-image to it's place, a place of imagined importance, than anything to do with him or his comment. This image will not have a 17 year old speak to it in such a way whether he be the boss's son or not.

Shortly after the incident I started to feel uneasy about my reaction, not in relation to the boy and what I said to him but because I had given in to a lower aspect of my nature, even though I saw it coming. I stayed with this uneasy feeling for the day and tried to observe the thoughts, emotions and tensions it brought about. After work I apologised to him and although he would have nothing of it, it didn't matter as my self-image was again restored to it rightful place of imagined importance, and by way of an apology a self-calming was performed on the uneasy feeling.

---

by **JohnG**

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

Ian could you expand on this a little please, I am unsure what you mean by the springyness of an illuminated spine.

---

by **Marina**

John,
welcome!!!

Jose,
I support your suggestion of our possible meetings in England with all my "I-s"  But i think that not everyone will be able to afford travelling expenses. Perhaps it will be better to alternate locations of meetings.
Let's see what think Ian about your offer.

As to my personal work, I was identified lately and haven't done any exercises except "sightless gaze" and exercise of "three fingers"and in addition there is a problem with internet connection in our firm, but i hope next week we'll solve this problem. But i feel more and more be connected with everybody of you.

all the best,
Marina

---

by **Jose**

Welcome John,
hell Marina!
Hello all!
greg...You raise some important things. First, what do I offer you?
Answer: Nothing.

Nothing.
If you become interested in joining those who might want real contact, face-to-face, then you would probably do so for your own Work reasons. I would think that would be enough.
Personally, I desire to see people´s faces, to feel the energies they display in person, to eat and drink with them, to laugh and engage them and don´t feel that this medium works all that well.
Flying to the UK from here in Iceland is relatively cheap and I am suggesting a once a year thing beginning NEXT year. I would also love to visit Russia and see our friends there and have planned a personal tip to Switzerland in November to visit Reijo andAgi. Now, I am not rich, but this Work means alot to me and I want to meet people, not print.
It remains only a suggestion but I would like to meet all of you and sit down and Work and talk about how we can proceed to making this site work better and helping the wonderful benefactor who provides it for us--you listening Ian?--
As for "seeing more of the same" or "Fourth Way Summer of Love" those represent your own projections and I need not comment. My participation here extends precisely into the areas that "grab" me therefore if I don´t comment on something, its probably because I am not affected by it. I have been quite upfront about declaring the sensing exercises to be a huge contributor to my own spirituality and the combination between them and my understanding of Work in life, partly thru the lense of my Buddhist practice and partly thru the lense of my understanding of the 4th Way teachings is what has brought me here. I frankly have not had any of the titillating or "magical" experiences vis-a-vis the other exercises and if you want me to make some up, well, I just can´t. But I remain open to this methodology and appreciate the deeper and finer attention that has developed in me as a result of using them. And certianly if something develops, you will hear about it. But no, so far, I am rooted rather deeply within the body and these exercises are the ones that have helped me the most.
Best,
José

---

by **Greg**

Dear Jose,

Thank you for your response.

I do agree that seeing everyone face-to-face would be a helpful adition to what goes on here.

What concerns me, however, is that after nearly one year here there is an ambiguous commmitment at best to what goes on on-line. So, I guess what I am saying is "Why are we bothering with the icing, when there no cake finished yet."

When you tell me, as you just now did, that for certain exercises nothing happened for you, you are at least letting me know what is going on. When you say nothing, you leave me, as a member of this group, out of the picture.

My "Summer of Love" statement refers (albeit somewhat sacastically --- I'll admit 😉) to a

danger of a trip to get together to somehow be the "fixit" for what doesn't go on here. If it isn't happening now, why will it happen when we all get back home. (You know, "Oh, I had such a wonderful time ---- I promise I'll keep in touch!" 😁) Flakiness --- the scourge of many a spiritual practice!--- it is certainly the scourge of mine! I live in horror of it.

When I've had dance pupils tell me how much they love my classes, how important they are to them, etc. etc. *and then show up for a third of them*, they are doing one thing, and one thing only (in Work terms) they are lying to me (and to themselves!) Of course, that is ordinary life and nothing can be (or better be) said. Here, in the Work, there is a responsibility to "show-up" --- it helps the waking-up process. I come to the Work to Work --- not socialise.

One of the challenges (let's call it a re-definbition of a Work effort) is to make myself articulate as clearly as possibile, as often as possible what is going on. It is part of the Work scheme of things to encourage as much group sharing as possible. We are in a sense helping each other up a ladder. When people decide they have nothing to share and don't share anything they are doing so without consideration to their place in the group's scheme of things.

Many years ago my life was on the line and the salvation of it was based on one thing and one thing only (and, yes, I did have only this choice or the abyss, at the time) --- sharing my experience within a group. Not only did it work in it's saving my life but it made me aware of a serious roadblock to inner development which I share with the rest of humanity ---- my essential Narcissism. The sharing, continued and sometimes forced (on my part) sharing is what started the process of shattering the mirror and clearing the horseshit out of the stables. Your own byline 😈 , Jose, carries the very message I am talking about!
Without continued, ongoing progress reports by everyone here, and a commitment to it this becomes a narrow, non-reflexive procedure. It remains singular, self-absorbed, withdrawn and hardly Work.

Of course, all of the above is based only on my experience and Understanding, and as with everything else: Verify it for yourself.

Best to you,

Greg

PS You don't offer me "nothing" --- You offer me your Presence.

---

by **Greg**

JohnG,

Thank you for your thoughtful, detailed recount. You held a mirror to an "i" for me today.

Greg

---

by **Jose**

Greg,
Thanks for clarifying. Several small points:
I have been "here" since Dec. and at least half of my posts concern trying to understand what goes on here. I don´t understand what you mean by "a year".
You also say that "seeing everyone face-to-face would be a helpful adition to what goes on here. " I contend that it is far more than a "helpful addition", that in fact, is IS the Work. However you are wrong in suggesting that nothing done together can change the dynamic of what we do here. What we do here is partly a function of how we define "here" and "here" for me is print. You want my "Presence"? Well that will never be apprehended in print. It is far too easy to lie, manipulate, fake, disceive and mislead. Faces and personal study count far more to getting an accurate picture. I believe so anyway.
You also said"When you tell me, as you just now did, that for certain exercises nothing happened for you, you are at least letting me know what is going on. When you say nothing, you leave me, as a member of this group, out of the picture. "
But I have said repeatedly that I did not get any "experience" or sense of this or that from a certain exercise. I have said this before.
We are all "flaky" to a degree and I agree about the fakeness possible in having one big experience together that might result in a false bonhommie. But shoot, one good experience together might also be a wonderful catalyst for some to Work more and trust more. Think about it. And with all due respect to the earnestness of your reply about "showing up", I agree but I think about G. and he loved life, ate, drank and lived with a gusto closer to Zorba the Greek than Thomas Beckett. Give me Zorba any day.
I am also reminded of one Zen Master´s quote about the seriousness Westerners attacked Zen practice, "The work we do is far too important to take too seriously."
I accept the challenge to post more, and do hear you when you say," Without continued, ongoing progress reports by everyone here, and a commitment to it this becomes a narrow, non-reflexive procedure. It remains singular, self-absorbed, withdrawn and hardly Work. " That is right. Perhaps a bit more Grace from your end and more Effort from mine? I´m in...
Best,
José

---

by **Harry**

Perhaps the best result of this discussion would be to define what "here" is. When I come here, onto this board, at this site, I am present. I am writing to you, Jose; or to Greg; or Ian; or whoever else is listening. We didn't come to be in this "room" just by knocking on the door.

Your sound basis in Eastern mysticism is a benefit to me, Jose. I've spent much time on

comparative study; but from your post I know that you are a genuine article.

"Here" we should be present to each other. "Here" there should be no posturing. When we answer a post "here" it should be as if we were in the presence of each other.

As If. . .
As If we were together. . .
In a village. . .
Walking across a mountain. . .

Because this is different. I've visited other sites. Have been invited to go to other online discussion groups. And left very quickly.

"Here" is not just a chat. It is as if we were together. . .because we are together. . .

---

by **Jose**

Thank you Harry.
Yes, I certainly try to be "here" when I reply. But as I type these words right now, you are an idea, not even your image shows on my screen and I have to think about what I say. Face to face, I might need say nothing and you would understand.
Maybe.
But yes, I do try, and will continue to try.
Your advice should be heard by all and taken about how we can make "here", here.
I still think it would be good to meet everyone, and one story to add.
I met Leonard Cohen in 1983 in Ithaca New York at a retreat sponsored by Joshu Sasaki Roshi who was my teacher then and his too.
I didn´t know he was some famous singer and though he seemed initially peeved that I didn´t, he appeared to enjoy later that I was able to relate to him as just another Zen student, struggling with long hours of sitting, lots of intensive koans and regular metings with Sasaki Roshi where he basically kicked our asses if we pretended to have a "Zen" answer. Those memories are invaluable for me for many reasons:
One, no koan could be "answered " online, in print or in any other way but in person, face to face.
Two, this man, Leonard Cohen did not impress me as anything but a seeker, like I was, only I was 24 at the time, a bit younger than he.
Three, he and I got drunk on ouzo afterwards, which he taught me to drink for the very first time.
Sometimes that face to face encounter brings surprises we may never have had an opportunity to touch.
Thank you all for bearing with me, perhaps I am a bit too "ordinary" for the "magical" to occur. At my age now though, it is "magical" just being with people and struggling with them and maybe sharing a drink or more with them.
To Harry and Greg, Marina, Sasha and all the others who listen here, I believe this is a

valuable and worthwhile "place" to be.
Really.
José

---

by **Greg**

Dear Jose,

When I was speaking about the year spent here I was speaking about the life-span of Endless Search and my own tenure here. Nothing else. I' m sorry that I did not make that clear. You see what I am talking about? It is a difficult and worthwhile Work effort to make ourselves understood under the very limited expressive terrain of "online"

Before, I go any further ---- I did not mean complete one pointed attack on you. I have been speaking more generally about a commmon problem with a lot of people here. You do share. And as I have stated before, much of what you bring here, particularly from your background is of great value. If I sounded only a personal attack towards you, I do apologize.

I also, am trying to encourage you to Work hard. You may not be the best judgement of the value of your own shares. Sorry, it's true! To paraphase something somebody said to me a while back "What you may think about the value of your own experiences may be none of your business". Think about it. You don't know whether or not what it is you have to say here might "jog" someone in a certain direction.

My feeling from what you write (and again I may be wrong) is that you think the results of these exercises are in the realm of the "magical" or the "occult". It is understandable that you understand it that way because of some of the language used in the literature, particularly that used by G. and O. It is helpful to remember that they were talking to people who were coming out of things like Theosophy, so they were using the language that they understood. I think it would be helpful to remember that we are "waking up", we are in a process of coaxing our thinking, feeling and sensory capacities into a wider and wider context. That is all. If you are refering to what it is I say in my shares and responses: I do use alot of poetic language, metaphor and imagery to experience the "states" I am experiencing from the exercises. Our language fails at being able to succinctly describe these, so I have to find equivalences. I have been also working in this way daily since 1974. And all I can say is that the height of your Work is always equivalent to the depth of your Work. The Work is preeminently Real. It is my opinion that we are always attempting to escape our Real Lives; the Real Thoughts, the Real Feelings, the Real Sensations. We even use the ideas and concepts and practices of various spiritual paths to do this. And that is the absolute tragic shocker. It is a sure road to fantasy and, for some, insanity. That's why G. "stepped on the corns" on so many spiritual traditions. It isn't that they didn't have important things, it is that they as practiced, could become refuge for further escapism.

So, Mr. Jose, you can't (i'm sorry) tell me, unless you're dead as a doornail off to the funeral parlour or crematorium that you felt nothing or had no experience from any exercise. That's

crapola. You must *must* must begin! You must tell us things like:

" I held my hands high above my head for a quarter of an hour and I felt an ache develope in my left shoulder which met a pain developing down my raised left arm. I tried to disapate that pain by breathing into it but nothing happened. My mind was preoccupied with 'why am I doing this idiotic exercise and am I in the right place? . . ."

You must tell us as precisely, as possible, where you are now. What is the truth of your experience right now. That is how one builds a foundation for deeper experiences of reality.

As far as my Grace or lack of it --- I will make that decision (or Ian or Harry will tell remind me I have gone over the line). I have consciously stepped on your corns, and through my talking with you stepped on a few others out there in cyberspace. It is done with only love in mind --- conscious love. My initiator into this Work was a slight ethereal, very lady-like-appearing older woman. A member of the upper classes. Highly cultivated. Extremely well read. Creative. Intuitive. Ultra-feminine. Loving, *Consciously*-loving. When I "crossed a line" and needed an adjustment she could deliver an attack to that buffer that would've made a cussin' truck driver run as fast he could. She reduced me to tears in nano seconds --- many times --- out of "love, *conscious* love"

I am not here to sweet-talk you or beg you. I am here to help you in the best way I know how. I am, as an intimate once described me to a friend "an acquired taste like anchovies" That is one of the highest I've ever received. I've also been called by pupils "A Royal Pain, who is well Worth It". Another Great Compliment. I can't be bothered with whether people like me or do not like me. I am here to see that I get my w/Work done and to see to it that I help others, in the best way that I can do that for themselves too. I am a stickler for Quality. It is the best defense in a world which slides so quickly down the scale.

When you brought up the point of creating the get-together next summer to "thank Ian for his efforts" my response is based on the fact that little has been done to give Ian what he asked for in the first place. While I can't speak for Ian (and won't), there is no better way to thank him then to give him the responses to the exercises that he has asked for, regularly. That would affirm an establishment of what it is he has placed here. Without it, Endless Search will disappear into cyberspace without "thanks".

I don't think it is too much to ask every individual here to make (at least) one contribution a week towards "what happened to me during this week's exercise: This is what I experienced". It's not a competition. It's an effort, and yes, it's Work. It exists against the course of Life.

I don't know what you've read about the Work, Jose, but I think it is important to steep yourself in as much of the literature as possible. The early memoirs of Ouspensky, Nott, DeHartmanns, Hulme, Andersen and books such as Nicoll's COMMENTARIES are an important steeping. They develop a "taste" for what this was and is. It is , to my estimation, wonderful, terrifying, unusual, challenging, protean, unique and most fine rare --- I love it all dearly.

I thank you for your time and I hope this cleared things up some more. And I look forward to

your continued contributions. I do indeed!

Respectfully,

Greg

---

by **Greg**

Ian,

What happened to the Private Messaging?

Greg

---

by **JohnG**

Harry: Much of my experience says that focusing on sensation is a means of helping me understand exactly how asleep I am. It's crucial that there be more than one center involved.

In relation to centers this is how it seems to me, by directing the attention to the body and coming to sensation two centers are actively engaged. Through the intellectual center attention is gathered and directed, through the moving/instinctive center sensation assists that attention into the body. And a third center is involved as it is via a valuation that the emotional center brings them together, reconciling the head and body. In relation to centers this may or may not be, it doesn't matter. What matters to me is that there is a verifiable process working there and it is working with a quality and type of attention that I do not normally use.

When working with sensation I found, in the beginning, and for a while, it was necessary to intentionally direct the attention to a part of the body in order to touch the sensation there. But once sensation was well recognised and accustomed to throughout the body, in parts and as a whole, then, for me, it became more a matter of becoming open to it and, in a way, allowing the sensation to take the attention rather than directing it there. It may be that when awareness of sensation is established another type of attention is awoken, as it seems as if there are now two attentions, one from the head and the other in the body, looking at it in this way sensation can be seen as the body's attention. The energy from a certain quality of attention coming from the head enters into, or blends with, the energy of attention within the body and works with/through it. Or so it seems. There is a simple exercise that can help in establishing a contact with sensation, with Ian's permission I will post it to him to have a look at, if he thinks it's apropitate and may be useful I'll post it here.

---

by **Jose**

Hello Greg,
I did not consider anything you said as a personal attack on me. I *did* think you were

intentionally "stepping on corns" and in this case it was fine. I do not mind. Neither the encouragement nor the pushing of few buttons. That is part of the reason I am here.
You are right about some of the 4th Way language obstacles for me. I do not think it "occult" or "magical" but yes, it does use such language. It is an obstacle mainly because I am unfamiliar with it. Since 1973 I have been involved in Buddhism and therefore what we call Western esotericism and all its outgrowths and roots I did not learn about until much much later. Some it it grates on my nerves because I think Buddhism covers some of that territory far better. Some of the followers grate on my nerves because I find a distinct lack of seriousness. But the 4th Way provides an extra "something" that I had not connected with before and provides me a perfectly complementary discipline to go along with my Buddhist background (I am a Buddhist priest you know.)
Re: 4th Way reading: I have read in the primary lit "In Search of..." (which deliciously took me 7 months to finish, even though I am a fast reader I was fascinated and took extensive notes); "Life is real" The Herald of Coming Good"; "Meetings With..:"; "Views From the Real World"; "Beelzebub´s Tales"; In the Secondary lit I have read Needleman and Bakers "Gurdjieff: Essays and Reflection"; Pogson´s "The Work Life"; Speeth´s "The Gurdjieff Work""; the de Hartman´s "Our Life with..." Nicoll´s "Living Time" and a few others.
Books mean almost nothing. I can read and digest them easily. Like the physical sensing exercises when compared to the other less "concrete" ones, I regard books as a delicate and loosely connected rope to the Source. People connect me to that Source better. Thus my suggestions for a meeting. One story:
I met Ian a few months back. I had been in contact with Reijo who suggested I connect with Ian´s group. I did and we corresponded for a bit. But until I SAW him and felt his efforts to integrate himself personally, until I was in the Presence of someone who Worked and struggled and didn´t fall behind words or print, who was not only a man who Worked but one who drank wine and ate food and laughed and seriously and appropriately "considered", until this happened I remained unconvinced of the 4th Way potentials for personal growth. What I saw and felt, in many ways was far more valuable than all those books. Really. Meeting together is more than just to "thank Ian". It is to absorb that same or similar energy from others (yourself included) to continue the Work here alone.
I accepted the challenge to try harder, to post more already. That´s my committment. Particularly the more exacting descriptions of how I am affected (or not) with exercises. I will in a later post be more specific as well about why it is the sensing exercises particularly "grab me", I feel a bit misunderstood there; it provides something that buddhism lost would be the simplest explanantion (and likewise Buddhism retains much of what the 4th Way lost in my opinion)
I thank you for your involvement with me here. I suspect there will be much more ahead.

Best!
José

---

by **Harry**

If I would have run in to Leonard Cohen, I'd have probably not asked him about The Master's Song. . .which appears only on his first album and is his master work. I "discovered" Cohen

on the back cover of Evergreen Review, with an ad that featured that painting of Joan of Arc. Speaking of an esoteric song. . .

As to reading being an easy thing. . .All and Everything 3 times is reading. Shah's Learning how to Learn and Knowing how to Know is reading.

John,

I think we're in agreement about sensing exercises. That fully balanced state is the goal.

Speaking of which, it's something I try to do while I'm writing on this board. I try to find that inner silence. Feel my feet on the floor. Feel my fingers moving from key to key. (Realize as I type that, that much of my typing is only with four fingers. But the designer of touch typing created that.) Feel my spine. Gaze at this screen in a semi-unfocused gaze. Try to connect with that space where legomonisms reside.

I'm a firm believer that contact can be had without physical presence. It's less certain and has a different taste; but I've known it too many times in my life.

Harry

---

by **Jose**

Harry,
I never heard of that Cohen song, still have heard only the occasional piece here or there.
As for reading, I mentioned a while back that I will be beginning my second "obligatory" reading of the primary texts this year. Beelzebub´s Tales was amazing and there are many things there worth re-reading and Working on. (The notion of reading or studying a text 3 times is also regularly invoked in Tibetan Buddhism; Pönlop Rinpoche, my old teacher, told us this many times)
Shah however I regard as a fraud, having read many of his books including the one you mentioned.
I still say that for me, reading anything is an "easy" thing. And watching the "information" go straight to my brain where it has plenty of musty company from a whole number of disciplines is no longer the enjoyable enterprise it used to be. I no longer value "knowledge", it is Understanding I seek and I do not believe I can get that from reading anything, whether written by G., "God" or the good people here online. But that is me and my opinion and my way of learning.
In the Presence of people, in their foibles and failings, wisdom and wit lives the Truth. That´s what I believe and that is why I have suggested a meeting of as many of those of us who use this site as possible, once a year, beginning next year, to Work together and to make a face-to-face attempt at Understanding the Work we do.
José

---

by **Greg**

Thanks Jose!

I am already getting to know you better. Keep writing. Writing clearly demands more Truth-telling --- none of us here can ever work enough at that!

And to those of you who rarely (if ever) write: if you would place your experiences out here more, a serious and valuable person like Jose may have more to glom(sic?) onto, feeling less at a loss in his own experiences.

I totally agree with you, Jose, that physical presence is absolutely "it". Nothing can replace it --- no way, shape, or form.

Harry says:

> I'm a firm believer that contact can be had without physical presence. It's less certain and has a different taste; but I've known it too many times in my life.

And Harry, it can only be a "poor relation" to the real thing. Case in point: the Movements CD-ROM. As a dancer I can tell you what's missing and it is alot --- and it all has to do with the fact that it's abstracted (as our experience here is). I am, of course, glad it's there (very glad!) --- but the whole interior business of physical movemernt is lacking in the extreme. It is an esoteric (inner) movement art, after all. It is a good teaching aid --- there is little or no conveyence of movement of chi or shifting of weight

All the above stated, Jose, the trick here (and --- yes as a Work exercise/effort) is to translate the real experience as much as possible into this medium. For instance (to once again get on my favorite "nag") "How do I come up with a sense of Presence on this Forum?" The only way possible: By writing more and more often. It creates the effect of being here. "How to create the sense of Vividness I am Experiencing on this Forum?" One possible way: By choosing words that playing off each other create a certain collective "color" or "hue". Remember, Ian has presented this as an experiment, to see what might happen --- nothing more. Certainly, he has said earlier that it is not to be seen as a replacement for physical presence.

I, too, was "sold" on this Way by the Presence and the qualities of the person I first met who introduced me to the Fourth Way. I feel that that is a most important exchange. I've also met a handful of the "stars" of this Work and wished I'd gone to the movies, instead! (And some of them probably felt the same about me ;))

I came here to ENDLESS SEARCH through a series of synchronicities! (another thing that will "sell" me on something) Almost exactly 2 years to today I went to visit Northeon Forest over Memorial Day weekend. It is not only a physically beautiful place, its quality of integrity hits you immediately (Or it did me.) I was also impressed by the sincerety and the seriousness exhibited by the people I met there. When I made the connection with Ian over the internet and found that that had been his "training-ground" I was more than pleased.

The books you've read are all good. I hope you read the deHartmann's final Definitive Edition (Arkana, 1980s)--- it is altogether different from the other editions. Make sure you avail yourself of Kathryn Hulme's UNDISCOVERED COUNTRY and the two Fritz Peter's memoirs. In reading, try to use it to connect with "feeling" as well. Make it also a valuable effort for yourself. ORAGEAN VERSION, down the road, can actually get you "sitting in the room" if read in the proper way. While it may not be "information" that you seek (I think that may me the word you *meant* to use to Harry?), you want as much Knowledge and Being as possible. Those two ingredients, mixed appropriately, can bring Understanding.

Keep an open mind about G. (it is my suggestion). The "Zorba" aspect is there but only a tiny part and perhaps part of a construct of his anyway. Remember that "acting" is a part of this practice. We will probably never know who G. really was or what any of his motivations really were. Sometimes, I think he was a reprobate sleep-walker who became a channel for a teaching. It is, after all the teaching that matters, not the teacher. (Lord knows, I personally find Ouspensky onerous --- can't stand the man or his 'style' for a second! ---- I am grateful for what he put down.)

Look forward to meeting you "in the Presence" one of these days. Until then, I'm certainly glad you're here.

Greg

---

by **Greg**

PS (to the above)

On the reading, Jose: Watch the practice of taking notes. You want to learn to read and allow the knowledge to "soak in" whole. You will r e m e m b e r better what is being said. Note-taking stands in the way of that. It also abstracts what you are receiving towards "information" and further away from the possibility of the same statements becoming "knowledge".

When you are in the position of being read to (you can do this with a recorded book, although a real human voice is best ;)) sit aligned, with attention and "receive" the text with your entire body --- as if your body is one huge ear.

You are in the Work. You are going to be trying things in a way, sometimes, that you may not

be used to.

Habit, unchallenged, stands in the way of waking up.

G.

---

by **Harry**

> ***Jose wrote:***
> I still say that for me, reading anything is an "easy" thing. And watching the "information" go straight to my brain where it has plenty of musty company from a whole number of disciplines is no longer the enjoyable enterprise it used to be. I no longer value "knowledge", it is Understanding I seek and I do not believe I can get that from reading anything, whether written by G., "God" or the good people here online.

Funny thing that understanding, and the change of being that *can* possibly follow.

I watched Persona yesterday. (To me film is like a book.) (Yes, Greg, I'm still doing my Bergman retrospective.) What is contained in that film is beyond what Bergman and Anderson and Ullman put into it. Being and Nothingness. How we learn. God. Symbols. Life and Death. little i's. Big little i's. Big little I"i"es. Not just knowledge. But understanding beyond that of the creators. And a chance to change being.

Back when I was being artsy fartsy I once made the claim, made by many others I've subsequently discovered, that "I'd rather my life be my art". Such Pre-tensions.

But a work of Art, be it a Botticelli painting, an Antonioni film, or a Cohen song goes being "experience".

Get the Essential Leonard Cohen. Listen just to his version of Hallelujah. Or First We Take Manhattan. Suzanne. ("he's touched your perfect body with his mind.") "Repent, repent. . .I wonder what they mean by 'repent'."

Transcendence doesn't need company.

All and Everything is close to being an objective work of Art; far beyond anything else I've mentioned here.

---

by **Ian**

> ***Greg wrote:***
> Ian,
>
> What happened to the Private Messaging?
>
> Greg

I had to turn that feature off, as it saves everyones messages on my server, taking up too much space. Instead, just use regular email - there is a button for that right beside the PM button.

---

by **Jose**

Harry and Greg,
Thanks to you both for clarifying and adding. The examples are helpful and will keep me busy.
Harry, I love Bergman too and don´t recall Persona, I will get it asap.
Greg, the Zorba thing is used by me lightly though seriously. Not to make too much of a fictional character, but there was no buffonery in Zorba, there was however, a relationship to Life, direct and simple, with no b.s. This is what I was referring to. I know many Armenians and Greeks and we cannot dismiss the cultural milieu in which G. grew up in. Life and the appreciation of it is a richly enjoyed enterprise and often is far more valuable than the stiff pretensions to "consciousness" but such pretensions exist everywhere, East and West.
Re the books, I have the Oragean Version and if you think it worthwhile to begin, I will. I have bee na bit focusing more on learning through this medium but as I have said, I feel a bit stuck. Your posts have helped. Also the de Hatmann book I have IS the Arkana version and I loved it. So much there.
I feel sated with this thread and rather than talking about why or how things don´t or do work for me, I will move on and begin to address some specific exercises I have been doing from the selection offered here. One format question is whether I should just post that here or in the other areas. Ian, clarification?
Otherwise again, thanks, the give and take has cleared up some of the fuzziness for me and the engagement has been rich
José

---

by **Ian**

> ***JohnG wrote:***
> Task: While walking, sense the springyness of an illuminated spine resonating to the sound of a hummed Om.

> Ian could you expand on this a little please, I am unsure what you mean by the springyness of an illuminated spine.

As we walk the spine will compress and expand slightly.
There was an exercise given at Northeon Forest called the 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 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 the following prayer in conjunction with each bone : Holy God, Holy Firm, Holy Immortal, Have Mercy Upon Us.

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.

The exercise can be done sitting or walking. The number of steps for each bone can be varied. The inner prayer can be changed to one of personal preference. A variation of the exercise is to focus on one bone, as in this weeks exercise.

Interesting question - Can we sense our bones?

---

by **Ian**

> ***Jose wrote:***
> The "sightless gaze" you mention is also one of my favorites but it too has an analog within Tibetan Buddhism, "*sky gazing*" which is a Dzogchen and Mahamudra practice. As I mentioned in my article on GIG, "Gurdjieff´s Possible Buddhist Influences" it is quite possible that that´s where this practice originated. But you also speak of the physical sensing Work and, as John´s post speaks to it also, I tend to agree about their usefulness and regard this as one of the most important contributions to meditative practices and spiritual literature in general

that Gurdjieff gave the world. They are called *proprioception exercise*s and the variety and depth of 4th Way uses and configurations astounds me. But most importantly they root us within this body-mind complex and if used well, can increase Being. I certainly believe so. Ian, you listening?
José

The "sightless gaze" is one type of Trataka exercise used in various Yoga schools. It is considered a very high practice. It is a bridge between external and internal practices. Visualization could be considered a form of internal Trataka.
Sensing also has Hindu roots in the practices of Tantra Nyasa.

The 10 Bone Illumination exercise combines elements of both practices.

---

by **Ian**

Onlysaytheword wrote:
Does the flow of creative energy have a purpose beyond reproduction?

The question presupposes that the sex center is the seat of creativity. Is this necessarily so? I'm not so sure about this.

Actually, the question was not meant to presuppose the sex center. I deliberately used the term Creative rather than Sex to donote the difference. I am glad you mentioned this. The rest of your comments on the subject are appreciated.

---

by **Ian**

Greg wrote:
My sexual energy gets put to use *in support of* creative work through a transmutation process which begins around the heart and "figure 8s" crossing at the throat to complete circulation around the "third eye". Without sufficient sexual energy this doesn't take place. My suspicion, down through the years, is that the throat and clavicle play a large part in this process. The breast bone/clavicle in my experience, are the receptive area for "daily bread" (higher energy). Without daily bread there is no leavening of the sexual energy into finer stuff.

Greg

Interesting. Which direction is the flow around the 8?

---

by **Ian**

> ***Greg wrote:***
> Dear All,
>
> My deepest apologies for having "checked-out" for the last six weeks. Life issues tsunami-ed. And now I am really sick. Did not forget myself in any of it and continued to Work but forgot all of you --- again my apologies.
>
> Will be trinkling back in as I am able. Very little energy but a great deal of opening.
>
> Until later,
>
> Greg
>
> PS How does one get hold of GURDJIEFF UNVEILED in the USA? By the Way doesn't list it.

I will email Sy and find out if you can get it in USA.

---

by **Ian**

> ***JohnG wrote:***
> Harry: Much of my experience says that focusing on sensation is a means of helping me understand exactly how asleep I am. It's crucial that there be more than one center involved.
>
> In relation to centers this is how it seems to me, by directing the attention to the body and coming to sensation two centers are actively engaged. Through the intellectual center attention is gathered and directed, through the moving/instinctive center sensation assists that attention into the body. And a third center is involved as it is via a valuation that the emotional center brings them together, reconciling the head and body. In relation to centers this may or may not be, it doesn't matter. What matters to me is that there is a verifiable process

> working there and it is working with a quality and type of attention that I do not normally use.
>
> When working with sensation I found, in the beginning, and for a while, it was necessary to intentionally direct the attention to a part of the body in order to touch the sensation there. But once sensation was well recognised and accustomed to throughout the body, in parts and as a whole, then, for me, it became more a matter of becoming open to it and, in a way, allowing the sensation to take the attention rather than directing it there. It may be that when awareness of sensation is established another type of attention is awoken, as it seems as if there are now two attentions, one from the head and the other in the body, looking at it in this way sensation can be seen as the body's attention. The energy from a certain quality of attention coming from the head enters into, or blends with, the energy of attention within the body and works with/through it. Or so it seems. There is a simple exercise that can help in establishing a contact with sensation, with Ian's permission I will post it to him to have a look at, if he thinks it's appropitate and may be useful I'll post it here.

Yes John, please email the exercise to me.
Good comments about the emotional center reconciling the head and body. Definitely a verifiable process going on, based on the Law of Three -higher blends with lower to actualize middle.[/quote]

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by **Ian**

> ***Jose wrote:***
> I feel sated with this thread and rather than talking about why or how things don´t or do work for me, I will move on and begin to address some specific exercises I have been doing from the selection offered here. One format question is whether I should just post that here or in the other areas. Ian, clarification?

I would just include them in with the current week's discussion.

---

by **Greg**

Harry,

Back there a few posts back re: PERSONA: you are a braver man than I, Gunga Din!

Truly, though I need to watch PERSONA again. All copies I've seen are poor quality, anyway, so for that reason alone.

Make sure you catch the complete FANNY AND ALEXANDER now out on DVD which is such a different film than the version than what was released here theatrically.

Also, if you haven't caught them: PRIVATE CONVERSATIONS which completes the trilogy started by F&A and continued by THE BEST INTENTIONS.
and
Liv Ullmann has masterfully taken up the director's mantle with FAITHLESS (2001). Actually, she has one-upped the master with her own take on the infidelity issue. But then being a woman, she adds the missing half to his half --- it's quite the movie.

Though they are difficult films (from all kinds of angles) they are worth the "trouble". Nobody watches this stuff anymore --- it's such a shame! I can remember when a release of a Bergman or Antonioni or Fellini was considered a major event . . . tiiiiiiiiiiiiiiiiiiiime passssssssssses . . . .

Greg

---

by **Harry**

Greg,

The DVD release of Persona is in very good shape, and includes some wonderful interviews with Bergman, Anderson, and Ullman. It's included in The Bergman Collection, which includes Shame, Hour of the Wolf, Passion of Anna and Serpent's Egg. Also a complete disc of extras. I also have Fanny and Alexander, including both the theatrical release and the ten episode TV release that was originally done.

Persona starts out almost as a Work document. The interviews prove it isn't, but certainly speak to what Bergman was exploring in his own psyche. That Religious background he had so infested his life.

Interestingly, after watching Persona, I turned on the Cannes Awards Show on IFC and caught a Lifetime Achievement Award that was given by Liv to her daughter Linn, who accepted on behalf of her father. Probably a clip from last year's ceremony.

The closest we have in this era are people like Atom Egoyan and Mamet. If you haven't seen the film of Mamet's The Spartan, it is another at least "B" influence.

Harry

---

by **Greg**

Wew! Thanks Harry.

Greg

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?

---

by **Greg**

Had started greeting the day in the aforementioned way last Saturday. Funny, and here I thought I had lost my connections.

By Tuesday, a newly (for me) developed allergy had taken over and it was more than energy flowing downwards. The difficulty of seperating what is happening to my planetary body with what needs to be done for the exercise is some piece of work: Its sinuses drain, Its eyes water, Its throat scratches --- I brace and "stand" through it over and over again *attempting* a seperation out from physical circumstances.

This morning I wake slowly, checking carefully as a sneaky "i" tries to convince the "others" things are better. This "i" tries to cheat its way out of any possibility of illness by "waking up a certain way --- a supertitious trick, benign in and of itself, but here implemented in a dubious manner. "If only I roll this way, in such a manner in such a speed," (the "i" says) "well, I can just inch pasty this thing, if not totally nix it!"

I stand, arms outstretched, and the allergic response foliates extravagantly.

Maintaining inner clarity while admitting this even worse than before dis-ease. "The Sleeping Beauty" comes to mind. Peaceful, regular breath held inside the citadel body, taunted teased by an evergrowing thorny thicket of discomfort.

Greg

---

by **Harry**

Greg,

I've had some success using the I Am exercise to work with dis-ease. I Am, let the breath exhale, and feel the reverberation. . .then direct that reverberation to the site of dis-ease. I Wish. . . different reverberation, but still direct it to the site of dis-ease. I Can. . .on inhalation. . .again direct to site of dis-ease. NOW. Full ballanaced recognition.

There is a question of when to use this, in my mind. Like not using a cannon to kill a fly. But I've had some success with it in the past. G gives the exercise someplace.

Harry

---

by **Greg**

Thanks, Harry!

Just before falling into sleep I uttered strong "I AMs" into my fever. I woke straight up at 3:00 AS THE FEVER BROKE. I will try the rest of what you have suggested here.

We continue to be connected. 

Best,

Greg

---

by **Greg**

Solid strong body this morning. (A sniffle or two)

Phosphorescent bones glow in a warm grey of inner space.

I could move mountains!

Greg

---

by **Greg**

The week's pondering remains a bit tricky (as it should?)

The stars live deeply, vastly inside me. When I stand in a field and look up and out there is a corresponding deepening within me.

Greg

---

by **Harry**

Stars are hard in the City. I live four miles from a center of light. So most of my stars move back and forth to the airport that is ten miles away.

I'd love to see stars as I did as a youth. Laying on my back and gazing up. Small.

I've been "stopping" many of my routines during this last couple of months. On purpose stopping my morning reading. Changing my breakfast routine. (Being without a job makes this easier. Though anxiety about money adds a different environment.) But greeting the morning sun is such an ingrained act. (I use the word "act" on purpose.) As is my evening prayer. . .I Am, etc.

The last week has been intriguing because I've been working toward some grants that may refund my existence. Which has taken me back into that world three or four times. For only brief stints. I don't want to go back to that, but it is how I've made my 'living'. I'm good at what I "do", but find the demands absurd at times. I understand that this is what I need; this is the environment in which I am meant to work. But I wish it weren't.

---

by **Greg**

Two steps back in physical energy today.

G.

Harry, I'd say I wish you a solid resolution to your "situation", but I'm careful these days about what I wish for for others as well as for myself. I send you "a sincereity of Support" with a Hope that you get removed from that "edge" ---- I've been there many times and know what you're feeling.

How's that?

---

by **Harry**

> ***Greg wrote:***
> How's that?

Pretty good. Though my contemplation after your post says I'm trying to avoid having my corns stepped on. It is habitual for me to burn my bridges. Going back is keeping bridges from being burned.

Bridges are usually burnt during a retreat?

---

by **Jose**

I have been adjusting the morning suns greeting a bit because we are nearing the point here in Iceland of basically 24 hour a day sunshine. When I go to sleep it is still out and when I awake it is bright. Thus no stars these days.
But every day when I go for a long walk I wander to the fields near my home and raise my arms. At times I am pancaked, sandwiched in between this marvelous clear sky and the moss covered earth. It feels stable, as if I were a link between the two. Other times I find myself almost shy, not that I might be "seen" but that I am not "deserving" of any "downward" flow. I found that both interesting and sad.
I consider this sadness and search for its origins and see how old it really is, how I have so often deprived myself not only of the Blessings around me, but even worse, of the allowing myself to believe I deserve them.
José

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?

---

by **Faye**

Thank you sincerely to all of you who reminded me recently about my obligations to posting. The timing and the energy was right to make an impact.

Communicating by forum is difficult for me, however the suggestions in this week's exercises are exactly what contribute to the possibility of being present to the task. If I can at minimum be sensing and breathing intentionally while posting then at least I will be contributing my attention. From my experience, it is attention that connects people over time and space. Whether it is a letter, phone call, or a forum, i think one of the glues is attention. This glue with the openess of sincere questioning can lead to new possibilities.

I have chosen the exercise of working with the Law of 3, Holy Affirming, Holy Denying, Holy Reconciling. It brings me to question what is going on in ordinary things during my day. My hope is that it will enrich other efforts.

---

by **Harry**

I think "telepathic" exists beyond the realm of the Internet. This is just a means of opening doors. "Telepathic" takes more contact. I think that we can form a bond which goes beyond what is typed here.

I've chosen 12 joints, as it is a strong exercise for me. Funny thing is that as I did it, I also modified it to include the spine. As I was practicing this in the past I always inserted an "Amen"

at the end of the sequence. The "Amen" came with a sensing energy flowing up the spine to the head brain "I". Very similar to the spine sensing exercise here. This addition flowed from the exercise and my past efforts.

Harry

---

by **Harry**

What do I deserve? Nothing.

But 'i've' a whole bunch of "deservers" who are always popping up. There are fewer of these today than there were in my youth. Because in my youth "i's" felt I deserved everything good and nothing bad. Of course that's under the definition of good equals what some i wants.

The last couple of months have been interesting in observing i's. I haven't had a job for distraction, and it's interesting how much flows away. There are still people there, and I still have i's that can drop into those situations; but as I'm about to return for a short term grant, there's a civil war going on. There are i's in me that just want to be left alone and do not want to face those same daily struggles. Other i's realize that a living must be earned and the amount I've collected on unemployment only increases my debt.

I'm not sure we're supposed to have "jobs". I'm pretty sure we're supposed to have work. But we've substituted what someone else needs for what would benefit the individual, in most cases. Very few people labor in anything that is beneficial for their selves. G. called us (Americans) producers of dollars. And that's true.

What should be the taste of our struggle?

---

by **JohnG**

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

I have not really pondered on this and I have noticed there is a resistance in me to this type of enquiry. There is a part of me, a bigger part, that believes it doubtful and fanciful, telepathic connection is one thing but via the internet..come on. And yet there is another smaller part that says why not and remains somewhat open to the possibility. It's just not something I work towards. I do think a connection of sorts can be made in a group situation such as this but it needs to be mutual and sincere otherwise imagination comes into play.

I remember a couple of experiences in relation to my mother when I was a boy, such as, one time I got up to put the kettle on for tea, when I got back my mother asked me why I did that, when I told her that she had just asked me to, she replied that she didn't although she was about to. This type of thing happened a number of times between my mother and I but I never

really thought about it in anyway, certainly not as "telepathy", and as I grew the experiences diminished.

---

by **JohnG**

Task: 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.

I decided to continue to work with the 10 bone exercise. I find this exercise difficult to come to and stay with. It's very penetrating and I find I need to come to a quieter place in myself, a more collected state in order to work with it, I have added it to my morning sitting. At times the addition of the prayer, when in the fleeting moments when I am able to sincerely feel it, opens me to something else.

Holy God, Holy Firm, Holy Immortal, Have Mercy Upon Us.

---

by **Greg**

There is a teleological connection both here (and formerly) at GIG. This has led to a certain amount of telepathic communication. I have almost been able to tell when an answer is posted and (more or less) what it's contents will be. But, this takes a subtle three -brains -balanced being and is the offshoot of "interest" (a form of "love") and other Work. I would never at this statge in my life concern myself with developing it exclusively --- that I see as lop-sided. In other words, I am not looking for it to happen it just does.

Interestingly, along the same lines, I too, chose the 10 bone illumination. It is distasteful to a part of me. It's like dance techniques I've been introduced to which have focussed on isolating parts of the body or sections. Why do that when you can work the body as a complete whole?

Why? Because even if I don't ultimately "believe" in that way of doing things, it challenges my self-centered (and therefore, probably) "habitual" view. It causes me to stretch in the effort against my nature. Ultimately, I learn SOMEthing.

Back to the beginning, there is a "way" to sit at the keyboard to attune to the Group as a whole. An attitude of head-heart-gut tuned to a frequency.

Greg

---

by **Harry**

> ***Greg wrote:***
> In other words, I am not looking for it to happen it just does.

There's a point where this realization happens. Nicoll discussing his idea of becoming a "magician" and then learning that in leaving that fantasy go the real magic somehow happens.

Can we get to the point where we intentionally do such things? I have with my son; but only when I considered it extremely important. And then I'm surprised that there is such a telepathy or telelogy or whatever.

---

by **Jose**

This week I have continued with the upraised arms, feeling the dual flows of energy. I have intentionally remained longer than usual in this position trying to express through feeling, what the hesitation was made up of from the previous week. This relates to the "what do I deserve? " question and I can say only a few little things.

When I remain standing with my arms outstretched, I look up and notice two parts of me-one that rejects the posture because of some negative feeling, akin to unworthiness. But the other is positive in a grand way. I feel a connecting bond between me and the earth and a more ethereal connection to the sky above, filled with pregnant possibilities. I breathe this in and the two sides fight it out. I stay still, holding the posture, breathing and sensing the subtle turmoil. It never gets resolved; I leave before anything like resolution occurs. But I have noticed these two conflicting "energies", more like memories of some kind.

Re: "telepathy." I am much too much of a cynic in regards electronic communication to accept it as a possibility. I know a bit too much about language and the artful way it can be employed by me or others to lie or deceive to believe any "connection" can take place telepathically thru this medium. Like Harry, I have had expressions of deep, non-local connections with family members though and believe it is certainly possible. This happens usually when deaths occur or some major event has taken place somewhere distant from me. Dreams have also confirmed such a connection and the occasional lucid dream has me convinced a part of consciousness can move about and acquire information otherwise not accessible. Certain long meditation periods as well have opened up deeper connections between myself and those absent.
José

---

by **Faye**

Something new happens on a forum when many individuals have the same sincere intention,

thoughts and questioning. With people who are close to me I freqently know when they are thinking about me. It is common for the phone to be busy because we are calling each other at the same time. However, I too prefer not to make any conclusions about it or to develop the idea of it.

I found myself doing the 10 bone exercise many times this week when I found my attention being dragged away by different situations. I noticed today that the focusing on the inner, in this task instead of the outer of the external distractions was strengthening to my attention.

Evening Pondering: What do I deserve?[/quote]
I am really struggling with this. My questioning more has to do with thinking that I do not deserve some hardship that is coming my way. My antidote is to be grateful for the current moment. It helps.

---

by **Ian**

Maybe telepathic isn't the best word to use in this context. Perhaps other words might be better, such as meaningful, deep, sincere. The internet is a microcosm of life, and the possibilities for honesty and dishonesty exist in both realms. Is it the lack of visual cues and tone of voice on the internet that makes us more suspicious of what others 'say'?

Another aspect might relate to a sense of presence. Can we sense the presence of others who are not physically present? Sometimes in group meetings, a very strong sense of presence seems to connect everyone. Can this be extended? To strangers? To inanimate objects? To the universe? I suppose being aware of our own presence first would be a prerequisite.

BTW, thanks to Harry for the inspiration for the computer exercise last week and to John for the pebble exercise.

---

by **Jose**

Excellent questions Ian!
You said, "*Is it the lack of visual cues and tone of voice on the internet that makes us more suspicious of what others 'say'*? "

Yes. I think that´s precisely it. At least for me. Without the whole set of clues, the experience is reduced to one dimensional intellectuality--a bunch of words scrolled onto an electronic medium which itself is single dimensional in its flatness and coldness.

The "sense of Presence" is also quite important. I can feel it among "inanimate objects", Iceland is profoundly full of Presences, animate and inanimate, but I believe everywhere is as well. Even within city landscapes there are Presences, though having lived most of my life in New York, Miami, Los Angeles, Nagoya, Japan and San Francisco, with a few smaller places

(Boulder, Colorado, Madison Wisconsin and Concord New Hapshire in between) I can say the non-city Presences are far more appealing to me and feel much healthier.

Yes, we are all connected to that Presence which has many names and I can sense that amongst us here. However, again, the medium of language, sans those very cues you refer to, limits the depth of Presence felt and therefore the deeper connection possible.
José

---

by **Harry**

Presence can be in words.

I recognize cummings, Cohen, Hemingway, Fowles, Barth, etc. I've never met any of them.

Language is, of course, magic. And some are better magicians.

---

by **Greg**

Being an "internet baby", relatively (I just began to use the computer 2 years ago!) I was very much "let's wait and see" with a tightly closed mouth and ONE raised eyebrow. (Did I mention a cold, glaring stare at the monitor)

My attitude has been pleasantly challenged and pretty much negated. While there is no replacement for the living flesh presence, I have come to know the "presences" of Ian and Harry through the style of their postings. In the last few weeks I am coming to know others.

As I remember myself, I always intentionally have a "place" in the day where I remember this group and myself as a member of it. It is a quasi-visualisation: a quiet circle of everyone seated in chairs in a relaxed Egyptian style, breathing a violet circle of energy which circles counter-clockwise (quite energetically). It just began to make an appearance about 2 months into this group and has always been a safe, envigorating "place". I didn't do anything to "make" this happen, or to project this image on this group. It is, I'll somewhat embarassingly confess, partly borrowed from a book I received from my parents and sister for my birthday in 1961 --- THE VISITORS FROM OZ strikingly illustrated by Dick Martin with a text hobbled together from a newspaper serialisation by L. Frank Baum. Bless them all --- it was my first taste of Other (along with Disney 3-D effected SLEEPING BEAUTY) within the context of MY everyday life.

The more Harry and Ian and I share with each other, the more personal (in a constructive way) the interchange becomes, the more I Trust them and the greater the sense of their individual Presences. That is happening with others here to. I feel this weeks posting opened a crack in the cyberspace "wall".

I want to apologize for my having been remiss in posting my photo. That action taken would ,

of course add, for the rest of you and additional something to becoming familiar with me. The unfortunate circumstance is that a week shy of two years ago a stalker entered my life --- and I am still having to deal with the situation. I have to live in semi-seclusion, have to be constantly on guard, and therefore feel skittish about going any further forward with identification, here. It has felt good to finally be able to place that here --- and while I hope none of you takes this as a projection on this group (I in no way mean that) I have wanted to explain and apologize.

I do look forward to a time when we might truly be able to meet and I want to thank everybody for coming forth this week. I've learned alot.

Greg

Work Program week beginning 30 May 2005

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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.

---

by **Greg**

The pebble exercise, in practice, is a joyous, lovely thing.

Thank you so much.

G.

---

by **Anton**

> ***Greg wrote:***
> The pebble exercise, in practice, is a joyous, lovely thing.
>
> Thank you so much.
>
> G.

Really so

It is interesting how focusing on sensing the pebble's surface then helps to sense the hand when the pebble is removed.

---

by **Harry**

The pebble begins to pick up warmth from my hand. The warmth remains when removed. Then that sensation cools. Size and shape fade to contact points.

Interesting to sense different parts when seeing, hearing, etc. I almost automatically do it with seeing, probably because of various exercises over the years. But hearing and sensing vibrations at the ears, I realize that hearing has been a chest-heart related process in the past, rather than an ear process; even though I know the sounds come from the ears.

This can go further. We've talked about eating in the past. But the concept of biting, of moving food in the mouth. We've all probably had some experience with this from dental problems. (Though my son's girlfriend belies this. Has never had a cavity in her 24 years! Chinese genes? --Does Levi have a plant in Shanghai?--) But to do it intentionally. . not just with breathing and sensing food, but the movements of the mouth.

Retrospective comment: back in the day when such things were vogue I'd carry a quartz crystal in my pocket. The warmth is familiar from that. But the sensation is different. Back in the day the sensation was focused on and through the crysal.

---

by **Harry**

Interesting observations this week, so far. I'm back on the "job" for about a month, doing some research. Observing the change in my being is intriguing. I'm not sure I'd see the things I'm seeing if I weren't doing some of the exercises here.

Just going back to employment has changed my sleep. For the last couple of months I've slept comfortably, with few intrusions. Sound, refreshing sleep. This has fed into a similar day time experience. With an occassional "oh my god when will more money come in". But the last couple of nights my sleep has started out as a "dead sleep". And I find my self awakening at 2 or 3 AM and not falling immediately back to sleep.

My head brain is working on the research I'm doing. This is at times beneficial. It finds solutions and trends that I can use. But it then continues to repeat those same things over and over again; keeping sleep away.

I'm back in the same office, with the same people, talking to people I already know; for the most part. Yet this change in routine changes my machine very much.

I'm good at what I do during the day. I'm not facing conflicts. I've taken this task on as a passive task. I.e., it was proposed to me and I accepted it. Still the machine that I use to interact with this "job world" is so much different once it is turned on.

In a sense this makes Work somewhat easier to "recall". There is more resistance, so there is more remembering. What G. talked about when he talked about making Moon in himself; about stopping using hypnotism.

As to sense exercises: Smoking! Sensing smoke with the nose. Having quit smoking about a decade ago I haven't been around it over the last three months. But the lawyers next door to my office are allowed to smoke. Feeling the smoke in my nose is like hearing the sound in my ears.

Haven't managed sensing mouth speaking yet. Though I do hear tone of voice. Damn I've got that professional speaking machine down pat!

---

by **Jose**

The pebble was a small yet palpable reminder for me that this organism is so full of sensations and impressions that to unlock them all at once would leave my head reeling (or feel like many of those acid trips way back when!)
I did enjoy it and kept a sense of it as I moved this week towards sensing with the organs of sense. After certain discussions, particularly loaded with hidden conflicts at home, my mouth retains the dryness and the awkwardness my heart feels. In joyous conversations like with my 4 year old daughter, I feel my eyes flittering, my ears sensitive and my mouth ready to say more...
Can a machine be sincere...Well, in those circumstances, I think the best part of the machine

comes through and this usually for me means one that is far more relaxed and open to experience than otherwise.
José

---

by **Harry**

Can an automobile be sincere? A television? A toaster?

A machine is a machine.

A toaster doesn't know it's a toaster.

I Robot is a myth.

Artificial intelligence is a fantasy.

Except for that we humans embrace as our own.

"Don't Disrespect Me!"

Or Rodney Dangerfield has programed an enitre subculture.

---

by **Guest**

As it is, I can unequivocally say that it cannot be sincere. I have not been here for a few weeks and there is a very specific reason. First of all let me say that I'm not completely sure what sincerity is. Having said that, the reasons for my absence stem in large part from it's insincerity. So, maybe I can try to be sincere here, now. It suffers from several addictive behaviors. Over the past few weeks, I disappeared into those behaviors. The most difficult behavior it has is the habit of compulsive overeating. When it is involved in that occupation, there is nothing else in the world, only food. All else becomes secondary, tertiary to the motive of the eating, procuring, hiding of food. I am beginning to come out of the haze. At the moment that is all I can say about that.

When in this addictive behavior all sensation disappears. I have tried to work with the pebble exercise and have started to be able to sense part of my body again. This seems to be helping me to emerge from the pit I have been in.

This complex of I's believes that Onlysaytheword is the only one with this kind of problem, is ashamed of it, so it doesn't want you to know. But I, David, in an attempt to be sincere want to tell you this.

---

by **Jose**

Thank you David,
If there were not the possibility of Awakening, then all the great and lesser Paths would mean nothing.

The machine, is that, a machine, so yes, Harry a toaster is a toaster.
But Awakening is possible. Otherwise we should all hang it up.

What pulls us to try, to seek to become awake is, as I have verified within myself, Awakening itself. The Fourth Way is an amazing tool, an amazing set of exercises and analyses to appeal to the Awakened nature within. Call this the machine´s soul if you will. But those moments of terrible honesty or terrifying tenderness like I was referring to earlier are precisely the truly awakened nature of the machine. The machine then, is merely a series of habitual patterns. "I" am not. Love is not. True compassion and tenderness are not. Thus the impetus to crawl out of my own habitual patterns comes from the already Awake aspects of the true "I".
This is how I understand it.
José

---

by **Harry**

Yes, I can become.

But the toaster doesn't become I.

The butterfly and chysalis know nothing of each other. And who knows what happens to that part of the Monarchs that do reach the South of the Continent.

Perhaps the toaster can make toast.

That is not meant as a negative comment.

Bread is the staff of life.

---

by **Greg**

And while the "toaster is a toaster" it will never have an awareness of itself as "a toaster" --- much less *anything other*

Greg

---

by **JohnG**

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

Sensing and feeling the heart brought this question closer to home, it help in relating it to myself. Am I a machine? Can I be sincere when am I a machine?

A machine is acted upon and when I am identified I am acted upon, so I am a machine. Anything that a machine does is done because something acts through it, animates it. By this definition a machine can not be
sincere. But I can be more than just a machine, as I am a machine designed with certain possibilities. One of the possibilities in this design is that something in this organism is able to pull itself out of identification and, even if only for a moment, cease to be a machine. When "I am" not there i am "it", identified, a machine of self-love, self-importance and self-indulgence, with these at the controls there can be no sincerity. I think it is only when I am closer to "I am", closer to something more real in myself, less identified, does there lie any real possibility to be sincere.

Sincerity has the flavour of being related to external considering, it is, in a way, an act of placing another before myself, to be sincere is to act justly toward another and I can not do this if I'm identified with placing myself first. In relation to being sincere to myself, it is placing a higher or finer aspect of my nature before the lower mechanical part. The finer aspect of my nature that hears the faint call of conscience can be sincere, the coarser, lower part of my nature is deaf to all but itself.

I see a connection between this question and the resent discussion about where I am in myself when I come here to respond to others or the task. If I come here with mud on my shoes can I really respond from a place of sincerity? Sincerity requires a separation from identification with myself, otherwise it is just another word.

---

by **Faye**

[quote="Ian"]Work Program week beginning 30 May 2005

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

In my relationships to others I have been watching my attempts at sincerity. As real as I try to be it seems that it is the machine that is trying to be sincere most of the time. My usual thing is to look at the past and judge my self as a fool or otherwise. It is rare that I can actually sense my heart or the sincerity that it is capable of. I wish to just look on without judgement. Focusing on the sensing of the eyes, ears, nose and mouth instead of the object of impressions, helps me to gain some distance that I need from the event, even if it is for a few seconds. There is a gentleness in just sensing the organ of perception that is so different from the pain of self-judgement. Often I am as flat and cold as a toaster but if I can look at it objectively, just look at it moving about, saying things, kindly, without judgement, even for a few seconds, the toaster changes from some flat cold shiny thing into something capable of noticing the presence or needs of others.

Regarding the pebble, the sensation has so far enveloped my whole left arm. To go further than that right now seems overwhelming and complicated so I will stick to that. From the attention, my left arm feels bigger and more muscular than my right arm which is not the case.

---

by **Jose**

It seems we are beginning to understand a bit about language here.

A "machine" is a metaphor of how we usually are. We are machines in the sense we always respond the same ways to the same stimuli. But *we* are not "machines". we are *potentialities* that are latent. I think this is becoming clearer and is good.

I am full of foolishness, this day the "teaching fool", that day the "student fool", another day the "intellectual fool"etc. Each day brings more foolishness and more false identities that behave robotically. As well, the older "I"´s , the small machines that regularly take this or that as something to cling to and live by, become stronger by habit.

But freedom too is a habit.

I can only free myself when I change the patterns. This happens when I observe, when I remember myself and when I do not identify with the activities normally associated with my actions and responses.

Thus both statements, "I am a machine" and "I am not a machine" are true. They have truth "provisionally"[neyartha]. They are not "definitive" [nitartha] Truth and this is where I believe Buddhist logic is of great usefulness here.

When I can uncover the freedom already existent beneath the veneer of whatever identity I am identified with today or this moment, then I can tap into that freedom already present and feel my identity as something much bigger. This is what I believe the 4th Way is trying to teach us--how to uncover this in our day-to-day lives, in the middle of all our false identifications and false attachments.

Thank you Faye.
This is of course and always, as I see it.
José

---

by **Harry**

A machine is not a metaphor.

That is the secret pill of the Fourth Way.

---

by **Jose**

Sorry, Harry.

If you are a machine, then you can´t awaken. Period.

If there is a possibility of Awakening, then "machine" is a metaphor for something.

What is that "something"?

That is the secret pill.

José

---

by **Greg**

Dear All,

Not to *compound* this discussion, but no one really answered the question I put forth in the other discussion regarding what I witnessed regarding "the swallowing of a pill" --- and it still hasn't really been answered.

But, then perhaps this questions answer is of no real interest? No import? And/Or (legitimately) none of my business.

Greg

---

by **Greg**

The pebble exercise oddly reflects a recurring sensation dream I've had since childhood. In retrospect, it was probably a hypnogogic episode rather than a full-blown dream. A "weight" of indeterminate origin, (I could never see the object) sat in the palm of my outstretched left hand. Slowly, the object would move out towards my index finger, onto the finger and then out to the tip where it would balance. At that point the object became enormously weighty verrrrrrrrrrrrry slowwwwwwwwwwwwwwly. I would sit inside myself thinking "How much can one finger hold?" And then it would be over. The sensation of the weight on the end of the finger could be brought back over and over.

This happened over and over in childhood. Its happened a handful of times since adolescence (and not in recent memory)

One day in 1993 I visited the museum studio of Isamu Noguchi in Long Island City, New York. I turned a corner into a long narrow room where manqets for large-scale work sat neatly periodically placed on a platform in the middle of the room. The third one in line racapitulated

in uncanny precision my recurring sensation / image. What is strange is that it didn't *look* anything like the image. But like a talisman, it unlocked a replayed the image --- it manifested the experience's volumetrics.

On the third day's practice of the pebble exercise this week, I realised that I had come full circle with an "Ah so!" recognition.

Faye, I too experienced the heaviness and lopsidedness you describe.

Greg

---

by **Jose**

Hi Greg
I just didn´t understand the question and as I said before, if I don´t get it, I don´t address it.
José

---

by **Greg**

Jose,

Gotcha!

BTW, just to "rib" you a little, for someone who felt he didn't have always that much to share in the past, you have really been letting us in quite a bit. Seriously, I really appreciate all of your coming forth here in the last couple of weeks.

I hope it has opened a channel for you.

Take care,

Greg

---

by **Jose**

Thank you Greg,

I do not mind the "ribbing".

As I said, I remain new to the 4th Way but not new to thinking about Awakening in different "languages". I believe there are some things that might be useful from my own involvement within 3 different Buddhist traditions and I actually enjoy sharing them here. But there are many

things I don´t fully understand and I accept that here as well. Thus the reference to "teacher" and "student". I am both.

Re: "machines". I think this is important because we each of us need to bring more than just our "faith" or belief in the 4th Way. We must bring our brains in as well. Sure, I accept the machinery images and teachings that G. offered us. Buddhism says the same, only in different ways. Such as the phrase "habitual patterns" for ex. But there is an opening too. That opening is our innate intelligence, a bright, already awake, pristine awareness that is antecedent to the accretions of junk and silliness we attach to ourselves and call "I". If we respond to the Call, that yearning from Awakening itself to get past the accumulated junk of ego, then we have the possibility of achieving something remarkable. This is Being as I understand it. This is acquiring a "soul" or becoming a "true man of no rank" as is used in Buddhism. But that takes ork...or, as is more commonly used here, Work. And here in the 4th Way is a system that begins and ends in the ordinariness, in the orneriness of being stuck into behaving like a machine. I stick it out here because I believe the 4th Way preserved something Buddhism basically lost, not every form and not entirely but basically, in the way it teaches us to "be." That is what I can learn here--to listen to those who have Worked at Being. I thank YOU and the rest for sharing THAT with me...
José

---

by **Greg**

Dear Jose,

I believe, for myself, that the awareness of my essential mechanicalness comes when I have loosened my musulature and opened my heart and mind to a greater than usual degree. This is why I do believe, as I've heard stated, that the Movements are the sacred heart of the Work. I think it takes that extraordinary effort towards something out-of-the-ordinary (and dancing is that thing in relation to ordinary movement) to detach enough to see how held down we are by mechanical habit.

Trained as a dancer in a technique which intensely emphasized many of the ideas expressed here I can't tell you how much it takes to get "above my self" (the space between "my" and "self"). There is a place in dancing where a unitive something takes over. Is this the start of "I"? But, to get there has required of me relinquishment of excessive muscular control, intensification of moment by moment self-observation, and the quiet ongoingness of Self-Remembering (even in the heat of furious movement). There have been times when I have been able, after arduous dancing, to sit at a table, maintaing this sensation of Unitive Something and go directly into ambidexterous handwriting ---- and I am a comfirmed "right-hander". The sensation in the brain when this happens can only be described as a "delicious Clarity". The resistance in my left forearm and hand (a sense of crippling really) is an awarenes of "dryness", "under-use", and (most shockingly) "Fear". The Fear runs through the musculature out of a resistance of that arm to simply Be in a physical presence. Once I Will it to be there (coaxing it bit by bit) it becomes shocking to me immediately how little of myself is ever used. How much of myself is given over to "habit". How much of a machine I am almost

all of the time. And I am sure that my little experience is a tiny step into all of this.

I believe it was Ouspensky who stated that what the Work is trying to achieve is "tasted" in the experience of a "second wind". Rather, thean passing it off as a strange pheonomena, it is indicative of a "place" in achievable consciousness. We are in a sense trying to make it last in longer and longer stretches for it is in that place that we truly begin to awake.

I have had the same experience in bike riding (though, that, also easily becomes mechanical). My "awareness" is heighten upon return home. The familiar is filled with details and sensations I hadn't noticed before.

I hope this was clear enough. These are difficult things to put down into words.

I really believe it is our fear of our earthly existence and the accompanying response of all of our faculties refusal to completely "embody" that keeps us from truly Being.

Best to you,

Greg

---

by **Harry**

My understanding of "the pill"

It comes in a discussion of "ways". The fakir creates a disciplined body; the monk a disciplined "emotion", the intellectual the "mind".

The Fourth Way is to be balanced. By working on all three at once the pill is swallowed. Partkdolg Duty is a the "pill". Because it leads to the balance.

That's my understanding, anyway.

---

by **Ian**

> ***Harry wrote:***
> My understanding of "the pill"
>
> The Fourth Way is to be balanced. By working on all three at once the pill is swallowed. Partkdolg Duty is a the "pill". Because it leads to the balance.
>
> That's my understanding, anyway.

One might take the pill metaphor a step further and focus on a particular aspect of Being Partkdolg Duty - Intentional Suffering.
From another angle - 'doing otherwise' or 'going against the desires of the planetary body'.

---

by **Greg**

Ian states:

> From another angle - 'doing otherwise' or 'going against the desires of the planetary body'.

Yes! It is so! How to compound the *bitter* pill. I can balance in certain ways *with ease*. Such facility! Such finesse! Such showmanship! KUNDABUFFER --- it looks like Work, but am I for mySelf reallly Working?

At age 12, "5x5", in other words "as big around as I was tall", I was obsessing (mentally and emotionally ONLY) about the life of a handsome actor/dancer. I had a great inspirational facility in those areas but I would do anything to avoid technique. ("Inspiration" G. tells us is a cheap thing, easily bought) Without technique the wine is poured into a thin-walled vessel, subject to easy breakage. I had to swallow the bitter pill and PRACTICE.

Once dancing became facile, and I had become alot of what was once so far off in the distance (but what WAS mine) it was time to compound a different bitter pill --- time to upset the beautifully arranged apple cart.

And so it goes . . .

G.

---

by **Jose**

Hello Greg,
Your comments about dance are so right on and refer to what I said was lost in Buddhism.

There was a time when Buddhist viharas and solitary forest dwellers with their smaller groups combined all the traditional (and some not-so-traditional but continually developing) physical exercises to be done in conjunction with their daily lives filled with study and practice. Just

note how plentiful the "meditation centers" are and the "yoga" centers nowadays and reflect how separate they feel from one another. Buddhism lost this aspect which was then preserved and picked up again from the "Hinduism" which became formulated and codified partly as a response to Buddhism.

The 4th Way kept it.

I have desired so much to learn the Movements and believe, based solely on my 4th Way studies that they are a necessary component. That is, the body must be brought in line with the teachings for their to be a proper melding of the two to occur for Being.

This involves much "intentional suffering" as the body is the first place and the most obvious one where the stiffness of the "machine´s" attitudes get locked (I by the way really appreciated the Feldenkrais link and knew many people involved in it when I lived in Boulder Colorado) For the 6 years I practiced Tai Chi Chuan I knew this intimately and lament this aspect (not having/being part of a Movements group) of my 4th Way studies terribly.
Thanks.
José

---

by **Greg**

Yes, Jose, all that seperation that you refer to going on is strange. The longer I am in the Work the more I am convinced that it is related to one of several/many complete (whole) Teachings --- that almost all of what we are left with today are shards and fragmentations.

My dance teacher's college roomate and lifelong friend was Lincoln Kirstein who headed up NYC Ballet. He also was taught by G. at the Prieure. Undoubtedly, lunchtime conversations between Kirstein and Erick Hawkins (my teacher) centered around many Work ideas. We read Krishnamurti and Zen Buddhism (the "ground" was softened by RH Blyth afterwhich DT Suzuki's writings took over). Sometimes, Joseph Campbell (whose wife had a dance studio on the floor below) would come upstairs to talk extemporaneously on mythology. Strange to say, and it could be my falling for one of his intentional buffers, I never felt that Campbell had a handle on the *esoteric* level of myth in an exact way. He was always rather vague and seemed to answer in a verbosity that was covering up a lack. I find that in the Moyers interviews, too. But, as I said, this may have been intentional. All physical technical work was on a count of 8 with "felt" subdivisions of 8s (I believe that's called a "mattra" in Indian Classical music.)

As an aside, did you know that Suzuki was quite taken with the Work? He attended quite a few Movements sessions and is alleged to have declared the Work "Zen for the Westerners"

I agree, without the engagement of the body, the Work remains largely theoretical. And, I believe, for many Westerners, engagement with thrashing, expressive movement is the way towards inner quiet *with the appropriate intention*. I am a little suspect of too much refinement in the beginning --- our cultural conditioning already requires us to be inordinately repressed. It reminds me of Ouspensky's admonition of "Do not express negative emotions" --- well, yes,

but, if you repress (which many of us will "culturally" do) you miss out on some good ole Transubstantiation material. How complete would that be? So, I think it wise for Western Workers to spend some well-Intentioned Disco Time expressing themselves before "settling in".

I am so glad you appreciated the Feldenkrais. It is interesting, that bio was the first really public mention I've seen made of the Work connection. Without the Lannes' Group sponsorship and engagements by Peter Brook for his theater groups his work may never really seen the light of day. The presentations in the 1950s by the London Gurdjieff Groups were a crucial turning point. It is good, nourishing, plain, solid stuff --- to the point.

What does Vihara mean? My first intro to Buddhism (back in the day) was an interview with the Venerable Piananda who headed the Buddhist Vihara Society. A deep, sweet, patient and compassionate soul who spent a couple of morning hours helping to untie some twisted knots of a confused, searching teenager. That was a long time ago --- I remeber his image well . . .

Greg

---

by **Jose**

Hello again Greg,
Your reply had so much to respond to and I am afraid I can only refer to a few of the very important things said there.

First of all, "vihara" means "abode" and refers to several things: a place of rest for a collection of monastics (which became the world´s first "monasteries") during (in India) the rainy season; and the "home" of something, as in Brahma-vihara, i.e., the Abode of Brahma(the Gods) which are listed as: Love, Compassion, Sympathetic Joy and Equanimity.

I had heard that DT Suzuki was familiar with the Work but that was about it. Thanks so much for filling me in on that and the dance "lineage" you are part of.

Re: "thrashing, repress and express" That is a books worth of ideas there.
In Tibetan Buddhism there is an exercise...a very "esoteric" one, that encourages the practitioner to thrash about expressing every single thought and emotion that arises, as they arise, in some physical form. Then they can settle down and begin the day´s meditative practice. These teachings are not all that widely talked about basically for fear of their being misunderstood, as for example monks participating in the eating of meat or drinking of alcohol during a Vajrayana "feast."

I think we in the West need to express and you are right about the tight-assed repressiveness that so characterizes Western society (but then again, I lived in Japan which has its own version). I think Movements of some kind are necessary. My understanding of 4th Way Movements leads me to accept that there are powerful teachings contained inside of them and this has me saddened. I believe that we are at a point in our "group" vs. "no group" or "get

together in person" vs. "first do the Work online" discussion threads where we hit an impasse.

If we agree the Movements are "necessary" then without a group or alot of money to travel and attend "Movement workshops" (whose legitimacy I have no way of verifying), we are standing on one weak leg so to speak. I am here in Iceland, involved in poetryand writing (my artistic explorations), discussions online, applying myself to readings and 4th Way studying and I know this is still not enough. I have suggested to the members here that we meet next year and perhaps develop something, perhaps a yearly gathering where we can Work together and possibly learn some of the Movements. I still desire this and am hoping something fruitful can take shape around this soon.

But yes, as in Buddhism, Body, Speech and Mind must all be harmonized before any "Awakenign" can be complete.

Thank you for this thread...
José

---

by **Harry**

Repression. . .

Movement. . .

As someone who found this "Work" during the great Summer of Love, I spent much time and Jungian internal debate dealing with "negative emotions". And postures. Being in Theater posture made a lot of sense to me. Being in Communications, body language was not a new idea.

I think much of this goes back to Machine.

The first step is to know the machine. To know the carriage. Driver. Horse. And even Inn Keeper.

Not expressing "negative emotions" was a struggle for me, until I came to the acceptance that most of my so-called emotions were negative. The not "expressing" didn't mean to repress them. But to externally consider. Because in doing that the Machine's normal operation was changed.

What is a "negative" emotion? Anger may not be negative. But Glee could be.

Movements. Tai Chi. Dance. Sports. Digging a ditch. Sitting at a desk. Any of these activities can be conscious. Some can simply be programing a different part of the machine, to act in a different way.

But simple: How do I sit in a chair? How do I walk down the street? How do I eat my meal? Brush my hair? What is my tone of voice? Those are the attempts to move to "conscious labors". The first steps. And these kinds of conscious labors become "intentional sufferings". Because if "I" choose not to sit like a machine, but to attempt to be aware, to remember, to note, then there is suffering. Because the friction creates heat that allows something to grow and something else to die.

What is the psychology of a machine?
What is the mechanics of a man?

AI may not be the greatest film ever made, but it does deal with much of these very well.

---

by **Greg**

Harry,

AI is a much better film than it is given credit for --- it just didn't know when to stop. (there's a bad Work joke there somewhere)

Kris Kristopherson connected us this week. His sister called me for employment last Thursday. That night I walked into a Borders' Bookshop where HEAVEN'S GATE was on prominent display in the video section. Saturday evening, on a lark, I went to the local film Rep theater and what do you think was playing?: Sam Peckinpah's restored PAT GARRETT AND BILLY THE KID with Bob Dylan, James Coburn and . . . Kris Kristopherson ! (It's a good film, BTW --- so is ALFREDO GARCIA)

And so it goes! What is this all about . . .

G.

---

by **Greg**

Jose,

Sorry, to you (and others) about my untied tongue --- I'd rather be talking to you in person! And we are to keep things simple in the Work, BUT . . .

Yes, I too believe that there is *something* in the Movements. I feel they are an exact Yoga practice (what with G.s medical training in congress with his esoteric understanding). I am highly suspect of Movements Congresses or Workshops --- not that I don't think some of them are extremely well-intentioned (as I think a handful are), but if the CD-ROM put out is an indication of all that's passed, I dunno . . . it is like the ground-softening I spoke of in previous post of RH Blyth in relation to Zen. What is presented has *that* value. It is preminently EXoteric.

I am convinced the Movements are an Objective Art form --- that there are precise placements gesturally coinciding with precise breathing and locomotive patterns that activate glands, etc. the way Yoga does. The BharataNatyam dance of India does this (as do many other Eastern forms).

Isn't there someone out there in our group who has attended these Workshops who can fill us in? I seem to remember . . .

Greg

PS BTW: I thrash, cuss, and fume and great deal during vigorous bikeriding --- it brings me to a quiet space. I also practice stretches and upper body movement sequences to bring me into center during locomotion.

---

by **Jose**

"Sorry" for what? 
The information and insights you have given are helpful for me.
I think there is a special "something" in the Movements, as there is in Yoga or Tai Chi that is different Qualitatively from learning to sit at a computer or walking or any other movement suggested by Harry. But of course he is 100% right in this aspect: sacred movements done without awareness are not better at all than bringing one awareness to any daily task. So both positions are "right".
My needs are to study the System more in depth and to do that I believe I need to participate in the Movements in an appropriate setting. Of course, that would be best done with a Working group. Sans that, "seminars" or Workshops" are all I have. (Though for the very reasons you cite Greg I haven´t attended any yet.)
It would be good if someone who has participated maybe chime in here and help me out: ANybody know whose Movements workshops are "good" or "legit"? I know its a loaded question but I am looking for options...
José
Re: thrashing...When I am out in the wilderness in the lava fields near my home, esp. in the summer but sometimes with the northern lights above me in winter too, I scream and jump around like a madman...Wonderful experiences!

---

by **Harry**

Greg,

Billy Christian became unstuck in time.

I'm still looking for him.

Because Valerie Perrine was once "hot".

Harry

so it goes. . .

---

by **Greg**

Jose and Harry,

> I think there is a special "something" in the Movements, as there is in Yoga or Tai Chi that is different Qualitatively from learning to sit at a computer or walking or any other movement suggested by Harry. But of course he is 100% right in this aspect: sacred movements done without awareness are not better at all than bringing one awareness to any daily task. So both positions are "right".

Yes, I agree with all of this and I want to thank you Harry for reminding us of scale --- I always need to be reminded.

However . . .

When after deep conscious physical working through the body reaching a point where I have a *complete sensory awareness* of the 3 dimensionality of my bony structure nestling in the gush of my body with a directed attention along the *front* of the spine feeling its roundedness and its support of the skull *in its "float"* --- and I have been there a couple of times --- I have crossed a line in terms of consciousness. Everything, EVERYTHING is different from that vantage point. While continuing to do the everyday with increased and increasing awareness is equally as important, it doesn't get me "there". I think its the Good (Secondary) Book (ISOTM) which states "Only super-efforts count".

Repression IS part of the problem. Puritianism IS part of the problem. It will not allow you to feel down that deeply. I think the Ouspenkian overlay in the way the Work is taught (and it is largely taught that way) IS part of that problem. There is, to my mind, a not so subtle streak of Puritianism which runs through all his writings. And this is where, to my mind, he misses the boat. The physical body and the emotional body were not his strong suit. The intellect is where he excelled.

My own long term reticience about joining a Work Group has been based on years long contact with members of a local Foundation- connected group who would come to classes to learn how to sit, how to stand, how to move. I intuited a great deal of Fear in the bodies, generally and an unwillingness to bend (physically and psychologically). This manifested in a

surface physical relaxation which often (though not always) covered deep, inner tension; there wasn't a complete relaxation. There often wasn't thorough sensation. It wasn't an issue of Formality (I haven't an issue with that), it was an issue of acquired, surface formality put on like a coat, not arising as a reflection of inner organisation and ease.

For extremely repressed cultures (and we are that) large, expressive cutting-through action is often needed. No one wants a Work-pill compounded without sensation. It is a deep, serious and ever so subtle issue.

It is interesting to me that in my repeated questioning about swallowing the pill everybody who has been able to describe the pill, what I have been asking about is "What is *swallowing* the pill?" --- an action.

You see? We still want to avoid the physical --- we'd rather stay in the concept, the intellectual. We still feel that's safer.

So "What is *swallowing* the pill?" There is an important Work secret there. As I said before, I don't expect an immediate answer (or any at all) But, I ask you to ponder it.

I thank you for your attention. Please remember, all the above is based on my observation and my Truth --- I don't consider it the Truth --- which to my mind is an evolving , flexible thing.

Greg

---

by **Greg**

> It is interesting to me that in my repeated questioning about swallowing the pill everybody who has been able to describe the pill, what I have been asking about is "What is swallowing the pill?" --- an action.

the above should read:

"It is interesting to me, that in my repeated questioning about swallowing the pill, everyone who answers describes *the pill*. What I have been asking about is 'What is swallowing the pill?' --- an action."

Sorry.

G.

---

by **Greg**

Harry,

You've completely lost me on the SLAUGHTERHOUSE FIVE metaphor. Tell me inplain language what you mean --- Ican be a dolt!

G.

---

by **Jose**

To Greg,
Your mention of the Foundation approach to moving and these discussions triggered some thoughts:

What if Seekers gathered together, those senoir teaching the junior, but those junior, possibly skilled in something else also taught...

What if the Movements were reinvigorated with Seekers yearning for living Depth and not Languid Tradition...

What if Seekers worked within a matrix of traditions, guided by their peers and rooted within a 4th Way lineage we have all access to right here, right now?

Sounds like something we have begun here, no?

Perhaps...just perhaps we can continue, going deeper together and begin to Do something that will make this Way, a Fourth Way, a living, breathing, accessible Path for those other Seekers who likewise have been exposed to these teachings but like you, have felt that "somethhing lacking" thing the Foundation(s) preserved...

I personally am very grateful that Ian has given us this space to Work in and the ties to connect us. Can we deepen those ties?
José
p.s. Slaughterhouse Five huh? The time period was rich, wasn´t it?

---

by **Greg**

Jose,

Much of what you mention here has crossed my mind many times. It was G.'s (reported) disappointment at the end of his life that no one had really "gotten" it. One of the reason's (allegedly) for his having written BT was for the future to catch it and piece it all together.

And please, for clarity, (and so I don't get fried on a Foundation Grill!), all of those people I

met were well intentioned and were doing the best they could *within their Understanding*. What was strange to me was that very basic information wasn't within their grasp --- and some of them had been at it for years! Even my dance teacher, who I had mentioned before, had very rigid strictures on not investigating certain outside stuff. There is what the 12-step programs refer to as a built-in "terminal uniqueness" which settles into these groups and individuals --- a need to "keep the lines Pure".

For a Teaching to remain alive and vital it must become better than it was before. Its basis should be the maintainance of the bones of what it has set up (not the destruction of any of that) and the encouragement of more and more "fresh air" and increasingly varietal viewpoints. There is a mid-point between the refrigerations of a Foundation and the excesses of a JG Bennett.

Robin Skynner, who is in your GURDJIEFF anthology, has said that the Work is a giant general road map. The filling-in of the details is up to each invidual's needs and there are many "outside" supports which can aid in elucidation as long as the search is rigourously self honest.

My concern with the movements workshops is that I feel there is probably alot of "interpretation" going on and that is an eroding force with respect to Objective Art (which I believe the Movements to be). There is a structure to be maintained because I sense that physical Laws are being evoked. It's like what has happened to the Roman Ritual --- no understanding of the geometry of Forces and the body's relationship/response to them. Again Laws invoked and evoked. It has been rendered an insipid pablum through years of "interpretation".

It is interesting to me the way the Foundations have held onto the Movements and kept them in hiding. G. presented public demonstrations during his life. The Foundations have films shot by the great cinematographer Claude Renoir, no less! (The colour must be beautiful). The only screenings are by invitation only. I find it all so strange.

And when I saw in a dance studio what all the secrecy had done --- well . . .

Depth is always the antidote in my book. It makes me feel good to hear somebody bring that word up.

> I personally am very grateful that Ian has given us this space to Work in and the ties to connect us.

Yes, aren't we lucky . . .such a gracious gift!

Let's keep at this. Something may ferment . . .

Greg

---

by **Harry**

So it goes. . .Vonnegut. Nothing more complex than that. Followed by my bent toward free association. . .My image is always of Billy Christian in outer space, with Valerie Perrine crawling around on the floor. . .So it goes. . .

---

by **Jose**

There is much food for thought there...as usual...

On the one hand "Traditions" must be maintained to get the Essence...on the other hand, too much clinging to material "form" loses the deeper, usually more subtle message contained.

Persoanlly I really like Bennett--not necessarily the Subud, etc. but his research into the Sufic roots of many of G.´s teachings. But I here you on the tension between innovation and proper preservation.

So what to do?

We are given something (the 4th Way) which, in my humble opinion, means we must carefully examine it, apply it and verify its relevance to our own lives.

We must also respect our intuitions and personal judgements as they pertain to that which touches us most deeply (many of the most effective "cultists" were people whose integrity was sincere but got locked into a prison of their own narrowness and clinging to their own "insight": Rajneesh, AdiDa, etc.) So wariness over the many "Fourth Way Teachers" is in order.

As I understand the System--albeit a very thin and fragile understanding--the application of the principles, including the Movements should be tended to carefully and methodically. And then, we must verify, verify and verify.

In Buddhism, particularly Tibetan Vajrayana, the personal teacher, with ALL their faults is considered as high as the Buddha. Why? Because the Buddha is dead and his closest disciples are dead and the only "direct" connection I have to the Buddha and that lineage of Awakening is my teacher.

In the case of the 4th Way, Gurdjieff is dead and apparently there have not been many extremely powerful individuals who have "mastered" his System to his "level". But apparenetly

as well, I have been in the Presence of a few individuals on this Path (Needleman, MacFarlane, for ex.) both in and out of the Foundations, whose earnestness has touched and impressed me. Contact with persons whose sincerity is felt and whose practice is flawed but obviously deeply connected to their Tradition (whatever tradition it is) is a reason to be near them, to learn from them and to apply what they have to my own life. Thus...I stay here, using what for me is this terrible medium but still, yes, I admit it, some Presence s felt. I trust that. So now what...?

Where do we go? As I have said many times, I want us to "meet". To Work together and to maybe begin a "new configuration" of Work groups that survives this medium and still attempts to get together when possible to do in-person, in-your-face, honest Work. This is my aim.

As well, to find a proper balance between the head stuff (G-d I am sick of head stuff) and the emotional and Body stuff. Putting it ALL together. After all...this is the FOURTH Way...
José

Work Program week beginning 6 June 2005

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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?"

---

by **Faye**

Sitting on the bus, two people who knew each other met and engaged in a loud conversation using course language on subjects that I did not want to hear about. I found it difficult to identify exactly the reactions in my body, excepf for a tension and a wish not to hear. I tried to focus on my ears receiving the sound with no comprehension. Even thought that did not work entirely I did get some emotional distance. With that the conversation ceased to be a source of irritation and even seemed to be quieter.

Later, pondering the event, I noticed that these people were not trying to aggravate me personally. They probably did not even notice me in particular. As with the rain and the sun things come to us. It is how I receive them, interepret them or react to them that defines my life. While recapitulating and recalling the days experience, I am unable to recognize if I am in a 3 centered state. The most I can do at this time, is to relax all parts of me that I can recognize as being tense.

---

by **Harry**

> ***Faye wrote:***
> As with the rain and the sun things come to us. It is how I receive them, interepret them or react to them that defines my life.

This is exactly how I've come to understand events, as well. And much of my reception is learning how to receive rather than being artifically active. How much energy do we all waste trying to control tornados. Or their emotional equivalent.

---

by **Greg**

Harry writes:

> How much energy do we all waste trying to control tornados. Or their emotional equivalent

.

Yes. Indeed. Mulling over this week's exercise while waiting for a train in a recently descended heat blast: I am completely intolerant of three big intolerances: Rasicsm, Sexism, and Homophobia. And how much, in the long run DOES my intolerance towards these intoerance matter. Well . . . not a gnat's "squeak", really!

Of, course, as far as my attitude . . .

I'M RIGHT. Grrrrrrrrrrrrrrr . . . 

---

by **Faye**

'''

> And much of my reception is learning how to receive rather than being artifically active. How much energy do we all waste trying to control tornados. Or their emotional equivalent"

Good point Harry, I think that it is the receiving that I really have trouble with. My response mostly is "please not that". Resistance becomes the mode of operation. Gratitude and the present go out the door. I am looking at that in particular this week. This weeks exercises have great potential for assistance in this effort.

---

by **Ian**

No matter who says what, you should accept it with a smile and do your own work.

-- Mother Teresa

---

by **Harry**

> ***Faye wrote:***
> 'I think that it is the receiving that I really have trouble with. My response mostly is "please not that". Resistance becomes the mode of operation.

Two things: Events can wash past you. You don't have to receive. Of course, if you choose to receive then you have taken a conscious step.

Resistance. . .holy revolting. This is the point. You need to change the holy revolting. Something will still revolt. But it won't be the ordinary.

To follow up on the tornado example: Nothing says you can't get out of the way. In fact, if you see a tornado coming and don't seek shelter, then you're foolish. But emotionally trying to change the path of the tornado is more foolish. (Though for some it may be possible!) --just had to throw that last bit in parenthetically, because Magic is possible--

---

by **Greg**

Mother Teresa says:

> No matter who says what, you should accept it with a smile and do your own work.

Point taken. Thanks.

Brother Greg of the Holy "Issues"

---

by **Jose**

When I watch myself "revolt", I sometimes create a newer "something".
But more often than I not the same pattern begins again.

The tornado can be moved, I think you are right Harry, there IS magic, but getting out of the way seems more prudent for me, for now.
I am leaving for a trip to San Francisco for 10 days and have watched myself be so intolerant to those whose intolerance drives me crazy. Talk about "reciprocal maintenance"! This week during the exercises, particularly walking, I have sensed myself fly off long before I have taken off the ground and these talks have helped stop! things a bit and settle me into myself again.

The Mother Theresa quote is right on!

I will try to participate here when and if possible from SF, if not, I am with you all in spirit!
José

---

by **Faye**

Using the analogy of the tornado or hurricane I wish to, if it is possible, to experience myself in the eye of the storm where is it quiet and somewhat still, relative to the surroundings. This is an image from Paul Beidler's teaching that I find particulary useful. This way is neither running away from the difficulty, nor being torn apart by its power.

While encountering intolerance while driving, among “bad” drivers, I noticed a holding of the breath, the feeling of irritation and a thoughts of condemnation. In order for these minor things to irritate me I am already out of balance and then easily fall one way or another. It is easier to observe and to talk about the resistances that are very minor.

---

by **Greg**

A talkative woman who appeared at work yesterday cornered me and talked and talked and talked . . . about NOTHING. Simply, put, she likes me, feels comfortable with me and this is her way of showing it --- her friendliness. I pushed my intolerance down and "made" it into a cube right below my ribcage, turned it on one point and whirled it out of exsistence. Or so I thought. I played her friend all day and ate the intolerance.

In the evening before dinner, I placed my hands in a conventional "praying hands" position carefully sensing them the whole way. A deep ache had embedded itself in the wrists. An indeterminate "throb" echoed in each upper arm.

Greg

---

by **Harry**

Faye, The eye of a storm is a very good image. That is the intentional passivity. And working on relaxing breath, etc. is helpful. The most helpful thing I found when I find myself in that kind of tension is to relax the muscles of my faces.

Greg, Don't resent her. That tension is your tension. Not hers. Breathing. . .I am now. Or the twelve joint exercise are great in such situations. Her energy is a gift to you, as long as it doesn't turn sour.

Harry

---

by **Greg**

Thanks, Harry!

Greg

---

by **Faye**

Yes, Thanks Harry for your response.

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by **JohnG**

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.

Intolerance is a heavy word. It indicates an unwillingness to accept others for what they are and a narrow-mindedness in regards to my own opinions. It seems to me to be based, in part, on self-love.

Cruelty and obvious stupidity are two main impressions that bring about a reaction of intolerance in me.

When I observe cruelty to others, especially to children, whether it be physical, emotional or intellectual, and whether it be seen in person or on TV, always brings with it feelings of intolerance towards the oppressor as well as a sympathetic suffering for the oppressed. Even cruelty to animals, from insects to elephants, is something I can not abide. From memory I have always been like this, it hurts me to see other creatures suffer.

I also find I have an intolerance, in degrees, to what I perceive as obvious stupidity due to lack of thought or foresight. This perception is of course subjective and is based on a projection of what I think is right thinking or action. It is linked to impatience. 'Idiot' is a common word in my

vocabulary associated with my intolerance towards stupidity, be it my own or someone else's.

"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."

This is a beautiful quote and pondering on it has lead me to questions. Can I be such a child of our heavenly Father? Is there something in me, a particle of this child, that can be impartial in the way our Father is? Stand apart from the reaction of the machine? See myself in others and others in myself? Be impartial toward myself and others?

"Only he can be just who is able to put himself in the position of others."
Aphorism 26

---

by **Judy**

Hello.
I joined the online work group early this month, so this is my first post.
Mostly I have been finding my way around the site, plus doing the exercises for week beginning June 6th.

Comments;
I have found quite a few "intolerant I's".
Noticed a tightening in the chest and an overall slight nervousness when the negative inner talking began. This was relieved by using the daily pondering, though mostly in retrospect.
Daily exercise 2; This also was helpful when walking away from my intolerant I's, as it successfully directed attention elsewhere so that the negative inner talking was no longer noticed. While watching the breathing, and sensing the air going in and out, there was an impression of something very small being left behind. This was a new impression for me.
Daily exercise 3; The result which surprised me a little was that, even though I committed to doing this at every meal, 3 times out of the 18, I forgot..... Didn't remember till after beginning to eat. I am continuing with this exercise, as it is a good habit to form for me.

Re "Does intolerance serve any function within the scheme of Reciprocal Maintenance?";
Intolerance is a Holy Denying or Second Force for me. So it sets up the friction of struggle for tolerance/impartiality, which is resolved by bringing in The Work as a Reconciling Force, which for me involved right knowledge, some external considering and prayers /affirmations, which brought me closer to acceptance. My aim here is intentional joyous acceptance brought about by this struggle which is an example of Intentional Suffering I think. At present, it works for the intolerances I can observe. No doubt there are lots more hidden ones to find.
So my answer to the question is yes. How to refer it to the doctrin of Reciprocal Maintenance ? If you like, intolerance in me is "eaten up" by Work which brings acceptance, which is tolerance really.
I think this would be an example of duality to quaternity, but have more study to do on that yet.

To conclude, I'm finding doing this mini-report quite useful in that having to put the ponderings on paper is a good way to find out what I do (or don't) understand.

Sincerely,
Judy.

---

by **Guest**

Hello

I'd like to thank all of you for such amazing postings.

Conscious acting is very special technique that can lead to transformation of our daily lives. We become smaller in this world, leaving fewer traces, relating to other people not on the level of our conditioning, but with the deepening understanding that there is only one real relationship, and that is one of love.

I am grateful to have been allowed to view this conversation - it is something quite special.

hs

---

by **Harry**

O. spent much of his teach dealing with "negative emotions".

The triad is positive-negative-neutralizing.

For every action there is an equal and opposite reaction.

The negative needs to be changed.

The negative can't be repressed.

Being Active is not a solution, because it elicits the opposite.

Thus we come to neutral
Or The Neutralizing . . .
Or The Budda. . .

---

by **Jose**

Hi Harry,
I tend to view the Buddha (since it means Awake) as a Higher Neutralizing force, one that takes the action and transforms it into a higher level. Thus Affirming-Positive, Denying-

Negative, Neutralizing-Reconciling=the transubstantiation into a new configuration which begins again. Similar to the dialectic. Eventually a Higher view is obtained where all "actions" come from a Higher (read: awakened) "I".
Jose

---

by **Harry**

Jose,

I realized when I pushed the send button that I had mistyped my thought.

Neutralizing Force is exactly what I meant.
The Reasoning was crystal clear to me. Part of it becomes lost in the normal use of language active and negative + and - are clear. We don't think in terms of neutrons.

The whole point of the syllogism was to reason down to Neutralizing as the position we must take. Perhaps Ian will edit it.

Harry

---

by **Guest**

Hello Harry

I may be asking the impossible here, but I'm not going to let that stop me.
Could/would you describe the actual human experience of becoming this Neutralizing position?

Thanks.

HS

---

by **Harry**

Life exists. I'm alive. But life, events, the world exists. And these events come at my being. In some cases these events are active.
A man sticks his hand out and asks me for money. Life is doing something. A storm blows through town. This event occurs. It is an active force.

There are responses to each of thse things. If I curse the bum, then I become negative. I can give him money. Which may be any form of response. I may be supporting his habit, or saving his life, or putting myself in a State of Pride.

The storm comes. I hide in the bathroom. That may be supporting my fear of storms, and is negative. Or it may save my life. In which case I may have taken the active position and a new triad starts.

The question is "How do I make these decisions?" And the answer is: "I can't." The machine will react as the machine is taught, programed to react. And that puts the machine under the law of accident.

So I have to take the machine out of the event. Let it do what it has to do. I have to keep life from being the Active force.

If I Work, if I am balanced, If I am observing, then the machine can do whatever it does. But I'm not involved in the situation. I'm balancing.

There's a guy who works the area around my office. He always has car problems. A bad tire. Needs a tow. Has to get his kids to school. Get to some nearby city. Sometimes two or three times a day. When I'm walking in this area I make myself unavailable. I Work as I walk. I was walking to the parking lot with a friend one day. I was unavailable. She was there. I saw the guy in my peripheral vision. Then I heard her screaming: "Don't you even think about coming near me!" She reacted. And I had to laugh. Because I saw her fear, her resentment, her strength, and the whole situation all at once. The guy has never approached me again. By the way, at one point I actually gave this guy five bucks. I guess he needed it that day.

By letting the machine do the machine's job, and not becoming IN-VOLVED with it, the equation is changed. Life cease to be active. And the machine is only reactive when necessary.

---

by **Guest**

Hello Harry

Thank you. I think I understand what you mean by neutralizing now.
I hope you don't mind the comparison I am about to make; your description resembles in part the approach of some non-duality teachers, for example, Nisargadata.

The human expression of the work ideas, the everyday embodiment of the principles amid the mundane, is an area I am very interested in.

Thank you for helping me to understand the triad in a way that is emotional and practical for me.

hs

Work Program week beginning 13 June 2005

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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.

---

by **Greg**

Lust towards people/places/things begins as a leakage of a kind of ectoplasmic goo which issues from my hara. It is an "outer limits" kind of creeping death substance which urges towards the object, seeks to encase it and pull it back towards my center as perceived "food" for Being. A sense of emptiness sets this most accutely in motion. The mark on the planetary body is an abdomen which like a drawbridge, or drop-front desk opens outwards. It is a subtle yet observable action in physical reality. The sacral center, in the lower back, sags in collusion.

Bringing this back-in can take hours. Can take days. The craving thoughts/feelings sizzle behind a socially acceptable mask of faked containment.

Actual self-containment, a hallmark of true being is after one of these episodes, difficult to maintain. The vividness of a sense of Being restablished is at times to much to bear and requires "cooling".

Certain Indian/Egyptian/Greek/Japanese sculptures of the human figure in their use of the Golden Ratio remind us of the normative stance of Being. I am often so far from it. Brancusi, for those who are comfortable in more (so-called) abstract realities conveys the shape of Inner

Calm.

Rodin, in an opposite mode, places the planetary body in service to the Passions, twisting and torquing it expressively.

A transubstantiated Lust adds one more atom of food to the Inner tone of my Being.

Greg

---

by **Judy**

Hello.
Still finding the way around the website, and am wondering what "views" are.. So, apologies if this isn't the appropriate place to ask this, or any other questions which don't refer directly to this week's work, but haven't found anywhere else to ask.
Thank you.
Judy.

---

by **Greg**

Sat outside this morning during the sunrise. Sat on a low step with a lish green lawn spread out in front of me and trees and rising sun beyond that. As golden light touched tops of the blades of grass I went into sightless gaze to take in what I usually miss. Not only the complete progression of the sun's ongoing illumination of the grass (and the accompanying gradations of green from dark to light, but the awareness of a webbing of the top of the lawn by multitudes of larvae making their way from right to left. An entire small World. The counting of five different birdcalls nearby. And the something-inside-me unfurling like a fiddlehead fern.

Greg

---

by **Harry**

The morning exercise is a crucial work step. No question.

Lust needs to be understood before redirecting. We have to eliminate the lawful urge to reproduce from lust. Too often we classify this as lust, because we animals don't allow such normal reproduction in our culture.

I'm not advocating random sexual activity. Many species of animals are monogomous. However, physical love depends on type. It's chemical. My first three serious relationships were with women born within two days of each other. . .(not year, birthdays were essentially the same.) The other day I was watching a show and said to Hing (my son's girlfriend) "I don't know why I find that actress attractive." She hit imdb and announced "Well her birthday is the

same as your ex-wife's."

Lust, on the other hand, is fantasy run amuck. If I wanted that actress who had the same birthday as my ex, then I would be creating lust. This is negative imagination. And our culture is great at creating it. The double mint twins equal double your lust. Your automobile will gain you the admiration of women you will never even meet in your life.

Releasing our selves from this type of negative imagination is a prime work activity. And will produce much energy.

---

by **Ian**

> ***Judy wrote:***
> Hello.
> Still finding the way around the website, and am wondering what "views" are.. So, apologies if this isn't the appropriate place to ask this, or any other questions which don't refer directly to this week's work, but haven't found anywhere else to ask.
> Thank you.
> Judy.

It indicates how many people have read or 'viewed' the messages.

---

by **Judy**

Oh of course.... Thanks Ian.

---

by **Greg**

Watched the larvae again. Did I mention that they moved (relatively) *en masse*? Their entire reason for being each morning? One all-consuming movement.

Last night watching a buffalo run on TV series about the movement West in the US. The buffalo ran left to right *en masse*. Other than the obvious descrepencies in scale how different are the buffalo and the larvae?

Greg

---

by **Greg**

Harry says,

> We have to eliminate the lawful urge to reproduce from lust.

Just so I am sure I understand, you are using "lawful" to refer to the Laws which we live under?

> However, physical love depends on type.

Comraderie, also. I can depend on Pisces to show me, by indirection, what I have missed and to bring needed "rain" to my desert.

There is something to astrology (as we know it) and it's indication of "types". Of course, that is only one small part of what *was* known as astrology. Didn't G. tell Fritz Peters that what we understand of it is "Medieval psychology"?

G.

---

by **Greg**

Escaped from intense humidity of Saturday afternoon into an emerald glade. Sat on worn teak bench reading THE MANY LIVES OF MARILYN MONROE (2005). In it, the author states that the most preferred (and most reproduced) image of Marilyn Monroe is her standing on the grate in THE SEVEN YEAR ITCH. The least preferred (in fact reproduced only once, to the author's knowledge) is the last picture of her --- her (in the words of the text) "numerically-identified rotting corpse".

---

by **Harry**

To clarify my statement, Greg:

We can not include the "lawful urge to reproduce" from the discussionof "lust". The lawful urge to reproduce is a separate activity. We are all subject to this in one degree or another.

Unfortunately in our society, the urge to reproduce is defined as lust. But Lust is something else. It is an urging beyond the normal reaction.

By the way, I was born March 5th, just to shed some water on a number of subjects.

---

by **Greg**

Harry,

I "felt" the Piscean quality from you about three months into my beginning here (confirmed later by the statement of your birthday)

I originally thought "Taurean, maybe . . ."

But, that could be March 5. I am November 5. Some literature states the 5th day as relating to the Hierophant in the cards. So perhaps that's what I felt as Taurus.

Does the High Preist ring True in your life? It unequivocally does in mine.

UNEQUIVOCABLY! 

---

by **Judy**

Re the sunrise meditation, my edition says " - as if they were conscious - " rather than " - not as if they were conscious -", so I referred back to a copy of the manuscript which I have on hard disc, and found it quite a bit different, so thought I'd post. The manuscript copy says:
"So in the meantime, exist as you exist. Only do not forget one thing, and that is,very often with the consciousness you already have, persuade the unconscious parts of your general 'presence' that if these unconscious parts hinder their whole presence, then this whole presence when it becomes a responsible cosmic individuum, will be unable to pay for its existence as it should,and in consequence unable to be a good servant to our Common Endless Creator.
The word "sunrise" was replaced by "very often", also. Interesting.

Any comments ?
Judy.

---

by **Harry**

Greg,

Certainly there's some Hierophant there. Though when I was practicing the Tarot regularly, I tended to be identified as the Knight of Cups. Haven't touched a deck in a long long time, though.

Harry

by **Greg**

Harry,

I don't touch them either --- there was a period where I was interested in them on a Jungian archetypal level.

I, too, had the experience of "burn" from the Crowley deck. I warned a friend of mine against them and of course he went straight to them --- another reminder to mind my own business. He met a horrible end. While I try to stay back away from the superstitious, I think in that case there was a connection.

The Prince of Cups was a big pull for me.

BTW, UNEQUIVOCABLY! should have had quotations(being a Chico Marx-ism!)

Judy,

Thanks for bringing your point up --- I'm going to ponder that for awhile.

Greg

---

by **Faye**

> , then this whole presence when it becomes a responsible cosmic individuum, will be unable to pay for its existence as it should,and in consequence unable to be a good servant to our Common Endless Creator.

This part is particularly different and interesting for me as it is conditional upon becoming responsible, whereas the other version does not make such a reference .

There are many versions of Beelzebub's Tales out there. Some versions were edited by Gurdjieff himself and then later, more than once, the Gurdjieff Foundation in Toronto revised the English, and other translations based upon further discoveries of meanings of words that Gurdjieff used and other studies. I find it very useful to read different versions, as each can reveal a new aspect or potential understanding.

Faye

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by **Greg**

Faye writes:

> There are many versions of Beelzebub's Tales out there. Some versions were edited by Gurdjieff himself and then later, more than once, the Gurdjieff Foundation in Toronto revised the English

Faye,

Are any of these available anywhere? Does anyone know how to obtain a copy of the early 120 some page transcript sent to Jean Toomer?

Greg

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by **Judy**

Greg,
If you wish, you could have a look at www.slsknet.org
There is lot of Gurdjieff music,books,home movies etc available there. That is where I obtained the manuscript copy I have. I downloaded from a Canadian user who scanned it to make it freely available.
You might even end up downloading from me..... ha...
If you do check it out, when you have the program, just click on "Search Files" and type in "gurdjieff" to bring up what's available from users online at that time.
Best wishes,
Judy.

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by **Faye**

Greg,
There is a transcript available from before the 1950 copyrighted edition. It could be the same one that you and Judy are talking about. The version to which I am referring was passed on to some Canadians including me, from Fritz Peters in the 70's.

Judy, I could not find the reference to the manuscript on the sisknet.org web-site that you mentioned.

---

by **Greg**

Thanks, Faye.

I'd like to see the Peters' transcript. I have the 1931 manuscript which is probably the one Judy is talking about.

Judy,

I, too, can't find the stuff according to your directions. I joined the site but every time I type in "gurdjieff" I nothing comes up. Can you give more explicit directions (step-by-step). My computer knowledge fits inside of a walnut shell, but I do try (a Work-ewffort!)

Thanks,

Greg

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by **Judy**

Faye and Greg,
Re the website; Soulseek is a free file-sharing application, so one has to download the soulseek software and establish as a user (just a username and password) to find anything. If you have already done that, then clicking on the "search files" tab should bring up a window which allows you to type in the request, and typing "gurdjieff" from where I am brings up several pages of entries.
Sorry if my directions aren't very good. I'm no computer whizz either. Maybe if you still have trouble, Ian could give you my email, and I could help that way, rather than use our online work site ? Anyway, see how you go.
Hope this clarifies a little.
Best wishes,
Judy.

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by **Judy**

Greg,
If you joined the site, it's version 156 you want, not the new Soulseek 157 which is really only in a testing phase, and hardly any users yet. This could explain why when you type in, nothing is coming up. Maybe that will solve ..
Just thought of this. Hope it helps.
Let's know how you go.
I'm a newbie to the Endless Search site, and am loving it. I guess the posts are Work on the Second and Third lines ?

Judy.

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by **Faye**

Greg and Judy,
I prefer not to use this part of this site any longer for information gathering as it is distracting me this week from what I perceive as its real purpose and I feel a loss. Perhaps as Greg suggested we could go through Ian for this kind of thing.

It is confirmed that the early transcript Chapter 7, Book 1, Becoming Aware of Genuine Being Duty, is the same as quoted earlier in the forum from the scanned copy.

Faye

---

by **Greg**

Faye and Judy,

Agree to all of the above.

Judy, Ian passed your info and it is in safe keeping. I did get "in". Figuring that out was an important effort for me. Thanks for providing me with the opportunity!

Back to Work!

"Over and Out" to you both!

Greg

---

by **Ian**

Hi All,

In the exercise, the "not" in the quote from BT was an error in the original 1950 version, and was corrected in subsequent publications. The original 1950 version is no longer under copyright.

There is a short publishing history of BT at Traditional Studies Press -
http://www.traditionalstudiespress.com/TSPBeelzebubsTales-History.htm
There you will also find a PDF which lists the errata in the 1950 version as well as two omitted paragraphs and page correlation tables.

The 1931 version mentioned can be downloaded here -
http://www.endlesssearch.co.uk/books/BeelzebubsTales1931.pdf
Right click the link and then select Save Target As...

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by **Ian**

> ***Judy wrote:***
> I guess the posts are Work on the Second and Third lines ?
> Judy.

I would also include the first line.

Work Program week beginning 20 June 2005

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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.

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by **Harry**

Let's be precise.

Solstice: Days are at there extreme. On June 21st, in the northern Hemisphere, the day is longest and night is shortest of any time in year. (Opposite is true in Southern Hemisphere.)

Equinox is Equal: Corresponds with Easter and Harvest Festivals.

I make this statement of precision, because it's crucial to this subject. Each of these points tend to be change points. We're all aware of Winter. We have Christmas, and a number of other celebrations to celebrate the lengthening of days again. We feel the loss most in winter, perhaps.

The diurnal period is an interesting study. When do we sleep best? Etc. How early do you wake up during the summer. Go to bed in the winter?

---

by **Ian**

Oops! Thanks for pointing that out, Harry. 

---

by **Greg**

I was not aware that the instructions had changed however the week manifested as maintaing verticality physically and emotionally while in daytime operations.

Even whirring of a barely tilting gyroscope in a white space in my skull. This pleasant

sensation was accesible all week long.

Day by day brought my consciousness further and further into the skeleton as an efficiently moving vehicle, Everything else dripped down around that like a meltiing candle.

By yesterday I walked two hours in 90 degree dry heat within a continuous being of Presence.

Nothing substantial, outside of me, gained entrance for five days. The ability to see to this all week amazed me.

Greg

---

by **Jose**

As I returned to Iceland at the beginning of the week, to perform a Buddhist Blessing ceremony for a child, then to the next day´s celebration of my daighter´s fifth birthday, I found myself trying to maintain a centered-ness in the midst of the "whirring" as Greg described. The breath remained the only constant, a friend I remembered most on my solitary walks. With no sunset these days, I awaken to Light and sleep to Light and have tried to reflect on this and the past two weeks Work exercises. When I am surrounded by Light, am I filled with Light? And when (as is inevitable here where I live) I am surrounded by darkness, will that be all I have within?

But when, in the middle of these moments and exercises I looked around me, jiggled the keys in my pocket and breathed the air around me, I sensed a Quality of Being so Pure as to be simple, almost able to be unnoticed if I allowed my normal self to return. But when instead I held onto those keys, breathed and listened, opening myself up to a Rhythm that generally is quite beyond me, then I felt that I was, that "I am" and as usual, the moment passed.

---

by **Guest**

Sitting here, listening to "Body & Soul" by Coleman Hawkins, I cannot distinguish between the way that music makes me feel and the impact of the last two postings.
It's beautiful of you both to share such personal experiences and to express them so lightly and so clearly, like jazz, like The Blues...transforming.

Thank you.

hs

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?

---

by **Harry**

Breath is in two places. The nostrils and the solar plexus. I wonder if breath was always in the solar plexus? I remember directing breath there. So it must not have been. I remember pain in my lungs when I used to athleticly exert myself. But there is nothing comparable to the experience of breathing in cool air on a glorious morning.

Just breath, breathing is everything. Breath is the connector.

I want to ask others about recapitulation at the end of the day. I've always resisted these recapitulation exercises. I think, because that's the way I used to function. I'd lay awake and replay the entire day, without any focus. Just replay. The exercises add focus. However I still resist recapitulation. Perhaps there's a connection to the Catholic confession. (Real confession is always to yourself. Save what we do here.)

I've come to want to sleep quickly. If anything, I end up pre-capitulating at about 4:30 in the morning. After my sleep has digested the day, the next is prepared for. I don't like when this happens, either.

Somehow it seems better to work in the moment. But that may just be me trying to escape my intellectual center.

---

by **Jose**

Hello Harry,
The recapitulation works best for me (historically a very light sleeper) when I do it for a prescribed period of time, away from the bed, just before sleeping. In my case, I sit in my office/library, downstairs and let the events wash me, as I try to notice where a specific image "occurs" in my body. I usually do this for 15 minutes or so, then decide to stop and allow my Self to rest for the night. It has helped me in both seeing what was and was not done during the day as well as keeping me from obsessing about things during the course of my rest time.
José

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by **Marina**

> ***Harry wrote:***
> I want to ask others about recapitulation at the end of the day. I've always resisted these recapitulation exercises.

Me too Recapitulation is a very important thing. First it touches me very much when i recollect all events of the day in 20 - 30 minutes, and what have i done and where I've been the rest of time?!! Then I can observe the resistance of mind, how it always want to escape or stop this practise. This is very remarkable. Why do we resist so much this recapitulation? By Orage I read that this practise is comparable with death. Many people who have had experience of death say that they saw events of their life as if on screen. You know by Castaneda this practise is crucial. But what wonders me is why, if i know all this about importance of this practise i still resist to fulfil it !!! As to me I didn't make this practise yet and just belive that TOMORROW i'll do this.

Instead of recapitulation i tryied ponder about one of the Five Strivings, the first one. I've noticed in the statement "To have in their ordinary being-existence everything satisfying and really necessary for their planetary body." really necessaryWhat is really necessary for my body?
And I saw that what i connect with body necessities is not this at all. I saw that i don't take care of my body. Then another aspect which can be connected with this statement - MONEY. How much need I really?! Why troubles me too much my future? How can I stop this? I saw that my cares about future make me to take risks und stupid deals. Then I tried to image a good householder, and i noticed again a resistance of my mind, it doesn't want to think about money at all. And image of a good householder was very vague. I get tired and fall asleep.

Marina

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by **Ian**

> ***Harry wrote:***
> replay the entire day, without any focus. Just replay. The exercises add focus. However I still resist recapitulation.

I am not sure I understand the distinction you are making between recapitulation and replay. I suppose that a replay could be much more detailed. In the context of the exercise, I think either word could be used.

---

by **Judy**

Work notes.
(a) Committment to awareness of breath entering and leaving nostrils; some success when walking, cooking, driving and reading; also sensation not completely lost when mild emotional activity. However, the divided awareness didn't work well when intellectual centre required actively. I tried it for rhythmic intellectual token work, and this OK, but anything extra and awareness gone, so much of the week was spent going back and forth into awareness. Experimented with understanding (when reading Nicoll), and that was an "Aha!" for me. It was as if I was reading with different I's (pun unintended).. .. don't know how else to express.
(b)Ponderings; these proceeded usually until the Fourth Striving, when found that my intellectual grasp of this quite vague.Similar knowledge gaps evident with the weekend ponderings.
These experiences have resulted in my changing priority of current study text from Nicoll's Commentaries to Beelzebub's Tales.
(c) When added the breath awareness to the morning meditation (Vedic, with mantra), "timed out" twice. No memory of the extra half-hour or so. Just disappeared.
(d) Recapitulations brief, but did do. Added prayers of gratitude for the "awake" moments the practice of the Work brings.

My reason for a "work report" every so often is simply to share, as if our Group meets face-to-face. So, as at a meeting, any comments you wish to make, will of course be welcomed, in the Spirit of the Work.

Best wishes,
Judy.

---

by **Jose**

What a hard week...
I have been following the breath fairly well and regularly but again the machine wants to be distracted and avoid any any deeper consideration of what is occurring.
Why?
Why is it that I flow so nicely, so well, with Being luminously shining at moments that are magnificent at times, and at others I see a piece of shit that is lazy and easily distracted?
Not a good Work week...alot to Work on though...
José

---

by **Anton**

Greetings, please receive my apologies for not joining your discussion for so much time.

I had just an interesting observation - I'd known the technique of constant sensation of breath for a long time before I joined this group and even tried it several times but failed to keep the attention for more than half a minute. When the exercise was given here, I tried again and by the end of the week I had several periods of keeping the attention for 10-15 minutes or more - yes, the attention was distracted but I was able to return it to the breath quite soon. Seems that the group really serves as an "external intellectual center" for me.

I had a difficulty understanding what the Fourth Obligonian Striving means:
"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."

What should I do to pay for my existence? I try to pay my debt to my mother helping her, but - what should I do to pay to Nature and God?

I have also noticed that the Fifth Striving is too weak in me - I pay too much attention to my own attempts of being conscious and often refuse to see and respect similar attempts in others, even in those in our small group who practise the same exercises.

Seems that something in me chooses the strivings 1-3 because they are more egoistical.

Commitment means very much to my work "I"s - and thanks to this group and Ian who gave us the exercise on abstract purpose before this understanding of what commitment means has grown very much in me recently. But I feel that more automatic "I"s in me reject the idea of commitment trying to insist on what they want. Seems that this contradiction of commitment and self-will becomes the main point of inner struggle in me - not only in Work efforts but in ordinary life affairs also.

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by **Harry**

"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."

Not just our physical parents. . .in one sense this means to become a good householder as quickly as possible. But every day we have to pay off our arrising. To Mother Earth, Grandfather Sky, those around us. . .even our bosses and teachers. The Earth and Moon and Sun need our support. Realistically and metaphorically.

---

by **Jose**

Harry,
I really like your way of putting things. Thanks.
For me, who remains with so many questions about some of the particulars regarding the cosmological teachings of the 4th Way, I need only look around me and wonder: what am I contributing to make this all more beautiful, more authentic, more of a Real place rather than a library of ludicrousness? And I realize that my efforts really do elevate this all, if they are real efforts. That´s why I love that this is called, after all, Work.
Anton, that quote is one of those that remains hard for me too, but when I examine it in the fashion I mentioned above, it makes sense. Alot of sense.
Best
José

Work Program week beginning 4 July 2005

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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?

---

by **Jose**

A few observations:

At the beginning of the day, as I breathe from the solar plexus and ponder, I notice how the breath wishes to originate either higher (in the heart center) or lower (in the abdomen). Keeping it in the solar plexus seems to add an element I had never noticed before, more "refined" and neutral.

The midday practice leads to much of the same, though I notice that the resistance to breathing from the solar plexus is lessened and attention can be more easily maintained there. Remorse of Conscience as a pondering factor leads to the pull of the breath towards the heart again.

At night, the personal traits of laziness and impatience are seen clearly. Not a pretty sight. But in the last few days at least they are seen. The breath fom the soles is wonderful for me--it extends the "body" outwards and promotes a deep sleep. Remorse of Conscience has been seen as a Reconciling force if it is linked to the breath of another center (other than abdomen or upper chest/heart) Otherwise it lapses into maudlin sadness or self-pity.
José

---

by **Ian**

> ***Jose wrote:***
> Remorse of Conscience has been seen as a Reconciling force if it is linked to the breath of another center (other than abdomen or upper chest/heart) Otherwise it lapses into maudlin sadness or self-pity.

The three centers need to be involved.

---

by **Jose**

That´s helpful Ian.

What I was referring to was the sense that if only on the physical level the breath stayed in the abdomen, then sadness was felt, and if it stayed within the heart center, self-pity.

What I have noticed is, on those soft occasions when the three centers are involved, then a rush of Being (I have no other words to describe it) seems to arise and a tingling throughout the body, an aliveness that is not harshly drawn as separate from "normal" ways of exising in the world, but "soft" as in freshly alive and capable of Living, taking in all impressions Wisely is felt.
Best
José

---

by **Ian**

> ***Jose wrote:***
> What I was referring to was the sense that if only on the physical level the breath stayed in the abdomen, then sadness was felt, and if it stayed within the heart center, self-pity.

What happens if your attention encompasses both abdomen and heart?

> What I have noticed is, on those soft occasions when the three centers are involved, then a rush of Being (I have no other words to describe it) seems to arise and a tingling throughout the body, an aliveness that is not harshly drawn as separate from "normal" ways of exising in the world, but "soft" as in freshly alive and capable of Living, taking in all impressions Wisely is felt.

That sounds familiar.

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?

---

by **Harry**

Lots of questions to ponder.

Giving back is Being Partkdolg Duty. Conscious Labors. Intentional Sufferings. We give back to everyone.

Last Saturday my mother wanted to have a 50th Anniversary Mass and Brunch. Dad died in March, but this would have been their 50th. Giving back to her was attending this event and enjoying her pleasure for her.

That's ordinary. But it is also Work.

Can we try to give back to those who we shouldn't give to? Certainly. Pearls Before Swine. To give back to those who haven't paid for anything is a sin. It's doing what we know is wrong. Usually for selfish reasons.

Right now I'm debating the assisting of others. The young secretary at my former employer may be able to benefit from this Work. But I need to find the way to present it to her. She sees me as a father figure. And I need to find the balance and the right means to that effort. It may never happen. But I recognize the possibility now, as only a possibility.

I have a very good friend who has known about my Work for over 30 years. He actually had formerly taught with a woman who had studied directly under Gurdjieff. And yet, the Work remains an intellectual exercise for him. We speak occassionally. I lend him books. (Not Work

books. But B influence books. I don't believe in lending Work books. . .except to my son, early in his life. He then quickly understood he had to own his own.)

Sometimes our paying for our arrising can come in other forms, as well. My sister will never be able to approach this work. But I've given to her on numerous occassions. She was diagnosed Type II diabetic about a month after I was. Since then I've lost 95 pounds, lowered my blood sugar and blood pressure. Partially from will power I've gained through Work. Fasting twice a year for the last 30+ years developed that ability. She sees the will power. It is something she can use. And I spend time encouraging her. But to give her a Work book would be something that would be wasted. Once I gave her a tape on Tai Chi. It was never watched.

---

by **Guest**

part of the meaning (the 'WHY') I believe relates to the old zen story of "Emptying your cup":
>>>

The master listened patiently and then began to make tea. When it was ready, she poured the tea into the scholar's cup until it began to overflow and run all over the floor. The scholar saw what was happening and shouted, "Stop, stop! The cup is full; you can't get anymore in."

The master stopped pouring and said: "You are like this cup; you are full of ideas about Buddha's Way. You come and ask for teaching, but your cup is full; I can't put anything in. Before I can teach you, you'll have to empty your cup."
EXTRACT FROM - http://www.prairiewindzen.org/cup.html

>>>

The 'HOW' is putting into action the Work excercises, embodiment of that which we understand.

The 'WHO' to give to...that's a bit trickier without drifting off into fantasy and myth...maybe it is the sense of gratitude that is already the 'giving back' - like skimming a stone across the water, performed for the sheer pleasure and beauty of the experience. The receiver is not seperate from the giver, and the giving connects them, dissolving the imagined boundaries.

A sunlit scene by the sea.

hs

---

by **Faye**

I ask myself how to respond to these questions from my understanding rather than from my usual thoughts and theories. Coincidentally I saw a short presentation on public television, titled "giving back". It was about a man who recently made some leap in the design and

manufacture of violins, increasing the quality of the sound.. The intention of his work as he described it was to give back to society, even if it was to one person. I was struck by his sincerity and modesty.

One aspect of giving back would be when a person recognizes his/her talents or capabilties and makes use of them somehow for the benefit of more than just himself. This cannot be limited to The Work or this Forum although of course this is a good place to observe it.

It has been easiler for me this week, to recognize what others give rather than what I do. This week, when I was in need, I noticed how several different people gave me whatever they could from their talent, each one a unique contribution; one gave kind and understanding words; another some advice on breathing; another contributed his capability in acupuncture.

This is a very big question for me and I believe that it has many more sides.

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.

---

by **Anton**

Heptachord is a very useful exercise for me as I am in the midst of doubts and fears - I'm quitting my job recently and I haven't found another job yet.

I have difficulty in sustaining my attention while doing the heptachord - often I stop between steps 3 and 4 or 4 and 5 because of the lack of attention.

---

by **Jose**

These are not games we play here--at least not I.
I am in a loveless marriage but will not leave because I will not leave my children, I am back in school, although I turn 46 in a month and have 2 degrees already, and I have little money, though I benefit from a State system that supports spouses of citizens...

In contemplating suffering, and the denying, affirming and reconciling forces that are part of the suffering we endure, I am taken into a place of depth that knows few words. This Work is my Life and keeps me sane...and hopefully, on a Holy track.

To endure for a Higher cause, to persist and to attempt transformation of such in order to benefit something Greater is no stranger to my Life. How I do that is benefitted by the "exercises" presented here. But I tell you that there are times when this is most difficult...
José

---

by **Harry**

I'm always stuck that G. said that the only thing we have to sacrafice is our suffering.

By choosing conscious labors and intentional suffering we sacrifice our mechanical suffering.

As to ordinary life: The only thing that can happen does happen. That we see options is part of the illusion. And that is part of what needs to be sacraficed.

Sacra ficed. Because sacra comes from holy.

I need it's dead summer. In fact we're facing a heat inversion here the next couple of days. I wish activity here were greater.

Harry

---

by **Faye**

Using the heptachord on suffering seems complex right now and requires my constant referring to the steps. I have been using it whenever I notice a substantial emotional reaction or suffering that I can identify. One example was on one day this week when I waited for a medical appointment for more than two hours. Everytime the irritation came up provoked by the thought about how it should be I would notice the tension caused by my thinking and that it should be otherwise. A reasonable amount of impartiality was attained. An opposite manifestation was barely noticeable. At most I remembered to breathe, stayed calm, refocused on my crossword puzzle and stopped thinking about it.

For highly charged emotional suffering such as acute worry, I am able to bring some attention to the process and to gain some impartiality but I do not have the sufficient amount of Holy Affirming force just now, to move past that to the companion characteristic.

Holy Prayer for this week.
Oh Endlessness, Most Benificent and Loving Father.
thankyou for all Thou has given me.
Blessed Source of Everything,
I understand that the intentional bearing of suffering may lead to Conscience and
I pray for Your help in this effort.
Amen

by **Jose**

Hello Harry,
I don´t know if you were directing some of what you wrote to me, and I hear you deeply if you did, but I was merely trying to make plain my pain.

Too often I get caught up in the jargon and forget that Work takes place on the level of Life--my life. My suffering in that regard, is quite "intentional" and I benefit greatly from it (the daily and continued exposure to the magical lives of my children) but whether it is transformed into a Higher purpose remains to be seen.

At the end of the day my prayer is this:

Grant Your Blessings that I might find strength, not in my "self" but in Remembering my "Self".

---

by **Ian**

Sacrifice means "to make sacred".
So to sacrifice our suffering, we have to make our suffering sacred, or in other words, intentional suffering.
We offer up our mechanical suffering, our holy denying suffering, by transforming it, not by denying it and trying to make it go away - that is self-calming. We cannot go around our suffering, we have to got through the eye of the needle with it.
Other aspects of sacrifice have to do with the destruction of a valuable thing for a higher good and with burnt offerings; more references to transformation.
Our mechanical suffering is valuable (indeed, it is a lawful part of the Holy Denying force) and we can intentionally transform or burn its energy into something higher.
The Fourth Striving calls us to - lighten as much as possible the Sorrow of our Common Father. We can only do that by taking on suffering and transforming it. As it says in the Bible - your suffering shall be turned into joy.
As Gurdjieff says -
"One needs fire. Without fire, there will never be anything. This fire is suffering, intentional suffering, without which it is impossible to create anything. One must prepare, must know what will make one suffer and when it is there, make use of it. Only you can prepare, only you know what makes you suffer, makes the fire which cooks, cements, crystallizes, DOES. Suffer by your defects, in your pride, in your egoism. Remind yourself of the aim. Without prepared suffering there is nothing, for by as much as one is conscious, there is no more suffering. No further process, nothing. That is why with your conscience you must prepare what is necessary. You owe to nature. The food you eat which nourishes your life. You must pay for these cosmic substances. You have a duty, an obligation, to repay by conscious work."

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.

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by **Jose**

Ian,
This is such a beautiful exercise, that I could keep it as my primary one for years...

This week has been fairly even but this exercise has made a profound difference in my approach to my difficulties. I breathe in Trouble and fill myself to the bones with Light, can´t beat that one!

Now to specifics...breathing into the solar plexus changes my attention and grants a Quality I am still working on. It feels "solid"and stabilizing, though I wonder if I can hold it for long periods. Still it centers me emotionally in a similar way that breathing from deep in my abdomen (the *hara* I learned in martial arts) centers me physically. Will continue this through the long weekend when there is much work to be done in my house as I prepare to sell it.
Jose

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by **Judy**

I too am finding much beauty in this week's exercise, plus a couple of results not quite expected viz; in attempting to transform annoyance and impatience into joy, the resultant felt more like humility. This is a useful indirect observation of pride in me. Maybe the immediate next task is to go deeper, to see where these unwanted qualities are coming from ? Perhaps recalling past experiences which may have praised pride/self-love (such as parental encouragement of a high self-esteem etc.) may shed some light. Or am I rationalising here..... ?
Thanks, Ian, for this exercise. It is most helpful.

Sincerely,
Judy.

---

by **James F**

when I first read this exercise, I thought this seems like a good idea, but why? In order for me to do something consciously I need to understand, at least theoretically, why I am doing it. For years I have used breathing as a method of relaxation and have seen its positive effects. But this exercise speaks of transforming, not relaxing. So most of the week I have been pondering on understanding how this exercise causes a transformation. None of my thoughts on this question clicked until this morning. I was reading Chapter nine (Chemical Factory) in Ouspensky's "Fourth Way." In that chapter, he speaks of the transformation of negative emotions into positive ones in our chemical factories. Then something in me said "aha, that's it."

I often struggle with feelings of fear, anxiety, and depression, and when I felt this understanding this morning, I also remembered one of my aims in the Work: The fruits of love, joy, peace, patience, compassion, self-control, mentioned in the Bible (Galations). Perhaps this exercise is one tool for me to obtain that aim by "chemically" transforming my fear, anxiety, and depression into joy and peace, etc.

So how does the solar plexus fit in? More pondering....

James F.

---

by **Harry**

James F

The "centers" are located in various places in the body. The Solar Plexus is one of those areas. My own experience is it is best to discover these for one's self. But there are plenty of works out there that give for strong hints.

Harry

---

by **Ian**

> ***Harry wrote:***
> James F
> The "centers" are located in various places in the body. The Solar Plexus is one of those areas. My own experience is it is best to discover these for one's self. But there are plenty of works out there that give for strong hints.
> Harry

That's good advice - to discover these for one's self.

The Solar Plexus is used in the exercise as a focal point for our attention. It is the traditional site for sacrifice and transformation by fire (Work Program week beginning 18 July 2005) and is called Manipura Chakra in yoga. The attention is then moved to the Heart and expanded to encompass the whole body. These locations are given as general indications; each person will have to discover what feels best for themselves.

The various emotions that we feel, both positive and negative, are experienced at various locations in the torso, from the groin to the throat. These are also locations that one should discover for oneself.

---

by **Ian**

> ***James F wrote:***
> I was reading Chapter nine (Chemical Factory) in Ouspensky's "Fourth Way." In that chapter, he speaks of the transformation of negative emotions into positive ones in our chemical factories. Then something in me said "aha, that's it."
> James F.

Have you read the paper - The Second Conscious Shock: From Ouspensky to the Tales?
http://www.endlesssearch.co.uk/philo_is_talk_ae2005.htm

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by **James F**

Thanks Harry, Ian. I never really gave much thought to different emotions or sensations being located in different parts of the body, but now that I think about it, this would certainly explain why everytime I "fell in love" (about once a week when I was younger; glad that's over), I felt a pain in my stomach area, and why when I do any kind of public speaking I like to loosen my tie.

Ian: I read "The Second Conscious Shock," but perhaps I should read it again.

James

---

by **Ian**

> ***Judy wrote:***
> I too am finding much beauty in this week's exercise, plus a couple of results not

> quite expected viz; in attempting to transform annoyance and impatience into joy, the resultant felt more like humility. Judy.

This exercise was a variation of the previous weeks exercise. A companion characteristic to annoyance and impatience might be equanimity. Joy was a suggestion; it could be any of the higher emotions, and I think that humility would be an aspect of them all.

---

by **Ian**

> ***Jose wrote:***
> Ian,
> This is such a beautiful exercise, that I could keep it as my primary one for years...
> Jose

Yes, this type of exercise is very important and human life is such that there are endless opportunities to practice it.
Keep in mind that there are variations and various ways of expressing the instructions.
It is an octave of transformation. It is based on the laws of three and seven. See last weeks exercise.

Here are two simple questions for everyone -
How does Gurdjieff describe the process of the law of three in Beelzebub's Tales?
What other name does he give to that process?

---

by **Ian**

Something to keep in mind when using visualizations is that they are mental constructions and do not necessarily correspond to reality. We must guard against our propensity to be hypnotised and to believe 'any-old-thing'. Fantasy and imagination are alluring traps.
'As-if' exercises can be useful but eventually we must go beyond 'as-if' to the place where we *are*; where I Am.
Use these techniques carefully, without any illusions that they are effective in and of themselves. The medium is not the message. Efforts are more important than results. The journey is more important than the goal. This is an Endless Search.

---

by **Judy**

> Something to keep in mind when using visualizations is that they are mental constructions and do not necessarily correspond to reality.

Ian, the warning is a good reminder. This, then, seems an example of the use of psychological thinking, as distinct from sensory/literal thinking.

I do the exercise, utilising mental/psychological constructing, and inner visual imaging, in an attempt to transform unwanted negative emotions into positive ones. At present, this works very well for me in a relatively short time, so maybe I am "tricking" my machine into behaving more consciously? Then, in time, I'll be able to go beyond the "as if" trainer-wheels trick, and simply be what "I Am". ?

Nicoll (Commentaries vol v, pp 1570-1576) gives strong warnings and some hints regarding the necessity for keeping pschological thinking and literal thinking quite separate.
He talks of the Work being "psycho-transformism", and says that mixing pychological thinking with literal thinking is akin to getting mud on our Work-shoes, and smearing it in our eyes (to use his code-words).

So, to put the "as if" tachniques into perspective, I am using them as aids in transforming negative emotions, which of course must be used together with Self-observation, non-considering, non-identifying and Self-Remembering. These Work-ideas (plus others) are good leather for my Work-shoes, which I then have to try to walk through life in.(more code-words).

I am reminded here of a member's enlightening comments (thanks John) during the discussion of the sun in Chap 17 Beelzebub's Tales, where you Ian, also mentioned that this allegorical thinking useful. In that case too, what to the literal mind was obviously nonsense, became transformed when considered from the level of the psychological mind. What surprised me in that discussion was that I didn't remember to use psychological thinking from the start. Nicoll says we so often use the sensory mind that constant reminders are needed until our psychological mind gains strength, and that this state continues for many years until a reversal of priority becomes possible.

Judy.

---

by **Harry**

Judy,

Consider, also, that what seems nonsense might not be non-sense.

It's the middle of winter. A bright day. Temperature, oh let's say 10 degrees F. And you've parked your car out of the shade. So outside it's 10, but what is it in your car that has sat in

the sun?

So what has heated in the car? Did the Sun heat the car? Or was the sun "activating" something else, which heated the car.

Then take this to the psychological level.

Harry

---

by **Judy**

Hi Harry,
Thanks for your reply. Is what you are hinting at something like this ?

Just as the planetary sun cannot heat by itself, that is, it has to "activate" the molecules of the atmosphere and then the metal etc. of the car, which then by various processes (radiation, conduction, convection to name a few) causes the actual heat, so, without the production of the required finer molecules from the action of the Work as conscious labour and intentional suffering, the sun in me has nothing to "activate", and so cannot heat to cause growth, or heat to melt the "icy" places on the surface of my being ?

Judy.

---

by **Harry**

I think we're pretty close to the same page, Judy.

Then consider what the personality is.

---

by **Jose**

Interesting dialog...

English anyone?
José

---

by **James F**

I agree Jose. Interesting. Wouldn't it be nice if we did have one universal language?

Interpretting words always seems to be a challenge. When I read Tales, I saw many parts that I thought made sense literally and other parts that made more sense allegorically. In New Man, Nicoll interprets the bible as a parable, with a hidden message. On the other hand, in ISM,

Ouspensky describes a talk Gurdjieff gave about "sleep" in the New Testament. According to Ouspensky, Gurdjieff said people don't understand that when the New Testament mentions sleep, it is meant to be taken literally. So the question for me remains, when do I interpret words literally, and when do I look for a deeper meaning.

---

by **Greg**

James

The question might also be "How do I marry Heart and Mind to *receive* a word's/phrases deeper meaning"

Greg

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by **Jose**

The "One language" I desire is clarity.

Too often the architectural density of jargon gets in the way of expressing what is Truth ("Hand wash hand" for ex.) Over the years I have learned many jargons specific to different "Truths" and frankly I have found, as I grow older, that if it cannot be expressed simply, it isn´t worth much of my time.

How do we "translate" 4th Way Work language into something practical where, especially in a realm like cyber space, clarity shines rather than the puffed-up pride of specialization?
José

p.s. Good to see you´re back Greg!

---

by **James F**

Yeah Jose, I'd definitely settle for clarity. And I do like simple. When I was heavily into studying christian theology, i came under the influence of one teacher/theologian who really impressed me. He liked to say: If you can't explain the meaning of the cross to a child, then you're missing it. Instead of all the fancy theological words like propitiation, expiation, and atonement, he preferred ideas such as reconcile. To him, the cross was a shock to wake us up. It's goal was to reconcile, or harmonize, us with God. He broke down atonement to mean: "at-one-ment," or being "One" with God. when I look back on that teacher's influence on me, I see how it helped me to continue seeking and eventually stumble onto the Fourth Way.

Greg, your heart/mind suggestion is perfect for me. Today I was reading something Gurdjieff said about having one center watch another, and how we should learn to listen with our feelings. I quote: "Begin to watch your mind: feel what you think. * * * You will never understand what I wish to convey if you merely listen." VFTRW, p. 264. Unfortunately though,

I'm in the same boat as before. How do I feel what I think!! lol. I can grasp the concept of having my thinking center watch my emotions, or thinking while I'm feeling. But how do I think, listen, or read with my emotions? When I ponder, it has always been with my mind, which I have always associated with thinking. I don't have a clue as to how to go about pondering/contemplating emotionally. Obviously, I have a long road to hoe.

---

by **Judy**

Harry wrote:
Then consider what the personality is[quote]

Hi Harry,
It is certainly the surface of my being (psychological skin if you like), and the false part is rigid and cold etc.... In considering a solar system analogy, the possible idea of "planets" arose, and this fits quite well into the idea of lawful subservience of personality to essence etc. The ponderings continue..

Thank you very much for picking up on my limited understanding of Chapter 17 of Beelzebub's Tales, and taking the time to offer a couple of most helpful hints.

Judy.

---

by **Greg**

James F

Try to become aware of the *emotional import* around what you're reading. My heart center filters/processes what I read by perceived intonation/tone/colorations of the text --- a product of the author's word choices/groupings. And keep an *open* heart and mind to all of this. Don't identify with those passing feelings but do register their "inflections" as they pass. Those feelings are a kind of food.

Jose

Thank you. Nice to be back.

I am in Brooklyn waaaaanderrrrrrrrrrrrrrring around. It's like being in a marvelous dream. After blocks and blocks of 19th century buildings and warehouses and very few people I came upon a yellow brick monster of a Russian Orthodox Church. It was quite a shock! The rock-solid yellow (with a shining copper dome newly refurbished) against an endless blue summer sky. It took my breath away. It all imposed quite a strong feeling (I can't tell you what it was, James F, in fact I don't want to fix it in a definition ----- feeling its power of Presence was enough) A tiny old woman smiled broadly and urged me to come inside. A Mass in preparation for the

Feast of the Transfiguration had just begun. Clean smelling incense, nearly too much to bear, dusty old chandeliers, glittering icons. The summer day was way outside --- inside an Eternity.

The tentacles of my nervous system, first in retraction, now Reached.

Greg

---

by **Harry**

Jose wrote:
How do we "translate" 4th Way Work language into something practical where, especially in a realm like cyber space, clarity shines rather than the puffed-up pride of specialization?

We want to do the opposite. We want to translate our ordinary practical into the Work.

Why is All and Everything full of such complex language and strange formulations? Revisionist history? G. tells you in the beginning. Three things. "Destroy everything you thought you knew was true." (paraphrase)

That's where we begin.

And if you say Triamazikamno, then you have to think about it. You have to sound it out in your mind. Tri(a) three. Mazi. I don't know. Maze. make. Kamno. Came. ?.

I'm not sure. I read Holy Affirming. Holy Denying. Holy Reconciling.

Now I have three new ideas.

If I say God the Father. God the Son. God the Holy Spirit. What have I said? I've said: Here's this formulation all you good catholics learned as children on the priest's knee. You know what it means.

And of course you don't. Because they'd long ago forgotten what it meant.

Even if I say the Law of Three I begin to have "Aha, I know what that means." Like I know why a triangle is more important than a line? Or why those weirdos built pyramids?

The clarity is to make what G. and others have given into our personal Work. Not to translate it to our understanding. Because that's thinking about the Work from life. When we want to think about Life from the Work.

Heptaparaparshinokh is perfectly clear. Really. It is. As clear as a crucifix. Or a pyramid.

---

by **Jose**

Hello Harry,
I hear what you are saying but I still disagree.

G. tweaked the noses of some of Europe and the US´s finest intellectuals and used language deliberately to confound them (and us) and to force all to draw out the gold from the dross. But he repeatedly went back to examples from Mullah Nasser Eddin in order to show a more direct way of seeing and living. That I believe is no coincidence. In addition, he was a Greek-Armenian and had a wonderful sense of humor and loved Life zestfully,. Having known many Greeks and Armenians, none would say that the wooden, pompous air given G. as a "Master" reflected anything but the projections of others. No, I believe vitality and fullness were a greater part of his life and teachings and the deliberate obfuscation by technical jargon used by later generations of "Gurdjieffans" and seen here often as well, has nothing to do with the creation of greater Being and more to do with the flatulent self-inflation of "spiritual materialism."

Words are important but when they are used to differentiate those "in the inner circle" from those "out of the inner circle" then we are decidedly not talking about Awakening here. By the way, as I am sure you know, Bennett, who spoke Turkish did an admirable job of discerning where many of these words came from. But that is not the real point. I don´t Awaken to a Life that is separate from "Hand wash hand". No, I am to Awaken to a Higher way of living this life in all its messiness. That is one reason G. had these intellectuals (like Orage) dig ditches or tear down props and buildings they´s just completed, to get them in touch with the Real intersecting the plain and ordinary.

As I mentioned, I am here to learn and have benefitted immensely, but when we get wrapped up in the minutiæ of jargon, we are not Being or striving for such.
José

---

by **Greg**

I don't know whether or not I am on topic or off (I never *am* sure)

The visual shock received by the "unannounced" cathedral reminded me to "get through the looking-glass" onto the other side of the experience. Sure, from ordinary life standpoint I could tell you the names and the progression of what I saw, but that would be Ordinary (not Work standpoint)

The effort was to penetrate with all faculties of my organism an event of a solid -grounded-yellow-ness situated in moving -away -from- blueness encapsulating an acridly- perfumed-fragile -interior.

And even that is too specific

But the point: not the conditionally defined reaction (church and service) but the sensory

journey. What is the "What" underneath/behind/beyond it all.

I hope this is not too obtuse or abstract.

Greg

---

by **Ian**

> ***James F wrote:***
> Greg, your heart/mind suggestion is perfect for me. Today I was reading something Gurdjieff said about having one center watch another, and how we should learn to listen with our feelings. I quote: "Begin to watch your mind: feel what you think. * * * You will never understand what I wish to convey if you merely listen." VFTRW, p. 264. Unfortunately though, I'm in the same boat as before. How do I feel what I think!! lol. I can grasp the concept of having my thinking center watch my emotions, or thinking while I'm feeling. But how do I think, listen, or read with my emotions? When I ponder, it has always been with my mind, which I have always associated with thinking. I don't have a clue as to how to go about pondering/contemplating emotionally. Obviously, I have a long road to hoe.

Have you tried widening the spotlight of your attention to include your chest and belly?

---

by **Jose**

Right Ian...

What happens when my attentiveness rests in my belly? What "thoughts" come up? Or what happens when my attentiveness is focused from (not "on") my heart, or solar plexus, or throat? The what happens can be enormously powerful reminders of another way of "knowing". And, like Greg alluded to cannot be described within the framework of the regular thinking "self". THIS, and these kinds of "insights" remain for me among the most valuable 4th Way teachings.
José

---

by **James F**

"Widening the spotlight of my attention" is a thought provoking suggestion. It reminds me of a time I was trying to describe to a friend some experiences of heightened self-awareness I have had. I told him that after practicing observing myself and dividing my attention, I began to have experiences in which I felt like I like I was no longer seeing/living in "tunnel vision."

Maybe one day I will be able to widen my spotlight (divide my attention) to such a degree that I will have a field of awareness around myself all of the time. To be so aware of myself and the world around me, to be so conscious, that i could feel the subtlest vibrations of energy that came into contact with me, would be amazing. If I could only stop identifying so much! 

James

---

by **Ian**

> ***Jose wrote:***
> Or what happens when my attentiveness is focused from (not "on") my heart, or solar plexus, or throat?

Where is the location of the focal point or the source point of attention? Scientifically, it would seem to be the brain. Is it a 'point' or an area, or a volume? Can we move the focal point outside the body? Or would that be imagination, an 'as-if' outside the body? Does this have something to do with seeing ourselves objectively? Of not being identified?

---

by **Jose**

Excellent Ian!
Exactly...Is the "outside" world "out there" because "I" am "in here"? Is there a fundamental difference? Why do I feel it so?

These are basic Buddhist psychology questions--basic not as in simple but as in fundamental and we studied this over and over again, combining it with exercises to attempt to answer such.

Some of the Dzogchen/Mahamudra "pointing out" exercises are direct attempts to shake us into opening up to a Realization that is pre-ontological, pre-conceptual. Is this "imagination"? Based on my own experiences, no. What can it do for me, or how can it aid me in my life?---these are Work questions and why I feel the two systems complementary...

---

by **Judy**

> ***Jose wrote:***
> Interesting dialog...

English anyone?
José

Hello Jose,
As I was involved in the dialogue, a brief reply is in order.
This dialogue was legitimate work on Knowledge for me; more specifically, it concerns acquiring understanding of material left for us by G regarding "World-Creation and World-Maintenance". I appreciate Harry's help very much. It not only assisted me with the knowledge itself, but also pointed a way for me to apply it to myself. Knowledge and Being unite to form understanding, we are told (Nicoll).
This is new knowledge, and it is huge. Of course I would love it to be simple, but clarity for me is by working through its complexities (I'm not sure to which words you refer, but, yes, it is like learning a new language.) Then the words have crystal-clear meaning for me.
Re the limitations of cyberspace, I mention that our Online Work Group is my only Group at present, and really, don't you think that it will be what we make it ? I am finding it a safe place to allow myself to be a little vulnerable, and ask questions which may be extremely basic to other members. At least by sharing, we are "giving back" as best we can.
This is pretty-much where I was coming from.

Best wishes,
Judy.

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---

by **Jose**

Hello Judy,
And welcome aboard! There is no need to explain to me nor to feel defensive. I was simply yawning...

You see, I too am a beginner and this is my only Work Group as well. I believe that if this group is to Work successfully then we must see ourselves not merely facing a screen alone and seing a small picture of the one person we are "talking" to, but as if we were in a room all together with comments being shared and others around us witnessing the exchange. Some threads of discussion will be immensely satisfying to me and not to others. Other threads will be quite helpful for you and provide little of substance for me. In that case, I would probably just yawn...

And if asked about it I would state clearly that though I have spent an inordinate amount of my time in the past 5 years studying the Work and writings of G., and that includes trying to master the intricacies of a specialized language, because of my previous life exposure to Buddhism (over 30 years now) I am desirous of something that not only engages me practically but that can do so in a manner directly and with some clarity. I object when

discussions get to "far out there" because I do not find them helpful over all and frequently get the sense that they are being used to show off one´s familiarity with the jargon of 4th Way esoteric thought.

Certainly I could be wrong and you and all are welcome to object--this Group is for ALL of us, after all. But by bearing the unpleasant (for me, for you, etc.) manifestations of others we can transform our own little understandings into something Higher and the conflict, the little tension that does occur may prove helpful to those witnessing the disagreements. There is nothing "personal" in that sense, each of us bring to this Group a set of skills and interests, backgrounds and styles and when something goes "wrong", like one of my "corns" get stepped on, then I need to pay attention even more. I may still yawn, however...

---

by **Judy**

Hello Jose,
Oh,yawning.....
No problems.
Understood.
And thanks for the welcome.

Judy.

---

by **Greg**

Harry writes:

> And if you say Triamazikamno, then you have to think about it. You have to sound it out in your mind. Tri(a) three. Mazi. I don't know. Maze. make. Kamno. Came. ?.
>
> I'm not sure. I read Holy Affirming. Holy Denying. Holy Reconciling.
>
> Now I have three new ideas.

Now, Harry, perhaps this is me and my limitations but all this is mud to me. To assert a bit of what I hope will be taken as constructive criticism: sometimes when you are explaining from that incredibly reflexive Mind of yours, I feel that you are talking in terms that you understand (plainly enough), but the rest of us are a bit in the dark. In the above, you lose me.

When JG Bennett offers "I put three together" that's giving me something.

Are you saying "I=Holy Affirming, MAKE=Holy Denying, THREE=Holy Reconciling"?

I am not asking you to dumb things down, I need more clarity. The above is, for me, explaning a code with another code. Your Understanding of all of this deserves a clearer statement.

All of us on this Forum probably have some difficulty with talking "from a bubble" --- our Isolation (more or less). It behooves us to try to be as clear as possible. (There's a Work exercise for us all There!)

When I am referencing the Arts (my background), I have to remember that I cannot assume there to be an immediate understanding when I bring up a name or art movement --- that is largely a marginalised and (therefore) culturally arcane world in and of itself. That is the corner I come from and I have to remember to translate generically as much as is possible. If I do not do that, in any form, I would hope that someone stops me. I do wish to be understood as much as is humanly possible.

Judy, thank you for your intelligent questioning. I much appreciate it.

Jose, I'll yawn a bit with you ---- the obfuscating language wears me out a bit too. It sometimes smacks of a lack of Trust (to me) and I feel we need to help each other to GET ON WITH IT. And most of the time, we do.

As always, with such subjective statements , the above is simply, personal feeling and opinion.

Thank you.

Greg

---

by **James F**

I'm new to this board and the Fourth Way, so maybe I'm talking too much. Though considering there are over 200 members and only a small number of those post regularly, I think I can safely conclude that isn't the case.

I also don't know enough to understand when the discussion is too technical or too abstract, or too whatever. But I do know that if you all don't share your thoughts about Fourth Way ideas in some form or another, I'm not going to profit. I like to profit. And I have profitted from this discussion. I have gained something from everyone's comments, ideas, and suggestions. So I just hope you all continue to post in the future, and that those who are viewing, but not discussing, start to contribute to the discussions.

James

---

by **Harry**

Greg, Jose,

My explanation is "stream of consciousness". Reflexive, if you will.

All and Everything is written in a complete language. It is not dour and boring. In fact it is often quite funny and too the point. (I.e. Mr. BellyButton and his fellow "money" makers.)

My primary point is that we can not take the Work and translate it into our life. Yes that is the temptation. But we are given this as an experience. Even the reading is an experience, something that must be "worked through".

We are given what O. calls the Law of 3. G. calls it Triamazikamno. Why didn't G. just call it the Law of 3? I believe that the word is created on purpose. It's created as a "stop exercise". It forces the reader to stop and sound out the word, and, hopefully find a meaning beyond just a word.

If we study these words we begin to see G's thinking. Much like reading some of cummings' poetry, which must be read aloud or pieced together. These "concrete" and "sound" poems have to be experienced. Because it is only in putting them together in our own minds that we experience cummings' mind.

Sure saying the Law of 7 may be practical. Or calling it the Law of the Octave. Or the Color Wheel, if you will. Yet Heptaparaparshinokh is the word G. uses. I'm not saying that it doesn't help to understand by reading about the Law of 7 or the Law of Octaves in other sources. But G. is clear that Heptaparaparshinokh and Triamazikamno belong together.

I remember when I first started this. I got into all of O's descriptions about Hydrogens and Carbons and Oxygens and started drawing up massive tables trying to fit those descriptions into what I knew as a one time Chemistry major who abandoned the Science for Theatre. Mr. Nyland responded that all of my calculations wouldn't get me anywhere.

Later I comprehended that I was pouring new wine into old barrels.

The practicality is breathing. And seeing when there are three forces at work. And stepping aside. Stepping outside. And G. starts that by forcing us to step aside when we read his descriptions.

I'm very drawn to Nicoll, because I was previously drawn to Jung, before I ever met this Work. Nicoll will answer me, by reading his commentaries at random. But when I really contemplate I find more and more that I must go back to what G was describing. Sometimes just the image of the enneagram. 3+7=9?

I'm not trying to be ellusive. But my experience is that the experience is important.

Hopefully this is clearer obsfucation.

Harry

---

by **Greg**

Thank you, Harry. That is all extremely clear.

I personally feel you need to think about writing a book. "I know, I know" there are ENOUGH Work books out there. Unlike many of them, you have a particularly valuable way of guiding.

When FINNEGAN'S WAKE's code was initially cracked (TALK about the realm of free association!!!) Joseph Campbell had to use very grounded, very earthbound language to help the reader in. Of course, it still remained Joseph Campbell's viewpoint --- and it could be argued, therefore, another obfuscation.

I tend to agree with Jose (if this is indeed his point) that too many writers in the Fourth Way literature put up more roadblocks of their own in the name of "explanation". To me it comes off as just alot of "spiritual cockteasing"

But, when you, Harry, told me that the words conjured by Gurdjieff are "stops" you added to my knowledge. Of course, they are --- what could be clearer? And yet, until *you said it* I never realised what was right in front of my face.

Thanks for clearing things up.

Greg

---

by **Greg**

James

Everyone here knows something (including you) and none of us here will ever know everything. That's why this is an ENDLESS Search.

Posting opens a channel and encourages flow . . .

I'm glad you're here

Greg

---

by **Ian**

> ***James F wrote:***
> I'm new to this board and the Fourth Way, so maybe I'm talking too much. Though considering there are over 200 members and only a small number of those post regularly, I think I can safely conclude that isn't the case.

No, you are not talking too much. Please don't feel shy about posting.

I must point out that though there are over 200 registered members, the great majority of those are not subscribed to the on-line work group, but merely have access to the public forum.

The on-line work group has a small core of regular posters. We also have a transient population of people who sign up for a trial period and then leave without becoming a permanent member. Some never post at all, while others make several posts in a rush of enthusiasm, and then find they cannot sustain their efforts.

I hope that clears up any misunderstanding.

---

by **Jose**

Hello Harry, et.al.,
I have carefully read the recent posts again and thought I´d try to reply from the heart...

As I see it, when we try hard to understand something, the effort we put in can grant us an Understanding far deeper than that contained ostensibly in the words we read or ideas we attempt to fathom. I get that. As well, there are works, like Beelzebub´s Tales, that contain within them deep Truths about humankind, human nature and the possibilities of Higher Being.

But I still disagree.

The Work must be made for humans and not humans for the Work (ala Jesus´"the sabbath..." etc.). When certain "Truths" are made too difficult then they become suspect as Truths.

My original point is partly that Law of Octaves and Law of Three (or Seven) works fine. *Triamazikamno*, it is said, simply means "*I put three together*" in colloquial Greek (Bennett, Gurdjieff: Making A New World, page135). I gain nothing by clutchintg onto this word (or others like it) as if it were some mantra infused with magical properties.

Beelzebub´s Tales, in my opinion, is sometimes boring and dull and terribly turgid. So what? It is also filled with meaning and Higher Truth. Same can be said for any number of sacred texts, *simply because they were written by humans*, who are both capable of the sublime as

well as the slimy.

The Stop! exercise aspect to BT is a lovely way to put it and I think therein lies our common understanding. Were I to give you the Truth as I know it based on my own feeble understanding of it, it might sound silly, trite or meaningless. Seeing my 5 year old daughter today play soccer outside, in all her awkward glory drew from me tears of joy that are inexpressible...and has more Meaning and impact for me...and Love...than any sacred text I have ever read. Why? Because it evoked from me something of the Higher, something that I could never have reached on my own.

Yes, BT, and other writings have that capacity as well. But when we now, while speaking to each other, use language too encoded with anothers meaning and too specialized then neither my head nor my heart are really reached. And, this is not the case, all the time. My point is that in attempting to arrive at Higher Truth we remember that one hand must wash the other and part of the meaning of that simple story G. gave was that WE must help each other.

I hope that clarifies what I was trying to say...
José

---

by **James F**

[quote="Ian

Here are two simple questions for everyone -
How does Gurdjieff describe the process of the law of three in Beelzebub's Tales?
What other name does he give to that process?[/quote]

Ian, I haven't found these questions simple. 

From the chapter "The Holy Planet Purgatory" I get the following: First, the law of three is a continual process in which the higher desires(?) in me blend with the lower to actualize in me a new lower that is a little higher than the previous lower desire(?). I take this to mean that I grow by steps, very gradually. So much for the Way of the Sly Man where I just swallow a pill.

Second, a complete understanding of the law of three (and the law of seven) in myself enables me to ponder on the true sense, meaning, purpose of my existence, and existence in general, in the midst of both favorable and unfavorable outside influences (irritations, disappointments).

Third, the end result is that I obtain the "Divine property" of impartiality.
I see some kind of a connection between Impartiality and not identifying and not considering.

This is my take. I can definitely see a connection between the law of three and the breathing exercise.

James

---

by **James F**

Well that attempt at "quoting" didn't turn out like I thought it would.

---

by **Harry**

James,

The Higher blends with the Lower to actualize the Middle, thus becoming either Higher for the subsequent Lower; or Lower for the Subsequent Higher. (paraphrased from memory) This is something to meditate on. I'm not sure it is ever understandable in Words, except when I have an "ah ha moment" and realize that something or someone has been a reconciling force or an active force.

The important point here is that three forces are involved in any "event". There has to be a third side for something to exist beyond a line.

They aren't all always within you. In fact many of the forces we live with have nothing to do with our "being". That's the point of Self-Observation.

One reason to try to see an opposite is to realize that forces aren't exactly what we think they are. For example: Is Hate the opposite of Love? Is Anger the opposite of Affection?

How does understanding the Law of Three and the Law of Seven lead to impartiality? I think that understanding helps push us in that direction. But how? Not for an answer, but again for thought.

---

by **James F**

Thanks Harry. Perhaps I should have written that I read G. to say: an understanding of the laws WILL enable me to ponder the true sense of existence while in the midst of favorable or unfavorable outside influences. Right now, I don't really understand the meaning/purpose of my existence or the laws. For instance, how exactly does my self-perfecting lighten the burden of the suffering of his ENDLESSNESS. I have some vague intellectual ideas, but emotionally, I'm not really getting it. I tend to agree that understanding the words (intellectually) isn't going to do it.

Sometimes reading G. is (for me) like reading Kant. Very abstract. From what I remember, (it's been a while), Kant was not much for giving concrete examples of his ideas. Frustrated the heck out of me. So right now, I'm looking for examples of the law of three in life. For instance, I have a friend I go out to eat with. I like a particular restaurant and she doesn't like it. So we usually don't go there. Tonight I said let's ask your daughter if she wants to go to this place to

eat. I knew she would want to. And we did. Her daughter was another (third?) force entering in and influencing the result. Is this an example of the law of three? I don't know.

As for how does understanding the laws lead us to impartiality? It's interesting that you brought that up, because that is exactly the question I was left with when I ended my inquiry. I equate impartiality with being all-centers balanced in the midst of praise or criticism, pleasure or pain, happiness or sadness, courage or fear, etc. But how does understanding the laws lead to impartiality? Perhaps it is like this: when I TRULY understand the laws, I will understand the sense of my existence. And when I understand the reason for my existence, I will know how to stay impartial. And when the Divine Property of Imparitality is part of my being, maybe then I will understand how I lighten the suffering of his Endlessness. Whew! That was a mouthful.

In any event, I'm still not really sensing the significance of these fundamental Cosmic Laws.

James

---

by **Harry**

James,

You quoted a series of dichotomies. What is the "third point" in each of those conflicts?

This isn't really in response to your post, but to the thread in general: The enneagram is a diagram of a machine. It is an intentionally broken machine. And it represents both individual life, and life on earth. (Pain Factory).

What part are you in the machine at any given moment?

It's also beneficial to meditate on the form of the enneagram. It is really a nine pointed star. But it has been altered. G. describes how it was altered. One point dishormanized, the other shortened. Which had another effect. Meditate on it and find the pentagram. There is a five point star in there as well.

I believe Jose mentioned something about the mechanical. Much of this is mechanics. What we call psychology is really mechanics. It may even be that what we call Love is mechanics. (G. describes this as well.)

Sometimes it is easier to see others' mechanics. Our boss. Our spouse. Our children. But we have to see our own. And then the World's. Is George W. Bush an "evil man" or just another "cog in the machine"? But what is that machine? And should I even care?

Harry

---

by **Jose**

Harry, I enjoyed your responses here.

Lately I have been seriously contemplating the enneagram and desirous of more study and you are helping keep that question of what does it mean/signify close to the bone, so to speak.

The use of the "incomplete" enneagram, the 6 points only as represented in the movie Meetings...also has pulled me. I have thought that WE are to complete it. We insert the final triangle with the development of our Being. The "machine" works only when we Work and then the machine begins to be transformed, away from a so called "man" in quotes, to a Real wo/man. But that effort is up to us.

James, re: how does our efforts lighten the burden of His Endlessness? Well, who is His Endlessness? What does That mean? And what happens when, in any system, the one part not working properly begins to suddenly fulfill its "mission" and work well? *The whole begins to work well, no*? You might want to check out the Bennett book I referred to in an earlier post (Gurdjieff, Making A New World)which (in addition to High Priests, Quantum Genes by Michael Hayes) explained this process well to me.
José

---

by **Anton**

> ***Harry wrote:***
> This isn't really in response to your post, but to the thread in general: The enneagram is a diagram of a machine.

I like the idea that the enneagram is a diagram of a cosmos, or of a living being. Not every type of machines can be described with the enneagram.

---

by **Harry**

Anton,

A cosmos is a machine.

All physical things function according to certain laws. The two primary laws are The Law of Three and The Law of Seven. The enneagram is a diagram of how these laws function together. And how they were altered.

Most machines never get beyond Mi.

But that is already part of the Law of Seven.

A shock is necessary.

I must first recognize the machine. I must first put the carriage, horse and driver in order.

---

by **Greg**

> A cosmos is a machine.

And again"Wow" Harry! and "Thank you" (low bow) for simply being here for Us.

G.

---

by **Greg**

I don't know where else to put this . Since it goes along with my gratitude to Harry for his contributions (not to embarass him) ---

Harry mentioned a book to all of us awhile back called THE CIPHER OF GENESIS by Carlo Suares. I am happy to report that Samuel Weiser's has just reprinted it.

It is, as Harry suggested, an excellent companion for those of us who are interested in the material in Maurice Nicoll's THE NEW MAN and THE MARK. Unlike those two books, I find this denser and more difficult to fathom ---- both pluses.

Thanks, Harry. What a book!

Greg

---

by **Harry**

Greg,

Maybe they'll re-publish The Song of Soloman next. The second of Suarez's books on the real Qabbalah.

Harry

Work Program week beginning 1 August 2005

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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.

---

by **Harry**

Ian,

Would you say that eventually you skip the "opposite"?
Or, perhaps, it really doesn't matter to see the "opposite", as much as reaching that balanced state? Breath.

Harry

---

by **Jose**

What I´ve done Ian, is, as I understood it, floated the "opposite" trait into my center and held it there. This has had two effects: comforting at times, at other times confusing...
José

---

by **Ian**

Harry,

Certainly the balanced state is the goal. Whether one has to always consider the 'opposite' would depend ones self knowledge and experience in the Work and the ease with which one can see their unbalanced states. One wouldn't recognize their unbalanced state unless at some level there was a contrast.
In any case, the act of considering the opposite is a small affirmative effort that can assist in floating us above being identified.
Breath? Yes, always.

---

by **Ian**

> ***Jose wrote:***

> What I´ve done Ian, is, as I understood it, floated the "opposite" trait into my center and held it there. This has had two effects: comforting at times, at other times confusing...
> José

That can be good, because it means we are experiencing a conflict that needs to be resolved, reconciled.

---

by **Jose**

Right...I think what you say has Truth in it. So as I "wrestle" with the confusion piece I have not yet figured out a way to "resolve" it. Do I merely wait? What I have noticed is how quickly into the confusion times I retreat into forgetfulness again. Tricky...
José

Work Program week beginning 8 August 2005

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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.

---

by **Greg**

The joint exercise ---- "The Horror, the Horror" ---- talk about doing what It doesn't want to do!

When I began formal training in modern dance I started in a technique devised by Merce Cunningham. Part of its training is to over and over again isolate body parts by rotating joints in succession. "This isn't Dance" It used to state adamently! "This is mechanics! Machinery! Intellectual crap imposed on the body!"

I went for a technique that encourage flow and dealing with my body as an organic Whole.

While I still believe in the value of what I went for (and that is my Ordinary life --- no matter how extraordinary the Dance can be) the STOP induced by the joint exercise is an excellent Work effort for me. It challenges me down to my very "belief system" to work against the grain.

Try this exercise walking Uptown 5th Avenue in Manhattan during evening rush hour!

Greg

---

by **Harry**

I like the twelve joint exercises, because there is a flow there. I don't know if I've mentioned this before, but it always seems natural to me to move from the twelve joints to the spine to finish each sequence.

Yesterday I had loads of stuff to carry up the steps. Used this exercise to transform the phsyical task. Very helpful.

As to AIEIOIUOA, again I'm not sure if I've mentioned this before, but does anyone else find this as three dipthongs followed by three vowels? I. I. (or A) "oi". U. O. A. ?

---

by **Judy**

> As to AIEIOIUOA, again I'm not sure if I've mentioned this before, but does anyone else find this as three dipthongs followed by three vowels? I. I. (or A) "oi". U. O. A. ?

Interesting, Harry.
I used this exercise while struggling with an infected tooth on Tuesday night. Together with the 12 joint exercise, and substituting alternately-moving index and middle-finger for walking steps (I was lying down), and the way it happened for me, was;

A*-I-E*-I-O*-I-U*-O-A* (the * indicates the letter with the accent).

This worked very well indeed to separate from the pain, so much so that I used it till I slept.

So I'm wondering if there is a recommended way to sound this, or if it is as you find it, maybe varying with different rates of breathing ?

Judy.

---

by **Greg**

Judy,

I am accenting in the same way as yourself with the exception of a slight rise on the final O-A, with a "hold" before beginning again.

Last night, sitting in a lecture, I noticed that my eyesight was beginning to sharpen. Details not noticed before were coming into focus. Towards the end of the lecture I apprehended a well-defined energy field outlining the bodies of each of the presenters. I wasn't looking at them dead-on straight but slightly off to the side. This "dawned" on my visual sense and I held it my maintaining a certain state of vision. One field was barely there. The other was approximately 5 inches wide and firm. Both a neon white-gold in color (the men were sitting against a grass-cloth covered background with spotlights from a high ceiling above). Interestingly, the lecturer with the narrower field had psychologically taken command of the proceedings in the beginning. In retrospect, he may have used up most of his energy in the first 15 minutes as well. The presentation in the last half by the other speaker was measured and "present".

Returning home, I continued investigation of this taking in details of cloth binding on a book, grain in paper, light on surface of the wall across the room. I allowed my sight to "reside" in the object in front of me.

All of the above is related to a relaxation of the eyeball through the Sightless Gaze.

So much of this Work has been for me stopping and taking in at a more deliberate rate. There is nothing out-of-the-ordinary about the above --- it came out of a natural progression. My suspicion is that mechanical habit blocks this kind of seeing.

Any comments would be appreciated.

Greg

---

by **James F**

I've been pronouncing each letter separately as follows: " A*I - E*I - O*I - U*OA " (accent on *). I've also noticed that every third or fourth exhale is shorter than the others. On the short exhale breath, I feel the need to inhale again quicker than on the other breaths.

At first it was hard to get a rhythm going, it seemed like I was trying to learn how to play the drums. But after some practice, things began to flow. On the negative side, I found "AIEIOIUOA" mechanically flowing through my mind even when I wasn't walking, like when I hear music and it continually reverberates in my mind long after I'm no longer in contact with it.

Greg: Your experience inspired me to do some quick research on human vision. I found some

interesting stuff concerning the cones and rods and how science views their operation. I believe G. talks about sensitivity to color in Tales as well. On the psychological side, and I think Nicoll brought this out, if I look directly at life, it is absurd. (The curse of Medussa?) Looking away from all the hypnotic attractions in (desires of my senses/physical body) enables me to see a different view.

I have tried slowing down while doing things such as making coffee, and wow, painful. James already "knows" how to make coffee very quickly and efficiently.

As for meditating in the morning: groggy. I'm in the habit of meditating in the evening. I'm pondering if meditating in the morning is more beneficial than meditating in the afternoon.

James

---

by **Harry**

Greg,

I've had some similar experiences. In fact, going into a meditative state I can pretty well repeat the visual experiences. I'm not sure the significance. Sometimes I think the light show can be a distraction. Sort of watching fireworks. Perhaps it is preparation for the future.

My son was recently in Seattle at a conference and described somewhat the same thing you've described. In addition he described watching the emanations of the beings below as he looked down from the Space Needle.

For me, one way to slow down is cooking. It's interesting to chop vegetables, etc. Cutting tomatos, for example, according to how the cells are divided. Slicing with precision.

As to the concept of James knows how to make coffee, I think that's a pretty good description. And when James needs to make coffee, or drive a car, or negotiate a contract. . .then James should do those things. Stepping outside of them can help with growth. But James shouldn't stop using the mechanical skills that have been developed. Babe Ruth would never have hit 60 home runs if he thought about his swing. (And hot dogs are better than steroids.)

I think there are times when we should allow the machine to do what it has been trained to do. Instinctive/moving center is far quicker than our ability to intervene. But we shouldn't make coffee with our emotions. Or while thinking about Iraq.

Harry

---

by **Greg**

Harry,

Yes, I agree it really is mostly a "distraction" --- of what use is it for me Today and Now. Not much.

Greg

---

by **James F**

I understand, from experience, the danger of distractions, but isn't there also the danger of dismissing phenoma that could be valuable in one's search? In the chapter on Art, G says:

"Before continuing to speak about in which way those terrestrial learned beings then indicated various fragments of knowledge in their combinations of various colors, one fact concerning what I am just relating must be noticed--a fact definitely distressing for those favorites of yours and which was also obtained in their presences on account of the same abnormal forms of their daily existence established by them themselves." * * * "But if the three-brained beings complete the perfecting of their highest part, their perceiving organ of visibility thereby acquires the sensibility of what is called 'Olooestesnokhnian sight,' then they can already distinguish two-thirds of the total number of tonalities existing in the Universe, which number * * *." BT, p. 468 - 470.

According to the modern science I have read, the cones of our eyes are in the center and the rods on the sides. The cones are more sensitive to color. Could not the lower sensitivity to color that modern science measures in our eye's rods be due to a mechanical use of our sense of vision? And could not the practice of a sightless gaze possibly increase the rod's sensitivy? Just a thought.

James

---

by **Greg**

James writes:

> And could not the practice of a sightless gaze possibly increase the rod's sensitivy? Just a thought.

Yes, James. That is along the lines of what I am wondering about, too. And thank you for bringing up the cones and rods in the first place --- that "shocks" me back into a more constructive viewpoint.

You see, left to my own habits, I will forget the wastefulness of my Daydreamer who likes to repeat the experience over and over again ALL DAY LONG.

What I liked the other night was being able to follow the process (relatively) point by point. Like sensing a muscle as it slowly contracts or releases. That "following" taught me something about a different way the eye might perceive.

Greg

---

by **Guest**

Hi

Biochemically speaking, the pigments within our eys are bleached by light and this bleaching is part of the initial nerve impulse that sends the image to be processed within the brain.
this is a massive over-simplification.
the bleaching of the pigments and their return to the original non-bleached state is gradual and thus creates a superimposition over new images entering (stare at a bright scene and then close your eyes for a couple minutes to watch the pigments change spectrally). This is a little like a visual echo - very srong under the influence of psychedelics - and can partially explain many visual (and hallucinatory) phenomena.

There are however other explanantions - some of which are described by marshall mcluhan - to do with the evolution of mankind, and how sight and hearing have swapped roles. basically, when we perform 'sightless gaze', our eyes act like ears, they begin to listen, become passive/receptive - and this is directly linked to a similar shift psychologically and a definite expansion of consciousness. we become more open to finer influences, supesceding the survival instinct that normally dominates the senses - we 'tune in', ironically, by losing focus we no longer contract around a single object.

By intentionally increasing our peripheral visual perceptions, focusing our hearing on the mix of environmental sounds, and placing awarness on our bodies in physical space, whilst following the breath, a natural reallignment of the centers occurs.

hs

---

by **Jose**

This weeks 12 joints exercise I have worked on regularly and still find it the most challenging of the ones posted. Though initially I hated it (!) I now enjoy the struggle, but I remain in the "counting" mode, that is, I just can´t find a "simple" way to do it and feel as if I am always counting off the joints, one at a time and not having anything "higher" involved.

The "sightless gaze", and the discussions that followed, I have enjoyed immensely. It is more

"easily" done for me as it is almost exactly the same as a Tibetan meditation I have done and taught for a number of years called "sky gazing". It´s used to train the mind at relinquishing it´s self-centered-ness and establishing an openness (another name for it) which enables us to participate in a much "wider" consciousness. I am less fixated on the little slings and arrows "I" feel normally subjected to and insteadsense a greater transparency to the tightly constructed "I" I normally live with. Linking it with physical sensing again makes it a unique 4th Way contribution and I learn much about how rarely I was ever truly "in my body".

Cooking and washing dishes were a big part of this week anyway and I chose them as my slowly and deliberately activities, much to the pleasure of the "I" who is patient and to the distress of the "I" who isn´t...

---

by **Ian**

> ***Harry wrote:***
> I like the twelve joint exercises, because there is a flow there. I don't know if I've mentioned this before, but it always seems natural to me to move from the twelve joints to the spine to finish each sequence.

Another exercise I have previously shared here, called the 10 bone exercise, does end with the spine.

---

by **Ian**

> ***Judy wrote:***
> ... substituting alternately-moving index and middle-finger for walking steps (I was lying down)

That is a nice added touch.

> ... and the way it happened for me, was;
> A*-I-E*-I-O*-I-U*-O-A* (the * indicates the letter with the accent).
>
> So I'm wondering if there is a recommended way to sound this, or if it is as you find it, maybe varying with different rates of breathing ?

> Judy.

The way I was taught, it was always left up to the individual how they sounded it.
Has aieioiuoa been used in exercises by other groups?

---

by **Judy**

> The way I was taught, it was always left up to the individual how they sounded it.
> Has aieioiuoa been used in exercises by other groups?

Thanks Ian.
This is the first time I have used it, so I don't know.
Judy.

---

by **Ian**

> ***HhhhSsss wrote:***
> Hi
>
> Biochemically speaking, the pigments within our eys are bleached by light and this bleaching is part of the initial nerve impulse that sends the image to be processed within the brain.
> this is a massive over-simplification.
> the bleaching of the pigments and their return to the original non-bleached state is gradual and thus creates a superimposition over new images entering (stare at a bright scene and then close your eyes for a couple minutes to watch the pigments change spectrally). This is a little like a visual echo - very srong under the influence of psychedelics - and can partially explain many visual (and hallucinatory) phenomena.

These visual effects are quite common with the sightless gaze. I agree with the scientific explanation of the effect based on how the eye works. Basically, staring in one direction for a long time is like over exposing a film.
Some people will try to tell you that you are seeing auras. I am rather sceptical of that, but it could be possible for some people. (After all, some animals can see infra red and ultra violet.)

The effect can be seen around in-animate objects as well as people. It works best if there is a lot of contrast between figure and ground. If one persists, the world can appear to turn into a blaze of light.

Another interesting effect can be had if one does the sightless gaze on a lawn. The blades of grass will coalesce into little clumps arranged in a geometric grid, most likely determined by the arrangement of rods and cones.

Equally, meditating with closed eyes can yield its own show of light and images.

> By intentionally increasing our peripheral visual perceptions, focusing our hearing on the mix of environmental sounds, and placing awarness on our bodies in physical space, whilst following the breath, a natural reallignment of the centers occurs.
> hs

Right. All the exercises we do are preparing and pointing in this direction - All-brains-balanced-being-perception.

---

by **Anton**

I liked the exercise with performing a small task slowly and accurately. My machine ("the robot", as we call it in our Moscow group) has its own pace for any automatical action and slowing it down creates friction. I noticed the "reverberations" in my solar plexus almost any time I tried to do this exercise.

My thinking center has some problem with the aieioiuoa sound as it doesn't understand it. Is it some type of mantra that has to work on my subconscious mind, or is it anything else? I found this word in Beelzebub but there it is a name for one of cosmic processes or laws...

---

by **Ian**

> ***Anton wrote:***
> My thinking center has some problem with the aieioiuoa sound as it doesn't understand it. Is it some type of mantra that has to work on my subconscious mind, or is it anything else? I found this word in Beelzebub but there it is a name for one of cosmic processes or laws...

Aieioiuoa is a word G used in the Tales to refer to Remorse of Conscience ---
""As regards the second peculiarity of the 'Omnipresent-Okidanokh,' equally proper to it alone, and which it is also necessary for us to elucidate just now for the given theme of our talk, you will be able to understand about that, only if you know something concerning one fundamental cosmic second-degree law, existing in the Universe, under the denomination of the 'Sacred Aieioiuoa.'
"And this cosmic law is, that there proceeds within every arising large and small, when in direct touch with the emanations either of the Sun Absolute itself or of any other sun, what is called 'Remorse,' that is, a process when every part that has arisen from the results of any one Holy Source of the Sacred Triamazikamno, as it were, 'revolts' and 'criticizes' the former unbecoming perceptions and the manifestations at the moment of another part of its whole-a part obtained from the results of another Holy Source of the same fundamental sacred Cosmic Law of Triamazikamno.
"And this sacred process Aieioiuoa or 'Remorse' always proceeds with the 'Omnipresent-Active-Element-Okidanokh' also." BT page 141

The word Aieioiuoa is sometimes used in exercises as a chant to help divert the mind from its usual habitual inner talk. I am not sure that G intended it to be used as a mantra or that its sound frequencies have any particular effect on our subconscious mind - (I think G prefered to call it the unconscious) - at least no more effect than any other mantra has. They all serve to quiet down our usual inner talk and emotions. If one contemplates the meaning of a mantra while one chants it, it may lead the mind and emotions towards and understanding and feeling of the meaning. In the case of Aieioiuoa, this has to do with Remorse of Conscience.
In ancient times, vowell sounds were sacred and were not written down. In Hindu mantra yoga it is believed that the sounds of mantras do have a spiritual effect quite apart from any intellectual understanding of the mantra.

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.

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by **James F**

Ok Ian, I give. What purpose do tensions serve? When I first thought about this question, my initial thought was "absolutely none." I'm equating tension with stress/disharmony, and I find stress to be harmful to my organism.

As I pondered further, however, it occurred to me that tension often alerts me of danger. So that is one beneficial purpose I can see for tension. At least when the danger is physical, I think tension is useful. But I've also noticed that most of the tension I feel results from dangers my ego perceives. For example, James doesn't like to be treated "unjustly." When someone acts "unjustly" towards James, tension arises. It is astonishing how I feel tension now. I used to believe my tension was in my thinking center, but now I see it is my emotional center reacting to these perceived injustices. This tension is usually accompanied/followed by "internal considering."

I have pondered considering a lot this week, and I'm beginning to become convinced that if I did not internally consider under any and ALL circumstances, not only would I be more at peace, but I would also BE more. This might sound very basic, but for me it has been an incredibly profound realization. I'm also optimistic about advancing in this area because I am able to see it happening most times now right when it starts.

Considering in me usually starts with a shock, when someone says or does something that I don't expect and don't think is right/just. I'm thankful that I can at least see this much.

As an aid to combat considering, I have been consciously breathing and mentally repeating to myself: "You are in prison and condemned to death. The only thing that you need to concern yourself with is escaping from prison before the Executioner comes to get you!" The Executioner could come at any time. When I remember this, It puts my silly considering into perspective.

Visualizing my tensions going down the drain while showering has been relaxing. At the same time, however, I have been amazed at how quickly my attention starts drifting down the drain as well. It doesn't take long before my thoughts are way off somewhere else, and "I" am no longer there taking a shower.

James

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by **Greg**

My tensions serve a great deal of "armouring" (physically/mentally/emotionally) against a World I'd rather not deal with. That is the one that exists just outside of my skin. ALL of it. I am in deep "hatredfear" of it. It is alien --- *strange* and unfamiliar to the Core Me. It is primarily offensive to (any shred of) a sense of Unity that "It" insists on subverting by pigeonholing everything in the subdivision of Five Senses. Therefore, the reality outside of my skin is perceived as scattershot, partial, abstracted, frightening, un-Real. My survival instinct, rather than take the Time to sense towards an underlying cohesiveness of these parts "hardens" against it. And of course, many many times, in this mechanical act, "It" has to.

Do I need tensions? Yes. Tensions by themselves are a neutral thing. Physically, muscularly, I need states of tension to move, express myself gesturally. Verily, I need a certain about to simply stand up straight.

Psychologically, in the shower, sensing the tensions of the mechanical self rinse and wash down the drain, I must maintain a tension of a rising Attention which moves up through the Down-flowing.

Without the above-mentioned tension, there isn't any friction. Without Friction? There isn't any Work.

Greg

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by **Judy**

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

Hello All,
The other parts of this week's exercise went as expected, so I'll simply comment on the above.

I had zero expectations with this. Just gave it a try. Focus moved itself immediately to the solar plexus area with a noticeable "thump", and images of swirlings in a sort of sphere occurred. Then the thoughts took over again. This happened every time attempted. Once, the body kicked in with some tingling before the head took focus back.
I had it in mind to take no notice of this, as the machine did it; no conscious action from me. However, on reflecting, this exercise seems to have "woken-up" the emotional center for me, and perhaps even stirred the moving/instinctive. Looks like the subconscious/unconscious took very little notice of the "as if". This is useful, as head likes to be the boss in me.
Thanks Ian.

As always, comments welcome.
Best wishes,
Judy.

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by **Judy**

James wrote;

> I have pondered considering a lot this week, and I'm beginning to become convinced that if I did not internally consider under any and ALL circumstances, not only would I be more at peace, but I would also BE more. This might sound very basic, but for me it has been an incredibly profound realization. I'm also optimistic about advancing in this area because I am able to see it happening most times now right when it starts.

Hello James,
As this is my first reply to you, welcome. I am enjoying your posts. As always, we all benefit from other's questions and points of view, as I'm sure you've found.

I have been working on this facet of internal considering, negative emotions, non-identifying etc. for about three years (using Nicoll as the primary guide). He answered me in these areas, and gave enough hints to allow safe work (I was working alone then.) This was perhaps the main reason for choosing this area initially. It was something I could pursue alone without harm.
What has happened for me is that I certainly have more energy since that leak is less, and I feel a kind of dryness and indifference where a lot of these negatives are concerned. As if I am

not much interested in being negative anymore. Situations where I felt I had every right to be upset, now seem gaudy and not worth taking personally. This means I am better able to see if the situation warrants attention without getting emotionally involved. I use awareness of the breath, plus the Holy Affirming prayer, so quite a similarity to your method. Another choice was to look at these events objectively (considered in relation to the object), rather than subjectively (existing in the mind), and this takes a lot of the sting out of them for me. Mostly, though not always, I just watch them passing by.
So your optimism here is well-founded. It has been a very useful facet of the Work for me. It's quite liberating to know one has a right not to be negative.
Nicoll is not the current primary study. I've switched back to BT now that help is available, though I still read one or two Commentaries daily.

Best wishes,
Judy.

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by **James F**

Thanks Judy. I am enjoying your posts as well. I have been pondering the analogy you made between essence/personality and the sun/planets in a discussion with Harry on another thread. Good stuff!

As to "considering," it is astonishing to me how I came into contact with the Fourth Way at the perfect time in my life. Briefly: I have always been a seeker, and about a year ago, all my philosophical, scientific, and religious musings were leading me to the conclusion that everything I ever thought I knew was, well, maybe not correct.  I was deeply questioning my convictions about EVERYTHING. And I was sick, sick, sick of always deferring my judgment to my philosophical, religious, and scientific "teachers." I finally said to myself: "You know what James. These "teachers" and "professors" are no smarter than you (and if academic accomplishments are any indicator, you are smarter than most of them), and they are only men, just like you. From now on, your final authority is your own judgment/experiences/reason/observations."

Around the same time, a friend gave me Nicoll's New Man to read and I was astonished at his profound understanding of the New Testament. I had never heard anything that rang so true. My friend then suggested O's "Fourth Way." After thinking about the Work for a while I decided to try doing it, as O suggested. I verified my own sleep. I verified my own mechanicalness. All this through self-observation. After a couple of months of conscious labor at self-observation, I had some very, very intense experiences of self-remembering. (Both exciting and terribly frightening at the same time). I literally felt as if I awoke from a dream world! There was James, and there "I" was watching him! The whole world looked different. As O described his experience in ISM, it seemed to me that when I walked down the street, the buildings were alive. After that I was off and running, trying to verify all the ideas of the Fourth Way for myself. And here I am.

As I said, this was the perfect time for me to find this teaching/Way. I was ready. Before my

contact with the Work, I came to the conclusion that I was not an altruist. I only thought I was. In reality, I was an egoist, and I began living like one. I owed the world nothing, and the world owed me nothing. That conclusion was liberating, to say the least. No more pity parties, not on a regular basis anyway.

When I read in Tales that in order to become an altruist it is necessary to first become an egoist, I thought: wow!! This is so right. This is exactly what I was beginning to think! It also dawned on me then, as I looked back on my life, that I had already subconciously began to understand ideas such as "considering," and "identifying." The identifying concept I got from studying the Buddhist idea of attachment (Jose, feel free to correct me here) But I had never verbalized these ideas in a systematic way. Now that these ideas are consciously a part of my thinking in a systematic fashion, I can see how I have the opportunity to develop much faster than before I stumbled upon this Way. I see how I am truly becoming an individual, and I see how the Fourth Way is a FAST way to reaching that goal, for me anyway. Right now, I am an egoist. My hope is that one day I can be an altruist for real.

Sorry about the long "testimony." For a minute there, I felt like I was back in church. lol. 

James

---

by **Harry**

I don't think any of us stumble on the Work, James. Your testimony is very similar to many others. One thing I've found interesting is going back and looking at the influences that led me to be receptive to G. All of those cummings' poems; o'neill plays; James Joyce; and those professors who taught me about symbolism and introduced me to writers who had at least had a hint. I even remember names of instructors. . .who probably never heard of The Work.

---

by **Jose**

The week´s exercises have been a powerful reminder for me to open up to sensing. It is not the case that sensing comes easily and stopping while eating or showering or using the computer have helped keep this week grounded. The computer has been the most difficult as it remains a huge obstacle in trying to relate to a human face in the Work.

James. along the attachment lines, identifying is also related to what is called "*tanha*" or grasping. Attachment comes later. We constantly grasp onto things, believing from the beginning that they are us, or that they can help us. When they are seen to not be, we suffer the dis-ease of existence ("sufffering" or Dukkha in Buddhism)

The 4th Way has been a most welcome entry for me into the realm of the practical, the places *away* from the cushion where I normally lead my life. When I first began searching for something like it, I found out that, unbeknownst to me despite almost 4 years of living there, Jacob Needleman lived within walking distance from my house in Oakland. No...there are no

coincidences here...

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by **Guest**

Is there a soundfile on the sacred vowels to learn its right pronunciation?

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by **James F**

Harry: any idea who wrote: "Row, row, row your boat, gently down the stream, * * *, life is but a dream." I wonder if they had a clue, or if it was just a lucky guess.

Judy: When practicing the "as if no head" exercise, I feel a noticable shift into my chest/solar plexus area as well.

To all: Upon further pondering on tension: I have a guitar. If the strings on it are too loose, I can't get a harmonious sound. If I wind the strings too tightly, they break. And I have broken enough of them. Scares the heck out of me everytime.

---

by **Harry**

James,

Row Row Row your boat. . .
The Sunny Side of the Street. . .
High Hopes. . .

You can't always get what you want. . .

etc.

These are the influences that have made their way into our culture. They give us little pushes while we're growing. They may be very one sided, but they, like most adages, tend to have some truth in them.

Just like the Bible.

Harry

---

by **Ian**

> ***Iohan wrote:***
> Is there a soundfile on the sacred vowels to learn its right pronunciation?

No. Just sound out each letter. Its up to you how you want to do it. High, low, fast, slow, silent, out loud. Maybe listen to some of Gurdjieff's music for inspiration.

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by **Ian**

> ***James F wrote:***
> Ok Ian, I give. What purpose do tensions serve? When I first thought about this question, my initial thought was "absolutely none." I'm equating tension with stress/disharmony, and I find stress to be harmful to my organism. James

Apart from all your other good observations, another aspect to consider is that tensions serve some cosmic purpose; that they are a debt or a source of 'food' that we owe or provide to Nature. Although I am not sure how one could verify such a thing.

Work Program week beginning 22 August 2005

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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.

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by **Greg**

Last week after the umpteenth 'boss response' "I'll be right back with you and don't have time to talk with you right now". I stated in a firm voice "When ARE we going to get together on this?".

I have a very deep (deeper than James Earl Jones, I am told) voice which was cultivated through actor training exercises when I was in my early teens. I had no voice breaking. I was eased by extremely attentive vocal coaches from a "boy's descant" to "basso profundo" over a week's time. I have maintained, thanks to their care, a great flexibility in vocal range. I also, have an acute awareness of it's tone, vibration and register. In "normal" circumstances, it has to be "operated" at half capacity --- no more. That is done out of "external consideration". At 6 foot 4 --- with intense heavy-browed eyes MOST things about me operate at half-capacity due to "External Considering" Much about "It" is too much for most.

I have waited 5 months for the boss to answer any email of importance.

Scheduled meetings are "forgotten".

"This Week's New Plan" is conveyed verbally.

As in many work situations: "What we have here, sir, is a failure to communicate."

Yesterday, I was called to the principal's office for my punishment. My charge: Insubordination. (Translation:attempting to do my job).

So, remembering our exercise, I placed myself "just behind my eyeballs" and made a pact with myself to stay right there no matter what. I put the professional smile on, "thanked" the boss for making time for us getting together and placed both feet firmly on the ground with palms down on each knee. Then the screaming started ---- *her* screaming. I reminded myself "No self-justification, no over the top explanations, no nothing 'for you' --- just agree, maintain center, and (for heaven's sake, give nothing away!). Stay under the line of fire!

Immediately, I apologized, *when I was reminded*, for my totally "inappropriate way of talking" (In fact, I apologized three times during the course of the "discussion". Of course, Queen Bee must get what Queen Bee asks for, even if it is three times over! I'm a worker in *her* hive, after all)

"It's" apology "threw her". "It" got down "apologetically low", "It" agreed. "It" did every thing I told "It" to from my place of operations from behind my eyeballs. When, "It" felt frustration, self-justification, etc. etc. I coaxed "It" to stop or transubstantiate. "It" nodded in agreement and said little to nothing.

All of this was interesting. Here I am being chastised by someone who looks like Paula Zahn (EVERYDAY) and from the start has lied, cheated, and stolen. I have witnessed little other than sychophantic and sociopathic behavior. And I don't expect anything other, ever. She sees me as one of her best employees.

In observing her through all her mess, I was party to her deep fear of me. I was party to her sense of her own inadequacy at the job she progressively stole for herself over the course of a year. And I was party to the condition of her center of being.

Years ago Brookstone, Sharper Image (and such places) offered one of those Executive Passtime Games. It was a labyrinth set in a box with dials on the side to tilt the maze. The trick was to send a steel marble through the labyrinth without it's falling through any of the strategically placed holes. This is her center of being, as I observed it. It runs wildly, frantically, gaspingly in fear of rolling into the abyss.

All words used towards me were self-justifications composed of a crazy-quilt of catch phrases and moralisings.

After the meeting (and the mono-drama "MY AUTHORITY") finished, "It" shook her hand, thank her, assured her. There was no real resolution. (Of course, not) No real answer to my question. (Of course, not) There was the presentation of the "New and Improved" same old, same old. The reinstatment of office management by Ouija Board. Everybody coddled, tucked in, cooed over --- back to beddy-bye.

I passed through this without self-destruction (most important). In fact, I felt a flush of new energy at day's end and took a twenty mile ride on the bike on a 100 degree day --- loosening my muscles, consciously breathing in pine infused air.

When, I finally returned home ---- all was "aglow". I poured myself onto the cool floor and fell

into deep, dreamless sleep.

Greg

---

by **Harry**

Greg wrote "*In observing her through all her mess, I was party to her deep fear of me. I was party to her sense of her own inadequacy at the job she progressively stole for herself over the course of a year. And I was party to the condition of her center of being. "*

As I'm also a bit over 6' 4" and I'm certain heavier than you, that deep voice is a familiar issue.

But so is the "fear" of the Bureaucrat.

The inadequacy that disguises itself by bravado.

I know these things because I once was these things.

This type of Work has been very valuable for me in the past. My general inclination is to begin Working as soon as my solar plexus tells me something is up. Transforming energy. And it becomes very clear what is happening. Seeing that event transpire in front of me.

But the thing is that people in these positions understand that Knowledge is Power. And they recognize knowledge instinctively, even if they don't understand it. And because they don't understand it, they fear it.

What I've learned is useful in such situations is to remember "you gotta serve someone". I thank Bob Dylan for that reminder. Truly a beneficial saying.

Harry

---

by **Greg**

Harry writes:

> My general inclination is to begin Working as soon as my solar plexus tells me something is up.

How very interesting. This morning, before stepping into the shower, an "i" had begun the

decimation of an earlier decision to ride my bike to the train. I like the bike ride first thing in the day because it plants the day's Work-seed. This begins to germinate the solar plexus sphere which expands if fed by attentive, purposeful breathing.

All last evening, while cleaning-up before retiring,
I jujitsued (successfully) a self destructive black-green dreck which threatened to envelope my head and shoulders. I saw it in my Mind's eye replicating itself over and over again. The above posting of mine haunted me in terms of its describing where I am *in* (if not *of*). A caring voice reminded me continuously that "As a result of the 'Terror of the Situation', it is all (as you already know) really like that".

It is true, after a little more than one year here at ENDLESS SEARCH, I am "suffering" from Princess-and-the-Pea Syndrome --- I am accutely pained by things which previously barely escaped notice.

Greg

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by **James F**

Greg: I appreciate your humor (sarcasm is my middle name), and the way you paint such a vivid picture with your words. At 6 feet 1 inches, I guess I'm one of the short ones around here. James is also perceived by the world as having a commanding presence and he is often intimidating. It took me a long time to realize the need to "tone it down." It also astonishes me how I can feel sick with fear/anxiety/nervousness, and no one seems to notice. On the outside, James always appears as cool as ice.

I have similar tensions with "authority." But this is what I really like about the Fourth Way. All MY tensions boil down, when I think through long enough, to "internal considering." In "The Fourth Way," O identified two types of internal considering: (1) When others don't think highly enough of me, and (2) when I don't think highly enough of others. For me, when I internally consider in the first way, I feel anger, resentment, bitterness. When I internally consider in the second way, I feel shame, self-loathing, unworthiness, etc...

Accepting myself, (a long, long process before finding the Fourth Way, in which I found out that societies "standards" are absurd and no one CAN live up to them) with all of my faults seems to have eliminated most of my internal considering that leads to shame, guilt, etc. Although, it is interesting because there are still times when I unexpectedly have feelings of shame in the presence of some types of authority figures. Mechanical rolls triggered by surrounding forces? Not sure.

Not thinking too highly of myself seems to be a remedy when I internally consider in the first way. This is a big challenge for me. I spent the last 15 or so years of my life nurturing myself with the kind of "love" I did not get in childhood, which is fine, but now I have too much self-confidence, vanity, etc. By accepting myself, I realized "hey, I'm not so bad." Then, however, it transformed from "I'm ok" into "hey, I'm downright awesome!" And therein lies the irony of the

FW, as I see it. I first have to learn to love myself. Then, when I really, really think I am "the bomb," I have to kill me.... Step 1: Awake. Step 2: Die Step 3: Be Born.

James

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by **James F**

Yes Harry. So right on that a lot of my bravado is a disguised sense of inferiority. I heard or read somewhere that an addict (drugs, alcohol, etc.) is an egomaniac with an inferiority complex. I think there is some truth in that phrase. It astonishes me sometimes how I can feel proud and insecure at the same time.

James

---

by **James F**

Correction: I can't attribute my above division of internal considering into two categories to O. I checked myself and couldn't find that thought in FW. In any event, for what it's worth, it has been useful for me to divide my own internal considering in that fashion. I'll attempt to edit that, and more importantly, make a conscious effort to be less mechanical when posting. 

James

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by **Greg**

Sat up reading Gerald Massey's THE HISTORICAL JESUS, THE MYTHICAL CHRIST maintaining my presence by sitting upright on a hard seated wooden chair. Kept a visualisation going of myself seated. Kept a check on the ongoing relaxation sensation (dripping-candle-wax-like) of muscles dropping down away from my skeleton. Read and breathed steadily, easily.

Interesting intimacy began to develop between my inner self and the ongoing narrative. It brought to mind the King and Queen naked in their coffin in Nuptial Embrace in alchemical engravings. I don't . . . no why . . .
Extremely *pleasing* sensation this reading experience. Like tender, sweet kissing . . .

While reading this hundred and 70 something year old lecture was struck by it's contemporary style. Seemed close in style and content to JG Bennett (whose DRAMATIC UNIVERSE I had recently been reading) Found a painted portrait of Massey on the internet and . . . lo and behold! . . . if you took away the beard he looked exactly like JG Bennett. Same direction of gaze, same tilt of the head. I looked up his birthday. Gemini. Same as JG Bennett. Massey a precursor and critic of HP Blavatsky and early Theosophy was bent on de-mystifying the Mysteries. Like Bennett. While his scholarship may be suspect these days, I admire his quest

for the Truth.

Greg

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by **Greg**

The entwined alchemical couple continues to make flash appearances on the outside edge of my consciousness. Two nights back after an hour reading with maintainance of awareness exercise, I retire. A cobalt dime sized circle manifest, corrupts into powder and disappears.

I roll over. The couple appears. She is now fully fleshed and detailed while the rest of the picture remains its woodcut essence. She is three dimensional. Her skin, a bluish-white, is as slick and slippery as a fish's scales. Hair: Pre-Raphaelite red (of course!). Her body heaves momentarily, pauses, and then relaxes into a more comfortable relation to her husband. All at one time she emits the world weariness of being lover/wife/mother/sister --- one sensation composed of all these subdivisions. Her body "oils" into pearlesence and it all disappears.

It is clear that my Artist/Painter "I" has become attracted to this image and is Work-ing it.

Without slowing down I would completely miss these inner processes which go on all the time.

Greg

---

by **Ian**

> ***James F wrote:***
> Correction: I can't attribute my above division of internal considering into two categories to O. I checked myself and couldn't find that thought in FW. In any event, for what it's worth, it has been useful for me to divide my own internal considering in that fashion. I'll attempt to edit that, and more importantly, make a conscious effort to be less mechanical when posting. 
> James

I thought your observations on internal considering were very good and are close to what is said near the end of Chapter 8 in In Search of the Miraculous -

There are several different kinds of considering.
On the most prevalent occasions a man is identified with what others think about him, how they treat him, what attitude they show towards him. He always thinks that people do not value him enough, are not sufficiently polite and courteous. All this torments him, makes him think

and suspect and lose an immense amount of energy on guesswork, on suppositions, develops in him a distrustful and hostile attitude towards people. How somebody looked at him, what somebody thought of him, what somebody said of him — all this acquires for him an immense significance.
...
There is still another form of considering which can take a great deal of energy from a man. This form starts with a man beginning to think that he is not considering another person enough, that this other person is offended with him for not considering him sufficiently. And he begins to think himself that perhaps he does not think enough about this other, does not pay him enough attention, does not give way to him enough. All this is simply weakness. People are afraid of one another.

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by **James F**

Thanks Ian. I knew it! I was right all along. Seriously though, the emphasis on work on the emotions is one thing that really attracted me to the Fourth Way. In part, because I had already experienced some of the truth of not internally considering. So I could verify its truth for myself. Also what attracted me is that the Work isn't about words, it is about transformation and being. For instance, the freedom that comes with not internally considering can't really be explained to someone, they have to experience it, or "be" it, for themselves. I can try to explain it all day long to no avail.

For example, I have a friend who constantly wants to please others. And he is a slave because of it. I can tell him til I'm blue in the face: "don't worry about what other people think so much," but my words just fall to the ground. So I think, now how did I get beyond that? I used to be like that. What caused the transformation, or "transubstantiation," in me? It is all so subtle; I have to really pay attention and observe.

Thinking about my death as part of this week's exercise has been a breeze for me. I have been thinking about it everyday for the last year. Life is so fast. Time is merciless. I will be dust soon. When I want to remember my death, I like to ponder Marcus Aurelius's "Meditations," so I began reading it again this week. When I read Marcus, I really feel the meaning of the words--so powerful. And Greg's analogy to the alchemical King and Queen has been a great visual reminder to me to marry my heart and mind while reading.

James

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by **Jose**

Having a birthday this week with all the ancient slights and memories was an excellent reminder about what is called here considering. I watched myself as I expected this or that person to remember, this or that one to not to, how much I resented so-and-so forgetting or not even sending a card, etc., etc., etc. It was all so gratuitous! In Buddhism these are known as "habitual patterns" and identifying with them is a source of endless (and unneeded

suffering). By avoiding the trap of clinging too closely, of letting go and neither externally nor internally considering; instead watching on those occasions when I remembered myself to do so, made the events of those moments simple, beautifully simple.
José

---

by **Judy**

I've been reading the posts on various aspects of "considering" with interest.

Nicoll comments on this in some detail also, including some quotes of "what Mr O said".

Basically it seems that external considering is to be done right from the beginning of the work.

It is a very important part of the second line of work; also as an aid to work on oneself, in that, in trying to observe (find) similar things in me to what I am objecting to in another, I often have clear inner glimpses of things which I had not previously even suspected, and so have good new material to work on. Seeing even a small similarity has the "cancelling-out" effect of real forgiveness.

On the other hand, internal considering, in all its forms, is to be stopped.

And, yes, identifying in many of its forms, rears its head here. The most common form for me goes something like this;
(a) I identify with an aspect of myself; eg; my punctuality.
(b) I feel offended that the other person doesn't recognise that quality enough; eg; He said I was late again, and surely he must have realised that only something earth-shattering could have made me late. Therefore he should not have commented.
(c) So then I begin to make internal accounts; eg; He clearly has absolutely no idea of the traffic on my side of town, which goes to Well, he's often rude, that person; etc etc and so forth..

The interesting thing is that (b) and (c) have occurred in less than a second - and I haven't expressed any negativity outwardly, yet all this drains lots of force which would otherwise have been available for work.

So detachment is a necessary first step for me too.
Sometimes I manage it in time, sometimes not..

This is where I am at on this topic at present.
Best wishes,
Judy.

P.S. When I do see in me something similar to that which I am objecting to in someone else, it is almost comical to notice how parts of me try to self-justify, as if those I's are being attacked, which in fact they are.

J.

---

by **Greg**

Judy,

As usual, "thank you" for your thorough and clear tracking of what you are finding along your way. Your postings always exhibit a great deal of care.

The following extract is from Terry Winter Owens A REMEMBRANCE OF WA NYLAND. I have found it to be an important piece of *additional* information on negative emotions, etc. as presented by certain explicators of Gurdjieff's Work. I have spent a great deal of time with Nicoll's COMMENTARIES and am, as many are, grateful for his erudite insights. I have, however, had a few questions about certain of his viewpoints. This paragraph answered some of that and affirmed some of my personal search.

I offer it to you for your consideration, and hope you will find some value in it. The emphasis in boldface is my own, and is not part of the original text:

"Notwithstanding the fact that lectures and writings of Orage and notes from other of Gurdjieff students make pointed reference to the value of saving energy by not expressing negative emotions, Mr. Nyland strongly promoted the point of view that the non-expression of negative emotions was an invention, or at least an exaggeration, of Ouspensky's. The subject came up often, perhaps because many people were attracted to the Work or remained connected to it because of their intense desire to get the better of their so called negative emotions. Nyland suggested that all emotions issuing from a sleeping state were of the same relative value. He explained that the material produced by strong emotional reactions was too coarse to be used for Work. The transformer, intentional effort, was the critical element rather than the saving or storing of energy. Better, he said, to observe the emotional reaction in the "playground" of the body and perhaps, were one awake and impartial enough, to intentionally participate in the outward manifestation—of course within the bounds of common sense. His examples were persuasive and were coupled with many practical approaches to work that did not involve self-manipulation or the violation of the principle of objective self-acceptance. He was concerned that one could suppress one's negative emotions and remain as dead-asleep and identified as a poker-faced card player. Along similar lines, he also criticized Ouspensky's description of the double arrow of divided attention and other concepts presented in Fragments of an Unknown Teaching. (The Nylands referred to Ouspensky's magnum opus as Fragments, its original working title, rather than the publisher's eventual title, In Search of the Miraculous)."

It took a long time for me to realise that Ouspensky was involved with "systematising" something (the Work) which never was presented by G. in that format. Each Worker, of

course, finds which procedure works best for him/her ---- so, it isn't a question of one being right or one being wrong. Personally, I often felt under the "whiplash" of O. and felt more intimidated/chastised than challenged. It wasn't until many years later when I read Orage and about Nyland that I began to truely feel my "orientation" in the Work. I also, for the first time began to understand G.

Again, it is a matter of how we 'see/understand'. Some of us start from the outside and move inwards, some start from the inside and move out. As Shakespeare said, "There is no Right or Wrong, Only thinking makes it so."

Greg

---

by **Judy**

Hi Greg,
Thank you for your detailed post. Much appreciated, and quite useful for me.

Mr Nyland's suggestion makes sense. I have had vague reservations re the non-expression of negative emotions for some time. Certainly I haven't been able to verify the use regarding the saving of energy, except in the obvious life-sense. What I do, in fact, is to u-s-e the impulse towards expressing negativity as a "reminding-factor" to remember myself and be present. ("Use everything")... So I am most interested in reading the rest of the article mentioned. (I searched on Google for Terry Winter Owens, and found a Commentary on BT as well as A Remembrance of Mr Nyland, and will look at later today.)

Re your comments on Nicoll and Ouspensky, yes, I see where you are coming from and agree. I must constantly go back to G himself, plus verify by actual work where possible. Having said that, BT was simply too difficult for me initially, and is taking time to assimilate, and Ouspensky and Nicoll have given me lots to go on with in the meantime, so much gratitude to them both. My reservations are not so much their view-points, but rather the dryness of the intellectualism,(especially Ouspensky). With G's writings, and transcripts of war-time meetings, just reading them always touches the heart as well, even though the ideas are huge. So we've arrived at similar intuitions from slightly different starting-points.

Re "right and wrong" in one's method of working, I think they exist, and are valuable. Admittedly, there's often not a clear-cut boundary, it's more a matter of giving something a higher or lower priority. In this case, your post is reminding me of the higher priority that awakening has, far over and above any non-expression etc, which has confirmed its lower priority distinctly. It is a bit like being guided back to the main path, instead of gathering daisies somewhere in the nearby woods. This is where the Online Group is a big help. This Work is far too complex for me to "re-invent the wheel", and my personal work is progressing much better since I've joined. After all, there is limited time.....

Best wishes,
Judy.

by **Ian**

Here is what is said about external considering in ISOTM -
"External considering is based upon an entirely different relationship towards people than internal considering. It is adaptation towards people, to their understanding, to their requirements. By considering externally a man does that which makes life easy for other people and for himself. External considering requires a knowledge of men, an understanding of their tastes, habits, and prejudices. At the same time external considering requires a great power over oneself, a great control over oneself."

One might ask - What is the difference between external considering and simply being courteous and civil to others?

---

by **Ian**

> Along similar lines, he also criticized Ouspensky's description of the double arrow of divided attention

What was his criticism?

There are certainly many things to object to in Ouspensky's accounts. He did however also describe attention with the analogy of a searchlight whose beam could be widened or narrowed. This is to my mind a much better analogy than the double arrow and other references to dividing attention. Attention is of a whole; speaking of dividing it is contradictory.

I like to think of attention as an encompassing sphere that can be expanded and contracted as required.

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by **Ian**

> The transformer, intentional effort, was the critical element rather than the saving or storing of energy. ... He was concerned that one could suppress one's negative emotions and remain as dead-asleep and identified as a poker-faced card player.

Working with negative emotions is a delicate subject, and is complicated by its association with the second conscious shock and intentional suffering. Certainly one doesn't want to suppress ones negative emotions - that is what G called 'self-calming' - rather one wants to experience

them long enough to see what their source is (ego, self-importance) and to engage them in a transforming struggle with ones affirming force, out of which a reconciling energy will emerge.

One could almost say that the whole reason that the Work exists is to address the problem of negative emotions or the 'consequences of the organ Kundabuffer'. Of course the Work has other purposes, such as helping us return to the Sun Absolute and unity with Endlessness. And while negative emotions are without a doubt the main obstacle to acheiving that goal, never-the-less, the right use or transformation of negative emotions is also a principle means of acheiving that goal. Gurdjieff makes this plain in BT -

Holy-Affirming,
Holy-Denying,
Holy-Reconciling,
Transubstantiate in me,
For my Being.

and -

"In other words, every wish of the planetary body is taken as undesirable for their higher divine part which has to be coated and perfected, and therefore all three-centered beings of our Great Megaloscosmos constantly carry on a relentless struggle against the wishes of their planetary bodies so that there should be formed in them, in this struggle from the what is called ‘Disputekrialnian-friction,’ those sacred crystallizations from which their higher Divine being-part arises and is perfected in them."
"In this constant struggle of theirs, the equilibrating harmonizing principle is their second being-body, which in their own individual law of Triamazikamno represents the neutralizing source; and therefore this second being-part always remains indifferent to their mechanical manifestations, but for all their active manifestations it always tends according to the second-grade cosmic law ‘Urdekhplifata’ to unite with those desires of which there are more whether in one or the other of the two mentioned opposite being-parts."

Gurdjieff is also reported to have said in a meeting on December 7, 1941 -

"One needs fire. Without fire, there will never be anything. This fire is suffering, voluntary (Intentional) suffering, without which it is impossible to create anything. One must prepare, must know what will make one suffer and when it is there, make use of it. Only you can prepare, only you know what makes you suffer, makes the fire which cooks, cements, crystallizes, DOES. Suffer by your defects, in your pride, in your egoism. Remind yourself of the aim. Without prepared suffering there is nothing, for by as much as one is conscious, there is no more suffering. No further process, nothing."

"The essence of the idea of Karma-Yoga is to meet with unpleasant things equally with pleasant things. That is, in practising Karma-Yoga, one does not seek always to avoid unpleasant things, as people ordinarily do. Life is to be met with non-identifying. When this is possible, life becomes one's teacher; in no other sense can life become a teacher, for life taken as itself is meaningless, but taken as an exercise it becomes a teacher. It is not life that

is a teacher, but one's relation through non-identifying makes it become a teacher. Nothing can change being so much as this practise - namely, to take the unpleasant things in life as an exercise."
(Nicoll, Commentaries, Vol. 1)

http://www.endlesssearch.co.uk/philo_holy_equation.htm
http://www.endlesssearch.co.uk/philo_is.htm
http://www.endlesssearch.co.uk/philo_is_talk_ae2005.htm

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by **Jose**

Hello Judy and Greg,
Ditto on all of that!

Judy, your explanation was very helpful to me and clarified much that was a bit misleading in my post. The details made it real.Thanks.

Greg, as usual you post something that opens my eyes to a new dimension and I have to go check out the information. Mr. Nyland had one of those faces that pulled me into the Work when I first started looking and I can see why...I will try to find the book. Perhaps we can start a new Topic and post some of our favorite Work or Work-related books?

Ian, your posts add to the mix.
Attention, as I have understood it, must be wide for it to be a "spiritual" practice. Otherwise it remains "concentration" which has its own uses. And I am glad that you and Judy cleared up the "external considering" piece that I mistakenly referenced away from Work definitions. Right.

Civility and courtesy...All indications are that G. was both almost always and with everyone--that does not, contrary to the later hagiographers, diminish his standing. I practiced with many illustrious teachers and the best were quite "nice" though there was no misunderstanding their role when it came to teaching in a teacher-student relationship. And I have always had deep reservations about this "non-expression" quote. I have suggested in my article on "Gurdjieff´s Possible Buddhist Influences", that this may be derived from Shantideva. Who knows? But in its original context, this was a discipline primarily designed for monastics for whom harmonius living conditions were required (partly a function of close quarter living and partly a cultural phenomenon.) I think as Judy put it so nicely, we must use everything and though we may eventually come to a place where we can release the egoic hurts and slights and not express our anger or irritation, say, but removing ourselves and witnessing the robotic impulses must come first. At least that is the way I see it...
José

---

by **James F**

I second Jose's work-related-book-thread idea. I have Nicoll's New Man; O's Fourth Way and ISM; Views From the Real World; and all three books in the All and Everything Series. And that's it. I have no clue who Mr. Nyland is.

I have temporarily resisted the urge to buy more books at present, knowing my tendency (and I suspect I'm not alone here) to devour theoretical knowledge, and forget all about practice. But when I do decide to give Amazon.com some more of my hard-earned money, I wouldn't mind some of your all's opinions on what is out there. As Judy said, there is only so much time, and that includes time for reading. Most of the good books I've come across through the years came to me by way of word of mouth.

It sounds like Nicoll's Commentaries are interesting, but I'm asking myself if they are worth the cost (in both time and money). Also, I like to read other points of view as well, so if anyone has read any book that has greatly impacted them through the years, I would be interested in knowing what it is.

James

---

by **Harry**

James,

Mr. Nyland did not "publish" anything. He formed a Work Group just outside of New York, with branches in other parts of the US. He corresponded with many of us via recorded tapes which were made at his weekly lectures. These were chosen by a person who responded back and forth via recorded tape. That era's Internet?

As to Nicoll. . .the Commentaries have been one of the most valuable Work books that I own. They contain copies of recorded meetings. All five volumes. Nicoll studied under Jung before meeting G.

I have a personal preference for volumes three through five; but the first two are also valuable. If I had to grab books on my way out the door, I'd grab All and Everything and the last two volumes from Nicoll.

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by **Greg**

http://www.terrywinterowens.com/gurdjieff/remembrance.html

http://www.terrywinterowens.com/gurdjieff/piano.html

http://www.nyland.org/

The above are links to WA Nyland on the 'net. Gotta go --- Will be back

Greg

PS to James: I secopnd Harry's recommend --- I've found those books an invaluable impetus to action. Nicoll sincere wish to help the reader comes through over and over again.

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by **Greg**

Quote:
Along similar lines, he also criticized Ouspensky’s description of the double arrow of divided attention

Ian responds:

> What was his criticism?

As I remember, Nyland's criticism of this and other diagrams offered by Ouspensky, was its rendering of the act of Attention into a singular, particular, rigidly defined, intellectual, head-centered activity as opposed to an act of the *entire organism*. He also leveled this criticsm against O's depiction of self-remembering, that it became in O's hands an exercise from the neck up. I would have to agree whole-heartedly (and full bodily ) Nyland was preeminently concerned that people validate the results of their own sincere efforts and follow that lead, rather attempt to cookie-cut their experiences according to a picto-gram in a book. He felt that much of O. got in the way of that direct experience --- I do too. There is, from my perception, an authoritarian tone in O. that all but states unequivocal definitions of what "such-and-such" and experience is.

O's Puritanism made the Work into something else entirely in terms of practice.

While, in NYC recently I had occasion to sit and talk with some very elderly members of a reformist group of Theosophists from way back. They hold Ouspensky in extremely high esteem ---- they keep referring to his "Incredible Mind". My opinion is that O., no matter what his Work-affliations remains a Victorian Theosophist through and through. Everything is seen and expressed through that particular filter and he never really shakes it.

BTW, that meeting I had was a complete revelation ---- but that is an entirely different topic.

Greg

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by **James F**

Thanks everyone. This thread has been a big help to me.

In my own experience, with respect to negative emotions, I have seen a pattern that goes something like (1) suppression; (2) expression; (3) non-expression. For example, I grew up in a "matriarchical" environment. My father died when I was 7, and I was raised by my mother and three older sisters. My mother died about 4 years ago, leaving the three sisters to battle over who would be queen. At a family dinner a year or so ago, I used the socially frowned-upon "f" word in front of one of my sisters. My sister, a very "religious" women, then "asked" me not to talk like that in front of her. I immediately responded with "f*** you, I'll talk any way I please." Well, that was a shock. After a few minutes of silence, she left the gathering and went home. Years ago, I would have suppressed that desire (because of the fear of feeling shame afterwards) to express such an emotion. In that instance, I expressed the negative emotion, and in a big sense, I felt liberated in doing so. Now, however, given the same circumstances, I wouldn't even feel the desire to respond like I did. I see how my sister is now, and I pity her. Now I would feel free enough to externally consider her by controlling the words that come out of my mouth. But I don't know if I would have ever gotten to this place of freedom to not express that negative emotion if I had not first gone through the step of expressing that negative emotion. All I can truthfully say is that it worked for me.

James

---

by **Greg**

James-

This is a good thread, isn't it? I'm learning alot and being helped as well. We are all creating "food" for each other.

Your honesty, undiluted candor, and earnestness are truely remarkable ---hold onto all of that.

I am going to ask you to consider an exercise for yourself: You have stated that you have felt "pity" for your sister. I am going to ask you to try taking that to another step. Try to see your Sister's life (as you have observed it) her choices, her emotional tenor, her speech patterns, her gestures, her "right" turns, her "wrong" turns, etc ----- try to see it, try to see all of it, as much as you are able. When you have accumulated enough material (on your own time), begin to think of all of this "stuff" as building material. With that material begin to construct an environment which is composed of HER, of all of your sister's qualities and dynamics. You are constructing a structure (a house, if you will) that you can walk into as well as appreciate from the outside. The structure should emenate and resonate with everything you have observed about her --- everything you like, don't like, feel neutral about. Make this a "place" in yourself to visit whenever you are able and take note (in your mind and/or on paper what "comes up" --- whatever it is) Take your time with this. Keep this on a back-burner for awhile.

I am not asking you to agree with her, or even accept her at this point . . . but can you, James, begin to approach an Understanding of your Sister? I'm not asking you to answer that --- just "be" with that for however long and see what comes up.

One of the things asked for us in this Work is to cultivate the ability to stand in another person's shoes, to see the Other Person as clearly and Objectively as one can against the Sky.

This is always a very difficult thing for me: I have so many wants, so many needs, so many hurts, so many desires. I often want all that taken care of by the Other Person. What I forget, is that they are often "there", too.

Take care,

G.

---

by **Greg**

Judy,

I'm glad that the different viewpoint was of value to you.

Jose,

I find my eyes get opened more and more. There are (hopefully) as many Understandings of the Work as there are people in it (and some not in it, too!) I see the Ideas as triggers. What is of highest value to me is hearing a person articulate the result of that "trigger", that "shock". The experience of the 3 Stooges (Joe, Mary, and Curley) are just as interesting as G., O., N., P. Q. R. X. T. etc. etc. etc. as long as the effort is *sincere*.

As Ian said, within another context: "There are no sacred cows"

Greg

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by **Harry**

Greg wrote: "...*head-centered activity as opposed to an act of the entire organism.* "

An interesting observation. My night "prayer" always ends with ". . .maintain my life, maintain my perceptions." As part of this prayer is a sensing throughout and around the "body", over the years I have noted that the sensing for "my perceptions" is my entire body. That While I may

center in a particular location, perceptions is a total being experience.

Harry

---

by **James F**

Greg,

Thank you for your compliments. You are very kind. Though you are not helping deflate my ego any. Whenever I hear praise now, it is a "shock" for me. I try to immediately remind myself that all the opposite qualities are present in me as well. I am a liar, lazy, and often downright deceitful to myself and others. And believe me, I am also often rude, obnoxious, and selfish. There....that should cancel that out. lol.

Thank you, as well, for your suggestion. It amazes me how you are able to construct and convey such vivid images that give a deeper meaning to words. My mind works very logically, so when I explain something like simple addition, I say 2+2=4. While you, on the other hand, might tell a colorful story about apples, witches and the cosmos. Your style reminds me of the value of parables, symbols, and stories as a way to convey meaning.

I agree with you that understanding others is important. With respect to my sister, we have spoken since then. There was a long silence, but when a mutual friend of ours died recently, she contacted me to let me know, and I could sense that she knew life was too short to hold a grudge.

I mentioned that story because it was an example of how both suppression and expression are equally harmful, in my opinion. I also mentioned that incident because the process I went through with those types of situations created a tremendous amount of freedom for me. I used to live under the slavery of what I call the "Three Ps." Parents, Priests, and Politicians. They all told me what to think, when to feel shame, what was true, what my duty to humanity was, etc, etc, etc. And it was without a doubt the single, greatest, struggle of my life to break free from that bondage. That struggle eventually led me to adopt a libertarian political stance, and an ethical stance of egoism. But I soon found that even there, life was still absurd, meaningless, and vanity. And so, at the perfect moment in my life, I ran smack into the Fourth Way. Where I go from here? Well, as one blind man said at the blind man convention on hope: We shall see.

As far as needs and desires go: I've found that my emotional "needs" are really just the disquised "desires" of my ego. For instance, I have a desire for human companionship, but do I need it? I'm starting to think no. I certainly experience pleasure from it. I also sometimes experience a fear of being without human companionship. But I don't equate fearing aloneness with needing others. In fact, the opposite might be the case. I might be better off confronting my fear, exploring it, investigating it, by purposely spending time alone. At the same time, I am in prison. And God knows I can't dig this tunnel by myself! So yeah, in that sense, I need others. But that's all I know at this point. Though I also suspect there are rare ones who can

escape alone. As with every general law, there are exceptions.

I will definitely attempt use your suggestion when trying to understand others in the future.

James

---

by **James F**

Correction: I meant to say above that I see both suppression and expression as harmful, but I do see expression of negative emotions as sometimes useful to get one to the place where non-expression naturally flows. I don't see how suppression is ever helpful. That was my main point in describing that experience. It was my experience. And it helped me.

James

---

by **Greg**

Harry,

Didn't G. say somewhere "Pray with your entire organism" (To Olga deHartmann, maybe?)

Greg

---

by **Harry**

Greg,

"Didn't G. say somewhere "Pray with your entire organism" (To Olga deHartmann, maybe?)"

Makes perfect sense to me. Prayer is really becoming three centered balanced. I still love Tom Rapp's definition. (Rapp had a group in the early 70's called Pearls Before Swine.)

"We're all prayers of action
on our way to God."
Tom Rapp

Fortunately some of those old albums are now being re-released. I've got the originals, but no longer have a "record player".

Harry

Work Program week beginning 29 August 2005

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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 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.

---

by **Guest**

Ian,

Observing negative reactions and using the energy for the aim, instead of explosions was a very useful goal for the week (and a lifetime's work).

I found that instead of the grandiose aims I had tried in the past, I focused on something specific and doable. I had some amazing if only beginning results.

How do I carry the benefits of these weekly tasks strongly forward, without forgetting them when attempting the new task?

---

by **Harry**

One interesting observation is the difference between controlled and natural breathing.

I've gone back to exercising immediately upon getting up. I used to do this regularly, but work scheduled beat it up. But back in it, I noticed that when I'm exercising and observing my body I end up with a natural breathing. I try to push that exercise until I'm breathing fairly heavily. This is a natural breathing pattern. At times I've tried to apply the "I am now" to that exercised breathing. It's not good to do so. The machine is doing what it's supposed to do. It's providing more oxygen and it doesn't want that controlled.

At the same time, as I type this I remain aware of my breathing. That remains natural, as well. But the observation is different.

Why is it more satisfying to observe breathing cool air than heated air?

---

by **Greg**

kdumphrey writes:

> How do I carry the benefits of these weekly tasks strongly forward, without forgetting them when attempting the new task?

In my own practice, I simply *do* bring them forward with emotional memory. And I do forget, over and over. The recognition of forgetting helps to create a thorn in my side "To Remember". I do it, bit by bit, over and over again. It's like riding a bike or learning to play the piano --- it requires repetition from me and a willingness to shift the vantage point of that repetition constantly. (AND to throw a well-aimed wrench into the bottleworks when I intuit it is needed)

In the beginning of my relationship with the Work (many many years ago) I Imagined it was about doing everything perfect, about aligning myself with what somebody else wrote in a book, about doing a copy of what (I perceived) a teacher did "better" than I did.

It has been (and continues to be) a long road of accepting that the Work begins all over again in the morning.

When I shave in front of the mirror the most difficult thing (still) to accept is the utter banality of what is reflected. How long will the Inner Chatter continue? What will I do with it? How much am I willing to risk today? Will I make all necessary 'Stops'? Indeed, Can I?--- is my Will up to it? Where am I "placed" at this moment? Do I know? Must that "place" be shifted? How?

Still, even with efforts, a momentary, incremental drop in the temperature (Attention) can ruin my day's Work "souffle". And the remembrance to "forgive myself" for that. As I do when I've expressed myself totally inappropriately. It all adds to the thorn.

If this all sounds "morbid", it isn't.

There IS verifiable evidence of progress: finding the way (again) to inner quiet, knowing how and when to make the "extra push", creation of cubits of Awareness, knowing when to get out of the way, knowing when to talk and when to keep silent.

Work-ing, is for me, the real meaning behind the statement of "getting a life"

The perfections, the imperfections, the heights, the depths, the conquests, the failures ----- all One, all Same, the thorn of Awareness

to be.

G.

---

by **Ian**

> ***kdumphrey wrote:***
> How do I carry the benefits of these weekly tasks strongly forward, without forgetting them when attempting the new task?

In my experience the benefits are cumulative and may not become overtly apparent for a long time. Repeated attempts at efforts will build up a momentum, a strength of will, a reservoir of energy, a power of attention, a coordination of the centers, an embrace of impartiality, a decrease in self-importance, a quietness of mind, a calmness of emotion, a presence in the body. Drop by drop an inner core of being will accumulate. The results will take care of themselves; the thing that needs to be carried forward is the remembrance to make efforts.

---

by **Guest**

Perhaps part of my problem is that I somewhere expect mystical or emotional intensity, rather than impartial mentation and living in the real now. Just being aware of the moment, without imagination and identification. Starting to learn what it means to be objective.

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by **Harry**

If your being is present in the "real now" isn't this mystical and intense?

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by **Guest**

Unfortunately there are still many "I"s in me that still are attached to such things as "future", or as W.C. Fields said "Sobriety is highly over-rated," etc.

I read Maurice Nicoll this morning about the pendulum. He said that we most lose our consciousness when the pendulum begins to swing from one extreme to another. The moments we think we are conscious (but really are not just asleep asleep, are at the extremes of the pendulum). I think that "following the middle course", and not identifying with the happy

was a good task. I think it makes me aware of those "I"s and parts of centers that like titilation, and keep Mr. Pride and Ms. Vanity happily in control.

---

by **Anton**

The hardest thing for me this week (as for the previous week) is to remember the task when the appropriate moments come - for example to remember about 10 Bone when I'm angry. I've found out that remembering about the task between the moments helps - for example, I've just been angry and have forgotten about the exercise and I recall the situation and say to myself "Then I had to do the 10 Bone and I'll try not to forget about it next time I'll be angry" and after several failures I suceed.

Morning sitting changes all the day. On the days when it is done well, with good effort of attention, I have more free attention to stop identifying with events and people and to remember my Work tasks. I also tend to fall into anxiety (usually about not growing professionally fast enough) just after I wake up and sitting helps to become more collected and calm.

Tracing the thoughts to their sources - seems to be a very difficult exercise. I begin thinking about thoughts instead of observing where could they begin. Seems that for me a special time should be set for this exercise to learn it, and only after that it can be used in the midst of everyday events.

As for "results" - I believe the first results are becoming more sensitive to what happens inside in what G. called "inner world" - mechanics of our machines - and seeing more connections between things which we observe in ourselves. And the results really come after a period of practice. I think a large part of the results remain in our uncoscious and we have to become more sensitive and establish good connections between the centres and Work I's to notice that results.

Other results that come quite quickly are usually the ability to relax the centres, to bring together different I's and to divide attention. I believe that such abilities should become really excellent before we can go further. It is like scales and etudes that musicians play before they begin to learn difficult pieces or to improvise.

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by **Ian**

> ***Anton wrote:***
> Other results that come quite quickly are usually the ability to relax the centres, to bring together different I's and to divide attention. I believe that such abilities should become really excellent before we can go further. It is like scales and etudes that musicians play before they begin to learn difficult pieces or to improvise.

Many good observations in your post. In regards to the above, what you say about 'scales and etudes of musicians' is very important. There are aspects to this Work that are not glamouous or mystical or emotionally intense; rather they are the 'nuts and bolts' or the ground work of integration. Things such as the development of attention, will, concentration, sensing, and observing the mind can be rather dull and tedious, but are infact the basis of all that can develop later. Many of the 'soil preparing' exercises in many Traditions are nothing but exercises of this sort. They may be presented as 'glamouous' practices but they are really only laying the foundation.
Orage wrote a book of Psychological Exercises, many of which are simple repetitions of number sequences. Bennett had a series of Will exercises. Self observation is very similar to Buddhist Vipassana. These are all essential core skills that, just like a musician learning scales, must be in place before we can become spiritual virtuosos.
Heaven is all around us, indeed within us, but for lack of persistant attention we fail to see, feel, and touch it.

---

by **Ian**

> ***kdumphrey wrote:***
> Perhaps part of my problem is that I somewhere expect mystical or emotional intensity, rather than impartial mentation and living in the real now. Just being aware of the moment, without imagination and identification. Starting to learn what it means to be objective.

Yes, this desire for intensity is strong. Perhaps this is why 'masters' are no less prone to various vices than the rest of us.

---

by **James F**

It's funny how I was just outside trying the "Pebble Exercise" from an earlier week's program, and when I ended, it was with thoughts like "why am I doing all this?" "What are all these sensing exercises about?" Then I came in and read this thread, and I couldn't help but smile.

I often have difficulty visualizing what all my efforts are leading to. In learning music, it was easier because whenever I got bored with practicing scales, I could just menatlly visualize what I was headed towards, I could see my goal--to be a "musical virtuoso." But I can't see what it means to be more conscious. I don't know what a spiritual virtuoso is. I know that I hunger for "something," only I can't see it to visualize it.

I remember learning how to type in school. All the repetition. over and over. Everyday we did those tedious exercises. It was very monotonous. But eventually it all clicked. I can think of other physical acts and school subjects I've learned as well. juggling, multiplying, reading. In the beginning, it is always a struggle. Learning the pieces and how to put them together. Until it clicks. I just hope the guy giving the lessons around here knows what he's doing. 

James

---

by **Judy**

> Why is it more satisfying to observe breathing cool air than heated air?

Hi Harry,
This reminded me of something I noticed while observing the breath. It is; I noticed that the sensation of the in-breath is often more intense (satisfying?) than the sensation of the out-breath. Then noticed that the in-breath was always cooler than the out-breath (which has been in the body for a few seconds), so I've put it down to the larger difference in temperature between the atmosphere and the body-heat giving rise to the more definite impressions. This certainly seems to be a part of it anyway.

Best wishes,
Judy.

---

by **Judy**

A couple of comments on this week's exercises..

I haven't had much success with sensing the bones as yet, though this week noticed my posture involuntarily straightened up each time I tried it. That is a start. Also, the exercise worked very well on impatience. I was too busy counting and sensing to be impatient. So, effective here.

Re observing the thoughts and their sources;
Had a break-through this week with this. Separated distinctly from the multitude of associations/thoughts, and actually observed hordes of them clamouring for attention, and interacting with each other. Even had a couple of what I'll call "imposter Observing I's", as each of these insisted that it was doing the observing, and yet I was watching it at the same time. Saw whole hierarchies of these things, in other words. This was an intensely interesting experience which I haven't yet been able to repeat so clearly and vividly. Still, the memory vivid, so, as Anton observed, more good work needed here.
Re tracing to origin, most were definitely associations from either external or internal

impressions, rather than thoughts around any idea. The only idea in mind at the time was, afterall, to observe these thoughts. They came from different centers. Ones from the same center collected together a bit, which seems to be how the imposter Observing I's sprang up. During this process, without intending to, I also observed several slight emotions (such as surprise when a door closed, and a mild startle when a ladybird crawled on to my foot) very vividly. These emotions were felt in the solar plexus, as well as a sort of electricity from the point of contact of the insect, up to the solar plexus. This in turn caused associative thoughts to do with lines from Whitman (such as "the body electric" and "song of myself") to dance about , and it was easy to observe the time-line of "external impression to emotion to thought" while I was simply noticing it all.

So, in passing, I'd like to say to the following quote of Harry's;

If your being is present in the "real now" isn't this mystical and intense?

Yes. Absolutely!

(of interest to me is the etymology of mystical, which is "spiritually allegorical") That reminds me of a book we all know...
The various dialogues on this subject have been useful reminders to not forget the mystical nature of the Work, while working on It's practical aspects. Both are necessary.
As for intensity (extreme depth of feeling), yes, that is there also, a continual increasing valuation. It is this beauty and truth which re-energises me to do more of the practical, which is indeed, a bit monotonous sometimes.

Judy.

---

by **Judy**

> . I think a large part of the results remain in our uncoscious and we have to become more sensitive and establish good connections between the centres and Work I's to notice that results.

Yes, Anton, this is interesting, and makes sense.

I also like to think of it as the opening of centers, which allows access to parts of "rolls" which were not accessable before. For example, after a recent week of attempting to self-remember on the hour each day, I had a flood of "new" early childhood memories before going to sleep. To continue your excellent "scales and etudes" analogy, to me this result was a reward of a new grade 1 piece to play, after learning a simple scale.

Although there may be long periods of work without many results sometimes, the little results

along the way are energising, and a part of the "Verify everything" process for me.
I enjoyed your post.
Judy.

---

by **Harry**

Judy,

Thanks for some very strong posts. In particular your post about conflicting i's fighting for attention.

I'm not sure I sense bones, per se. The idea of bone marrow was foreign to me to begin with, but began to make sense when I Worked with it for a while. The joint exercise, on the other hand, seems almost second nature.

All of those seem to silence the mind from those chattering i's and focus the attention. . .focus by widening and becoming fish eye. . .

Harry

---

by **Jose**

This week´s exercises were again, useful. The anger and impatience that are a normal part of a "normal" week went as usual and yet the counting serves to stop that in its tracks--though I still find these types of exercises difficult. I get confused as to the order and often find myself going back along the same track.

The meditation is quite typical of a normal day anyway; I begin and end my days with a period of quiet sitting, with no attempt to "do" anything but to observe--classic Buddhist meditation.

Re: "mystical" or special experiences. My understanding has led me to ignore any particular "special" manifestation of a practice. They are traditionally said to get in the way of any true awakening and I can see why--we get so attached to the extraordinary and the special that we fail to see those experiences as merely the flip side of the typical boredom and listlessness that characterize "normal" life. Both keep us locked into a Life that is lived neither here nor now. Available to me right now is an awareness that precedes such and to rest in t h a t is, as I understand it, far closer to awakening than anything extraordinary...

---

by **Judy**

marrow

> O.E. mearg "marrow," earlier mærh, from P.Gmc. *mazga- (cf. O.N. mergr, Du. merg, Ger. Marh "marrow"), from PIE *mozgho- "marrow, brains" (cf. Skt. majjan-, Avestan mazga- "marrow," O.C.S. mozgu, Lith. smagenes "brain"). Fig. sense of "inmost or central part" is attested from c.1400.

(from online etymology dictionary through Google)

Thanks Harry for your reminder about working with the bone marrow. I used Ian's search bar on our home page and found the hints /instructions for the 10 bone exercise, which is of course what I should have done in the first place.
There I found other hints (re going over the anatomy of the bones, in the process of which I found a definition of bones as "discrete organs of living tissue" etc etc), and the illumination of the marrow suggestion. Thanks Ian. This website is a wealth of practical and valuable work ideas.
From the above quote, we find that the root of the word "marrow" comes from a word meaning "brains".
And from www.dictionary.com we find words like
essential
pith
innermost part.
Then there is the suggestion of magnetic center being in the bone marrow..

Now I have a much improved attitude to the exercise, and so of course have a much better connection with it.
What a difference !

Judy.

---

by **Greg**

And Judy, you have very early on, figured out a most important aspect of the Work: etymology. The "secrets" are often right in front of our faces. As a well-known esotericist once said "If you want to hide something place it out in the open --- discreetly."

Greg

Work Program week beginning 5 September 2005

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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..."

---

by **Guest**

Hello, everyone,

I am a newer, could you tell me about following question?
1, Is this a single exercise or two?
2, Are we supposed to do one of them or the whole pack?
3, I don't quite understand the meaning of "prayer", since English is not a mother language for me, does "prayer" mean to speak silently to myself to remind the excercise?

Thanks.

---

by **Harry**

oshee,

Welcome.

Can you translate prayer as Work Effort? Or activity?

Do what you can. Or, try to do what you can.

We're all newer, in one way or another.

Harry

---

by **Guest**

> ***Ian wrote:***
> 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.

Thank you Harry.

what is "Consume Your Conduit for Wish to Be."? I don't understand it.

---

by **Harry**

A question for those in the US in particular.

Has anyone else noted any particularly negative feelings, dreams, etc. over the last week? I'm not usually a negative or heavy dreamer, but of late my dreams have been very dark. Wondering if my subconscious mind is connecting to the disaster in New Orleans? Or is it just Equinox related?

Or perhaps I'm just dealing with my own self.

Oshee,

I'd suggest that you ponder what Ian has posted. That's a very good phrase to ponder on.

Harry

---

by **Guest**

oshee asks what prayer means. A Maronite Archbishop, Joseph Raya, tought me that in Eastern Christianity, prayer is listening to God, never talking to him. We have to be silent to listen.

I think the exercises, especially those of Theophan the Recluse, are designed to make us a conduit for the higher centers, so we can listen.

Krishnamurti said, "We can never build a bridge from here to There. But there can be a bridge from There to here."

Yes, I woke up talking in my sleep with a terrible dream. My wife says it is the only time that has ever happened. The Mensa workgroup on parapsychology is filled with similar reports.

---

by **Greg**

This morning:

"What is silence?"
The overscore/underscore, the sides, the anterior/posterior, the Heart of 'The Buzz' of noise.

Late morning:

Standing on the train platform I *released* the bones of my arms straight up, shoulders dropped. Different than stretching, the skeleton follows a command of "Extend" ---- the muscles drop, back away from that and fall into gravity's pull. This is a Body Prayer of "I". Sun "drops" (similar to raindrops) absorbed into my fingertips, roll into my arms, and are absorbed into the marrow.

Slowly I descend arms, interlacing the fingers, over (and then resting on top of) my head.

TINGLES starting in the tips of my fingers, network their way through my forearms in a Jackson Pollack "field" of impulses. Slowly, arms come down to my side. In my body "I" stand.

Following something I came across from Mantak Chia yesterday I send a smile into my heart. As it fades I re-institute it.

G.

---

by **Greg**

Found myself becoming angry with New Orleans and it reminded me to up the ante on bike riding, straightening my apartment and effecting super-efforts (i.e. balancing the check-book BEFORE going to bed, even though it didn't need to take place before the next day)

Deep dreamless sleep through the whole week.

Friend from another Work group spoke to me of the "heaviness" he and his wife have been feeling around New Orleans. I have felt it but made a decision to acknowledge it and Work against it (which is not the same as denying its existence)

My presence has been greater than average.

Greg

---

by **Harry**

My pondering from last night:

It's clear to me there's an energy out there right now. That was verified in here yesterday. Greg's response led to a deep insight.

We are to transform that energy. That's part of The Work. We are transformers for that energy. And it's going to move through us, one way or another. Many people process this through giving money and mourning at what they see. This is automatic suffering.

Greg's response talks about Intentional Suffering, I think. Or, one way of Intentional Suffering. That is using the same energy for a different purpose. And there is a gain from that use.

I want to take this a step further. I think that this forum is a benefit for just this reason. I had an experience. Something unusual for me. Dark, disturbing dreams that had no relation to my normal patterns. kdumphrey indicated that this wasn't me, alone. And Greg followed up with his response. This led to my pondering yesterday. Because I felt the instinctive truth of Greg's response, though my means would be different than his.

A hurricane is an event. I'm not sure that the hurricane is a cause. It's an energy that is releasing other energies. And I'm not talking just about watching devestation on the news, because I don't do that. (Though it is patently clear that America is a third world country populated by 97% poor Blacks, if you watch that coverage!--and we claim not to be racist.) And we are tied into these energies. What we do with them is our choice. That's freedom of choice. That's choosing to Work. And that's Working for something beyond our own "selves".

---

by **Greg**

Harry,

Thanks for your post.

BTW, each morning I have awakened, I HAVE felt an intense weightiness in my thighs on down through my calves. I sleep on a blanket directly on the floor (as I have done for the last 3.5 years). This has taught me how to rest my planetary body.

I recommend it to anyone who can stand it ---- not all of us can, and certainly, none of us "should".

Will write more later.

Greg

---

by **Greg**

Harry writes:

> We are to transform that energy. That's part of The Work. We are transformers for that energy. And it's going to move through us, one way or another.

Yes, indeed. I think it was old Teilhard de Chardin who used to talk of the "re-spiritualisation of the Earth". Rudolph Steiner, too. It is a reality I have experienced in dancing. And G.s business of us being transformers of energies means that we can help "lift" the electrical charge.

Tragic disasters, such as New Orleans, are an alarm clock for me to watch my "stupid saint". I grew up in a household where altruism was the name of the game. Of course, the blinding reality of the fact was that none of us really had much to base altruism on to begin with --- often the case in those who wish to "be of help". so many who have so much to offer in such circumstances won't. But, that, of course, is part of the "Terror of the Situation"

As I got older, I learned that my (automatic) altruism was a convenient way to hide myself. Related to Work ("Hiding your light under a bushel")but really in the realm of "ordinary life" psychology.

Intentional Suffering is accepting the fact that I cannot do everything --- that I came into the Work as an Energetic Degenerate --- a Bad Machine. That alone limits me whether the "i"s like that or not (Did yours gasp in horror at the term Energetic Degenerate? Mine did! )

Having spent a great deal/most of my life in creative work as a serious path, I know only too well the "drag" of the earth and its affairs. It's a knife's edge, I don't want to fall into the pit of Narcissism yet I absolutely must "self-protect". This particular time does not want serious artists anymore than it wants sincere Workers. It wants entertainment ----- tap dancing while the earth cracks.

Transformation of energy through my activities, and the *quality* of those activities c a n help to raise the energy level. That is service I c a n "safely" and realistically do. *And I believe in it*. When I get a student devoted to the dance and see that moment where his/her body and mind intersect in the heat of movement, the consciousness has raised a notch, the vibrational level has increased. And in that moment there is the possibility that a taste for the higher has been touched.

G.

---

by **Judy**

I've been reading the posts re the hurricane disaster with interest.

Just wanted to add;
Here on the far side of the world (Australia), the effects are still clearly felt, so distance is not the complete story. The numbers of calls to crisis-line centers are up considerably, although most people tend to internalise the energy and believe their own problems are causing the distress.
It's not surprising really. The people affected are fellow human-beings, and we're all living in the same atmosphere.

So what am I looking at ?
Distress, concern, worry, sadness - the more subtle forms of negative emotions. And they linger.

And,yes, I can work. That is my best way of helping.
An example of what Nicoll calls "psycho-transformism" perhaps.

The "heaviness" is a Holy Denying. So I affirm the wish to Be, and the Work is the Reconciling force as I "make holy" the intentional suffering.
And we all have a prayerful weekly exercise too.

Best wishes,
Judy.

---

by **James F**

All I can think about when I hear about New Orleans is my own pain at being forced at

gunpoint to leave my pet. I could not. I have had a canine friend for the last nine years who has taught me things I never could learn from a human relationship. She is the best friend I have ever had.

I have been awed while watching her accept my constant rejection, only to return an hour later without a shred of resentment or bitterness. If only I could act so when my "needs" are not met by other humans when and how I desire them to be.

I have felt the deepest emotions of affection for her when I have returned home late at night after being gone all day and watched her greet me only with her tail wagging, and a ball or some other toy in her mouth, never with a shameful "where have you been!" Never once has she judged me for any of my acts of arrogance, pride, or vanity.

She is wholly just in my eyes. Yes, her understanding of just is different then mine. In her mind, if I, or any other "dog," sets something down, it belongs to her as soon as she establishes control over it. Dog laws don't always coincide with human laws. But not once has she ever made an unjust demand on me. If her water bowl is empty, she doesn't expect me to fill it. She simply patiently waits. No human has ever treated me so fair.

How, then, could I just leave her to painfully starve to death, or to be devoured by some other creature? And for her to frantically watch me leave, not understanding why. I could not bear it. Am I attached to her? Am I no longer impartial? Why do I not feel the pain of those humans down there I do not know? Should I? And what normal man would not defend those he loves? If I did fight the authorities to protect my "child," would I merely be doing it mechanically? And wouldn't I kill an animal similar to my dog if I were starving? My "world" is so small and egotistical. These are the thoughts that have troubled me this week.

James

---

by **Jose**

In my silence, I have found innumerable places of high hope and heaviness too. There are spaces between the different emotions there that resonate with Being but mainly I find that the Silence is its own Meaning.

Judy, your last post was quite inspiring. For me the Denying force remains my quite judgements and all-too-quick anger. I "temper" this with the Affirming Work and as I sense it, the outcomes, the pauses in my normal reactions become my Reconciling.

To remain deep within my own heart as I see distant and not-so-distant suffering is an awe-full practice. Helpful or not, it has Power and has touched me this week.
José

---

by **Greg**

Judy writes:

> Distress, concern, worry, sadness - the more subtle forms of negative emotions. And they linger.

And I have worried non-stop all week. For all my efforts this simply does not go away --- it duplicates like the brooms in the SORCERER's APPRENTICE. "Worry" : a subtle egocentricity which seeks to disrupt Cosmic Law.

James writes:

> She is wholly just in my eyes. Yes, her understanding of just is different then mine. In her mind, if I, or any other "dog," sets something down, it belongs to her as soon as she establishes control over it. Dog laws don't always coincide with human laws. But not once has she ever made an unjust demand on me. If her water bowl is empty, she doesn't expect me to fill it. She simply patiently waits. No human has ever treated me so fair.

My parents concern all week "What do with do with Niklausz (their Polish sheepdog) should such a thing happen here?" We decided we all simply all go wherever together.

Nicoll has said in LIVING TIME that dogs look to us as a kind of god/goddess since we can, according to our Laws, open boxes, cans, windows doors.

If they only knew.

G.

---

by **Greg**

Silence --- the stillpoint. The Continuum: Source, Fuel, End of all and everything.

Silence --- the unruffled surface. The sheen. The reflector. The Companion. The Detached

Observer along the Way.

Silence.

"At the stillpoint of the turning World, There is the dance"
TS Eliot

---

by **Ian**

> ***James F wrote:***
> She is wholly just in my eyes. Yes, her understanding of just is different then mine. In her mind, if I, or any other "dog," sets something down, it belongs to her as soon as she establishes control over it. Dog laws don't always coincide with human laws. But not once has she ever made an unjust demand on me. If her water bowl is empty, she doesn't expect me to fill it. She simply patiently waits. No human has ever treated me so fair. James

I used to have a cat. I learned a lot from her. In many ways I consider her my first teacher.

Gurdjieff said somewhere to the effect that if you want to learn about love, start with animals.

Maybe to 'die like a dog' is not such a bad thing!

---

by **Ian**

> ***oshee wrote:***
> Hello, everyone,
>
> I am a newer, could you tell me about following question?
> 1, Is this a single exercise or two?
> 2, Are we supposed to do one of them or the whole pack?
> 3, I don't quite understand the meaning of "prayer", since English is not a mother language for me, does "prayer" mean to speak silently to myself to remind the excercise?
>
> Thanks.

Hi Oshee,

1. There were 4 exercises. (Although I suppose with some effort the first 3 could be done together.)

2. Basically do what you can. Ideally one could do all of the exercises on a daily basis. You could pick one and work with it all day, say for 1 minute an hour to start with. Or you could try each exercise once or twice a day. Try them in different life situations.

3. There are different kinds of prayer. Inner silence is one kind of prayer, and it could also be called silent meditation. The Self-gathering Prayer is that type.
There is also a practice called Prayer of the Heart, which involves silently repeating words or phrases. In yoga, it is called Jappa, and it is sort of like a silent mantra.
Another form of prayer is Contemplation - in the Work we tend to call it Pondering. That is where one puts a question or a spiritual concept before the mind and dwells on it without expectation of receiving an answer.

---

by **Ian**

[quote="oshee
what is "Consume Your Conduit for Wish to Be."? I don't understand it.[/quote]

The breath of Endlessness is the Ray of Creation.
Your Currents frictions of joy and sorrow could be thought of as ascending and descending octaves of energies in the Ray of Creation.
These currents created us and nourish us and consume us in the process of reciprocal maintenance. We are conduits through which these energies flow. A Wish to Be from Endlessness also flows through these conduits.
This all has something to do with understanding Who we are.

---

by **Guest**

Ian,

your answer made my mind clear about the excises and what prayer mean in this exercises.

One more question about "Consume Your Conduit for Wish to Be.": what is "wish to be"? to be myself? to be essence or personality?Is "wish to be" an energy?

Anybody could answer me the above question? Thanks.

John

---

by **Judy**

May I share this?

Behind the words is the thought
Behind the thought is the experience
Behind the experience is that which we search for
That which we search for is found in Silence?

A friend in the Work sent me this recently. He also reminded me that silence is not isolation, quite the opposite.

Jose,
Thanks for your comment. You mentioned "sitting in the silence" in your post, and so I thought you may like the above, as I do.
Judy.

---

by **Judy**

> 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.

It seems to me that this prayer has a similar meaning to the Holy Equation prayer. It uses an electric (or electronic) analogy, but isn't the last line basically saying "Transubstantiate in me, for my Being"?

Also, where does this prayer come from please ?
It is very beautiful.

---

by **James F**

Ian wrote:

> I used to have a cat. I learned a lot from her. In many ways I consider her my first teacher.

I asked the universe for a teacher, expecting Buddha or Jesus to show up at my door. Instead, I get a dog. Funny, very funny.

Greg wrote:

> Nicoll has said in LIVING TIME that dogs look to us as a kind of god/goddess since we can, according to our Laws, open boxes, cans, windows doors. If they only knew.

A woman had a dog and a cat as pets. One evening, as usual, she was preparing dinner for them while they sat and watched. The dog thought: wow. this person feeds me everyday, and takes care of me, and always treats me wonderfully. She must be a god! The cat thought: wow. this person feeds me everyday, and takes care of me, and always treats me wonderfully. I must be a god!

A joke I heard somewhere along the way.

James

---

by **Harry**

And the cat was probably right.

"You gotta serve someone." . . .Bob Dylan.

---

by **Ian**

> ***oshee wrote:***
> Ian,
>
> your answer made my mind clear about the excises and what prayer mean in this exercises.
>
> One more question about "Consume Your Conduit for Wish to Be.": what is "wish to be"? to be myself? to be essence or personality?Is "wish to be" an energy?
>
> Anybody could answer me the above question? Thanks.
>
> John

Wish to Be - yes, to be yourself - essence; Being; Real I;
Life is real only then, when I am.

Is wish to be energy? Hmmm? I suppose it could be. That is actually a very tough question to answer; one of those questions that is good for Pondering on.
Is desire energy? Is thought energy? Is information energy?
Gurdjieff said everything is material, except time. We know that e=mc2.

Maybe wish is more like time?

"Only Time alone has no sense of objectivity because it is not the result of the fractioning of any definite cosmic phenomena. And it does not issue from anything, but blends always with everything and becomes self-sufficiently independent; therefore, in the whole of the Universe, it

alone can be called and extolled as the 'Ideally-Unique-Subjective-Phenomenon.'"

"Thus, my boy, uniquely Time alone, or, as it is sometimes called, the 'Heropass,' has no source from which its arising should depend, but like 'Divine-Love' flows always as I have already told you, independently by itself, and blends proportionately with all the phenomena present in the
given place and in the given arisings of our Great Universe."

---

by **Ian**

> ***Judy wrote:***
>
> > Prayer of the Heart - Oh Endlessness,
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> It seems to me that this prayer has a similar meaning to the Holy Equation prayer.
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>
> Also, where does this prayer come from please ?
> It is very beautiful.

I agree with the similarity you suggest.
Yes it is beautiful. It came from Mr Beidler.

---

by **Guest**

I have tried to ponder that quote on time as the "uniquely subjective."

I have no real experience of what it means. But I think maybe it means that when you truly remember yourself, you are in the eternal present. You are not using filters or buffers from past experiences or pre-conceptions. You are objective, and not in time.

I wonder if it is related to the comments I recently read in Introducing Neuro-Linguistic Programming: Psychological Skills for Understanding and Influencing People by Joseph O'Connor. I don't have the book in front of me now, but he says that the way we form the perception of time varies by culture. He states Western Man experiences time as a Timeline from left to right. He alludes to tests that are done where we involuntarily look to the left when remembering the past, and to the right when imagining the future. Eastern Man experiences Now. And for him there is an endless series of Nows that are all immediatley behind us (the past) or in front of us (the future).

If we are immediately present in Now, we are less prone to ruminate the past or fantasize the future. We have to make a conscious decision to ponder an experience or thought, or to focus on an aim.

We are also less absorbed in the spectrum of time from past regrets to future worries.

Maybe you can help me understand more about this Merciless Heropass.

---

by **Guest**

I liked Judy's rewording. I find the Work gives great depth to my religion. To use her rewording gives insight the passage similar to the following "Objective Truth":

"For the Bread of God is That Which comes down from Heaven and gives life to the world" (Jn. 6: 33)

I think others in the Work have pointed out that the Latin Vulgate translation of St. Mathew's version of the Lord's Prayer states:

6:11 Give us this day our supersubstantial bread (Douay-Rheims translation).

The Ray of Creation, Step Diagram, the friction in the retort, Conscious Shocks... all of these can to me be seen in these words.

by **Judy**

kdumphrey wrote;

> I have tried to ponder that quote on time as the "uniquely subjective."

A couple of comments as to what occurs to me here;

subjective (existing in the mind) Here the idea of "interpretation by the mind" enters also.
Therefore perception of time may alter every time the mind alters.
This then covers not only different people (let alone species), but different ages/states etc. in the same person.
We thus have a curious situation where one's perception of time may change continually. (an interesting loop, isn't it ?)

"Uniquely subjective" then would indicate that nothing else is as subjective as time.

Of course these comments barely scratch the surface of a huge topic, but may add something to your pondering..

Best wishes.
Judy.

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by **Guest**

I was thinking about Judy's comments, and have the following questions.

Is it possible to consciously manipulate time?

Do buffers serve as a way to "kill time?"

Milton Erikson used hypnosis with cancer patients. He told them to consciously experience the intense pain without avoiding any of it for one moment, and then for the next hour they would feel nothing. Is this a way of using the subjectivity of time?

I think J.G. Bennet said that Consciousness was an ocean we were part of or floated upon, but that an even finer energy was Will. If we have been graced with moments when we feel outside of time, have we been touched by these higher energies?

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by **Harry**

Time is uniquely subjective because each and every entity experiences time differently. As O said, 84 years is but a breath for the earth. And we all know that time is subjective even for us, given the circumstances. We're into what we're doing and time passes quickly. But time passes slowly up here in the mountains.

Time enters into every entity according to the entity and that particular slice of the time space continuum.

To a one year old, a whole life time is lived by the next birth day.
To an 80 year old, that next birthday is 1/80th away.
And certain insects live but a few hours.
Certain microbes perhaps seconds.
And the human name doesn't mean shit to a tree.

Work Program week beginning 12 September 2005

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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?"

---

by **James F**

I have had mixed results with allowing my eyes to move from one object to another. When I can put a check on automatic labeling, I have experienced a distinct separation from myself as an observer and the machine observing. Most times though, I have found myself labeling an object before I even move my eyes to it. To counter this, I have been mentally repeating a phrase or counting. It seems my mind can't label as quickly if it is already concentrating on repeating words.

In the evening, pondering "Is Being what arises when we hold both affirmation and denying at once in this pitched battle for our attention?" has shown me that I really don't understand "affirming" and "denying" yet. So, I started navigating the site for help. And this has been very fruitful. Ian, your site is a goldmine. Thank you for not hiding what you have learned, or treating your knowledge and experience as "trade secrets" that only a chosen few are privileged to access.

James

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by **Ian**

> ***James F wrote:***
> I have had mixed results with allowing my eyes to move from one object to another. When I can put a check on automatic labeling, I have experienced a distinct separation from myself as an observer and the machine observing. Most times though, I have found myself labeling an object before I even move my eyes to it. To counter this, I have been mentally repeating a phrase or counting. It seems my mind can't label as quickly if it is already concentrating on repeating words.

Interesting observations. I would have to concur. Keep the mind busy with a 'mantra' and it is less likely to be diverted. The question is - by using these diversionary tactics, what are we missing? Could those diverted resources be better used if we were able to just keep the mind silent?

> In the evening, pondering "Is Being what arises when we hold both affirmation and denying at once in this pitched battle for our attention?" has shown me that I really don't understand "affirming" and "denying" yet. So, I started navigating the site for help. And this has been very fruitful. Ian, your site is a goldmine. Thank you for not hiding what you have learned, or treating your knowledge and experience as "trade secrets" that only a chosen few are privileged to access. James

Thanks. This stuff isn't rocket science. Much of it has been known for centuries. Those who try to keep these things as trade secrets are only trying to 'trade' them for their own self importance. As G once supposedly said (slightly paraphrased) - What I teach is very simple - When it rains, the streets get wet.

A good understanding of the 3 forces is essential for this Work.
Look at the Ray of Creation. What is Si? It has 3 laws - or is that the law of 3? Everything below that is a multiple of 3. Understand the law of 3 and you are no longer under the 48-96-192 or whatever laws. Or at least you can 'Si' through them. 

---

by **James F**

Ian wrote:

> Could those diverted resources be better used if we were able to just keep the mind silent?

If I could only do so! When I sit in meditation, I am able to relax my body and keep my emotions neutral, but the most I can silence my thoughts for is about 15 seconds. Then, when there are no thoughts, I think something like: "this is good." Or "yes, now you're getting it." And alas! I'm thinking again. Does anyone have any suggestions for how I can get beyond this? Is it actually possible to keep one's thoughts silent for minutes or hours at a time?

I really like this exercise of moving from object to object without labeling. I sense that with practice, it could really help me to not automatically label impressions from the external world as "irritating" or "annoying" or whatever. Practicing this exercise might help me to remember that external events, interactions with others, and places I visit, are really just impressions, and that my labeling/interpreting of those impressions transforms them either negatively, or positively, inside me.

In any event, the more I try not to label, the more I label. Tell the machine not to do something, and it immediately wants to do it.

Ian wrote:

[/quote]This stuff isn't rocket science.

> I read somewhere that Einstein played the violin, and that he once said: physics is easy; It's playing the violin that is hard. It's all relative. (Pun intended) 😎
>
> James

---

by **Harry**

Observe the thoughts and let them pass. Soon thoughts can be seen as things which pass through us, for the most part. You think something when you say yes to it.

---

by **James F**

Harry wrote:

> Soon thoughts can be seen as things which pass through us, for the most part.

This makes sense to me Harry. And I can see how by saying "Yes" to the thoughts as they pass through, I could be identifying with them. But does there ever come a point in meditation where there are no thoughts passing through? Does the flow ever stop? I hear of people reaching very emotional states during meditation; I never have. When I end a period of meditation I have a heightened sense of awareness and calmness, but I've never felt very emotional. Do these emotional states people talk about follow a prolonged period (several minutes) of no thoughts passing through? I'm asking basic meditation questions, I guess. Really just wondering if I need to practice more, or if having a flow of thoughts that I should "observe" is normal. And I would like to get more out of this "non-labeling" exercise.

James

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by **Anton**

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

Just noticed that inner smile for me is a quite interesting thing - I can do it without a smile on my face and it easily evokes those sensations in my solar plexus.

> 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.

Seems that it's the best way for me not to identify with annoyances. Quite sinple but really works. Going to use that. Thanks again, Ian!

> 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.

For me the effect was like that I have when remembering myself - I felt that everything around me is important - not because it is part of one or another of my activities but important by itself.

> 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?"

For me the answer I came to is: "Yes, but maybe not only that"
This theme began to return not only in evenings - I began to notice those moments of "this pitched battle for my attention" saying to myself: "That's it!" Yes, those are the moments that are important - most of other time is just mechanical functioning.

---

by **Jose**

The Moving Eye Meditation is designed to produce just the effects you have mentioned James--the quick jumping to another thought or idea (in this case a mantra) in order to try to quiet the mind or to simply give up in frustration. But try to do neither. Harry was quite right in this regard and it might be helpful to continue using this exercise regularly (I have been doing it for about 5 years now.)

By keeping our eyes moving we are already engaged in all the activity we need do for taht 15 minute period. The rest is to watch how quickly we jump to a label and to observe exactly how we do that. With discipline and practice, we can learn much about ourselves--that the very act of quieting does not really do that but instead releases a tremendous amount of energy that we are only now beginning to see. But we *can* see it and that is the charm! For we can observe the machine at its most subtlest: the actual labelling process. By stepping back and sort of tricking the mind by moving from one object to the next, we can eventually anticipate exactly how long it takes to label a thing from that first, non-conceptual awareness to a name. (1/64th of a second according to one old Buddhist meditation manual--designed 2000 years ago!)We can as well make note of where in our bodies we tense up or flinch or whatever and instead learn to rest in the Awareness that is anterior to thoughts and labels. See where that takes you...

Re: smiling. This week has provided much material forr inner smiling and coupled with the Moving Eye Meditation has mead this week very sharp, open and precise. Instead of lunging towards my usual compulsions, I have stepped back and watched as I could Witness the movement to label them such and smile instead, creating a warmth within the body that seems past trivialities. Very helpful...
José

---

by **Harry**

James,

You can't stop perceptions. You can avoid unnecessary thoughts. Or avoid identifying with them. You are a perception machine. You eat perceptions the same way you eat food. The trick is to choose your food. If you eat at McDonalds. . .well you get the idea.

As to altered state, yes you move into altered states. But the states aren't so much a goal as another state. If you make the altered state a goal, then you stop when you reach that goal.

---

by **James F**

Thanks Harry, Jose. Yes, this pesky labeling. I need to just simply observe it. Observe the labeling. I do it all day long. My judging, my efforts to classify people, things, ideas. Maybe at the root of my questions about the exercise there was just another attempt by my mind to label--to label the exercise. Then, of course, once I could safely attach a label to it, I would be able to just stick it on a shelf somewhere and forget about it, like I do with everything else I have "figured out."

James

---

by **Jose**

Hi James,
Labeling and doing the exercise are both activities of the mind. The difference is that the activity of the exercise is to watch as the mind works; as it labels things. It ends up revealing that BEFORE labeling exists an open Awareness, lucid, clear and free from obscurations. Resting in that is the "goal" one might say. This is tough at first but when it happens it creates a marvelous space, without a sense of time or urgency to simply observe the variegated processes of the machine. You can either then, 1. enjoy the show, or 2. keep some of the impressions of what you witness in mind in order to later Work on them. That is where for me, the nexus of this exercise (Buddhist derivative/oriented) and the 4th Way come quite in handy. If you choose to Work on what you have "seen" then this involves Efforts, big Efforts if you want to change. but you can´t change what you don´t see and even still, as an old friend and mentor put it, "Discovery is not recovery." It takes Work...

---

by **Ian**

> ***Harry wrote:***
> James,

> You can't stop perceptions. You can avoid unnecessary thoughts. Or avoid identifying with them. You are a perception machine. You eat perceptions the same way you eat food. The trick is to choose your food. If you eat at McDonalds. . .well you get the idea.
>
> As to altered state, yes you move into altered states. But the states aren't so much a goal as another state. If you make the altered state a goal, then you stop when you reach that goal.

Right. The function of the intellectual brain is to produce thoughts. We can stop them temporarily, but I don't think we can stop thoughts permanently. Like with fasting from eating, we can go on short 'mental fasts'. I think the trick is to observe but not identify.

The same would apply to our emotions.

Good point about altered states. There is a saying - You can never step into the same river twice - that I think is good to consider in relation to various altered states we may enter.

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by **Ian**

> ***James F wrote:***
> I hear of people reaching very emotional states during meditation; I never have. When I end a period of meditation I have a heightened sense of awareness and calmness, but I've never felt very emotional. Do these emotional states people talk about follow a prolonged period (several minutes) of no thoughts passing through? James

I think in the long run that a heightened sense of awareness and calmness would be sort of a baseline state that we should aim to develop.
Contentedness might be a way to describe this emotionally. An inner smile. Bemused contentment. Or laughter at the absurdity of it all.

Someone who is emotionally centered might experience stronger emotions during meditation. I certainly don't think the purpose of meditation is to acheive some sort of emotional orgasm. What kind of emotions did the people you mentioned experience?

Some emotional experiences during meditation might actually be buffers, defense mechanisms against some deeper understanding.

One may want to distinguish between intense emotion and physical ecstacy. If one experiences an uprush of prana (kundalini) there may be physical sensations as well as 'insights'. The Ah-ha experience can have its own emotional charge accompanyied by physical sensations. This may be what some mystics report as states of ecstacy. Usually these states are temporary. If they become pathological, something is wrong, unbalanced.

Once the initial 'rush' of discovery and insight has passed, these realizations simply become 'the way it is.' Chop wood, carry water.

G talks about higher emotions such as faith, hope, love, compassion and remorse.

There is an episode in the Tales where Hussein cries and one in Meetings where Skridlove cries.

There is also several passages in Life is Real where G describes some of his emotional states. Here are a couple -

"And this whispering of theirs and their complete understanding of each other always caused in me this feeling of being deeply touched."

and

"I remember very well that because of my just-mentioned conviction my whole being was filled as if by some singular, never till now experienced, feeling of joy.
Simultaneously with this, in me of itself, and without any manipulation on my part, there appeared the sensation of so to say "self remembering,"
also of a never-before-experienced vigor."

---

by **James F**

Ian, you pretty well described the emotional experiences I've heard/read about. I've also read descriptions of people having sudden gushes of tears. In any event, the thoughts you've shared make a lot of sense to me. And I think you've answered a lot of other questions that have been floating around inside me as well. Thanks.

Harry, you wrote:

> You eat perceptions the same way you eat food. The trick is to choose your food. If you eat at McDonalds. . .well you get the idea.

It sounds like you're saying we should carefully choose our perceptions (impressions?). Would you say that how we interpret the perceptions/impressions we "eat" is even more important

than which perceptions/impressions we eat? I kind of think of impressions in and of themselves as neutral, and that how I "digest" them depends on how I receive them.

James

---

by **Harry**

James,

Is food neutral? Yes, what we do with any input is important. But if you open a can and it has a bad aroma, you aren't going to eat it. Different i's feed on different perceptions. And if we feed an i we're trying to separate from, then we are "eating" that food with a bad aroma.

What we do with it is important. We can transform negative emotions, for example. We can benefit from the energy others waste. But we have to be sure we can use that energy.

Harry

---

by **James F**

Jose wrote:

> or 2. keep some of the impressions of what you witness in mind in order to later Work on them. That is where for me, the nexus of this exercise (Buddhist derivative/oriented) and the 4th Way come quite in handy. If you choose to Work on what you have "seen" then this involves Efforts, big Efforts if you want to change. but you can´t change what you don´t see and even still, as an old friend and mentor put it, "Discovery is not recovery." It takes Work...

Jose, I'm not sure what you mean here by 'keeping some of the impressions to work on them later'. I see that my mind labels impressions, and I see the labels my mind assigns to the impressions. How, or in what way, do I work on what I have "seen?" In other words, if I focus on a lamp, here is what I "see": (1) an impression of an object in space existing "outside" me, (2) a label pops in my head (lamp) as a thought, and (3) an awareness that my mind has attached a label (lamp) to the the impression. What do you keep to work on later?

James

---

by **Jose**

Excellent questions James,

For example, I move my eyes and notice how there is an amazingly quick moment of recognition "Object on floor",
then "carpet pattern"
then it gets even more detailed "red/blue"
then even more "dog hairs, poop stain",
then there is a slight movement within my belly or abdomen area which seems connected to the next "observation": "God I hate that F%&$ing dog!"

When I refer to keeping the impression for later I can reflect on my anger, how it gets triggered, how I need to take responsibility for the dog´s actions, etc, etc. This is just one example.

Another, in the lamp case, might be to watch as the associations with the lamp arise and in what order. The main purpose during the 15 minute session (a pretty good session) is to simply observe HOW the mind works. Once you are aware of this (it appears you have now done this a few times to get that part) then you can begin to "notice" the specific labels, their origins and the areas that perhaps you might want to return to later.

If you caught the stomach/abdoment reference I gave above, you will see how the mere act of relaxing and becoming aware can expand into areas that I might gain some control over later on. I can notice how each time I get upset or angry at not having control over aspects of my life (the dog pooping or some such) I tense up at the belly and instead of acting on the anger I can relax the belly, not identifying with the impulse and change the behavior. Or I can make note of that as one of the many "I"´s involved in my Life and reflect on how other emotions and actions are triggered in different parts of my body and how that becomes the beginnign of understanding how this machine really works. Does that make sense?
José

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by **James F**

Yes, that is clear. Thanks.

James

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.

---

by **Harry**

I have worked much this week, but have to admit that I didn't follow the exercises. I like the idea of "sending into the earth".

Have been spending much time talking with my son. . .dealing with his discoveries, struggles. By teaching I shall be taught.

One interesting side night: I posted about my response to the last hurricane landing. This time both my son, who is 250 miles from my, and I woke at the exact moment of landfall. We both had the same experience. As if an alarm was going off next to our heads.

If such events carry a communication connection, then how wise were our ancestors to talk about Nature Gods. Some tribal witch doctor in northern Indiana responding to a hurricane hitting Texas predicts storms a couple days later. . .and to him it was mystical.

---

by **Jose**

I found this week how easy it is to "do" things that are important and yet how when I do return to that stillpoint, the things I do are so much better.

This week I have been struggling with studies and limited time while doing the usual house father routine I have been in since returning to school. Papers, voluminous reading and the routines of studying are things I always enjoyed but now I do them with small children and little assistance from my wife. I have felt overburdened all week long and yet the hours I stopped and returned within, locating that stillpoint, energized me.

The affirmations section was difficult, I tried and tried but found instead I was led to ignoring

the upset and attempted to bury myself into another activity. Hiking, I returned to earth what was originally Hers and this helped somewhat. Today I hiked for several miles with my son on my back, climbed a small mountain near my house with a friend and then worked out at the gym for 2 hours. Physically I have pushed the weeks´annoyances away. Mentally and emotionally, they remain, though a bit in the background.

---

by **Judy**

Just a quick post to say hello to everyone. I, too, am in the middle of a few unusually busy weeks.

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

This is actually the way I prefer to work (apart from two quiet times daily).
I've noticed that during the daily inventory (review), these times stand out in vivid detail in the memory. Very distinct. The rest of the day seems pale by comparison. Good confirmation of slight increase in consciousness level.

Best wishes,
Judy.

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by **Anton**

There is a tendency in my to make a negative reaction less intensive when I remember to work with it - it required additional effort not to interfere with a reaction and to remain in still point not trying to change anything. I have also liked the idea of "sending that to the earth".

Remembering a still point seemed like some trick for me - though I'm not sure that such a point exists in me trying to "hear the silence" stilled all the inner associations. I found out that it's not very difficult to remain with that "listening to silence" while doing several things, even while talking. As always, the main point is to remember about that, and I had quite a lucky week in this regard - my associations reminded me about the exercise quite often. The result was much more calm and collected state that I usually have.

---

by **Guest**

> ***Ian wrote:***

> 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.

I read the exercises and forget to make effort afterwards, my machine always care for something else which it always care for. What I did this week(and almost the same for the four week since I joined this forum) is just reading, but reading is a habitual mode of my intellectual centre. The machine is reluctant to do something with which it were not so familiar. I could hear an inner voice saying: this is somewhat unnatural, maybe not suitable for me, etc.

Anyway, after reading 13 chapters related with internal and external considering of commentaries by maurice nicoll again, knowing that you must make some of your "i"s passive to the machanical reactions, then you could consider externally, I did make some efforts of making myself more passive to all the reactions, and found this create a space to breath fresh air, meaning some new possibilities to response more conciously to others, althrough the efforts is still not intense.

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...

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by **Anton**

Seems like a Buddhist meditation. I'm reading Tartang Tulku's "Time, Space and Knowledge" now and there are very similar exercises there, one of the aims of which are to build an ability to "see through" mental constructions and let them become "space" while still remaining what they are.

Nevertheless, going to try that.

---

by **Harry**

I found this week's exercise an interesting choice. I had just begun experiencing the vibration of sounds differently. Hearing with my whole body, if you will.

This morning as I lay in bed I was thinking about the exercise. The only bell I have in the house hangs in my bedroom window. But I was listening to the birds. Following their sounds. I remember doing this as a youth.

Birds start and stop. But birds mostly seemed mostly in my head. Vibrations from music seems to cover my entire body. The bell fades and then picks up a sort of intensity before fully fading

away. I could only locate the bell in ears.

Following the sounds is something I began balanced. So there were no stupid i's involved.

Is mechanical stupid? Or is mechanical just mechanical?

---

by **Greg**

This is an interesting exercise to have come up.

Three weeks ago while working against/with the awareness of the hurricane I became accutely aware of a continuous bell-tone which was ringing 10-12 inches above by head (I am 6' 4" to give you a proportion picture) This was actually a *re-aquaintance* with ths tone as I had first "heard" it while breathing during reading. This time I was able to access it "on call". Let me make this clear, that I am referring to an "inner-hearing". It is a bell tone that is always there but must be uncovered through a particular searching attitude on my part. During the "hurricane episode" it very much became "food" and as Harry has stated this week, it resonated and filled my entire body. I was able to sustain my awareness of it while deep in conversation with people --- a kind of divided attention. It's presence linked me with a kind of "Joy". It was most definitely there as an affirmation of higher thought and feeling going on. After a little over a week, it faded. I've accessed it once since then for about an hour and a half. What was nice about this was how it enhanced the dailiness of my life --- their was no escapism in it. In fact, my deeper involvement in the "everyday" seemed to increase it's "ringingness". Their was that kind of rerciprocality going on.

I hope this doesn't sound too flakey . . . it's Realness unfortunately eludes the best of description.

Greg

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by **Jose**

Anton,
The meditation is quite influenced by Buddhism and especially from the Tibetan Dzogchen tradition form which Tarthang Tulku Rinpoche is from. I developed this practice for the meditation classes and courses I teach and apparently it has gotten a positive response from the people who have used it.

His TSK book is a wonderful and very "simple" introduction to Dzogchen without the use of specialized language. I have enjoyed his teachings for many years (Of course, one may find a number of parallel practices in Nisargadatta´s work, or Ramana Maharshi, as well as Andrew Cohen, Ken Wilber, Kiran and Ramesh Balsekar--all influenced by *advaita*.)

The object is to Witness the way one co-creates every impression, every thought, wevery

impulse by attempting to trace back the beginnings of the actual process. Who is listening? But perhaps most importantly, who is asking? When we rest there a far greater openness is Present and accessible to us for we are in the midst of it all the time--only we rarely, if ever notice. On a practical, physical level, the 4th Way Stop! exercises achieve an embodied awareness similar.
Jose

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by **Jose**

Anton,
Here is a link to a fascinating psychologist whose ideas I enjoy on the topic of awareness. Note, his examples are quite similar to the exercise.
http://www.deikman.com/awareness.html
José

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by **James F**

Harry wrote:

> The bell fades and then picks up a sort of intensity before fully fading away.

I noticed the same thing with my guitar. I didn't think much of it until you mentioned it Harry. I don't have a bell at the moment, so I decided to try strumming one note (low E) on my six-string acoustic (actually it is a classical that I put steel strings on). I don't hear it every time, and it seems to depend on how much force I apply when I "pluck" the note.

James

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by **Anton**

Tried the exercise twice. For me an answer I have for the recent moment is that behind the Watcher is a "state". It can be not in accord with Buddhist tradition but there's much of body and feelings in that state, but without a sense of I, just "wheels turning".

To Jose: could you try to summarize what in Dzogchen can be of interest for someone who follows the path of Gurdjieff Work? Recently I often hear about Dzogchen from my friends in the Work, I have even attended a "video initiation" by Namkhai Norbu Rinpoche this Spring. As far as I know there's not much similarity between these two traditions but there are still some points where Dzogchen could help to understand something better. As for Tarthang Tulku's TSK book I myself felt that it has to be something like an introduction to Dzogchen, and I feel that such an introduction is much better for me as I don't have to learn anything about

Dzogchen teachers, symbolism and so on - the things I wouldn't like to concentrate much on as I'm trying to put most of my free energy into Gurdjieff Work. Did you try to express Dzogchen terms and techniques in Work terms? For example, after the retreat I mentioned above I felt that the "Initial State" in Dzogchen can be somehow connected with H12 or even H6 energies.

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by **Jose**

Hello Anton,
I will try to be brief here since I am unsure how much others are interested in this topic.

Dzogchen is short for *Dzogpa Chenpo* and means "*Great Perfection*". It is also referred to as "*Ati-Yoga*" in the nine yana scheme of the Nyingma sect of Tibetan Buddhism introduced by Padmasambhava who entered Tibet from an area that was probably Iran or Pakistan. Its main pupose is to direct the practitioner to "see" the nature of Mind, which is said to be pure, without obstructions and luminous. It requires an authentic teacher to give one "pointing out instructions" and no video "initiation" can substitute. It requires no particular symbols since it is the inherent nature of Mind that is pointed towards.

Once a student has, if only for a few moments experienced such, then the remaining "practice" is to always rest in that state, continuously, in whatever activity one is engaged in. Householders, solitary practitioners and monastics alike are traditionally regarded as Masters within the Dzogchen tradtion and, as I mentioned before, it is entirely possible that Gurdjieff, who claimed he was married to a Tibetan woman, had access to these teachings through her. As well, the "Sarmung" Monastery might be a simple reversal of a few vowels from Surmang, which is a famous set of temples in Tibet known for their exotic dances and Mahamudra teachings which are similar to Dzogchen.

As far as I am concerned, all "paths" are a bunch of words designed to break our habits into a real knowing. If we presume, from a 4th Way context, that the real "I", or the moment when we can say with conviction "I am", is one where we can take our egos with us, we are fundamentally mistaken. That "I" has to die first--and this is in every tradition. Thus the attainment of some insight is merely a first step onto real Awakening, in Dzogchen or the 4th Way.

Where the 4th Way fits for me is in the constant and regular examination of all mechanicalness throught the use of exercises, contemplations, affirmations, etc., that can be used quite well and "easily" in daily life. It is also a path eminently suited for Westerners for whom many of the trappings of other ideas might not fit.

It is not necessary to attempt comparisons and I find the Hydrogens talk impenetrable and obscure. (But I found an excellent set of explanations in "High Priests, Quantum Genes") What is most important is the progressive stripping away of all the false "I"´s until the radiance of who-we-really-are shines. Thus I find a complementary practice between the 4th Way and Dzogchen. (I studied for many years with one of the highest ranking Dzogchen teachers--

Dzogchen Ponlop Rinpoche. If you would like more info. you can contact me personally.)
Best
José

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by **Ian**

The exercise was presented as another method or approach to self-observation and self-remembering, of observing the behaviour of the machine from an 'objective', non-identified perspective.

Work Program week beginning 3 October 2005

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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.

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by **Jose**

It is poetry! Beautiful and profound!
Thank you Ian...
José

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by **James F**

Yeah. almost frighteningly profound. thanks Ian....

James

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by **Harry**

Bells can also reverberate when other bells ring. And the vibrations can merge to form new vibrations. And then, of course, there's Poe. . .

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by **Judy**

I, too, found this quite a deep exercise.

A momentary happening whilst observing sensations.
It doesn't seem necessary to go on about it. Basically it was a view of my form from the inside, where it appeared translucent, almost like flexible glass.

I'm finding that these weekly exercises are increasing my ability to look at life from the Work, rather than looking at the Work from life; in fact they are helping this reversal, which is a subsidiary aim for me. So they are indeed helpful. Thanks Ian.

Each time in order to move on to more work, I seek an attituse of " Well, so glad I attempted that. I hope I can do it again." Otherwise too easy to be caught up in searching for details, which doesn't usually succeed anyway.

Judy.

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.

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by **Guest**

My first participation here. I was put off by the complexity of the task, multiple times of day with different directives per each. How many of you actually have any intention of actually carrying that out? carrying arround a piece of paper with all those details.
However, giving it a try I rapidly discovered a step beyond my usual depth. It appears I have a habit to going to a vertical place, the silence, noting its wonder and my success and then drifting back and forth, to and fro. Following this task, I was called to look further. We'll see.

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by **Harry**

Tim,

I think Ian would agree. Start with something. Start with what part first appeals to you. Then add the next. And one will begin to remind you of the other.

There is a resistance to Work. Period. That resistance exists because many "things" want us to remain as we are. Mechanical devices that serve purposes not our own.

So Work a step at a time. If you get one or two you've started. If you get all five then next week will be harder. . .perhaps.

Harry

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by **James F**

Harry, what about the insurmountable hurdle of taking a "tea break?" Who does that? Seriously though, very deep stuff this week and last. I've been meaning to share some things and hopefully I'll get a chance soon to gather more of my thoughts. In short, everytime I think I'm starting to grasp my task, I find I'm just grasping at air....

James

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by **Judy**

Welcome Tim.

Yes, one step (or bite) at a time, as Harry suggests.

You may also find that the "Pondering Exercises" material that Ian provides on this site is quite helpful.

Judy.

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by **Greg**

Hello Tim, and Welcome!

Ditto to everything everyone upstairs has said.

Even if you "Stop" and visualize the process at each of those prescribed points during the day you will have begun to change your habit/s and laid some groundwork.

Best to you,

Greg

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by **Guest**

"Being transforms the suffering through which it arises". This quote, found here, is for me the most profound short phrase synopsis of the Work I have ever run into. Is Ian its author? I very often use, "I wish the result
of this suffering to be mine, for being" (G. - Undiscovered Country).

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by **James F**

I agree Tim, that is an awesome quote.

Two weeks ago we rang the bell. One suggestion was that we might observe how we participate in everything we do. I could not. Perhaps I was too identified with myself during the exercise to see “me” participating. Last week, we watched everything fade like the ringing of the bell. I managed to observe myself relatively constantly over a period of about 4 hours one day at work. I watched everything fade away during this period. As the time went by, I started saying: ok, that’s gone, so I guess that wasn’t me. The next thought or emotion or opinion would arise and I would momentarily think ahhh, this is me, but then it would fade away too.

After a couple of hours of seeing that none of my thoughts, moods, sensations, or feelings remained (everything faded away), I thought, well maybe I’m the one observing all this fading away? But alas, the exercise called for watching our observations fade away as well, and true to form, even my observations faded away. It seemed that nothing was permanent in me. I could observe, but even the observer couldn’t hold onto any of his observations, and at that point, in all seriousness, I became a bit frightened. I began to feel as if I didn’t exist. Even when I identified myself with the observer, there wasn't anything to him because everything he observed faded away as well. (sorry if this is confusing).

I only glimpsed this realization (the feeling that I don’t exist) for a few moments. Then it seems it was too much for me and I backed away from it and let some aspect of my personality take over.

This week: a series of ponderings.

What happens to impressions after we 'eat and digest' them?

I felt like I made some progress here. I made a mental note to return to this often.

Can we become the ringing of the bell, the sense of sensation, the feeling of emotion?

I saw myself as the ringing of the bell—arising with a “dong” then fading away.

Is there a silence or space in the center of the sound, sensation, feeling?

Yes, but it scared the hell out of me.

What remains constant in the midst of the changing flow of perceptions?

Nothingness?

Dinner - What is the third force in the subject-object equation?

Totally lost here.

James

by **Jose**

James,
You raise some fantastic points here and some very classical questions as well. the big one for me is the fright you got when you felt that there you didn´t exist.

You don´t.

What is classically called in Buddhism, an "experience of emptiness" is a fair description and yes, it does threaten all that you conceive of yourself. But then think about the word. Emptiness. From a Buddhsit take it has two meanings--empty of substance (what you felt that was scary) and completely open and full of potentiality (what you can sense if you continue onward.) Most of us stay in the first fear position without exploring any further what it really means to experience "emptiness."

When we Work past the mechanical "I"´s that 100% dominate our normal, waking lives (bringing this back to 4th Way terms) we might catch a glimpse of a truer consciousness, one that is not locked into our identifications, our lies, our habits, our machine-like operations. We can move within the world then openly, (slyly shall we say?) withour fear or hesitation since we can take in all the impressions and turn them into a food for Awakening. Ans who awakens? Why the "you" that is not the "you" that is conventionally talked about. I hope you keep it up, fear is a powerful motivator for regression or progress. It´s up to you.

For me, what remains constant is this Observing consciousness that is free. If I gained anything this week it was confirmation of that. And I don´t even drink nthat much tea!
José

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by **Ian**

> ***tim maloney wrote:***
> "Being transforms the suffering through which it arises". This quote, found here, is for me the most profound short phrase synopsis of the Work I have ever run into. Is Ian its author? I very often use, "I wish the result of this suffering to be mine, for being" (G. - Undiscovered Country).

Hi Tim,

Welcome!

The quote comes from Paul Beidler. Whether or not he originated it I don't know. It certainly seems to sum things up. The quote you give expresses a similar sentiment and is a good Affirmation to use during moments of suffering.

The 'problem' of suffering and how to deal with it seems to be one of the main influences behind to development of most Religions and Ways. Christianity and Buddhism especially seem to address this problem, but in different ways. Christianity solves the problem by a God who sacrifices Himself on our behalf. Buddhism, which has no supreme deity, solves it by sacrificing the very concept of an individual self. Maybe the truth lies somewhere in the middle?

Suffering is mentioned 28 times in In Search of the Miraculous. Suffering is dealt with extensively in Beelzebub's Tales in terms of Intentional Suffering and in Life is Real in terms of Gurdjieff's own suffering and the value he placed upon it. Ouspensky quotes G as saying we must sacrifice our suffering. Sacrifice can have two meanings: generally we take it to mean to give up something. In its original meaning, it means 'to make sacred'. A close reading of O and G will show that both approaches are appropriate in the proper context. Some suffering is trivial and petty and can be given up. There is other suffering that must be made sacred, like a burnt offering, that produces a fire in the heart that burns away egoism...

"This conscience is not suffering; on the contrary it is joy of a totally new character which we are unable to understand. But even a momentary awakening of conscience in a man who has thousands of different I's is bound to involve suffering. And if these moments of conscience become longer and if a man does not fear them but on the contrary cooperates with them and tries to keep and prolong them, an element of very subtle joy, a foretaste of the future 'clear consciousness' will gradually enter into these moments." ISOM, Chapter 7.

It is a difficult subject and one that is not dealt with in depth in most 4th way literature. I would have to say that in my Work with Paul Beidler, it was the central issue around which our Work revolved.

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by **Ian**

> It seemed that nothing was permanent in me.

James,

I think Jose's comments are right on.
This is something we all will have to go through eventually.

Gurdjieff once said: “A man may be born, but in order to be born he must first die, and in order to die he must first awake.”
He also said we have to remember our death and realize our nothingness. There are sayings of a similar vein in the Bible and other sacred literature. Many of the ancient Mysteries involved rituals of death and rebirth. Today we might speak in terms of the death of the ego or

our many I's.

This all ties in with Intentional Suffering. Yes, it can be painful and scary.
But there is a flip side to it - when everything is stripped away and nothing remains, in the twinkling of an eye... All and Everything! 

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by **Guest**

This has the sound of truth but may be unknow to me. I mentioned my profitable use of, "I wish the result of this suffering be mine for being". I have been experimenting with using it also with pleasure, with what seems to be a similar (to use with suffering) impression of an inner change on the spot. this experiment is directed at a wish for any handle on an extreme form of pleasure which can last for many minutes, when I carefully tend to the "silence". I can readilly "call" this pleasure and am doing it more often. I have no idea weather this is like taking cocaine or hororing God. Am I a drug addict or finding my way into some positive new "place". "You can tell by your experience of it", I hear some wise one say. My questions shows that I cannot. My sence is that Jose's quote is related to my question but I don't have a starting point on how that might "go". We focus, properly, so much on suffering. What about pleasure? Thanks for any insight.

---

by **Anton**

> ***James F wrote:***
> I began to feel as if I didn’t exist. Even when I identified myself with the observer, there wasn't anything to him because everything he observed faded away as well. (sorry if this is confusing).

Seeing your situation is the beginning of development of will. Try to take it in such way like it's better to value more your seeing - the observer - the Witness - and value less your old view of yourself as some "existing" entity. Feeling my own nothingness is the beginning of real Work. You have to find a still point in yourself for this witness to live.

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by **Ian**

> ***tim maloney wrote:***
> ... We focus, properly, so much on suffering. What about pleasure?
> Thanks for any insight.

Tim

My opinion is that suffering and pleasure are aspects of the denying force. They are fleeting experiences that we either try to escape from or cling to. From a Work point of view, one wants to be free of the like/dislike and enter a more impartial state. Being impartial doesn't necessarily mean having a bland inner life, maybe more like being much less identified or hypnotised; being less 'focused' on certain experiences. Deep pleasure or suffering can induce us into a trance-like state of extreme focus and the exclusion of an awareness of what is around us or the context of our current situation. These states of 'self-abandon' can certainly be liberating in certain contexts and indeed there are religious practices that cultivate both extremes. These states can certainly become addictive - one simply has to look at the neuro transmitters that are released by those practices and compare that with what is known about other addictions.

All our inner experiences are based on hormones and neuro transmitters and electromagnetic energies. These are the higher hydrogens in the food diagram. They ebb and flow through us like the tide and trying to cling to the experiences or escape from them is a fruitless task. We have to learn to bear (or be non-identified) with our suffering as well as our pleasure. "He who kisses the joy as it flies, lives in eternity's sunrise." - William Blake

Gurdjieff talks about objective reason and levels of understanding as being related to higher states of consciousness. Impartiality and non-identification are definitely related more to understanding than to raw physical or emotional pleasure or pain. Break-throughs of understanding are often accompanied by intensly pleasurable sensations (ah-ha experiences) but once you have had a realization you can't have it again - it has become a part of your understanding - unless you somehow unlearn it. That is different from sex, for example, which is a repeatable pleasurable experience. So one has to be careful not to confuse pleasure with understanding.

It is certainly posible to induce or evoke pleasurable experiences in ourselves. But do they also convey understanding or are they simply self indulgent? Higher states of consciousness are associated with so called higher emotions and understanding and there is a certain 'satisfaction' involved with that. (Satisfaction - contentment, equanimity, a sense of finality, of having arrived, that things are perfect as they are, and end to grasping for more.)
So one has to be careful not to confuse pleasure with satisfaction.

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by **Judy**

> All our inner experiences are based on hormones and neuro transmitters and electromagnetic energies. These are the higher hydrogens in the food diagram.

Ian,
Thanks for that reminder. It became quite fruitful pondering material for me.
From higher hydrogens, to working out an octave of digestion, where I have tentatively placed my sample neurotransmitter (serotonin) at la. Do (food) to re (chyme) to mi (venous blood) into the lungs where the first conscious shock from Mother Nature is oxygen from the air breathed, to arterial blood (fa) , to release of the putative precursor to serotonin (the amino-acid tryptophan from our food) (sol) ; thence to serotonin (la), then (very tentatively from here on) to the inherent electromagnetic energy (si), and with the second conscious shock provided through the visual sense, of the impression (eg; a beautiful sunset), the neurons fire and the resulting feeling of (eg; pleasure) is the upper do of this octave.

This may not be correct , yet still represents an improvement, in that the various parts of the System are beginning to fit together and become my own, even if in a small way.

Your comment also reminded me that all these inner experiences are subject to the existence of the physical body, so it's feeling like whatever is relatively conscious in me is very tiny indeed. Maybe just magnetic centre plus the totality of the moments of awareness That is pretty scary; a personal " terror of the situation".
And probably nothing permanent yet.(as James mentioned). If this isn't strong motivation for work, I can't think what would be.

Kind regards,
Judy.

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by **Judy**

All pondered out for today..
A little further thought brought the realisation that I probably needed to be looking at separate octaves for each change in the hydrogen value. So the early ponderings had blithely condensed and mismatched notes of one octave with notes of higher octaves.
Time to quit, and head towards some experts like Ouspensky or Rodney Collin, to find out what they say.

It's going to be easier to follow, now that a kindergarten attempt has been made.
Interesting .....

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by **Guest**

So Harry is correct, "Not my will, but thine be done".
And the Nuns, "Offer it up".
G's version, "I wish the results of this suffering be mine, for being", better stops me and invites the minds interest.

More questions flood in. The meaning of the word "mine" is becomming unclear.

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.

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by **Guest**

Monday I was thankful to my car every time it started. Mainly because I cannot afford a new one, but I did actually feel thankful to the car as if it were alive.

Tuesday I woke up early with an emptiness or ache in the "pit of my stomach" to the left of my navel. I felt intuitively it was identifying with the emotional part of my sensing/moving center.

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by **Guest**

A derisive comment by me to a Work member while in the process of describing a "high" moment, left me shocked and in fear. This dramatic "snap shot" was so disconcerting that my sittings have in the two days since been given greater "care".

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by **Guest**

Is it necessary to understand such phrases or are they self contained. When I began using, " I wish the result of this suffering be mine for being" I didn't know what it meant but it seems to be teaching me about itself, in addition to a positive wave which usually passes through me when I say it. I have been experimenting with a shorter version of it, "Suffering for Being" because I have become aware that the whole point appears to have been covered by the Catholic Nuns of my youth telling us to, "offer it up". A bee stung me. "offer it up." Ed hit me. "Offer it up". Stay after school and clean the blackboards and "offer it up".

Tim's discernment is quite limited.
Any help appreciated.

---

by **Harry**

Tim's discernment seems pretty good to me.

There are very many things that were taught in Catholicism that the meaning of was forgotten before they were passed on to us. Confession, for example, between a pupil and a teacher. But in this secret Church with penance involved. Not that penance is bad. It is offering up.

The inner feeling of most of the Churches of my youth were designed for an inner silence. That architecture was purposeful. As was the inner sanctum, sanctuary, etc.

My current favorite is "Not my will but thine be done." Makes very much sense when thinking in terms of active passive and reconciling. By having the higher center's will be done, the up flowing force is channeled.

Harry

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by **James F**

“We shall try to find a place of trust within ourselves other than our thoughts, emotions and sense impressions.”

A Work friend of mine and I were discussing Observing I and the “voices” of all the inner small “I”s this week. Some thoughts/voices seem helpful, some harmful. My observing I doesn’t trust any of them.

“When encountering someone who engenders in oneself feelings of dislike, try to see that person as the small child they once were”

A month or two ago, Greg suggested a very vivid way for me to try to understand others, a way of trying to put myself in their place by creating a “structure” that is them. Adding seeing others as small children has helped me to remember myself when feelings of irritation threaten to overpower me.

“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.”

I’m often overwhelmed with conflicting feelings about the Work, the meaning of my existence, and my search for ultimate answers. This week was no exception. Taking one last breath and dying to the cacophany of conflicting thoughts and emotions has helped during these times.

“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.”

I shined my shoes.

“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.”

I recently entered into a business agreement with a friend of mine. Over the weekend, my friend unilaterally changed the terms of our agreement. I prayed this prayer while talking with my friend about the change. Beautiful.

James

---

by **Greg**

Thank you to everyone above.

I finally back on the bandwagon Sunday. My father, who is heavily medicated these days, began obsessing about things of mine that needed to be moved off the back porch. A box or

two (in reality) which hid a requisition that I clean up a packed -to -the gills back porch -- a job well beyond him at this point in his life. I have noticed increasingly (and painfully, tangentally) that his motive center is placed in "hold" (paralyzed) by the drugs proscribed to him. Fall cleaning is not what "i" had in mind for a beautiful Sunday. I had worked six days straight and "i" wanted the day-off. Dammit!

I immediately acquieseced to my father's wishes and the opportunity afforded --- I do know that much, at this point in my Work, but, of course, "It" still whines and complains (like a possessed, tied-down Linda Blair writhing and pseudo-agonizing in manipulative [is there any other kind?] self-pity)

"God, how can they (my parents) hold onto all this crap year in year out."

Holy Affirming . . .

"If I don't keep up the bike practice I'll end up just like him"

Holy Denying . . .

"Why isn't my sister here helping me-- she's only around for the 'fun' stuff"

Holy Reconciling . . .

"As soon as I get this all into order, they're going to mess it up again"

Transubstantiate IN US, for OUR Being . . .

The sun struck, wind touched, rain watered, disappointment grumbed, alarm rang, siren sang, bamboo arched, heart shimmered (FINALLY), leaves colored, and coseekers sought,

Deed done, my father's face lit up and an apology that he had taken up my day and should have asked me another time. I countered that I had procrastinated long enough on getting my things out of there and it was much better to get it done before the cold settles in.

" . . .may all ignite the slow steady flame of compassion."

By the look on his face I had given him gold. By the intense visual vividness I perceived in the backyard and everything outside my skin, I'd received gold, too.

I went home, and for the next couple of hours, put my house back in order once again.

Greg

Work Program week beginning 24 October 2005

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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.

---

by **Judy**

Hello everyone,

I am playing some of Gurdjieff's music today, October 29. It is the anniversary of his death.

Best wishes,
Judy.

---

by **Harry**

Thanks for the reminder Judy.

---

by **Guest**

We went to a memorial at a Russian Orthodox church where surfaces were covered with mystical paintings, space filled with the harmonics of a choir and candles left burning in urns of

sand.

---

by **Guest**

Ian wrote; "accept and endure your inescapable sufferings by entering a calm, quiet inner state".

Working, at it turned out, with Dr. Nicoll's "Invisibility of myself" ("Living time", chapter one) the invisibility of myself and invisibility of others, yesterday for the first time "linked up", joined together into a single invisibility. Mr. G and everyone else seemed to be in it. Typing it now, it sounds large but it was a small quiet experience. In the evening went to the service mentioned in the prior posting, above. Gifts abound.

---

by **Greg**

Tim

This was a memorial service specifically for G. ? There was a local showing of REMARKABLE MEN yesterday morning.

Greg

---

by **Greg**

The sightless gaze has contributed to an improvement of my extremely poor eyesight. What is (more than likely) happening is that I am learning to "stay with" what I am observing. I must be using my visual faculties more thoroughly, more completely --- I SEE more. This has happened gradually over the time I have been here (1 year, five months).

Greg

---

by **Anton**

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

It gave quite a turn in mind. The most important point for me was my inability to answer that question quickly in those states. Not because sufferings distracted me - that was simply an

understanding that compassion needed by people in an inner situation like mine (just daily sufferings, nothing quite "serious") is far from usual quite sentimental view on the meaning of that word.

---

by **Ian**

> ***Anton wrote:***
> The most important point for me was my inability to answer that question quickly in those states.

Just a reminder -
Pondering is a three centered state in which the intellect is actively involved. A question or idea is held before ones mind and any answers are deliberately set aside or at minimum held as provisional pending new information. Stray thoughts are gently put aside. Pondering can be performed in any circumstance. Any question can be asked or idea entertained. The body must be Sensed. The emotions should be initially neutral, although any of the higher emotions may become manifest in the course of the Pondering. Answers, insights and revelations should be merely noted and the Pondering returned to. The goal is not answers to the question, but an endless deepening or rephrasing of the question itself.

---

by **Jose**

This week, beginning and ending each day tri-centered has been a saving Grace. I have been rushed to move into a new house (Dec. 1) am working feverishly on a number of academic papers and remain a full-time father. I have held unto the tri-state whole-body/mind complex sense of warmth and peace in these times like a life preserver.

Entering doorways with the sightless gaze I have felt opens me up on a level akin to being prepared for Death. I dont know what I will see and I dont know what to expect but the Openness there is bracing.

I have also noticed that the unnatural posture is simply fascinating; I feel my irritation rise or my frustration or anger and notice the sensations as they move from body area to body area, sometimes unrelated physically to the tensions areas in the posture.

Excellent exercises this week Ian! I will retain them and return to them often.
José

---

by **Guest**

interestingly strange. how last week i found a nastily scuffed and unlabeled cd in the car, i put it on and discovered it was an old compilation of Gurdjieff music i had not heard for a while - it helped me find balance in a difficult time.
the following day i discovered it had been a G anniversary.
a warm feeling.

---

by **Guest**

Use of unnatural posture
I found the unnatural posture made it easier to not identify with my body, with Tim.
Apparantely, there was no attachment to that posture and thus less attachment to the body as a whole. Attempts at a more subtle, unnatural posture for use in public. diminished the effect.
The more unnatural, the greater the ease of seperation.

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.

---

by **James F**

"Let non-desires predominate over desires."

My whole life has been about 'winning'. In everything I've ever done, the objective has been to win. In school, be at the top of the class. In sports, win the game. In romance, get the "pretty" girl before the other guy does.

This week, various events spurred me on to try the opposite. I was playing billiards at a local tavern against a guy I had never met before or played against. I'm a good player, relatively speaking. I've beaten some of the better players in the local geographic area. I felt the typical desire to win, and show the other guy how "great" I was. Instead, I lost on purpose. Three games in a row. I lost bad. On top of it, I kept telling him how great of a shooter he was. In truth, he was a decent shooter, but probably at a skill level below mine. It was interesting to observe his behavior and mine. The changing energy as I would compliment him. The feeling of satisfaction he was getting with each win.

I also spent a couple of hours talking to a woman I wasn't attracted to. I learned a lot.

James

Work Program week beginning 7 November 2005

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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.

---

by **Harry**

We all seem to have been remiss this week.

For my part I've logged on a couple of times and could intellectualize about some of this. But that seemed inappropriate.

My own efforts have been focused on the bones exercise and joints exercise. Along with my usual evening "prayers" and breathing.

Hope others are working.

Work Program week beginning 14 November 2005

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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.

---

by **James F**

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

I've silently spoken the above poem(?) this week whenever I have caught James acting like he is someone great or trying to impress someone. Doing so deflates the machine real fast.... I

can see using this mantra for the rest of my life. Thanks Ian.

James

---

by **Guest**

The power of this "simple" practice is remarkable. Each of these "firsts" arrive as a great gift. A string of gifts, producing in me affirmations. Thank you.

---

by **Anton**

The new text for 12 Joints gave me the understanding that I can't feel or sense the future death of me or neighbors - I can only think about it but can't feel the significance of that. I still have moments when I'm afraid of death but not doing this exercise. Just the Is that can feel about that aren't present. That is most difficult when trying to understand what the death of other people could mean for me.

Missed the exercise with firsts - too much identified in the morning. I'll try to keep that as a task for several more weeks.

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

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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.

---

by **Harry**

Just wanted to say I'm still around and still working. Have had lots to deal with lately. Hopefully will be able to contribute more in the near future.

Harry

---

by **Judy**

Hello to everyone.
That was a good idea Harry. Thought I'd copy.
I'm still around and still working too.
We've all been a bit quiet lately.
Hopefully more soon from me too.
Best wishes,
Judy.

---

by **Ian**

Thanks for checking in, folks.

The Work ebbs and flows for all of us, and I think this is a very busy time of year for everyone.

I woke up this moring and did the First Taste exercise.

by **Harry**

A suggestion, or comment:

There are times I don't feel like "new". Recently I've been dealing with another person's emotional disturbance. So my work has been those things I can rely upon. Some are exercises I brought with me, but others like the 12 bones and 12 joints I've been using regularly.

Turning daily energy into useable energy is a strong force. Life brings things at us. These must be used. At times they are difficult to use. But that's when Work's, perhaps, most beneficial.

---

by **Jose**

Hello all,
Ditto for me...

I am moving into a new house Dec 1 and have been swamped with that and will continue to be out of commission for another week or so. I do check in and take one exercise to Work on since that seems the most realistic expectation I can make on myself for now. For me, its the inner smile, when exhausted, when anxious, when overwhelmed that one seems to harness a new energy and sustain me for another day. As well, I begin each day with a walk and allow the dark sky (1700 miles from the North Pole here!) to speak to me. If I listen hard enough...
Jose

---

by **Guest**

It appears that when push comes to shove the online work world is the first to go. Then the local group takes precedence. I have only been participating in this group for 2 months but feel a real connection to it (you). I have found both here and in my local group strong agreement with G's, "I love him who loves work". I am in an altogether new phase of my work. There is movement and I am somewhat overwhelmed by the new questions, feelings and perhaps, being. Suddenly, anything I read in the work has new clarity but there is a sort of shotgun sense of a lot going on a once.

I am very drawn to this weeks task. It points a new way at a new level.

---

by **JohnG**

It is hard to remember to work, not only are the requirements of life strong and tend to swamp us, take all our time, there is also a resistance, the organism has no wish to work. Yet it is in the very activities of life, and in the resistance, where the work lies.

Why is it I can remember an appointment in life but not one I make for myself in relation to this work? The organism has no wish to work. The organism is governed by habit and association, it is on the path of least resistance and it's wish is to remain there. It is association.

The wish to work. What does it mean? Where does it come from? What in me wishes to work? These are questions I sometimes ponder.

I think my wish to work is connected to value and my value is connected to verification. The more I verify the more I value, the more I value the stronger my wish becomes.

As a reminder of the tasks that Ian gives I have found that writing them down and taking them with me as I go about my day has been helpful. Although I look at what is written throughout the day even just feeling the piece of paper in my breast pocket can help in bring me back.

I may not participate much here but I do appreciate the weekly tasks Ian gives and I am thankful.

---

by **James F**

Hi all. Just wanted to let you know I'm still here as well. Still working. I wish to know who I am, why I am here. That wish drives me, like a constant companion, or should I say "demon?" I don't know why. And I don't know why it doesn't drive 99% of the people I know in this world. But as long as that drive keeps nagging at me, like a constant dull ache, I'll be here, working. What else is there? Nothing else has any real meaning for me anymore. Been there. Done that. Ho hum. The clock is ticking. Why am I here? Who am I? Vanity of vanities. All is vanity. Ecclesiastes 1:2 Like a carrot in front of a rabbit, fleeting moments of self-remembering keep me going.

I appreciate all of your-alls work and comments.
James

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?

---

by **Harry**

I like the last one. That will be difficult. A conundrum, to Work at not Working.

---

by **Guest**

During the day, as you walk, sense the body by scanning

This is very much supportive of the new impression which is coming to me, that I exist. I did not know that I felt that I did not exist. More to be observed here.

---

by **Guest**

Do you have a more basic task on learning how to look more into the subject of third force. Thanks

---

by **Harry**

Tim,

Third force is a long pondering. Try reading about Triamazikamno in All and Everything. O. did

a lot on the Law of Three.

If I accept that three forces are necessary for any manifestation, then I need to start looking for the third force. Usually I'm only aware of desire and resistance. Plus and Minus. I'm used to two sides in an argument. But what causes the argument to continue? I think of inspiration as being a positive, of pushing me in a new direction, but every inspiration comes with resistances.

When I walk, my muscles push against the earth. And the earth pushes back. But something else is necessary for me to move. If I try to walk on ice I become more aware.

Harry

---

by **James F**

I like your thoughts Harry. I've been pondering third force for a while now. Ian suggested, about 5 months ago, that we look at how G described the Law of Three in Tales. I found that exercise very worth while.

On another note, I had an interesting experience last night. We had a snowstorm hit right before rush hour here in southern ohio. On my drive home from work I met with very little resistance until I got about half way home. Then I hit a parking lot of cars. (I heard that it took some people four hours to get home, and that was on a drive that was normally 20 minutes.) It seemed that the more everyone wanted, and tried, to get home, more and more force was created stopping them.

Anyway, I think G or O wrote somewher not to resist a force stronger than you. When I hit the wall of cars, I was about 2 minutes from my sister's house. I haven't seen her for a while. I thought: I can sit here in traffic like everyone else actively trying to get home, or I can go to my sister's house. I wasn't irritated. I simply took the whole thing in stride and headed for my sister's house. I thought: why oppose what is clearly out of my control and stronger than me?

My neice, who I don't see very often, was there. We had a very nice conversation. We talked about our journeys in life. She told me about some experiences she has been having where she feels like she is outside of herself watching herself go through life. Much of it has frightened her. She said she often had similar experiences as a child, has always felt like she was an outsider, etc. etc. In the end, I was glad I chose to "go with the flow" and stop at my sister's place. I think James said some things that were helpful to my neice (said some stupid things as well, I'm sure). Anyway, it seemed like she was less anxious about things that had been troubling her when I left.

For whatever it's worth.
James

---

by **Greg**

It's worth alot, James (AND Harry).

Thank you both.

Greg

---

by **Guest**

Last night during a meeting, it was clear that what I wanted to say was going to come out as negative. I was sufficiently identified that I couldn't find the positive version of what I wanted to say. The inner smile tool popped into my head. I applied it and "it" transformed me and the external situation was positively resolved. It seemed to have a power of its own. I guess it amounted to a change of posture. An easy to observe example of third force. I was very impressed by the simplicity of this (new) form of affirmation. thanks.

Web site questions? How do you put a quote in a white box , as many of you do?
the quotation and other editing tools on my "post a reply" screen don't seem to work. I think it is generating HTML code. the little faces don't seem to stick?? Help.

---

by **JohnG**

Tim I may be misunderstanding what you are trying to express but if not I would advise being careful about bringing in outside work to group meetings, no matter where they came from. Be there as you are, you can leave your daily shoes at the door but be sincere in your questions, let them come as they are, whether they be positive or negitive. Your group leader can not learn and neither can you if you try to manipulate your feelings.

---

by **Ian**

> ***tim maloney wrote:***
> Web site questions? How do you put a quote in a white box , as many of you do? the quotation and other editing tools on my "post a reply" screen don't seem to work. I think it is generating HTML code. the little faces don't seem to stick?? Help.

To get the white box, use the Quote button in the top right of the message you are responding to.

For the other stuff, go into your Profile (link at top of page) and make sure that - Always allow

BBCode, Always allow HTML and Always enable Smilies - are set to Yes. Make sure that they are also not set to Disable just below the message editing box.

---

by **Anton**

I called the exercise with breathing through feet the Sensing Express exercise Effects are lighter than with sensing (I mean tonus stimulation, collecting myself etc.) but are similar. Really interesting and I have to collect my attention quite quickly to do this.

---

by **Guest**

> ***JohnG wrote:***
> Tim I may be misunderstanding.

Your comment is of interest in several ways. Comming as I am, combining work venues. and experimenting with the inner smile. I will ponder prior to adding more. Thank you.

Technical note: With regard to my question about how to use the site, I have made the setting adjustments suggested by Ian and attempt here a test use of a white box quote and a smily face.

---

by **Ian**

> ***tim maloney wrote:***
> Technical note: With regard to my question about how to use the site, I have made the setting adjustments suggested by Ian and attempt here a test use of a white box quote and a smily face.

Looks like you have 'got it!'

---

by **JohnG**

Tim wrote to me with a question in relation to my statement about bringing outside work to group meetings. Below is his question and my reply to him. I post it here for the benefit of others who may be unsure as to what I meant. If Ian or anyone else disagrees or has comments to add please do so.

Tim wrote:

Are you suggesting that efforts made on Endless Search should somehow be kept separate from efforts made elsewhere. Have I missed the point of that portion of your post?

Tim, I am not suggesting you keep the exercises you gained from Ian's site separate from your overall work efforts, work is work and work exercises from different sources, if rightly understood and applied, can be very beneficial, and Ian has some practical exercises to work with.

The point of my reply had to do with where we are in ourselves while at a meeting and being sincere, to ourselves and the group. I do not know to what group you belong nor the reason for your negativity, but that negativity was where you were in yourself at that moment and it is from here, from that place in yourself, as you were, that a sincere question could have come. If you were identified with something that caused you to be negative then so be it, see this and let the others see it, let your group leader see it. So often it is really from a form of fear that we don't wish to be seen. By manipulating your feelings (by the use of Ian's inner smile exercise) in order to express something in a positive way would have been a lie. This isn't to say that we should take the baggage of our daily self to the meetings (this is why I said you can leave your daily shoes at the door), but if the negativity was a result of something that happened while you were there then that is what needs to be expressed. Had you stayed with your initial feelings and spoke or asked a question from those feelings then you and the group leader may have uncovered something in you that was hidden and the negativity may have been reconciled through understanding.

This isn't written in stone Tim, this is just my understanding and opinion. Remember there is a certain dynamic that can be generated in an in-person group that can't be found on an on-line mail list, sincerity to yourself and the group helps in this, don't waste the opportunities given to you.

Work Program week beginning 12 December 2005

---

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?

---

by **Harry**

Most of my "it" seems to be centered in the solar plexus. Or in physical sensations.

---

by **Harry**

Some that have occured:
It is annoyance.
It is loss of control.
It is irritibility.
It is impatience.
It is frustration.

Naming these experience has some value. Saying it is "lawful" seems more important. I've allowed many of these to "pass" routinely. These are ones I'm pretty familiar with.

Harder is "It is unreasonable anxiety. . ."

---

by **Harry**

Spent much time with this week's exercise last night. Eventually came to a point where "it" was this machine that was responding to the outside world. A machine that inhabited me and responded for me, but wasn't me. i's may or may not be part of the machine. i's that are part of the machine are cogs in the machine, spinning wheels taking their turn at doing their thing. If I let them. And sometimes I should let it respond. But it I don't want to be the machine then I need to separate from the machine. Even though the machine is lawful.

Much of the "emotion" is also a product of the machine. it produces "feelings" based upon the input it has taken in over the years. These feelings are just as mechanical and unreal as the rest of the machine. When one wheel turns it pushes the button on another set and those produce artificial emotions.

There is another aspect of this machine. This compilation of unrelated but interjoined its. And that is the whole machine wants to be the "center of the universe". Everything revolves around the machine, in "its" perspective. "it" has no other perspective. Can it see itself? It can pretend to. And perhaps it has to pretend to, at first.

I and Thou and It.

---

by **Anton**

I don't know maybe just my ability to do the exercises raised this week but the exercise given has surely hit the mark. It had the quality of "calmness" so to speak - notice-name-curb-observe-go on - it didn't pushed the machine to useless efforts and suffering, just pointing to the observer.

I couldn't notice any specific reconciling medium between I and it - seems like everything is in connections of the centers and their parts - adding some connection to those already existing changes the picture radically.

The most often observed manifestations of it were annoyance and anxiety until I found yet another manifestation about which I simply forgot before - inner "explaining" of my actions and thoughts - this particular type of inner considering that makes me to explain everything that I'm doing externally or internally.

---

by **Ian**

> ***Anton wrote:***
> It had the quality of "calmness" ...
> I couldn't notice any specific reconciling medium between I and it.

Maybe the "calmness" is a "reconciling medium"?

---

by **James F**

As Harry said on another post: third force is a long pondering. "What reconciles I and it" seems to be a long pondering as well. Could Wish be a reconciler. Wish to be?

James

Work Program week beginning 19 December 2005

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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.

---

by **Greg**

Went to KING KONG yesterday afternoon (after "flushing" NARNIA and the faun) because "it" is always telling me what a trashy waste of time movies like KONG are. Choose a theater in the 'hood because I knew "it" would be irritated by the cell phones and "interactive" reaction toward the screen "It" always wants everyone to be quiet. I sat amongst all of the (predicted) chaos and brought my attention into 3 brains balanced being. When King Kong roared, everybody roared. When King Kong stomped in the theater's mega-watt sound system, everybody stomped. An extra large Pepsi, hurled from behind me, flew towards the screen when King Kong reached for the airplane from atop the Empire State Building.

I kept bring my attention back to the three brains balanced state. "It" wanted to have an uproarious time with everyone else after "it" got over itself concerning the "low-classness" of it all. "It" wanted to stomp its feet, shout and throw popcorn so it could feel a part of things.

I watched the abdominal muscles automatically "knit" in defense. I listened to "the movie critics" in my head chatter away.

Last night, I had the most vivid dream I've had for awhile.

In it, for a large part of it, the character in the dream that was me "acted" and "observed"

---

by **Harry**

> ***Greg wrote:***
> "It" wanted to have an uproarious time with everyone else after "it" got over itself concerning the "low-classness" of it all. "It" wanted to stomp its feet, shout and throw popcorn so it could feel a part of things.

Interesting. My similar experience was the last Live play I went to. Can't remember the name of it, but it was one of those wordy, everybody talks and talks and talks things. And the audience was the opposite of yours. Entirely in "awe" of what was barely going on on the stage.

It wanted to be in "awe" of this culture. But my solar plexus kept getting more and more anxious. I couldn't allow my self to continue in the environment. Had to get out. But couldn't because I was a guest. Spent much time maintaining a balanced state.

Of course there are many who would find my penchant for Mamet to be equal to this "high cultured" audience.

Wonder what would have happened had someone thrown a Pepsi at the screen?

---

by **Greg**

Harry writes:

> Wonder what would have happened had someone thrown a Pepsi at the screen?

A SHOCK out of Consensus Awe, perhaps?

Happy Holidays to Everyone!

Greg

---

by **Ian**

Wishing everyone a Happy Holiday!

---

by **Judy**

Best wishes to you, Ian, and your family, and to everyone in the group, for a joyous Christmas-time.

Judy.

Work Program week beginning 26 December 2005

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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.

---

by **Greg**

Arrived at work yesterday to find that "Paula Zahn" had been let go.

> Avoid gossip. Sense the spine and skull instead

As much as "it" didn't want to, "I" did.

Today I arrived at work to find out that my contact will be up in 2 weeks and will not be renewed.

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

I thanked everyone for an opportunity which afforded me experiences which had "challenged and pushed me into new directions".
I sensed my spine and my skull and kept a beaming professional smile on my face (one would have thought I was having a "religious experience" in the office!) I shook everyone's hand "warmly".

During the course I pushed my energy upwards along the spine --- aware of the potential "tar pits" beginning to form below.

But, everything was fine, everyone felt good about themselves later, the eviseration was clean and swift.

"I" had won over "it".

G.

---

by **Harry**

Punch and Counterpunch! Whew! What a week, Greg.

Having spent the last year recovering from similar experiences, I wish you strength and the knowledge that there is a better future.

I had Christmas lunch with my former co-workers this year. Funny. One will be left next year. Not even my boss will remain on the job. Only the person with the least tenure and the least experience. Because of major funding changes.

Somehow these ebbs and flows are events we're meant to experience. The last time I had an employment conflict my former boss ended up almost blind from diabetes some nine months later. And now I have Type 2 diabetes. Weird. Can you call these things coincidences?

---

by **Greg**

Thanks, Harry.

. . . and my father has taken a severe turn for the worse . . .

> Can you call these things coincidences?

Nope ---- I can't. It is the "order" of things. Sometimes, you are fortunate enough (as you and I have seemed to have been on this forum) to find someone with whom you can flash mirrored "events" images.

Yours took place "last year" and mine (in close duplication) took place "this year".

"This year", "Last year" . . . isn't it really one "Now"?

Greg[/quote]

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?"

---

by **James F**

Hi all. Just wanted to say I hope/pray/wish everyone attains higher consciousness while on their journey this year.

Ian, I just read your bio on Paul. Thought provoking and inspiring in many ways. Thanks.

James

---

by **James F**

Does anyone know where I can learn more about the distinctions between the 3rd, 4th, and 5th ways? I have some issues I'm struggling with, and I'm hoping further ideas here can aid my pondering. Namely, I'm struggling with the whole "teacher" thing. I've reached my present level of being through rejecting teachers and thinking for myself. I have found someone in the Fourth Way who I would, for lack of a better word, consider my teacher at present. I often struggle with contacting him and talking to him, however, because I have become so independent. While one "I" frequently wants to hug him, a minute later, another "I" wants to tell him to kiss my ass!  I often wonder what the role of a teacher really is; and whether the Fourth Way is the "best" way; etc. etc. Any thoughts would be appreciated. As many of you know, I only came in contact with the Fourth Way between 1 and 2 years ago.

Thanks,
James

P.S. Please assume the trouble is not with my "teacher." He seems to understand me very well, cuts me the utmost slack, and genuinely wants to help me grow with or without him.

---

by **Harry**

James,

I think it's important not to get hung up on language. Third, fourth, fifth way? Fourth way is something that was used in this teaching to distinguish it from the first three ways, mind, body, and emotion. The fourth way is the way of the sly man. He takes the pill rather than sticking to developing just one center.

Teacher? I guess a teacher is anyone who is at a higher level in a particular field than I am. So if I were to walk into a piano studio everyone there would be my teacher, just about.

Other times, anyone I meet, anything I experience can be my "teacher".

As to a teacher, on a pedestal, or something like that. . .I don't think you'd recognize a teacher if you found one. He'd recognize you as a pupil.

There's a great line in a song by Procol Harum:

The seeker was searching for answers. He heard that a certain wise monk lived atop a mountain. Climbing that mountain was difficult, almost impossible; but the seeker managed to get to the top of the mountain. There he said:

"What's the meaning of life, Father?"
"Well my son," the monk answered, "Life is like a beanstalk. Isn't it?"

That has always seemed to me a perfect example of what G calls a lawful inexactitude. Something that you know has more hidden in it than what you see is there. Nasruddin is full of such sayings. But I love the climbing the mountain and the relationship with the beanstalk. And simplifying life down to it's simplest.

I think a teacher is the same thing. Tomorrow you may be mine.

---

by **James F**

I can see some truth in that Harry. But something inside me wants more.

The guy I'm in contact with reminds me of Ian's style here. Laid back. Doesn't really "tell" me what to do, just makes a lot of suggestions that are often profound. Look at the the ponderings and suggested confessions this week, for instance. I see there is a lot to these exercises but I often feel like I'm missing most of it.

I sometimes wish Ian would just say: ok everyone, here is what you should get out of this.... Similarly, I got real frustrated with the guy I'm in contact with a couple weeks ago. I said: "Why can't you just tell me what the hell you're talking about! Of course, I already know one person's level of being can't be "downloaded" into another, so that was really just a rhetorical question--one made in frustration.

but that leads me back to my struggle. What is the point of a teacher? Nothing can be downloaded. And why stop at the Fourth Way? Some people seem to think it is "the" way. I've learned something from every religion, philosophy, and Way I've studied in life. Is the Fourth Way "the" way for this time, or just another way.

Just trying to figure out what I'm doing and WHAT'S GOING ON before the merciless heropass

has its way. 

James

---

by **Jose**

Hello James,
I have been "gone" for a few weeks because I moved and have had a ton on my plate.

(The "Teacher" in me asks, "Then why didnt you just eat?)

I find that being distracted makes me want to chuck "practices" and focus on the millions of tasks in front of me.

(The "teacher" in me says, "Then why not make focusing on your tasks your practice?)

When I could, I "checked in" here " and saw, in what may be a similar vein to your observations, that there is so much here, too much in fact, and why didnt Ian or someone just take one f&%$ing exercise and hold us to it for the week?

(The "teacher" in me asked, "Why didnt you just take one exercise and do it?)

I began to feel guilty about lurking about, so much so that I felt guilty about feeling guilty and tried ignoring all if it, including my own desire for the Search. But I failed.

(The "teacher" in me said, "Good, you are beginning to remember why you are here in the first place.")

Then I remembered how pissed off I was for missing out on all the opportunities for Practice and began to blame everyone else, and smugly placated myself with an old Tibetan saying my former Vajrayana teacher gave us: "The Tibetans practice a thousand practices and accomplish none; the Indians practice one, and accomplish them all."

(The "teacher" in me asked, "OK, so which ONE have you been doing?)

I could go on...Now, I have had many "teachers" and have learned alot from each of them and, as Harry so wisely taught us, if I look around, everything can become my teacher. So why am I wasting my time worrying about a "teacher" and not "practicing " what I already know I need to?

(The teacher in me says, "Right on!)

---

by **Judy**

Hi James,

I was in a perhaps similar situation re "ways and teachers" in 1982. It was quite time-consuming and painful.
There is an excellent section on "Seeking and Finding" in J.G.Bennett's book "Transformation". It is a small incomplete book but I found it invaluable.
I revisited it last night for the first time since the eighties.
Then I read your posts this morning.....

The second help came from reading a monograph or two of Nicoll's "Commentaries" each morning. Nicoll answers me and provides some heat and flux to keep the transformative process going. I still do that, together with practical work.

Reading is not Working, as you know, but for me it aids continuation of Work attempts, so that I stay centered and awake enough to hopefully not miss the opportunities as they arise. And they do arise, if the Wish to move towards Truth/Ultimate Reality is strong and sincere enough.

Looking back, it's clear that I was "waiting" for a lot of the time. So the question became "How to keep Working while waiting ?"
As Bennett relates in "Transformation", he waited all night in the Study House to meet G, who finally arrived after midnight, said,
"Patience is the mother of Will.
If one doesn't have a mother, how can one expect to be born."
and then walked out of the Study House again.

Re the answering of questions with another question, or being given (when one is fortunate) a hint at most, does indeed seem to be par for the course in esoteric matters. Some time ago, Harry gave me a couple of hints about Chapter 17 of All & Everything. These hints, plus quite a lot of pondering, helped deepen a "learning to think psychologically" process which still continues to transform the book for me, so I have to be in favour, though it used to sometimes annoy me too.(Thanks Harry). I've kept quiet though, for the reason that I haven't developed the technique of commenting without "spilling the beans" very well at all yet. James, this paragraph reads like it is more to Harry, but simply seemed an appropriate time to mention this, as your post touched on it.

Best wishes,
Judy.

---

by **Greg**

James,

"Teacher", I have found to be the state of three-brains-balanced-being. We know a taste of that state from the second wind of intensive Work.

I became a dancer because my gut brain was rarely and deficiently engaged. I was thinking thinking thinking OR feeling feeling feeling. Moving moving moving was always "in lack" when held against the other two (and their various combinations).

"Teacher" is thinking "best", feeling "best", moving "best" ---- all three in tandem as a fueling unit. We've all "tasted" this ---practice gives longer stretches.\

Anyone/thing outside that can only suggest, indicate, support that Place.

Greg

---

by **Harry**

James,

I've been an ordinary teacher. In fact that's how I earn my living now. I teach English on-line. Let me use an ordinary life experience.

One of the things I need students to understand is a topic sentence. Topic sentences control paragraphs. This paragraph is about topic sentences. So everything in this paragraph has to relate to the central idea, a topic sentence.

That may well be a paragraph I'd give to students. The point is the point. It's a central idea. Often I will have students ask me to just give them the best topic sentence for their rambling paragraph. I can't do it. Not that I couldn't, but I can't. Because in doing it, I'd keep them from developing the ability to do it for themself.

(Yes, to all those who've read my ramblings here, I do understand how to organize writing!)

Symbolism is another such thing. I love teaching literature because it's like teaching a mystery. Gee class, Jamie in "The Sound and the Fury is 33 years old." Gee class, Steppenwolf is 33 years old. Etc. Class, do you think it's just an accident that these characters are 33 years old?

Now class consider, we're told that Christ was 33 years old? Do we have any idea if that's historically accurate? I mean we're told all these other age stories in the Bible, why should we believe Christ died at 33?

So does "33" in and of itself mean anything?

Wow it's the product of two prime numbers!

And three times three is nine.

And we can continue peeling layers of the onion away.

A teacher can always do that for a student.

By the way, I'm not sure if Steppenwolf was actually 33.

---

by **James F**

ahh yes. of course. yes and no. Do you need a teacher James? yes and no. Is the fourth way the way for you? yes and no. Is there an answer to your question James? yes and no. Should you continue seeking ultimate answers? yes and no.

Judy, Greg, Harry, Jose: Nice to hear from all of you. There are no death notices in cyberspace. One never really knows what has transpired when they haven't heard from someone in a while. I'm glad you all, like me, are still trying to see through the veil of illusions in this world. Mostly because I have so few people to relate to on this planet. The people I work with think I, and they, are really lawyers. My family? They are so proud of James and all he has done. (sigh). My friends don't even know me. Aside from two or three other humans, you all are the only ones I know with the same constant motivation for getting out of bed in the morning.

Thanks for your thoughts.
James

---

by **Jose**

Thank you James...
For the sweetness and genuineness of your reply.
If there is anything I still want from all my searching, and all the systems I have partaken of, its how to be genuine; and I am a poor role model. You on the other hand, are not.
José

---

by **Harry**

James,

I think one of the great things about this on line group is that we can reach out to each other.

One thing I've come to accept in my life is that what I think and feel is very different from what those around me "profess" to think and feel. But inside I'm not sure there's a lot of difference. As Willie Nelson said "Whatever gets you through the night".

We're fortunate. We found a real teaching. One that answers questions, gives directions. And

in that we've also made ourselves different.

You've got a graduate degree. That alone makes you a small minority. You're an attorney with a conscience, damn I've known a lot of attornies and very few consciences. (That's not fair, but it's the "common point of view".)

Believe in yourself. Read All and Everything. At least three times. The world begins to change with each step.

It's not "yes and no" it's Every Which Way but Loose. And damn the orangutan.

---

by **James F**

Interesting that you mention All and Everything Harry. I recently read "Struggle of the Magicians." Patterson's opinion on the importance of the direct transmission of truth from teacher to student was blatantly obvious. As I was pondering his belief, I asked myself: why did G. write Tales? According to Patterson, G said: if I was writing this (Tales) for conscious men, it would be easy. But I'm writing for donkeys.

If G. thought oral transmission directly from a master was so crucial, why waste all those years crafting All and Everything? He wrote it for donkeys, not masters.

Life is just a big game of monopoly. But lawyers are the only ones who know the rules.

James

---

by **Harry**

It's only my perspective, but I think All and Everything is a Conscious Work of Art. That it is created intentionally for a specific purpose. G became aware that people like O had their own directions. This is one of those artifacts left behind. Like the Tarot.

And then there are legominisms.

---

by **Ian**

> ***James F wrote:***
> If G. thought oral transmission directly from a master was so crucial, why waste all those years crafting All and Everything? He wrote it for donkeys, not masters.
>
> Life is just a big game of monopoly. But lawyers are the only ones who know the rules.

James

Hi James,

The 5th Way is just a label some people use to denote distinguish what they teach from other paths or lineages. Another way to look at it might be that Gs 4th Way was a combination and synthesis of what he had learned in his Search from the 1st, 2nd, 3rd Ways, so the 5th Way might denote a synthesis of the 4th Way with other methods that G didn't teach or wasn't aware of. It could also mean a way of learning that doesn't depend as heavily on a Teacher as did the older ways.

The question of the necessity of a Teacher is a good question, with many arguments pro and con. Many Teachers are really just con-artists, creating a false dependence for their own gain. This is surely the first thing to look out for if one is seriously looking for a Teacher. And if the 'gain' is not overtly monetary, it may be harder to spot.

There was a time when a Teacher was the only source of this kind of knowledge. There was also a time when this knowledge could get you killed. So we have a great legacy of secrecy built into this idea. The situation has changed drastically in the last 50 years, especially with the internet. A change is taking place in the world and things are much more interconnected and less heirarchical. Knowledge flows freely and openly rather than being passed down from above.

I guess your real question is - What is that 'something' that a Teacher can give me that I am struggling for but can't quite seem to 'get'?

Are Teachers only necessary for donkeys? Can a donkey learn what he needs from Beelzebub's Tales? Or from all the books on the internet? Did Ouspensky learn anything from Gurdjieff? How many of Gurdjieff's students didn't 'get it'? The major religions have failed. Gurus come and go. Has the world improved in the last 5000 years? The success rate of all these Ways seems pretty dismal. Is that the Teacher's fault or the donkey's?

What are we all really looking for? A state of consciousness wherein we have some sort of assurance or direct inner certitude that everything is, or at least can be, all right with ourselves and the world if we act in a certain way; that it all has a meaning?

All those books and religions and gurus assure us that all those questions have an answer. Why can't we see that answer? Why can't we read Beelzebub's Tales like conscious men? What is the missing ingredient? Can a Teacher supply it?

Some people say that a Teacher is necessary because they can pass on that special something that goes beyond mere knowledge. Other people say that the special something can only come from Above. Others say that it must come from Within. In any case, whatever

its Source, when it arrives, we will have an unshakable Inner Certitude or Self knowledge or Reason of Understanding or Objective knowledge that it is the Truth.

A Teacher may help show you your blind spots. May even help remove some of them. But he can't make you see. Sure, every now and then, a Teacher might get lucky and say the right thing at the right time and spark an Enlightenment, but can you count on that happening? You can lead a horse to water, but you can't make him drink.

Trust. You have to trust your own judgement. Faith. You have to have faith in your own judgement. Why are Teachers so popular? Because people don't trust their own judgement, so they place their assurance, their support, outside of themselves?

A Float of Being. There is no support outside of us. Everything in the Universe is in free-fall. Everything has its own center of gravity. Self-assurance. Inner certitude. A Teacher is a resource. A sun you can orbit for a while until you become your own sun. We are are own best book. If you are going to find the Truth anywhere, it is going to be within yourself. If it is not already there, how are you ever going to recognize it?

As G once said; What I teach is very simple - that when it rains, the street gets wet.

---

by **James F**

Thanks Ian, everyone. I have been waiting for a good time to bring this topic up. In fact, I've thought about it ever since Mr. Glock(?) stormed into the public area about six months ago and screamed that we were all lost and damned to hell unless we found a man in the Fourth Way who knows. Only then did we have any chance of salvation, blah, blah blah. Believe me, a part of me wanted to "jump in the ring" and clean his "Glock" for trying to shackle me with that bondage again. The only reason I wanted to find out who his teacher was, was so that I would know who to stay away from.

For many reasons, I stayed out of the forray about "What is real Work" and just laughed at the whole thing Instead. James is all about arguing and fighting and defying dogmatism to his dying breath. It was fun to watch someone else (Greg and Jose) be a conduit for Second force for once, instead of doing it myself. 

When I finally left the Christian church for good, my mantra was a verse in the book of Judges: "In those days there was no King in Israel. Every man did what was right in his own eyes." I never heard a sermon that spoke positively about that verse. Every sermon talked about how horrible it is when everyone does what they think is right. Funny, though, how that is the last verse in the book of Judges and how there is no verse after it saying: And the LORD thought this was very bad...." Every preacher just decided to add that line in some way or another.

I can't go back to that slavery, ever.
James

---

by **Jose**

Hello James,
(And Greg, et al.) You know, the talk of teachers, and the easy answers that such talk always evokes, whether that be to cavalierly dismiss them, or to insist with metaphysical certainty that they are no longer required, misses a point I believe. That is, no matter whether we have a living teacher or not, (or a dead guru, or not) we are still the last link on the chain. If we don´t practice what has been given us, the chain dies with us.

I have had, as I have mentioned many times before, many esteemed teachers, one of whom, I called my "guru" in a Tantric lineage. This kind of language was accepted by me and the vast panoply of teachings (and to an outsider, dangerous loyalty) that went with it was included, full force. This meant a committment that "outsiders" could not understand. As well they shouldn´t. How did I reconcile that with my anarchist political background? I didnt. I simply understood that when needing to learn to drive a car, I needed a teacher and when needing to understand Dzogchen or Mahamudra, I would need a teacher. But the conclusion I have reached after all this time is that there is one thing that always works, and one thing only, and that is my enthusiasm. Not the facile, I-can-do-anything kind of garbage, but what used to be called "faith."

Jesus once noticed (and was quite irritated when) a woman who, in a large crowd, had touched him and "taken" some of his power (implying without his persmission or participation). When he saw her desperate situation, he acknowledged her insistence and said that it was by the power of her faith that she was cured. Likewise, it is recorded in an old Tibetan teaching that if I see the guru as a Buddha, then I get the blessings of a Buddha. If I see him/her as a drunk, then I get the blessings of a drunk. What I put into the relationship, is what I eventually will receive.

My "faith" in the power of my teacher to bestow direct access to the nature of Mind was such that I am convinced he did. Whether that exists "objectively" outside of the context of the teacher/student relationship, and the accepted cultural and linguistic frames we both worked under is irelevant. Did Ouspensky "hear" G. speaking to him telepathically or did he merely project that unto G.? Who cares? O. benefitted and G. smiled. But either way, without the necessary conviction and faith, determination and push, we will get nothing, teacher or no teacher. We all know that what is within us will damn us or save us but we hardly believe that. So during those times, a teacher can be most helpful. Gradually, we can let go and see that the journey is ultimately taken by us alone. No one has done "my" path, no one has lived "my" life. But sometimes, yes, I still maintain that sometimes, we need someone on the outside to remind us of that.

I had another teacher once who said "If you don´t believe that I know more about you than you do, then I can´t help you." My belief carried that forward, and he taught me alot. My belief, not necessarily his expertise.

If you believe that the 4th Way offers something, if you really believe it, then it does, and will

get you something. You will scratch the surface and get frustrated with the near incomprehensible claptrap, the deliberately obscure mish mash, and the intentionally muddled mid-level philosophy. But if you persist, you may get past that and find something worthwhile. And in the end, that will be the ultimate teacher.

---

by **Greg**

Ian writes:

> The 5th Way is just a label some people use to denote distinguish what they teach from other paths or lineages. Another way to look at it might be that Gs 4th Way was a combination and synthesis of what he had learned in his Search from the 1st, 2nd, 3rd Ways, so the 5th Way might denote a synthesis of the 4th Way with other methods that G didn't teach or wasn't aware of. It could also mean a way of learning that doesn't depend as heavily on a Teacher as did the older ways.

5th way, for the record is a designation which has its origins in the "Ouspenkian Line". It is discussed by Maurice Nicoll and Boris Mouravieff as the next step in a stair step of teachings. 5th Way Schools are for Man No. 5 who has been born/quickly reestablished Man No. 4 in this lifetime. Remember, Men 1,2,&3 exist on a horizontal line (their "Being" being more or less the same --- lopsided in development) Man No.4 through synthesis becomes the first stair step on Vertical Ascent on The Way. Beyond No. 5 is "6" and so on ----again, according to Ouspenkian interpretation and viewpoint. In order to "see" this viewpoint, O.'s Eternal Recurrence Theory has to be understood.

We don't KNOW whether this is True or not. How could we when we're still on a horizontal line?

Of course, some "I" in me knows it IS ABSOLUTELY TRUE! 

Greg

---

by **Greg**

Thanks, Jose.

The Truth about Teachers is somewhere "Betwixt and Between"

For whatever reasons, all my teachers in All disciplines (esoteric and exoteric) I have been in (or near) have kept close company but generally made adjustments or indications and given me WIIIIIIIIIIIIDE BERTH.

Can I blame them?

NNNNNNNNNNNNOOOOOOOOOOOOOOOOOOOOOOOOOOOO.



---

by **Jose**

Hi Greg,
Absolutely. I remember G. said something to the effect that we are all looking for a Jesus as our teacher but how many of us are "apostle" level students? I think there´s a great point there and confirms my own experience--you can have the greatest teacher around but if you don´t practice what you are given it is worth almost nil.

BTW, glad to be back and to "hear" you all again. I am hoping some of this list will be at the A&E Conference since I am planning on attending this year.
Best,
José

---

by **James F**

One thing I learned reading "western" philosophers was that none of them ever had the same definition for a single word. With every new philosopher, there was a new language to learn. Perhaps the meaning of "5th Way" depends on who is using it:

"Now that’s silly," said Alice. "The word ‘rate’ means ‘price per unit’ or ‘charge per unit.’ What if this price is not an estimate of the expected value of future costs? You can’t just take a word and make it mean whatever you want it to mean."

"When we use a word," said the majestic priest, "it means just what we choose it to mean – neither more nor less."

Lewis Carroll--Alice in Wonderland.

James 

---

by **Greg**

Thank you Jose, James, Alice and Humpty Dumpty (and that's THROUGH THE LOOKING GLASS, James!) Shame on you  Those books were my 'BT' until the age of 40 ---- I know them backwards and forwards.

James: there's a great deal of info on Man/Schools No. 5-7 in the Ouspensky Meeting transcription books: A RECORD OF MEETINGS and A FURTHER RECORD. These books (transcriptions) were heavily edited into the volume THE FOURTH WAY. That book is more portable but contains about a third of the content of the other two

Please pardon the scatteredness of some of my most recent postings ---- I am running like the Red Chess Queen:

"Sometimes it takes all the running you can do to stay in the same place"

Greg

---

by **Greg**

Jose writes:

> you can have the greatest teacher around but if you don´t practice what you are given it is worth almost nil.

Yes --- and if you do not have a certain level of Understanding concerning the practice you are being given . . . well . . . Esoteric Christianity turns into what dear ole HP Blavatsky coined as "Churchianity".

Greg

---

by **Ian**

> ***Greg wrote:***
> 5th way, for the record is a designation which has its origins in the "Ouspenkian Line". It is discussed by Maurice Nicoll and Boris Mouravieff as the next step in a stair step of teachings. 5th Way Schools are for Man No. 5 who has been born/quickly reestablished Man No. 4 in this lifetime. Remember, Men 1,2,&3 exist on a horizontal line (their "Being" being more or less the same --- lopsided in development) Man No.4 through synthesis becomes the first stair step on Vertical Ascent on The Way. Beyond No. 5 is "6" and so on ----again, according to Ouspenkian interpretation and viewpoint. In order to "see" this viewpoint, O.'s Eternal Recurrence Theory has to be understood.

For the record, here is a quote from Mr Beidler about this -

"Along with other isolated (secret) monasteries of the 3rd way, they are already being replaced by the 4th and 5th ways. While we are grateful for the discoveries made in the 1st, 2nd and 3rd ways, we must recognize that in the course of evolutionary change the burdens of development have been passed onto the shoulders of seekers in the course of ordinary daily life."

As an aside - I don't think G actually endorsed O's Eternal Recurrence Theory.

---

by **James F**

> ***Greg wrote:***
> Thank you Jose, James, Alice and Humpty Dumpty (and that's THROUGH THE LOOKING GLASS, James!) Shame on you Those books were my 'BT' until the age of 40 ---- I know them backwards and forwards.

Thanks Greg. I try to look witty, and end up looking silly. If only I could see them both as really the same.

In that same vein: I plan on using the "do something that makes you look like a fool" exercise for the rest of my life. I can't think of an exercise that I need more! As I've mentioned, I like to play billiards. Have played my whole life, and I'm a decent amateur player. Yesterday, I entered a tournament where nobody knows me and purposely played with my opposite hand. This made me pretty much play like a beginner, and obviously, my playing was laughable. I could barely make a shot. The first guy I played asked me if I was nervous. I said yeah, that's it. All in all, it was a good experience-from a Work perspective. And it only cost me a $10 dollar entrance fee.

James

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by **Greg**

Ian writes:

> As an aside - I don't think G actually endorsed O's Eternal Recurrence Theory.

For the Record's record 😜😉 G. said that Eternal Recurrence *somewhat* described an idea embraced by the Work but an accurate description was out of the reach of ordinary language. G. called "Eternal Recurrence" O.'s "hobby" (as in "obsession"). G felt ANY attention to this theory got the Work-er off track

Greg, the Cheshire Cat

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?

---

by **Marina**

Hi all!
Happy New Year to all!
I was very amazed of your discuss in previous topic. The question of teacher, search, "workresults" excites me so much. But what shakes me much more are many coincidences which i meet here. I often used to have a new idea or understanding and then read it in your discusses or in Ian's Work Programm! This is inconceivable! (in spite of my passivity with posts i stay by you). for example last days i read Bennet's "transformation" and commentaries of Nicoll and i find theese writings also invaluable.

Ian, could you explain to me what dou you call "a boyancy of being."? Is it like the boy who

Nicoll called "Benjamin"?

Marina

---

by **Ian**

> ***Marina wrote:***
> Ian, could you explain to me what do you call "a boyancy of being."? Is it like the boy who Nicoll called "Benjamin"?
>
> Marina

I don't know anything about this Benjamin lad.

Mr Beidler had a phrase he used to describe being in a state of Being - he called it a Float of Being. Since something that floats is buoyant, I paraphrased what he said and called it a Buoyancy of Being. I suppose one could also say a Lightness of Being. It is just a more descriptive way of saying Self Remembering or Mindfullness or Presence.

Think of a log floating down a river. So long as it doesn't get caught up on the river bank, it will eventually arrive at the endless ocean of Being. If it remains Non-Identified in a Float of Being, it glides along the river unaffected by the things on the shores, but if it's 'desires' take over and it gets attracted to the things happening on land, it can get stuck on the river bank. It may rot there, or a storm or flood may dislodge it and send it on it's way again.

---

by **Judy**

Hello Marina,
Lovely to hear from you.
Coincidences ?

The Work is much more than personal, ("more like air" is the simile I like - Bennett again, I think), so It can work through us if we are receptive enough, even though hidden, invisible, and unknown to me, let alone understood. Perhaps a higher energy, conscious or creative, but not coming from us. Another possibility ?

Anyway, we are fortunate to be in this group, and I believe there is an invisible "neighbourly" connection, and I am grateful for this, as well as for the online exchanges.

Re "boyancy", I just took it as a typo or mis-spelling of "buoyancy". Be interesting to see what Ian says.

Best wishes,
Judy.

---

by **Judy**

Hi Ian,

Oops - you answered while I was typing my post....
Looks like I should have allowed for different spellings in different parts of the world as well.

Hope all is going well for you.
Kind regards,
Judy.

---

by **Judy**

Hi everyone,
Isn't it Gurdjieff's birthday today ?
I'll remember with some "Improvisations" music.
Judy.

---

by **Ian**

> ***Judy wrote:***
> Hi Ian,
>
> Oops - you answered while I was typing my post....
> Looks like I should have allowed for different spellings in different parts of the world as well.
>
> Hope all is going well for you.
> Kind regards,
> Judy.

Thanks Judy - I did spell buoyancy wrong.

---

by **Ian**

> ***Judy wrote:***
> Hi everyone,
> Isn't it Gurdjieff's birthday today ?
> I'll remember with some "Improvisations" music.
> Judy.

Yes, it is Gs birthday. And Friday the 13th. And almost a full moon.

---

by **Marina**

Hi Ian and Judy,
Thank you for your replay,
I've had a very interesting experience two weeks ago- before i was asleep i felt a new "i" in me, it was a kind of very very lively energy, i felt it like a "boy" in me. I don't know why i thougt it "boy" and not "girl". And next day i was reading by Nicoll that we need to have something intermediate between high and low centers which can communicate with them, Nicoll reffers the boy, which he called Benjiamin. This was very shocking for me. After i tried to feel again this "boy" in me, but he was disappeared...

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

Yes, the more we get aware about ourselves the more we understand other people- their difficulties, warryies etc. When we think that everything alright with us, than we judge and criticize others.

This week i tried to stop my negative reactions and visualized

> 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.

But something gone wrong with my visualizing becouse it lead to very strong negative manifestation two times.

with kind regards,
Marina

---

by **Ian**

> ***Marina wrote:***
> This week i tried to stop my negative reactions and visualized
>
> > 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.
>
> But something gone wrong with my visualizing becouse it lead to very strong negative manifestation two times.

Can you describe the negative manifestations? If it is too personal, email me.

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.

---

by **Guest**

[quote="Ian"]Work Program week beginning 16 January 2006

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.

Hi Ian,

As a beginner in the Work, may I ask you how can I relax the three centers together ?

Thank you very much to host me on this e-space dedicated to the G-Work.

---

by **Guest**

Can anyone give any reference or insite to the line in chapter one of BTTHG, " making butter from air". It came up recently and I have no memory of it ever being used other than on that page.
Thanks for any help.

---

by **Ian**

> ***tim maloney wrote:***
> Can anyone give any reference or insite to the line in chapter one of BTTHG, " making butter from air". It came up recently and I have no memory of it ever being used other than on that page.
> Thanks for any help.

deceit, deception, hoax, illusion.
american canaries

That saying comes from Arousing of Thought in BT. It is an interesting passage, in that it gives a definition of: "a "learned man" — defined as a "relatively transferable arising, depending on the quality of the functioning of thought, feeling, and organic automatism", and according to the definition of another also ancient and renowned learned man, the Arabian Mal-el-Lel, which definition by the way was in the course of time borrowed and repeated in a different way by a no less renowned and learned Greek, Xenophon, "the compound result of consciousness, subconsciousness, and instinct";"

G here makes an interesting correlation between the three centers and consciousness, subconsciousness, and instinct.
So, when G says elsewhere that man's true consciousness should be his subconsciousness, he is referring to the emotional center, which is, or should be, the center of gravity of the

reconciling force.

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by **Ian**

> ***Valentin Lemaje wrote:***
> As a beginner in the Work, may I ask you how can I relax the three centers together ?

Hi Valentin,

According to the Gurdjieff teaching, man is a three centered being with physical, emotional and intellectual centers. Due to the improper education, we are not taught to properly integrate the functioning of the three centers and as a consequence we do not live and act in an harmonious way. For example, we make a decision with our mind, but our emotions may drive us to do the opposite of what we intended. If we are to act as integrated beings, all three centers need to agree to any decision we make. In Beelzebub's Tales, Gurdjieff called this integrated state "all-brains-balanced-being-perception".

Integrating the three centers is, or should be, the goal of all paths of development. Thus, every tradition has developed methods of integrating the centers, and the different methods may be more or less useful or appropriate at different times for different people. So, I will mention a few things you can try; you have probably learned a few things in your previous experience with other paths; and other members of the group will hopefully mention methods that they find useful.

A relaxed body is one in which there is no muscle tension. A relaxed emotional center is one in which there are no strong emotions, either positive or negative. A relaxed mind is one that has no thoughts.

Before you can relax the three centers together, you have to know what it means to relax each center by itself. Thus, it is best to start by working on one center at a time. You might start by devoting 10 minutes every morning to relaxing the body, 10 minutes during the day to relaxing the mind, and 10 minutes at night to relaxing the emotions.

To relax the body, move your attention to the various parts of the body in a sequence and let the muscles relax. Some people say start with the head, others say the feet. Use whatever you like. There are many sequence that you could use as you move your attention around your body, some very general and others very detailed. Whatever sequence you use, at the end you should have a complete sensation of the body as one whole relaxed unit.

In conjunction with relaxing the body, there is a practice in the Work called Sensing. This involves being aware of the sensations in the body. The scientific term for this is called

propriaception. There are all kinds of sensory nerves inside your body to sense things such as: heat, cold, pain, pressure, muscle tension, muscle position, etc. There is a complete list here - http://www.endlesssearch.co.uk/exercises_sensing.htm. This practice is deemed very important in the Work. It is the ground or bed-rock on which all else is built, so it is very important to practice Sensing until it becomes virtually constant.

Becoming aware of muscle tension is a first step in learning Sensing. So the first thing you do when trying to relax the three centers is to relax your muscles. Then you add Sensing to that. With experience, the relaxing and the Sensing can be done simultaneously. Later on Sensing will be used in conjunction with other exercises.

To start with the experience of Sensing, take a comfortable position and relax all your muscles. 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 your pelvis, abdomen, chest, arms, shoulders, neck, and head. Be aware of the sense of gravity pulling your body towards the ground. Be aware of the position of your limbs. When you have 'filled' your whole body, strive to maintain an awareness of Sensing in the whole body. This requires your whole Attention. Repeat the process several times each session.

Relaxing or quieting the mind involves stopping thoughts. There are several ways to approach this. One is simply to try to stop thinking. Another approach is to 'short circuit' the mind by deliberately thinking non-habitual thoughts. This is done by repeating a prayer or mantra silently to oneself. Another method is called Pondering. That is where a question is held silently before the mind. Whenever an 'answer' pops into your mind, it is simply acknowledged and then discarded. This is similar to a Zen Koan.

Relaxing the emotions is more difficult. It is very helpful to be able to quiet the mind first, as many of our thoughts evoke emotions. One has to make a decision to set aside all of one's cares about life and just be present in the moment. There is a strong connection between emotions and breathing. Breathing slowly, evenly, and deeply into the diaphram will help to relax the emotional center. The technique of watching our breathing is a well established meditation practice.

So, to sum up, one way to relax the three centers together is to first relax the body and establish Sensing, second to quiet the mind with one of the techniques suggested, and third to relax the emotions by watching the breath and just 'being' in the present moment, unconcerned with our worldly cares.

The elements of the just mentioned sequence can all be combined into one unified exercise, for example -

As you watch your breathing, use the following sequence -
On the in breath, Relax and Sense the body part ... and on the out breath, repeat the quoted words silently:

1. Lower right leg bone....."Holy Affirming"
2. Upper right leg bone....."Holy Denying"
3. Pelvic bone....."Holy Reconciling"
4. Upper left leg bone....."Transubstantiate in me"
5. Lower left leg bone....."For my Being."
6. Spinal column and skull..."Holy Affirming"
7. Upper right arm bone....."Holy Denying"
8. Lower right arm bone....."Holy Reconciling"
9. Upper left arm bone....."Transubstantiate in me"
10. Lower left arm bone....."For my Being."

The more you practice, the easier and faster it will become to enter a state of "all-brains-balanced-being-perception".

Hope this helps. If you have more questions, just ask!

---

by **Guest**

Thanks Ian for this comprehensive clarification. I know some of these ways to relax (for instance, I've been cultivating breath yoga for years) but the one point wich was not clear for me was about "together", to relax the 3 centers together. But now, it's perfectly clear.
I would not like to wear you out with my questions (and matter-of-factly, anyone else in the group could maybe answer) but in the sequence you give, the words repeated in the second stage, "Holy denying", are not clear for me.
What can there be holy in denying ? More generally, what do the term holy point to ?

---

by **Guest**

Hello Valentin ,
From my experience, the word Holy is used here in the sense of "lawfully part of what Is". So putting the word holy with denying, the message to the centers becomes, "I see that this denying is alive in me now". On one hand, some distance from the denying is created and identification perhaps lessened. Over time (see the food factory - In Search) embrasing this Holy Denying becomes a key ingredient in transformation.

---

by **Ian**

> ***Valentin Lemaje wrote:***
> Thanks Ian for this comprehensive clarification. I know some of these ways to relax (for instance, I've been cultivating breath yoga for years) but the one point wich was not clear for me was about "together", to relax the 3 centers together.

> But now, it's perfectly clear.

Ah, together as in - at the same time.

> I would not like to wear you out with my questions (and matter-of-factly, anyone else in the group could maybe answer) but in the sequence you give, the words repeated in the second stage, "Holy denying", are not clear for me.
> What can there be holy in denying ? More generally, what do the term holy point to ?

Gurdjieff refers to the 3 forces in the Law of Three as the Holy Affirming force, the Holy Denying force and the Holy Reconciling force. They are referred to as Holy because they all issue from His Endlessness and are the basis of all energy transformations.
Also each of our three centers has its center of gravity in one of the forces - Intellectual (head brain) is affirming, physical (spinal brain) is denying, and emotional (solar plexus brain) is reconciling.
Have you read Beelzebub's Tales? These are all described there, particularly in chapter 39.

---

by **Guest**

Thanks Ian and Tim. Actually, I've read Gf's books many years ago and I realize I should better give it a good look to refresh my memory on these concepts.

---

by **James F**

Ian wrote:

> Also each of our three centers has its center of gravity in one of the forces - Intellectual (head brain) is affirming, physical (spinal brain) is denying, and emotional (solar plexus brain) is reconciling.

If G. is right about the solar plexus, why do I feel my emotions emanating from my chest/breast/heart area, not my solar plexus. The only time I feel my solar plexus is when someone punches me there.

James

---

by **Guest**

Ian wrote:
Also each of our three centers has its center of gravity in one of the forces - Intellectual (head brain) is affirming, physical (spinal brain) is denying, and emotional (solar plexus brain) is reconciling.

James wrote: why do I feel my emotions emanating from my chest/breast/heart area, not my solar plexus.

I find Ian's formulation above goes right over me. Surely the head does a lot of denying as do the body and the emotions so I must be looking at this from a level below that of the referenced idea.

This suggest to me that Tim doesn't have a clue. I often see the yes (I seek to understand this idea,) and the no (I'll never get it), and reconciling (I offer this suffering and continue to type prepared to accept making a fool of myself.)

James wrote about solar plexus in the same context. I have heard many express his question. All I can contribute is that a recent and ongoing study of sensing the spine at points on a level with the bottom point, the "center", the solar plexus, the heart, the neck, back of the head and top of the
Head, with breathing, has for now created far greater "access" to each of these points including the solar plexus.

(posting problem: I just spent over an hour trying to relearn how to use the white quote box.(afirming) - again- the settings are allowed in "profile" and are not disabled below the reply writing box and I click on the quote box in the posting from which I seek to quote but get the whole posting rather than a part selected. My method of selecting is perhaps wrong (denying), and so I will offer the suffering for being (reconciling?)

---

by **Greg**

James writes:

> If G. is right about the solar plexus, why do I feel my emotions emanating from my chest/breast/heart area, not my solar plexus. The only time I feel my solar plexus is when someone punches me there.

It may be, James that your sensing of feeling and emotion is relegated to the outer portion of your solar plexus sphere. This would be a sign to proceed deeper into your feeling core. All of

us have our areas to work on in the centers --- we all have our areas of more understanding and our areas of less understanding. Our conditioning as Westerners generally, and Western males specifically, does not allow for more than a tacit exploration of the solar plexus realm. We live in a world which is mostly about theories, concepts, strageties, arguements, abstractions, spread sheets, numerics, blueprints, plans, etc. etc. etc. so, most of us live in our heads. The head area is the "safe and affirmed place" in our society. Many people are lucky to even move down into the heart realm (much less the arena of solar plexus). It is not about any rightness or wrongness ---- it is about bringing more awareness to those areas where we are sensing less.

> The only time I feel my solar plexus is when someone punches me there.

Begin by breathing down into this area slowly and fully and observe what comes up and let it pass. This is a way in. The area you are referring to as being punched by someone is probably the center (or close to that center) of your solar plexus "spread".

Try no. 37 for "Softening the trunk" This exercises and an intro are listed under MOSHE FELDENKRAIS BODYWORK in the public forum area.

Greg

http://www.nas.com/~richf/pastlow.htm

---

by **Harry**

I'd like to suggest that the Life is Real deals directly with the centers.

G. discusses the specific breathing exercise that goes with I Am, I Wish, I Can. From memory I think it's around page 107, but that could be off a little.

I is in the head, front of the head. Am is in the solar plexus. Wish emenates from heart and sex. Can from spine.

On to Denying. . .denying in G terms isn't the same thing as denying in our normal language. It means resistance. The opposing force. Sure the Secretary. . .which isn't a real center. . .denies all of the time. But this isn't "intellectual".

Plus. Minus. Equal. Plus and Minus elicit and destroy each other if the equalization isn't present.

Minus is denying.

In qabbalah terms, denying is Beth, the container, while affirming is the positive force which moves always forward.

The other reading that would help here is the Chapter in All and Everything that deals with Triamazikano. The Holy Planet Purgatory is a crucial chapter.

All and Everything is ALL and EVERYTHING. If you haven't read it at least three times, then begin.

---

by **Greg**

Harry writes:

> I'd like to suggest that the Life is Real deals directly with the centers.

Thank you Harry for remindinding us where we are primarily placed.

The Feldenkrais work (along with Alexander technique, Reichian Release [Radix Therapy], Rolfing, Patterning) were suggested by me to *inform* what we are doing.

My physical/theraputic work with people sent to me (surreptitiously) by the local Gurdjieff Foundation branch confirmed my suspicions that after 20 years (and upwards) of Work practice most of their Work was being done from the neck up. There was an inordinate amount of inner tension and resistance to deep relaxation could hardly be conducive to the reception of "finer matters".

The solar plexus, in my experience, becomes the receptive and relay center for higher emotional frequencies. Deep relaxation is required for this.

One (aforementioned) students went on to do more intensive work with a better practitioner than myself. She insisted that this work was the key to her having been able to (in Ouspenskian fashion) "go up a step". All the others affirmed that this new (to them) physical understanding was key to fundamental change of direction in their Work. They also generally affirmed that this was a missing element from their Work training.

G. certainly understood this way of functioning bodily --- it is evident to me in the jumpy film clip I am so grateful to Ian for posting on our site. My suggestion (and it is only that) is that you can feel "You" in a rigid contained physical body well enough, but how much can "You Do" in that understanding of your planetary body?

It is often remarked that G. moved in "one piece (my emphasis) with a feline grace (again my emphasis)". My belief is that particular physical manifestation is key to this practice.

Part of the problem with the exclusive Ouspensky lineage (which most of the "official" G. groups practice) is that the Ideas tend to center only in concept and are rarely Work-ed through the planetary body. When asking after the Movements I have been told "Oh, we don't bother with those --- you don't really have to do them".

Oh.

G.

---

by **Greg**

There is an exceptional moment in the film clip (near the end) where G. walks from the car to the group of women. He is "acting" for the camera and (I am sure) posterity.

Greg

---

by **Judy**

Hello Ian,
I see the site has been updated - and very nice it is too. I'm glad you still have the "planetary influences" with info from the satellites as I've been enjoying that. Do you still have a "search site" function available please ? I use that a lot. Right now, I'm looking for it to find the film clip Greg mentions.
Thanks Ian.
Judy.

---

by **Judy**

Oh, I've found a search icon now, but haven't found the actual film clip yet, just the posts with those key words in.
Getting there.
Cheers.

---

by **Judy**

Thanks for that Ian.
Most interesting film clip.
Going to have a further look around now.
J.

by **Ian**

> ***tim maloney wrote:***
> (posting problem: I just spent over an hour trying to relearn how to use the white quote box.(afirming) - again- the settings are allowed in "profile" and are not disabled below the reply writing box and I click on the quote box in the posting from which I seek to quote but get the whole posting rather than a part selected. My method of selecting is perhaps wrong (denying), and so I will offer the suffering for being (reconciling?)

That is how the Quote button works - it pastes the whole message into the reply editing box. You will then have to delete any extraneous text.

---

by **Ian**

> ***Greg wrote:***
> Try no. 37 for "Softening the trunk" This exercises and an intro are listed under MOSHE FELDENKRAIS BODYWORK in the public forum area.
> http://www.nas.com/~richf/pastlow.htm

Great resource there. Try no. 17 with the "AIEIOIUOA".

---

by **Ian**

> ***Judy wrote:***
> Thanks for that Ian.
> Most interesting film clip.
> Going to have a further look around now.
> J.

Here is the link to the film of Gurdjieff that someone has uploaded to Google Video...
http://video.google.com/videoplay?docid=-2662226021396126308&q=gurdjieff

---

by **Harry**

Appears to be an excerpt from the film included on the Harmonium Music CD.

---

by **Ian**

> ***James F wrote:***
> Ian wrote:
>
> > Also each of our three centers has its center of gravity in one of the forces - Intellectual (head brain) is affirming, physical (spinal brain) is denying, and emotional (solar plexus brain) is reconciling.
>
> If G. is right about the solar plexus, why do I feel my emotions emanating from my chest/breast/heart area, not my solar plexus. The only time I feel my solar plexus is when someone punches me there. 
>
> James

Good observation there. It is good that you feel emotions emanating from your chest/breast/heart area!

I use the Solar Plexus only as an indicator of a central point in the 'circle' of the torso. The whole torso expresses a range of feelings from the genitalia to the throat. (James refers to this in his post above.) We have sexual feelings in the genital area. We have 'butterflies' in the stomach when we are nervous, or a 'knot' of unease when in a threatening situation. Revulsion may make us sick. Feelings of joy or sadness in the heart area. Sometimes we get a 'lump in the throat'. Part of this Work is to open up all those areas of feeling and sensation to our consciousness. As Greg points out above, a lot of this Work has become overly intellectual, in spite of Gurdjieff's insistance that it be three centered, that we Work on the three centers in a balanced way. He demonstrated this by writing books, choreographing Movements and composing music. Gurdjieff, being a greek male, probably wasn't the best teacher to help people to open their hearts.

Gurdjieff mentions that the emotional brain is spread throughout the torso. This brain, or part of it, has been located. It is called the Enteric nervous system. "This 'second brain' is made up of a knot of brain nerves in the digestive tract. It is thought to involve around 100 billion nerve cells - more than held in the spinal cord. Researchers believe this belly brain may save information on physical reactions to mental processes and give out signals to influence later

decisions. It may also be responsible in the creation of reactions such as joy or sadness."
http://www.ananova.com/news/story/sm_105441.html
http://www.aikidoaus.com.au/dojo/docs/2nd_braina.htm

Work on the emotions is an essential part of the Work. If the we are not feeling the full range of feeling in the torso, then we need to Work on opening those areas up. As Greg mentions above and I have mentioned elsewhere, we first need to learn proper breathing - breathing from the diaphram deep into the belly. Air is our second being food and is related to our emotional functioning. Watching the breath exercises are given quite often in this regard. Of course, there is great resistance in the Work to 'breathing exercises', but it is essential to breathe properly. If we observe that we don't breathe properly, we need to train ourselves to do so. Spend 5 minutes a day doing deep diaphramatic breathing and eventually it will be come more 'natural'.

This has to be combined with Sensing in these areas. I cannot stress enough the importance of practicing Sensing on a daily basis. Sensing is not only something involving the surface of the body, but also all the way through. This is why Sensing the bones is mentioned.

Also, remember that in Work language Sensing refers to physical sensations and Feeling refers to emotions. It is important to use these two terms properly when talking about the Work. It is not always easy to distinguish between Sensing and Feeling, so we need to spend a lot of time observing ourselves and learning to distinguish them.

Intentional Suffering is related to the feeling function in man. I mention this often in our weekly exercises. One of the reasons for this is to spend time actually feeling our emotions, both the pleasant ones and the unpleasant ones, rather than supressing them, or as Gurdjieff calls it, self-calming. If we are not 'conscious' of them, then they will 'drive' us unconsciously. They are the Horse that pulls the Carriage. If we do not develop the Reins, we will be at the mercy of the whims of the Horse. Being at the mercy of the Horse is essentially to be driven by unconscious feelings. This is what Gurdjieff means when he says that our unconscious should be part of our real consciousness.

---

by **Ian**

> ***tim maloney wrote:***
> Ian wrote:
> Also each of our three centers has its center of gravity in one of the forces - Intellectual (head brain) is affirming, physical (spinal brain) is denying, and emotional (solar plexus brain) is reconciling.
>
> James wrote: why do I feel my emotions emanating from my chest/breast/heart area, not my solar plexus.
>
> I find Ian's formulation above goes right over me. Surely the head does a lot of

> denying as do the body and the emotions so I must be looking at this from a level below that of the referenced idea.

Yes, what you say is certainly true.
One thing to keep in mind is that each center can be sub-divided into an intellectual, emotional and physical aspect. Gurdjieff's head, solar plexus, spine idea is an ideal situation when the centers are working properly. The analogy of the horse, the driver, the carriage, and the owner come to mind here.

In relation to Work on ourselves, it is most practical to thinkof it this way -
"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." (Paul Beidler)

A close reading of Beelzebub's Tales will confirm the method.

> James wrote about solar plexus in the same context. I have heard many express his question. All I can contribute is that a recent and ongoing study of sensing the spine at points on a level with the bottom point, the "center", the solar plexus, the heart, the neck, back of the head and top of the Head, with breathing, has for now created far greater "access" to each of these points including the solar plexus.

Would you care to submit that exercise to our growing repertoir of Work practices?

What you are referring to is related to Kundalini Yoga, and should be approached cautiously. The Taoists have similar exercises. Of course, I frequently mention Sensing of the spine and skull. The breathing and reverberations mentioned in the exercise that Harry referred to in Life is Real can be a part of this.
Sensing exercises in general are Kundalini exercises - sensing the flow of energy in the body. The energy we are experiencing is the electromagnetic energy (electricity) flowing in the nerves.
What we are learning by doing these exercises is developing our Attention and learning to direct it to parts of ourselves that we normally don't attend to, that we are unconscious of. These energies are moving in us all the time but we are not generally aware of them.

---

by **Ian**

> ***Harry wrote:***
> Appears to be an excerpt from the film included on the Harmonium Music CD.

Yes, thats it.

---

by **Ian**

> ***Harry wrote:***
> I'd like to suggest that the Life is Real deals directly with the centers.
>
> G. discusses the specific breathing exercise that goes with I Am, I Wish, I Can. From memory I think it's around page 107, but that could be off a little.

Page 140 - 150

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by **Ian**

> ***Greg wrote:***
> My physical/theraputic work with people sent to me (surreptitiously) by the local Gurdjieff Foundation branch confirmed my suspicions that after 20 years (and upwards) of Work practice most of their Work was being done from the neck up. There was an inordinate amount of inner tension and resistance to deep relaxation could hardly be conducive to the reception of "finer matters".
>
> Part of the problem with the exclusive Ouspensky lineage (which most of the "official" G. groups practice) is that the Ideas tend to center only in concept and are rarely Work-ed through the planetary body. When asking after the Movements I have been told "Oh, we don't bother with those --- you don't really have to do them".

Interesting that G never did the Movements himself, he just created them and taught them. His own physical development Work must have been acquired in a different context during his 'travels' before he began teaching. Some of the Movements were of course based on things he

had experienced during his travels. The Movements and the physical labour at the Prieure we an attempt to fill a gap missing in the lives of a western urban society. Sensing exercises are part and parcel of this aspect of the Work. Our meetings at Northeon Forest were very much like a day at the Prieure - physical labour all day combined with inner Work, with brief gaps for a little talk or discussion. The purpose of a Meeting is to give you the tools that are to be applied during your daily life where the real Work happens. Even Movements can be seen as training for how to move physically during our daily life. Can every move you make in daily life be as deliberately spontaneous and fully Sensed as a Movement?

As Mr Beidler used to say - The choreography of life consciously danced.

---

by **Ian**

> ***Judy wrote:***
> Hello Ian,
> I see the site has been updated - and very nice it is too. I'm glad you still have the "planetary influences" with info from the satellites as I've been enjoying that. Do you still have a "search site" function available please ? I use that a lot. Right now, I'm looking for it to find the film clip Greg mentions.
> Thanks Ian.
> Judy.

Yes, I have 'uncluttered' the front page.
I have added a sunspot data link and a link to the site search page.

Have you noticed any planetary influences affecting your life?

---

by **Harry**

There is definitely a lunar influence. I don't think it's important to change my behavior in anticipation of that influence; but during both Full and New moons I can see and feel a lunar influence. And there are certain people who are more Lunar than others.

If the Moon pulls on the tides and we're 95% water. . .

I do believe that it is possible to step aside from such influences. But that's what Work is about. Because if we climb up on those stilts then we're above the sandstorm. Of course to get on the stilts we have to eat the sheep and goats.

I've also noticed a subtler, longer term influence. This seems to be a twelve year cycle. But I suspect you need to study this and examine your life in retrospect to begin to see such an

influence.

---

by **Ian**

> ***Harry wrote:***
> I do believe that it is possible to step aside from such influences. But that's what Work is about. Because if we climb up on those stilts then we're above the sandstorm. Of course to get on the stilts we have to eat the sheep and goats.

And while the storm rages, the sheep huddle together. But when there is no storm, the stilts bind the sheep together and keep them 'in-line', forming a 'carriage' in which the 'shepherd' can ride. So we need to maintain a supply of sheep.

Could we eventually live permanently on stilts?

---

by **Ian**

> ***Harry wrote:***
> I've also noticed a subtler, longer term influence. This seems to be a twelve year cycle. But I suspect you need to study this and examine your life in retrospect to begin to see such an influence.

The sunspot cycle is 11-12 years.

---

by **Judy**

> ***Ian wrote:***
>
> > ***Judy wrote:***
> > Hello Ian,
> > I see the site has been updated - and very nice it is too. I'm glad you still have the "planetary influences" with info from the satellites as I've been enjoying that. Do you still have a "search site" function available please ? I use that a lot. Right now, I'm looking for it to find the film clip Greg mentions.
> > Thanks Ian.
> > Judy.

Yes, I have 'uncluttered' the front page.
I have added a sunspot data link and a link to the site search page.

Have you noticed any planetary influences affecting your life?

Hello again Ian.
Can't seem to get the quote function working today. Will leave it as it is for now.
To answer your interesting question;
Yes and no.
I know that the astrological influences are there, and I believe that they are felt by essence (as with the genetic influences). Some major decisions of my life have without doubt been influenced in these ways, though I had no knowledge of that at the time. I guess they are overlaid by the personality with all its sociological influences to be observed, so hopefully, as essence grows, I'll become more aware of these "felt in my bones" convictions which are indistinct and vague at present, though undeniable.

An example would be my "endless search" - (what a good phrase, don't you agree ?) - in that the need came from a place deeper and more meaningful than any intellectual or emotional decision - essence or magnetic center ? I mean, there certainly was no decision to search. I just couldn't "not search".

Also, it is incredibly complicated, in that apart from the general planetary influences and cycles, there are the personal ones as well. It would be one of the intellectual temptations for me to try to work out any details. I'll leave that to evolved astrologers/astronomers who have made it their life's work. Nevertheless, your section on the homepage serves as an excellent reminding factor of the totality of life, and thus of the need to work today.

As mentioned, I enjoy, and thanks for adding the sunspot cycles.
I also enjoyed the links to the recent science about the second brain. Fascinating stuff.

Need a quick summary;
No - in that noticing directly or trying to link cause and effect, is my achilles-heel of temptations.
Yes - in that I notice the influences indirectly through not understood convictions which I cannot ignore.

Best wishes,
Judy.

---

by **Greg**

What an interesting thread all of this has been! Thank you all.

For a superb enactment of a second brain tied in knots see Heath Ledger's almost feral performance in BROKEBACK MOUNTAIN. He telegraphs physicality in the mode of a Brando or Dean.

Did anyone "catch" what I was refering to in Gurdjieff's walk from the car to the women in the doorway? I'd like to hear from others before I say anything.

Greg

---

by **Ian**

> ***Greg wrote:***
> Did anyone "catch" what I was refering to in Gurdjieff's walk from the car to the women in the doorway? I'd like to hear from others before I say anything.
> Greg

To me, G appears to glance over towards the camera as if to say - Are you getting this?

---

by **Greg**

OK,y'all, looks like I lead you down a primrose path, and I am so very sorry. In the transmission of the film (even after multiple playings) on my work computer there was a lag and a stalling during G.'s walk from the car. I took it as a moment of conscious movement deliberately enacted for the camera (like those moments in the film of REMARKABLE MEN). Seeing the film last night again on another monitor made me realise what had happened.

So, you are off the hook --- and I will embarassingly place myself on it.

So sorry.

Greg 

---

by **Harry**

Rodney Collin wrote a great book called the Theory of Planetary Influence. If you can find it, the time invested is paid back in full.

I spent much time with Astrology in my young life. The idea of color filters explained in one of the works is very good. I gave it up, because there's too much of a temptation to change in anticipation of an influence. And as we all know, as Mick Jaggar has told us all, Anticipation is the biggest problem of all. . .

---

by **JohnG**

Harry wrote: Rodney Collin wrote a great book called the Theory of Planetary Influence. If you can find it, the time invested is paid back in full.

Do you mean "The Theory of Celestial Influence"?

It is an interesting read, fascinating even, in parts, but none-the-less (and as the title suggests) theoretical. Extremely theoretical.

---

by **James F**

Ian wrote:

> Have you noticed any planetary influences affecting your life?

Some days I am very optimistic. Other days, I feel as if there is no hope! I know pretty much zilch about astrology, and only a smattering of astronomy. But I have decided, after just coming out of the "no hope" part of a cycle, that I am going to attempt to chart my extreme up and down times with the phases of the moon. Of course, this might be fruitless because there are so many other factors influencing my level of optimism as well. for instance, I have been sick the last two weeks, some kind of ear/nose/throat infection. I finally broke down and went to the doctor on Wednesday. After only a day on antibiotics, I'm feeling much better. I am astonished, looking back, on how being sick affected me so much emotionally. I'm even entertaining the possiblity again that one day I might actually have a soul! 

In any event, the solar and lunar info on the web page are a constant reminder of the power of external influences.

James

---

by **Harry**

If the devil were sick, the devil a saint would be.

One of G's sayings.

---

by **Greg**

Illness *can* (with the right Attention) bring us into contact with a higher level of ourselves.

I have the Moon in Cancer in my astrological chart which makes me something of a "lunatic". While working as a cowboy on a dude ranch in Wyoming in the summer of '73, I came in contact with an elderly German nanny who moonlighted as an astrologer. She cast and interpreted my chart and emphasized the need for me to pay close attention to the phases of the Moon and the ebb and flow of my emotional life. She also added that I needed to understand that my chart showed my *natural* bent and therefore the influences I needed to understand and *gradually peel away from*. All good advice. This, along with a visit to the Big Horn Medicine Wheel with my mathmatically-trained, astrologically inclined girlfriend (who was the spittin' image of Harriet Anderrsen, Harry!) heralded the beginning of my spiritual path.

I have always, since, watched the general "pitch" of my emotional life and it naturally does follow the trend of the moon's phases. I have to make great efforts (though it's easier now) to Work against some of it to Balance. It has gotten to the point (35 1/2 years down the road) that I can feel the pitch and sweel of the cycle within my body. Really. I have my own physical calendar.

The Rodney Collin book, though highly suspect, is valuable for encouraging a way to think, sense, and look at things while on this Earth---- scientific inaccuracy does not get in the way of ***that*** particular value. But, then again: You must verify these things for yourself.

Greg

Greg

---

by **Greg**

BTW Harry, all my girlfriends have looked like Bergman women --- and it wasn't even intentional . . . er, at least I don't think ? it was! 

Greg

---

by **Harry**

There are always strange occurrences Greg. My first three serious relationships were with women born between Dec 5 and Dec 10. Since I have dated two other women born during that same five day range.

Strangely my ex was a Leo. But we were married, without planning it, on December 8th.

---

by **Ian**

> ***Harry wrote:***
> If the devil were sick, the devil a saint would be.
>
> One of G's sayings.

Thanks. That's a good one, that I have never heard before.

Very true, too. Sickness is one of those denying forces that show us how little control we have over some aspects of ourselves. All one can do in the face of sickness is to endure it while it lasts. It will be the last thing that many of us will have to endure. Life is a disease with a terminal prognosis.

We have to find ways and means to Affirm, endure, Intentionally Suffer through our sicknesses.

Sickness can be a powerful liberator from the petty concerns and self-importance of our ego. It can brings us closer to what is real in ourselves and others.

Work Program week beginning 23 January 2006

---

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?

---

by **Judy**

I've selected some annoying I's who insist on;

having too many opinions
explaining too much
thinking they know too much

and one brief affirmation to address them all.

In the tones of "Parade halt!", I'm mentally saying
"Inner stop!"
followed by, "I wish to be".

J.

---

by **Ian**

> ***Judy wrote:***
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In the tones of "Parade halt!", I'm mentally saying
"Inner stop!"
followed by, "I wish to be".

J.

Thanks for sharing those things.

I am going to try and curb the I that says - "You should..."
My Affirmation will be to declare - I should remember myself - combined with Sensing my spine and an Inner Smile.

I hope others will also share their choices...

---

by **Guest**

Ian wrote:

> ***Judy wrote:***
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>
> having too many opinions
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My Affirmation will be to declare - I should remember myself - combined with

> Sensing my spine and an Inner Smile.
>
> I hope others will also share their choices...

Thanks to those who have shared so far.

The small ‘I’s’ that are particularly relentless now are:

1. The ‘hungry I’ is rather dissatisfied with what is and wants more.
2. The ‘superior I’ likes to dominate and feel powerful
3. The ‘timid I’ likes to hide in the background and feel safe

Writing this, I realize it sounds somewhat like an animal: safe, powerful and satiated! Lurking in my lair and looking out at the world.

The affirmation that seems to address these ‘I’s’ is: Sit/stand straight, inhale deeply into the belly, exhale completely from the nares and say: I have come to this point to be, I have come to this point to do.

Now the hard part: actually doing the Work and noticing the reconciliation’s. Looking forward to actually observing what happens.

---

by **Judy**

Ian McFarlane said;
Does a Reconciliation arise as a result of meeting the Denying with an Affirming?
What are the characteristics of the Reconciliation?

Reconciliation noticed is a calmer state, tinged with "pleased with myself" meritorious I's. So these I's then become the second force for the affirmation, and so far, reconciliation from this has been a further calmer state.

Theory to me seems to be that I'm using the Holy Equation to transform/digest mechanical reactions to impressions.
A bit like peeling the onion.

I changed to "Lawful Holy Denyings, I wish to be", as earlier choice a bit too lively, and didn't work as well, which is a part answer to another one of the ponderings, I guess.

That's about it for now.
Judy.

P.S. PKelley, welcome . Good to hear from you.
J.

---

by **Harry**

I don't think affirming can be directed toward denying. Rather there is a state of calmness, that state of balance, with which we should embrace denying and affirming. And by that embrace we change what would otherwise be an explosion.

Affirming meets denying. . .boom.

Affirming, denying and reconciling meet and something new occurs.

By observing denying we can move.

Yesterday began with crashes. A broken shade. Knocked the boiling teapot off it's base. Nice for the rug. But these were things that were denying the beginning of my day. They were events that had that denying force.

If I respond then I get pulled in and find, perhaps, even a large crash later. But instead I allow them to flow. I accept them. And go on with a long day.

Funny, working at home I have less time to myself than when I'm out in the world of business. But I like it more. And many of my i's like it more.

---

by **Judy**

Hello All,
Computer is going to the shop for repair, so I'll be off the air for a week or so.
Best wishes,
Judy.

---

by **James F**

Hey all. I finally feel alive again! The last week of a two week illness had me feeling very low. I had enough energy to look at the exercise this week and that is where it ended. After looking at what some of you came up with, I think I might be able to do this one after all. Hope those who shared don't mind if i use some of their ideas. Feeling timid is a big one for me, as well as saying "should," and feeling superior.

Peace,
James

---

by **Judy**

I said earlier;

> Theory to me seems to be that I'm using the Holy Equation to transform/digest mechanical reactions to impressions.
> A bit like peeling the onion.

That's ambiguous.

The following may be clearer;

"I'm attempting,in accordance with the Law of 3, to psychologically transform the mechanical reactions to impressions (ie; the annoying mental i's belonging to false personality), into a more essential reconciled state (reconciliation), by using an affirmation to give added strength to the active force, which is my wish to be."

So there are four things here;
active force = what I want, or the wish to be.
passive force = force of the mental i's that I'm working with.
reconciling force =some unseen force (perhaps felt ?) resulting from the Work attempt of observation/self-remembering, and
reconciliation =the calmer state.

Whereas in ordinary life, it is the active force which I see first, followed by the resistance to that, and I usually cannot see 3rd force, in this exercise I am attempting to reverse this in order to make personality a little more passive, and thus the mental i's are 2nd force to the active force of my essential "wish to be".
And the quality of the 3rd force (resulting from a Work attempt plus Higher help ??) will determine the state of the reconciliation .

Hope this makes sense. That's my current understanding, and comments always welcome. It's only an hypothesis, but theoretical clarity helps me a lot.

I'm at ordinary work today, and in a quiet spell, hence this post. After leaving my PC at the repair shop yesterday, been working a bit on separating from lots of "addictive i's, which keep urging that I head to the library to the computers there. Ha! First time I've been without one at home since 1994.

Judy.

---

by **Ian**

> ***Harry wrote:***
> I don't think affirming can be directed toward denying. Rather there is a state of calmness, that state of balance, with which we should embrace denying and affirming. And by that embrace we change what would otherwise be an explosion.
>
> Affirming meets denying. . .boom.
>
> Affirming, denying and reconciling meet and something new occurs.

I see it like this - if 'it' is hungry and I decide to fast for four hours before I let 'it' eat, then my affirmation to fast is directed towards the denying force of hunger.
Or if 'it' is offended by someone and wants to get even and I decide to restrain myself from acting out revenge, then my affirmation is directed towards 'its' angry reaction.

The resultant clash or dispute (controlled explosion?) between the denying and affirming leads to a resulting reconciliation.

The reconciling force, the state of calmness, has to be intended - affirmed - it can't happen unconsciously or mechanically. I see 3rd force more as a result than as something there from the beginning. Then there can come a higer synthesis that embraces all 3 forces.

As G states elsewhere - "Will a man unacquainted with this system of symbols understand a great deal if he is told that the knowledge of unity by the means of self-knowledge and self-perfection for man is the neutralization of the binary by the ternary and its transmutation into the quaternary in order to close the pentagram and realize the "Seal of Solomon"?

---

by **James F**

Ian wrote:

> As G states elsewhere - "Will a man unacquainted with this system of symbols understand a great deal if he is told that the knowledge of unity by the means of self-knowledge and self-perfection for man is the neutralization of the binary by the ternary and its transmutation into the quaternary in order to close the pentagram and realize the "Seal of Solomon"?

I had to chuckle when I read this. I think I've read the Enneagram lecture and tried to

understand it on about three separate occasions. I have no clue what the hell G is talking about, but I can answer his question: "Will a man unacquainted with the system of symbols understand a great deal..." with an emphatic "No!"

All in good time...
James

---

by **Ian**

> ***James F wrote:***
> I had to chuckle when I read this. I think I've read the Enneagram lecture and tried to understand it on about three separate occasions. I have no clue what the hell G is talking about, but I can answer his question: "Will a man unacquainted with the system of symbols understand a great deal..." with an emphatic "No!"
>
> All in good time...
> James



Keep working on it.
Chapter 14 of In Search of the Miraculous is based on the enneagram lecture. Many passages are verbatum.

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?

---

by **James F**

I'm beginning to think and feel a greater understanding of ideas such as "conscious labor and intentional suffering," "the holy equation," "the law of three," "three forces," and how they relate to the process of transformation taking place inside me. Over the last week or so, it seems as if ideas have been clicking for me, in so far as putting everything together.

Things started to click last week while reading the book "Transformation," by Bennett. Judy recommended it in connection with teachers and ways. (Thanks Judy). It is an easy read, around 190 pages, and nothing like reading Beelzebub's Tales, or Kant, or Shakespeare. So I'm sure anyone around here, or anyone who is serious about inner change for that matter, would be able to get through it fairly quickly.

Bennett made some statements in the book about the Soul. In particular, he stated that in his understanding, the soul is created from the mind, and that certain, particular kinds of experiences that we have create parts of the soul. As we accumulate these parts over time, they eventually come together and form the soul. When I read that, something inside me said Aha! That's it. That agrees with my own recent experiences, my knowledge of physics, science, and the general workings of the visible world, and with my understanding of my own inner life from childhood until now.

I'm not doing Bennett's explanation justice, I'm sure, so whoever is interested might want to read it for themselves. Anyway, my point is that something clicked in me about food diagrams, conscious labor exercises, and all that stuff when I read the book. And that something has carried over into this week's exercise.

It has carried over in the sense that this week's exercise makes sense to me. I read it, and I

thought, hey, I can do that. And I did. The affirmation I formulated to apply to the denying force of my organism this week is the following:

“Remember your aim—to become a Real man. This is an opportunity to do that by seizing this energy and transforming it into something higher.” While internally repeating the above, I inhale, transform, exhale, and sense my body, beginning at the head and going down to the bottom of the feet.

James

---

by **Recondita**

i am choosing to try the following affirmation: 'Thank You For This Moment'

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.

---

by **Jose**

This weeks exercises assisted me in a period of increasing personal turmoil.
In draining I have noticed less any blocks, per se, but have felt keenly the deep, heaviness behind my eyes (left side mainly), around my solar plexus and strangely enough, my hands. I hold my sadness and angst in those areas and each day the same areas were made "visible".
In pondering I found myself tearful every time I wondered why we question.
I could not write any haiku this week but noticed that the draining seemed to induce deep dreaming and not all were pleasant.
Jose

---

by **Judy**

Hello Jose,
I too am struggling through what has been a recent period of personal turmoil, so thought I'd just let you know you are not alone.
Still feeling a little too fragile to really have an appropriate heartening comment.
These exercises, in particular "draining", have assisted me also. Sometimes, though, just repeating "Mercy", helped best towards equanimity. I had to keep it very simple.
Best wishes,
Judy.

---

by **Ian**

It is amazing how these little moments of intention can have such a big effect.
After draining, there is room for intentional filling.

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by **Greg**

Judy writes:

> I too am struggling through what has been a recent period of personal turmoil

Well, that makes three. In fact, since I began this process nearly two years ago my life has been in a state of constant falling apart. But then we live in a bad place in this solar system where things decay without a boost.

What falls apart less and less in response to those things (although I am nowhere near where I would like to be) is a concerted effort towards doing Work exercises as part of my daily procedure (first line of Work), reporting to you as regularly as possible (second line of Work). Third line of Work (Working for the Work) not as solid for me.

A person close to me who I have been balancing care and attention for with the demands of an utterly insane workplace situation has been deceptively taking advantage of me. I found out in the nick of time and removed myself. At this point, another person's willfull destructive action towards me (and that's what it is) can not be allowed to enter and wreak havoc on what has been built up in terms of inner permanence with regard to this Work. My Work comes first. It builds that thing with which I am able to offer real support.

When you post here with your procedures working against the ongoing "falling apart" of ordinary life (friction) you help me immeasureably with that effort. I can only hope that my efforts might be of the same help to you.

Greg

---

by **Ian**

None of us are immune to dramatic situations in our lives. At the end of the day, it comes down to how gracefully we handle the situations. "External Consider always; Internal Consider never."
The second pillar of the Work isn't called Intentional Suffering for trivial reasons. We all have our Crosses of Suffering to bear and endure. And if one is to take this Work seriously, the enduring of Suffering is an essential aspect of it. So important in fact, that G states that without Intentional Suffering, it is impossible to create our Higher Being Bodies. The struggle between yes and no, between desire and non-desire, is the basis of the Law of Three. Out of the struggle between Affirming and Denying comes the Reconciling, which is the food, the substance, the energy, which nourishes or 'coats' our Inner Being Embryo. Without this struggle, we are nothing; we have no possibilities.

"One needs fire. Without fire, there will never be anything. This fire is suffering, intentional suffering, without which it is impossible to create anything. One must prepare, must know what will make one suffer and when it is there, make use of it. Only you can prepare, only you know what makes you suffer, makes the fire which cooks, cements, crystallizes, DOES. Suffer by your defects, in your pride, in your egoism. Remind yourself of the aim. Without prepared suffering there is nothing, for by as much as one is conscious, there is no more suffering. No further process, nothing. That is why with your conscience you must prepare what is necessary. You owe to nature. The food you eat which nourishes your life. You must pay for these cosmic substances. You have a duty, an obligation, to repay by conscious work." - Gurdjieff in a meeting on December 7, 1941.

"Blessed is he who can bear the unpleasant manifestations of others, for he has the makings of a soul."

---

by **Greg**

And please, I hope that was understood is that my removal is an act of intentional suffering --- my present capacity does not simply "allow'. Gurdjieff has said somewhere (anyone know) that there are times in which we must be asked to be excused because we have (with all humility) not built sufficient force to withstand a situation brought to us. After reasoning , on-going reasoning with "the devils" presented, I received the equivaqlent of psychological "pig slop" in my face. I can withstand some of this, no I can withstand A LOT of this. After an ongoingness of it I will, out of all humilkity for *my present circumstances* step back. I will be able to stepo in that much further the next time as I gain incremental strength.

A "Superman" rescue mission I went on during the AIDS crisis burnt me out because I egotistically refused to pay attention to what my real capacity at that time was. It was a very stupid and blind thing to do. I think Ouspensky has referred to it as being "Saint Stupid". Each time I have been presented with such things (or more and more have been presented) I go in a bit further and a bit deeper but this creature must watch it. A situation where I nearly killed myself cannot be repeated. What good would that be to anyone.

Greg

---

by **Judy**

> One needs fire. Without fire, there will never be anything. This fire is suffering, intentional suffering, without which it is impossible to create anything. One must prepare, must know what will make one suffer and when it is there, make use of it. Only you can prepare, only you know what makes you suffer, makes the fire which cooks, cements, crystallizes, DOES. Suffer by your defects, in your pride, in

> your egoism. Remind yourself of the aim. Without prepared suffering there is nothing, for by as much as one is conscious, there is no more suffering. No further process, nothing. That is why with your conscience you must prepare what is necessary. You owe to nature. The food you eat which nourishes your life. You must pay for these cosmic substances. You have a duty, an obligation, to repay by conscious work." - Gurdjieff in a meeting on December 7, 1941.

What a timely reminder, Ian.
Thank you.
Now I am thinking about these events from quite a different level, and, yes, I accept them, and can use whatever defects they are exposing in my personality. And I have seen some new ones, and failed twice in the effort to separate from and externally consider.
Your mentioning "reacting as gracefully as we can" is a big help too.

And I agree totally, Greg. All the posts are of immeasurable help to me also, and thanks for mentioning.

J.

---

by **Greg**

My conscious physical removal from the two situations above has worked in one instance. That person has begun to make strong efforts in the direction of rectifying her seriously degenerating situation, a situation which has gone on for a long long time and which has only know turned around since I said NO. The other person continues his spiral downwards --- simply put "The pain isn't great enough"

I am dealing in both situations with active addictions a serious and truely god-awful problem for everyone involved, but particularly for the person in the thralls of the addiction. While I cannot be physically present (as "enough is enough") I can be intelectually and emotionally present through persistant visualisation of that sufferer and a sincere wish for help and support.

For those who are interested in this sort of thing (and it may be no one here, for all I know --- please forgive me and "pass on" with the rest of this posting) a book published within the past couple of weeks is confirming what I have long suspected that the recovery programs of Alcoholics Anonymous, Al-Anon, and the Hazleden Foundation all have more than a casual connection with the Fourth Way movement as it was developing in its infancy in the United States. The first woman, it turns out, to enter the AA program and maintain continued sobriety, was an avid student of G. and O. and Nicoll. Her contribution (though largely uncredited up until this point) was through her introducting to Bill W. (co-founder of AA with Dr. Bob) the primary literature of the Work. Her other (uncredited) contribution was help with the authorship of a terse little "conscious/tough love" book put out by Hazelden called STOOLS AND BOTTLES. It has also long been rumoured that all three persons were one-time members of

the Gurdjieff Group of Cleveland Ohio (which I believe exists to this day). Bill W. did seriously hang with Aldous Huxley, Gerald Heard, and one other 4th Way celeb(?) during the writing of the "12 Steps and the 12 Traditions" (the AA "how-to" text) which displays a strong link to Nicoll's COMMMENTARIES in highly simplified, highly 1950s-ized ""Presbyterian church language". This is the period when Bill W. was experimenting with LSD and had his "second spiritual experience" which may have resulted in his description of a Higher Power which could be "made *conscious* contact with". This clearly closely related to Nicoll's Higher Powers (plural) relating to G.s and O's Higher Emotional and Higher Intellectual Centres.

Having said all of that, I can't remember the woman's name! I will rectfy that as soon as possible.



Greg

---

by **Harry**

Greg,

The past autumn I was in a situation where someone close to me was going through a very difficult time. Had experimented way too much and was falling hard. One thing I found helpful was to use:
I Am
I Wish
I Can

And then direct the energy toward the person. I did this similar to G's description of focusing energy toward an illness in the body. I AM redirect the amness; I WISH; redirect the wishing; I CAN; redirect the Can Do.

Breathing is part of this, as described in the third series.

I know that the contact was made and helped through the process. I was not able to directly intervene. That was an impossibility. For more reasons than I can explain.

Of course each of these always began with the above prayer segment: Maintain My Life, Maintain My Perceptions.

Harry

---

by **Greg**

Thank you so much, Harry. That is of extreme help to me and puts a Work orientation on the

effort that I *can* and do make in this direction. Just because I have to change an orientation does not mean that I have to give up. I have done this "direction of energy" towards illness before through an instinctual process (before knowing of the Work) --- it is, of course, an intentional suffering as well. I don't think that is completely understood even within the Work community. You have to have been there (double entendre implied ) to Understand that. Something in you crystallises even from that remote procedure.

Thank you. Thank you. And . . . Thank you.

Greg

---

by **Greg**

Marty Mann is the name of the woman who was referred to in my posts concerning the AA /Fourth Way connection.

The book she helped author was THE LITTLE RED BOOK not STOOLS AND BOTTLES.

While, I don't want to turn this into a discussion on recovery (we're here for focus on another teaching and I/we need to stay "on track") I wanted to follow up on the above that even though these programs might use the ideas of G. they remain exoteric work. People coming out of bottoming-out experiences with drugs and/or alcohol have had their outer mask destroyed or seriously damaged. In our lingo, the *necessary* buffers aren't always in place. You cannot, of course, survive in ordinary life without some modicum of "masks" to wear. In the case of a person in recovery s/he is learning to make /adopt masks to become aware of.

When I was in NYC in the 1970s I had a day job with a group called Synanon. I was paid to accompany a tough 5 foot tall woman into the Bowery to pull alcoholics out of debris and get them to Synanon's 12- Step meetings. Synanon was a reformist AA group which attempted to restore the practice of "tough love" and some of the edgier (read: Gurdjieffian-style) practices of the early days of AA. The two guys who founded it were from the (Robert deRopp?) fourth way groups themselves. Unfortunately, as happens so much with good intentions, the entire enterprise became a bizarre cult and went to hell in a hand basket. While I was there it was a marvellous way for a Presbyterian-raised boy from the lily-white suburbs to learn about the human capacity for a real descent into hell. And to see how that hell could be then worked against to create the friction necessary for a type of re-birth.

Greg

---

by **Judy**

Greg wrote:

> Marty Mann is the name of the woman who was referred to in my posts

concerning the AA /Fourth Way connection

Hi Greg,
Thank you for all the info on the AA/Fourth Way connection.
Very interesting, and although I've been around 12-step programs for a very long time now, I was unaware of it.
The situation which precipitated a house-move for me involved both active addictions and mental health issues, and I was too close to help either person and remain balanced.
Removing myself required both "tough love" and "letting-go", the latter being the more difficult.

Enough said.
Much work was done over this time, with some real struggle involved.

Best wishes,
Judy.

---

by **Greg**

from MW Thring. QUOTATIONS FROM G. I. GURDJIEFF'S TEACHING *A personal companion - Revised Edition*. Luzac Oriental. 2002.

D: Mr. Gurdjieff, this week I made an observation. I found myself in front of several boys who inspired pity in me because they were malnourished and poor. I didn't know what to think. At first it was pity, but I saw that I couldn't do nothing and soon . . .

G: Excuse me, you could have done something. You could have given something to nourish them. Not literally, but you could have seen to it that they had something to eat. If, objectively, you had loved them; if objectively you had wanted them to have something to eat, this would have been enough. They would have gone out and, automatically, they would have found someone to give them something to eat.

D: I really saw my weakness, and my pity turned to hate.

G: It's necessary to try a different way. Perhaps you only thought about that superficially. Think like a man, think about helping your neighbor with all your heart, with a real pity. Do you want him to eat well? First, convince yourself, collect yourself inside and pray:

"I AM, I WISH TO BE, FOR HIM"

And, believe me, on leaving school, before he has taken ten steps into the streets, he will meet someone who will give him something to eat. This is a law. Or perhaps, a week later,he will win the national lottery. Such is the power of feeling pity, of wishing, of loving with the whole of

one's presence. Afterwards you will speak differently, you will be able to help someone, not with gifts of money or food --- next to this that's cheap --- but you will be able to help him with a real wish, a real relationship, with all the force of your I AM . Not with the head, not automatically, but with all your presence, you will be able to help.

- "GI Gurdjieff". *Les Dossiers H.L'Age D'Homme*, 1992. English translation edited J. Needleman and George Baker Continuum 1996 page 303.

Work Program week beginning 27 February 2006

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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.

---

by **Zenas**

Attempting to stay with mindfulness while the melodrama of the work-world and neighborhood is in one zany after another. There is something about being in the Work that holds a mini-Float even in the spin of things. A remembering to stay Mindful is so different, however. A nutshell so this doesn't sound too airy: the neighborhood (religious) busybody decides the one neighborhood dog is "bad", calls animal control that it's my fenced-in dog and I'm trying to deal with a man just trying to do his job while wanting to protect my "baby." Our family tries to protect the other dog but someone (not animal control)nabs him & he hasn't been seen since. Stopping negative thoughts in this is on-going. Equinimity, a presence I've pondered for years, as a thought is surprizingly helpful to watch the energies in all this.
Having read all the other people before the computer glitch, and being quite new, I'm uncertain where/if events vs. philo. discussion comes here.
Zenie

by **Harry**

Just wanted to post a reminder that this is one of the times that G. indicated was a time for Fasting. My own regime is to become totally vegan for all of Lent. Ingesting no cholesterol at all.
This can become quite tricky when buying premade products; and, of course eliminates most "eating out".
I've found over the years that this is a form of Intentional Suffering. A promise I make to myself. And, as G explains, it is a crucial time. It is a time of resistance. And by choosing what resistance I face, some of that resistance coming from the Earth and World of Planets can be stepped outside. Like climbing up on those stilts while walking through the desert.
Because Lent. . .early Spring. . .is one of those desert storm times.
(Wonder if George Bush ever considered that?)

---

by **Judy**

Ian wrote:

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

Very busy week in unusual ordinary-life affairs, so I concentrated on exercises involving energy and equanimity.
Somewhere between the first intention to "stop to absorb" and the actual settling into the sightless gaze and soundless sound, waves of force felt throughout body. Similar to the awareness from some observings and rememberings.

The personal turmoil mentioned earlier still continues, but I'm able to see it as something outside of me now, and "reacting gracefully" is working satisfactorily most of the time. In this inner quiet I am able to see what options I have a little better, while choosing to remain in a rather disorganised household for today.
Interesting stuff...

Best wishes,
Judy.

---

by **Jose**

This set of exercises was very helpful for me in several ways. First, it joined a Buddhist formula into a Fourth Way program for the week. It also allowed me several ways to observe

my own turmoil - mentioned earlier - and to try to "see" what it was doing, where it originated and what might I "do" to alleviate it.
The times I stopped to absorb impressions were overhwelming - the sense that there were far more negative impressions than positive ones surrounding me exhausted me, though the actual stopping seemed right. Related to that was the concentration which rooted me--I chose a tree outside my back window and there were moments of peace, very solid though and palpable. For the investigation I chose to search out "attention" and found that fine. I remain intrigued by the discovery through last weeks exercise of finding tension and sadness in my hands. It is a question I will hold this week.
Jose

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.

---

by **Ian**

I find that my ability to 'Wish' to Work always outstrips my actual ability to 'Do' the Work. This inevitably leads to self-recrimination and thoughts along the line that - I am no good; I am weak; I am not really committed; I am not sincere.
How do other Seekers deal with this?

---

by **Harry**

I find this week's exercise interesting. After I posted my own thoughts on fasting I was contemplating what other meanings G could have had. Certainly not "indulging" in other types of eating of the living flesh could be considered. It seems to me intentionally depriving one's self of anything that is desired can be a form of conscious suffering; if the suffering is done for a purpose. And not just routinely. I.e., as we were taught as youth to give up candy for lent or put a penny in the pot for orphans.

Ian, I agree with your self assessment. How do I deal with it? I try to turn any friction into a reminder for work. G. has an entire section about how he gave up hypnotism. This, of course, could be taken in more than one way. His ability to hypnotize, as well as his ability to be hypnotized. And many variations thereon.

This suffering is sometimes difficult. I got up this morning and did Tai Chi. I try to most mornings. Both for physical health and other reasons. But resist it often. The warm cacoon often wins. It was easier when I had to leave the house. But since I've been working at home, that presents a resistance to getting ready for the day's resistances.

---

by **Zenas**

Trying not to 'calculate' a response after x number other responses, i was stopped by your discussion of fasting, as a withholding - not doing. i hadn't before thought of fasting other than 1st food. Now i'm pondering what loves i have in the emotional and moving centers. A favorite position is relatively easy, the emotional and intellectual are not. Recently i was reading on the 7 deadly sins and pondered the centers while reading that sloth is also a slow response to G-d, and the different speeds of the centers. The spirit is willing, the flesh is hangin' out.
How to grasp at one time each center not doing its' own thing.
tks Ian and Herb.

---

by **Ian**

All of the 'deadly sins' will have a corresponding attribute in each of the three centers. So in effect there are 21 'deadly sins'. For each 'sin' there is a complementary virtue.

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by **Greg**

Ian writes:

> I find that my ability to 'Wish' to Work always outstrips my actual ability to 'Do' the Work. This inevitably leads to self-recrimination and thoughts along the line that - I am no good; I am weak; I am not really committed; I am not sincere.

How do other Seekers deal with this?

Well, I have tio be for real and remember that for the majority of my "lived" life I am NOT in a "place" to really Work, That I am not in a "place " that really affords me to get it together. And why is that? Because, in my present "ordinary" circumstances " I cannot "Do".

If I cannot "Do" that it is useless to attempt Work.

BUT BUT BUT there in that recognition that "Negative" a solution is found.

This morning I woke into sluggishness (DREAMING STATE) below even a regular "awake". I stretched like a cat (asana?) butt torso neck head in one arching curve to bring sensation into the body. Then I self-remembered. A tiny gloimpse of awareness, a spark, but sommmething. That spark contains the beginning of the impulse to Do.

It is very far away.

But I must push and proceed towards that making more and more efforts towards self-remembering. At least ten are made from the beddy-bye to the coffee maker and they all disappear as soon as they are recognised.

In that spark, if I am lucky, a Wish to Work is made

And then another,

And then another,

Aided by action,

And then another,

Aided by action . . .

And then another . . .

---

by **Jose**

I guess this weeks exercises had me baffled.
What precisely is Lent and why is it connected to the Fourth Way?

Otherwise I have attempted giving up some of my unnecessary suffering, the tight clinging to personal misery that has so characterized these past few months. What a failure! Perhaps the most promising was the assumption of posture. I am appreciating more and more the physical

embodiment practices here and in consciously taking a different posture I saw quite quickly the change in emotions and thoughts even. Once, while in deep sadness I extended arms wide Heaven-ward I asked, "Why this, why now?" and immediately "received" a reply, "*This is not the right question*".
Amazing.
José

---

by **Harry**

Lent is a Christian period of fasting that precedes Easter and is based upon the Pascal moon. The first full moon after equinox.

G. discusses fasting in All and Everything. And makes quite light of the practices of those who give up meat and the like in favor of the venerable Mr. Sturgeon.

He also discusses the fact that not eating the flesh of other living beings is something that is beneficial, but that is not fully possible for most of these modern creatures of new formation. Instead, Beelzebub says, they should avoid these products at certain periods of time.

The likelihood is that these are all associated with the solar changes of equinox and solstice. In the original religions these were times of fasting. And still remain so in Islam and other ancient religions.

When one studies the enneagram and the solar progression, it becomes pretty clear that mi and si correspond to Easter and Christmas. These also happen to be the traditional Christian periods of fasting. Lent and Advent. Interestingly the feast of American Thanksgiving preceeds Advent and Mardi Gras preceeds Lent. Saturnalia follows Christmas/Advent.

On a secular side there have been a number of studies about changes in bodies during the onset of Spring. (Lent). This has to do with the northern hemisphere turning into the solar wind. --I don't know how these correspond below the equator. There are Jewish periods of fasting in the Autumn, as well.-- Plants, etc. also change. As do animals shedding winter coats.

My own conclusion is to eliminate anything from my diet during these periods that contains cholesterol. Cholesterol is only formed in living breathing beings.

My other observations indicate that this is a period of mistakes, flubs, and short temper. By intentionally suffering these "attacks" of negative events can be used postively rather than simply suffered.

My own conclusions permeate this. Anyone else want to jump in, I'm open to other suggestions.

---

by **Guest**

Harry wrote

> can be a form of conscious suffering; if the suffering is done for a purpose

and wrote

> By intentionally suffering these "attacks" of negative events can be used positively rather than simply suffered

I am back from away.
Intentional suffering is on my front burner and I find G's intentional suffering is very often changed by work people to conscious suffering. So your use of both is of interest. What I am observing is that separating from suffering (conscious suffering) has the usual benefit of any separation - more life is possible. What I am beginning to think of as intentional suffering includes a specific giving up for the particular transubstantiation which may be what Ian has referred to as a float of being, a still higher level of life. Have I made up the distinction?

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by **Harry**

I think there is the distinction you make, Tim. You can probably consciously suffer something that you haven't intentionally suffered. But I'm not sure if there is a practical difference.

Work Program week beginning 13 March 2006

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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.

---

by **Judy**

Hello everyone,
Back online after a house-move.

Ian, as the program for this week reads like what I've been doing for a week (except for remembering my arms and legs, and altering handwriting), I'll work on last week's exercises instead.

Good to be back.
I notice Greg has been talking about "removing oneself from the situation using the tough love of the 12 step programs" - and that is exactly what I had to do.
Thanks again for the wise comments and timely advice.
Best wishes,
Judy.

---

by **Greg**

I began the day with a prayer for standing in the light suggested by Jose's excellent article ON DIVINE ATTENTION (see What's New? on Endless Search) George Fox is one of those historical figures we can't think enough of. It has been said that the Fourth Way manifested through him and through his teachings *at the beginnings* of the Quaker movement. (G. has often remarked on the importance of paying attetion to the very beginnings of any Teaching to

glean the germ of its Truth) I followed this with a prayer for my "special circumstances" based on Harry's suggestion to me under the February 20 postings here.

****

As an aside:

I am re-reading and pondering all that G. has to say about Frantz Anton Mesmer. This is food for thought. There is a statement in VIEWS that bears reading. A duplication with a bit more elucidation occurs on pages 110-111 of CS Nott's TEACHINGS OF GURDJIEFF: A PUPIL'S JOURNAL. Mesmer and Mesmerism contains a germ of truth and was well regarded by G.

During the late summer and fall of this past year, I spent time with some Ancient Theosophists ("Ancient" is a term of endearment in this context). Many had been involved with the Blavatsky's teaching for upwards of 60 years! Something they told me about stunned me. Blavatsky at the end of her life at been seriously dissappointed with the turn her teaching had taken. She was adamant that study circles reading THE SECRET DOCTRINE were to eschew any sort of occultism and or any sort of Eastern religious spiritual practices. Instead they were to involve themselves in a deep study of Mesmer's writings and use that study as a basis for the development of healing circles. It was her belief that the concerted practice of healing in groups would bring to individuals (and to humanity as a result) a much deeper transformism than what people were seeking in techniques of "self-development" (read: occultism and yoga practices). No one paid attention. When HPB "passed on" CWLeadbeatter convinced Annie Besant to introduce the teachings of Laya Yoga with the assistance of a Hindu yogi and the teaching strayed wildly off-course. Their teaching, these days, is increasingly referred to as "Neo-Theosophy" --- a totally unrelated discipline.

Much of G.s talk of creation of substances bears a strong relationship to Mesmer's findings. There are traces in the Orgone Energy theories of Wilhelm Reich as well.

An engrossing film MESMER starring Alan Rickman with a script by Dennis Potter is now available on DVD.

****

Judy, a reading of the PHILOKALIA (the recent 4 volume edition, not the earlier Kadloubovsky READINGS FROM) with relationship to the practice of "becoming incensed towards" and "incensing" has been of untold value to me when present with the "trouble" you and I have been having. You can very easily read past the religious gloss and garner the *psychological* value. Besides, you've read Nicoll, so you know what else "Jesus Christ" stands for.

****

Thank you for everybody's patience

Greg

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by **Ian**

Interesting online exhibit/slide show about Mesmer. Pictures of original manuscripts. The Bakken Library has most of Mesmers original manuscripts and manuscripts by his disciples. http://www.thebakken.org/exhibits/mesmer/index.htm

It is an interesting website - "The Bakken is a center for education and learning that furthers the understanding of the history, cultural context, and applications of electricity and magnetism in the life sciences and their benefits to contemporary society." The Bakken was founded in 1975 by Earl E. Bakken, inventor of the first transistorized cardiac pacemaker.

A good book with translations of Mesmer's writing is --- Bloch, George (1980). Mesmerism, A Translation of the Original Scientific and Medical Writings of F.A. Mesmer. Los Altos, California: William Kaufmann.

---

by **Greg**

Thanks, Ian, for the link. Very interesting, indeed!

Just checked the online catalogue and the local library has two copies of the book!

G.

---

by **Greg**

Pile the floors throughout my apartment with piles of laundry and piles of clothes to be gotten rid of. First an anoyance to my way of wanting things. Then an obstacle course --- a neutral observation. Next, an exercise in attention as I must circumvent these unfamiliar mounds --- tricky at night when I have to get up in the middle of the night for a glass of water.

Read Mesmer's dissertation on planetary influence on the human body. Continually step away from "i"s who complained that this was mostly junk and the voices of "hypnotised" people parrotting someone else's fantasy. When I finished reading I had a 50/50 feel about the "scientific" authenticity of it all. Eventually after awhile of chewing on what I read it was clear that none of the so called authenticity mattered as Mesmer was having experiences that *were* authentic to him and he had to come up with stories and reports which supported that picture --- a case of our language not being up to a true rendering of the experience. ("Sometimes lies must be told in order to convey the truth"). Also, intuited G's description of tension between planets and a reciprocal action on earth.

Opened Wellbeloved's GURDJIEFF READING GUIDE about a third in (random choice) and began to read hard ---- straight through with little in the way of judging "i"s coming through. It was a muscular clean read. Ideas were beginning to feel like they were on the verge of really revealing themselves (BTW I use this reference quite a lot--- this time it was coming through in a voice other than hers) I went to bed when I caught myself losing the sleep battle for the second time. I had been chomping the ideas like pacman

Late last night after very busy day loaded with efforts, I pushed myself gradually over into second wind and began to was the first two mounds left on the floor. I watched some ridiculous TV for news ephemera and switched off after 20 minutes.

I picked up ISOTM and began to read everthing under planets and planetary influence. A momentum gained in mental concentration in reading each word as *a single entity with meaning* . I felt a clean strong emotional support "come up" and lift the mental ---- like two silversteak trains running full-speed in tandem along one ever elongating curve. There was a gap (the tiniest of gaps) a hiccup in my "processing" (correct word?) and in that briefest moment ME stepped aside and an entirely new Understanding of what I must have read at least a hundred and some times in my life came through --- *shining* through. The planets and planetary influence. This new meaning which was unfolding new revelations methodically one right after the other had been right in front of my face since the very first time I ever read this and yet I HAD MISSED IT. I now cannot read this section in the old way --- it has permanently changed.

The occult ("hidden from view") explanation of what this topic is addressing is found in what G. isn't saying and by not saying it he is laying it right out in the open? How did I miss it all these years. How did I settle for only the literal presentation? How did I get lost in the "positive" ideas and forget about the invisible ones (Hades)?

I crossed a threshold here.

G.

G.

---

by **Jose**

Randomizing certain routine activities has pushed an envelope in me that now, towards the end of the week feels right, but up to today did not. I watched all those little "i"´s resist the need for integration and order, fight me when I left a cup near the edge of the counter, left a

book out of its proper place and didn´t clear up a kitchen mess. Not quite liberating but certainly a loosening up of rigidity that too often passes for things being "right." What is getting it right or doing it right? Why has that been so important for me? How has this aided in alleviating unnecessary suffering or adding to it? These are some of the questions I pondered as a result.
My prayer has been the same meditation I am doing at night, to follow the Light from my crown down to my throat, heart, solar plexus, "hara" and then the earth space below my tail bone. To bring light to all these places and to see when and where thoughts and feelings pop up. Then to just stand there, like Fox said (thank you Greg for your kind words) and submit to the Light. It has helped greatly at the end of the day yet at the beginning of the day seems to suck in all the Life-giving energy it has too quickly.
José

---

by **Zenas**

Trying to leave a mess, without judgment or self-righteousness. Suddenly living with others and can not scream at much more than "mess." It helps me see vanity and judgment.
Trying to remember to start each thing with a prayer, having trouble slowing to realize where each thing starts instead of blends. Working to remember breathing, body and thoughts at the same time, then to remember myself within a world of others remembering themselves.

At first a minor irritation the exercises aren't in chronological order, then a little laugh that grew larger; having to look - and so a prayer of thanks.

Zenie

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by **Harry**

I've been living in a non-self-created mess for about a month. My son is transitioning from graduate school to work. Has a job but is staying here temporarilly until the money builds up. And the mess accumulates.

Obstacle course is a good word for it.

Plus he seems to think the floor is where things are stored. When I ask him why he replies "gravity".

Plus two cats who are also visiting. He trained them, so they want attention on their own terms.

And it's that time of the year when things fall. When small annoyances become bigger if I let them.

So I tip toe around. And try to avoid the annoyance from building up. I've long ago learned to

leave the mess. Except when i step on it.

But isn't that what shoes are for?

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.

---

by **Judy**

Hello everyone.
Back online after several days without power after Cyclone Larry.
Safe and sound, though tired from the clean-up process.
Good to be back.

I've chosen the habitual, mechanical movements involved in the process of brewing the morning coffee for the second part of this week's exercise.

The last section is most interesting. I wasn't sure of examples of "self calming" - so checked the search function in Work Philosophy, and it found:

So we see that instead of suppressing or eliminating the emotions of unavoidable suffering, instead of what Gurdjieff called Self Calming, we must actively and intentionally endure the fire that arises from the experience of suffering. When we realize that this patient enduring of suffering is an act of service to His Endlessness, as well as a lawful expression of the Triamazikamno necessary for the coating of our higher bodies, then we may find the strength and humility that enables us to 'gird up our loins' and suffer gladly; suffer without suffering. And out of this fire may arise conscience, compassion, faith, hope, love, joy and awe. This is truly a transubstantiation of the suffering into the higher positive emotions.
(from Ian's paper "The Second Conscious Shock")

So I followed this, and have found the resulting centered calm state far preferable to any method of "self calming" I could have dreamed up.
Thanks Ian.

Most interesting.
Now to attempt the singing while doing the 10 bone exercise.....

Judy.

---

by **Jose**

> Intentionally accept annoyances, sufferings, displeasures without Self Calming.

This was so difficult and yet, paradoxically so liberating. I worked at accepting, without comment or Work the stresses of the week, the minor and major frustrations, the familiar spousal spats, the tantrums, the tightness in the belly and what I saw was just a bunch of activity, centered around an emotion to be sure, but just activity. By choosing to Work with it, I seem (just me?) to grant it more power than to just let it swirl about and play its little theatre of the absurd out. Which it seems inevitably to do.

Anytime I have to begin with a chuckle, I get angry. Suppose I don want to chuckle, one "me" says? Suppose I want to be depressed today, or sad, or the usual-Life-sucks-these-days José? By chuckling, I sloughed off a bit of that and noticed a subtle intervention, perhaps a reconciling of sorts that requires little but returns much. My belly loosened up. My anger and my frustrations, a bit less obstructive.

The ten bone exercise I continually have trouble with, it frustrates me and actually angers me. I wonder why? Any help out there?

---

by **Harry**

Lots of annoyances this week. That spring time thing. Things dropped. Stuff going wrong. Obstacles in my path. Hard to not get involved.

Inner Chuckle
Infinite Jest
Tom Robbins?

All those cowgirls and woodpeckers and roadside attractions. And skinny legs and all.

---

by **Zenas**

One of my three mechanical movements was the way i sit at my desk. An 'intentional' sitting down each day, moving toward the desk with the chair, bringing intention to why i open which

drawer in an order was telling. Doing so, during little interruptions something would note the slight irritation at being taken from 'order'.
It was/is extremely difficult for me to sing anythiing, ever. This part of the exercise was done in private, only singing 'mentally' at work a couple times. It definately helped the irritation subside.

---

by **Ian**

[quote="Jose]The ten bone exercise I continually have trouble with, it frustrates me and actually angers me. I wonder why? Any help out there?[/quote]

Try it in different situations - walking; meditating. Is one easier than the other?

---

by **Ian**

> ***Zenas wrote:***
> It was/is extremely difficult for me to sing anythiing, ever. This part of the exercise was done in private, only singing 'mentally' at work a couple times. It definately helped the irritation subside.

singing 'mentally' is ok

---

by **Ian**

> ***Judy wrote:***
> Hello everyone.
> Back online after several days without power after Cyclone Larry.
> Safe and sound, though tired from the clean-up process.
> Good to be back.Judy.

Good to hear you are safe and sound.

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

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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.

---

by **Harry**

Went to the grocery yesterday. No one was in line.

Just thought it was a typical spring event.

Everything drops.

Everything needs to be picked up.

Let my bones shine through.

---

by **Recondita**

Went to the supermarket today and was looking for the longest queue when a very friendly cashier (who had earlier gone to some trouble to arrange for me to use the staff toilets!) beckoned me to an empy till. What can one do, when people are so kind?

It humbles one, at this time of Lent.

---

by **Jose**

I took this exercise to heart and, in a country like Iceland, it was quite startling. People here rush to the shortest lines and, when I can go, its always with two kids in tow, 6 and 2. Boy what a struggle it is on normal occasions so, when I did the shopping this week I picked the most irritating line I could find, long and filled with people I knew would take their sweet time and I laughed. I was so pissed I laughed and it vanished. At least for a moment, on one day, my anger felt so ridiculous I could not but laugh.

Will try to remember this laughter.
On a note regarding the 10 bone exercise, Ian, I attempted this in a bunch of occasions and I realize the biggest obstacle is not, as I thought, the idea of "visualizing" something like light, although that remains difficult for me. The big one is the order. Perhaps its OK to change the order but I feel the need to get this straight and exercising the discipline remains a daunting piece of Work. When I was able to do it, the awareness of bodily sensations on the "outside" and a greater Being-sense on the "inside" made the efforts and struggle worth it.

---

by **Harry**

Funny. Went to the store again yesterday. And guess what? No one was in line again! I can't tell you how rare this is.

Spent an hour this morning with the ten bone exercise. Started out meditating and let it take over. Somehow there is a road to centering here.

Work Program week beginning 10 April 2006

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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.

---

by **Judy**

Thanks so much to everyone for their condolences recently. I appreciate your caring and kindness.
The saving grace of the Work...
And best wishes to all for safe Easter holidays.
Judy.

---

by **James F**

> The saving grace of the Work...

I appreciate that thought Judy. The last six weeks have been challenging. And through my challenges, it seems more and more that all that REALLY matters to me is becoming more conscious, and aiding those around me in becoming more conscious. Feeling each breath as possibly my last this week has certainly not been difficult for me as well. I guess lying on an operating table with your chest wide open can have that effect on a person...  Right now, I don't know what I would do if I didn't have the Work. My gratitude for having met the teachings of Gurdjieff is beyond measure.

James

---

by **Greg**

Yesterday, after a couple of hours of housework I took a walk in the fresh air, one careful step at a time. Turning the corner of a building, I received a shock: a clear impression of me still sitting at home in my favorite chair and smiling broadly. I kept walking and allowed the impression to seep in. Had I left myself behind? How could I still be at home and out in the fresh air? Is the issue that what we call taking a walk is really another way of 'staying at home' as movement has sometimes been defined as having stillness at it's core? I kept walking and a small dark cloud question came: "If I AM still at home who/what is 'walking' this body?"

I sit down on a bench in a playground, lift my feet onto a curb in front and immediately sense a gush of blood in the bottoms of my feet throbbing and pulsing away.

I align my spine relaxing my eyeballs to take in the full-view of the fresh green of new leaves dappled with delicate white tree-blossoms. I have been remembering myself at least 25 times through the course of the afternoon. It is so hard to do. Thirty feet (or so) seperates me from the blossoms themselves. At twenty-five feet a clear watery ripple snakes across my visual field in mid-air. I am immediately aware of a tension/relaxation inside of me which "allows" for this viewing. Just as immmediately, as a result of being startled by this, I lose sight of it.

How to maintain this inner pitch to "see" deeper? To what avail? Where is this placed in relation to Work? Is it just another "dead end"?

Later, that evening after attending a social event where I caught glimpses of machines, I take another walk in the cool night air. I sit on the same bench as before, straighten my spine, watch the breath, and an attempt towards self-observation I try to send myself down below the tree blossom now glowing in moonlight to look at my body sitting up straight. This is too large of an effort for me (too "Operatic" in scale) so I just try to sit in front of my body while I sit inside of it --- directly in front, facing it. Doesn't work. I admit to not being able to do it. Immmediately, I search for the Path back to the Quiet Place wWithin. Success. THAT is what I should have been after. I am still as a stone. The skin, muscles and organs seemed to have totally slacked around the skeletal structure. This procedure has been as easy as the other was difficult. I observe the body being breathed. I am aware of tiny resistances that just won't let that breath go further. Everything, inside and out, is still. A rustle behind me. A thump. of them. Within five minutes a wild rabbit has made an appearance,

checking out this odd man sitting so still on the bench. We are 4 feet from one another. I make no move other than rolling my eyes in his direction. There is mutual terror between us. For one full minute we sit like this and then I lose my nerve. I move and the rabbit rushes off.

As I stand the earlier "air ripple" returns to my mind. It has left a tracing in my consciousness.

---

by **Zenas**

Found an i able to notice each step if 'I' was outside taking walk or at least solitary. To watch each moment was most difficult. While attempting this, it did, though, help watch judgements come about. Their swiftness was amazing.
When i am able to remember breathing when seeing habitual thoughts, i sometimes remember the idea we all live exactly the same amount of time, whether the stillborn or the centurian, if we live only in thoughts.

---

by **Harry**

Last night's dream was intriguing. I'd welcome feedback from others.

I was cleaning the main street in town. Picking up trash and sweeping the street with a wide hard bristle broom. I was basically cleaning next to the curb, in the parking spaces.

The street is a two way street. (Though in the current day it is really a one way street, it was in my youth a two way street.) It runs North and South, but this was known as up and down, and still is. If you head toward Fourth Street you're going "Down to Fourth Street". Or Up to Ninth. (Fourth being closer to the river.)

Anyway, in my dream the street is two way. And I'm only cleaning the Down side. (I'm assuming the descending side.) I'm cleaning between eighth and sixth, close to seventh. My car is parked between eighth and seventh, and I'm moving between seventh and sixth.

It becomes Rush Hour. (I have no idea why I'm cleaning the street during rush hour.) And I have to move my car. All of the parking spaces on the street are open, but I can't park on the street because a police car is lurking behind me. So I make a deal with a guy working at a street level parking lot just below seventh. This guy works at the lot. He is obviously an immigrant. He lets me park my car in his lot so I can finish the job. (I have no idea what I am giving him in return, but something.) It is clear that I'm parking next to the City's newspaper building. (There is currently a multi level parking garage in this spot; but I can't remember if their was a street level parking lot in my youth. Not sure it matters. Parking seems to be resting spots.)

It is at this point that I realize why someone invented Street Cleaners. And I awake.

Seems an ascending and descending octave. What does it mean that I'm only cleaning the down side? What are the resting spaces? During Rush Hour?

---

by **Faye**

Work week of April 10th
Sometimes, it takes me a week to really get involved in a work program and by then it is time to move on.
The requests to “Walk upon the earth as if it was sensitive to your every step.”
“Remember every breath as if it was your last. “ and “Maintain a Float above attraction and repulsion. “ can create a demand inside of me to be very “care full” about my actions especially to other people to whom I would normally be more harsh and opinionated. I say that these requests can change my inner attitude but only when there is an accompanying emotional shift that has the sense of valuing something or someone more dearly than my personal self interest. Once when this shift happened it allowed me to respond to a friends needs with gentleness and openess rather than avoiding or minimizing them as I otherwise intended to do. However, even when the shift does not happen these requested tasks from this weeks work sometimes bring me to increased awareness to an action, no matter how small, and how it effects the world around me.

Harry,
My experiences with dreams have often been useful for bringing to consciousness something that I have been trying to understand. This is particularly the case if I am deeply questioning something in my daily life. Coincidently, one of my most common symbols is a car and where and how it is parked. When I have a parking car dream, now it immediately gives me an indication of my inner attitude or state with regard to an aspect of my life. This experience has beeen useful for seeing something more clearly and then enabling me to move on from my attachment to it. With this dream of yours, there are a lot of clues for you to work with, the street cleaner, rush hour, policeman, downside, numbers, levels. These are personal symbols which likely only you can truly plumb the meaning. You are fortunate to have so many clues. Also, I find that sometimes other's comments about my dreams can give me a revealing perspective that I did not see myself.

---

by **Ian**

> ***Harry wrote:***
> Last night's dream was intriguing. I'd welcome feedback from others.

Clearing away the blockages that prevent the light of consciousness from shining into the

depths of our being?

---

by **Jose**

This weeks exercise were substantial for me, mainly in the breach than in the practice. I saw occasions throughout the week to "maintain a float" and on the occasions I did, was able to get a panoramic perspective that lightened the load. But otherwise my steps were heavy and my breathing erratic.

I think Harry, there is much truth in what you said earlier about the spring confusion and with the weather up here going from blizzard to beautiful, sometimes in a single day, I have certainly noticed the "electricity" in the air pulling me in a thousand different directions. Just maintaining my nightly practices has been stress enough. As well, the sharpness of those clear days served to confuse me more than clarify. Odd.

I will be in England from tomorrow to Monday for the All & Everything Conference along with Ian and others. While it will be quite nice to reconnect with him and meet up with some new folks, I will miss my Work mates here. Until next week,
José

---

by **Harry**

I see the cleaning aspect clearly. I'm cleaning the downstream. The question I keep posing to myself is whether or not I'm concentrating too much on one side.

I agree that the parking is significant. Any road dream deals somehow with directions. And this is at the "si" point. My wondering is if I'm resting rather than working.

---

by **Judy**

> I agree that the parking is significant. Any road dream deals somehow with directions. And this is at the "si" point. My wondering is if I'm resting rather than working.

Hi Harry,
Intriguing dream indeed...
Just a few thoughts..
Car often is "vehicle which moves you around" ie; physical body.
Rush hour could be symbolic of the masses of mechanical humanity.
Police for me would be my "authority I s"

Sweeping/street cleaning; an indication of your inner work of purification.

So, parking in a new place being looked after by an immigrant (also indicating new a little) is interesting. Sounds like a reassurance that the real work (way-cleaning) can continue even while the physical body is "resting" in a new environment ???
(on a light note, I'd be trying out a new yoga class or similar relaxation).

The sixth seventh and eighth interesting - as you say, at "si", so maybe a phase of inner work is nearing completion. as these numbers are connected with the actual "street" or "way".

Anyway, as others have said, if this doesn't feel right to you, then it won't be. That's however pretty much how I'd take it if it were my dream.

Regards and best wishes,
Judy.

Work Program week beginning 17 April 2006

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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.

---

by **Harry**

I'll post this in this thread because I think Ian picked up on the sweeping.

Another dream last night. Strange these dreams are unusual in their format. But this one complied with the sweeping clean.

Was at work late at night. Didn't want to be there, but remained there because I had to be there. Finally everyone else had gone so I coulld go too.

Just as I was leaving a former boss arrived. (She is a woman I was somewhat obsessed with for a period of time. This obsession was a negative fantasy.)

In my dream she comes in and asks to be escorted to her car. I give her my arm reluctantly. We begin walking to her car and I realize the ground is sheathed with ice. And I have bare feet. I want to quit walking but continue to do so.

When I get her to her car we are both enveloped in a snow drift that comes up to my waist. I'm cold. My hand drops into the snow and lightly rests just above her exposed buttock. Which electrically draws but which I will not touch even though I can.

It is then I awake and realize that I am sweeping away this past obsession through enlightening it. It is an obsession I haven't considered in well over a decade.

I chose not to touch. And understood the cold and snow.

(Dang, typing on this laptop is strange.)

---

by **Judy**

Hi Everyone,
This week's exercise was most refreshing for me. A lot of the focus in the work I usually do seems to be involved with "coming into the present moment", so, thinking of linear time in the past and future was truly a sort of inner world expansion.
Having had 2 house-moves in the past seven weeks,(I'm back in my old house again now), "dust on the floor" and similar didn't appeal much. However, contemplating leaves in their various stages of growth and decay was helpful for the visualisations of the exercise, and also gave a welcome break from inside the house.
There was a fresh awareness of the existence of the leaf's "time-body" which led to some observation of my own "time-body", and I saw a couple of things about myself which had previously gone unnoticed. Adding this knowledge to the existing list.
Thanks Ian.
Hope the Conference went well.
Best wishes,
Judy.

---

by **Judy**

Hi Harry,
Fascinating dream-stuff.
Thanks for sharing them.
Cheers,
J.

---

by **Ian**

Thanks Judy, the conference went very well this year. Jose was there, too.

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

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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.

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by **Harry**

This is hard.

I can do it in the Work world and just traveling about. But my son has temporarily moved back in, having graduated and gotten a job locally. He'll probably be out in a month or so.

But the "floor is a shelf" attitude just annoys me. I trace it to a certain kind of laziness. And a focus on other things. But the floor has never been a shelf for me. Probably because my mother had rooms that people didn't even walk on the floor when they entered them. This, of course, annoyed me as a child.

We are, of course, clashing life styles. He's been on his own for four years. And we've always had a great relationship. And I remember having moved back home for a month or two when I was job hunting about his age.

Of course I would never have thought of living in my mother's house in that style. Probably because my mother would have thrown six kinds of fits and my stepfather would have pounced on it. But I've never been that type of parent.

Another source is probably my own lack of wanting to do things like dust. I'd rather the wind take it, until I can see it. Then I do it. Which probably taught him procrastination.

I know most of this is ordinary. It's my response to this exercise, because it's what I've been facing.

---

by **James F**

Harry wrote:

> I know most of this is ordinary.

I smiled when I read this Harry. I received a huge Work shock this week and it has changed

my whole perception of what it means to Work and to have higher consciousness. Through the shock I saw that I desire to help those I care about and put an end to their unnecessary emotional suffering (the Yes) and I saw, at the same time, that I can't do anything about their suffering because I do not, at my present level of being, have the power to do (the No).

What I learned was something I thought I knew already. But it turned out that I only knew it intellectually. The shock was also very painful and if I had to pick a word to describe the Work now, I would use "plain" or "ordinary."

It is both sad and liberating to realize that I wish to do but can't. I only hope I retained enough of the shock event in my emotional memory so that I don't have to learn it again.

James

---

by **Harry**

Great insights, James.

Do not do what can't be done has always been one of my favorite G quotes.

---

by **Judy**

I,too, found appication in ordinary life for this week's exercise.
It led to pondering about difficulties I have been experiencing in organising a proper funeral and afternoon tea for my friend. Every possible beaurocratic delay seems to have been in place, and I wasn't making the requisite headway. It seemed to be something I was unable to do. Yet it had to be done. So, I enlisted the aid of Tony's local doctor and his Anglican minister. After 3 frustrating days, they've succeeded, and we have the funeral this Thursday at 3pm. So what I alone could not achieve has been done by asking for help, and this was indeed appropriate in this case.

Over the years, making decisions about what I can do and what I can't do, this process has come to be called by me "The Getting of Wisdom". This week's activities added another facet to my understanding.

After all, the Fourth/Fifth Ways are all about Working from ordinary life situations.
And yes, Harry, I agree it is hard.

Best wishes as always,
Judy.

---

by **Zenas**

There was something about this exercise that was "easy," that is, it came to mind more often

than most of the exercises. The first mechanical answer that 'popped in' was that it's because negative manifestation and anger are so over-used. It took a bit to realize these reactions are often so proud of themselves they are seen by other parts of the i. To actually stop in the midst of a unpleasant judgment about another's manifestations brought to the screen that they are manifestations.

And thank you, James, your thoughts were sincerely appreciated, they cause wide reflection.

Work Program week beginning 8 May 2006

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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.

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by **Harry**

Last night I decided to implement this week's exercise by observing making breakfast. Specifically making tea. Seeing the water boil. Measuring the tea leaves. Pouring the water in the pot. Infusing the Golden Yunan.

The interesting result was that not only did I find myself observing that process but it carried over into the making of my toast as well.
And into the process of eating.

The simple visualized act expanded into other routine acts that are done almost the same every morning.

---

by **Harry**

As I've moved on in the week I've noticed that the tasks I took in this exercise tended to remain as I continued. So four days later, observing the making of my breakfast continues.

Interesting.

---

by **James F**

A few months back, Greg kindly pointed out that I was "working too hard to work." My personality is such that if I decided to run a marathon, I would go out that day and attempt to run 26 miles. It has finally dawned on me that I need to relax and stop Working so much. With that in mind, I passed on the exercise this week and just focused on relaxing.

In relaxing more, I've observed that my Observing I has been acting like a policman, chasing away all signs of negativity as soon as he spots it. Consequently, there has been little opportunity to really see my dark side. I've also sensed more the importance of UNCRITICAL self-observation. If I criticize everything I see, I tend to not accept it as true about myself, or fall into self-justification. There is a cacophony of voices inside me that I am just starting to become aware of.

Interestingly, I also noticed that the more I tried not to Work, the more I was Working. That ticked me off.  I began to see that I'm just like a dog. Pull it and it resists one way. Push it and it resists the other way. I had to laugh, remembering an exercise a while back where we were to try not Working. That exercise made no sense to me back then. Now, though, I feel more aware of 2nd Force.

One more thought came to me as I've Worked at not Working: "Do not let your left hand know what your right hand is doing." I think I see why. If IT knows what I am doing, IT changes what IT is doing. The Observer affects the experiment, so to speak. So I have to outsmart myself and Work more cleverly. The Way of the Sly Man?

James

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by **Zenas**

One of my observances was how i put things away at night and lay on the bed; this partly being about conscious energy affecting actual sleep. One noticeable difference was to sleep more deeply.
The second notation was that several i.s were able to catch themselves throughout the day, particularly in the little poses we call mannerisms. Working or visualizing the 3 centers at one time is something I've rarely accomplished, 2 yes.

---

by **Jose**

"Consciously" turning on the computer, a task so simple and so regular I barely notice it and its significance, was my task. It represents for me a shift from the automatic movements of waking, preparing, getting the kids ready, etc., to the beginning of my day--typing papers, reading news, etc. I have actually come to resent the noise of the computer, its hum a signal that the inner quiet of my life will now be intruded upon throughout the day.

Alas, I watched myself turn on the machine each day with anger, resentment, with fear and loathing. The "i" that begins this part of the day is less attuned to the Real than the other "i"´s

and they are far from knowing the Real. That is, I no longer see this machine as a tool but a hindrance of sorts. I saw how "plugging in", the very concept of using electricity to get news or knowledge stirs some old, primeval grudge against the "modern." I remebered how I came to computer use late in life and how difficult all "technology" feels to me. How impersonal and controlled versus the spontaneous and alive.

By trying to visualize doing the task the night before, I came across hopeful, expectant feelings, but then as the morning came and the "real" task began (only once a day in this case) I once again fell into the stupor of dead routine, dulled by resentment, filled yet again with anger. Rather hopeless it felt...

---

by **Judy**

I attempted the task of going to the local supermarket and shopping and returning home, for this exercise. This, after four daily attempts, proved to have been way too complex a choice. What happened is that, by the 4th attempt, there was so much new information being observed and received, that the velocity of the task was much too slow for practical reasons. Then each day the visualisation became more and more detailed, and also quite long.

It brought home clear realisation and strong emphasis on the incredible complexity of the organism, and its ability to function speedily on auto-pilot.
Also evident was how scant the knowledge of even the physical body movements and routines.
So though the choice was poor, results quite surprisingly informative.

Sorry this rather late. I have a new 8 month old Russian Blue (cat), and she is just wonderful, and I've not been near the computer till today.
Best wishes,
Judy.

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.

---

by **Judy**

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

This seed idea for pondering is large indeed.
What has happened for me is that I've been engrossed with the "hydrogens" aspect of it, and their various values, and this seems to hint that;
(a) food ceases to become "food" and becomes thinking or psychic energy at H48.
(b) however, the "me" that I Remember part of the question involves further transformative steps - taking the energies to the finer levels of H24 and H12.
(c) then pondering about the various levels of food, and the fact that self-remembering, or the first conscious shock, acts at the place of the incoming of impressions (Do48), and that similar value hydrogens also occur here as Mi48 (from the air octave); then firther transformation produces Fa 24 and Re 24, then to the extra hydrogens Sol 12, Mi 12 and Si 12 finally from all 3 food levels.

This has been such a complex thread that now I'm unable to think of any other lines to pursue for this pondering. Please can anyone suggest others, or is this the main one? Maybe I'm being a bit OC here ( ), as have already pondered at some length. It's just one of those big ideas I haven't thoroughly thought about before, and now seems like the time.

Judy.

---

by **Judy**

P.S. Most of the post above came from reading "On Hydrogens", Nicoll Vol 1 - which provided enough structure to work with.
J.

A query;
Does anyone know of any parts of All and Everything which deal with this topic please?
Judy.

---

by **Judy**

I found some references (partially answering my question of the last post above) in the section Work Philosophy/Conscious Labour/Transforming Exercises on this site.
Thanks Ian.

So back to the Heptachord to see what results, now that there is a clearer idea of what is supposed to happen here.

J.

---

by **Harry**

Judy,

When I was young I spent a long time graphing out hydrogens and all of that. I think at the time it was very very interesting. It seems, in retrospect, more of an O thing than a G thing.

G talks about combinations, but not in this detailed number system. O was a mathematician.

My own response is that I'm not sure when food becomes food no longer. Intellectually I'd say when it reaches its highest transformation which is either in the intellectual or the emotional center.

With second being food i can sometimes sense this. I can feel Oxygen being assimilated and transformed. Because I've worked with that long long times.

One of the things is that our own attitude can change how food gets transformed. I was angry about a couple of things last night. No need to detail this irritation. But I let it in. Something that has been building and I've worked on and I know the anger is not real, just I's that want their own way.

But I still felt my food in my stomach, even this morning. That usually isn't the case with my digestion. Transformation. But I let these other things interfere with the way my being was operating.

I do know that if I Work at being conscious during eating breakfast that the energy from the meal seems to last, be stronger. I could also say that my attention moves to different things when it is left to roam during the morning.

It is much harder for me to be conscious during those later meals. I'm already into the day. Even working at home. I just finished grading a bunch of papers and posting students' grades. So I'm moving at a different level.

I'll try, today, to do Lunch with the same focus as breakfast.

---

by **Judy**

Thank you very much Harry.

I read your post a couple of times.
What followed was a mental snapshot of a large group of formatory intellectual "i"s chatting away together and enjoying themselves gossiping. This was quite a shock, as I haven't noticed them before. This probably means that I was totally identified with them.
So now there is a little awareness. And they have been unmasked.

Seems that less intellectualising and more experiencing is in order.
Strange how some of my once favourite "i"s which were useful in ordinary life, have limited value on the inner journey, in that the more complex the knowledge, the less am I able to verify it, so it doesn't really become mine anyway.

Your post somehow facilitated this shift. Also the excerpts from All & Everything provided by Ian on this site.
Thanks to you both.
Best wishes,
Judy.

---

by **Harry**

It is indeed interesting to realize that those i's you rely on for daily success are not the i's you

want to encourage to grow. But you need them also. They pay for your arrising. Some you can only start; but you can sometimes observe others by focusing on the simple parts of tasks. Like observing the physical parts of this typing. That observation can lead to other i's.

---

by **Greg**

Dear Judy

MW Thring's book on Gurdjieff's Teaching (the one I referenced to you in how to pray for our neighbor) has been most helpful to me in sorting out what O. says and how it relates to BEELZEBUB and others writings. (It also shows, by objective comparison, how passive elements have entered the Teaching after G.'s death) I highly reccomend it.

Again, and I ask for your indulgence, Ouspensky and Nicoll are speaking to highly educated, mostly male, scientifically-oriented minds. (Can I call this classically Western rigid THINKING?) They are breaking things down into categories for the audience they are dealing with in terms that they can relate to. Gurdjieff never speaks like this EXCEPT early on (ISOTM) when he was working out IDEAS AND THEORIES with Ouspensky. And these ideas are being presented in THEOSOPHICAL terminology (the language most of his early followers already understood.) HYDROGENS, CARBONS etc are related to terms introduced by HP Blavatsky in her Theosophical writings. This is the territory Ouspensky was coming from. They are not the actual chemical elements, but occult (meaning *hidden from view*) "screens" or SYMBOLS.

Remember, Gurdjieff said that women already understood what he was talking about. I don't think that is a casual remark.

I would also add that men who walk with a feline grace (indicative of their connection with the Inner Feminine) also understand what he is talking about.

I feel that you are wrapping yourself up in intellectual knots --- not that I am against Intellectual work --- but perhaps you need to encourage more a more Feeling attitude towards the truth behind the ideas.

O. gives us a structure, an outline (And, boy do I need that!) but it isn't the whole story by a long shot!

Best to you,

Greg

---

by **Greg**

Below is a link to the Theosophical Diagram of the 4 (Al)chemical Elements from HP Blavatsky's THE SECRET DOCTRINE. Scroll to pages 592-593.

http://www.theosociety.org/pasadena/sd/sd2-2-12.htm

from HP Blavatsky THE SECRET DOCTRINE.

Scroll to pages 592-593

THE SECRET DOCTRINE is (in my *opinion*) a gigantic wonderful mess of a talisman. To scientifically verify it, or even argue from that viewpoint is to miss the point entirely. It is a *collage* of ideas, lies, truths, falsehoods, representations and misrepresentations which, taken as a whole work, on the Mind to *loosen*. It, like a visual collage of disparate elements, creates an atmosphere to enter. Most readers have missed this crucial element. It purposefully "discredits" itself.

But back to our point: This chart is what underlies Ouspenky's discussion and (the story goes) Gurdjieff helped Ouspensky work out the THEORETICAL component of the Work with this Theosophical language.

It may do us well to remember that the esteemed founder of Northeon Forest (and the esteemed teacher of our esteemed Mr. MacFarlane!) found Ouspensky and his presentation of the Teaching NOT to his liking. He cleaved instead to *Mme Ouspensky*, who even from her sickbed (it seems) was able to impart a more Gurdjieffean stream. Mr. Beidler, it is remembered, was taught by Gurdjieff himself first.

And then there is AR Orage . . .

If you haven't read C Daly King's THE ORAGEAN VERSION, by all means do so. It totally challenged my long-held stance on what this teaching was all about and how it could be approached. There is also, *for those who can avail themselves of it*, an "egregore" to be contacted through Mr. King's style of writing and presentation--- a "deja-vu", as it were One can inhale chalk-dust from Orage's classroom. And this from an author (Mr. King) who all eschewed things occult. An 'egregore" is a SUBSTANCE --- it is related to impression food and (it is my experience) can connect one to SOURCE.

Happy Trails,

Greg

---

by **Harry**

Greg,

I agree with many of your comments above. I spent years unworking some of the O

intellectualism.

However I tend to think that Nicoll is a little different. There is a strong Jungian influence in Nicoll. The first two volumes of the Commentaries have more of the intellectual side. But the remaining volumes, which I find more useful, have less intellectual.

Harry

---

by **Judy**

> from MW Thring. QUOTATIONS FROM G. I. GURDJIEFF'S TEACHING A personal companion - Revised Edition. Luzac Oriental. 2002

Then this would be the book, Greg?
Thanks for your informative posts, and good to hear from you. I'll get 2 new books, the one above plus C.Daly King's 'The Oragean Version".

I used to tie myself up in intellectual knots, and identification prevented me from seeing it. A few years ago I decided to only allow any study after the actual Work attempts had been made for the day, and have kept to that.
This week, though, was the first time these "i"s were clearly observed in me, and the said "shift" occurred. Now the balance will be coming from understanding rather than just discipline; hence far preferable, and stronger.
And yes, I felt the heart involved as a result of the observation.

All the best,
Judy.

---

by **Jose**

It´s funny how the bodily subject of food so quickly becomes a "heady" topic.

This week I have tried to keep it as simply focused on the task as possible. Noticing the "heaviness" of certain foods, the "lightness" of others and their corresponding transformations (not always congruent with the "weight" of the substance) has been a challenge but a pleasurable one. How so many moods ar edirectly related to particular substances and how even the most common (and old) of habits (like coffee) can provide alot of material to consider that usually gets unnoticed. How, when simple or complex habits are changed, it requires adjustments throughout the organism and the shifts are unnerving at times.

On a related note, after a recent trip to the States I returned with a recently purchased copy of

Nicoll´s Commentaries and have found innumerable gems throughout. Thank you Harry for suggesting these. Prof. Thring´s book I had not heard of and after hearing his talk at the Conference last month am curious about. Is it easy to find?
José

---

by **Greg**

> MW Thring. QUOTATIONS FROM G. I. GURDJIEFF'S TEACHING A personal companion - Revised Edition. Luzac Oriental. 2002

Yes, the title above is the book I to which I was referring. I am not usually much taken to compilations, but purchased the book based on the care taken with its typeset and the way it felt in my hands. The weight and heft of the volume "signified" something for me, so I bought it without further ado. I perused it once or twice and then put it on the shelf for about a year and a half. Then around March of this year when ISOTM had started to "open" on a different level for me, I looked into it again and began to see its purpose. Quotations from a specific range of books are placed in a deliberate relation to each other. It still takes effort and it still takes pondering, but it has helped me break through some of BEELZEBUB's crust.

I don't know how easy it is to find this, but be warned --- it is on the pricey side.

Of course, (and I have stated it many, many times before) I remain a big fan of Nicoll --- there is a noticeable emotional/empathic element O's delivery does not have.

Greg

---

by **Jose**

I liked the way you put that,

> a noticeable emotional/empathic element O's delivery does not have

It was my sense when I first read exerpts of the Commentaries, through quotes posted here and elswhere, that here´s a man I would have enjoyed sitting and having a beer with. I never got that sense with O. and his writings. Then recently I read that Nicoll often would "hold court" at a pub and with humor and grave sensitivity would continue teaching the Work. Again, its a wonder at how we know these things before we "know" them.

Best,
José

---

by **Greg**

During my "journeys" in the past couple of months --- I will not bore you with the details ---- I came across a little known bit of information which sheds another curious light on the Ouspensky line of the Work.

For many years it has been known that Mme deSalzmann, (G.'s heir and head of the Foundational aspect of the Work) had an abiding interest in the lectures and ideas of Krishnamurti. What hasn't been known is that Krishnamurti had an ongoing involvement with the Work starting as a somewhat regular attendee of O's lectures and meetings. As time went on, he and O developed a strong friendship, a friendship which in time was extended towards Os pupil John Sinclair (Lord Pentland).

After the passing of O. and G. and the development and setting in stone of the Foundation's foundation, Krishnamurti continued on as Pentland's friend and advisor.

A side by side comparison of statements made by Pentland and Krishnamurti reveals a sriking similarity of turn of phrase and presentation ---- the authors, based on the evidence of their written texts could be taken as interchangable.

Krishnamurti's philosophy, it is now generally acknowledged, is the product of a series spontaneous kundalini awakenings. There is no technique, no effort in his production --- there is no Work. It's not "wrong" --- it just isn't the same thing. At all.

MW Thring's book, through side-by-side comparison reveals how the Work is changing by the application of a more receptive and passive viewpoint (quotes from Mme des and Henri Tracol). What is as troubling (for me) is how there seems to be the need to link the Work up to being a part of a Great Tradition, as if the Work cannot stand on its unique merits and has to be "justified" according to its (alledged) comformity to other disciplines.

If all the above is in point of fact true, it does give one pause in terms of what the Ouspensky line has been (his estimable documentary work notwithstanding)

We are lucky to be here recipients of a line which has preserved as it was passed.

---

by **Jose**

Greg,
What you say is so good, and so important I hope we all ponder its ramifications carefully.

I, having been a part of a "Great Tradition" for many, many years, came to the Work partly

because it felt like one, and yet...it was something different. Something whose power rested elsewhere, yet remained compatible (and competitive) with those other Traditions. And I have seen, in the relatively little time I have been in the Work, how what you say is absolutely true, how the people in the Work (many of them I mean) feel defensive or insecure about attempting to pass on what they received. As if it wouldnt stand on its own. Well it does. And rather well at that. And the flatulent seriousness given the Work by some of those very same people disregards the utterly complete *humanness* of Gurdjieff, and try instead to intellectualize it, or scientificize it.

The final litmus test for me rests in whether I would take a drink with this teacher, whether I would enjoy a meal with them, whether I could walk and breathe and cook with them. Using that test, very few "teachers" I have studied, seen, or been with qualify. Dilgo Khyentse Rinpoche, Shunryu Suzuki and G.I. Gurdjieff (along with Nicoll and a few others in the 4th Way) are about all I can come up with.
Anyway, thanks for your post.
José

---

by **Greg**

> The final litmus test for me rests in whether I would take a drink with this teacher, whether I would enjoy a meal with them, whether I could walk and breathe and cook with them.

Yes, Jose. And this is it, isn't it? The "ordinariness", the refusal of us to sit with and do the ordinary.

There are some who view G. as creating some sort of hodge-podge, some esoteric smorgasbord. They may be right ---- I dunno . . .

My own feeling, and it has intensified through time, is that while techniques, practices and notions may indeed be borrowed from various Traditions, G. was using them to amplify, illustrate and elucidate for us a most particular and specific philosophic stance regarding HUMAN BEING. Unfortunately, through waterings-down and soft-peddlings much of that has been lost. And then, who could really be "Gurdjieff" in continuation?

So it really remains up to the ACTIVE efforts of each individual and how much s/he wants it and works towards it.

The Work ISN'T really like anything else --- I don't see it's demands reflected as bracingly anywhere else. I mean most of it is really impossible --- but that impossiblity becomes part of the point. You will never "get it", but it remains the point of Rectification.

Being silly and saying things like "oh we'll close our eyes and do a zen sitting 'cause Mr. G used EVERYTHING". It's superficial, it's immature, it's Un-Intelligent, and ultimately its an offense to a great deed done.

But, then --- Hell! --- what do I know?



---

by **Harry**

I think we need to realize that whatever bath is there, it is the path we were supposed to meet. I was a confirmed Ouspenski-ite when I first met this Work. My first reading of Gurdjieff came of a library copy of All and Everything. The City of Cincinnati actually had a copy in the stakes. I didn't think it remarkable at the time.

Contact with Mr. Nyland and the Barn continued the cracking of that original intellectualism. It was something taught to me. I went to college as a person who used "feel". I was taught that "think" was the more appropriate verb. Pooh pooh. Winnie, that is.

There are strange connections. Tom Robbins. Phillip Dick. e.e. cummings. I remember watching the Bionic Woman being interviewed on TV and noticing that Lindsay Wagner was wearing an enneagram around her neck. At first that was so cool. Then it became so innappropriate.

I had a friend in college. She and I had a mutual ever unfulfilled crush. Or something like that. Twenty years later email put us back in touch. And she was in Hawaii teaching in another version of the "4th Way" school. I read some of the work by that teacher, and admired my friend by couldn't digest her teacher's voice.

I have long time friends. . . or some word like that. . .who would never guess my connections here. My poor mother still worries in her 82nd year that I shall descend to a Catholic hell.

"Whatever gets you through the night," is certainly a starting place. But then we have to move on to how we walk through the day.

---

by **Harry**

I love my typos in the above post.

---

by **Judy**

> It is indeed interesting to realize that those i's you rely on for daily success are not

> the i's you want to encourage to grow. But you need them also. They pay for your arrising. Some you can only start; but you can sometimes observe others by focusing on the simple parts of tasks. Like observing the physical parts of this typing. That observation can lead to other i's.

Harry, this post of yours much appreciated. It so happens that I'm doing similar exercises at present. More soon.
J.

---

by **Judy**

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

This exercise is enjoyable for me - rather fun, and the new information gained each repeat time quite reassuring.
I changed only simple things, such as swapping hands with utensils, and having tea/coffee without sugar.
Obviously meals became more of an event, and took more time, as the automatic i's were tricked a little.
Reactions this time occurred at different levels, and were many and varied: there were some who thought the whole thing rather silly, others who had mild annoyance that things were slower/tasted strange etc; but there was another large group which thoroughly approved.
There was definitely more wakefulness.

Judy.

---

by **Judy**

Greg and Jose,
Interesting info about Krishnamurti.
An uncle who was a devotee of his, lived in the family home with us when he wasn't overseas on his pilgrimages, until I was nine years old.
He was very big on household chores at dawn, then digging the vegetable garden, then out walking along the creek in the frosty morning observing the wildlife. I used to go with him most of the time. He was totally non-violent, and consideration itself (he'd take along a little brown-paper bag of hard-boiled eggs when we went to friends for dinner, so as not to onconvenience them with his vegetarianism).
A real human being.

Fond memories.
Fortunate influences.

Judy.

---

by **James F**

Thanks everyone. I have recently realized, quite painfully, the ordinariness(?), realness(?), practicalness(?), goal (?) of the Work, and this discussion has helped to confirm what I've learned.

On the writings, it seems to me they all have their place. I've started reading Tales again, out loud (second time thru), and there is a feeling there I don't get from O or Nicoll. It seems to awaken my conscience, which is what I need.

I recently had some, for me, gut-wrenching experiences where I had to kill some wounded animals. I'm also simultaneously at the part in Tales where Beelzebub is trying to get humanity to stop animal sacrifices. The realizations about what the "Work" is all about that have followed from putting my experiences together with what I got from Tales have been mind-blowing. (A moment of conscience/consciousness?).

Greg: I liked part I, but got bogged down in the second part of the Oragean Version. Perhaps I will put it back on my list of things to read.

James

Work Program week beginning 22 May 2006

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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.

---

by **James F**

Thanks Ian. The "M" is so cool. Maybe I don't need that tattoo afterall.

James

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by **Judy**

"Mememto Mori" - and written on the palms - reminding factor par excellence. And when I put my hands together (as if in prayer), the Ms touch.

I expected this exercise to evoke sadness.
Instead, after a day of hourly attempts, the experiences are strongly motivating and are evoking instances of humility of better quality than I usually feel. This particularly noticed on the first instance the exercise brought about a mental snapshot of the people of the world walking past, and somewhere in the midst, I was a tiny speck in the endless stream. This now, with variations, continues to arrive in some of the other attempts.

With the eating part, thoughts of the birth and maintenance of cells, as well as the dying.

Thanks Ian. I'll be keeping this one.

And James, good one!
Really made me laugh.

Judy.

---

by **Jose**

Having had the kids all week while my wife was gone, I still pushed myself to see the "M" in

my hand, the death reminder. While it is similar to a Tibetan Buddhist aphorism designed to awaken us, I found this exercise, with its practical reminder, a better one than its abstract cousin. Who wishes to imagine their own death in its full context? I thought how lonely, sad, and bereft they would be if I were gone and noticed a few extra trips to parks, to small mountains and horse ranches nearby to squeeze a few additional fun experiences with "papa." Oh, they missed their mother, but while I was repeatedly examining my hand and seeing that accursed "M", I also saw how this particular "I" struggled to get in another moment for them to remember me by. Needless to say, they had a great time this week. I too. Yet I also saw how the need to be remembered, to be present at the mellifluous eulogy of my own funeral, pushes me when I am not watching.

Food too took on this quality, wondering which substances remained and motivated the above while which ones were simply waste, and what, exactly, is the difference.

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.

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by **Judy**

Last Friday, May 26th, was a milestone Work-day for me.

I had my first experience of a continuous self-observation process which lasted almost 3 hours.

I had Self-remembered first, and separated Observing I from It (the organism). Non-identification/awareness was as complete as I've known it to be from many successful, though momentary previous attempts.

I'd recently read The Oragean Version, kindly sent to me by a friend, and have no doubt that a few points of clarification in the early part of the second file helped a lot.

Perceived quite a bit of unnecessary movement of the fingers, excess muscle tension especially in neck and shoulders, closing the teeth together in situations of stress, crossing of legs every time I/it sat down. Also heard the tone of voice as if it were another person several times. And noted twice that what it was saying outwardly didn't agree with what it thought inside. The ordinary-life situation consisted of driving to town and doing three quite complex errands, then returning home. While driving, observed some irritated I's talking when the car stopped at the third red traffic light in a row.

Impartiality was not a concern, as the organism was doing its' own thinking and performing quite rapidly and efficiently, and even the slightest little thing had much meaning - delightful state. This in contrast to some earlier attempts (deliberation rather than observation?) where things became so slow as to be impractical.

Trees and buildings seemed more vivid and alive - there were more signs to read than I've previously noticed - just a lot more activity generally; and yet the people all presented blank expressions.

This was a joyous state, and I didn't wish to leave it, but late afternoon I started to lose it a few times, and then it was gone.

Friday night, when reflecting on the exercise, it occurred to me that a new candidate for Chief Feature is that I am a dreamer, almost always identified with either thoughts or emotions.

I'm confident the state can be repeated.
Unforgettable experience, and I wanted to share with all of you, as much credit due to Ian's Online Group.

On Saturday and Sunday, I did some sensing exercises and reading and meditation - felt like the right thing to do for solid equilibrium.
I'll try the observation exercise again very soon.

All the best,
Judy.

P.S. Comments and any feed-back welcome as usual.
J.

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by **James F**

Thanks Judy. Those types of experiences (flashes) are all that keep me pressing on sometimes. At the same time, I'm feeling more and more that if I don't work on negative emotions, not identifying, not internally considering, separating from "it", and really, sincerely, uncritically observing how the machine works, those experiences aren't going to bring me much good. I'm still a "lunatic"--I think I can do something, in particular, I think I can end suffering. I think that I know if, when, and how much, suffering should be in this world.

I also have this illusion of who I am that I cling to, and I don't want anyone to ever see the truth. It is tiresome to keep pretending, but there I go. Just beginning to see some of this in a fuller way. In this past week, I've felt overwhelmed at times by the jumble of thoughts and emotions inside me--so many contradictions in what I "know." Confusion. Feeling and thinking so much at one time. O's definitions of conscience and consciousness came to mind. Funny how I never thought attaining higher consciousness would cause me to feel so low! 
Somewhere I heard we have to go down to go up. And Nicoll wrote we have to go down a long way before we can finally become sane. The irony of it makes me laugh.

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

This exercise has been great for me. I'm realizing that I really don't know much about how my three centers work together. A lot of what "it" does seems to begin with my sense of vision. A lot of my movements seem to result from my sense of touch, pain, heat, cold. I'm very little in touch with my sense of hearing.

On one more note, we had an exercise where we were supposed to imagine carrying out a task at a specific time, then carry it out at at that time. This week I observed something that made me think of that exercise. I sensed the urge to drink some water. My thinking center then started trying to solve the problem of how to get water. An image of the kitchen area at my office popped into my mind, along with the hallway leading there. I also saw an office I didn't want to pass in the image, which caused some negative feelings to arise in me. A decision was made that the office would be passed anyway, and my moving center then kicked in to carry out the task of fulfilling my instinctive(?) center's desire for water.

James

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by **Ian**

Judy,

That's wonderful. Thanks for relating your experiences.

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by **Zenas**

Ah, Judy, three hours would be like days for some of us. This i/it often can work with two centers - foot-steps and hand gestures are the usual for movement and recuring thoughts the other; trying to consider my bone marrow collecting impressions has been amazing. Observation of my breathing has accompanied the still seconds i/it managed to remember its' bone marrow. If some future puppy finds the bones tasty, perhaps it will add flavor for him. A question implies a turning toward or seeing something; does an answer imply we no longer have to see/question it? This week's exercise has given many questions for a long time and, that is good, Ian.

Work Program week beginning 5 June 2006

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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?

---

by **Harry**

Conscious suffering is the energy for growth.

Dang that sounds good.

Demands. Duties. Responsibilities.

Much, I think, depends upon the position. This past weekend I helped my son move some big pieces of furniture. It wasn't a duty or a responsibility. And he didn't demand it. But, in a sense, it was my responsibility to myself to help him with this process.

I have duties to my parent. My mother needs something and I have a duty. My mother also makes demands. Some of these I ignore because they aren't my demands. Nor are they my responsibilities.

There are Demands that are much larger. I must pay for my arising. And that leads to duties and responsibilities. I feel a responsibility to come in here daily. There are times when I feel it a duty to answer certain posts. Because of the larger Demand of paying for my arising.

By fulfilling these responsibilities and duties I also gain. It's a bargain. Just as I've bargained with "God" to do certain things. Of course my super christian ex-wife would maintain I can't bargain with god. I can only bargain with the devil.

Oh, that's right, he's beelzebub.

---

by **James F**

I have been struggling with demands, duties, responsibilities the past couple of months. Might as well throw in desires in that mix. My body demands. Duties? Responsibilities? A huge war in me about these things right now. In trying to understand and resolve this struggle, my thoughts keep returning to a book I read just prior to coming into contact with the Fourth Way. I read Ayn Rand's "Atlas Shrugged." And then I shrugged. Then somehow I forgot the inexpressible freedom that shrugging gave me.

1. James was taught he has a duty to help others.
2. James desires for everyone to be happy.
3. There's nothing James can do to fix anyone or anything.

The gradual personal realization of thes three ideas, and the colliding of them together inside me has been overwhelming. I haven't cried like this since my mother's funeral.

James

---

by **Judy**

> 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?

This week I started with the above, to clarify meanings and differences, before moving on to the differentiation of various types of demands.
These are the etymologies;

> duty
> 1297, from Anglo-Fr. duete, from O.Fr. deu "due, owed

> responsible
> 1599, "answerable (to another, for something)," from Fr. responsible, from L. responsus, pp. of respondere "to respond" (see respond). Meaning "morally accountable for one's actions" is attested from 1836. Retains the s

> demand
> c.1290, from O.Fr. demander "to request," from L. demandare "entrust, charge with a commission," from de- "completely" + mandare "to order." The political economy sense (correlating to supply) is first attested 1776 in Adam Smith

While pondering on these plus dictionary definitions (omitted for sake of brevity), some mental organisation took place and resulted in a hierarchy of these terms:
Duty
Responsibility
Demands
in that,
Duty left no room for choice; it must be done or "I owe".
Responsibility often became duty once accepted, so I need to really think through the available resources of time, energy and money, before accepting a responsibility.
(example here is in buying a little cat; I've accepted the responsibility as well as the joy, so now have duty of care).
Demands also involve decision and some freedom of choice, and of course that beings in consideration of "unreasonable demands" etc.

Then the question moved on to "how to fulfill" the duties, accepted responsibilities and valid demands.
This kept bringing in another word; desire.
This "longing for" or "wanting" (emotional centre) has a huge effect on the EASE of performing the tasks.
I remembered how difficult it is to cook properly either when ill, or no appetite (desire) for whatever reason.
I remember how much easier to care for a new car/house, than one which has lost most of its appeal.
I remember the importance of the organism being in balance (health) for all of this too.
And much else.

At least when approached this way, the intellectual centre (often aided by the emotional centre) is in charge (or better still, Observing I), rather than a mixed-up reversal.

Of interest to me is the original etymology of desire;
de sidere from the stars. Nice.

Judy.

P.S. I've been thinking of working with "I am, I can, I wish" for some time. Perhaps a valid one to begin with would be a duty I keep putting off until it's desperate, such as disinfecting the wheelie-bins.... Or, maybe I can interest someone else in that responsibilty? Ha - only joking.


J

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by **Lawrick**

Hello all, My name is Lawrick and after several attempts to join the group I want to say that Ian and I finally connected last week. I will admit to using the week to surrepticiously scan the forum and would like to thank Judy, james, Harry,Jose, and others for making me realise the work is what we make of it and not some unreachable, elite, unknowable mystery. I'm not a person who joins anything easily but having done so I feel its my "duty" to respond to the weekly questions. Firstly, and for me demands are made and responded to with all the limitations of the personality. Duties are far more important but I find the repetition to engender a stage of sleep where I sometimes can't remember exactly why or what I'm doing. Responsibility on the other hand seems to arise from a more significant area of my being and always presents consquences either good or bad depending on my response. If good then I harbour a feeling of "doing". If bad, I feel a sense of shame and later, regret. This formula seems to have little relevance to the significance of the responsibility so I'll have to slightly disagree with Judy on this one.

With respect to remembering our breathing, at the beginning of the week these"rememberings" were few and far between and not very long. Today however, while perusing papers at my favorite cafe' I noticed two things: 1-every few minutes I would get lost in my thoughts but almost immediately I would regain my self-remembering state relative to my breathing. After doing this for approximately two and one hours, I felt tired but in a good way. The second thing I noticed is that after a few minutes a certain tension would build in my neck. Now this was not pain or strain and I couldn't locate the source but after refocusing I felt the tension diminish. After repeating this I actually became very relaxed but still alert. I also noticed that things have grown very quiet around my body lately. Self-remembering seems to eliminate a great deal of the exterior noise, "distractions, impatience{my chief feature?} and the extranious forms that siphon my attention and energy. However, splitting my attention between breathing and the Gurdjieff articles I'm afraid I couldn't remember much of what I was reading. I'm familiar with a great deal of the literature surrounding Mr. Gurdjieff, Ouspensky, Bennett, but have almost no knowledge of the practical work we do online. I would appreciate any and all input from the group. That's about it for today but I would like to make a few non related observations which may or may not interest you. I live in Western Canada, a land of endless prairies, towering mountains, and an ancient European history of about say.....200 years. I"m glad that the Europeans discoverred this land because the indigenous people living here at the time probably didn't know where they were and after being slaughterred with disease and guns and knives and such I'm sure appreciated learning the "real nature" of their situation. In Alberta there is a formation called the Athabasca Tar Sands. In 10-15 years the development will be such that it will produce more oil than Saudi Arabia. The question is.....why does wealth and conservatism seem to go hand in hand? Because the oil must be "steamed" from the sand, enormous quantities of water is used and now water as a residual runoff from the mountain snowcaps is becoming more scarce and the government will not charge the oil entities for its use because after all no conservative government wants to meddle in corporate affairs, at least until the water is gone or green or it burns. The city of Edmonton tears down any buiding

over 50 years old on principle. I live in the oldest area of the city close to the University. It's an area of older buildingsand huge elms that spread their branches accross the streets. A block from my apartment is one of the oldest churches in town, minute when compared to the massive European Cathedrals, but for this city its red rust color and fire brick exterior is very beautiful with two exceptions. First, it's Anglican and there is no steeple. Is this a quality of all Anglican churches? Secondly being buily 75 years ago this beautiful Christian edifice is completely ringed with battlements , parapits and such. Why? I wouldn't be surprised to find a treboucher inside. This battlements seem to be a feature of many churches dedicated to the Prince of Peace. Am I missing something here? Well if you're still with me, bravo. This was a wonderful being exercise because I wrote almost the entire text an hour ago before hitting the escape button and deleting everything. After confronting a serious denying force *^^*&^%$%%^&!!!!I decide to affirm my cussing by a do-over, a mulligan, something I would have never escaped even two weeks ago. I hope I have not made this introdution a denying force for you.

Regards, Lawrick

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by **Judy**

Welcome, Lawrick.

Yes, I take the point you make re duties and responsibilities.
I agree with it, in fact, without disagreeing with myself.
Different facets of the pondering process perhaps.

> First, it's Anglican and there is no steeple. Is this a quality of all Anglican churches?

Interesting.
No, here in Australia most have steeples, and chancels. Architects of many Anglican churches in Canada (especially Newfoundland and Labrador) chose the Gothic Revival style, and this has no steeples, or chancels.

Anyway, as mentioned, welcome aboard. I enjoyed your post.
Judy.

---

by **Harry**

Judy,

Try the draining exercise that was described a while back. It's a very good way to take a beginning step in certain other exercises. I've always found it helpful when I need to move away from or toward something.

Interesting thought of Church Steeples. They are spiritual cell phone towers. Much like the odelisks G describes. Interesting steeple ornaments also intrigue. There's one here that has a statue of Gabriel on it. And I once moved to Mississippi and drove into town to be greeted by a steeple with a finger point up. the index finger. The day I drove in it was very cloudy except for a single ray of sun light that illumined that steeple.

Mississippi turned out not to be a very good place to be though I did much there.

---

by **Judy**

Thanks for that Harry.

I take it you are referring to using the draining exercise prior to the "I am, I can, I wish" exercise, as an aid to minimising the "slavish impulses" of "desire", "like", "want", "need" here, (or "aversion" for that matter), in order to perform *consciously* as many ordinary tasks as possible.?

To stop the personality swings from its' extremes of "like" and "hate", and to be more often in the "float of being" at the centre of the pendulum's swing....

I'll re-read the Third Talk in Life is Real, and do the draining first, and see how I go.

Vigilance, vigilance, to minimise the personality's "field-days".

I am reminded also of the aphorism:
"Personality has almost no right to exist here."

Best wishes,
Judy.

---

by **Harry**

"Personality has almost no right to exist here."

And isn't the key "almost"? Because personality is the food by which essence grows.

Work Program week beginning 12 June 2006

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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?

---

by **Judy**

> During the morning, maintain a constant awareness of sensations in the legs. Ponder - Is anything Demanded of me?

For 3 days, I had trouble with the constancy of awareness of the sensations.
Then yesterday, things fell into place with unexpected results.
While sensing the legs, perceived a strong impulse towards activity involving legs such as walking, playing with the cat, just leaping about really - quite rare for me. In fact, the physical body was demanding activity. I wanted to go with these impulses, so simply channelled them into useful tasks. Still, there was a lot of sheer fun and enjoyment as well. Much joy.
It occurred to me that contact was made with the positive side of the emotional sub-division of the moving centre. Healthy for me, as I'm distinctly a Man No. 3... Balancing.

Reminded of Whitman's "I sing the body electric..."

Ditto (with appropriate variations) for afternoon and evening sections of the exercise.

I'll be putting more emphasis on sensing after this experience. Finally getting a glimpse of its' great value and place in the Work.
Also, after partial sensing for some time, quality of total sensing attempts much improved. More life and joyous vitality.
Thanks for this one, Ian.

Judy.

---

by **James F**

Judy wrote:

> as I'm distinctly a Man No. 3... Balancing.

I see myself similarly Judy. I can always identify with the thoughts you share. I feel a bit a bit red-faced when I think back to when I first started reading about Man 1-7 and thought, well I'm clearly a Man No. 4. This waking up stuff shouldn't take me too long. In reality, I'm stuck in my head most of the time. When I began my practice of the Fourth Way, I spent a lot of time practicing awareness of my movements, and trying to sense myself in my environment. After much effort, some very intense, new experiences, came to me. Then I got stuck in the excitement of that, and the observations of my movements eventually became mechanical. A whole new painful evaluation of the Work followed. The new evaluation seemed to be perfectly timed with my reading of the Commentaries. I read Vol I and II, and when I got to Vol III, I got a new "Oh I get what this is all about" feeling. This Group has also been a big help. The different viewpoints help to keep me balanced, and to keep me from wandering too far in my imagination. For instance, Greg, seems to emphasize and exude the emotional and physical. I can feel something different in what he writes that pulls me back closer to the center of my being and reminds me what it is I'm trying to do--Become Balanced!

James

James

---

by **James F**

Oh yeah, I forgot to add: I'm coming back around to again see the importance of sensing exercises such as this week's. Trying to sense my legs right now, and sitting with my feet flat on the floor, rather than in my usual feet up on the desk position, seems to help me remember.

James

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by **Lawrick**

With respect to my musings regarding the weekly work program I've found a couple of interesting gems. It seems the more I pondered the question, the more I noticed that this triad involves almost every aspect of my life. It seems that duty affirms demands and is reconciled by the choice to take responsibility and responsibility then becomes an affirming force for the

resultant actions. I'll not elaborate on these conclusions because I would like to discuss and hopefully recieve some feedback on my observations of the pondering process.

During the pondering process I had some sense of my body with its many aches- pains- twitches. I particularly and persistantly noticed nervous energies throughout my body that were easily calmed when noticed but ask, why are these energies arising in the first place? Are these an aspect of one of the centres and if so, how might they be catagorized. I ask because I can,t seem to involve my feeling centre in my thoughts and I'm wondering if these nervous energies are some part of the feeling centre.

I've also noticed that the pondering process seems to take the form of an internal debate like some Pythonesque skit where two or more speakers list the pros and cons of the topic at hand. I understand this inner dialogue arises from the formatory centere but is there not a more efficent method of thinking. I mean its almost as if I'm watching a debate on T.V. When I try to examine the place of origin of the speakers I lose both my sensing facility and the question pondered. If I get back to pondering Mr. Cleese and his associates pop back up on the Tele. It's very frustating at times. I almost wonder if this internal debating dialogue is just another aspect of my waking sleep. I am not familiar with either the theory or the workings of this formatory apparatus, perhaps someone could enlighten me.

Finally, and I hope I'm not leaving the topic,but should we set aside a specific place to do this pondering- meditating? Why is breathing the food of the emotions? I ask because I have some serious breathing problems related to sport stupidities in earlier days, and several subsequent operations and I'm wondering if these relate to my lack of contact with the feeling centre while thinking. Dazed and Confused

---

by **Ian**

> ***Judy wrote:***
> Also, after partial sensing for some time, quality of total sensing attempts much improved.Judy.

Bennett had an exercise called the 60 point exercise that involved moving the attention to 60 points in the body. The more we explore the nooks and crannies, the fuller and easier will total sensing become.

---

by **Ian**

> ***Lawrick wrote:***
> With respect to my musings regarding the weekly work program I've found a

> couple of interesting gems. It seems the more I pondered the question, the more I noticed that this triad involves almost every aspect of my life. It seems that duty affirms demands and is reconciled by the choice to take responsibility and responsibility then becomes an affirming force for the resultant actions. I'll not elaborate on these conclusions because I would like to discuss and hopefully recieve some feedback on my observations of the pondering process.

Hmmm, I didn't have a triad in mind with those three, but you seem to have gotten some mileage out of it.

> During the pondering process I had some sense of my body with its many aches- pains- twitches. I particularly and persistantly noticed nervous energies throughout my body that were easily calmed when noticed but ask, why are these energies arising in the first place? Are these an aspect of one of the centres and if so, how might they be catagorized. I ask because I can,t seem to involve my feeling centre in my thoughts and I'm wondering if these nervous energies are some part of the feeling centre.

It is quite likely that the sensations are always there, but that we don't usually notice them. I wouldn't worry too much about them, just observe them and let them go, like passing thoughts. Some persistant ones may be related to emotional issues. Observe them, listen to them, see what they have to say. It may take them a while to be heard.

> I've also noticed that the pondering process seems to take the form of an internal debate like some Pythonesque skit where two or more speakers list the pros and cons of the topic at hand. I understand this inner dialogue arises from the formatory centere but is there not a more efficent method of thinking. I mean its almost as if I'm watching a debate on T.V. When I try to examine the place of origin of the speakers I lose both my sensing facility and the question pondered. If I get back to pondering Mr. Cleese and his associates pop back up on the Tele. It's very frustating at times. I almost wonder if this internal debating dialogue is just another aspect of my waking sleep. I am not familiar with either the theory or the workings of this formatory apparatus, perhaps someone could enlighten me.

Ideally, Pondering should be silent. One simply holds the question in mind. The question is the important aspect of the exercise, not the answer. Answers will come; let them go. Return to the silent question.

Is there not a more efficent method of thinking? There's a good question to ponder. Gurdjieff mentioned mentation by form. Thinking with images rather than words. Visualization.
The purpose of the heart is to pump blood. The purpose of the brain is to pump thoughts. We can still the mind temporarily and hopefully see something deeper.

> Finally, and I hope I'm not leaving the topic,but should we set aside a specific place to do this pondering- meditating?

You can set aside a space if you find it helps you, but I wouldn't consider it a necessity. Experiment and find what works for you. Since the 4th way is a way in life, one of the aims is to become adept at these practices in all times and places.

> Why is breathing the food of the emotions? I ask because I have some serious breathing problems related to sport stupidities in earlier days, and several subsequent operations and I'm wondering if these relate to my lack of contact with the feeling centre while thinking. Dazed and Confused

Why indeed? That just seems to be the way it is for us. Breathing seems to have an effect on our emotions. Of course without impressions there would be nothing tangible to have emotions about. The brain needs a lot of oxygen to function normally. Altering the ratio of O2 and CO2 in our blood affects our consciousness in various ways. That is the basis of many types of breathing exercises which can alter consciousness.
Developing emotional awareness is part of the process of this work. It will take time and needs to be worked with regularly. Emotions can be quite subtle and hard to see/feel. One may need to devote more attention to emotions and less to thinking.

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by **Zenas**

A 60 point exercise is mentioned in Nicoll's 'Psychological Commentaries' (about the 5th book, I would have to go back to find the passage.)
As I know 60 point, I try to work with it each morning. Now that my career has taken me to this point of working with all of you (and I sincerely appreciate Being with this group,) I still do 60 point. If I am too rushed to do anything except run out the door of a morning, the physical is most likely to remember first it wasn't done.
Most mornings 60 point is done with the intellect and it is performed and done. Ian, when you speak of working with the emotions, there have been those quite few times an element of the emotions enters 60 point and it has such a different "taste" I can't describe the difference. I regularly go back to "Views from the Real World" to keep the differences between feelings and sensings; intellect and emotion can be even more difficult, intellect constantly wants to claim it

is the emotion. Some of my regular poses are seen as emotion yet are negative intellect. Your suggestions, please, for catching the subtle differences for real intellect and emotions. Our Western culture is so hobglob at meshing them!

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by **Judy**

> A 60 point exercise is mentioned in Nicoll's 'Psychological Commentaries' (about the 5th book, I would have to go back to find the passage.)

Hello Zenas,
Thank-you for that. I've been looking through my Bennett books since Ian mentioned 60-point, but so far no luck.
I have Nicoll, but no Index (I've heard there is one), so would really appreciate if you could point me towards the relevent passage, as would like to try this exercise asap.
And I've been enjoying your interesting posts lately too.
Regards,
Judy.

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by **Ian**

Something like this - corrections welcome...

5 toes left foot, left foot, left ankle, left lower leg, left knee, left upper leg, left pelvis,
5 toes right foot, right foot, right ankle, right lower leg, right knee, right upper leg, right pelvis,
5 fingers left hand, left hand, left wrist, left lower arm, left elbow, left upper arm, left shoulder,
5 fingers right hand, right hand, right wrist, right lower arm, right elbow, right upper arm, right shoulder,
groin, solar plexus, chest, spine, neck, backhead, tophead, forehead,
left ear, right ear, left eye, right eye, left nostril, right nostril, mouth, tongue.

Ultimately the goal is to sense the body as a whole.
Following the points helps to avoid missing parts.
It also keeps the mind occupied and involved with the process.

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?

---

by **Harry**

Happy Solstice.

I was and still continue to be a long time sufferer from "The disease of the Future." The Rolling Stones summed it up. Anticipation.

And I suppose someone else did a song called Regret.

Our culture specializes in Anticipation and Regret. We sell the future. And these little i's that we are raised in take over all of the time.

The endless gaze is a wonderful tool to work with The Disease of the Future. My last attack came when I was helping my son move. Absolutely no reason for me to be concerned. He was moving all but a mile and a half. But I tossed and turned the night before. I had little to do. Lift some big things up four flights of stairs with him. Yet this "i" or these "i's" within me want it to be something to "worry" about.

I learned much of this from my Mother. If my step-father was a half hour late coming home she'd be certain he was dead. I'm sure that her first husband being sent off to WWII and then coming home only to die a couple of years later had something to do with that. But she'd work herself into a lather of anxiety. And it would filter over to the rest of us. It's difficult to be around an anxious worrier without being infected.

My own way out of the night rolling is to lay still and breath I Am Now. I've learned when I'm anxious about an event that I have to participate in to use the sightless gaze.

This is working. This is what it's about. To separate from these kind of "dis-eases". They will

continue. But they will lessen. And then you will find that your I moves into a different geography. It's almost a psychic geography. You see or feel what is going on as it is going on. And since you've accepted that you can't do anything about it, something different happens.

There was a time when I was sweating a grant. I needed a grant to keep my employment going. And it didn't look like it was coming through. I convinced these worrying i's to give way to I Am, I Wish, I Can. And suddenly, a day later, without any attempt from me, an associate came up with a years worth of funding. Out of the Blue. No solicitation.

I can't say that this is magic. I just became aware that the future is not something that is linear and effected by our negative emotions.

Hope everyone's solstice dreams are productive.

---

by **Jose**

After almost 2 weeks in San Francisco I returned tired but emboldened to renew my own Search. Good to be back.

I watched as my daughter´s 6th birthday, in the soltices´ brilliant sun here in Iceland and filled with kids and games, became a flash and whirlwind of embodied *enjoyment*. And I realized that, in place of this enjoyment, ("Bliss" perhaps?) I have, over the years substituted a heady search for "Understanding".

And then I watched, *as I sensed,* that desultory revelation descend into another search, for "why" and "how" until I burst out laughing, freeing my belly and just gazed lovingly at the scene. It became for a few moments dreamlike, vivid and clear, filled with a simplicity I regularly deny myself and appear to run from. This happened freely by grounding myself *to myself* and away from the speculations or analyses that all too often I carry on my shoulders as some viewfinder in the events of my life. Neither past nor future existed; it was small, and gently miraculous.

---

by **Greg**

Happy Solstice to YOU Harry (and everyone else!)

The beginning of that special time of year for seekers!

. . . AND who is it who goes in search of the Golden Fleece? . . .

Why, "sillies" . . . JASON, of course . . .

J uly
A ugust

S eptember
O ctober
N ovember

Happy Trails!

Luv,

Greg

---

by **Lawrick**

Last week I complained about the Monty Pythonesque inner dialogue I've been experiencing of late. Appropriately this weeks topic deals with this madness. Ian must have read my minds. Harry calls this a disease of the future. This week I've noticed the truth of his words as usual. But... It seems quite happy to attack in the present and past. Why must I see the words, phrases, before I ponder or write them? Why must I carry on a debate before doing something. On the positive side I'm finally seeing how my long hidden emotions activate and present themselves. What an epiphany! Here's a few-just for you.

Self RighteousMess- Modonna says Christ would approve of "her manifestations". Must be a different Jesus. Grrrrr

Machoegoism- I do my writing with a Bic pen. My Paper-Mate writes much better but it's thin and light blue and you know, kind of feminine. So I use the Bic. Right I mean write

Please Please approve of me!.....Going for coffee the other day I caught myself rehearsing a few good openers so my friend would "like me, you know... find me cool". Gimme a break.

PanicNick..Half way through cleaning the months' accumulated mass of work around my desk I statrted to realize that it was Saturday and I would be here all day and why should I be doing this on my days off and oh, poor me, and blah-blah.

And a hundred more, most of which I probably missed.

Good is that Harry knows the story and always finds a compelling tune or mantra to devine and confront this evil. Good is the Knight of sightless gaze and soundless sound, the knowing breath and the " I Am Can" that seems to work for a least a while.

I do the daily ponder at my desk every morning. I just feel good sitting here. Yesterday while thinking about "What am I searching for" and sensing my legs, a car with a grating starter motor fired up outside. The sound of the starter produced a sharp pain in my left calf. The older car didn't start and when he tried it again the pain returned in my leg. How much our bodies must silently endure in this age of industry, sub-woofers, horns and arguments. An amazing experience.

Jose', I concluded many years ago that we learn at least as much from our children as we teach. They are a gift and a blessing. Laugh, enjoy, I envy you.

I've just installed a 2006 PCcillin virus protection program. To install it I had to deinstall my 2005 PCcillin anti virus. I am now getting a pop-up warning of an old 2005 virus alert that I can't block because I need my 2005 program to kill it. The warning pops up about every minute. Even the Mulla hisself would envy this irritant. Believe it. Any help out there? This things driving me nuts.

And.... a happy solstice to all. Now back to shuffling things around my desk!

---

by **Zenas**

Agreed. Ian saw our need.

One of the first a-maze-ments of the Work was beginning to see the maze itself of returning thoughts, past- and future-oriented, that one never realized were continuous. The sightless gaze with soundless sound takes so-o-o much work! Easy to think I accomplish it in solitary moments, experienced it this week once while sitting in a room of co-workers while at lunch, they'd been relishing little digs at vegetarians when I finished it with a reply of the m.y.o.b. type. They were so surprised I said anything, everyone was quiet. First, I saw the place of my vain irritation, then gently a moment of sightless seeing, soundless sound was experienced. Only a moment's. Then my breathing and theirs was noticeable and someone changed the subject to a news story in Florida. Such a difference in the moment with people and when solitary, akin to the difference thinking about talking to someone and then actually talking to them.

For someone blessed with usually good health, the disease of the future is something I arm-wrestle with, so many 'good' thoughts about it, haven't been able to keep an aim to sincerely struggle with it. One beginning was to get past being extremely good at quick replies to people, now many people are surprised when I reply to the daily little jabs people make to each other without realizing they said anything. I use to practice them and not even know I was. Taking Ian's suggestion about the emotional tone of each recurring thought showed a place to see their need and further want the i am behind these masks.

---

by **Judy**

Hi everyone, and thanks so much for all the strong posts this week.

I was, to a degree, "trapped in the past" early in the week - part of the grief process probably - and what I read wasn't having much impact. So must admit haven't worked as effectively as usual. However, the posts allowed me to realise that this "dis-ease of the past" could be dealt with in similar fashion to the more usual "did-ease of the future", and balance has been

restored somewhat.

Pondering brought out the magnitude of this topic. Seems of core importance.

On the "yes" side:
Of course I want memories, dreams and reflections. They are part of my human-ness.
They permit a bigger picture; eg; if I'm feeling sad, I remember all the other feelings which happen along mechanically (and thoughts), and so know that "This too will pass".
The treatment here for me is living in the present moment.

On the "no" side:
The emotional themes of my inner dialogues are often anxious,sad, wishing for what has passed, or being concerned about details of what is yet to come. If indulged in, this would lead to ill health (the "trap" referred to). If this happens, I am denying the present moment - having less "life", so to speak.
Treatment here is once again returning to the present moment.

I've had glimpses of something very big here.
Maybe the feelings of freedom many of the work exercises provide are partly due to being brought into the "moment".
Perhaps this is a liberation in itself: being brought back to the moment of possibility and potential and freed from some vague "area of time" - speaking dimensionally here??, or maybe just of linear time. I mean - what IS memory, really? Another whole topic...

The space dimensions definitely are less of a burden.
If I go to Sydney, I'm able to leave Cairns behind for a while. I know it is still there and functioning, but have no trouble moving forward to explore and "live" in Sydney.
Much more difficult with time.

Of course, these are simply personal ponderings.

Thanks again all, for the great posts, and happy Solstice to you too.
Judy.

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?

---

by **Harry**

Chief feature is one of those things I've struggled with since starting this work. I'm not sure I could answer that.

As to the chief feature of that inner voice, mine is usually justification for past events and protection for future events. Armor, so to speak. And if the armor doesn't work, i get offended.

I have to ponder the positive and negative meeting each other. This is one of those things that a flag goes off in my head. Beelzebub sitting on Mars talking about their endless stupid Civil Wars. Of course that is our "selves".

---

by **Jose**

First thoughts:
"The Mediator". The interpreter of experience who distills what is good or bad and distributes its cousin, *Understanding* in exchange for *Safety*. A beautiful, consoling, healing, but, in the end, boring life. A daimon of moderation. The daimon of the middle child...

"I am" is the greatest threat, the arbiter who chooses when choosing means taking a place, a spot (as Castenada used to say) growing roots in places that may be "wrong" but are quintessentially *one´s own*.

A Great and painful exercise, Ian. Thank you.

---

by **Greg**

I am in the middle of possible new job situation where (at this point) I am the Puddy Cat and they are the Wittle Mouse ---- They Want Me. This is so difficult and this week's exercise could not be more apropos.

Difficult? Yes. That plethora of "whittling away" I's and that tendency to undercut myself.

So the I AM, this week, will be "this is my salary requirement"

What is underlying the "co-dependent" (ugly word, that, for an ugly trait) "underselling" is the arrogant position that I really shouldn't have to work for a living, that I should be "taken care of for "just existing". And it IS "just existing". One couldn't refer to it as "Being" after all --- could one?

But I WILL do it. I MUST. And it must be the "right" thing within the given context.

Am I going to let the Predator/Sociopath take charge?

I think not.

---

by **Harry**

Interesting. I was just talking with my son about "salary requirements" last night. He's being courted by a company. Big company. And he's evaluating his worth.

Funny thing is that at 25 he's already making more than I ever made in my life.

But worth is something else to me, right now. So much fades away. The desire for new things. As long as the bills are paid. What is my worth to myself?

I've always found that whatever "work" I'm supposed to get I eventually get. Also these things seem to be in cycles. Like 9 years, if that makes sense to anyone else.

Not much to do with this week's exercise.

Harry

---

by **Greg**

Ian writes:

> 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?

Oh yes! An urging towards obliteration.

Today, walking home, it comes to me that really "being positive" (as we so cavalierly toss off) is only true in a complete state of Presence: Full Attention manifest and uncluttered. I stopped dead in my tracks and breathed that "aha" in. Below my feet, a dias, an inky "ook" (just barely perceptible) spread its circular self down over the landscape where I stood. Extending further and further out of sight I was reduced to a tiny "flame". A maroon psychic burr rubbed itself sycophantically against my right upper side and cheek. I paid the slightest of notice, not wanting to feed it in the least.

I swallowed hard, and in my mind traced the passage of the saliva while deliberately pushing it down, and continued walking, leaving *this* particular Past behind.

Brought attention make to the act of Walking Now as I climbed the three flights to my apartment. Upon entering the telephone is flashing a message waiting. The Wittle Mouse is begging more from the Puddy Cat and adds a stroke below the chin. I tell myself its an event in which I can practice playing a role, but . . .

I-yi-yi!!!!! Yikes.

---

by **Lawrick**

Still believe chief negative feature is impatience, but the dialogue Kahuna seems to be rationalization in the past acceptance in the future. I've been watching certain "I,s pop up whenever I preview the indescretions, read, lies cheating, self indulgence pretty much the entire spectrum. Been subliminally closeting these monstrosities for years avoiding the pain and self disgust until I logged on this site. Being able to go back in time within an Ark of non-identification, and rowing through the many identifications and mistakes is possible only when I observe non judgementally. Thus I'm able to forgive some of my worse manifestations and face others deeper and better concealed such as the war with my father. The fact that I'm dragging these corpses out of the closet is for me at least an act of conscious suffering on several levels. The future at this time is filled with hope unfortunately the playright projects the sincere hope in terms of social,intellectual and material aggrandizements having nothing whatsoever to do with my real aim which is to grow without expectation or conditions.I can frequently turn off the inner debate through affirmations and sensing exercises. But when I'm fatigue the "I" that I call the RADIO{t} turns on my suppressed mind with an endless variety of jingles, tunes a few bars of this and that .Will anyone out there help me turn this damn thing off? Speaking of which, I m off to the rockies tomorrow at 6:00 A.M. sharp. Bringing much material gleaned from site information. I may even find some time to fish. Assalam u a"laikum to all. Peace Lawrick

How do I use the Quote space?

---

by **Greg**

Harry,

I just wanted to say that it always gives me a good feeling about our Work here when you and I (yet again!) reach that point of synchronicity.

It indicates (for me) that the Work really works.

Thank you for your efforts.

G.

---

by **Zenas**

Evaluating one's worth. What a fantasyic concept, and yet great. Usually we each just imagine our lives away; to actually think about our "worth" to something else(a job/career) seems a real start toward remembering oneself. What is my worth after 5-years, or 20-, at a place? Particularly now that Corporate Think is "cheaper is just as good." What is my responsibility to be more than when I started? Such a good concept here presented, evaluating one's worth. Because I so often do not remember the week's goad, I've given myself the aim each day of coming to this site to re-read and ponder the week's exercise.
Harry: I struggle with periodicity regularly (repeating myself?) It may be part of our type. With insight, it can aid building on new levels; I study and re-study the books of the Work and see anew things I thought were known. You're on a longer cycle, mine is about 5 to 7 years.
Zenie once told a 'teacher' who tried to tell her what her chief feature was that he was lost in space. He didn't say 'vanity' so she still disagrees with him. From watching other people, I certainly see G's comment that if we were told our chief feature we'd never believe; from listening to inner dialogue and watching my body movement, Zenie's emotional may be deceptive to the world, she's just not the humble person she'd like everyone to believe.

---

by **Judy**

> How do I use the Quote space?

Hi Lawrick,
Here's what I do.

Select passage you wish to quote from post.
Right-click on "copy".
Click "Post reply" at bottom of post page. This brings you to here.

Then, here above, click "Quote", then right-click on "Paste", then "Quote" again.

Test by clicking "Preview" down the bottom here.

That's it...
Of course, there may be a simpler way.
Best wishes,
Judy.

---

by **Judy**

> This brings you to here

Correction:
This takes you to where you are typing your post.

J.

Work Program week beginning 3 July 2006

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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?

---

by **layne**

Some miscellaneous comments from a newby...

(1) Visualization isn't something I'm very good at. My memory, and the types of impressions I'm able to conjure, is more aural and tactile than visual. I was still able to conjure the glowing blobs to some degree, but I think it was a more tactile than visual blob. It was an extension of the sensing experienced. Also, I found it easier to "visualize" the light blobs in my hands than my feet. Perhaps because the hands move freely while walking whereas the feet bear one's weight. My impression is that this aspect of the program is much less important than the others, but I thought to offer this anyway to see what it may evoke.

(2) Here the people have the rudest moving centers. When they walk they aggressively cut each other off like hasty drivers although doing so doesn't gain them anything. It's a frequent source of irritation for me. Anyway, what I found interesting was that today I actually sought out and welcomed this irritation I usually try to avoid.

(3) I think I understand what Gurdjieff means by "trogoautoegocratic," but it might be useful if someone cares to elaborate.

Thanks...

layne

---

by **Zenas**

5 minutes an hour sounded so simple, then there was being able to take 5 minutes an hour particularly because I can't use a timer or such at day-work. My solution was to set the timer on my cell phone so when I turn the light on to see the screen it turns on the screen monitor after 5 minutes, quietly. After a few times there seemed an internal clock - like waking up at the same time as usual only this was/is going back to sleep as usual.

---

by **Harry**

To our two new workers,

Don't make difficulties for yourself.

Can't visualize? Then sense. Try to visualize. Just do it. And see what happens. Can't take five minutes. Well start. If the time lasts three seconds then you have three seconds you didn't have before. And next time it will be five seconds. Then a minute. You don't need a clock or an egg timer. You're already a complicated machine.

Harry

---

by **Istvan**

I did not yet do the exercise every our.
I did the exercise during a break of one of my jobs;i was outside on the street.
I noticed that short after starting the exercise everything moving around me was nothing than an event.
The experience of observing neutral events where normally all kinds of (associative)thoughts would react.
Also the feeling that whatever event would occur, it would not effect my inner observing presence.
The breathing as part of the exercise was slowing down and became a movement larger or greater than fysical breathing.
It expanded beyond the fysical body.

---

by **Istvan**

The source of my intollerance seems to come from my vanity and self-conceit as part of my false personality, which seems to be point 3 of the enneagram.(fresh observation)
"The Pretender" does not want to aknowledge events that are f.i. imperfect or not harmonious, or not serving his own "imago"
It intervenes with its self-image and is threatening the illusionary I, that stands above all.
It threatens also to break the barriere between the Pretender- as protector of "imperfect" and authentic feelings and needs- and the underlaying "world"
In my intollerance sentences sound like:You do not see me or hear me, this is not right(full),you are not respecting me etc

by **Istvan**

In the years that i am meditating i often wondered why the quality and feeling changed rapidly when giving attention to my hands and feet.
It is a feeling of everything in the body becoming more alive and flowing, glowing.
Could it be that the attention has to penetrate through the whole of the body, and that the experiental difference lies in the fact that i am often meditating while focusing or puting the attention in one aspect, f.i. the movement of breathing?
That feels more limited and not covering the (potential) experience of one-ness which seems to be more present with glowing hands and feet.

---

by **Harry**

I just want to say one thing about the "sun neither lights nor heats". Consider an automobile parked in the sun. If the sun heated, then the inside of the car wouldn't be hotter than the outside. Consider space.

There has to be a reaction.

Or is that too much information?

---

by **Judy**

> On a hot summer day, ponder Gurdjieff's assertion that the sun neither lights nor heats.

Deja-vu of some fruitful work done some months ago (by courtesy Harry's hints)....

And at the allegorical level,

What is "sun" in me?

Judy.

---

by **Ian**

Echoing Harry's advice not to complicate things.
The exercises are suggestions; simply do what you can with them.

They help to train and move the focus of attention, sometimes narrow, sometimes wide. Many exercises are suggested. Use the ones that help you or challenge you.

---

by **Lawrick**

As I promised both Ian and my"self", I would post up every week as a Work Exercise. Frankly I'd rather be fishing right now!!! Reminds me of awise old fly fisherman who once pointed out that there is a distinct difference between fishing and "catching". The fisherman NEVER leaves the stream disappointed.

The breathing exercise was a true revelation to me this week. I found days where I remembered to breath hourly several times and for whatever reason the breathing was longer, deeper, more relaxing, and provided me with much greater energy. The other days when I remembered to breath but a few times I was generally wrapped up in the sleep of my identifications. Keep trying to solve the mystery of Mr. Sun and Light, but every revation brings a larger range of possibilities, and no Mr. Hroedoer for me at least you did not provide too much information.

As to the unpleasant manifestations of others I got into it real good with the president of our mountain camping community. He's a typical Marshall type with all the energy, persistence, fire and destructivenessof his type. A man who feeds on confrontation and in losing myself I fell right into the comfort zone that feeds his beligerance. An argument about nothing, the tossing and turning of two fools blisfully asleep ranting and raving about dreams. Idiots upon Idiots. But I learned a great deal later while pondering on this emotionally destructive "I" and he'll {read heal} need to be much better to decompose me next time. On the other hand, can you consciously pop a guy in the yap?

I had another epiphany in church this morning. Two university students scheduled to be married in December have asked me to attend church with them, initially because they thought me a candidate for conversion, but now simply because we enjoy each others company. And notwithstanding my presence, the church remains standing. They are remarkable because after living together for years they found a spiritual experience in Christianity and for the last year and until they are married in December they are being celebate. Holy Denying Force Batman. I give them great respect because it is something I could never do.

While doing the breathing exercise and sightless gaze in church and listening to the inspiring beautiful harmonies of their little choir, I felt a powerful force welling up in my chest and began to cry like a baby and nothing I did could stop it. So much for not getting in touch with my emotions..... and it subsequently happened two or three more times. Powerful uncontrollable. And while staring at the empty cross I felt humbled, undeserving, unworthy to be granted such indescibable gratitude given the way I've lived my life. It was as if possessed by something beyond my control leading guiding. I wonder if this is the real Remorse of Conscience the work describes. Comments?

While doing the morning ponder on love and levels I began to think of what I would say to

these two young friends during a planned discussion over coffee tomorrow night. Without thinking I picked up Bennett's Gurdjieff Making a new world. I flipped it open to page 144. Page 144 deals with being" able to be"a Christian. What are the odds?. I then grabbed Beelzebub and randomly selected page 206 which discusses the effects of fasting and diet on Christianity. Again, what are the odds? Is it possible that under certain conditions we are directed by higher forces. I'm just now learning to trust these "events" as having a reality all their own. Something wants these two university students to hear these passages. God I hope I'm not wrong about this. I cannot describe this coincidence. Guardian Angels? Fate? I would love to recieve some input on this one. And to top off this series of sycronous events, I yesterday described a Moody Blues tune Watching and Waiting to Greg, and today found in Making a New World the Sufis describe a meditatation technique Muraqaba called Waiting and Watching.
12 cans in a case of beer...12 months in a year...Coincidence?

Flat Tires! The compound in which I keep my trailer is located about 90 kilometers from a Town called Rocky Mountain House, the only place where a tire may be repaired. Last Saturday,July Ist. Canada's Birthday. I walked outside my trailer to find my right rear tire had been screwed ,literally, by a 3 inch wood screw. I had to replace it with the smaller "donut" tire and drive the 90 kilometers at about 70 kilometers per hour. A long drive.....Not! I spent this drive repeating passages from the Qur'an and Holy Affirming Prayer sensing bones, joints, centres and arrived in a beautioful relaxed state. Good thing because only one tire store was open and nearing closing time. The service counter was like an out of control zoo but in this wonderful calm state I watched myself as a fussy, figiting, impatient, mercurical type almost jumping over the counter. I saw my similitude as a large bullying man hopelessly demanding the attention of the two tired and stressed out woman trying to handle the last minute rush by themselves and no doubt dreaming of a cold beer, marguarita and home. The temperature was 33 degrees celsius that day. And there were others all demanding service before the store closed. And for about 7 minutes I watched and calmly waited. When at last my turn arrived the service manager blissfully thanked me for my forbearance and when told about my flat tire regretfully advised me there was no one left in the service area who could repair a tire. Ouch! However the other servicewoman who had also made note of my patience said she would happily repair the tire if I would mount it on the car and happily left all the other work orders on the counter to help me. Why? Perhaps the same reason all the women want to talk to Harry? I looked in the mirror... still as ugly as ever, so something else was going on. What? Comments? And to top it off they wouldn't charge me anything notwithstand my protests to the contrary. I went back to the service desk and slipped the manager twenty bucks and I hope the two of them enjoyed a few cold drinks after work. they earned it. Perhaps this inner work somehow tangibally relates to our outer experience as well????

And that was the week that was. Work done. Miller time! If you've stayed with me this long, have one yourself. What a great place to BE!

---

by **Ian**

> ***Lawrick wrote:***
> 12 cans in a case of beer...12 months in a year...Coincidence?

Not if you got a Baker's Dozen.

Thanks for your comments.

About your friends - Remember that we all have our own paths to follow.
But if they ask, be open.

---

by **Ian**

> ***Istvan wrote:***
> Could it be that the attention has to penetrate through the whole of the body...

That is a good question to Ponder.

---

by **Ian**

> ***layne wrote:***
> (3) I think I understand what Gurdjieff means by "trogoautoegocratic," but it might be useful if someone cares to elaborate.
> layne

- "I eat myself to maintain myself"
- reciprocal maintenance
- common cosmic exchange of energies
- oroboros
- eternal transformation of energy
- communion; god eats him/herself.

---

by **Zenas**

Thanks, Ian, your last post pulled together a few things for me. One reason working with others is so much more important than pretending to work by myself is it tweaks the little

vanities and irritations Zenie never sees nor feels on her lofty meditation pillow. Trying to remember Mr. G's admonition about not judging others in the work is a regular "count 10, then 20" for me. Over the years, I've found I prefer the people in the work because though their machines squeak sometimes at least they're trying to re-tool. Others' elaborations show me things my i.s don't ask.
And your slightly different 60-point is excellent for keeping it fresh and "difficult" to learn anew.

---

by **Greg**

Ian writes:

> 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.

This part of the exercise brought two sensory experiences for me.

The first, long stretches of being able to feel my emotional body as distinct from my planetary body. It felt slightly (Very slightly) larger than my planetary body and it would swing slightly back behind planetary body in (physical) quick movements forward, only to swing back in alignment again. This was a repeatable experiences for about 5 days running. My Attention would initiate it.

The second (as a result [?] and in tandem with the first), a deeper awareness of the eyeballs moving and operating in the socket areas. Accompanying, was an acute awareness of the fragility of the "sight process". This was a little scary for me and I didn't want to be "there" for long. Almost, too much information. But, I stayed with it (and my fear) long enough to gain new Insight.

Sure, pun ("Insight") intended --- why not?

Greg

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.

---

by **Judy**

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

A brief comment on this wondrous little exercise:
I tried this several times this week already, and it has fast become a favourite.
In a situation at an office admin meeting, it was most appropriate, and somehow connected to another exercise for this week, in that, because I was "doing a turtle", , I apparently did receive some criticism with grace.

Effective separation from the organism (in this case, the turtle) happened here of its own accord several times. This brought about the familiar self-observation state. Other times I simply "was" the turtle, with the brilliantly clear aqua water of the Great Barrier Reef washing over me. Lovely.

Thank you, Ian, for this gem.
Judy.

P.S. Greg, what an amazing experience (the one with the emotional body) you have been kind enough to share with us in a post of yesterday.

Also, thanks for the two other very interesting and informative posts. What a wealth of knowledge!
Best,
J.

---

by **Greg**

Judy writes:

> Greg, what an amazing experience (the one with the emotional body) you have been kind enough to share with us in a post of yesterday.

. . . and, Judy, it was the most natural experience in the world in the *experience* of it. It just required a little "push" on my part. The accretion of the experiences brought by these weekly exercises has helped to experience so much more.

Where would I be without Ian's gracious gift to us here. Even if I got to those places on my own, it's a bit worthless to have no one to relay it to.

I really very strongly believe --- no, I KNOW ---- that when we talk like this, we help each other with a little supportive nudge up the ladder.

This place has been, for the two years I've been here, a good constructive place to be.

I thank Ian. And, I thank you all!

Greg

---

by **James F**

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

As I've mentioned recently, I've been putting some effort into trying to distinguish between sensations, thoughts, and emotions. (Not so damn simple afterall!) As I have been doing this exercise this week (when I remember, and keeping a reminding piece of paper in my pocket helps), it dawned on me that my mind does not readily label sensations. In other words, there is no word that pops into my head when I sense the impressions from the soles of my feet. That changes, of course, if I step on a nail, or stub my toe. We all can imagine the words that flood my mind then, I'm sure.

James

---

by **Greg**

James,

It is not so important to name (categorize) the sensation as it is to "take in" the sensory experience of it. It mixed with your awareness becomes "Food".

G.

---

by **Zenas**

We in the U.S.A. are part of the Turtle; this was first "Turtle Island." Our turtles are extremely various. This walking exercise was both physical and intellectual for me: Zenas can tolerate most any temperature variations unless the hands and feet are cold and notices where a room's vents are when noone else would think about it. Reverberations to the skull didn't by-pass the body so, the pound of the earth line was almost visual at moments. It gave one totally unexpected realization, that i don't always 'hear' with just my ears, reverberations come through in many places.

Criticism with grace didn't go so well. Remembering the exercise did, though, help receive it without verbally answering.

---

by **Greg**

Zenas

Can you explain Turtle Island a bit more?

Gary Snyder and his book of poetry comes to mind.

Greg

---

by **Ian**

> ***Judy wrote:***
> "doing a turtle"

I like that
Brill

by **Jose**

High up on a ladder this whole week (I am writing this on the 25th, recalling my use of the exercises) painting the house outside and in, every time I climbed I tried to sense these reverberations. Not a pleasant experience! The ladder extends high up, the roofs are well over 20 feet up and Iceland is windy, even on sunny days. The soles of my feet keep me alive. Literally. The skull is nearly pressed to the walls while my arms extend above me with an extended roller. I am terrified. I am alive. I wished to retreat into my turtle shell and escape the withering criticism of this tiny error, this small spill. I let it wash me but the emotions get soaked too. A tough week.
José

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.

---

by **Greg**

I live in an area notorious for sweltering temperatures from Late June through August.

Observation this week has revealed that there is next-to-no floral color to divert the mind from the heat. There is only leafy green. . .

---

by **Lawrick**

> I live in an area notorious for sweltering temperatures from Late June through August

.

Greg,
Come visit me in Western Canada in say..... mid- January. I guarantee your mind will be taken off both the heat and the color green{our primary blend of color} at that time of year is WHITE,WHITE and don't forget frost White. Did I mention White?

My observation this week is the number of bright eyed University students rushing hither and yon in their stressful bliss. There is an impression of a fulfilling directed intelligence and yet the reality.... It's difficult to remain non- judgemental, everything seems upside down!

Judy.... the sun within. The Gnostic Solar Gold. Even in my limitations I sense a glitter from your word.

The sun neither lights nor heats The Emanations must react? But where is the light? I don't seem to sense light as a reaction or am I overly complicating things if that is posssible. Is light a prime source emanation? .. He went fishing for answers in the stream{of electrons}.

Greg, your experience truly amazes. Thanks for sharing.

Finally, I do not like eating in the morning. This week I've noticed that this work, the exercises and pondering, demands I must fill up the tank more frequently, although in trying to eat

consciously I'm getting much better mileage.

Not watching much T.V. anymore. The soap opera called my "I's" more demanding.

Good to be back home!

---

by **Recondita**

Hallo - as someone who finds the heat difficult to deal with (as I'm sure most do) I'd like to read more around the topic of heat and light, and would be deeply grateful if someone could point me in the way of references in the literature. I've been finding the online discussion fascinating. So many thanks. Recondita

---

by **Harry**

Funny. I have little purple flowers blooming on the balcony. And a blue jay just landed there this morning. A female blue jay. They are less colorful. My impression was that this bird was a being. I recognized its beingness.

A month or so back I had a Mississippi Kite land there. (I only know what it was because I had to search for it. It was that much of a shocking impression to see this hawk/eagle being sitting at my living room door.)

A crow has been calling in the mornings. This is different. I'm used to morning doves. And the chatter of small birds. But when a crow crows somehow the chatter is less.

The impression of hot and cold is interesting. As I'm working at my computer these days I don't have to experience the outdoors.

Impressions are taken in by the entire body. Or the entire being. Impressions come that we may not see the source of. In fact, I think that's the problem we perceive with hot and cold. Because those sensations are overpowering they drown out the other subtle impressions that we're used to perceiving.

Heat is the reaction of an energy. Cold is, I think, the converse. The absence of that energetic reaction. So our own energy is pulled out into the cold. Light and life. Because life comes from a certain amount of light. Save those blind fish at the bottom of caves. But are they a different level of life.

Do people who enjoy the heat have a lack of personal energy? Hmm. Digesting that one.

---

by **Judy**

Ian wrote:

> 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.

First thought was that I really wasn't sure how best to attempt this, so tried a few different modalities.
viz;1. sightless gaze, soundless sound
2. Using self-observation mode at point of impressions reaching the organism.
3. Attending to the impressions themselves; a sort of sensing/reverse sensing happened here.
All modes worked to some degree.
The second seemed to be best for digestion and assimilation, but involuntary categorising crept in a bit. The huge number of normally unnoticed impressions was quite startling, and brought a feeling of awe and wonder.
The first was more amorphous, little categorisation, but not sure about the quality of digestion.
The third was merely of interest as fingers and toes seemed to become sensitised without first putting attention on them (attention placed on the impressions, at point of contact though, so maybe just a sensing variation, now I come to type it out.)

So, Ian, and everyone, is there a preferred technique or method here?
For example, into which category of Work exercises would this usually be placed?
I don't wish to complicate, but rather to ask how best to attempt this. It seems of some importance, this assimilating, savouring, digesting deeply and finely - as regards the "food" aspect of impressions.

Best wishes,
Judy.

---

by **Judy**

Recondita wrote:

> I'd like to read more around the topic of heat and light, and would be deeply grateful if someone could point me in the way of references in the literature.

Hello,
Chapter 17 of Beelzebub's Tales is where "The sun neither heats nor lights" comes from.
You're probably already aware of that one. There's much fruitful pondering material there.
Best wishes,
Judy.

---

by **James F**

Judy wrote:

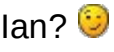
> First thought was that I really wasn't sure how best to attempt this, so tried a few different modalities.
> viz;1. sightless gaze, soundless sound
> 2. Using self-observation mode at point of impressions reaching the organism.
> 3. Attending to the impressions themselves; a sort of sensing/reverse sensing happened here.

Judy, the similarities in yours and my methods for approaching the exercises often causes me to stop and ponder. I followed a similar course with this week's exercise.

I also initially react with a "why?" with each exercise. "What is this designed to accomplish?" My intellect wants to understand before attempting a task. "What does it mean?" is a recurring thought with every new exercise. And "How can I do this if I don't even know what the result is supposed to be?"

In pondering on my reactions, I recalled an experience with a math teacher I had in college. He would purposely start by giving us very little instruction on how to do some new form of mathematics. He would then give us some problems and say: "Do them!" Perplexed, I often said: "But I don't know how!" He said: "just pick up your pencil and start." "Start what? I don't know what to do! "Just go. Do something!" was his usual reply.

I eventually got tired of fighting him, picked up my pencil and began writing. When I did so, to my astonishment, the "Way" to do the problems began to come to me. I learned not to fight that teacher so much as the course continued.

With that said, what in the hell am I supposed to get out of this Ian? 

James

---

by **Greg**

Judy and James,

In an AIRY SENSE: I sit and relax to the point of "dematerialising" (emotionally terrifying, sometimes)

I am then able to pull-in the impression and have its atoms mix with the atoms of my "Radioactivity". Of course, I only "let-in" what I am comfortable with. And to a level I am comfortable with.

IN A WATERY SENSE: Think of your body as a sponge absorbing impressions as water.

Is this clear? or clear as mud? Let me know.

Greg

---

by **Greg**

I should add that in the AIRY proceedure, the ENTIRE ORGANISM inhales and holds the impression towards "center".

This is why relationship with planetary body is so crucial to this Work.

Ian, *please*, correct any of this if you think it wrongly directed.

Greg

---

by **Judy**

Hi Greg,
Thank you so much for that valuable "wake-up" call.
I was tied-up in left-brain diagnosis.
How on earth can I hope for balance when sometimes I leave the whole beauty and potential of the right-brain untapped from time to time? That's the question.
The answer today is that by sharing my various left-brain theories, a kind and caring seeker with developed right-brain (you) gives a gentle reminder.

I have no trouble with belief here.
I know "turtles" and "sponges" work.
Why else would I say the "I am" (mentally of course - ha!) in the dentist's chair to evoke a little Self-remembering?
And how many times has the simple use of the suggestion "Float not fight" be seen to work for patients with agarophobia or depression?

So for the past hour I've been experimenting with airy, watery - and fiery and earthy too, and yes, much clearer results with savouring and intensifying some impressions.

James, maybe you and I have both had many years of training the intellect?? Yes, I identify with many of your posts too.

Looks like back to BT on a regular basis for a while for me. That always brings in some balance, and then I don't neglect the originality and creativity aspects of our exercises.

Also, I'm currently re-reading Proust - and guess which volume? "In Search of Lost Time."
Why am I not surprised?
Cheers,
Judy.

---

by **Lawrick**

Hello,
Chapter 17 of Beelzebub's Tales is where "The sun neither heats nor lights

> Trying to find the light in BT. I'm missing pages from 127 yo 139 in my battered copy of BT. Short of reordering another copy can anyone email me the missing pages? Thanks in advance!
>
> Judy... Djhuty.....the Heiroglyphic Djhuty also known as the Ibis headed Greek Thoth symbolizing the word. Still looking for Fred

---

by **Greg**

Judy,

I just finished answering your neuro-science section and THEN came here and read this:

> Also, I'm currently re-reading Proust - and guess which volume? "In Search of Lost Time."
> Why am I not surprised?

You know, it is really Too Lovely --- I hope others are paying attention to this.

This is what I call "WorkLove"

Thank you so much for that "revelation",

Greg

PS Your left-brain definitions help me to see and stretch in another direction. I don't always get what you're saying, but it helps widen my field of Understanding.

---

by **Greg**

Harry, you wrote:

> A month or so back I had a Mississippi Kite land there. (I only know what it was because I had to search for it. It was that much of a shocking impression to see this hawk/eagle being sitting at my living room door.)

Several weeks back I had been "wondering" about you because you hadn't been here for awhile. When I think of you, there is always a strong impression for me of you and your plants and your balcony. Always. It is an emblem that says "Harry".

Last weekend I attended a picnic and was clutching a rubber ball with my right foot to throw to a dog that had taken a "shine" to me. My prehensile (sp?) toes, the result of years of foot strengthening to increase arch strength, leave me with what is to some people a "shocking" ability. It was immediately remarked how much like an eagle I am. It is true ---- I am very eagle-like in appearance. I am born under the sign Scorpio and the eagle is one of our symbols.

I dunno . . . things have been a little (ahem) "interesting" around here of late.

At any rate, it's *always* good to hear from you.

Eagle-eye.

---

by **Greg**

Fred/Lawrick,

I can't access your e-mail address but you have my permission to get mine from Ian.

I have the missing pages 127-139 for you if you still need them.

Greg

---

by **James F**

Judy wrote:

> James, maybe you and I have both had many years of training the intellect??
> Yes, I identify with many of your posts too.
> Looks like back to BT on a regular basis for a while for me. That always brings in some balance, and then I don't neglect the originality and creativity aspects of our exercises.

Preach sister. I'll give a hearty amen to that! I was so strung out at one point on the "intellectual" path to truth that systematic theology was a "hobby" I delved into for fun when I wasn't pursuing some degree or diploma at a university. I refer to that all now as my trip to the Land of Oz. The curtain fell and behind it was a little man pulling strings.

James

---

by **Lawrick**

Ian wrote: Savour your impressions-Let them linger

What a week!
Greg, thanks regarding the arch absurd. I'll contact Ian after this post.

All my impressions were colored this week by an ongoing feud with the President of our Mountain Association. He wants to relocate some tenants and replace them with friends of his. I've decided to make it my business, a decision that could not be taken lightly because it will either result in my expulsion or the removal of the President who might be described euphemistically as..... Stalinesque.... on a good day. Absolute power corrupts.... Either way it's war. My point is the negative connotations of this disagreeable situation have cast a dull hue over all my impressions this week not to mention the anger and frustration I,ve tried to Affirm below the surface. This week it hasn't worked well and my joyous approach to the Work has vanished in a haze of impatience and irritability. I'm not even paying attention to the stop exercise which is unforgivable. It's amazing how negative emotions can lock the other centres outside the doors of perception. On the other hand with respect to my decision I know I'm doing the right thing.

Birds....My sister has an highly developed intuitive centre. She has absolutely no interest in intellectualism{although she's extremely intelligent} nor philosophy, religion, the occult, etc. She has perhaps the most beautifully tended flower garden in the city. From her I've discovered that every " green thumb" is coverred in callouses. Paradise!
She once told me that her "Holy Grail" as it were, was to make the world's best compost! The

power of an Aim. She lives and richly experiences life and to hell with the intellectuals or conceptualists. Surprisingly and with only a grade 12 education, she managed the Department of Anthropology at the University of Alberta for 30 years and is still highly respected and loved by all there. Last month while having coffee she told me that everything was vibration! When I told her how profound I thought her remark was and asked how she knew, she merely replied that she knew and that was that! If G. himself were to contradict her I wouldn't believe him so powerful are her insights. The point being that when I mentioned that a Robin was gleefully pecking away beside me the last time I was in the mountains{Robins are normally very cautious around people} she said birds bring good luck! Why I asked. Again, and because she senses things I can't fathom, she merely replied,"they do." And I have absolute faith in her insight. I think of Harry's kite and Casteneda's ravens. the Egyptian vulture. Time to buy a lotto ticket although I doubt that's what she meant.

Eternal recurrence. The death of Osiris and birth from the Scarab. Isis and Horus, Madonna and Christ. The Holy Denying Principle dying that materiality might come into existence over and over. I'm not sure how the absolute manages His gardens. Good intellectual fodder I suppose.

Before I joined this group and began doing the Work on a practical basis I despised the process of "mass reciprocal destruction" again the best definition of the insanity called War I've ever known, but only on an intellectual level. This week with the mass stupidity glowing once again in the middle east I am experiencing an emotional horror, a sickening sense of helplessness hammering through my chest and heart. A terrible, terrible, remorse for the beings, the babies and bodies destroyed on both sides of this madness. I now Hate War with all my being and it is not a kind feeling. It hurts. My eyes are tearing up as I write this. The earth demanding the Sacred Askokin gives no relief to my being.

This week from time to time I've been experiencing the outdoors as 3 dimensional fields, trees, buildings, objects, standing alone unique within my view shimmering. I wish I could see myself like that.

Great eats from the online diner this week! Thanks for the grub. Lawrick

---

by **Greg**

Lawrick:

I finally got your e-mail to come through. It will be to you soon.

Greg

---

by **Greg**

Strange behavior from animals towards me. Aggressive stuff.

One attitude-ridden squirrel ran straight up my right leg turned on my thigh and seated himself firmly on my left leg DEMANDING the pound cake I was "snacking" on!

Wednesday night (late) a cotton-tailed rabbit hopped out of a thicket near a bench I was taking in impressions on and continuously rocked in preparation to leap up on the bench beside me.

Oy!

Greg

---

by **Greg**

The following is loosely related to exercises and discussions covered in the last two weeks and doesn't have anything to do with this week's exercise. Thanks for the indulgence.

*G.*_____

Writing this down late 7/19/06 (to be transcribed to ES on weekend) Nearly a week's worth of recapitulation has come to a head ---- I hope I have it all.

I spend Friday nights with a social group which manifested in my life 6 months after entering ES. Not given to this sort of thing, I forced myself to "hang out". It has since become a group as important to me in my public life as ES is to my private one. While I never equate the 2, reverberations and echoes of exercises, discussions, and proceedings of ES often "play out" in related (though less serious form) amongst these friends.

We meet for dinner occasionally and then broadcast a radio program between the hours of 9:00pm-1:00am. Content centers around all kinds of music (mostly retro and avante-garde) and a stream-of-consciousness discussion. Wide age range. Always lively and convivial. A real "gift" in my Ordinary Life.

Last Friday (7/14/06), after the show wrapped up, a member of the group relayed a shocking story riddled with gross fabrications, hurtful statements, and blatant falsifications. It was rather adamantly delivered as "case-closed" truth in answer to a casual statement made during the course of the show. To say it was "inappropriate" is an understatement.

Two things were not known by the teller of the tale:
1) that the story's content unjustly "hurt" 2 people present AND
2) that I had been present at the event being described (unlike the teller of the tale)

As the story was being told I caught the crestfallen look on the faces of the two people being hurt. I also recognized how much these 2 would have to put on the line to challenge the story ---- an unwise move on their parts: their privacy had to be protected at all costs. The story had

also directed a few “slings and arrows” in my direction, but having much less to lose I decided to move in towards the situation with a corrective.

As the teller finished his tale, and while holding a lit Match of Transubstantiation to reactive behavior pushing forth in my emotional body, I listened keenly to every word. Each word became a “thing” and “object” to wrap my attention around. I sent my Observing Self straight across the room to stand behind the 2 Unfortunates while maintaining physical eye contact with them conveying a deliberate mask of “Yes-I-know-what-you’re-feeling-and-I-am-sorry”. Watching my physical body from my point of observation behind these two, I saw 1st body submit to the mental command to loosen and place itself in a non-threatening seated position on a stool. As the story “wound down” I inwardly uttered 3 definite “I AM”s and finished with an inner smile. All bodies aligned (relatively) and my Observing Self watched as the story came to an end.

With deliberately acted sincerity, I began: “Well, that is so interesting . . . you know, I was actually there and I witnessed something somewhat different . . .” After all those present agreed that I should speak, “surgery” proceeded. The initial words had rolled out like summer thunder. I now began to cut like summer lightening, backing up each statement with a softening and withering summer humidity. I took care to not once attack the messenger --- it was the lie at the center of his story I was after. I “cut out a piece of the lie” and I replaced it the corresponding piece of the truth. Piece by piece and on and on it went for the next hour and a half. My “social acceptability” (another consciousness acting job on my part), hung like a plucked and marinated duck in a Chinese grocer’s window. I never got argumentative (though my invisible indignance was supplying plenty of fuel for my Furnace Fire): I returned again and again to being Reasonable. The whole thing became Reasoned out and the truth was thorough this process moved to dead center.

By surgery’s end everything had come-out “all right”. My friends’ anonymous pain had been appreciably lessened. The six non-involved witnesses to this event exhaled a kind of “well it really wasn’t all that after all”. More importantly, the teller of the tale had seen how the continued passing of his version of the story would increase the security of a few at the expense of the majority. Even if my newly-told version could not be anymore proven than his, it was conceded that everyone had something to gain, even if that gain wasn’t in equitable amounts to each.

The situation (mostly) resolved and the night already very late, we embraced all around, as is our custom, and my “contender” and myself gave each other an extra-hug and pat on the back and assured each other everything was “all right”.

As I reeled Observing Self back “in” I discretely scraped the lingering porridge of atmospheric “unresolved feelings” into a “plate” and took it home to be placed on the altar of things “beyond my capacity and control.”

Returning home, I was unprepared for a sudden internal energetic “uprush” as I bolted the door. I returned to an intense observing state. For the rest of the night and on past daybreak a marvelous whit heat roared throught my torso. I pulled out ISOTM and carefully and

deliberately read pages 40-44 dlighting in and savouring new Understandings. Something permanent and damage-free had blazed straight through this Perilous Night. In the words of DH Lawrence: “Look! We have come Through!”

CODA
7/15/06. After a three-hour nap, a twitch below the navel directs me straight to my favorite bookstore. It is a large Ali Baba’s Cave smelling of old paper, glue, dank concrete, and steel girder’s --- the dumping ground for thousands of used books.

Finding myself in ANCIENT ART AND ARCHEOLOGY I pick up a large coffee-table sized book titled something like THE ARTS OF RAMESES AND ABU SIMBEL. Throughout, in a highly expressive, idiosyncratic “hand”(what used to be termed “unschooled” and the kind of thing I love!) a rather perturbed “annotator” argued point-by-point with the learned, but rather dry and sterile academic text. In page after page of extremely personal esoteric comprehension, the writer struggled with great pain to put forth what he Understood.

On the inside of the back cover the “hand” concluded: Property of Mr.XXX, (Address) and in a clearly declamatory, albeit strangely-situated-on-the-page surface calligraphy:

I AM WHO I AM. I WILL BE WHO I WILL BE.

---

by **Judy**

Hi Lawrick,
In regard to;

> Greg, thanks regarding the arch absurd. I'll contact Ian after this post.

I emailed Chap 17 of the BT version (the one not under copyright) to you a day or so ago.
Sent it to the email available on this site.
It hasn't been returned, so maybe in your hotmail mailbox??
Or floating out there in cyberspace?
Best,
Judy.

---

by **Lawrick**

> emailed Chap 17 of the BT version (the one not under copyright) to you a dayo or so ag

Judy,

What's a dayo? Email plunked into the Pacific somewhere between Australia and Canada. Try my other email address

Thanks in advance Fred

---

by **Ian**

> ***James F wrote:***
>
> With that said, what in the hell am I supposed to get out of this Ian?
>
> James

First conscious shock?
Self Remembering?
Seeing deeper into things by removing the veil of pre-conceptions?

---

by **James F**

Ian wrote:

> First conscious shock?
> Self Remembering?
> Seeing deeper into things by removing the veil of pre-conceptions?

I don't know anything about this forest you keep speaking of Ian. All I see is a tree here, a tree there...nothing but trees, trees, trees.

James

---

by **Ian**

> ***James F wrote:***

Ian wrote:

> First conscious shock?
> Self Remembering?
> Seeing deeper into things by removing the veil of pre-conceptions?

I don't know anything about this forest you keep speaking of Ian. All I see is a tree here, a tree there...nothing but trees, trees, trees.

James

Everything is connected

---

by **Jose**

Impossible task. The house fixing is time consuming and watching the little ones while balancing my temper over the endless adjustments to be made to the fixing of this, the repainting of that, is more than I want. Impressions are flooding me and I am drowning. This too shall pass.
José

---

by **Harry**

Sounds like perfect Work conditions, Jose.
Before I ever met G, my step-father taught me never to drive a nail emotionally. And painting a wall with anything but the craft of painting loses the center.
The Zen of House Repair.

---

by **Judy**

Hi James,

> I don't know anything about this forest you keep speaking of Ian. All I see is a tree here, a tree there...nothing but trees, trees, trees.

Good metaphor, this one.

And one that I must have used in similar vein. Suggestion given by a mentor then was;

" Yes. You start with a few trees. Get to know them the way a cow knows its' calf. Nourish them patiently. Then they will propagate (you know, the acorns fall, etc.) In this work, you grow your own forest; otherwise the connections will be missed."

All the best,
Judy.

P.S. So your questions were a good reminder for me. Thanks for asking them.
J.

Work Program week beginning 24 July 2006

---

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?"

---

by **Harry**

From Tom Rapp, Pearls Before Swine:

The Emir asked the wise man
Tell me words that will always be true
The Wise Man said:
"These things too shall pass away."

---

by **Jose**

So...I just finish writing of this past week´s over-immersion in impressions, feeling though that, as the story goes (Idries Shah is where I first heard it many years ago), this sense of being overwhelmed, "shall pass" too. Then I go here to look at what you have given us this week:

> 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

I need to smile. Wow.
Glad to be back...
José

---

by **Greg**

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

Many impressions from this. Most cannot be articulated and probably are best left "there".

On the brink, several times, of seeing this point as the illuminator of a pervasive light and heat that exists in the matter of our atmosphere.

Greg

---

by **Greg**

Last night, early during the radio show I've mentioned before, a heated discussion began centered around the current "world situation". And it went on and on and on . . .

> 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.

Using the discussion's commencement as an alarm clock I placed myself immediately within the above-stated territory. I stayed there for the next four hours of the show illuminating my forearms and my lower legs. Once in a while, I got up with one of the women there and danced during the musical interludes. (This is always a part of my contribution to the show) Keeping something of the hippie flame alive, the dancing is always along the lines of fluid pelvic-impulsed, undulating, "psychedelia". My partner and I smiled sweetly at each other as we danced "in love" for each other. A pervasive calm settled momentarily in the room. Music set over, we return to our respective "corners" and the discussion begins again.

Nothing wears my patience thinner than talking politics and talking World Situations.

At shows end, and during sign-offs, it is acknowledged that while a lot of heat was generated *nothing* came of any of it. The listening audience is told (by one announcer) that it is a shame they don't have viewing capabilities because they are missing Greg's "peace-keeping" activities manifested through his dancing. It is announced that I should be sent to the Middle East to put a "stop" to the swarming beehive through the example of my movements, that more is done through them, then all the discussion in the World.

Having been low-key all night I am a bit shocked by this. The inner smile shines and Greg

says nothing other than a short inclining of his head in a suprised "thank you and you're welcome"

---

by **Greg**

Fred,

Your explication of the "types" has bored in deep this week. You are right in your suggestion that I might be coming too much from the Gnostic rather than the Work viewpoint on that.

Thank you for your story about the Solar Type girl-woman in your life. There have been three in my life (each at different "periods") and thery are as you say "Rare".

Pondering on this brought me into another of impressions regarding "The Sun that neither Lights nor heats" . . . something along the line of "The Loves that neither dies nor lives". That's not it exactly, but it implies a direction.

Greg

---

by **James F**

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

On the assumption that the question is more important than answers, I made an effort to simply hold this question in mind and discard or ignore all labels and theories, while gazing at a candle. My usual inclination has been to find formatory answers to these types of questions.

I sat down and began relaxing my muscles. when they seemed sufficiently relaxed, I observed my breathing. Then I began repeating the question in my mind while gazing at the flame of a candle. I found myself drifting away from the question, however, and onto a more familiar phrase I generally use while trying to enter/maintain a three-centered relaxed state such as: "I am here now," or "I wish to remember myself," or simply "relax."

Greg, thanks for sharing your experience at the radio station. Very practical, insightful.

James

---

by **Greg**

My mind has been on my dancing of the other night and how it was "defined for me". That always strikes me as "funny" ("odd").

I get up and move these days, when I can, to move the "chi" around. After a long work week there are plenty of blocks.

One of the sad things for me in growing up was how many societal issues there were in the notion of "guy's dancing". I will be eternally grateful to 1960s counter-culture for creating a viable social context for guys like myself.

I really cleaved to Gurdjieff's Teaching because of his Movements. The ideas were all intriguing but it was the notion that the planetary body was not excised from the proceedings.

Dancing is the language I speak best, and it's the language I speakat my Best. It is the Place Beyond Words --- reached by going deeper towards center (The Inner Circle of Humanity?)

It is also the most direct sacred activity I know.

So, in this radio group, two men have come forth within the last two years and made a committment weekly to dance during the music sets. Neither of them ever danced in their lives before. They never thought they "could".

And, in a really rather wonderful way this has all become as much a part of the show, as the actual broadcasting has. My Work efforts towards bringing my presence forth in appropriate circumstances seems to have opened a door. As I change --- things around me change.

Now, being a part of that "Peacemaking process" is something I don't mind in the least.

---

by **Judy**

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

This part of the current exercise is a familiar one from time spent on another "way" (A.M.O.R.C.) earlier in life. It has always been quite powerful.
Something extra seemed to be hinted at this time though. Relaxing the three centres, then gently holding the question within, resulted in not in any answers from the intellect, but rather in seeing (experiencing) something beyond the words; a glimse of "noumena" behind the phenomena, so to speak, where the act of being open-minded to the question permitted a shaking-up of a held assumption, a kind of loosening perhaps. So feelings quite altered in

connection with the topic, and intellectual centre began some "thinking in form". There was a clear state of self-observation here for a while. Hard to describe: reminded of a quote of Einstein's: something along the lines of;
"I felt like a small boy at the seashore, paddling on the edge, while the whole ocean of truth lay before me undiscovered".

The other unusual effect was that my feeling about myself momentarily altered significantly. A clear temporary loosening of the bonds to the personality, a true passivity.

Getting to really love this pondering.
Thanks for this one, Ian.

Judy.

---

by **Jose**

All things certainly pass...This week as I continued the Zen of house painting (thank you over and over again Harry) every bit of my patience wore thin and when it did I tried, boy did I try, to get theat inner smile going. It sometimes worked. When it didnt i repeated its inevitable passing. That helped. When it did work, it all moved fluidly, almost effortlessly.

Eating this way made the meals that much more sensitive occasions to "savor" the Time I have. Breathing is amazing, I thought, and I do it constantly. Very nice. Candles were rarer but "light" and "heat" are both as much in me. A story I once read:

In the highlands of Tibet a teacher and several students were on horseback. A set of prayers flags fluttered. The teacher asked, "What is it that moves?"
Student one, "It is the flag that moves."
Student two, "It is the wind that moves."
The teacher then looks to student three. "Well?"
"It is the mind that moves", says student three.
The teacher smiles.

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.

---

by **Judy**

Ah..
So we're all into the dancing this week, Ian.

Greg, I've loved your posts about the dancing. Last Saturday watched an Australian film "Ten Canoes", which had its own moving snippets of what looked like 3-centred dancing. It made a big impact on me. Beautiful.

And Jose, I know exactly what you mean about "impossible task". I too am house-fixing and repainting. Also, visited Mossman Gorge last week, and crossed a long, high "swing-bridge". Pretty scary, but fun. I was reminded of your high ladder in the wind when looking down 200 feet at the wild waters of the gorge; walking afterwards was like having been to sea.

J.

---

by **Greg**

Boy, the second half of the exercise is a tall order for me. Good.

Practicing "regarding" my hand as it clutched the inside of the bus window this afternoon, I had an unusual disassociation with it. Hand as Object --- not hand as part of my body. This lasted about a minute and brought many impressions. Unusual and instructive.

G.

---

by **Judy**

Working with the Heptachord of Suffering went something like this;

1. Noticed and named a personal negative emotion.
2 and 3. "observed" and affirmed the suffering as lawful, but I wished to transform by separating from and thus gaining distance/impartiality.
4. This impartiality starved the suffering of energy (reduced its' force/magnitude) - making it possible to ...
5.Utilise (affirm) that spare energy in a feeling of joy/calm, and then..
6. Enjoyed the understanding that the suffering was transformed into joy, and was leading to..
7. A coating (food for) on the inner being embryo - which surfaced as a calm, joyous inner state.

I found step 7 particularly beautiful, as it sometimes resulted in a mental image of bright light with a shimmering effect.

Used a feeling of restlessness several times.
Used a feeling of dread (of tackling the cleaning of a store-room).
And just prior to typing this - worked on the frustration which occurred when I hit "preview" instead of "submit" in the first typing of this post, and lost it.....

Then started another cycle, by going on after the Heptachord to achieve the eg; cleaning.

Ian, is this Heptachord from Mr Beidler? Very beautiful.
Takes a bit longer than my usual methods of working with negative emotions, but has the advantage of some conscious clarity of both the Law of Seven and of the transformative process itself. And remembering/awareness-of the inner being embryo as an essential part of Work-attempts is achieved very simply here.

Judy.

---

by **Greg**

1. Anger and a wish to return home resulted from yet, a second bus not arriving in the 104 degree heat. I needed to get to the library 5 miles away so:
2. I admitted the wastefulness of "not -doing" brought about by "getting angry" about an

"unchangeable"
3. Accepted the conditions inside and outside of me, making it possible to
4. curb the anger/retreat from the heat manifestation, then diverting the energy saved
5. to fueling a one and a half hour walk in the heat during which time I experimented with procedures of breathing as
6. the anger fed an even "motivational fire" and a (can I say it?) "Victorious March"
7. a strength pushed inwardly upwards, coated in a creamy white coating which absorbed into "its" inner recesses, "flashed" otwardly evidences of fusion (?!?!)

I got to the library which I had to myself (thanks to the heat!!)_

Pushing through the heat had taught me a new way to exert.

The excessive attention to breathing had cleared my head and added yet another way to eat the air.

The super-effort had "cured" me of the previous night's sleeplessness.

(thank you Ian and Judy for the formatting of this!)

**** **** **** **** ****

On the way to the library today (temperature appreciably lower -- 90s) rank smell pulled my sight over the edge of bridge's overpass. A water melon smashed in a gutter below, its inside's "pinkiness" long rotted away into beige, played host to a stunning array of 15 butterflies (3 varieties) feasting away on the remenants of "sweetness".

A really extraordinary Impression. Loaded.

"I" feasted.

Greg

---

by **Ian**

> ***Judy wrote:***
> Ian, is this Heptachord from Mr Beidler? Very beautiful.
> Takes a bit longer than my usual methods of working with negative emotions, but has the advantage of some conscious clarity of both the Law of Seven and of the transformative process itself. And remembering/awareness-of the inner being embryo as an essential part of Work-attempts is achieved very simply here.

> Judy.

Yes, this exercise is from Mr Beidler.

You will notice that there is more than one reconciliation in it.

"This binary is every person who looks into himself. We may live by these transitory dimensions, giving ourselves up to their current and allowing them to carry us away. But to the whole of this process going on within us apart from our will, to all these "it wishes" we may oppose our "I wish", bind together yes and no, provoke a dispute between two opposites, a struggle of two principles, and neutralize them by the tertiary. A great dispute, if it is not purposeless, must give a result, a conclusion and an effect, and then four elements will be available: yes, no, dispute, result; that is, the transmutation of the binary into the quaternary." [...]
"The seven basic tones of the octave express the law of the septenary and the "Do" of the next octave added to complete the process, gives the 8 steps of a complete octave, being the symbolical expression of the binary of the quaternaries: 'Do, re, mi, fa' - 'sol, la, si, do'."
http://www.endlesssearch.co.uk/philo_enneagramtalk.htm

http://www.endlesssearch.co.uk/exercises_heptachord.htm

Work Program week beginning 7 August 2006

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by **Ian**

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

---

by **Zenas**

This seemingly short, 'simple' exercise takes SO much effort. Not always with an inner smile, watching my self and events as lawful can be a challenge. A little fore-sight of events, particularly economic ones, on either an individual or grand scale can be disheartening. When you have children you want to help them avoid pitfalls only to discover they can find their own pitfalls, with or without you. For one's own, how to keep enough of the right things you could make it through a month regardless what happened politically. And then we were talking about how the countries can't bring all the troops home because there would be no jobs and economic bases would shatter. An inner smile? Much easier for the 'good' things. Some of the things we look back and wish we could undo are quite easy to see the lawfulness in. I did attempt the inner smile and full body sensing for the smaller, day to day things, such as waiting in line, getting things in order to (everyday) work and, pleasantly, hearing from a long ago friend.
It was a good exercise, Ian. While first thinking of it as one of the simplist to remember, it was not.

---

by **Judy**

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

There was quite a tumult of resistance to this exercise for me. While trying to accept everything as lawful, the mind came up with rationalisations and justifications such as ; "only lawful if that person is totally asleep!" and "why is she so emotional!" etc. As for the actual "enduring" of this unpleasant situation, the inner smile and sensing were not as efficient as last week's Heptachord of Suffering, which I seemed to want to change the exercise into.

However, having said that, there was a milli-second glimpse of the organism/"it" as judgmental/condescending during the episode - not just the thoughts but some far-from-noble emotions. I hated seeing this and didn't want to believe it. Scary. Who *is* that critical person?

This gave me quite a jolt, and some awareness of my part in the impasse. I realised that I didn't actually "know" the other person at all, and had been acting from some imaginary invented idea of her.

I don't often observe emotions. Quite rare, and shocking to my idea of myself too.
Strong medicine!

Judy.

---

by **James F**

I have been focusing on the first half almost as a mantra: "Accept everything that happens as lawful..." I spilled a drink and had to clean up a mess--this is lawful, according to law, I told myself. I made plans that were cancelled--this is according to law I again told myself.

It seems that accepting that very little (if anything) is truly within my control creates a feeling of peace. It feels almost as if I am just along for the ride, and there is no reason or point in being negative when, for example, I spill a glass of red wine or the movie I just rented doesn't play in the my machine.

This exercise is a keeper for me.

James

---

by **Greg**

Last week an old, old friend revealed that she had passed a privacy we'd shared to a mutual friend of ours. She told me this without the slighest hint of a sense of personal responsibility to "Us".

Immediately the "thought/feeling": "I could kill you . . ." began an inner formulation. A split-second, shuddery awareness "*Ian's exercise*" followed. "I could kill you" was pressured down upon (hard) with a mental man-hole cover. The negativity put into service for the creation of an inner smile which rose from the motive center and permeated a fully sensed body dropping back away like a heavy woolen overcoat hanging on a hanger (shoulder/clavicle area). I commanded the corners of my mouth to spread and lift into a "smile" saying, with amusement (which actually had a feeling of some authenticity) "Oh? And what DID she say?"

All the above happened in "one fell swoop": instantaneously. Most times it never happens like this.

I lived with the suffering of the privacy revealed and conferenced with the "i"s interminable discussions later in the day: "Well, if 'we' didn't want it passed, why did 'we' pass it?"

Indeed.

---

by **Ian**

> ***Judy wrote:***
> ...Heptachord of Suffering, which I seemed to want to change the exercise into.

Give it a try and see what you come up with.

---

by **Judy**

Ian wrote:

> Give it a try and see what you come up with

I have indeed been trying this since last Wednesday with interesting happenings.
The Heptachord of Suffering exercise had a strong impact during the previous week. It is just so *complete*. As mentioned earlier, the second transubstantiation brought with it a similar (though slightly different) feeling as the first, but with it also came unbidden mental images of light. Quite blissful.
Then came the "enduring" exercise. To be fair, if I had also concentrated on "acceptance" "lawful" and "intentional" as much as on the enduring, then, as well as glimpsing manifestations of the emotions involved, there would undoubtedly be some transformation. More work needed here.

Yet, on beginning with the enduring exercise, which brought about some self-observation, and then using the Heptachord to "suffer gladly", so to speak, many different facets of the Work were brought into connection in experiential manner. And, this is indeed the way an unpleasant situation progresses often in life - I get to thinking "Oh, this is painful nonsense" after putting up with it for a while, before remembering to transform etc.

These are such good experiences.
As well as the feelings (evoked by self-remembering, self-observation - long-time friends) this connected exercise seems to be "connecting in me".
I don't know how else to describe.

What happens now is that the mental saying and thinking of the words "light" or "inner-being embryo", evoke the feeling without doing the exercise.
(This obviously has a downside (not actually doing the work exercise), and herein lies another

benefit in having a variety of exercises provided each week by you, Ian. Thank you.)

However, it maybe indicates the beginning of a few "associations of a higher order" - associations connected with the Work ideas and exercises - by that I mean that the word "light" now associates itself with the Heptachord exercise, and this association pathway evokes the emotional state of bliss/unity/light.

I'm being careful with this. For a very ordinary person, I'm being allowed glimpses of extraordinary things. This brings up the question of entitlement. So I've taken an extra shift of my volunteer community work, to make sure of being grounded in rationality, as well as to give something back.

Ian, your paper on the second conscious shock has gone from the class of "brilliant hypothesis" to "likely Truth", after these little experiential successes.

All this is decidedly real, definite, and repeatable.
Any critical comments welcome as usual.
Thanks everyone.
Judy.

P.S. Interesting that in the above, the active thinking comes *before* the emotional state - a bit of "right order" for once.
J.

---

by **Greg**

Judy writes:

> So I've taken an extra shift of my volunteer community work, to make sure of being grounded in rationality, as well as to give something back.

And, of course, you've already begun the process by documenting for the rest of us right here.

Your careful articulation has helped me so much today.

Thank you.

G.

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?

---

by **Greg**

There is a place visually in the pusuit behind color where I stop. I chose melon/pinkish hue which is predominate in the paintings which hang in the apartment in which I am staying. Increasingly, throughout the week I have picked up a trail of this chromatic out in the streets. I continue the exercise there where I am able to be at a modicum of comfort and ease.

My proceedure is to relax the eyesballs in sightless gaze and to in tandem "push" in effort *through* that gaze. The manifestation of those diametrically opposed directions together came surprisingly easily for me. I intuitively arrived at this place after a point of exasperation which was uttered as "What am I to Do?"

To put it another way: sightless gaze spreads wide into absorbant atmosphere. An effort (sourced at hara point) "exerts" and follows in a line out through the pupil. I get to a place where the passive and active are working and supporting one another and then it goes no further in perception. Oddly, I can exactly state that I can't go past six inches *in front* of the color. Perhaps, I need to just leave it off right there (?)

Can someone help me with this? Am I in the correct place?

I hope this has been clear.

G.

---

by **Harry**

I guess my experience was different. I was making a salad and experiencing the various shades of green. I tasted a green pepper and tasted the chloraphyl that made it green. It was clear to me that this relation between color and chemical existed.

Then I thought of how my son would never eat blue food. That doesn't eliminate a whole lot.

Blueberries, which he eventually started to eat as long as it was jam.

I've always wondered at the taste and texture of watermelon. During a certain time of year there is nothing better than nice chilled watermelon. But unlike other fruits and vegetables it can't be duplicated. I don't care how much anyone tries, it's impossible to make artificial watermelon or to preserve it for some other time. This, I think, has to do with the liquid involved.

The closest thing to watermelon might well be cucumber. Pickles aren't cucumbers. But like watermelon fresh cucumber has a flavor tied to the liquid content.

Strangely both are green on the outside. But those rinds aren't really edible unless they are pickled. Yes, people do pickle watermelon rind.

My other association with this is what has happened to what we intake. Much as G. describes, most of our fruits and vegetables are never allowed to reach their full cycle. They are picked and transported in an unripe state. To get a really vine ripened tomato is to taste the earth, sweat. Funny, when cutting up tomatoes for a salad I always like to cut along the seams of the fruit so that the seed pods aren't disturbed. I have no idea why I started this, but it seems to preserve flavor for me.

But we don't eat local anything anymore. What does that do to us?

Well, Greg, I guess we're in different universes right now.

Harry

---

by **Greg**

Harry writes:

> Well, Greg, I guess we're in different universes right now.

That's A-OK Harry. Your experience recounted reawakens another sense experience for me.

Judy's recounting yesterday awakened a piece of the puzzel I was working on.

Without your help, there is no progress. Without my asking, I stay stuck in my own devices.

Greg

---

by **Lawrick**

Greg Writes,

> Oddly, I can exactly state that I can't go past six inches in front of the color. Perhaps, I need to just leave it off right there (?)
>
> > [/quote
> >
> > In the Pyramid Texts, Unas prays to Ra for 2 forces
> > 1....Levitation
> > 2....Second Sight
> >
> > I do not comprehend the nature of the second force but the heiroglyphs state the the interface of second sight takes place 2 palm widths in front of the eyes or forehead. Perhaps this has something to do with your condition or may be totally unrelated. In any event, food for the mill.
> >
> > Your choreograph documentary was fantastic. Perhaps you've missed your calling.
> >
> > My experience with the weekly exercise is more general. In extending my beingness outward I seem to become a part of the greater whole of movementness, and depthness and colorness. I seem to both lose myself and become at the same moment. How can this be?
> > While shopping at a large department store yesterday, and in trying to maintain a 3 centered awareness the people suddenly became movement and not human. Like something you would experience on an assembly line in a large factory. Forms moving slowly form here to there. Neither positive nor negative just moving things.
> >
> > There was a Macdonalds in the department store and while observing a "Big-Mac" it suddenly occured to me that given the additives, the excessive salt, the pail of fat, and the overcooked reality of the burger, that this thing would not only be impossible to eat but given the above factors would also be impossible to sell. I realized that Macdonalds doesn't sell a good hamburger, but is very good at selling the image of a good hamburger and in our normal waking state that perception is the world reality. Impression, Perception.Scary stuff! Am realizing this week that colors have both depth and fullness, radiance and movement. Good Exercise Ian

---

by **Ian**

> In the Pyramid Texts, Unas prays to Ra for 2 forces
> 1....Levitation

> 2....Second Sight
>
> I do not comprehend the nature of the second force but the heiroglyphs state the the interface of second sight takes place 2 palm widths in front of the eyes or forehead. Perhaps this has something to do with your condition or may be totally unrelated. In any event, food for the mill.

Can you provide the exact passage from the PT where that is written about the 2 palm widths?

---

by **Greg**

Lawrick writes:

> In the Pyramid Texts, Unas prays to Ra for 2 forces
> 1....Levitation
> 2....Second Sight
>
> I do not comprehend the nature of the second force but the heiroglyphs state the the interface of second sight takes place 2 palm widths in front of the eyes or forehead. Perhaps this has something to do with your condition or may be totally unrelated. In any event, food for the mill.

Very Interesting. Two nights back I was standing in a moldy old Broadway second hand book store turning three volumes of a rare edition of Faulkner's Coffin Texts over and over again in my hands taking in their heft . . .

The prayer formulation is perhaps the missing piece for me.

I come right to the brink of seeing "something" about the color quite directly, and then, as I said it stops. There is a touch of Fear, but not enough to create a block.

Thanks.

G.

---

by **Lawrick**

Ian

> Can you provide the exact passage from the PT where that is written about the 2 palm widths

Contacted you directly via email. You can post on site if you wish or if you prefer I can make a do over and post it up myself. The reference was found with Teti, not Unas

---

by **Judy**

> 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.

movement
connectedness
aliveness
buzzing

intimations of Whitman, Tagore, Rumi

dance of life
ambrosial feast.

J.

---

by **Lawrick**

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

After pondering for quite a while on the essence of impressions I put down my brains and began to write;

Strings and points,interfacing,destroying, changing, feeding the starving,creating,

vibrating,spiritual materiality, forms and focus and function,The Body Electric,conscious feeding, Holy denying,Innerness,impact, the gift,giftness, gratitude, faithness, bullets, belief,changeness ,doors of perception, matter,innermatter,building,deconstucting, Holy Reconciling, form, singularities, Trinities, wholes,octaves, influences, influenceness,originality. Source Becoming,active conscious,Emanation,Holy Hammer,decaying radiation, banging the forge, forgeness,sensuality and steel,beyond comprehension, the Gaze of Ra, Christ's Nails, Allah's Tears, Blessed Food, the Herald. One day I'll learn to put it all in two lines like the American.

It strikes me that the First Verse of the Qur'an, The Fatihah, the Lord's Prayer of the Qur'an, given the first Invocation, the Seven Sacred Lines. and the Final Invocation Ameen,(Amen, Amun) srikes a perfect Enneagram. This is not an exact translation but is how I first learned it;

In the name of Allah, the Merciful, the Entirely Merciful

All praise and Gratitude belong to Allah,Cherisher and Sustainer of the Worlds

The Merciful, The Entirely Merciful,

Overseer of Judgement Day,

Blessed Lord only Thee do we worship, and to Thee we ask for help

Show us the Straight Path, the Way of Thy Eternal Grace

Not the way of those who incur thy wrath, nor of those who wander astray, Ameen

Ameen.

Not an exact translation but what do you think?

Yesterday I got a haircut and the women at my favorite coffee shop were all raving how good I looked. I basked in this conceit for about 30 minutes before I realized the praise rightfully belongs to the skill of the barber not me but it displayed just how insufferable subtly my vanity and ego works and how on guard I need to be. Still, I did look pretty good.....

Judy, you nailed the weeks exercise for me. Movement radiance, beautiful!

Seedless watermelons, grapes, oranges, given our purpose is the creation of the perfect creative exiohary what does it say about the evolutionary value of such food? Perhaps technology will one day render these "slugs" incapable of reproduction.

The Pyramid Texts are the only Books of Ancient Knowledge, unchanged, perfectly preserved, perfectly written, to survive down to our century. We only need to learn the essential language.

Great Week again Ian, fantastic exercise.

Hey Istvan where are you? Miss your posts. Lawrick

---

by **Judy**

Hi Lawrick,
Thanks for posting the info from the Pyramid Texts.
I did a Google search, and came up with a very nice online tour of the Pyramid of Unas, and the discoveries of 2000, which I somehow wasn't aware of.
Most interesting.
Best wishes,
J.

Work Program week beginning 21 August 2006

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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.

---

by **Judy**

I've done as suggested each day this week.
While not expecting answers, some did surface, and of course, more questions arose.

Monday through Friday gave fairly consistent results, and the intimation of Chief Feature which surfaced was not at all what I expected. However, no doubt as to its consistency even when

not looking for it.

I saw that questions were quite big;
eg Who am I?
Where have I come from?
Where am I going to?
Why am I on earth - what is the task here?
How best to achieve that task?

Then a lot of sufferings I sought relief from came from seeking answers to the questions.

Aims brought in some typicality (preference for intellectual centre exercises) and like/dislike also raised its head. Awareness of the need for balance here brought about a little corrective influence sometimes. So a few old defects which I've often wondered about (in regard to Chief Feature I mean; eg impatience, laziness) appeared here, yet the overall "seeker" theme went through them all. Sometimes it wins. Sometimes it doesn't.

So is Chief Feature to do with being a seeker, or is it concerned with the primary personal stumbling-block to that?
Hmm. I have always believed the latter..

So Monday to Friday sends me to read up more on Chief Feature, for a start. Any suggested readings from anyone?

Then, today, Saturday, totally different flavour.
So many different sets of I's observed just in the morning. And yes, if I hadn't been doing this exercise, I would have been identified with most of them for sure. I notice that separating usually isn't done unless there is pain associated with the I's in question. So for the rest of the time??? Aagh!
What sort of freedom is that?
So a very sobering written few lines.
And the 15 minutes with sightless gaze did restore equilibrium.

Today is an eye-opener, as I had naively thought I was working quite well recently.
Okay, now to separate from the organism's dejected I's.

I wish to be.

J.

---

by **Greg**

Thank you, Judy.

I am going to withhold discussion of my work on this this week --- "something" just tells me

that is best.

Began the week, interestingly enough, watching the film adaptation of Kathryn Hulme's THE NUN'S STORY, a fiction whose primary theme is Chief Feature. Hulme was a member of G.'s Rope Group and oversaw the minutae of the film's production.

Recommended.

G.

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by **Zenas**

So many things can be seen about zenas, yet, chief feature has not been truly pinpointed. A group leader once tried to tell me what my chief feature was, never did agree - and he thought it was timidity. not timid enough to agree with him. Had not ever considered along the lines of what was accepted or rejected in the Work. Attempting to overcome the laziness that allows thinking and philosophisizing without doing. To bring to printed words alone-working is difficult, watching the making ones' self write shows resistance; not from "what others think," just the actual get off the duff and do it. Remembering G's admonition not to judge others in the Work sometimes brings a portion of remembering myself better than many every day attempts. Once in a while, like today, i notice how others must view zenas, usually those times when vanity is being dinged and dented. Trying to see this mechanicality brings even more appreciation for the Work. The too numerous i.s wonder what an I would feel like to be around, the Presence there. Someone without a mechanical chief feature would stand out like a sore thumb?

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by **Lawrick**

I couldn't focus or grasp what was expected this week and as a result less than "stellar" efforts were directed towards the exercises. Chief Feature, What? Where? Who? How would I know? Have I stumbled accross this chimera, have I stepped on it, eaten it, lost it, how does one know? How do we know? And why the reluctance to engage the exercise, knowing I may have already fought with damnable monster and lost without ever knowing or throwing a punch. Like bringing a snowball to a gunfight. But Friday I began to realize I had been swimming in this black pit of negativity for years seemingly without result, and watching my life and Being nearly destroyed in an endless helpless smoke of Chief Feature Filth, I did not want to revisit.

And I realized..... that "something" had made a conscious decision to seek joy, to discover my inner Being in life in lightness and laughter and Work! I mean it's all a choice isn't it? A conscious decision realized in gratitude. the Sufi wine. A realization that the driving force I had tried for so long to escape,ignore, rationalize was never going to give up on me and after bringing me back time after time in depression and suffering,it had finally given me the inner understanding that the work and sacrifice was also permeated with light, and epiphanies, deeper loving and conscience,fellowship and if even more was asked of me I could face it with this truth and blessed joy granted from wherever.And so enlightened or not, I was at least

going to reach my end happy. If this is a cop out frankly I don't give a shit. I'm not even sure I made the choice alone.

So on Friday I realized that to engage the exercise was to dive back into that black hole of sucking negativity and depression, that frankly and figuratively makes me sick. But that going back now was a choice under my control, and that for the first time I was charging into the breach armed to the teeth and in the blessed company of tough seasoned warriors. And so I gazed and washed away the old sickness with affirmations and then began again to add to the endless list of nafs upon nafs.

Today Saturday I must have had 50 promps, waking up ,sleeping for a minute of two, coming back in greater or lesser moments of awareness but never gone for more than a few moments. Imagine never gone for more than a few moments. Beautiful. And I also realized today that the super higher states that the Right Reverend Mr. Pace correctly called righteousness, must be "Obtained" a"Grace". I am coming to believe all my efforts can only bring me to the door knocking..... And in the end the battered Hoopoe is still subject to the will of the door's guardian.

Tired, rambling, worried that the AzureMeister might rip me a new arsehole for not making efforts rising to "his" subjective understanding. You owe Jose' an apology my friend. Over the top.

Azure Noun ...sky, empyrian, firmament, vault of heaven!!!!!!!!!!!

So back I go rewriting revising reviewing the death list. My Chief feature longs for something joyful next week when I again return to my mountains to have it out with my nemisis Son of Stalin. Roses, Roses! Didn't Don Jaun say we all have one of these dispicable creatures in our life. Perhaps the personification of my Chief Feature. A fox can always smell his own hole, I mean den. Sorry.

So anyway last week my butcher bet me 2 to 1 that I couldn't jump high enough to grab the beef overhanging the top shelf in his shop.
I Ideclined.....

the steaks were just too high.

Joy is a wonderful weapon.

Regards, Lawrick

---

by **Faye**

My first response to the request to look at my chief feature (again) was one of indignation. What the hell is that anyway? I read up on “For an exact study, an exact language is needed...” page 60, Views from the Real World. Although I did not find it particularly satisfying

to think anymore about what the words, ' chief feature' , what they meant or do mean to me, the reading influenced my approach to this program and gave me a way to get in past some of my resistance.

By the end of the week I reluctantly began a list of traits. It was surprising to me how many times the word indignation came up. Although generally I have been thinking that this quality is not so bad and generally justified, the dictionary meaning is “to deem unworthy, to take offence”. I was shocked to see the companions of 'indignant' in the dictionary.com thesaurus, some of which are acrimoniuous, bugged, displeased, disgruntled, provoked, resentful etc., none of the ways that I would like to see myself. Surely I must be beyond 'justifiable indignation''. This uncomfortable effort gives me incentive to look iagain.

The sightless gaze, which is at times more or less accessible, changes the relationship of the inner space and the outer space around me. Volume has a different sense about it.

I wish to thank the others who dared these exercises giving me encouragement by their sharing of them.

F.

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by **Lawrick**

Faye writes

> wish to thank the others who dared these exercises giving me encouragement by their sharing of them.

Amen sister. For me at least this was the most difficult exercise yet. Thanks for sharing your thoughts as well.

Lawrick

Work Program week beginning 28 August 2006

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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?

---

by **Judy**

Ian wrote:

> 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?

A couple of preliminary comments on this huge topic;

I took "belief" to mean mental acceptance of, or confidence in, something, without rigorous proof.
A little pondering made me realise that I often use the word incorrectly. Also that I have many fewer beliefs today than earlier on.
And that, for me, belief is somewhere along a continuum between hope and fact; stronger than hope, but less than fact.

I'll only comment on the facet involving what to me are "holy cows". (leaving out all other facets concerned with "healthy beliefs" or otherwise, which are more concerned with everyday affairs - for example the placebo effect etc).

So - I believe that the life continues after the death of the form - is the example for the moment.
This is a strong belief - towards the fact end of the continuum.
I was able to mentally accept the opposite, but then a very strong reaction from the emotional centre I's. They simply couldn't deal with this. In fact they had a mini "panic-attack" at the suggestion. This brought up fear, confusion, accusations of nonsense and chaos rather than cosmos etc.; suffering in other words. (I'm not talking about the further question of whether individual awareness continues here - another whole topic - but simply whether the life continues or not).
So I'm presently unable to live comfortably without this belief, which means I can't give it up.
So is it "truth"?
Or is it some sort of "buffer" to prevent suffering and chaos in me?
After pondering a little more, the challenge from deep emotional centre becomes so definite that this belief moves even further towards the "fact/knowledge" end of the line.

It seems that knowledge, then, whether outer or inner, can replace belief. It may, on the other hand, be downgraded to hope.

Overall, looks like the few beliefs I do have are indeed "dear and esteemed", which interestingly happens to be the etymology of the word.

Judy.

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by **James F**

I gave up the belief that I exist and tried to believe the opposite by doubting my own existence. But I didn't get very far with it; I thought: "well something is here doubting its own existence. Thus, it seems that whether I believe I exist, or whether I doubt I exist, I exist." I am, I exist, this much is certain....Ok folks, that was a very bad attempt at some Descartes humor. I just couldn't resist.

Other than what is necessry to get me through the day, I don't have many deeply held beliefs left as well. I have a belief that I am able to help others. I desire to help others, and think I am doing good by "helping" others. So i tried to give up this belief and believe the opposite--that I'm no help to anyone. After everyone in my head telling me it was nonsense to believe I wasn't ever a help to anyone finally quieted down, I noticed something. I noticed I have a desire to be useful, well-thought of, and respected. I'm suspecting that motivates my "helping" in some, or many, instances. The alternative-that I am completely useless-is a hard pill to swallow. If I'm completely useless, then what good am I? At that point, an "i" took comfort in the Fifth Obligolnian Striving: that I have an obligation to assist the development of others.

I felt the need to read something "spiritual" this week, so I picked up my copy of Nicoll's New Man and started reading the chapter on Faith. I smiled when I read Nicoll's comparing of faith to belief. I thought of the pondering this week: What can replace beliefs?

Nicoll writes:
"*Faith* is connected with the idea of transformation and so is not mere belief, on the ordinary plane, as when a person might believe in this man or not believe in him, as the case may be. * * * Faith, in its essential meaning, denotes a conviction, a certainty, that a higher interpretation of life exists, ans a s a consequence, that the transformation of Man is a possibility. The peculiar quality of *faith* lies in this idea, that life can only be understood and solved by the sense of something higher than Man as he is, and that Man has this possibility of becoming transformed and passing into entirely new meanings in regrd to his life on earth. It is this peculiar quality that is the essence of *faith* and renders it utterly different from what we usually call belief. Faith, in fact, undermines all our ordinary and natural beliefs because it leads *away* from worldly belief and in a direction that can no longer be confirmed by natural belief and the evidence of sense."

James

---

by **Zenas**

Thinking about this exercise helped me catch a part of me usually ignored. I believe myself a nice person, reasonable and tolerant: let me have to deal with a company's circular rules, those that purposely make it so a customer can't get a straight answer or through to someone else, and Zenas becomes machine gun(mouth) Annie, never rude or verbally abusive, more stubborn and insistent, the one who ruins a rep's "time statistics" they're given to get you off the line. The sense of remembering yourself, when one is actually watching one's self, watches those intellectual beliefs get blown up. The belief in how things "should" work for their customers (me) has to be let go. Realized beliefs never go beyond the intellect, could feel - while watching the self, a 'disbelief' at what i was doing. Ian somewhere talked about being able to just do whatever one was asked; realized how many times silly beliefs about 'proper' and 'why me' stop my ability to be able to achieve such as that. "Sense" is too often used to mean "belief." Sensing one i's tantrum wasn't intellectual.

Thanks, James, I haven't read "New Man" in quite a while and now I want to sit and read it, again.

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.

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by **Judy**

It's Tuesday morning here - fine and sunny. I walked down to the local beach to try out the following;

> - 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

This took a while to get into.
It certainly produced divided attention, and after a while a portion of consciousness seemed to reside in the left toes. Then I realised that I was unconsciously counting my steps...
So the "as if" not too successful - though head energy certainly minimal for me, especially after Inner Smile, which brought in the body-trunk sensing pretty well.
The flow of "I am-ness" remained quite clear with its' familiar taste, and set-up the exercise effectively.
This exercise is a joyous relaxing one.

Thanks Ian.
Judy.

P.S. Why "toes" and not "legs". Maybe because walking barefoot on sand? Don't know really.
J.

---

by **Judy**

The morning exercise turned out to be quite an effective method of Self-Remembering for me. Although I was "absorbing" impressions, there was in fact some "digestion" going on. Reading Nicoll p336 "Digestion of Impressions" helped understanding of why this was so. (eg; certainly it was a "new way").

The searching for a glimpse behind etc. was more complex. The intimation of what I'll call "habit I's" was strong here. This reminded me of a Dr Marc Edmond Jones commentary on the Alice books where he describes a "four-fold body of man" - mental, emotional, phsical and habit. For anyone wishing to have a look at these philosophical commentaries, they are at

http://www.sabian.org/alice.htm

Another good one Ian. I am fortunate to be in your Online Group. The weekly exercises make Work-consistency actual, rather than the "constantly hoping for consistency" which happened when I was working alone. The vastness of the system of Gurdjieff is slowly coming together piece by piece, like a giant jigsaw.

Best wishes to everyone,
Judy.

"Remember yourself, always, and everywhere."

---

by **Lawrick**

I found the morning exercises more effective than those that followed and am coming to the realization that one's store of energy plays a direct role in the participation and completeness of the exercises. For some reason I can achieve the sightless gaze more easily than the soundless sound and have no idea why. Comments?

Looking at the day as a work of objective art was beyond my capabilities this week because the possible departure of Greg has torn a gigantic hole in my gut, a hole in my being. As a relative newcomer I have come to embrace the commentary of everyone but Greg in particular, notwithstanding his penchant for roasting the ducks at every opportunity, also provided me with a vast repertoire of different views and approaches, insights and doors of perception unique to the group. How interesting that somehow I have come to depend on certain group views, not because they are similar but because of exactly the opposite, the variety and depth which

satisfies an inner hunger impossible to fuel anywhere else. Greg, if you're listening, know you will be missed and I personally will be diminished beyond anything Dunne might pen.

Two weeks ago at church which (notwithstanding my presence) has not been stuck by lightning, an older woman with Being eyes stood in front of the congregation and confessed she had found her Lord after years of searching through the multitudes of thoughts and ideas piled on this planet. Her epiphany came when a member of a Gurdjieff New York group confessed to her that he had donated his entire fortune to the Group and that in his opinion The Work would one day become more popular than Christianity. Shades of the Beatles. Interesting opinion given the nature of these "slugs" inhabiting the third rock from the sun. I personally disagree with that point of view. The work is too hard! The statement so disturbed her that while walking home she was "struck" by something profound and turned her life towards Christianity. How interesting. Somehow through the crowd we made eye contact and after the service she came and sat beside me. Like attracting Like? How strange I told her that the very forces which drove her away from G.to church were enhancing my spiritual life to the point where I was needing that spiritual input to help fill my emotional bank, but with little chance of ever accepting the standard religious doctrine found in churches, synagogues, Mosques and such. We both wished each other well and I
feel privileged to have met her. We'll talk again tomorrow.

Attacking the repetitive compusive strivings worked very well as I used these compulsions as a reminding factor and the affirmations were frequent and effective. Holy Denying!

With respect to compulsive identifications this need to be well thought of is a continuing crime against my Reason and I notice and struggle with this cancer on an almost daily basis. Why should "I" care. What is the relevance? Like an onion layers upon layers of negativity, but it feels so good to be well thought of. What a monster!

A deep and difficult week. No laughs today. Lawrick

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by **James F**

Lawrick writes:

> Looking at the day as a work of objective art was beyond my capabilities this week because the possible departure of Greg has torn a gigantic hole in my gut, a hole in my being.

...and Jose? I've learned so much from both of your points of view. I don't think I can overestimate how valuable this group has been to me over the last year. I hope you both hang around. But if not, may you fare well as you continue on your respective journeys.

James

Work Program week beginning 11 September 2006

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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.

---

by **Harry**

It's been a time of resistance for me. Perhaps natural as we move toward another Equinox.

I tend to find myself reverting to specific exercises when I start out on a particular one. Observing myself walking almost instantly jumps into the twelve joint exercise we've done in the past.

I've almost unconsciously found myself relaxing when sitting or lying this week. I say unconsciously because the reminder has jumped into my mind. I haven't brought it forth. But it's still there.

Tolerance. I think I'm tolerant. But it's one of those politically correct concepts that rankles my spine. What do I tolerate? Lots of things. Are there things I shouldn't tolerate. Yep. How do I make that distinction? The golden touchstone, to take a Victorian point of view.

---

by **Judy**

Hi Harry,
The following interests me a lot;

> What do I tolerate? Lots of things. Are there things I shouldn't tolerate. Yep. How do I make that distinction? The golden touchstone, to take a Victorian point of view

Big question - wisdom required here. I'm often wondering whether I should speak up, or tolerate (take things on balance etc).
So when you speak of "a Victorian point of view", are you referring to Browning's Dramatic Monologues (eg; the psychology of the speaker, or, as if speaking to a second self), or to something much simpler, which I've missed? Please would you be so kind as to elaborate a little.
Best wishes,
Judy.

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by **Harry**

There was a big philosophical idea in the Victorian era. The Golden Touchstone. I often associate this with internal work.

The idea was that there is a truth. That you could study the truth, but in reality you created a core inside of your self that knew the truth. And if you were faced with a decision the easiest way to accept or deny something was to place it against the touchstone.

I'm not sure this can directly correlate to the idea of Deputy Steward, but in my mind they are similar ideas. Somehow something in me recognizes things that resonate with the Golden Touchstone. Or the Work.

There's a movie, for example, called Something Wild. On the surface this is a rather raucus film staring Melanie Griffin. She is Something Wild. Someone who invades a bankers life, but puts him in "touch" with reality. Wild Thing is the movie music. But when you study this film, it's a pretty deep film. Lots of illustrations of Work versus Life ideas.

I think of these things as the legominisms that G. talks about. Things that ordinary life sees as ordinary, even salacious. But which are planted to pass information along. The Freshman and Joe Versus the Volcano are similar films. Even Cowgirls Get the Blues is an example of a novel. Poetry, of course, isn't exactly "ordinary", but people like cummings with his "undead" and Leonard Cohen with his version of Hallelujah are examples.

If we develop this inner core. The Victorian Touchstone or the Deputy Steward, then we are drawn to things which we need to find.

I remember first encounter O. I was walking through my favorite bookstore. In those days there was such a thing. And saw this book that I wouldn't ordinarilly pick up. The back cover said something like "The Key to Every Question you ever had." And my inner skeptic laughed out loud. But my touchstone, that had been fed cummings and O'Neil and Jung and who knows what all else took the dare and I bought my first O. book. By the time I was three chapters in I knew this wasn't anything like anything else I'd ever read. It resonated within me. I could even

feel it on my face. I still feel the same facial response when I read G. When I experience a film like Something Wild I'm suddenly quiet inside. I'm eating the film. This happened recently with a film called 1900. (It's about a boat and a kid who is born on the boat and never gets off.)

Hope that gives some explanation.

Harry

---

by **James F**

Like Harry, this week's exercise has served as a reminder to me. When standing, sitting, walking, etc., "something" has reminded me to be aware that I am walking, typing, shaving, washing the dishes. My hope is that each time I do remember, a little bit of extra energy is created, stored, and serving some higher purpose in me.

I wonder if it is possible to be in a state of constant self-awareness/observation. In conjunction I have often pondered the thoughts of Paul Beidler, as stated by Ian: “We must work toward a constant state of self-observation where we become more and more connected with the observer who is objectively observing "it" (the observed). Self-observing requires conscious effort; the observer is the rememberer, who becomes the doer, who becomes.”

And where do "I" go when I lose that awareness of what I am doing? I believe Ian referred to consciousness, or awareness, or attention (one of those) as a searchlight that can be broadened or narrowed. When I’m doing a task such as pushing a broom, it seems easier to keep my attention divided--an awareness that I am pushing the broom and pushing the broom, and maybe taking in sights and sounds as well. But when doing a non-routine task, such as trying to fix some physical object that is broken, my attention is more focused on the task, and very little seems left over for attending to other things. Similarly, when “deep in thought,” there comes a point when I become aware of more than just my thoughts again. Where was “I” while deep in thought only a moment before? Was I identified with my thoughts?

Harry, “The Matrix” is one of those movies for me. The first time I saw it, it was only an ordinary, entertaining science fiction film. I watched it again after reading ISOTM and it became a totally different movie for me. I think I’ve watched it about 25 times since, and I get something out of it to ponder each time.

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by **Judy**

Thanks so much Harry.

The Golden Touchstone - what a beautiful concept.
Perhaps "touching essence"?

I remember instances like the ones you've described too. Quite undeniable.

And improving contact with this inner core which knows Truth - indeed many similarities to the Work we do.

Best wishes,
Judy.

P.S. Flying south today, so away from computer until I get a notebook organised there.
J.

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by **Judy**

I've attempted this week's exercise just as written, and avoided any mental comparisons as much as possible (I get into them too often.) In spite of this, as Harry mentions, they were still there somewhere.

This exercise came close to achieving my idea of
"a choreography of life consciously danced"
which I didn't have much success with last week on my own.

James, thanks for the strong post. Sounds like you are really getting into it. And yes, routine tasks, often the simple physical ones, are easier to work with for me too; fewer thoughts and emotions. If you are attempting Work while doing something more complex, preceding it with the draining exercise found on this site is sometimes quite effective for me. Of course it also improves quality of awareness when done before working with simple tasks too.

Best,
J.

---

by **Faye**

The question of tolerance took a surprising turn for me. In a shop buying the service of sending a fax, I was immediately offended at the cost that appeared way more than its value. Not thinking of any alternative at that moment I agreed reluctantly to accept. While the clerk was struggling with sending it the belief that I was being overcharged stirred my resentments. In those moments of waiting I observed and felt other aversions and judgments about dirt, greed etc. that the shop represented. I had the sense of being splintered into several different points of negative views. The most intentional thing that I could do was to act as if everything was ok and to walk out as if none of this had happened. This was the closest that I could get to “I am tolerating”. There is now a deep doubt within me that “I” tolerate anything. Each act of tolerating seems to be a mixture of aversions and whatever distance that can be generated in that moment. More questions came up for my pondering.

The reference that Harry made to the “Touchstone” from the Victorian culture or the “Chief Steward” from the work culture, make sense as they gather the masquerading “I s” into some

order.

The practice of awareness seems to gather and collect more available attention.

F.

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by **Lawrick**

I apologize in advance for the essay!
This week, as apposed to other weeks, I made a conscious effort to sense my hands rather than my feet, legs, body and discovered that my hands feel light, almost airy relative to the ponderous pace of my legs feet and body. It's as if the idea of activity, of creating, arises from a source more akin to the air of the emotional center rather than the physical certer. There seems to be a connection to both, perhaps even intelligence.

Tolerizationacreings! What I personally seem to tolerate, God help me, changes and drifts with every day like some smoking chimera. My initial reaction was that tolerance "becomes" with a deepening sense of self but I'm coming to realize that both the nature of the the things "tolerated" and the my personal objectivity change concurently. For example, my lack of tolerance for "the Process of war" has become so accute that I will now speak out regardless of the sensitivities of the company I enjoin. So to whom or what am I being tolerant. Smoke and mirrors on a base of personalized sleep. Pehaps as we "evolve" we acquire the ability to tolerate even more and more manifestations of life without prejudice or judgement. On the other hand deeper objective issues demand
our personal computer connect with the "Source" and then permeate our being with this objective "something" to generate a conscious concience response. It's difficult.

PEACE! Last week while doing some deep work pondering..... the gestapo like command "STOP" hammered my computer speakers and.....
something that I know as Peace happened to me. Peace. which I now know is not "peace of mind", it is not contentment, satisfaction, joy, happiness, it is not gratitude. It can only be defined by itself. Not peacefulness, but peaceness. And now I know one more "big" thing.One more giant thing. Thank you all, and thank you all, and may Peaceness rest gently upon Thee.

James wonders that I might leave this hard toiling Band of Brothers and Sisters..... While fly fishing with a friend for several hours two weeks ago, amidst this perfect Being the fish inhabit, while laughing and joking, while calm and subtle and perfectly quiet, later on while sitting around a large fire, all my friend could talk about was the fact that I had accidentally hooked him(his Jacket) with my fly a size 12, about the length of a trimmed nail on the smallest finger of the hand.On and on he went, a natural raconteur to the group around the fire, the fly growing in size, now a small knife, now a glistening terrifying blade, now a razorlike butcher's meathook driving into his jacket, transpiercing his vest, ripping through his skin, slashing sinew and bone and finally embedding itself into the very marrow of his arm. God knows, as he related, he suffered near exsanguinationation but somehow through

sheer effort of will and sacrifice, managed to carry on fishing for another 3 hours the splatting blood following him around to entice the bear and the cougar and on and on. I relate this story because I felt similar to Greg in that given what must have been the vast agenda of the G. conference, the explosion of work ideas, one should relate what seems to me to be a simple incident of intolerance magnified. How appropriate to the weekly exercise. I'm not excusing Greg's rants but being a Scorpio it occured to me that his Passion may have arisen from essence and as such I don't believe should be condemned. I grew to know and respect Greg off line notwithstanding his acerbic and at times ill advised rants. If as I take it literally, we are trpped in a prison and need to escape, we've just lost one of our prime tunnelers. So thanks for your concern James, but I'm just about to inform Ian I wish to become a full time member and my irreverance will continue to color this endevour which is now becoming an integral, even vital aspect of my life.
Obligolnian Strivings....Assist in the perfecting of other beings , both those similar to oneself and....."those of other forms"???????????? Care to comment on this?

The weekly exercise was very difficult to maintain because in totality it requires a constant state of higher awareness and all the associated energy. Though I could not fulfill all the requirements for long periods I was able to experience almost all of these states at one time or another with differing results. Iwonder if through "doing" we build up a bank account of self remembering and obsevation in various conditions and if a kind of "interest" continually builds which we may perhaps redeem after many years of deposits, in one large withdrawl. Perhaps this is the nature of the grand epiphany experienced by other Seekers through the ages.

Finally and with respect to Ian's continued requests for submission of well thought out group exercises that at once must firmly engage all 3 centres in some harmonious unity, after pondering on several sides of both the request and a suitable response,and keeping in mind that this will be my first exercise as a relative newcomer, that the group as a whole might wish to contribute and respond to my initial attempt to manufacture an all 3 brain being participation exercise.... 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
..... How many Seekers does it take to screw in a light bulb?

The joy has returned and I almost appologize for my happiness.

Peaceness Be Upon Thee All! Fred

---

by **Zenas**

Awareness of "Zenas is walking, talking, sitting, etc." this week produced surprize that it was so effective, more so than thinking "remember yourself." Thus, i attempted to look at what place was surprized & why. I didn't do well with sensing the right and left hands until later in the week, then was able to relate to how they work together - each knows which keys to type, how to put earrings in, where to go in exercises, how to reach out to others, etc. The left has been somewhat ignored, yet it still learned to write if it has to, take over when it needs. It touches out just as well as the right. From a medical perspective, there's a noticeable electrical

difference between the right and left sides, dependent on which is dominant. It takes practice to feel this.

A question about "touchstone" (and thank-you so much for defining this): how does one know if their touchstone is real or another part of vanity? Nicol particularly, and also Ouspensky, never seemed to get past their eclectic views of the world or their social place in it. I don't want to make too much of this here because I've been pondering answering another post elsewhere on the forum. Yet, so much "truth" is just the views of the Day.

Ouspensky also said humor was touching two centers at once and as we move up we get beyond it. Regardless: thank-you! for the super "how many seekers does it take to screw in a light-bulb?"!!! One answer(?): none, they sit and ponder in the dark waiting for it to come on by itself.
Having had enough old Irish stories about the Sages who could make G-d laugh, i found Elie Wiesel's book, "Somewhere a Master" a tad dry when he spoke of the Chassid who supposedly did the same. Ah, books, our modern way of talking across time.

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by **Harry**

How many seekers does it take to screw in a light bulb?
None.
The seeker flips the switch, first.

---

by **James F**

Fred, glad to hear you are hanging around. And the prison analogy is quite appropriate, I think. I wish to break out of prison. If I could do it alone, believe me all, I would. Losing a tunnler hurts me, and my Aim! Deep down, If I'm being sincere, that's what eats me the most. Now I have to work that much harder.

My Toleranceacrings: I used to engage in "letter writing" with my family members in an attempt to show one or two, or all, of them that they were wrong and that they needed to listen to me. I laugh now when I think back on that. At the same time, though, I felt an instense impulse this week (while pondering tolerance) to post something about the recent turmoil in this group. The intensity of the desire surprised me. I even thought out everything I would write. And I reassured myself over and over that it would be best. And my logic was sound, wasn't it? But in the end, I refrained. Maybe I remembered myself. Maybe I remembered how futile that all was when I tried it in the past. Maybe I remembered that I'm no better than anyone else, and that under strong provocation, I just might behave similarly. And maybe another "i" will come along shortly and convince me to post something anyway. 

I've become much more tolerant in the last few years, but it seems that life requires me to draw a line somewhere. For instance, I simply will not just let my neighbor come over and "borrow" my tools any time he wishes. If I did that, I wouldn't have any tools left. What good is

that?

---

by **Zenas**

Thank-you, James, I have an extremely strong "harmonizer" button and part of my work has been learning not to 'fix' things, or people, and usually remember they don't have to be in my image(ination). Sometimes I wonder if i'm really working, even on-line, because the real friction of a group and the work it can produce isn't there. Here, you can't feel my bristling, or knitted brows or silly nervous habits. Yet, when i sense disdain, it is easy not to post for a while and just let things pass. Before the work, i would have had to argue everyone to distraction. In my personal life i have reason to see my intolerance of a person that drives me to distraction because she absolutely won't clean up and my not making negative comments - skip the not making negative gestures, i'm just not there yet - is becoming increasingly hard. Tolerance? Some place in the dictionairy. I walk away when i can and do the mental backward counting exercises plus a few of Orage's when i can't. She was this way long before i met her and she isn't going to change. The intensity of my negative reaction bothers me most because she has made me realize someone in my family who was very close was more body-type mechanical than "depressed." It took away a veil i'd used for acceptance of the family member.

Sometimes the apparent hopelessness of breaking out of the prison is numbing, then i work to will, "better to die trying..."

---

by **Judy**

Speaking of light-bulbs- can't resist this one...

How many psychologists does it take to change a light-bulb?

Only one, but the light-bulb has to want to change.

J.

---

by **Lawrick**

Judith.

Iknew you wouldn't be able to resist

> Speaking of light-bulbs- can't resist this one...

> How many zen masters does it take to change a light bulb?
>
> Two..... One to change it, and one not to change it. Welcome back from your trip "South"
>
> Fred

---

by **James F**

Zenas wrote:

> Here, you can't feel my bristling, or knitted brows or silly nervous habits

.

Hi Zenas. That may be true. But YOU can feel your bristling, etc. That is how I approach all this. If I'm being sincere with myself, then those feelings and sensations make for great opportunities to observe, transform, grow. Only James can do James' work. Do I need someone to see my mechanical reactions? It seems to me that I'm the one that needs to see them, and work on them.

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by **Guest**

Hello all, I am new here. Its wonderful to have discovered this forum.

I noticed during the week regarding the excercize with awareness of the body that something remembers and interjects from time to time "I am walking" or draws attention. Particularly when I am most lost in thoughts and identification (much of the time, of course) I remember. I feel more in these brief moments, wind, kind of "alive" sensation on my skin.

Tolerance: I have been thinking and experiencing a lot regarding tolerance lately. I realize that there is an inherent element of struggle in tolerance, e.g. putting up with something you probably don't like but allowing it to transpire without becoming identified (perhaps?). Definitely friction is a word I would use, and in that regard, tolerance or something like it is vital to the work.
I have experienced people that are extremely annoying in their behaviior, and trying to be mindful and put up with the manifestations of others. For instance someone I don't like this week was being excessively demanding of me at work this week (this person is great for work) and I felt annoyance, energy, electricity. I tried everything I could to not express my negative emotions. Not entirely sure I was successful (I think my body language and tone was kind of transparent). How much of that is tolerance? I don't feel I was being tolerant. Perhaps somewhat aware, but to me tolerance in that situation would have involved less of an automatic reaction on my part and less "leaking" of energy.

Hope this didn't sound too disjointed :O it is my first post here and all!

Work Program week beginning 18 September 2006

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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?

---

by **Harry**

Ponderings:

I Am defines non-identification. Identification is a product of Personality. I AM is an attempt to move toward Essence.

As almost all intolerance is the product of Personality, indeed the product of false self worth, then non identification must lead to more tolerance.

If the "I" is identified, then it isn't I. It's just another i. Tolerant "i's" aren't really tolerant. They're full of self worth. This is the politically correct attitude that so permeats our culture, today.

Christ threw the money changers out of the temple. Sin is missing the mark. Intentional evil. . .I'm not sure there can be such a thing as "conscious evil" . . .these are products of full personality. Very far down on the level of vibrations. Tolerating what is pulling down is a Sin.

Beginning and ending the day in ballance is a crucial exercise. Sometimes it is more difficult than others. In a ballanced state I'm closer to I or at least a deputy I. So I tend to be more tolerant. Sometimes, perhaps, too tolerant of my own little i's.

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by **Zenas**

i devised a draw system for posting so i don't always wait until the last minute; today there was such an intolerant i scene (same scenario as last week) there is strong revulsion to posting tonight, regardless if slip says "Wednesday." One part of "should some things be tolerated?" has shown a strong vanity at "should." There was a statement by Mr. G (which i can't find presently)about we react most strongly to others mechanical behavior. It is so appropriate for this situation. It has produced a setting to watch my own attitudes, reactions and much inability to stop negativity - mine.

One note about beginning the day in balance - working to go to sleep with this intention, some part noted the breathing upon awakining. a little like watching your body faint, there is feeling in the separation.

A question for any of the group who may have read William Faulkner's short story, "Dry September" and would understand when i ask if there is anything we can not abet by our presence but must tolerate because there is nothing we can do to stop it, in our 'time's' social order?

---

by **Judy**

This week I have had very little to struggle with in the way of tolerance. I am still on holiday, and as have had some very quiet week-days, it has been like a "retreat into the silence" - quite blissful. The days are bright and beautiful and much Work done, plus reading.

The part of the exercise about noticing when one is "tolerant or intolerant to the manifestations of others" and then remembering oneself, has been quite fruitful, in that remembering myself then has had the effect of detaching and lifting above the situation, making a better decision thereby more likely.

This subject to my mind is directly connected with the developing of Conscience, and therefore my decisions at any one time will be dependent on my state. It is very much a work in progress.

The following is from John Bennett's "Talks on Beelzebub's Tales" Part 4, section on Conscience;
"Having rejected them (hope, faith and love),Ashiata Shiemash turns to the fourth sacred impulse, that of Objective Conscience, and concludes that through its regeneration alone can mankind be saved. The reason for this is subtle and needs explaining. In the first place, conscience is not understood, for it is often confused with morality. But morality is an externally imposed rule of conduct, whereas conscience is an independent self-judgment by which a being is able to determine, at any moment, what action to allow and what action to resist. No rules can be comprehensive or flexible enough to correspond to the complexity and variableness of human situations. Moreover, no rules can liberate man from the properties of the organ Kundabuffer or provide him with a safeguard against his own egoism."

(Reading this week has included this book, plus "The Master Game" and R.M.Buck's "Cosmic Consciousness" - all old favourites.)

The balancing at the beginning and end of the day is gradually becoming more regular, and I'm quite comfortable now with the sightless gaze and soundless sound. These are relatively new for me, and I used to compare them a lot with standard Fourth Way exercises, but now I love them for themselves..

Best to all,
Judy.

---

by **Ian**

Some definitions, just for the reference:

Bear, v. t. To endure; to tolerate; to undergo; to suffer.

Forbearance, n. The quality of being forbearing; indulgence toward offenders or enemies; long-suffering.

Endure, v. i. To remain firm, as under trial or suffering; to suffer patiently or without yielding; to bear up under adversity; to hold out.

Endurance, n. The act of bearing or suffering; a continuing under pain or distress without resistance, or without being overcome; sufferance; patience.

Tolerate, v. t. To suffer to be, or to be done, without prohibition or hindrance; to allow or permit negatively, by not preventing; not to restrain; to put up with; as, to tolerate doubtful practices.

Tolerance, n. The endurance of the presence or actions of objectionable persons, or of the expression of offensive opinions; toleration. The capacity for or the practice of recognizing and respecting the beliefs or practices of others.

---

by **Ian**

> ***Zenas wrote:***
> i devised a draw system for posting so i don't always wait until the last minute; (...) if slip says "Wednesday."

That's a good idea.

> One note about beginning the day in balance - working to go to sleep with this intention, some part noted the breathing upon awakining.

Good exercise there.

> A question for any of the group who may have read William Faulkner's short story, "Dry September" and would understand when i ask if there is anything we can not abet by our presence but must tolerate because there is nothing we can do to stop it, in our 'time's' social order?

Haven't read it, but it seems to me that there are many things that we cannot abet, personally or globally.

---

by **James F**

Judy, thanks for the Bennett quote. that seems really good for pondering in conjunction with tolerance.

Work Program week beginning 25 September 2006

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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.

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by **James F**

> 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.

I remembered to make this intention Monday night right before falling asleep and, lo and behold, I woke up and before I opened my eyes, remembered to sense my eyelids, then my breathing, then my whole body. Interesting. I had no clue whether it would work or not. I didn't doubt it or believe it.

---

by **Nick**

I have found the last exercize most helpful. I have the tendency to ruminate on things and experience ennui or frustration, angst, worry. I have been using this as an alarm clock lately to remember myself.

Nick

---

by **Judy**

Hi All,
Well, James, you did a lot better than I did with the first part of the exercise. Good for you. It took me three tries to remember the intention of the night before to finally sense the eyelids *before* they were open, and, needless to say, by the third night, the intention was *very* strong and repeated several times.
And Nick, I too tend to "ruminate" quite a bit. Also, welcome. Good to hear from you.
A comment on;

> 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? "

This dove-tailed well with some work with the breath that I've been deeply into during the past four days, and, interestingly enough, the pondering question also relates. Here's how.
On Sunday my daughter and I did our tour of Brisbane bookshops that we usually do when I'm visiting, and I bought "The Miracle of Mindfulness" by Thich Nhat Hanh. (Buddhist Tradition). After reading from cover to cover, I've attempted a couple of the exercises to do with the breath.
I've often had difficulty maintaining following the breath for any length of time, mainly because the attempt seemed to slightly alter the breathing, which I didn't want. However, this author takes me through methods for western beginners which he suggests mastering before "following the breath" for long periods of time. The one I like particularly is involved with counting the breath, and is something like this;
"I am breathing in - one.
I am breathing out - one.
I am breathing in - two.
I am breathing out - two
and so on until ten, when one begins again.
If one gets mixed up (goes out of mindfulness) one has to start again. This is to be done while doing routine tasks, up to and including calm conversation with another, until the process is easy and comfortable. (I'm still using the counting obviously - and have a way to go yet, though yesterday managed to stay in mindfulness for a couple of hours with no sense of strain or fatigue). It is impossible to identify (even with the breath) while doing this, and I really seem to be "following" or "watching" the breath rather than having any sense of self in it. This is a break-through for me.

So, yes, the searching takes me to many places indeed.
I am cautious, but accept what helps (using the experience itself as the main yardstick), even though as a seeker I am predominantly Fourth Way.
Seems that over time my search is more accurately descibed as a Fifth Way. The ES website has no doubt assisted this development, and I am most grateful.

The exercise mentioned, after about ten to twenty minutes, results in a clear, limpid mind, with

minimal thoughts.
I've achieved this before with both mantra meditation (Vedic), and good visualisation procedures (the ones where the hypnogogic images of faces and geometric figures such as interlaced triangles and rectangles dance in front of one) - but these both have the disadvantage of not being able to be done in life, unlike the above.

I also mention, with astonishment and regret, that during the long period of mindfulness I noticed an instance of covetousness, so a good element of observation entered in too. What happened was that I was complimenting a friend on her new outfit - and some i's in me revealed that there was a bit of "I really want one like that" included.
This was quite a shock. I didn't think covetousness was in me much at all regarding material things.

That's it for this morning.
Ian, sometimes there's enough in one of your weekly exercises to keep me going for months.
Another most revealing one. Thanks.
Judy.

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by **James F**

Does anyone have any thoughts on the broader ramifications, implications, and meaning behind the intention/sleep exercise? What is its purpose as it relates to knowing one's self, self-remembering, and personal growth?

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by **Harry**

James,

You're making contact with a deeper level of your self. Something beyond your ordinary consciousness.

Beyond that you're starting off your day in a Work place. This leads you to a beginning balanced day.

There may also be some benefit to your dream life.

Beyond that I think these things should be pondered on for your own growth.

Harry

---

by **Judy**

Hi James,
I think there is much to be pondered on the intention/sleep exercise also. Harry's -

> There may also be some benefit to your dream life.

is worth a mention, if a somewhat peculiar one.
viz:
On Thursday night I dreamed that I drove my car into a ditch because of not negotiating a corner on a roundabout.
I didn't take too much notice - usually for me, car dreams are talking about the physical body (the vehicle I move around in), so just gave myself a reminder to have a preventive health check.
Nevertheless, on Friday evening when driving to a work shift, I took extra care. When on one of the many roundabouts here, the car began very loud clicking noises and didn't turn easily. I had to return home. Something to do with the driveshaft (??) which has to be fixed. First major car repair since I bought in 2001.

Reflecting on this, when in deep sleep, we have what we term "no consciousness" whatsoever. The closest state of consciousness to this is the dream state, which we have a thread to.

Best,
J.
"Remember yourself, always, and everywhere."

---

by **Harry**

Dreaming and Consciousness

This results from this weeks exercise: the consciousness of the dreaming mind is only peripherally related to the consciousness that controls the body.

I have periodically had "blind" dreams. These are usually somewhat frightening. I'm driving and suddenly realize I can't see where I'm going. I fight to see and eventually awaken. I long ago realized that the struggle to see in the dream was related to a struggle to open my eyes, to move my eyelids away from my eyes, which my brain told me were functioning in my dream, but I couldn't see.

I had one of these types of dreams last night. But in the middle of trying to struggle to open my eyes the thought of the exercise came to my mind. I opened my eye lids, but remained in some state that was inbetween dreaming and ordinary, body control consciousness. If I closed my eyes I could remain with dream images. Much the same as closed eyes during meditation can call forth floating images.

There was still this fear of blindness that pervaded my chest. I got up, urinated, and layed back down and the state remained. So did the dream fear that was permeating my chest. My rational mind knew better. But something kept having to test closing and opening my eyes. Some almost primordial instinct to make sure I was still able to see.

At the same time I became keenly conscious that what was the consciousness of my dream state was not related to the consciousness of my waking state at all. This was almost as if the consciousness of my dream state didn't connect to my body. Now I am also aware of O's discussion of being cold and waking up to realize his body was cold. I've had similar experiences. But this was a clear demonstration to me that that consciousness that was at work during my dreaming couldn't control my body.

Perhaps, I think, as I'm typing this, that there is a relationship to the horse and reins as described by G. The driver has the reins. The passenger doesn't.

Judy, with regard to your dream life experience. I've had similar. The one word of caution I'd give is that it can become almost debilitating to pay too much attention to these messages. This one was real and you were saved something painful. Probably by this exercise and our connections here, as much as your own caution. Because you took it differently. But when dreams become omens, which they can after this type of experience, it's very important to remember that not every black cat is a curse.

---

by **Zenas**

The evening before exercise also seems to help sleep, it also helped show where thought has been during the night, otherwise. Such an endless train of drivel.
I had planned to answer before tonight, now I'm glad I didn't: listening to a family member talk about my "rountine" when I was younger brought to light my exasperation with the other family member is because I want her to be conscious - understand what she does to everyone else. She'd choose the "red pill" - not a judgement, just a statement she'd agree with any time. "IT" did not like seeing herself, yet, there was a sense of remembering oneself in the moment because of the conversation.
The rhythmic tapping exercise was one of the few I have been able to consistently carry through a week. It helped temper identification.
It has been of a week for understanding how little Zenas truly wants to see herself, it isn't pleasant.

Work Program week beginning 2 October 2006

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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?

---

by **Lawrick**

Again apologies. Break out the tea, coffee, whiskey, settle down, settle in.....

Back from the hills. Headed to the mountains to cut wood for the winter at my trailer and to build a desk and bookshelf for my suite. Alone, totally for 3 days out of the 10 days up in them thar hills. Bought a new chainsaw to attack the woods, ugh, ugh, Que in tool time gorilla sounds. After unloading the vehicle I awoke the second day to the sight of this beautiful new 43cc. massive horsepowered chainsaw, ugh, ugh ooo, oo. Prime 6 times, pull 5 times and voila she starts. For those unfamiliar with chainsaws, when the motor starts, the blade is supposed to remain stationary thus saving fingers, toes, legs, heads. Not this baby. It started at max revs and the blade revolved even faster. Caught unexpected by the ferocity of this

ravenous dinosaur I watched the blade bounce up and down cutting intricate and unwelcome patterns into my new deck and nearly delimbing me in the process. No problem, turn down the idle. Prime-pull.....vroooooooooom 10,000 RPM and the blade hacking and slashing and me running and jumping and dancing and screaming. No problem, turn the idle right down, turn the blade limiter off and....Prime, pull vroooooooooooooom this time almost off the deck and head for the hills. After screwing around with this monster for another 3 hours I, in a moment of supreme consciousness, decided that it was my multi bit screwdrriver that was to blame for everything wrong in the whole world and threw it so violently at the deck that it exploded in a megaburst of fragments that would put the fireworks on the Sidney Harbour bridge to shame. I almost cried in frustration. I like cutting and chopping wood(it's a man thing), and now nothing. No cutting, no chopping, no piling, no large winter fires and what did I do to deserve this and why does God hate me and nobody loves me and.....!!!!!!!! A conspiracy I tell ya to deprive me of the pleasure and sweat of my woodpile. When I actually regained consciousness I began to ponder about this incident and came to realize that the beast is always lurking, always waiting to attack in moments of deep sleep and the only defence is awareness. My own executioner, let down by totally unnecesary feelings of anticipation and dashed expectations and poor planning. (Duh! Why didn't I start the stupid thing before I left). But still. I couln't account for the extreme anger and violence until Ian's post this week asking that we look deeper into the dark well underlying annoyance and frustration. So ponder I did deep and long.And when I finally looked entered that long black closet, I emerged in form fitting spandex tights,smoke tinted lacy nylons, scarlet pumps and a delicate chiffon V neck, accesorized by a matching denim belt and purse..... and wishing I was a girlie just like my dear papa. Hey, just deal with it! In fact when I looked into that black place I saw the face of my father in all it's ruddy fury telling me how useless I was, and how I can't get anything right, and how stupid I am . Very ugly. Very painful but also a revelation. How many other negative behaviors has this terrible voice influenced. But now I will watch carefully and correct and reconcile. Thank you Ian.

Zenas writes that O said humor was the connection of two centeres. Can you elaborate on this for me? Never heard this before and I can certainly connect humor and joy to all three centres very easily. I think once O removed himself from his intellectual domain he would be a very funny guy. Also Zenas, you were wondering if the Touchstone was merely another aspect of personality and I would like to make a comment. When we're asleep the Touchstone can provide no balance whatsoever. Render unto Caesar. But during consciousness and mindfulness this "center" is very relevant and an excellent guide and balance. I believe after all the work choices you have made, all your sacrifices and sufferings, that your own personal Touchstone exists in reality. Since at some point in your life you are going to have to trust this "inner-conscience" may I suggest you begin right now, even if only as an exercise. It is another step. A big one to be sure, but you just might find you have earned that trust and your decisions are well considered and faithful when taken in awareness.

Judy, Judy,Judy, What a great exercise the I Am 1-2-3-4- is. May you keep searching and sharing. As to the fourth way or fifth or whatever, this Work may be considered the thousand ways.... that work. If it works it's the fourth way or fifth way or whatever. A caution. While doing this exercise I fell asleep and reached I Am "37" before I heard my snoring. I then varied the count by jumping by 3"s and the focus returned. Keep up the good work Aussi, Aussi, Aussi,

oy, oy oy.

Endlesssearch. Always thought of this as an unending tireless search for the truth. But now I also realize that this work is also an untiring search for His Endlessness. I'm slow, but I get there. Same thing?

Finally Zenas, enjoy your posts. I've noticed you are writing on a more regular basis and hope you keep shovelling. And to those who don't post, or post very infrequently, please share the workload and help us all escape.

Good to be back, Fred

---

by **Judy**

I've currently been reading the de Hartmann (definitive version) which arrived from a friend this week. "The spirit of the Work" comes through clearly from the pages. It is a treasure.
This absorbing of the feeling of this book led to a dream-flash of a bold word in black capitals; ENVY was the word.

Okay. This horror is apparently not on the surface (well, the family hasn't noticed it anyway) - so, maybe not - or, what if it is there down deep somewhere and manifests some other way? eg ; envy (or anger/impatience etc) - to resentment - to a vague feeling of "I don't have much in common with that person" - to a mild dislike - to feeling either superior or inferior - to aloofness (this I have often been accused of even when small) - to thinking that I'm a loner and somehow "different" - to avoidance patterns.....
Ah - now that puts a different perspective on things.

This ties in neatly with this week's Work, especially

> Observe your predictable, mechanical emotions and reactions to those situations while sensing the spinal column

because in doing this, my mechanical reactions in particular were clearly those of avoidance.

Now, are avoidance patterns negative?
Maybe not always. But, where they are so habitual and mechanical, is there not the chance that they will carry over into activities where the avoidance is totally inappropriate?

The reason I'm reporting all this is that today - after 2 days of observation and trying to trace the reactions back to their source - or at least below the surface somewhere - and simply repeating "Remember yourself" in as many situations as I could, what happened was that
I had cleaned out my wardrobe and delivered three large piles of clothes to the local charity

op-shop
(and must admit it was all pretty satisfying and enjoyable)

before it occurred to me that I'd been avoiding this task for ages.

Seems like a small victory to me.
I'll keep on keeping on with this method of working with negativity for a while - meaning working backwards from the physical reactions as well as the obvious emotions. Maybe the sensing of the spinal column helped with this too.

But Ian, this next bit was too much for me after these little insights that I'm quite chuffed about;

> 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.

Tomorrow I'll work on this part.
Cheers everyone,
Judy.

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by **Judy**

Very droll, Fred. Very droll.
(I'm referring to that hilarious description of your miraculous escape from the renegade chainsaw in particular)
Good to have you back.

And speaking of humour;
Zenas' reference to humour that you mentioned caught my eye too, and is of interest (thanks Zenas).
Reflecting on it, it dawned on me that not only does humour touch multiple centres (first the intellectual, as one has to "get the joke", then the emotional as a feeling of amusement or similar, and then the physical as the laugh manifests), but that the 3 centres actually *work in the correct order* .. in these instances.
This reminds me of Beelzebub's comment regarding humour. He said something to the effect that "the laughter was so hearty and sincere amongst the members of the Akhalden Society (I think that's where it was in BT) that for a moment he quite forgot which planet he was on".

That's it for now. The body is fighting with some horrible influenza still, so heading to bed early.. Probably be better by morning from the boost to the immune system from the healthy laughter.
Best wishes,
Judy.

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by **Zenas**

She didn't make "sensing the spinal column" though a couple times the shoulders were sensed. This week's exercise did help me notice when irritation and anger was at a manager's mechanical anger and to withdraw, a little, to see "hurt feelings" and self-righteous indignation.

Sometimes, am able to catch and momentarily stop the head drama, which has a nasty theme of "shoulds" towards others. Have been trying to direct it to understanding - comprehension of the part to the whole (Possibility of Man's Evolution) On a general level, trying to sense Zenie's physical place within the rotating sphere and everything going on in it: wars and wars and wars, draughts, floods, famines, western economics, etc. Then I'll get to the planetary. This week's Amish tragedy affected me because it's such a Christian concept most Christians can't and don't want to fathom - forgiveness and real faith. It helps us question our own cosmology.

Lawrick: O's comments about humor are in "In Search of the Miraculous," I will have to find them and simply won't have time until at least next week. Thank-you for the encouragement. Don't know about the Touchstone, do know there have been a few moments of a special connection while practicing yoga (in a group) and when I was able to work with Movements. A calm exhilaration without time is the best I can describe. Different from even the "being there" detachment when one watches interchanges as the self(Zenas) inter-acts.

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by **Ian**

Here are the laughter quotes:

ISOTM, Chapter 11:

"Laughter is also directly connected with accumulators. But laughter is the opposite function to yawning. It is not pumping in, but pumping out, that is, the pumping out and the discarding of superfluous energy collected in the accumulators. Laughter does not exist in all centers, but only in centers divided into two halves—positive and negative. If I have not yet spoken of this in detail, I shall do so when we come to a more detailed study of the centers. At present we shall take only the intellectual center. There can be impressions which fall at once on two halves of the center and produce at once a sharp 'yes' and 'no.' Such a simultaneous 'yes' and 'no' produces a kind of convulsion in the center and, being unable to harmonize and digest these two opposite impressions of one fact, the center begins to throw out in the form of laughter the energy which flows into it from the accumulator whose turn it is to supply it. In another instance it happens that in the accumulator there has collected too much energy which the center cannot manage to use up. Then every, the most ordinary, impression can be received as double, that is, it may fall at once on the two halves of the center and produce laughter, that is, the discarding of energy.
"You must understand that I am only giving you an outline. You must remember that both yawning and laughter are very contagious. This shows that they are essentially functions of the instinctive and the moving centers."

"Why is laughter so pleasant?" asked someone.

"Because," G. answered, "laughter relieves us of superfluous energy, which, if it remained unused, might become negative, that is, poison. We always have plenty of this poison in us. Laughter is the antidote. But this antidote is necessary only so long as we are unable to use all the energy for useful work. It is said of Christ that he never laughed. And indeed you will find in the Gospels no indication or mention of the fact that at any time Christ laughed. But there are different ways of not laughing. There are people who do not laugh because they are completely immersed in negative emotions, in malice, in fear, in hatred, in suspicion. And there may be others who do not laugh because they cannot have negative emotions. Understand one thing. In the higher centers there can be no laughter, because in higher centers there is no division, and no 'yes' and 'no.'"

THE FOURTH WAY, Chapter 9:

Q. As we are now, are all impressions on the same level?

A. Oh no. Impressions can be very varied. In the Food Diagram we take them as H 48 because that represents the great majority of impressions. They are, so to speak, indifferent impressions—maybe of one kind, maybe of another; but by themselves they produce no effect. Yet at the same time they are food. They reach us as 48, and in our ordinary state they do not go further. Man would not be able to live in these conditions But there are some impressions 24—not as many as 48 but a certain quantity of them; and in very rare cases there may be impressions 12 and even 6, but these are exceptional. They do not enter into this diagram because they transform themselves If they come as 24 they may easily be transformed into 12 and maybe further. But they come in a very small quantity

In ordinary man, who is not learning to remember himself, some of these ordinary impressions 48 are also transformed, but in quite a different way. They are developed further, or helped to develop further, by reactions of a certain kind—for instance, by laughter. Laughter, in the sense of humour, plays a very important part in connection with impressions— again remember that I said in an ordinary man. With the help of laughter many impressions 48 are transformed into 24 But this is only because it is necessary for life, for we could not live without impressions. You remember I said that our chemical factory works only for itself It produces all kinds of very precious materials, but it spends them all on its own existence. It has nothing in reserve and nothing with which to develop itself So if man wants to change and become different, if he wants to awaken his hidden possibilities, he cannot rely on the mechanical means of production; he must look for conscious means But man's organism is such a wonderful invention that everything is taken into consideration, everything has its own key, so to speak.

A function that looks useless, such as laughter, helps to transform certain impressions which otherwise would be lost If there were no laughter or humour on our level, this level would be even lower than it is now.

It can be said that for a man on the ordinary level who does not try to understand what self-remembering means, or who never heard of it, laughter fulfils a certain definite function in the organism It replaces self-remembering in a very small, insufficient way, since it helps quite dull, uninteresting impressions to pass further and become vivid This is the chief function of laughter Of course, there are many different kinds of laughter, some quite useless.

What I just said about laughter and humour refers only to ordinary centres, in higher centres it is no longer useful. It means that a certain impression falls simultaneously on the positive and negative parts of a centre and this produces a feeling of exhilaration It helps to see the other side, increases the capacity of seeing things. But in higher centres there is no need for it. In higher centres we see things not as contradictions, not as opposed to one another, but we see them as they are.

Q. Laughter seems to have a physiological effect.

A. Yes, maybe a contradictory impression that cannot be harmonized produces a tension, and laughter relaxes it.

Impressions 48 enter constantly. As I have said, a certain amount changes mechanically but the greater amount remains unchanged. They can be changed by our becoming conscious, or trying to become conscious. If we are more awake, our impressions become more vivid.

Impressions based on or requiring only Hydrogen 48 are impressions we almost miss or notice very little. An impression that attracts attention and leaves a trace already passes to 24. If you try to analyse your past and write down what you actually remember of some particular episode in it, you will see how little you do remember. This is a better way to study the material of impressions.

Q. Is an impression anything I get through the medium of the five senses?

A. An impression is the smallest unit of thought, sensation or emotion.

BEELZEBUB'S TALES, ART, page 478:

“I personally preferred these Saturdays to all the other days of
the week and tried not to miss one of them; and I preferred them
because the demonstrations arranged on those days by the
learned beings of that group frequently provoked such spontaneous
and sincere laughter among all the other terrestrial threecentered
beings who were in the given section of the club, that I
sometimes forgot among which three-centered beings I was, and
that being-impulse manifested itself in me which is proper to
arise only in one-natured beings like myself.

BEELZEBUB’S OPINION OF WAR, page 1080:

“Yes, my boy, when you will exist among them and will be a witness of these incongruous being-manifestations, then, even in spite of the fact that you know the cause of these incongruities, you will be unable, as they express it, not to ‘laugh’ inwardly and at the same time with the whole of your Being you will pity these unfortunates, and with your ‘inner laughter’ there will gradually be mixed by itself what is called ‘an-essence-palnassoorian-grief.’

Interesting that Beelzebub refers to himself as a *one-natured being.*
Can anyone connect that to anything else in BT?

---

by **Judy**

Thanks for all that Ian.

Appropriate sincere laughter in ordinary life tells much about a person for me. I refer to "the ease of connection" with this person in ordinary life. One sees people in early recovery from eg; addictions, to whom everything is hilarious - maybe because they have masses of contradictions? Then, as they recover, laughter falls more into place with other people's amusement. This "normalising" is always a hopeful sign of recovery beginning to happen.
Just an observation really, but the life level does indeed seem to lift a little.
The following seems relevent to this;

> A function that looks useless, such as laughter, helps to transform certain impressions which otherwise would be lost If there were no laughter or humour on our level, this level would be even lower than it is now.
>
> It can be said that for a man on the ordinary level who does not try to understand what self-remembering means, or who never heard of it, laughter fulfils a certain definite function in the organism It replaces self-remembering in a very small, insufficient way, since it helps quite dull, uninteresting impressions to pass further and become vivid This is the chief function of laughter Of course, there are many different kinds of laughter, some quite useless.

Of course, this pleasant ability to laugh (often at themselves), lifts them out of the "poor me's" and they are easier to work with or just be around too.

Best wishes,
Judy.

---

by **Judy**

And this is great;

> Q. Is an impression anything I get through the medium of the five senses?
>
> A. An impression is the smallest unit of thought, sensation or emotion.

Re -

> Interesting that Beelzebub refers to himself as a one-natured being.
> Can anyone connect that to anything else in BT?

I don't recall this connection, and it is most interesting, so if it rings any bells for anyone, please would you be so kind as to share?

J.

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.

---

by **Zenas**

Sensing bones was an astute awareness for me; I've had a curiosity about bones since I was young and saw my first x-ray of my own arm. Bones usually out last everything else, yet, we don't even think of them. I added the jaw-bone - strongest one in the body - and one I later in the week could be reminded of when it was moving.

On the observation: re-defining irritations, little depressions and envy as anger actually takes some seeing. There is something that wants to say "real" anger seldom happens any more; seeing how sneaky it has turned is hard to breathe out, I found myself breathing in too hard, almost holding it.

Suffering: I'm no longer sure I've ever achieved it.

---

by **Harry**

We suffer every day. Right now my ankle hurts because I've aged and helped my son move some furniture yesterday. Can I use that suffering, a little. But it's not the same as intentional suffering. By bearing my ankle I can try to consciously suffer. Intentionally suffering is to choose something to give up--thus G's example of giving up hypnotism.

As most here know I fast twice a year given G and O's discussion. That is a bit of intentional suffering. Because I've chosen to do something. And I must do it without moaning. This is different than when I was small and had to "give up candy for Lent". Because all I did was look forward to Easter when I could pig out on candy. That isn't intentionally suffering. That's sort of like the monks beating themselves.

More important, giving up something inside of me becomes a stronger intentional suffering. I'm a "know it all". I understand now that much of that came into being by learning to bluff. Being smart and being willing to open my mouth I learned to take control of lots of everyday situations. This illusionary control helped feed small i's. Because it was rewarded in the ordinary sense. Giving it up was and is an effort.

My learned instinct (contradiction of terms there by biological and psychologicl science; but real in the human, I think) is to have the answer first, loudest, most assuredly. Giving that up, especially in ordinary situations, is an intentional suffering. Because I can't bite my tongue. I have to fight my internal desire. And that creates friction that helps develop something else.

The small step of giving up meat and eggs and milk and cheese for forty days and forty nights built and ability to give up something else. Or to suffer the impositions of others in silence. Or to challenge them when it's time to throw the money changers out of the temple.

---

by **Lawrick**

Very good, very difficult week on many levels.

I found the bone recognition and illumination exercise enjoyable and productive in keeping me awake. I like the fact that it includes and integrates all 3 centres at once and provides a sense of calm meditation while I am evoking. I added the breast bone to this exercise as my personal "I AM" seems to resonate in this area. I can't seem to feel my pelvic bone. When I have this experience with other bones I can physically touch them and thus find a basis for my sensing apparatus. But the pelvis? Anyone have any ideas on sensing this area as there seems to be a huge black hole in the middle of my attempted emanations.

The last few weeks I have made some super efforts in attempting to finish my office before the inevitable Canadian chill arrives. While working with my hands I made efforts to memorize a number of songs my best friend's wife loves to sing; approx. 20 of them. For the most part I was successful but the pressure of finishing my project and the added work of memorization absolutely drained the tank and ever since the door has been thrown open to, and, I've been almost unable to reconcile the anger and black irritations that have been attacking me these last few weeks. I try to rest but see only laziness. Energy is so impotant to recognize and neutralize these negative behaviors but as I wrote, the tank seems empty. On the positive side when I screwed up a minor assembly I started violently cussing myself and then very clearly saw that it was my father at the "I" and this was a remarkable revelation. How many more of these negative behaviors are intersected by these criticisms

And speaking of my father.....For many years I was unable to appreciate or forgive his demanding and critical nature. I can now say because of the insights and some of the work I have done at this site that something very positive has occured in the sense that I can now appreciate his frustration, his violent anger, his drinking. He wasn't offered the opportunities his children recieved as a result of his hard labors on behalf of his family. He never complained about trundling off to the coal mines at 5 in the morning or the fact thatafter working 12 hours digging coal he often worked a second job on the weekends. How creative both parents were but without the opportunities offered us. So because of this program I can now sincerly forgive and love and keep his criticism in proper perspective, a huge leap in my evolution and emotional growth possibilities.

In an attempt to fulfill the 5th Obligolnian Stiving or as an act of conceit or hubris I have started a small spiritual group to learn, to teach, and to learn to teach. The method last week was very successful. Listen very carefully, say almost nothing and people will think you're brilliant. I hope I can fool them long enough to figure out how to do this. This forum demands tremendous personal responsibility in terms of being honorable, demands a higher sense of being. I hope I'm up to it. Any suggestions appreciated!

Got nowhere with the pondering on suffering. Either I couldn't internalize the concept or unecessary personal difficulties barred the door? Why is it that some ponderings can be eaten and digested so quickly and others stand like steel walls barring entrance. Can our negative "I"s be that strong?

This is the part where I finish with a brilliant quote to amaze all with my insite intteligense and purspicasitty but I've suddenly lost it.

Peace to all, Lawrick

---

by **Judy**

This morning I found myself in a somewhat heavy indifferent state where I was far away from the Work, and seemed at a loss as to how to reconnect. I knew I was asleep, but was unable to wake up properly.

The usual Self-rememberings/ being passive to the state weren't effective.

So I looked for something on this site to absorb - preferably something new, as attention and concentration quite limited in this state. I found Ian's treatise on Human Nature (this was added September 26, but I hadn't checked the "What's New" button for some time. I'll be checking it weekly in future.)

Ian, what a fantastic essay/treatise/paper.
Thank you so much!

The diagrams at the bottom of the page could keep me occupied and involved for months alone. This is so very valuable that you have supplied all of these for us to study. I know for a fact that several of these were treated as hidden secret treasure until only recently. The policy of openness allows all of us here to benefit if we wish.

While attempting to decipher the diagrams, the familiar shock of Self-Remembering reasserted itself. and my previous heaviness was transformed into a kind of lightness, as the Work came close again.

This result seems to fit in with the pondering question of this week, in that in this case, the suffering was utilised as a gardener's pruning would be - that is, to permit growth in a different direction. What joy to see all those brilliant diagrams - almost a life's work for some of their authors!

The following also impressed deeply;

> According to Gurdjieff, we need to intentionally apply two conscious shocks. The

first has to do with Self Remembering and the second with Intentional Suffering.

Three things to note about the two conscious shocks is that, one, they are intimately connected with issues regarding our understanding of who we think we are and our attitudes towards life, two, they are connected to our ability to control our attention and concentration, and three, they are connected to our ability to control our thoughts and emotions.

***

The further evolution of the 3 octaves after the Second Conscious shock was not extensively elaborated on by Ouspensky in his writing, but he does relate some interesting quotes from Gurdjieff:

"The effort which creates this 'shock' must consist in work on the emotions, in the transformation and transmutation of the emotions. This transmutation of the emotions will then help the transmutation of si 12 in the human organism. No serious growth, that is, no growth of higher bodies within the organism, is possible without this transmutation. The idea of this transmutation was known to many ancient teachings as well as to some comparatively recent ones, such as the alchemy of the Middle Ages. But the alchemists spoke of this transmutation in the allegorical forms of the transformation of base metals into precious ones." (ISOTM, Chapter 9)

"As has been said earlier, there are two higher centers:
"The higher emotional center, working with hydrogen 12, and
"The higher thinking center, working with hydrogen 6." (ISOTM, Chapter 9)

I'm so to speak back on track and not so asleep again.
Nicoll reminds me that without these bad states,
no Work could be done. They are, he says, tests or temptations, so that I can have much practice in transforming them - (my paraphrasing). This is from a wonderful commentary on a man's relationship to himself (pp 365-369) if of interest.

Best wishes,
Judy.
Remember yourself, always, and everywhere.

Work Program week beginning 16 October 2006

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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?"

---

by **Zenas**

I've been constantly on the road this week and not had an opportunity to get on a computer. Watching my formatory: possibly because I have so many money exchange opportunities (because I am on the road for my work), once I was in the 'mode' to remember this wek's exercise about currency, it came through often. A couple times I tried to breathe in, breathe out while repeating the phrases in front of the sales-people with whom the money exchanges occured, that didn't work well so I would step aside a little repeat and ponder. How is it most 'others' realize when you're "doing something funny" even if you think you're being discrete? An anedote about Mr. G, where a member asked an elevator operator what he thought of the man who had just left (Mr. G) and the operator answered, "that man knows something." That aura, "presence!" This is trying question if one is sensing the interior presence of the body is presence projected or are we "just actin' funny?"
It was a good exercise because it created realization how much is mostly "head stuff" and not brought back to the body.

---

by **Judy**

This week I've concentrated on the maintaining of the inner silence after meditation part of the exercise, using the breath, the inner-smile and half-smile, and doing as many routine tasks as consciously as I could.

I spent some time with the pondering on the currency of inner work, but really haven't come up with anything startling. The pondering has gone around in a circle somewhat.
To clarify;
At first I was considering things like suffering, going against the inclinations of the body, devotion, valuation of the Work, working along the 3 lines of Work (briefly considered some other lines Bennett mentions), the use of knowledge plus being to gain more understanding, etc..... - on the payment side of the ledger. On the receiving side I came up with help from higher sources, little epiphanies, awareness, transformation of suffering to equanimity or joy, increased ability to remember myself; basically all leading to some *freedom* from --- what? Myself as personality mostly it seems.
Of course there are many other considerations. I've just named a few as examples.

To return to going around in a circle, what the pondering led to was a realisation that the currency of inner work was indeed the *practice* of the inner work itself. I mean that it is a craft which has to be learned. This brings in much additional currency, such as discipline, wish, and valuation again. Again though, what stands in the way often is *myself as a personality* once more.

Why is this?
Am I so small and igsignificant and stupid as to not appreciate that I may as well face-up to the difficulties now, as they have to be confronted sometime for sure.
Perhaps so.

Best to everyone,
Judy.
Remember yourself, always, and everywhere.

---

by **Carlos**

Hello everyone,
I'd like to thank you for letting me participate in your group and wishing I could learn from your expiriences.
I'll try also to share my results and expiriences to contribute to the group.

Thanks

Carlos

Work Program week beginning 23 October 2006

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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?

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by **Harry**

If I were female instead of male? Certainly. Passive rather than active. Imagining myself as female is a bit difficult, though. I can compare the things I was expected to do with those my sister was expected to do. Working, for example, was a wholly different thing. As was education.

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by **Harry**

I've been doing this pondering this week.

One of the lingering conclusions is that sex, after a certain point in life, ceases to have the same importance. We begin with curiosity as children. Then we move into lust.

As G describes this "lust" is really mechanical and chemical. As I reflect I've always had the same attractions. I can find beauty in many places but attraction has always been to a similar type.

Beyond that, the first three women I had a serious relationship with were all born within five days of each other. And the last two were born in the same day span of the astrological configuration. The same five days, even though years have intervened.

I can see sociological implications with many of these individual questions. But some of those go away. I've always cooked, for example. Though that was considered the female role. But then my stepfather cooked as much as my mother. And my grandfather did his own breakfast

and lunch much of the time.

As a single father for over 20+ years I took on that role as well.

The only other pondering was whether or not the exercise includes the idea of being sexually oriented toward a homosexual orientation. That one is more difficult, in that it's not an inclination I've had. Would it have made differences? Gigantic differences in the culture I grew up in. My parents were strict Catholics and this is, in their minds, an abberation.

I've pondered and pondered and can't put myself in the sexual orientation of homosexuality. Somehow this seems connected with the question I started out with. Lust. And the same caveats apply.

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by **Judy**

On first reading this, I expected *huge* differences.

The ponderings have shown that in fact the differences may have been much less than expected.
I have always been encouraged to be a human being first, and a female second.
And upbringing was fortunate in that both parents had professional careers in their own right, so emphasis was always on achieving potential in whatever field I chose. This has enabled financial and intellectual independence throughout life, which in its turn has allowed more "freedom" than would otherwise be the case.

Nevertheless, significant differences may have been there in early years especially. Now, as focus is on Magnetic Centre and The Work, the differences are much much less.
Even thinking about this, I recall that my husband of 22 years and I reversed roles for over two years when the children were early school-age.(I enjoyed this more than he did I think). So equal opportunity has been there even way back.

Even now, though, I'm aware how important my female friends are to me, in that they keep me on the straight and narrow. By this I mean that it's easier to get away with little things with men. They are quite forgiving with a polite female, even without her trying in any way. Not so with women. They've been there, so they see right through any contradictions or my lying to myself, the tiny attempts to get out of doing something unpleasant etc...
I'm not just referring to the sexual attraction element which may or may not be present in these interactions. It is deeper than that. For example, I simply didn't argue with my father, yet had many altercations with Mum in teenage years and later. It's more than hormones. It is something to do with the same or different knowledge and perspective within these relationships.

Thus our gender orientation certainly plays many roles, and a lot of these are "unconscious" ones.

Of course, though, it is almost impossible to know how different things would have been. However, what is very clear is that these differences are lessening as I become more involved in the inner life.

Best wishes,
Judy.
"Remember yourself, always, and everywhere."

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by **Lawrick**

I've been giving this topic a great deal of thought for no apparent reason. Like most people raised in conservative Christian environments, my first taste of such sexual differences was the foul flavor of deviation, abberation, perversion, immorality etc., beliefs which I of course outwardly reflected concurrent with the with the contemporary party line. In fact I possesed these negative views until about 10-15 years ago when a greater openess, and tolerance began to pervade the thinking of our cultural consciousness.

It quickly became apparent that people of different sexual persuasions had been terribly persecuted in the past and were still being so persecuted everywhere in the world to greater or lesser degrees. What is the inner morality of such horrors? Are we not all equal creations of His Endlessness? Are we not all granted talents and expected to evolve according to our efforts and sacrifices regardless of sexual preference?

This week, in trying to walk in the shoes of my brothers and sisters so to speak, it is almost impossible to concieve of anything remaining the same in my life were I born with a different sexual persuasion. How would I deal with the rejection, the slurs, the contempt. Could I have become an athelete showering with the boys after a game had they known? More than likely I would have been beaten to a pulp. I would be forced to hide, and lie and obfuscate. My entire existence in my formative years, to the endearing joy of master kundabuffer would have had an irremediable influence on everything from jobs to values, to self esteem, and even to this Work. How much more difficult must be our lives growing up, being treated like a leper in such a society. In truth, at least in Canada, outwardly things have changed, but the snide remarks, the nudge-nudge , wink wink,is still pervasive and frankly I'm not sure any sort of parity will ever evolve given the nature of our "Christian Consevative beliefs. But that's just an opinion.

I can be very "liberal" now about my attitudes towards other sexual orientations, but this week when considering this question and taking it down to the level of eros,mano a mano, while I felt comfortable intellectually, at the same time my body felt a tangible inner revulsion at the thought of doing the beast with two backs with another man. My emotional centre, at such thoughts and feelings, from all the previous conditioning was, quite simply inwardly shuddering at the experience of deviation from my sexual preference. (sheep..... just kidding).

So.....two things. I am not nearly as evolved in this area as I have believed, and the exercises are providing an extremely valuable window because the separation of my centres are so obvious and observable regarding these questions. In this respect, the week so far has

proven to be an extremely valuable though uncomfortable epiphany. I wonder if similar experiences have been felt by others.

Wherever though shalt be gathered 2,3,or 4 there also shall I be with thee. Hymn to Osiris 1500 B.C. Sound familiar?

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by **Judy**

I approached this week's ponderings imagining I had been born male instead of female. That was interesting enough.

Then, I looked up on Google, and found;
Sexual orientation - Wikipedia, the free encyclopediaSexual orientation describes the direction of an individual's sexuality, ... Common terms for describing sexual orientation include bisexual (bi), ...
en.wikipedia.org/wiki/Sexual_orientation - 82k - Cached - Similar pages

which is another exercise entirely, and maybe an even more valuable one, as regards ability to externally consider. A whole societal Pandora's box....
And what does this say about our society?

Another person's sexual orientation is really none of my business.
"Live and let live."

Anyway, I'll ponder this corrected impression over the next couple of mornings.
J.

Work Program week beginning 30 October 2006

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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.

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by **Harry**

Dis-ease.

There are two things there. My dis-ease moves me toward transformation if I use it correctly. Because it is this friction which helps me to have the energy to move.

On the other hand disease, which is also a dis-ease, is a bit different. I've got Type 2 Diabetes. And some of that is dis-ease. I must watch my diet. And that is a dis-ease that is a friction that can be used. But the immune deficiency that comes with this disease isn't quite the same.

A while back I broke out in hives. First time in my life. Ended up it was a medication I had become allergic to. But that disease was different. More puzzling. Trying to determine where this new "thing" came from.

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by **Harry**

Material possessions. There are possessions I identify with. Things I use regularly.

Simple things. My toaster blew up. And I needed to replace it. I had to have the exact same toaster. Because it made great toast.

Things I've saved and skimped to purchase. My TV. Because I wanted the best. I don't want to give up the best.

Other possessions I just get along with.

Am I tied to these things. Yes. Would it be better if I weren't? Yes. But can I be totally untied to them? Not in this existence.

Money? As long as I have enough to pay the bills I don't care. My son, on the other hand, wants more. Probably because he grew up in the environment in which money was a tool. Not something I saved.

An interesting thing in this meditation is that some things are more direct. Like loosing electricity. A storm knocks it out for a couple of hours, and if it's night that's fine. But during the day, part of my existence is taken away.

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by **Harry**

I dropped a glass today.
It broke.
It was my favorite glass.
I almost cried.
I wasn't identified with my glass.
I just liked it.

---

by **Lawrick**

>>

> Thursday - Being aware of one's fear when chaos and doubt shows up within oneself.

:

This exercise is particularly important to me at this time as I am currently experiencing the serious dis-ease of doubt, chaos, anxiety, a singular mariner lost without a compass. How can this be?

Ever since my very difficult inner and outer work this summer and early fall I've experienced a state best described as running on fumes. Everything requires a monumental effort to begin and I continually finish out of fuel long before I reach the finish line.

I am not pondering to a necessary degree.
I have turned off the stop exercise from time to time and at times I am not observing the necessary meditation protocols to recieve any benefit.
I am feeling, expressing negative behaviors without reconciliation.
I am watching women exclusively with the left eye and on and on and on!

I have tried several stategies to explode this funk from making extra efforts to turning off the computer, distancing myself from the program, putting on an old T shirt. watching mind numbing television, passing as much gas as possible (now there's more than anyone needs to know) just trying to discover a charging mechanism for my Work Batteries.

I need to refocus, rediscover my intent and purpose, recover my sense of gratitude for the privelege of knowing a higher purpose exists.

Is it possible that we experience times, certain periodicities when we burn out and need to turn away from the pressures for awhile? Has anyone else experienced this phenomenon?

Other conditions of this state as it applies to Thursdays' pondering, is an unnatural sense of high anxiety and impending doom as I lessen and neglect the duties and tithes I owe the Creator.
Is this condition unique in the Work?
Are there any psychic aspirins in the medicine chest?
I don't like experiencing myself like this no matter how much Holy Denying potential is available.

Doctor, doctor, won't you give me some news
I got a bad case of the Being Parkdolg Duty Blues.

Lawrick 

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by **Judy**

Hi Lawrick,

> Is this condition unique in the Work?
> Are there any psychic aspirins in the medicine chest?
> I don't like experiencing myself like this no matter how much Holy Denying potential is available.

I too experience these times.
I call them my earth-bound unconscious states.

Here are my generic "psychic aspirins", though the particular seem to vary with each phase of this experience, so they are not even suggestions, but rather just what I do now, and this is very much a work in progress...

1. I recall that for most of my life I have been like this and wasn't even aware of the loss.

This means I have really *found* something so valuable that when it seems lost, I feel pain. This implies that, however painful it is, it is indeed a progression.

2. You mention "burnout", and of course energy management is involved here - so the next thing I do is some "self-care" along the lines of going back to basics such as enough sleep, healthy food and trying not to *express* negativity no matter how I feel.

3. I remind myself that I have earth and heaven in me and that if I were entitled to be always in heaven I'd be "enlightened". But I'm not. I'm not fully unconscious either. I'm somewhere in between, towards awakening, and this has to be accepted with grace, lest negativity deplete energy further. This is so hard sometimes that accepting the suffering is maybe itself a form of Work - even without the accompanying "extraordinary aliveness" which accompanies it in smoother times.

4. I remind myself that a lake, to be clear, has to have an inflow and an outflow. Otherwise it will be stagnant and not in a good state.
This is where service to others comes in.
Self-talk is something along the lines of;
"Well, if self-consciousness is eluding me, I may as well do something useful in as mindful a way as possible, expecting no reward" - or even unconsciously useful if the darkness is really heavy.

5. Then I wait in faith and assurance that "This too will pass" - and it always does. The Buddhist influences of mindfulness in particular are very much a part of the Search for me now. The blessing of just "being present" sustains me here especially.

I think astrological and personal "periodicities" entirely likely. Your post resonated strongly as I experienced one of these "loss of connection" phases very recently.
In fact, it was doing this Wednesday's exercise -

> Wednesday - Being aware of one's identification with concepts about everything.

which brought the realisation that I was actually prolonging this unconscious state by identifying with the concept that I should always be able to have the self-conscious level.!
It may indeed be this resulting separation and non-identification with this concept which allowed some good Observation that day. I've turned the corner for this particular "dark night" now.

As usual, *the block was myself*, but it needed to be found and understood before it was dislodged.
(Nicoll likens this to the Biblical passage about the woman with ten talents who lost one, and had to sweep the floors and look diligently to find it again.)

So thanks to Ian for another good set of exercises.
And Lawrick, thanks for posting that.

A bit of synchronicity perhaps?

Best,
Judy.
"Remember yourself, always, and everywhere."

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by **Judy**

P.S. No matter how tired or flat I feel, I can usually *read*. Favourites are Nicoll (he answers me), The Oragean Version, and "Our Life with Mr Gurdjieff" of de Hartmann, as well as anything of Mr G's himself. These are books where the egregore (spirit of the thing) is strong for me, and often this is enough. Before our Online Group, this would probably have been my main sustenance in difficult times. And Lawrick, just posting is work on the second line (as well as the first of course), and you are doing that, and you're obviously doing the weekly exercise too.
What I'm saying is I take things easy by using a natural personality strength (reading), as a way of being kind to myself (self-care aspect) during the "tank-empty" times. And I don't worry about it. It will pass.
J.

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by **Judy**

Today's Daily Ponder about a work interval perhaps being a reconciliation - another possibility.

And this post is not prompted by -

> Saturday - Being aware of one's fear to allow silence and emptiness.

though sometimes I am aware of this when talking to others, and have to watch the tendency to interrupt silences too early in my counselling work.
J.

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by **Lawrick**

Judy'

There must certainly be a large store of compassion in your "beinghouse" to respond in such detail to some of my inner dis-ease of late. I am not going into any detail with respect to your "generic" advice. Suffice to say it was a healing salve. The last thing I wish to produce is a sense of self pity and incapability as we all know the rules of the game. I'm begining to "feel better" again. You and others have most certainly helped in providing a ladder to emerge from

my incomprensible nosedive into the pit. In the end of course, we must climb out of all negative states one rung at a time, hence the reference to a ladder. One thing I will relate is that for months my inner work has been highlighted by an outer light, a joy, a halo which brought me exceptional peace and happiness. This was the missing "element" in the work of late as I have now discovered, a beautiful gift neither requested nor expected. Now I must return to the "grind" without this visible reward and shall do so with real intent. This gift of joyous gratitude I now realize was a small scent of perfume of the greater purpose, something to be strived for but never expected or demanded. Off we go!

One other thing of note. As an athlete, as part of a team, I did things physically that would have been otherwise almost impossible without a higher team purpose. Driving my body to limits I would have never thought possible, playing half a game with a severely broken hand and thumb and not wishing to let my teamates down by leaving the competition and so on. I think of this group in the same way though I have met not a single one. I doesn't matter. We are all driven by a common purpose to whatever end and hopefully as a group bear some responsibility to aid our brothers and sisters in times of distress. So I extend my thanks for the time and trouble you took to help a fellow team mate. Off I go now to pick up my shovel and start digging again, for myself and others and the benefit of His Endlessness. 

Gratitude is half the path of enlightenment..Rumi

Work Program week beginning 6 November 2006

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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.

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by **Harry**

I am resisting this week, for some reason.
And what is around me is resisting.
Car stopped running at the drug store. Another bill.
Hit my head on the refrigerator.
Resistance.
Was it a full moon recently. Must have been.
Is there a full moon in me.
Still I resist.

---

by **Lawrick**

Didn't mean for this to be so contagious Harry Perhaps it's the season, the lack of light, burrowing activity, psychic hibernation, awaiting the solstice?
>

> am resisting this week, for some reason.
> And what is around me is resisting

.

Wish to thank you Ian for discovering another, for me at least, a far more effective snooze button.

> 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.

Never fell back to sleep so fast,..... and never so happy doing so.
Three times I've tried and three times I've died. Well tomorrow's another day. Being such an insomniac I believe I'll try the exercise tonite. Just to let you know that I'm at least trying, I hung my shorts on the night lamp as a reminding factor. No way to sleep after that view right? Smiled harder, still went back to sleep, Geez! So much for that!

The exercise projecting my body to other spaces is really very fascinating for a number of reasons.
1.Am I dressed appropriately? Do I need to be dressed at all? You wouldn't want to see me hanging from a tree wearing a Speedo believe me. Why must I see myself dressed at all?

This exercise made me feel very alive, in touch with the elements, the air the sun, the ambient noise, a realization that plants exist directly within the elements, their food,water,energy directly absorbed without question. A realization also of the suffering of things, the limited inability to alter their environments and thus unconscious forbearance.

I also attempted this exercise as a spirit, becoming the tree, the sky, the bird, the dog and this was beautiful,releasing, liberating. A note of caution.... if one sits still for any length of time, quiet, smiling, in a Mona Lisa way,..... people may approach you to buy drugs. Only the good natural stuff my esteemed friends.

The final aspect of the weeks' exercise had a very depressing affect on my emotional center. Imagining an enemy, even the most bitter and disaffected gives me neither joy nor reconciliation at this point. It made me realize that I somewhere possess a fear of death, something I've either repressed, or perhaps lack the emotional strengh to totally face.

I am reminded of Ammit, the crocodile headed Ancient Egyptian eater of the dead. Interesting the Ancients did not profess a concept of our contemporary hell. Ammit is linguistically almost a female derivative of the word Amun(Hidden One) or God the beginning. We die, our energy is eaten by Ammit(Amun) eaten by His Enlessness? Sorry Ian, I don't possess the Bhuddist references. The image of our death is always powerful striking and for this reason, for me at least saddening. Then again, tomorow morning I'm going to wake up viewing my shorts on the night lite. How sad can that be? Lawrick

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by **Harry**

The exercise in projecting my "self" outside of my body was strange. It never ended where I projected it. And, to a certain extent, I'm not sure that my self is in my body. Well maybe somewhere near the base of my brain, but outside of my neck.

I have connecting threads. I don't see these. I feel them. I've used them in the past.

Fresh in breath in the morning is important. I particularly like it when it is cooler. I feel it cleansing. I feel the oxygen merging. Just the sensation of cool? Don't think so.

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by **Ian**

> ***Lawrick wrote:***
> Wish to thank you Ian for discovering another, for me at least, a far more effective snooze button.
>
> > 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.

You can thank Judy for those.

For me, the idea of the pointing exercise was to see that all those other things are also a part of my body; that my body includes the world.

---

by **Nick**

This weeks excercizes have been very revealing.
I especially have noticed that the smiling lightens the feeling of my body, more light, more happy in feeling. Even if it is a slight smile or inner one this made a suprising difference to me.

Something in me very strongly resists the intellectual piece of wanting to give up feelings about people who have caused me pain and suffering. I ruminate about them and run over in my head, causing myself suffering. I wonder how to approach this, it is more me causing this suffering than them anymore at this point.
In contemplating myself in bodily form I experience something like self-remembering, although

more intense.
Nick

Work Program week beginning 13 November 2006

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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?

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by **Harry**

I'm missing the communication that used to exist in this forum. I've tried to make efforts to keep discussion going. Would others chime in? We can only help each other.

---

by **Judy**

Yes I agree with you Harry.
And I've been remiss myself for the past 10 days or so with my daughter living and working locally for a change. Still, that's no excuse.

This Online Work Group is of enormous value to me.
It gives larger perspective, new ideas and companionship with others in the Work.
These I take back with me to my own work, which necessarily has an "aloneness" about it, and I return to it refreshed each time.

So I second the invitation to "chime in" to everyone.

Best wishes,
Judy.

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by **Harry**

The sightless gaze has proved invaluable to me over the last few years. This practice can help me move into an internal silence, a ballanced state that used to take me a much longer time to elicit. Helping silence that inner voice.

I'm wondering if others have found a pattern of resistance to work at certain times. Or does the lack of working elicit these daily "accidents" that seem a barrier?

---

by **Zenas**

I have been out sick. Unless others have traveling jobs, being too sick to work isn't the same magnitude. The body grabs total attention and the effort to remember to eat right, exercise when you least want to and get the back-side off the couch and DO something constructive - when I can't concentrate enough to read, I embroider - can be monumental. It can be a real time at looking at attitudes because there's so much time to "drift" into the sing-song thoughts, which I regularly did. That before the work no i would have ever caught this uselessness amazes me, yet. During sales, I deliberately use poses, while ill I had to remember to pull out from them.
I'm sorry, getting the wi-card out for the computer didn't get done, I will be back regular, now.

---

by **Harry**

I've quoted it before but I love it for these situations:

If the Devil were sick, the Devil a saint would be.

--G.

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by **Lawrick**

Agree strongly with Harry's post:

Posted: Thu Nov 16, 2006 12:34 am Post subject:

> I'm missing the communication that used to exist in this forum. I've tried to make efforts to keep discussion going. Would others chime in? We can only help each other.

I've mentioned this lack before with respect to the great escape and respectfully ask the newer members for their several points of view regarding Ian's weekly exercises.

I've used the sightless gaze for years but not the soundless sound which for me as a very bad musician is difficult to tune out. Today while meditating in my favorite cafe I was rudely interrupted by a breathtaking lyric of music that statrted off something like" There are 9 million bicycles in Beijing, and that's a fact", one of the most beautiful and original pieces of music I've heard in years. Surprisingly I was able to reacquire my calm state almost immediately, progress I think.

During this meditation I tried to engender the subject- object relationship first sensing myself as an object in the cafe', then the city, then the world,Solar System, Universe, the Light..... at which point while staring beyond a tile on the floor I began to sense the composition of the tile, the sand, the molecules, atoms, quirks and quarks and between the two I began for the first time to sense my self as an separate cosmos, partially within the confines of my physical space yet reaching out a few meters beyond like an aura or electricity but not necessarily a brightness.. I stayed in this perfectly calm space for what must have been several minutes and returned only when I wanted to sense I AM within this structure. Bye,Bye. My question is how do we maintain an objective sense of self observation- self remembering when the construct of I AM with me at least always seems to return me to a subjective state.

Is this because I am one brain thinking and in the process destroying my balanced inner state? I wonder if anyone out in the ether can guide me through this? Feel free to contact me via my personal email if you wish.
Lawrick

Happy is the man who cultivates the things that are hidden and lets the things that are apparent take care of themselves

---

by **Judy**

Your poetry of last week set me pondering Harry.
Especially this bit -

> Is there a full moon in me.

Then I read this week -

> I'm wondering if others have found a pattern of resistance to work at certain times.

> Or does the lack of working elicit these daily "accidents" that seem a barrier?

Hmm... Very interesting.
A few thoughts are sailing through;

I was reminded recently that resistance to work exercises is actually the denying force of the first triad I need to reconcile, before work even begins.

In smooth times I forget that. But in others, what to do? I can increase affirming force/valuation as much as I can. That may be enough - even if it is just going through the motions with zero expectation of results. If this doesn't get me back on track - are there any tricks I can use to reduce (shape) psychologically this resistance? Ouspensky tells us of the elasticity of time. Einstein likens time to a mollusc (invertebrate), which can expand and contract to events/situations. Perhaps I can use this.

Regarding "pattern", well, probably there will *be* one, even if not apparent. So if I assume the pattern is like a chess-board, then I can try expanding in the white and shrinking away from in the black squares, for example.

I've noticed a natural ebb and flow to work exercises though, which I accept as lawful.

As far as whether "daily accidents which seem a barrier" are connected - I don't know. Maybe. Along lines of laws of inertia on different scales etc.? Some planetary influences affecting ?

Could full moon in me be this very resistance to doing what I must do to grow?

Work exercises going along okay for me again at present.
Enough for now - I'm rambling.

Best wishes to all,
Judy.
"Remember yourself, always, and everywhere."

P.S. And Zenas, sorry to hear you've been sick. Glad you are on the mend now. I enjoy your posts.
J.

---

by **Judy**

It has just occurred to me that -----
(quoting myself here)

>

> As far as whether "daily accidents which seem a barrier" are connected - I don't know.

Speaking theoretically, it makes sense that there could indeed be a connection between daily "accidents" and lack of work, in that one of the laws we are under on earth is The Law of Accident, thus when living more consciously (much Work), we have a possibility of temporarily rising above some of the consequences of that law, being slightly closer to the Law of Fate.

(I notice that often after I've typed out some "woolly"associative thoughts, a decidedly different tasting "clear" thought appears. This is one of the benefits of posting regularly for me. Otherwise I'd simply be left with the unorganised thoughts. And of course, any ideas from others further clarify and correct, and are greatly valued. I seem to be often adding postscripts.)

Thanks,
J.

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by **Harry**

Part of my musing earlier was the change in my life style that has occured during the past couple of years.

For decades I worked outside the home like everyone else. I got up, got out of bed, dragged a comb through my head. . .And that daily trek to work was putting me in to contact with resistance and ordinary life on a daily basis.

For the last two years I've been working from home. The first experience was an actual decrease in my perennial blood pressure problems. No more alarm clock, no more traffic jams. . .yes I have deadlines to meet; but I don't have to be anywhere at any time or do anything except on like a 24 hour schedule. No more sixteen tons.

But of late I've been seeing strong resistances in the encounters that I do have. Car breaks down. Just stops. Drop a glass. Stub my toe. Silly little things. The shower keeps dripping at night.

I'd become used to employing work exercises through the day to day life I lived for decades. That half mile walk into the office after parking the car. Perfect for the sightless gaze as I walk. Especially when that monastery is on the horizon.

As I pondered these things I realized that there were certain patterns to these resistances in my former day to day activities. Generally peaking around equinoxes. Or beginning to peak with an equinox.

All of this is, of course, intellectualization. But as my physical existence produces fewer ordinary resistances, I seem to face larger ones; or must create some for myself. Create my own full moon, so to speak. Like not hypnotizing people, per G. And there is a real resistance to THAT.

---

by **Judy**

This week I've concentrated on -

> Be especially attentive to the space between the in and out breath.

- trying it out in different states.

In the waking state I don't notice anything much at all.

However, the attempts made while using the "I am" with breathing and meaning until the slight reverberation in the solar plexus is felt, are quite different. Something distinct from ordinary mechanical breathing can be felt and sensed. The thinking has some emotional quality connected with a form of Self-remembering, and of course the awareness is better.
(This feels like good-quality self-observation - strong "aliveness".)

This was all quite definite and real.
This exercise much appreciated Ian.
I'll see if I can find some theory to go with this experience (Nicoll probably?).
Any comments or references most welcome.
J.

---

by **Judy**

Hi Lawrick,

> My question is how do we maintain an objective sense of self observation- self remembering when the construct of I AM with me at least always seems to return me to a subjective state.

Very big question.
No way am I able to talk comprehensively on it.
I can share what I've found from experience though.

We've both been using the "I am" this week - not so strange.

I'm wondering if the *time used* of the "I am" may be relevent here.
I quite often use it before self-observation attempts, as a form of S/self-remembering, to bring extra aliveness to the actual self-observation process.
Then I basically forget about it, and concentrate on achieving as much separation/distance between Observing I and it/Judy/personality. As Observing I is where I put "my sense of self", the degree and quality of objectivity to body/personality will largely depend on how well that separation process has gone, plus the degree of S/self-remembering which lingers throughout.

You are right about the construct (also the very words themselves, and their meaning) of the "I am" being subjective. "I" is where my sense of self is, and "am" brings me back to my "amness", my very awareness that because I am alive, and have form, I therefore exist. If time is the unique subjective (BT), then the "I am" may well qualify as the ultimate subjective? Any objectivity I had managed to get by separation would be lost for me too by attempting the "I am" exercise at the same time.

So basically, the stage I'm at currently is that the self-observation and self-remembering processes are two distinct processes/crafts, although good-quality observation invariably contains some degree of self-remembering. Various groups and even individuals within a group have differing ways of doing this. Mine changes as I change, and is an evolving process where the experience is the barometer.

Re maintaining self-observation - I cannot do that for very long by intention yet, but have had a couple of amazing long-term experiences, which I believe were gifts. Yet they are assurance that it can happen. I have to practise, practise.

If anyone in cyberspace "walks you through this question", would you be so kind as to ask them if you may share the email? There is a reticence to discussing actual Work methods - no doubt for good reasons - but any clues and feed-back as to whether we are on the right track are invaluable.

The above is a personal synthesis from the writings of Mr Gurdjieff, Ouspensky,C.Daly King, and Nicoll mainly. The working out of our own method seems to be considered an important part of the work itself, but for sure, I'd love a bit of "spoon-feeding" occasionally.

Cheers,
Judy.

---

by **Lawrick**

Hey Judy,
And any other others with their sensitive cyber ears up. Going on a bit of a rant here, exposing both my ignorance and my care, my concern regarding this topic:

> If anyone in cyberspace "walks you through this question", would you be so kind as to ask them if you may share the email? There is a reticence to discussing actual Work methods - no doubt for good reasons - but any clues and feed-back as to whether we are on the right track are invaluable.

Where are the clues and feedback??????????????

We can appreciate some of the reasons for this approach, from the necessary secrecy when the Work was first being expounded in Moscow-St. Petersburg, our subjective ability to absorb this knowledge according to our efforts and "talents", and the potential for abuse that is witnessed over the commercialization of both the Enneagram Typology and the unconscionable "fleecing" of Seekers by Hasnamuss candidates in all aspects of this Spiritual Search.

I do not sense any teaching for profit in this Group, a credit to our "Dear Leader" Ian and the other beings who contribute to the general welfare of our membership. Back to this later.

The exercises that work best for me all possess a similar "smell", that is
Sightless Gaze
Soundless Sound
Always necessarily first sensing of the body to effect any state
Combined with an awareness of breathing
Judy's breathing Exercise I Am 1,2,3,4,5,etc.
G's Exercise as follows

Relax, disolve the day's cares for 15 minutes
A sincere admonition to one' centers that their cooperation is absolutely necessary for the digestion of air
That this cooperation WILL result in a coating of "something" within,

Sense on the inbreath "I" an all centered perception of the body,
The outbreath "Am" a portion of the outbreath is retained, sent through out the organism, sensed and felt in both the solar plexus, and as an ultrafine "lifting" of something in the brainmind.

These exercises always work for me, always alter my state to a more relaxed, composed, sensitized, condition. Well, there go all my secrets, I pray the site isn't being spied upon by some rising enterpreneur, or that I shall be anathemized for disclosing the inner workings of the "most, most, even very Secret Brotherhood"!

> The above is a personal synthesis from the writings of Mr Gurdjieff, Ouspensky,C.Daly King, and Nicoll mainly. The working out of our own method seems to be considered an important part of the work itself, but for sure, I'd love a

> bit of "spoon-feeding" occasionally.

Who's looking to be spoon fed Judy? Certainly not you, nor I, nor I'll wager, anyone else on the site. I'll assume that at this point, nothing can be "spoonfed" to anyone, that Work is necessary to assimilate the gist, the knowledge encapsulated by the exercises. But given the 5th Obligolnian Striving, where is the feedback from those of higher learning, of longer work or more fortunate abilities and circumstance? Why the great silence. Our feedback, other than the work we do ourselves in this forum, is the response by each member to the weekly exercises via their posts punctuated on occasion by some directional commentary by Ian...But,
I do not understand why further direction cannot be infused by allowing us to see the possible reasons and outcomes for any given exercise which would naturally require further commentary by both the moderator and those on site who are more highly evolved. I have no idea how busy Ian is or even if this is possible but I would love to see more feedback relative to the nature and reason for the exercise. At this point this is not the methodology but if no one is looking to be "spoonfed" why can't some general commentary be presented? What do you think?

When I ask these, to me, very sincere questions, about why, and what possibilities-potentialities, and reasons it sometimes feels like I'm shouting down an empty well in some some infinite desert, never to be answered. Zen? Does anyone else feel this way? I'm not looking to be spoonfed anything but is commentary available, I mean my interpretation of this site is a teacher student relationship where we are all both. So where the hell are all the teachers?

Finally Judy thank you for taking the time to sincerely ponder my question and to provide your always helpful point of view. To me this is Manna unconditionally given from both your Heart and your Reason. And I want you to know how grateful I am for your taking the time, the thought and energy to respond. And if I recieve any positive feedback from this post, which I sincerly doubt, I will surely with permission pass it on to all..... as I feel we all should be doing. Lawrick

"What a man has recieved, he must immediately give back, only then can he recieve more". G.

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by **Ian**

The Secret Work

I don't really see this group in a teacher / student relationship. I see it more as an opportunity to learn from others and to assist others by sharing some of the things that I have found useful.

I don't have any reticence in sharing Work methods and don't see any need for secrecy about them. In fact, the so called secrets are quite often the bait by which many people are fleeced. This knowledge belongs to humanity; no one has a right to control it or withold it from anyone else. Conversly, no one can be forced to share it, nor does anyone have a right to demand it be given.

The secret of this Work doesn't lay in hidden teachings and secret exercises; the secret of this Work is in the doing of it, in the making of efforts.

In the business world there is a rule of thumb called the 80-20 rule. It goes like this - 20% of your customers cause 80% of your service calls; or, 20% of your customers generate 80% of your profit; or, 80% of the wealth in the world is held by 20% of the people, etc. The 80-20 rule is reflected in this group where 20% of the members make 80% of the posts.

The exercises that we do are not secret - how can they be, when people have been doing them for most of recorded history? Quantum physics is not secret - just that most people don't have the time or inclination to learn about it. But the people who are experts in it have written it all down in books that are available to anyone. In the past, it was easy to maintain a secret society based on the ignorance of the lower eschalons because the knowledge of the exercises was held in the heads of the elites at the top of the hierarchy. In the past, exchange of knowledge between groups was limited by geography, but in the last century this has changed with the invention of the airplane and electronic communications. For various reasons, the knowledge about spiritual exercises has been slower to appear in books available to the general public, but that is now changing very fast. All the exercises we do here are available in books, in one form or variation or another. It just takes a bit of research to discover them. Secrecy and the oral tradition are outmoded methods of a bygone age. Another outmoded method is the way of subservience - the giving up of ones self-will to the will of the teacher.

The exercises we do are designed to train our nervous systems to operate in a more integrated and harmonious way. There are exercises to train our will, intention, self-reliance, affirmation, effort, concentration, attention, senses, movements, thoughts, emotions, desires, self observation. There are exercises to help us relax, quiet our mind, still our emotions. Exercises for transforming negative emotions, suffering, denying forces. Exercises to develop self remembering, objective reason, impartial mentation, being. There are exercises to help us in our relationships with others, to help us understand ourselves, to teach us moral principles and ethical behaviour. There are exercises to help us do do all these things at once, to harmonize all our centers so that they can work together for a common aim.

These exercises are only beneficial if we make the efforts to do them. Like muscle building, some of these exercises need to be practiced regularly or the muscle will atrophy. Other exercises need to be practiced until a certain level of skill is reached, like learning to ride a bicycle - once you have learned, you never forget.

The practice of this Works leads to several results or understandings. There is a saying: you can never step in the same river twice. Our experience of this Work changes as we go through

life. In the beginning everything is numinous and fraught with mystery and the excitement of the chase, the quest for the Holy Grail. Eventually our initial enthusiasm wanes. We get discouraged or frightened or caught up in the affairs of life. Things that seemed mysterious become mundane. We begin to see that the spiritual life is not an endless spasm of ecstacy, but hard Work, daily efforts, with little reward. The river of our spiritual life passes through many different environments. We may go through several cycles of these ups and downs, with varying frequency. Our experiences change over time. Experiencing something for the first time is not the same after the 1000th time. Certain things begin to be taken forgranted and we begin to see new things we hadn't seen before.

There is another saying: before I was enlightened, I chopped wood and carried water; after I was enlightened, I chopped wood and carried water. Being enlightened becomes our everyday life and a process of going with the flow of our ups and downs. Being one with everything, being all and everything, is just they way it is - it is not something special that makes us superior, it is just who we are - the universe being conscious of itself. 

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by **Carlos**

As I become more used to the site I feel more able to contribute and feel that the discourse here is often very useful to me as someone newer to the Work it always benefits to hear the thoughts of those more experienced.
I found myself resonating with your statements about secrecy and the problems with these kinds of attitudes, Ian. I like it here because it is a good environment of openness and fairness.
Just my 2 cents.

Work Program week beginning 20 November 2006

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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.

---

by **Judy**

Ian,
A week of glorifying His Endlessness as well as the work on negativity!
Beautiful.
Thank you.

Lawrick,
Re "What do you think?" from your last post Nov 13th, I think... ...I'll use a quote of yours (Rumi's) which I love, from a few weeks back.

> Gratitude is half the path of enlightenment..Rumi

And thanks for sharing some great exercises of your own too.
I'd like to correct "spoon-fed occasionally" of my post to "*extra* spoon-fed occasionally", as I was not including the high value of our exercises provided weekly to create opportunities for personal work being free of mechanicality (which has inevitably led in the past to less work

being done.)

Best wishes,
J.

---

by **Harry**

The first part of this week's exercise is something I do regularly since Ian introduced us to it who knows how long ago. I especially find it usefull when facing a daunting task. It helps me disconnect from the anticipation of the task, and just Do It. (Wonder if Nike sponsors secret legominisms.)

Also the drain into the earth is a nice variation.

Back to the "secret work" from last week. I believe the secret is All And Everything G. talks about reading this book three times. And much of what we face in exercises exist in All and Everything. Life Is Real follows up on Remarkable Men. Both including other hints.

I also believe that this is a closed sum system. I.e. there is only so much knowledge that is available to be had. Only some can evolve. Not because it's predetermined (except maybe by Karma) but because Knowledge is a commodity like anything else. Certainly explains the current state of American culture.

---

by **Judy**

This morning I made two attempts at the 12-joint exercise with walking and Holy Affirming prayer.
They were pretty awkward as I didn't know the succession of joints well enough and kept losing awareness.
Then I recalled Ian's -

> Other exercises need to be practiced until a certain level of skill is reached, like learning to ride a bicycle - once you have learned, you never forget.

and realised I just have to learn how to ride this particular "bicycle" more smoothly.
So I'm brushing up on the theory and will try again tomorrow.

After the above, I returned to the old favourite of "being present/mindful" while doing routine household tasks and self-observing. Self-observation took a step forward this morning. Instead of having to stay with one activity (eg pegging out clothes, washing dishes or chopping vegetables, or sweeping), to maintain some awareness, I experimented with.....
following the breath during the change from one activity to the next, and being aware that "I am changing activities now for a few moments", then going back to the self-observation.

This was a big improvement - not seamless, but much smoother than my usual stop - start attempts.
Glimpses that "intentional continuous" is a lot closer now.
(I'm starting to look forward to the regular morning of chores!!! Unbelievable.)

If you hadn't asked your questions, Lawrick (which I hadn't forgotten, just was keeping in mind for a while), then I wouldn't have experimented at all probably, but just accepted that "continuous intentional" was not for me yet. Then of course we had quite the masterly treatise from Ian, which is like soothing balm and yet motivational at the same time. Much appreciated.

Judy.
"Remember yourself, always, and everywhere."

---

by **Harry**

Judy,

Think of it is a pattern. Circulation of the body. Visualize the flow of blood and then connect to the bones. This leads to the joints. Holy Rejoicing. . .

Harry

---

by **Judy**

Thank you so much, Harry, for that inspired suggestion.
Amazing.

I ended up with this infinity pattern (when arms upstretched), which then moved and flexed and bent as it walked along praising Endlessness - bouncing along in Work-shoes. Reminded me of an infinity-shaped cartoon character at times - a benevolent one, a little creature rejoicing in the Creator.

This exercise now on the favourites list. Sensing good quality too.
Regards,
J.

---

by **Carlos**

This is an exercise which brings tears to my eyes and engages my emotional center thoroughly, It is the nature of these work exercises and the quality of a work prayer (so different from those in the mechanical repetitions I have seen in most religious practices) that remind me how hard this path is, yet how sublime it is to bring us closer to reach towards the higher.

thank you

---

by **Harry**

The infinity pattern is a perfect way to describe it, Judy. And I usually end with a surge up my spine before continuing on to the next pattern. Believe this was in another exercise Ian suggested. But the pattern feels incomplete to me without the spinal involvement.

---

by **Zenas**

Hi Harry, first in regard to what you said earlier, I don't consider it a closed sum system. Finite knowledge for each level, perhaps. After we pass one level, there are higher steps. Then, I have never verified Ouspensky's ideas about placement in life pertaining to placement in the Work, an area he seems to have strongly disagreed with Mr. G. I have met a pretty full spectrum of peoples. I pondered responding to another post a while back (different section of this site)about prejudice in the Work. Yes, I think it can be verified there is. A knowledge "commodity?" Only so many people can be geologists, some can be teachers without ever going into the "real" earth, some can be students and or amateurs, and some people just won't care a twit. Our social system says not everyone can be geologists; I sense the Work is higher than any social system and doesn't need commodities any more than the earth itself needs geologists. The earth needs bodies, the moon must be fed. When we truly sense that higher system/The Work we're a part of, it's such an indescribable knowing.

This week's exercise has greatly helped through the holiday craziness - wading through people, trying to remember to LIKE such an unlikeable necessity and to sound genuinely cheerful to the holiday cheer. My top annoyance is the pet-pushers who sell animals and fish to just anybody as a "cute" gift so perhaps I can find a new way to accept this season without the judgement.

And I have had such a blessing of an opportunity arise this week, I can almost mean it, even in the thick of traffic. More about that when it materializes in a week or two.

---

by **Harry**

I came to the closed system based upon pondering G's discussion of man's position. Because man has destroyed rats and mice and even roaches, then man must take the place of these beings in the system.

Plus:
To he who has will be given.
To he who doesn't have, what he has will be taken away.

Ponder.

---

by **Judy**

Harry, it was this

> I especially find it usefull when facing a daunting task. It helps me disconnect from the anticipation of the task, and just Do It.

which motivated me to attempt to come to terms with the advanced sensing exercises. Some months ago I was getting into a nice tangle with them.
Any hints towards "Just Doing It" very useful for me.
And this one works well.

Regarding adding the surge up the spinal column, I'm doing that at the actual end of the exercise, but not between the patterns. It does indeed give a good completion.
Reply late as I've been experimenting with it for a few days.
Many thanks.
Judy.

---

by **Judy**

Interesting how we come to verifying some of the big ideas in BT by completely different methods.

Attempts to verify closed system (cosmos), and materiality of knowledge began for me by referring to the first two laws of thermodynamics.
The First Law confirms the closed system.
The Second Law (entropy) has in the past few decades been applied to various branches of science, of which information theory is the most relevent here, and thinking along the lines of entropic quality changes fits in well with knowledge being material.

However, in 1950, or maybe even 1980, the data for this wasn't available.
Mr Gurdjieff was so far ahead of his time - again..
My 2 cents worth.
J.

---

by **Harry**

There are some really interesting break throughs in Physics. Especially when they're done by real scientists. I.e. not those of new formation.

And when we go back and look at people like Newton we find so much that is beyond just the physical laws.

---

by **Zenas**

Ascending and descending the tree of Life, Wisdom is higher than Knowledge; to travel the middle path instead of the Flaming Sword is to mediate knowledge and wisdom at the same time. In the cube of space, that which is was, and will be; which is why no one life-time constitutes "all."

Ian: "When in the grip of a negative emotion ... 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." Thank-you. This worked in wondrous ways this week.

Work Program week beginning 27 November 2006

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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.

---

by **Judy**

A few ponderings about.....

> the digestion of air and that this cooperation will result in a coating of an inner being embryo.

In the above digestion of air, I am looking for *conscious* digestion. So does this mean that I am utilising the breath as a Do in the impressions octave? That is, *observing* the breath (instead of observing/remembering the more usual movements, postures, facial expressions etc, to act as the first conscious shock ?
This will (if successful) lead to what Nicoll (pp436-437) refers to as the conception/birth of a "little child at Mi 12".
Is this simply different terminology here?
Or am I mixing things up?

Best wishes,
Judy.

---

by **Harry**

Judy,

I think air, more than 'food', is ignored as we digest it. We ignore food as part of our culture, unless we're gormounds. (How else to explain McDonalds.)

An aside, I took my son to a 5 Star restaurant for his birthday. Something he'd never done, and something I hadn't done since he was born. The act of dining in such a situation is a focus on a process we normally ignore and leads to an almost automatic centered state.

But back to air. Air has to combine with food. And it has to travel into our blood. That's part of the digestion. And if that combination occurs consciously more is used for that inner being. . .whether a little child or some "spirit".

Harry

---

by **Judy**

Hi Harry,
I understand and agree with all you wrote about the digestion of air through the food digestion process. And of course it is true that I will make Mi 12 (if successful) when I give myself the first conscious shock at point 6 of the enneagram. This is indeed one way of digesting air. But air itself in the ordinary food octave leads to 48 (intellectual), 24 (instinctive/moving) and 12 (procreation). This 12 is at Si in the octave, which isn't what I need for spiritual conception. So referring to air and its place in the food octave doesn't get me to 12 directly. I have to use the usual variety of ways of applying the first conscious shock as well.

I'm talking here about using the breath itself as the focus for self-observation/remembering/shock.

That is, a focus on the air of the breath (when the air is actually a part of the organism). This way I am using the breath not only as the given shock at point 3, but also as the focus of actual work at point 6, which I currently understand to be Do of the impressions octave, leading to 12 at Mi, where the coating or conception/birth of the entity represented by either the word "embryo" or "little child" - different groups use varying terminology - is possible, and represents the very beginning of my own rebirth.

Isn't this what I am doing in some favourite exercises such as "I am breathing in " etc? That is, I am self-observing (with a degree of self-remembering) the breath.

This is then an additional way to digest air.

I'm interested in this, as I find great benefit from many of the Buddhist exercises, and, to tidy-up my mental organisation, like to attempt to translate into Fourth/Fifth Way terms.

Why?
Because it is undoubtedly true that there are many enlightened people in other traditions, yet to me The Work is a complete and wondrous living entity, and I want better understanding of where all this fits into Mr Gurdjieff's System.

Sorry this post is so wordy. Quite difficult to express, and there's nowhere else I can formulate these thoughts. Or maybe it is all so obvious, and I just haven't picked up on it before.
Regards,
Judy.
"Remember yourself, always, and everywhere."

P.S. Your story of the 5 star restaurant brought flashes back to an old movie called "Babette's Feast." Do you remember it?
J.

---

by **Zenas**

Trying to time myself, I haven't been able to make a full 15-minutes, yet, for dissolving cares. That is a good goal. The vanity of petty cares is worse than an over-size purse and too small shoes.

Working to visualize the 10 bones of someone in the midst of a tirade at "the system" almost caused me to outwardly laugh and make things worse. It created a good exercise for which parts of us laugh. A couple times, thinking about Judy's statements about the breath brought a fuller presence of the breath.

---

by **Harry**

Judy,

I was about to answer and lost electricity. The wind intervened with my wind.

There's a current CD I have in my car. Anna Nalick. And the song is entitle Breath. The refrain is Just Breath. I'm not sure she's done anything else, but this is a wonderful reminder when it recycles.

Certainly remember Babette's Feast. Grew up on those great French and Italian films.

I think balance, breathing, inner silence, conscious attention. . .which is really what things like the 10 bone exercise prompts in use. . .all help us produce a higher energy. And the resultant inner silence allows us to use it without wasting it.

I remember being an angry young man. Such a waste of energy. So much that was being produced that could have been used but was flashing off into the universe as if I were a

downed power line.

Wow! Isn't it wonderful how my writing brain just brings this full circle!

Food for the Moon. Energy flashing off of all the young rappers and all the angry young men of every generation. And the irritated old codgers as well.

---

by **Judy**

We're having "unexplained electical and electronic problems on Australia's eastern seaboard at present.
An astronomer friend emailed this to me;
(Harry, your electricity outage reminded me).

> Careful on 8, 9 December. Disconnect electrical equipment when not in use.
>
> Very Unusual Sunspot - Could Be Hazardous
>
> by Mitch Battros - ECM/ECTV
>
> “I received a notice late last night regarding a very unusual sunspot coming around the eastern limb of the Sun. At first I thought it might have been someone’s imagination getting the better part of them. Now I have received confirmation from NOAA/NASA Space Weather Center something indeed is occurring which could spell disaster if it was to form together. New sunspot 927 has materialized and it is very unusual. Sunspot 927 is shaped like a ring. The ring is about twice as wide as Earth and should be seen with moderate size amateur scopes. The magnetic field of this sunspot is posed to cause unstable conditions leading to severe eruptions.”
>
> “I fear we are going to get a repeat of Canada in 1979 when a giant solar flare took out the power grid of the entire eastern seaboard,' Mr Bennedick said.” I would advise people to protect their electronic equipment from power surges and even to stay out of the Sun.” We’ve had reports of people who normally work out in the outdoors getting badly sun burnt.'
>
> Astronomer Owen Bennedick is a 44 year veteran and has a special interest in solar activity. Mr. Bennedick has been using high-powered equipment at his Wappa Falls Observatory near Yandina, on the Sunshine Coast Queensland Australia, to observe what could be the largest solar flare ever recorded. And he warns it could create worldwide havoc. He says that this sunspot could be 25 times the size of the Earth and it would make a nuclear bomb look like “a firecracker”.

I checked on this site with Planetary Influences, but sunspot/flare activity not included or I couldn't locate.
My microwave, which is even closer to electro-magnetic, is still working, but all the digital readouts are up the creek... Maybe it can be reprogrammed I hope.

Just in case it is of interest.
Best to all,
Judy.

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by **Judy**

> 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.

I use the "I am" a lot. I have wondered what that tiny ripple through the brain/mind was. Wasn't sure if I was imagining or not. Thanks for this confirmation Ian.

Also, I've enjoyed the "admonition" part of the exercises this week - very Beelzebub's Tales - and pretty effective.

And like you, Zenas, I too experienced something akin to amusement when visualising the bones of the other person during an irritating/controlling monologue aimed at me. Really put things into better perspective. The irritation couldn't survive, and I managed to accept calmly, without too much reaction.

Judy.
"Remember yourself, always, and everywhere."

---

by **Lawrick**

This is assuredly one of my favorite exercises although it is never easy and becomes even more difficult the more one adds to it. The components of Conscious Labor, an act of will is necessary to sustain this exercise, and remaining conscious of one's environment during the exercise is , for me at least, very difficult.

I have been starting this exercise by just breathing within my body, a kind of illumination, or

filling, and then beginning to direct the "airiness" to my plexus, heart and brain. Strange that in directing to my plexus I almost always find the reverberstion square in my chest rather than lower. I also locate my AM there. Feel no ripple effect within the brain but more a sense of clearing, clarity, lightness.

I've noticed that the breath prolongs when I attempt moving the attention from centre to centre, or when I try to infect all 3 at once. I'd describe this effect like the aftertaste of a good Scotch or it might be better stated as the aftertaste of a bad Scotch. It seems to linger.

I've also noticed on several occasions that the body aligns and realigns itself as the exercise deepens, it needs to be more and more balanced for some unknown reason.

I do a Sufi exercise that is similar to this but on a more spiritual level.
One breath-La-illaha.....There is nothing but Allah
One breath- Il- Allahu.....There is only Allah

Since I lack the understanding of the inner workings of the octave as described by Judy(can I contact you directly regarding this?) I can only submit by way of help something I read on site by Plavan Go who I believe is quoting someone. To paraphrase," the contact between the air octave and the octave of impressions is the basic requirement of Self-Remembering." And another, "if one's impartial observation of the relationship between the inner and outer world alters their breathing, then this is most probably a correct effort."

Given Judy's description of sunspot activity and the most "atomic dangers emanating from the radiating Sol,  I think it prudent, even necessary to add here, that due to an anomoly in the Pacific current, the temperature with windchill dropped to -43 Celsius a few days ago.  So Judy I don't give a damn about sunspots right now. By way of reconciling my feelings towards this "Act of God" I've noticed not one single mosquito bite this last week. But how do the sparrows survive? I see them outside my window munching on berries. In Ancient Egyptian thie glyph for Sparrow was weakness, bad. They look pretty tough to me right now.
Fred

"I am what I am, and that's all I am!"  Popeye the sailor man. (But not what I shall become)

---

by **Zenas**

"Sense on the inbreath "I", with an all centered perception of the body, emotions and mind. "

Doing this at a moment of non-thought that "something is happening" in the workplace or at home, the conscious breath enables a Knowing without specific knowledge. This past week, I knew there was "something going on" at work and in one of those unusual moments of actually remembering myself and consciousness of the breath (as if they're two instead of one,) it was apparent another staff reduction was coming. No leak had been made, no "locals" had a clue. Without the Work, we'd be drawn into some sort of "psychic."

I agree with Harry about how air is ignored, unless we're assaulted with aromas of perfumes, soaps (one client still uses Irish Spring....), cleaning fluids, vehicle emissions, etc. All this travels in our digestion; we are what we eat. A note: a florist friend tells me 'smell' has been bred out of the commercial flowers for beauty and longevity. How sad, a rose by its' own name does no longer smell as sweet.

---

by **Judy**

Hi Lawrick,
Of course I would welcome hearing from you. However, regarding "the inner workings of the octave", I'm a novice, as evidenced by several of my previous posts! Interestingly though, these naive (foolish) statements/questions, have been the very ones I've benefited most from. I've never been shot down in flames on this site. Usually what happens is that someone asks me to clarify a particular phrase, or provides a hint. If the post isn't answered at all, then obviously I need to rethink from scratch to formulate the question more specifically/accurately. All of these responses have begun the filling in of gaps in understanding.
Current octave ponderings are mostly following attempts to apply some point from Nicoll's Commentaries - in this case pp436-437. I read a commentary each morning, and digest/apply during the day where possible. This began because I seem to absorb and remember more of daily small chunks; plus am in improved state for the day.

And, I really like;

> To paraphrase," the contact between the air octave and the octave of impressions is the basic requirement of Self-Remembering."

I was up at 4.30 this morning (only to let Ellie the cat out), and read your post before catching more sleep.
The subconscious responded with images of octaves (curved) within octaves ending up as dancing double helixes which altered slightly depending on which points made contact. (Millions of ways of self-remembering? - "the dance of life" (DNA) of the microcosmos?)
Then all this connected on waking with this morning's Daily Ponder to do with subject/object, where connection could be the verb/action of the event - thus the remembering itself.

Also resonated with the mention of the re-alignment of centres during an exercise, and the "admonition" really strengthened this. A couple of times I even found myself mentally thanking the centres for their co-operation.

So thanks very much for all that.
Best wishes,
Judy.

P.S. Note to Ian.

Would you be so kind to either add my email address to the Member's List info, or pass it on to Lawrick directly? Many thanks.
J.

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.”

---

by **Harry**

Truly and interesting description.

The flow really happened for me when I was trying to implement the exercise in Life is Real that is related to this. The flow is clearly some "thing" that is flowing.

When I do this I can't help but think of Donovan's line:

"Happiness is a circular motion."

Though I suspect he was thinking of a different kind of circular motion.

But still sex energy, I guess.

---

by **Judy**

This is very special, Ian.
Thank you.

Of much interest is;

> 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.”

added to this then is;

‘I wish to keep this substance for myself.’

as, although a routine exercise for me, I was not always doing it with full attention, or with the prologue of reminders as to what I am wishing. (I was often using it as an accompaniment to routine tasks etc).

Working regularly every few hours with this since Monday, and noticing improvement. Although not holding breath, there is awareness of the slight space between the in-breath and the out-breath.

Does anyone have any favourite "corresponding postures" please?

And yes, I too have good awareness of the "flow".

Judy.
"Remember yourself, always, and everywhere."

---

by **Judy**

Interesting...

> spirit (n.)
> c.1250, "animating or vital principle in man and animals," from O.Fr. espirit, from L. spiritus "soul, courage, vigor, breath," related to spirare "to breathe,"

A relevent reminder?
J.

---

by **Judy**

P.S.
Above quote is from Etymology Online.
Dictionary gives as number one-
"the mediating principle between body and soul"
and, further down the list -
"the third part of the Trinity: Holy Spirit."

J.

---

by **layne**

Thanks Judy. Didn't know about Etymology Online. I'm sure to use that one.

layne

---

by **Harry**

Studying word sources like this can be very interesting. I first got involved when I began reading Burton's translation of 1001 Arabian Nights.

Burton deals with the etomology on a regular basis. Often having footnotes of explanation that are longer than the text. This led me to look at the Arabic language and at various versions of the Kabbalah. (Fortunately Madonna meant Christ's mother in those days.)

It is interesting to look at words with ancient origin and look at them from the designation of masculine, feminine or neuter. Many of these designations seem to correspond with active and passive as G describes them.

---

by **Zenas**

I had to read and re-read the exercise to first envision it, then practice it.

Judy: in answer to your one question about "corresponding postures," tree pose or the DaVinci man pose can allow one to feel the flow of the breath and remember the corresponding places. A question your question helped give me: does anyone know if there was a corresponding tempo for this exercise? When I was able to work with movements, "Time" was particularly One for me because of the double concentration to tempo and movement, which sensing the breath goes all the way through the centers in the straight sitting spine.

---

by **Carlos**

Great exersice,
The remains of the flow brought to my whole an ideal balance to the centers.
I tried different postures but laying down straight on the floor made this exersice very different from the rest of the postures that I used throughout this week, you feel the force of gravity in every inch of your body while performing the exersice.
Not holding breath or pausing it in between ins and outs was difficult for me.

Thanks

Carlos

---

by **Zenas**

One addition to corresponding postures from yoga: remember to keep a soft face at all times. When conscious of the breath, sensing the face's 'look' and which parts tighten is quite helpful.

Work Program week beginning 11 December 2006

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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.

---

by **Judy**

> 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.

This is an exercise I am experiencing improvement with this week.
I've been able to sense the pulse this time , especially in the hands and throat. Before, have only been able to sense the actual beating of the heart in the heart.

The next part is favourite and familiar ground now.
And, as per a comment from Harry recently, this 12 joint exercise actually aids the overcoming of some procrastinations.
I'm also using visualisation of myself performing the relevent task prior to the attempt, and this brings in a certain positivity to the emotional centre as it understands the visual imagery language better than the intellectual wishing to do it word language, it seems.
So perhaps parables work like this - appealing with words to the intellect, and with visual images to the emotional centre? (Thinking of the reins in the horse carriage and driver metaphor in particular here.)

The pondering part yet to do.

Judy.

---

by **Zenas**

Pondering procrastination and laziness as a lack of hope is revealing for me, I've thought a positive side of hope to be believing things can be different than they presently are.

Today there was a suffering from my own mechanical foot-in-mouth disease. After beating myself up for a few hours, I came back to the "I wish this suffering to serve the growth of Being" (it wasn't a location I could work on the breath and sensation.) The Something that watches when we reach equinimity even for our selves has presence.[/quote]

Work Program week beginning 18 December 2006

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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: ?

---

by **Lawrick**

This week's exercise is proving to be extremely valuable. I'm finding some preperation necessary before involving myself in the exercise. It would seem the value of considering every breath lies in an absence of time to consider or identify. The breath simply comes at me and takes over my perceptions of time and space. Thus I find it necessary to gain a both a sense of my body and feelings before begining, a kind of pre-meditation.
I'm discovering that I can easily do this exercise for long periods of time when time is available. The aftermath is the sense of fullness, an interfacing with my surroundings with my tripartate being. It simply happens like an unexpected refreshing desert.
As to the questions that come after each sequence I have no definite conclusions as yet, but, without a doubt, this has been one of the most intimate exercises yet. I've wondered during the

past month whether any real "good" was being accomplished in this forum. Then I had a wonderful experience today that left no doubt whatsoever that something was changing. A greater alertness, deeper emotional feelings, a powerful sense of love, gratitude for the sacrifices of others that are making my journey relevant. I want you all to know how much I appreciate the input I receive from the Group.

Mr. Nicoll made a surprising and delightful appearance at my door a few days ago contrary to Amazon's post Christmas schedule. And there they sit like dogs begging in their new sleeves and here I type, inwardly screaming because I made myself a promise not to open before Christmas. Disputekrialnian friction. Holy Denying!!!!!!!!!!!!!!

Allow me to express at this time my deep appreciation for all your labors on our behalf Ian. If words are not enough I'll be happy to send you another Tenner for a pint and a shot of the Blessed Scots Elixir. As for the rest of our intrepid Band of Seekers, may His Endlessness pour His Blessings upon you and your families during the Christmas Holy Days and may His Peace be Upon Thee in the New year. I'm proud to be a part of this enlightening process, however small. An by the by, Happy Solstice all!
Lawrick

---

by **Zenas**

Lawrick: Mr. Nicoll is worth the wait. I read the first 7 straight through.

One of the points Ian asks, "does Being diminish?" is something I've questioned; always best to question in oneself, not others. It does take time, it also makes time. I tried part of the exercise while walking, it kept focus.

Thank-you, Ian, your Christmas present comes every week to us.

---

by **Ian**

I'd like to thank everyone for helping to keep this forum humming along on a pure note.

Santa has left a present for everyone over on the Discussion board...

Work Program week beginning 25 December 2006

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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.

---

by **Judy**

> with all brains balanced, Ponder:
> Monday - As I breath in, I Ponder: What is the meaning of Christmas to a Seeker?

together with -

> 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.

Ah!
New meaning
Floating images of the three wise men
With their gifts of gold, frankincense and myrrh
Placed in adoration for the use of the newborn babe
New understanding, new strange emotion
So that is a glimpse of what Christmas means in me
How have I not realised this before?
I wanted to dance
So I did.

A precious exercise on Christmas Day.
Thank you Ian.
Judy.

---

by **Ian**

Thank Mr Beidler. Thank G. Thank all those who have gone before.
Learn how to do this Work for your self - make me redundant - please!

---

by **Judy**

Okay. Point taken. It's happening.

Judy.

---

by **Zenas**

Thinking about Christmas, which was absolutely beautiful and tranquil this year, brought me back to Nicoll's "The New Man," so, I have been re-reading it to understand more fully both parable and allegory.
This week's exercise and pondering brings in all of one's "beliefs," regardless their religion upbringing. It also brought thought about special astrological times, the Solstice - times easier to the median to the Higher Worlds O speaks of, particularly in relation to processes. Embryo has also been much thought about as there is one in the house and with the new en utero films, it's absolutely amazing. Ah, if we could see a picture of OUR developing embryo!

Redundancy is sometimes a good re-enforcer. Thank-you, Ian.

Happy New Year to all.

---

by **Lawrick**

The repetition and observance of this week's ponderings has resulted in an hightened perception shining through the various windows provided by our "dear leader". This particular way of repeated ponderings of larger topics, I hope, will become a more regular feature of our Work. I have never before considered Christmas as a legominism, an objective process. Being born in a small town, in a non-religious family, this time of year was merely a celebration of lights, toys, friendship, no school! But it was also a time of drunken fueds, family fights, and all the "treasures" associated with excess use of alcohol. And as I became older and until I came to "my" senses", I behaved no differently but without the violence. Back then shops remained closed for three days because it was felt that people should have time off work for their friends and families. How times have changed. But in another sense, alcohol no longer plays the devil"s advocate to the extent it used to. The ever changing spiral.

The year, this Christmas was the first, I have truely observed in a deep objective sense, and made even more relevant by the exercises. How useless are the exterior forms of this "economic gluttony". So I bought a thing our two for my very beloved ones by way of expressing my thanks for their love and support, (fortunately , nothing was sent to Ian), didn't buy a tree, or decorate the house except with a few sentimental treasures
and held a sense of peace and quiet about myself. Calmness. And the experience, the solstice, the Beautiful drama, presented me with a true Christmas present. Perhaps the best yet. And as I began to "rape" Mr. Nichol (isn't that an image) I decided it was "vitally necessary" to slow down and give a deeper, more conscious perspective to the experience. I reconciled this "passion" by inviting Mr. Beelzebub to travel with me, to proceed concurently, equally with the Commentaries. So the essence will arise more slowly and perhaps enrich the experience, though I am sorely tempted to read it in the "old" way.
It just might be that by spring, or summer I'll know and appreciate the input of the little Nicholian beings running around the site and saying,Ahah!

Harry, I"m using your randomly selected reading exercise and am finding as a preconditioning, before the daily ponderings and meditation to be quite enlighteneing. I am continually surprised by the depth of meaning in every paragraph, every page, every book I randomly select. And if I cannot completely comprehend the passage, the sense of conscious wonder in the depth of this teaching remains within and gets carried over to the daily work.

Don't mean to pry Zenas but are you saying..... 

Finally, are there exercises to read more consciously or does the purpose lie in a deepened attention?

And Judy, for your support and the material you have provided, my joyous thanks  I mean

appreciation, no, that's not it, well in any event, I Am grateful for you and certain others who blush!

Blessings Upon Thee all in the New Year. Lawrick

"Don't drink beside the water's edge. Throw yourself in. Only then will your thirst end."
Jeanette Berson
[url][/url]

---

by **Judy**

The joy resulting from this week's exercise came from new meaning of Christmas as an allegory.
It began with the question (a la Beelzebub's Tales study);
What is Christmas *in me* ?
Once on this track, understanding poured in down to every little detail of the Christmas story.
I'd say I haven't realised this earlier because the "3-brains-balanced pondering" has only a recent competence, and learning how to read allegories/legominisms is relatively new also.
This is thus a first attempt to do this in everyday life.
Now I too (Lawrick, you mention this) will be looking at other big topics to work on in this way.

Harry, you definitely rate a mention here for assisting first steps with this process some months ago.
This question bore fruit, and is a Christmas gift in the best sense.
(I said this in my first post this week - but obviously have a lot to learn about being sufficiently obscure so as not to affect others' ponderings, and yet still say something reflecting my experience.)

Very best wishes to all on the New Year's Day.
Judy.

Remember yourself always and everywhere.

---

by **Harry**

Legominisms are all over the place. I'm still pondering on those that have no direct connection in "this reality". But there are many available for a nicely centered "ponder".

Fortunately I met a man in undergraduate school He taught Modern American novel. But he also had a film society. I think I've quoted this before, but sometime in my junior year I said to him "God damn every 33 year old character in literature isn't Jesus Christ!" He answered "Are you certain?"

His film extra curricular program was more illuminating. Introducing me to Fellini and Antonioni

and Joseph Losey and Ingmar Bergman, among others.

I love the little works that allow for pondering. "The Freshman" is a good example. Mostly it's taken as a silly little comedy poking fun at The Godfather. But this is a different god-father. I loaned this to a friend over a month ago and he resisted watching it. Finally I just said "Think Last Supper". Finally he watched it. Wouldn't admit to all I see, but fond the outline, anyway.

Happy New Year All

Harry

Work Program week beginning 1 January 2007

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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?"

---

by **Harry**

I've been pondering what I eat. . .emotionally and intellectually. It is a fault to be drawn to titillating food.

This is a crucial understanding, I think. When G talks about the preserved foods of America he's not just talking about our jams and jellies. He's talking about the emotional and intellectual food we eat as well.

I saw my sister over the holidays. She is nearly agoraphobic. Not a fear of leaving the house as much as a desire to stay in the womb. But she bombards herself with horror films and mystery novels. This food is something she needs because she is void of other experiences.

I watched a couple of shows over the holidays, things I was drawn to, but that I felt dirty after watching. There was no redeeming value. Only the titilation that drew me to them to begin with.

This, I think, is the real value of All and Everything. Because All and Everything must be experienced. It cannot not be consumed as a predigested tid bit that adds to the fat on our brains. Our brains, all of them, must work to digest All and Everything.

---

by **Judy**

Hello everyone,

The second and third ponderings went smoothly - in that I am able to see them, and that some reconciliation has happened over the past few months, and not too much more work is needed there.

However, with

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

and

> "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?"

it is a different situation.
These two are definitely connected, and though I've suspected this fault for some time, nothing consistent has been done about it.
I see it - and ordinary will seems insufficient.
Sometimes a trace of Real Will is touched momentarily - (I'm thinking of O's description of this as "freeing, lifting, like a solution suddenly glimpsed to a mathematical problem"), but then I fall back into life influences, and there are some strong personality (emotional) i's -(the intellectual i's aren't the stumbling block here) - which don't want to give this up - and they're convincing unless I can reach that self-aware state quickly.

So a raw nerve touched here. And now something has to be worked through, otherwise it seems the self-observation channel is somewhat blocked - this particular obstacle keeps jumping into awareness..... Quite uncomfortable.

Judy.
"Remember yourself always and everywhere."

---

by **Zenas**

Excellent way to start the new year. You reminded me to start another note list of comments we call sniperisms made by people and at what point we see the same "look" on someone's face. After a while, it can help one give up chiding others and reflect on what "They" might have been seeing, a mechanical trait in oneself. Several years ago I gave up sarcasm; ok, sounds funny, yet I was good at it. Then I had to give up quietly saying "thank you for the sarcasm" to others who did such. It's the moments of being totally aware of the mechanical in self that keep me in the Work, particularly the sometimes hearing the samesong head dramas and realizing, "how did I never even have a clue before?"

Diet is still at the top of my resolutions list, although Harry has given it a new dimension. One major irritation was at a relative who not only watches blood-and-gore horror flicks constantly but re-watches them 5 and 6 times. It is so true that she has no life experience and horror films and chick-flicks are the window of her world. Perspective helped. Now, diet will include a daily and weekly menu of higher foods, regardless what city I'm in.

Note to Lawrick: thanks for the chuckle. No, not I. The new technologies that show 3-D pictures en utero and can tell a lot whether something will be "wrong" with a baby are amazing. If we could see we were, or were not, developing an embryo, would we prepare better, and 'eat' healthier for it?

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)

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by **Zenas**

Hi Ian and everyone: Not posting is only a sign this week's meditation is so good is takes a long time to digest it all. Having worked with the necessary wee beastie populations our bodies need, this is just something we don't much like to think about: we are a compilation of living populations. I always think of the trees, watching them, wondering if there is "tree knowledge" of the many living beings that rely on it, yet also remembering Mr. G's observation that limbs and leaves do not move/flutter in the wind, the wind moves them.

It is good for compassion and humility.

---

by **Harry**

How would we see tree movement? What is the "time" of a tree? A redwood?

---

by **Judy**

I tried this for the third time this morning.
A beautiful intuitive/emotional experience resulted.
Evoked were humility, compassion, responsibility, gratitude, sharp conscience, devotion, and something indefinable (which I'd somehow maybe "spoil" by any attempt to discuss).
It ended with a silent prayer.

I see from the web that Dr Herbert Sharp is one of the founders of The International Humanities Conference (All and Everything). I haven't been able to locate "My End is My Beginning" online though. Perhaps a new publication?

Thank you, Dr Sharp.

Judy.
Remember yourself always and everywhere.

---

by **Zenas**

The 'time' of most trees is so much longer than man's (there are a few trees left that were here when the Declaration was signed) we can't comprehend.

In a discussion about the various celebrations for Mr. G's birthday, responsibility came up; compassion vs. responsibility. I was thinking about our exercise and Ian's question about sacrificing our individuality to become an infinitely small cell in the totality of humanity, though my friends were discussing it in terms of our responsibility to the Work. Although I still have occasional contact with a few people I've known from other places, this is where I consider my "group" and was trying to ponder the natural essential requirements that we cells would provide.
(I don't think compassion & responsibility have to be a "vs.")

...?

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by **Ian**

> ***Judy wrote:***
> I see from the web that Dr Herbert Sharp is one of the founders of The International Humanities Conference (All and Everything). I haven't been able to locate "My End is My Beginning" online though. Perhaps a new publication?
>
> Thank you, Dr Sharp.
>
> Judy.
> Remember yourself always and everywhere.

Yes, 'Bert' was one of the 'founders' of the All & Everything Conferences, an independant forum for the exploration of the ideas of Gurdjieff.
http://www.aandeconference.org/

Berts book is currently being prepared for publication. When the book is available on Amazon.com, I will post the ISBN.

It is his 'magnum opus' - his summing up statement of what he preceived the Work to be. It is very much comparable to Ouspensky's In Search of the Miraculous in its breadth and scope of examining the ideas of Gurdjieff. Bert was a materials scientist and thus there is a very scientific approach to the Work ideas in the book. It is also a very personal and touching account of one man's search.

Bert died on 22 August 2003. Here is his Obituary from the 2004 Conference proceedings -

Memoriam to Dr. H. J. "Bert" Sharp

It is with great sadness and a sense of bewilderment that I announce the passing of Dr. H. J.

"Bert" Sharp, a very good friend, one of the core founders of The All & Everything International Humanities Conference. Originally conceived as a congenial meeting of a few friends, notably Bert himself, Nick Tereshchenko, who passed away last year, and Sy Ginsburg, the yearly meetings of the Conference have developed into a major international forum for the presentation of scientific, spiritual and sociological papers related to the Gurdjieff ideas. These meetings were
from the very beginning open to all serious studentsof the "Work" and have never been sponsored by any one particular "Gurdjieff group" or umbrella organization.

Dr. H. J. Sharp received his first degree in Physiology and his M.Sc in Metallurgy by private study while working in the industry. He later earned his Ph.D. in Material Science. He became involved in the psychological transformation of himself and others. In his search he had been helped by many, including Ronald and Murial Oldham, Lewis Creed, John Castanios Flores, Nicholas Tereshchenko and Sy Ginsburg; and, in many ways most of all, perhaps, his dear wife and daughter.

Bert had been editor of the Conference proceedings through 1998, a prolific presenter at the conference and an indefatigable contributor to it a Planning Committee activities. His good humor, positive spirit and organizational skills have greatly contributed to the success and essence of the A&E Conference. Not very widely known, perhaps even hidden from all that just met him in a casual way, was the wealth of Bert's emotional world. He expressed it in a series of astounding paintings, done in a style that reveals the way that his intellectual powers were always in harmony with the very real depths of his emotional experiences.

He will be greatly missed.

Dimitri Peretzi

Bert was an assiduous writer as well as an inspired painter. Among his writings are “My End is My Beginning; a Traveller’s Tale” (H. J. Sharp, 1996), “The Adventures of a Solitary Soul”, and “Sacred Geometry and the Enneagram” (H.J. Sharp 2000).
The paragraphs below are taken from Bert’s book, “My End is My Beginning; a Traveller’s Tale”, chapter 1.
The pages following contain photographs taken by Ian of a selection of Bert’s Paintings. (M.B.)

Childhood and the Beginning.

My beginning was on the 7th of September, 1922, or perhaps my beginning was my first memory. This was of sitting up in the high pram outside the toy shop and pointing to the farm animals I wanted. There were memories of greater intensity and significance which started in the second house I lived in in Southampton. One of the first memories of this house was of the staircase. There were two steps and then a landing that turned the stairs through a right angle; then nine steps and a second landing that again turned the stairs through a right angle; and finally three steps to complete.
My first memory of the stairs was of sitting on my grandmother’s knee one night as she sat on

the first landing of the first two steps. We were both frightened of the thunder.
Then I learned to climb the stairs on my own. When I reached the second landing there was a picture that hung on the wall. I looked at it carefully every time I climbed the stairs. It was of an Angel bending over the four fallen soldiers propped up against a First World War tank; English; French; American; and German.
It was the Angel that fascinated me. What was an Angel? Then I noticed that it was as if the Angel was in my dreams, showing me the dream. And then it was as if the angel was always with me both night and day. It was by my shoulder or perhaps even within me. It became a silent watcher within. It didn't do anything or say anything, and yet it seemed to be showing me, to be directing my attention. Later this first was replaced by two, by one that watched and one that participated, and yet it was as if they were both watched over by the first Angel, the guiding Angel.

"Sacred Geometry and the Enneagram" will also eventually be published.
"The Adventures of a Solitary Soul", can be seen here -
(Each sentence is a link) -

http://www.gilgamesh.com.br/adventures/summary.htm

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by **Judy**

While reading "Adventures of a Solitary Soul" last night, I opened my Real Player library for some quiet background music, and clicked "Random" for a choice out of 6914 winamp files.
What came up?
Aeoliah's "Angels of Compassion", from their Zen Peace album.
Coincidence - or blessed little assurance?

"My End is My Beginning" is a must-have.
Dr Herbert Sharp - remarkable man.
Link and detailed post much appreciated.
This time, instead of any effusive thanks, I treated the joy/awe as denying forces (as Mr Beidler explains), and attempted to transform the energy towards being, until equanimity reached.
It occurred to me that "thank-you s" may in fact be presumptuous, as we are all doing these things primarily for The Work, rather than primarily for each other - right? And so rather than losing the energy-surges in expression of the form, I must use them towards growth of being.

Judy.
Remember yourself always and everywhere.

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."

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by **Zenas**

This has been a long week for driving long hours, barely getting in several times to re-read the week's program. What has been difficult in the emotional part of the intellect for me is to consider, "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." The concept of payment is understandable; payment in Work, what and how to give up the numerous 'tics' of time and social place is the real question for me. If you've ever met one of the people you think, "did he just walk out of the 50s, 60s, etc?" you understand what I mean by tics of time & social place.
The first striving is usually in place or one wouldn't have found the Work. Working this week with all these in body order, I found them working as a whole instead of only being individual ideas to ponder.
I think it was Jose who talked about yoga; while doing yoga practice this week I tried working

with this week's exercise at the same time, as long as I remembered the breath, it actually helped both.

---

by **Judy**

The Strivings are always worth "spot pondering" for me. And I enjoyed bringing in the sensing. I agree with you Zenas, that the first striving has to be pretty much in place for one to begin the Work System. Yet, from time to time, this striving pops its head up again and requires action and finances - and yes, when this occurs, it is difficult not to allow daily work to suffer somewhat. So I've found, to a degree, that all the strivings overlap - a bit like the Mazlow triangle of needs and stages.
When the basic needs require attention, life is busy, and I realise (hopefully at an early stage) that the predominant emotion is one of constant but slightly-changing identification. I mean, there are lots of emotions, but they are all produced by reaction to outside events. Then I become aware of the waking-sleep, and remedy as best I can.
I've been going through one of these stages for the past couple of weeks, and the tricky thing about them is that a lot of the time life *appears* to be "happier", as much is achieved in ordinary life. Very seductive sometimes. So much beauty and joy, that I get distracted by it, until I realise of course that it isn't building anything *in me*, because I have not *produced* any of these feelings. They are simply mechanical reactions.

So back to the actual work I go.
Judy.

---

by **Recondita**

This was my first week back after a lengthy break and I found it so useful to have an exercise which at once brought me back into my body in a very grounding way and at the same time focussed on five areas of strivings which could offer me a way of moving forward again on my path in the Work. What was particularly useful was that I could do part or all of this exercise whilst engaged in day to day activities, including, as Zenas pointed out, yoga. I've always found, though, that in, say, writing poems, the whole body is involved, and this exercise was a way for me to rationalize how this might be applied to all one's activities. I also observed that the pattern of legs/arms/head and spine is one which is shared in common with many animals, suggesting some sort of archtypal origin.

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by **Lawrick**

As mentioned before, I've recieved and am now reading Nichol's Commentaries. They are clearly and brilliantly written as many of you know, providing concise explanations to many questions I have understood only on a formatory level and in some cases never even considered. The urge to "read" in the old manner is a constant temptation as I started the line of Practical Work only within the past year in a real sense and all the theory in the world helps not a whit when we are not struggling with the inner dragons, the omnipresent desires of the

"dolphin" and the sludge of a lifetime coating of negative perceptions and behaviors.
In order to "balance" my normal approach to reading Nichol I've been reading Beelzebub concurrently. As I mentioned to friend recently. "this is like reading a travel guide while sitting in the shadows of the pyramid'. Beelzebub is vibration, sensation, engagement, uncompromising, utterly demanding. Nichol is brilliant yet I now see what should have been obvious, that practical work, that work which we do daily and weekly, is the pyramid I must enter and explore. The rest is, well,..... "commentary" .

I have allowed myself the luxury of indulging my energy at the expense
of my daily obligations thus disarming the Second Obligolnian Striving, and I've actually, for the last two weeks, paid only "lip service" to the weekly programs which is why I haven't posted. How easily we justify our behaviors. A two week sleep.
It has also highlighted the difference between Work and theory, that I've noticed to some degree with others. Ian screaming,"just do it", Harry stating," just sense it", and so on.

I've also become involved with my own little group attempting to moderate this merry band of maniacs and "savants" never realizing how utterly complicated and ego confronting and time consuming and psychic mind bending the impressions can be while also attempting to be considerate in an external way. My tongue has already nearly been bitten through, and I've only begun. Pray God I do no great harm!

So I'll get back to Work in a real sense after losing myself in "life" and all its delightful demands. Posting is a part of this greater obligation. "Roses", he said, "just Roses"!

Ian, the Link you sent exploring the "heights and depths" might be a wonderful thing to share with the group. It is particularly pertinent to the Meditation on Devine Compassion, but is equally fascinating just as a video. It's a Keeper!
And Recondita, appreciate your insights and posts. Keep them coming. Judy ditto.
Time to end this sad tale. But why do I feel a burden has been lifted in its telling?

A drowning man is not troubled by rain. Traditional Sufi saying.

Be well, Peace, Lawrick

---

by **Harry**

Not a sad tale.

If there were a fire, I'd try to grab All and Everything first. But the last three volumes of Nicoll would be in the same group.

There's a time we need an intellectual, and sometimes emotional voice to speak with us. And other times we have to try to find the secret passages inside the Pyramid.

We'll never find the observatory inside the pyramid if we just listen to the commentator. But

without the commentator we might not begin to look for it.

---

by **Judy**

Yes, and these ideas and symbols are very powerful.
Sometimes, just thinking about Beelzebub on Mars looking through the telescope at earth improves the quality of my subsequent self-observation attempts. The observatory in me has more distinct separation, so to speak.
J.

---

by **Lawrick**

Yes Ecclesiastes
The Byrds, a soaring 7 note intro on a 12 string electric and a drum shot.
"To everything, Turn, Turn, Turn,
And a time to every purpose, under Heaven"!

Merci, Lawrick

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.

---

by **Harry**

I find it interesting that at times of most day to day resistance it is easy to do these exercises. But when life moves along there is a resistance to doing these exercises.

Certainly the draining exercise is something that has a specific purpose. It is harder to do when "satisfied". But, perhaps, that is the time and condition in which it is most important to be practiced.

---

by **Ian**

As Harry says - it's hard to Work when we are 'up' and satisfied.
It is also hard to Work when we are 'down' and depressed.
That leaves the in between 'mid course' times when we think that we have 'got it' and so don't have to Work.
So - when do we actually Work on ourselves?

Excuses aside, Work is necessary at some point. When is it going to be, if not in the midst of our denying forces? As Mr Beidler says -
http://www.endlesssearch.co.uk/northeon9.htm

"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."

and

"Intentional Suffering is the intentional acceptance of all suffering which is a part of all existence. To prepare us for this type of Holy Affirmation in our daily lives we are assigned special exercises including seeking out or welcoming suffering in all its forms, especially those forms which are overlooked or moved into different categories, such as "anxiety", "fear" or "depression". It is sometimes useful as a preparation to induce self-imposed suffering but this is to be abandoned when we learn how to meet the normal lot of humanity's suffering."

The energy expended in our 'ups' and 'downs' is wasted unless we transform it. As Mr Beidler used to say - Being transforms the suffering through which it arises.

One might rephrase that to say - Being transforms the Denying Forces through which it arises.

Ian

---

by **Judy**

This idea of making conscious contact with higher centres frequently is surely a good starting-point to forming a relationship with them.

I resonate with Dr Bert Sharp's metaphor of the lightning strike, where he says that before it happens, a small amount of energy is actually sent up from the object.
His "possible analogy" of the higher centres being represented by the two strands of the double helix of the DNA molecule also has much beauty and force.

Including the invocation as a part of the draining exercise is useful to me, and adds a certain quality and depth.
I'm adding this invocation to the Holy Affirming as one to use regularly.

Judy.

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?

---

by **Harry**

Money brings me worry. It's almost an unconscious worry. That I don't have enough. As many know I've been working multiple part time jobs that depend upon contracts. I just went through a two month period without a new contract. I have plenty saved, but the savings were diminishing. I didn't think about it, but noticed, recently, that once I had the new contracts I relaxed.

When I have money to spare it does help foster ordinary desires for things.

I do have to admit that part of me says it will take care of itself. Many times I've left go of the worry and something has presented itself. During my recent stretch of unconscious worry I was suddenly presented with an opportunity to teach locally that I didn't even know I'd applied for. I took it. I had to. And that's the part of money that is difficult. Often it is a "have to".

I don't think this has always been this way, historically. And some of it is peculiarly American.

There is also the part of being able to provide for myself and others. The Good Householder part. Some of that is overblown in me. I was raised by a German heritage step father who was also a depression era farmer. That brought little joy to money. There was a hording that was almost Midas like, but was more based on life circumstances. Even my son has had some of this transferred to him.

My grandfather on the other hand taught a bit of irresponsibility. I remember when he couldn't get where he wanted to go at about age 70 and went out and bought a car. I took some of that, too. I once bought a car on my lunch hour.

Much of this is ordinary ruminations. But perhaps there is something there for others to share.

by **Judy**

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

This is particularly useful.
It is, in fact, what I do (not always with the actual "sensing", which is a nice addition) to keep income larger than outgoings every fortnight. That is, after each pay-day, I calculate disposable income for that fortnight (for food, fuel, entertainment, little extras etc) after savings and bills allowed for, and withdraw that in cash. This is the way I avoid most impulsivity and impatience spending. Then I don't have to think about money till the next time. Perhaps it is the actual physicality of the money which assists here, providing something tangible instead of just a "concept" of money as it is transferred from one name to another invisibly .

Guess it sounds a bit mad really -but it works.
The budget *has* to work as otherwise the inner work would be affected by excessive time spent on the first striving.

Rationale is that if I can't be trusted with ordinary knowledge and basic living skills, how can I expect to receive great knowledge?

To sum up, the optimum attitude towards money for me (which has the best results for inner work) is very much to walk the middle path. Too much would likely distract, and too little would take me to survival mode or dependence on others - both of which don't agree with the "good householder" prerequisite for the Work.

Having written all that, of course there are surprises sometimes, but at least they are the exception rather than the rule.

Judy.
Remember yourself always and everywhere.

---

by **Judy**

P.S. I forgot the basics. I prefer not to have to think about money much at all. It's a balancing act between the three major resources of time, energy and money though. I've chosen less money to have more time which is in accordance with my general aim.
And basic economics helps too. Don't lament sunk costs - assess opportunity costs with consideration of all three resources - do as many things myself as I'm able ("legal tax avoidance"?), especially when learning these things such as caring for the car or having more

home-cooked meals, widens scope of knowledge and gives opportunities for actual Work attempts.

Sounds like I've actually had to think about this quite a lot in order not to have to think about it!

J.

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by **layne**

The fact is money is inseparable from the first obligolnian striving. For me the question is how to strive without identification. (I think I asked a related question here before.) Otherwise worry enters. Worry, of course, is negative imagination about the future. So it seems to be a matter of learning to strive without letting the mind wander and keeping one's focus on the present. This is true of all the obligolnian strivings.

layne

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by **Judy**

layne wrote;

> For me the question is how to strive without identification. (I think I asked a related question here before.)

Yes, how to be a Good Householder without identifying...
I haven't reached this exalted state, but find a few things helpful.
To me worry involves an ordinary-life thought going around repetitively in the thinking without resolution.
So first of all, I work out whether there is any action I can take that day to resolve, whether it concerns essential shopping for a meal or re-arranging finances (this - no surprise - needed attention yesterday after many months of comparative order), or whatever. If so, I at least make a start on this. During this time, I am identified, but try to follow the breath at least.
If there is nothing to be done at that time, I accept that, and replace the recurring thought with a recurring pondering of a Work-idea, or a mantra, or an exercise in remembering or observing, bring in some sensing etc. This higher state substitutes a sort of meditation for the worry, which is progress in the right direction.

I don't recall a like question from you. Maybe it was addressed to someone in particular, in which case I'd have left alone.
If I don't get answers here, it is usually a sign that I need to rephrase the question, or perhaps rethinking on my part is in order. Or maybe it is something best worked out for myself? Lots of other reasons too.

Best wishes to you,
Judy.

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by **Recondita**

As it happens, this is a good area for me to work in general, and one which concerns me acutely at present, as I have to make decisions regarding self-employment status, whether to get the help of a book keeper or not. Money is something I prefer to push to the back of my mind. The thought of filling in forms and working out budgets makes me feel physically sick. Somehow, I have been fortunate in that there always seems to be enough, but I have no dependents or big responsibilities. Clearly there is a need for more conscious dealings in this area of life. A question which occurs to me is: what is the part of which centre which is most involved with financial dealings? Is it the intellectual part of the instinctive centre? Can anyone help me on this please?

---

by **Lawrick**

Well that works. If you require site input discuss sex or money. Goes to where we are with such unconscious frequency.
I was paying the bills at the end of the month and began to realize a very subtle almost ethereal undertone of worry creeping into the task.
and it occurs to me that this almost subconscious cellular system must be at work everytime I'm paying bills and probably leads the parade of daily life when I make my financial decisions. This is so incredibly subtle I'm almost shocked by it because it just hovers there, stealing energy so refined and disseminating but never enough that I would confront it. Sins of omission.
I could save a great deal more money by moving from this old and expensive area of the city. But I will forgo many things to watch the beautiful Elm trees covering the center of the street as a multidimensional green umbrella (spring, summer and fall that is). The architecture of one of the city's oldest brick schools outside my apartment brings me a sense
and connection to the past and grounds me to an extent. The Universities trees , gardens and older buildings fill me with good impressions as i walk or drive the area.
As I age, the need for the noises and trappings of life lose their significance. I met a friend at one of the city's trendy restaurants the other day and after moving twice found the general hue and hum of background noise so pervasive I had to leave.
The moral? I've been very happy when I haven't had a dime, and terribly unhappy when I was "flush" as my father used to say. My parent's fondest life memories were during the depression when personal needs had to be set aside for the survival of the community.
I have enough for today and the near future. I should make more of a fuss about this but that's what it would be. Nothing but a fuss.
Musings from the financial part of my wallet centre.
Lawrick

Work Program week beginning 5 February 2007

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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.

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by **Zenas**

"Heart-warming" would be an understatement, it took me a long time to learn the difference between fire and sacred fire. There is a fire triangle - 3 things needed for a fire: material, fuel, ignition source, for a regular or sacred fire. A sometimes difficult concept: materials do not burn, until they gas. Sacred fire includes intention and respect which connote the building of it and use. To build a sacred fire within, even visually, is real transmutation. Working with this together as a group reminds me of the old candle lighting services, one to another to light the entire congregation.
This meditation carries through out the entire day.

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by **Judy**

> Visualize a sacred fire in the centre of the temple of your heart.

This happened so easily and naturally, and, as Zenas commented, stayed throughout the week to some degree.
During this part of the meditation, "shifts of energies" occurred not only from the head and the middle part of the chest in particular, but also from many parts of the body. It is as if the sacred fire is attracting things to itself, collecting unnecessary "weeds in the garden".
Then;

> 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.

This part, though new, also worked almost effortlessly, and with some embellishments to the visualisation which happened of their own accord. viz; some thoughts/emotions/shocks of information in a difficult week took the form of pieces of paper which the fire consumed rapidly. Others were more like raw potatoes for example, which needed some cooking. (There was even a visualised testing of these potatoes and a couple could be "eaten and digested" but others had to be returned to the fire for a while - one problem hot uncooked potato is still there).
Many symbols were dredged up from the store-house of memories of times sitting in front of a fire (usually outdoors except for candles).
These embellishments seem to be adding another transforming triadic process to the exercise, reminding me of Mr Beidler's Heptachord of Suffering, which is so beautifully effective.

The result was indeed an inner calm and spacious luminosity.
Several times my sense of self was actually in the cool centre of the fire, and there was inner light all around. Unforgettable moments.
Other times watching it took me to the state of remembering/observing, with the sense of self in the observer in the head.

The possibilities for development of this exercise are promising and many, resulting in some progress and acceleration in the long journey from the head to the heart.
Enough words.
Judy.

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by **Lawrick**

Sunday morning in the Northern Lattitudes. A chrystal,crisp morning,four inches of diamond snow blanketing the ancient elm outside my window-18 degrees celsius. Clean, a meditation in itself to those who reach.

What is this sacred fire. What is Sacred? What form would this fire take? Can it be extinguished while I exist? And what of the Temple. From some National Geographic magazine?????? the temple stands on four marble pillars with four gates, a pyramid shaped ceiling with a hole allowing the burned smoked and ashes of Denyings pass. Where I wonder?

I sit in one corner, or something of me sits in one corner. On each of the other corners sit 3 monks faceless and motionless just watching and waiting. The fire is not radiation but emanation, for some reason a fine light pastel blue. The fire sits in a circle of rocks on a dirt floor. It does not heat but the light reaches for me and I for the light. Only light contact so far.

The denyings are not dragged but rather fed as finely shredded somethings into the emanation. . The are offered with apologies and a prayer for blessing, guidance, and

forgiveness.

The sense and feeling of this temple is very tangible and pulses on the exterior of my chest. Some would say Chakra, basketball fans would say Shak Rah!. Can't be helped!

I think this fire is impermanent but perhaps with effort can remain and encompass. It is the flame of Higher Intellectual and Higher Emotional possibilities and as a continuance of previous exercises serves to remind me of the Miraculous.

Lawrick

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by **Recondita**

This exercise, so wonderful in itself, was hard for me. Perhaps I have not enough fuel with which to supply a fire as yet. Certainly, I was overwhelmed by the volume of stuff which needs to be so burnt. What, indeed, is there in my life which is not such 'stuff...'? This question in itself was a useful exercise. What was possible for me at this stage was to pile everything up in a heap and attempt to observe it. And ask for help from somewhere to strike a fire....

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by **Zenas**

It's ok, Recondita, we all realize how much we cherish our little negative emotions. We're like the people who run back into a house fire and die from smoke inhalation for their "stuff." Mr. G. spoke continually about the need to give up negative expression yet we pride ourselves, and self-justify the negatives.
I have a small statue of Ananda, though it is small and a churned out mass reproduction, when others are being negative I work to mirror that face so the purity behind it might some time come, too.
Maybe not expressing the negativity is letting the grasses get so dry you get a spontaneous summer grass fire? Suddenly they leave and later you realize they aren't there anymore.

---

by **layne**

Zenas (or anyone else), what does "letting the grasses get so dry" mean to you? ...becoming weary of one's habitual negative patterns, perhaps? ...or not giving them attention? Nice analogy; just want to be clear on what is meant.

layne

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by **Harry**

Just a thought of the moment:

Dry grasses haven't been watered
No emotion
Means that
Spirit can't get ignited
Because the fuel for the fire
is the wrong fuel.

---

by **Judy**

Zenas wrote:

> Maybe not expressing the negativity is letting the grasses get so dry you get a spontaneous summer grass fire? Suddenly they leave and later you realize they aren't there anymore.

And yes, lovely analogy.

My two cents is that if I don't nourish (water) the negative emotions, even if there isn't a spontaneous fire of Spirit, they will starve and die out eventually.
Lighting the Spirit fire with wish to be, conscious labour and intentional suffering, etc., greatly accelerates the process.
On the other hand, if I express the negativity or even let thoughts dwell on it, then I am nourishing/feeding it and making it stronger and more violent.

Judy.

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.

***

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.

***

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.

---

by **Judy**

Sunday again.

This week has been very turbulent for me, and I found myself working still with the sacred flame in the heart from last week's exercise.
There has been heavy second force both outside and in. I've sometimes been able to watch it as it changes, and there has been plenty of fuel for the fire as attempts at transformation are

made on the resistance within, and going back to the favourite basics of following the breath and the "I am" exercise.

Best wishes to all,
Judy.
Remember yourself always and everywhere.

---

by **Zenas**

Meditating on this seemed a little easier because the moving center could remind the intellect to look at the hands and think about this week's exercise. It would come throughout the days and especially while driving, which I do a lot of. The thumb is the only one I routinely think of individually, which seems true of most things in-life - we think we are one when we are actually many, only higher Being is one.
Like Judy, I kept going back to last week's exercise to the sacred flame. It let me watch some of the negativities burn and, like anything burning, exposed components I had not thought about since some of the negativities started, giving a place to see the 'self' I was in when they came about.

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by **Harry**

Second force time. The beginning of the forty days and forty nights moving toward equinox. Time for a major effort.

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by **Recondita**

Like Judy, I had a turbulent week, and I found her generous account of how she dealt with it very enlightening and encouraging. Thank you. As for this week's exercise, I found it magical and almost endless in its possibilities for application in life. So many things involve the hands and the numbers, ordinal and cardinal, associated with them. Music, driving, almost any kind of physical work and activity, typing this..... It gave me a real taste of what to aim for, and how difficult it is to aim for it. It's an exercise I shall cherish and attempt to make use of always.

Work Program week beginning 19 February 2007

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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.

---

by **Istvan**

Not being an experienced "ponderer" I still take my chances having in mind my goal; to learn.

Standing by the tree, touching it with my hands, I imagined being the tree and the image of a circle appeared.
Tuning in on the information this circle was giving me, I felt the eternal cycle of life and death, giving and taking,above and below, the silence, being nothing, and out of this nothingness everything arises.
Above all, the feeling that these are not seperate fenomena, but processes in a larger whole where duality is non-existent.
When I think about that, I realise that for me the Work is like the roots of the tree.
Everthing grows and will grow out of these roots if properly fed.
"Consider other areas of life where one being's waste is another's resource"
Pondering about that I found not an easy task.
I thought: the sun is a "being" also, so its warmth and light could be its waste, and for the living earth and its habitants it is food.
While trying to get deeper into that, I asked myself:Does the sun have other kinds of waste?
I tried to sense the sun as a living being, and came upon its waste called "information"
What kind of information?
Information of a higher order, that is connected with who we are,our great potentialities in what to become and how to become it.
What is the suns food?
I do not know (yet), maybe our growth in consciousness, but that is something I read, so merely formatory memory.
What I call "waste" seems to be actually substance in a certain stage of transformation.
When I let go of the word "waste" and its associations I can see it as a substance in a certain stage on its way; this gives a feeling of an endless ongoing process where everything existing depends on everything existing.

"Do our negative emotions have any use in the maintenance of the universe? "
Pondering about that mostly questions are coming up;
Is it right to assume that waste of a higher being or matter is food for a lower being or matter?

What is present in the core of negative emotions?
Fire, warmth which can be used by a lower being like the moon?
Even by the earth?
It could be food for non-fysical entities.

---

by **Judy**

> Stand by a tree. Try to sense its presence and inner stillness. Breathe consciously.

First I looked at the tree.
How still it is - how deeply rooted in Being.
This awakened some stillness/awareness in me.
I was connecting with it at a deep level.
I felt a oneness with it through perceiving it through this stillness.
Love welled up and I hugged the tree.

This will be an apt exercise for when I lose touch with the stillness inside.
Perhaps when I lose touch with that stillness, I lose touch with myself. and when I lose touch with myself I am lost in the world.

Judy.
Remember yourself always and everywhere.

---

by **Judy**

And hey, Istvan, for an "inexperienced" ponderer, you were effectively plumbing some depths in your great post, which I enjoyed a lot.
Good to hear from you.
Best wishes,
J.

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by **Lawrick**

Hey all,
Standing next to a tree in the Northern climes is a different experience than in other parts of

the world particularly when its -21 celsius in the grip of a bitter north wind. When the temperature falls like this we can hear a specific cracking as the trees lose their limbs and nuts, hence the expression, "If you stand next to a tree in mid February wear your fur lined shorts". Makes me realize and respect just how tough and determined is the life within these long lived friends. The same spark that burns within me?
This mutual exchange of life giving substances makes me realize that my previous perception of waste, even the word itself, was completely subjective. There is no waste. Everything is used and reused down to the level of the smallest, and I don't believe we've discovered the smallest, and then returned and recycled. I love trees. They provide many of the real colors in the background of our lives. They provide the food of our emotions and the food of impressions for our intellect, and food for our physical body. They remind us of the cyclic nature of everything? They provide us with materials for building, for art, and for reflection.

This Sacred fire of the earth appears to be an extension of our previous exercises. Truly for me the distance at this point is too far so I'll keep burning these negative emotions in my chest for now. As to negative emotions and their use, they are not called Holy Denyings for nothing. "nuff said.
Be well, Lawrick
I think that I shall never see
A thing so lovely as a tree! Who authored this, I've forgotten.

---

by **Harry**

There are times when life gives us opportunities to practice these exercises.

My brother passed away on Tuesday and was buried today. I was called to the hospital early in the morning and fed my heart for some time as I comforted my mother.

Today I was a tree in church. I'm not fond of services, especially when I have to be front and center. Tensions develop and my roots went through the Church floor and found the earth. Found the earth again in the cemetary.

I told my son: "When my time comes shoot me to the Sun." Hope I manage to figure out how to get there, before he has to.

---

by **Recondita**

Lawrick - was that A.E.Housman, A Shropshire Lad?

Harry - deepest condolences on your bereavement. As my Mother died recently, we are linked by this common bond.

Somewhere I have read that trees which fall naturally have stronger wood. Something mysterious happens, a sound or vibration, in the moment before a tree falls.

And, deaf as I am, when I place my ear against a tree, I always hear them speak. What are they trying to say to me?

My greatest friends are trees. I spend much of every day with them. The birds live in them. From their branches they fly. The owls hoot.

Trees are all accepting. Totally formed, yet surrendering all form.

They live in the air, are rooted in earth, worship by the water.

What else can I say, but thank you for directing me to a tree as teacher....

---

by **Lawrick**

Recondita, Trust an English person to take credit for everything. Next, you'll try to convince me one of your sceintists discovered gravity when an apple fell on his head. By the way, where was gravity, what was it doing before it was discovered? People must have walked and jumped very differently don't you think.?
Enjoy your posts. Lawrick

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by **Zenas**

U.S. American poet, Joyce Kilmer? "I think that I shall never see a poem as lovely as a tree." He was a soldier killed in WWI.

Trees have always been part of my life; to know when you're in the deep woods from the trees is a gift. Trees do have individual presence and a person can tell the difference when trees grow natural or were man planted. Reciprocal maintenance with trees - that was inspiring for me. I just wasn't able to think where human wasted negative emotions would be a resource, partly because I couldn't think of any other being that wastes emotions (yes, I've had enough animals, I believe/know animals have emotions.) Sacrificing emotions meant recognizing them, sometimes the pile got quite high before there was any cognition. Did anyone see what happened to the ashes or any colors emitted while burning?

One somewhat comical thought (2 centered) on reciprocal maintenance: the U.S.A. Ripley's museum had the tree form they claimed was "the tree that ate Roger Bacon." (Roger Bacon, the English philosopher) Seems he was buried and a tree grew quite tall near his grave, when it was cut down it was discovered part of the roots were in exact human form where he had been buried. Reciprocal maintenance at it's most poetic. Why, alas why, does our western 'civilization' insist on making our bodies inedible to the earth???

---

by **Recondita**

Poems are made by fools like me,
But only God can make a tree.

Too true - I stand corrected. + Love the gravity reference

Work Program week beginning 26 February 2007

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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.

---

by **Judy**

Realisation and random thoughts following this week's exercise:

I am awareness, disguised as a person.
We all are.
Layered, coloured, cooked, energy concretions - remember the big glass jars of licorice allsorts in the candy-shop?
Creations of a Master chef.
A bit like that.

Love life peace healing oneness,
after a week of struggle with myself in difficult outside circumstances.
Lenten blessings of love consciousness.

Judy.
Remember yourself always and everywhere.

Work Program week beginning 5 March 2007

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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

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by **Harry**

Just a brief note. My own experience seems to indicate that higher intellectual comes through the "head chakra", whereas higher emotional comes through the "heart chakra". Either way, this has been beneficial.

I believe it was O who said: imagine it as if it was connected. That helps.

by **Zenas**

With last week's program using sacred fire, I finally felt the continuity of the exercises. This week's, though, have been harder to hold together and focus. What especially came across was the special posture or prayer in connection with an intentional sensing of the planetary body. Taking a prayer-ful, though for me difficult, position of kneeling, the higher centers as a body was touched. Question, please: did most people do this regularly of a morning or evening and was a difference noted? Wondering if it was a sense of time of day or the group.

Work Program week beginning 12 March 2007

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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.

---

by **Judy**

Instead of a proper composition, I settled for;

"Oh Endlessness, I thank thee and I praise thee."

to be said every hour.
This was a quick compromise due to a very busy week with much happening in life.
I'm a little surprised at just how helpful it is proving to be.

Also;

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

is most effective in bringing about the separation of the observer and the personality, and is a neat way to cease the inner considering.

And, to all of you out there -
Where have all the flowers gone?

Regards,
Judy.

---

by **Harry**

I just want to comment that this site is important to me. There are reminders offered, even when I regularly use the exercise in my life, to revitalize my work. And as we know each other we help each other, as well. I encourage all regular members to contribute at least weekly. Make it a Work task for yourself. And check in here every day.

---

by **Istvan**

Waking up in the morning most of the time has the same pattern.
Personality expresses lazyness, being a victim of life(poor me) having to get up so early in the morning.
I observed something of which I am not sure about.
It is as if the 3 centers have a mechanical "behaviour" to project its energies outwards.When I pull back my attention inwards everything changes. I feel the positive energies more then the negative energies.
I become a little bit more aware of the fact that it is good to be alive, that there is actually no reason for sorrow and negative responses to life, even that it is not so bad at all to have to go working.
I slowly feel more present and connected inside, as if collecting "myself".
This directing of attention inwards has a positive effect afterwards during the day, so it is really worth it, to give myself a chance after waking up.
It is also a way of remembering myself as a start of the day.

Work Program week beginning 19 March 2007

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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.

---

by **Judy**

I chose the daily taking out of the kitchen garbage for this exercise.
The sensing of the hands and the "om" brought some nice awareness.
I realised after this morning's exercise that I was leaving a lot of negativity behind as well - more garbage.

Then the phone rang. It was a man who had put in an offer to buy the house, to say that he couldn't go through with it because of finance problems. This was *very* disappointing.
I momentarily went into victim mode, before just going through the motions by taking a volume of Nicoll down to read (p557);

"Have you ever thought that you might in this 4th Way Work be deliberately put into some external situation which is extraordinarily difficult in order to see whether you could pass through it without becoming hopelessly identified? Certainly this would not be possible if you did not bring the Work up to the point of incoming impressions and deal consciously with the situation by means of what you understand of the Work-ideas."

This reminder had a transforming effect. So it seems that the phone-call was indeed "the crack which let the light in."
(Leonard Cohen; There's a crack in everything which lets the light in.)
Harry has mentioned this a couple of times.

So I accept what is, and, collecting myself, have increased "I am, I can, I wish".
Transformation from identification and negativity to gratitude and praise to Endlessness.

Judy.
"Remember yourself always and everywhere."

---

by **Harry**

I've used this in a slightly different way. When I see something that needs to be done but I normally wouldn't do it, then I go ahead and use that as a Work opportunity. Sometimes this is as simple as seeing something I dropped on the floor and going ahead an picking it up and throwing it away. Other times it might be vacumning the rugs when I haven't done it frequently.

Do it now and do it with good intentions.

---

by **Istvan**

I is not untill saturday 24 that I read the week-programm.
So I did not practise the exercise as described.
Nevertheless I want to share something that has a connectioning with the exercise, in the sense of "Like what it does not like"
Untill a month ago I was under the strong influence of my inner victim, in the sense that it appeared to be possible to quit one of my jobs, which is taxi-driving and I observed an increasing denying force while performing my "life-duty" in earning my money partially by driving.
Depression and moods were the results untill it was clear that financially it would not be possible at all to quit the job.
This functioned as a shock, resulting in the vanishing of my depression and resistance while working.
It gave me the opportunity of remembering and practising" like what it does not like" again and it is compelling how "little I's" can get hold of one and make one ill.
Also the importance of acting on the basis of "a goal" is clear to me again,
Without a goal-in this case taking responsibility for earning money- there is no center of gravity and my energy will mechanically splatter around undirected.

---

by **Zenas**

This week was an example of the Work pulling us out of the mire. I took the task of cleaning cupboards, in this case for a relative, finding heaps of negative judgement; first dedicating the task to the Endlessness and as an act of compassion and love for the universe and collective consciousness and then actually sensing my hands before putting on the gloves definately helped redirect the negativity, at least for a few minutes. Sometimes I realized I wasn't too disengaged when repeating the task as an angry mantra. A few times I remembered to sense my hands scrubbing, measuring, laying paper and this, more than any other, would halt the head vanity. The place of craft in every day life is extremely helpful, also, in not just mindlessly 'doing.' There were a couple moments remembering myself, actually seeing as part of the house.

It's easy to have a fantasy personal dimension in road sales, then, you come back to every day tasks you normally don't have to do and the bubble pops.

---

by **Harry**

Getting rid of that "angry mantra" is such a great experience. It is putting into action the eliminating of negative emotions that O spends so much time talking about. Not repressing, transforming.

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.

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by **Lawrick**

Hey all,
Busy being consumed by that northern pestilence called the flu, cold infection, whatever. Some observations about this visit of our microcosmic friends.
We require energy of a certain type to function with intent. During this dismal process attempts to self remember and observe were neither encouraged nor effective when attempted.
Washing dishes quickly put me in a negative work state. My hands dissolved into impatience and so on.
I have been like this for about a month.

A few days ago while laying on the couch watching TV, a powerful negative I of guilty conscience emerged. It had to do with my divorce many years ago and the remorse and guilt actually brought me to tears. But, for some reason I became aware and began to observe this life eater and because of my fatigue my personality could not replace this I with another and I observed for several minutes.
And this "I" dealt with guilt and self failure, failure as a man and parent, and failure in duty. Yet I recieved an incomperable insight into the ways and means of negative states simply because I couldn't fight it off. The gift in the Cracker Jack box.
It was at the same time my health began to noticably improve as if this increase in awareness acted as a Herald .So I'm back.
I've read all the input with appreciation of this small but creative group. Keep up the good work. Good to hear from you again Istvan.

Lawrick

---

by **Harry**

I chose to begin doing Tai Chi again, each morning. This is an exercise, but it is also a start into the day in a balanced frame of mind. Almost immediately I find myself in a sightless gaze while doing the exercises. And my breathing quickly modulates into the I Am Now cycle.

Don't think Tai Chi is necessary for this exercise. Do anything physical to engage the moving center and try to balance the other centers. Five minutes to begin with can start moving through the day in a different tempo.

by **Judy**

Over the past six months or so, I've added some exercises from the Buddhist tradition to my daily practice, and have found they complement the usual Fourth Way exercises quite well.

I chose the following for this week.
(It comes from the book "Thich Nhat Hanh The Joy of Full Consciousness" by Jean-Pierre and Rachel Cartier, P104.)

"How are emotions experienced by a person who lives in full consciousness? To give us a more vivid idea of this, Thay uses the analogy of a tree. Consider how the tree behaves in a storm. It moves very dynamically with the winds, but without violence. It simply bends with the movement - it has no need to "express" itself as a tree, no need to "react" to the storm.

If you watch its branches being whipped around, you may get the impression that the tree is very fragile. But if you turn your attention to the trunk, and think about the roots sunk deep in the earth, you will have a different impression. You will realise that the tree is strong, and stable in its foundation.

In the same way, when you ae beset by an emotional storm, don't let the attention remain at the level of the thoughts racing around in the brain. They are like the branches and leaves of the tree. You also have a tree within you, and it has a solid trunk and deep roots. Let your attention descend there, from your head down into your body. It is dangerous to remain at the level of the head. Come down to your trunk, to a spot which is located just a couple of inches below your navel. Let your attention remain there. And practise conscious breathing. If you are sitting, you can deepen this breathing. Observe the movement of the belly, and give it 100% of your attention. Breathing in, my belly rises. Breathing out, my belly falls. Keep your attention on the breath even as the storm rages in the head. You are safe, just like the tree. This practice must become your refuge. It will protect you from emotional violence. When you do it, you know that an emotion is just an emotion. It is not who you are. It comes, it stays for awhile, and then it subsides, just like the storm."

I've found this an effective way to obtain the "separation" required for a deeper self-observation of thoughts and emotions (or even the inner seeds of emotions sometimes present on waking - the little blocks of suffering I've maybe inherited or picked-up in early childhood). I add some sensing also.

After 5 to 10 minutes of this practice (it takes different times, depending on strength of the emotion - I have to "cook it", so to speak), then I move on and gather up the remnants, and feed them to the sacred fire in the heart.
There has been more equanimity more often, as emotions and thoughts lessen and fade away into the spaciousness.

Best wishes,
Judy.

by **Zenas**

I kept with last week's exercise because it was working well; I included giving over negativity to the sacred fire. It is was good to stay with the exercise and keep it new. "Old hat" tried to set in, sensing the hands moving with aim helped keep it focused and new.
Appreciated the Tree analogy, Judy. Thank you.

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.

---

by **Zenas**

LOL! I actually attempted the "howling at the moon," knowing there has to be a full moon this week. At first I did it quietly, inner considering my neighbors opinions of a middle class, middle age woman in business attire howling at the moon. Solution: get the neighborhood dogs all howling and they can't tell the difference, ...I hope. It was chosen because I have never, ever considered doing any such thing. I was not able to sense just the left ear, though I did have a sense of both ears tingling. It's a fantastic release of tension (you get laughing too hard to be tense.) Fortunately, I had written down the chant or I would not have remembered; it was a good "bringing back."

My prayer is in a constant state of revision, though focusing on the three centers twice a day works in itself.

---

by **Harry**

I sort of resisted this exercise. It's an exercise I did. Infinite Jest. Tom Robbins. Karl Jung. And

then the world gave it to me this morning. I woke up to snow on the ground and started singing "I'm dreaming of a White Easter."

Of course that led me to think whether or not that would be meaningful to Judy down in Australia. But it still was contact with the Infinite Jest.

---

by **Istvan**

Although a real part in me appreciates the exercise "as a possibility" I cannot "jump" over occuring and overwhelming inner resistance.
Imagening I do the exercise I feel shame, I feel ridiculous, "what will other people think and say", so once again there goes my "holy" self-image and illusion of "being free".
Today I will try to stay in front of all that and see what happens.
I am thankfull that once again I am confronted with the manifestations and power of my inner consideration.
And all these voices that do not help one little bit, like; why should you care? Just do it.... etc.

---

by **Judy**

The "April idiots" part was a lot of fun. I wore quite a large twig in my hair up to the local shopping centre. Sensing the left ear brought a bit of a smile to my face. Then I ran into a friend and started chatting (went back into mechanical mode after a while) - and she kindly reached out and removed the twig for me and put it into a nearby bin. It was just possible not to dissolve into inane giggles....

I've related to what everyone has posted this week.
"Laugh out loud" - indeed Zenas.
And Harry, I too was caught by life during the week - several times. Your experience - how lovely! Mine happened each early morning while carrying the cup of coffee down the hall to my room. I noticed that I walk backwards. This is to keep an eye on playful cat Ellie, who likes to leap out and "thwap" me gently on the ankles, which startles me to spill some coffee unless I'm watching her closely when she's behind me. Heh!
And Istvan - I totally know what you mean. I observed inner resistance too. I'm partly over it now though, since realising that I occasionally do some of these things quite mechanically.

Overall this is fruitful observation. Looks like I'm a strong candidate for being a natural idiot - so, if it's alright, I'd really prefer to see these little "April idiot suggestions" as "endearing little eccentricities".


Eastertime blessings to all.
I hope the time has been peaceful, safe and happy for you.
Judy.

---

by **Judy**

Harry,
By the way, thanks for sharing the information about the BT dietary alterations suggested for Lent and Advent.

I gave them a try, and in spite of several slips to do with the vegan part of it, the changing of something as basic as eating habits has been en-lightening - in fact, a couple of observations were almost shocking to me.

I noticed that not infrequently, especially when very hungry, I slipped into unconsciousness while eating, and ate the food much too rapidly. Despite wishing strongly not to do this, I actually had to alter eating times to make sure that I didn't *become* very hungry before succeeding in remembering to eat consciously all the time. It seems to be connected to not giving proper thanks for the meals - taking food for granted, so to speak. It may take quite a while to "set" this conscious eating habit. It was having to change old habits significantly over the 40 day period which emphasised this. Of course there are occasional times when I may have to eat relatively quickly, and the aim there is simply to try to be aware of that.

Also noticed a frequent impatience (related to "waiting") and had to bring in mindfulness and being in the present moment to release the tension resulting in this particular form of "living in the future".

The whole experience has re-enforced the value of doing things differently, as a means of observing parts of personality and mechanicalness (especially habits and instinctive traits) which I've obviously overlooked before, or perhaps noticed but not worked against for long enough to form a new habit.

Best wishes,
J.

---

by **Istvan**

After I wrote down something about my inner manifestations in connection whith the week-program it was quiet surprising that as a result of my admitting "that-what-is" and writing it down "something" arose which I would call a sensation of freedom.
My resistance did not matter anymore, and I feel I am ready to try out some of the exercises.
Further on, I want to share that for the first time the Gurdjieff group of maastricht is going to participate in a movements seminar for three days in Paris, lead by Jose Reyes.
As we do not have any real idea about the movements, all of us jump in quiet "naked" which is probibly an advantage.

---

by **Harry**

Judy,
A long time ago I picked up a hitch hiker. She saw a copy of All and Everything in the back seat. (This was the era when it was safe to pick up hippie chicks or guys.) She asked me:

Do you fast like so and so(a local Gurdjieff "guru"--and I mean that literally)?

Yes I do.

Well, what's the deal with eating meat whenever you want, then?

And I explained that when I go to my Mother's for Thanksgiving, even though that is during my fast period, it's more important to eat her Thanksgiving dinner. (Turkey and everything cholesterol infested.) Because refusing to eat it drew attention to my task.

I also believe that this period of vegan food tends to cleanse the system, as well.

---

by **Judy**

Hi Istvan,
Thanks for the strong post;

> After I wrote down something about my inner manifestations in connection whith the week-program it was quiet surprising that as a result of my admitting "that-what-is" and writing it down "something" arose which I would call a sensation of freedom.

Yes. I too experience a "release", a broadening of myself, quite often after posting here. It is indeed a bit of freedom from the power of "Judy/personality" whose I's boss me around a lot.

Nicoll expands on this pp 570-573, if of interest.
And your astute and correct connection of this with inner considering!! (I did this only after reading the relevant Commentary this morning).

Best wishes for the movements journey. Sounds interesting.
Judy.

Work Program week beginning 9 April 2007

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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.

---

by **Zenas**

This week's was quite difficult for me. I composed a couple Haiku (a favorite form of concise expression) then realized they did not accomplish the emphasis for transforming a persistent denying force.

The habitual activity was relatively easy: using my left hand to open the car door; I'm fixed right-handed. Along with putting my keys in the right pocket and remembering they were there.

It helped to begin honestly seeing restraining thoughts.
A good week, watching the mounting tenseness in others as we begin a sales promotion and the "goal" of out-doing our quotas, which will just go up if we are able to make them. Real identification and how useful to others this negative quality is.

Work Program week beginning 16 April 2007

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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."

---

by **Lawrick**

Interesting and difficult topic this week. I find these inner exploratory exercises difficult because I fear what I will find and inevitably find what I fear. Fears are viral. They feed on our negative emotions, suspicions and always remain just below the present to maintain their strength.
I've been experiencing outbreaks of hives. The doctors and specialists in a bout of spectacular honesty, have concluded they know neither from whence they came, nor wither they shall leave. So if I injest mind numbing quantities of antihistomines as prescribed I shall keep the rash under control until perhaps the cure evolves into a mainlining addiction. So I have the option of being continually drugged and tired or scratching around like a fleabag Chihahua on speed. A lovely Coopers choice it is.
Strangely these blotches began appearing coincidentally when I was struggling to do ther weekly exercises and something in me just wished to whistle away the time and everything would be just " Roses, Roses! So I apologise for failing you in the second line of Work. I shall try harder.
Back to the fear. Many are present here but I disclose two.
The first fear has to do with excluding myself from things I enjoyed before and now seem inconsequential. A Separation from all my warm buffers so I fear that this work will somehow leave me isolated unable to grab either the material world or the spirit. Alone.

Does anyone else feel this?
The second fear is a sense of unworthiness, of standing beside or walking with the great Beings who have trod and conquered this path. Once the self pity is removed I still feel a great divide between my efforts and possiblities relative to those who have marched before. Insignificant, unimportant, worthless.
Comments appreciated.
Comments on a dream of a friend soon to be joining our Work.
She is standing in a large, warm, non threatening body of water over which the stands a bridge. The water is thick and she is capable of climbing several steps to the shore and then to the bridge but just as she reaches the final step it collapses and she falls back in to try again. Perhaps some of you phosphonic Josephs might care to interpret this dream with me.
I read in Nicholl's Commentaries that the real battleground lies in creating a will powerful enough to do battle notwithstanding one's physical difficulties and I wonder does this will ebb and flow in others. Can the volumn be turned down for a while to recover?
Sharp's book is an epiphany. It is extraordinary and hopefully be put on your must read list. Kudos for what must have been a Heculian task by Ian and others to put it together. The Kahuna Prayer exercise might be a good weekly exercise Ian.
For the last few months I have been experiencing stages of Self Observation and Remembering almost every time I speak with anyone. Sometimes this takes the form of external considering and the effect of it seems to make the other person more calm, more responsive.
I always lose this sense a some point, usually when I begin to talk and become identified with my opinions. I ask if you know ways to deepen and lenthen this experience, some trigger or a way to channel into a deeper energy to prolong the experience. It is quite remarkable both in appearance and light.

I believe george Burns said, " a good sermon contains a good begining a, a memorable end, and above all a short text." I appologize for the length of the text.
Lawrick

P.S. Sorry to hear about your Easter snowfall Harry. We just recieved a lovely blast about 3 days ago. From an Alberta perspective, your inconvenient Easter just CHOKES ME UP! Be Well.

---

by **Harry**

Here's a question for Ian and others,

Had one of my wonderful dreams last night. The end interpretation was pretty clear. One, I'd been traveling in dangerous neighborhoods. OK. I get that. Two, my battery was missing or wasn't holding a charge. I'm aware of accumulators, etc. Can a dangerous neighborhood short circuit a battery?

Well maybe I've answered my own question.

Lawrick, I'll trade regular Easter snow for universal health care. Though my grandfather used to say the last day for snow was always White Monday, the day after Easter.

---

by **Lawrick**

Can a dangerous neighborhood short circuit a battery?

That's an interesting question Harry. Does the battery require a stronger charge or need we build stronger retainers.Should we be aware of our strength relative to the neighborhoods we traverse. In the endIbelieve you answered better than I. Ginsberg says we must be ready to look at the lowest most disgusting parts of ourselves as shown in dreams. Perhaps the neighborhood was too menacing.
As to universal health care, as a Canadian, I find it absolutely outrageous that my Southern neighbor with all its wealth has not yet instituted such an enlightened policy of caring for its citizens. I noticed one or two northern states have already done so, perhaps as protection from the snow and cold. On the other hand you might possibly pick up a Canadian visa and get your ass up here. All services and medicines are covered to a greater or lesser degree, and an infusion of Southern wisdom would be welcomed with open arms. Be warned however, we now have a conservative minority government who would like nothing better than private health care. Their rallying cry, "Let 'em eat cake!" How comprehensive was Beelzebub's understanding of the political process

Again I ask, perhaps even from fearless leader, is there a way to deepen the self obsevation experience, to enhance and lengthen the awareness.
A few days ago while driving home I stopped my care to watch two spruces trees wrapped in a dance with the wind. What made it so remarkable was that other smaller trees were barely moving yet the spruce were weaving in a way far more reminiscent of underwater plants, smooth and flowing. Got very close to the light with this experience but still held a sense of time. Accumulator not topped off.
Where are you Ellieanish? Calmly assaying your garden?
Lawrick

Hunger that's not of the belly kind, that's banished with bacon and beans,
But the gnawing hunger of lonely men for a home and all that means.
Robert Service
[/quote]

---

by **Judy**

Hello everyone,

Well, I was so identified with "being ordinary" that it didn't occur to me that the recent "remarkability" exercises even concerned me.
Then the universe gave a little encouragement. Here's how.

Last Saturday at a meeting of women and children, I gave a five minute eulogy about a rottweiler called Marmalade. This happened out of the blue, as a good friend and her daughter were very upset about the death of their pet of nine years.
Afterwards I was thanked profusely, and told it was an extraordinarily special thing to have done. And the following morning my friend phoned to say that it had really made a difference, and lifted her out of her sadness.

I had another look at the weekly exercise.
The journey of a thousand miles begins with one small step.
For example, a remarkable person would simply have written the haiku (and I see today that there is a sonnet to write) - no problem.
So there has been a perceptual shift in that these exercises have acted as pointers.

A friend in the Work commented some years ago now; "At least the journey from "ordinary" isn't as far as the journey from "genius" (very one-sided)." Thus somehow "ordinary" has been equated with "satisfactory" in the mind. Anyway, it is certainly time to add the aim of becoming a remarkable person to the list.

Now don't wait for my sonnet, you guys. Write your own. There are indeed some remarkable people here.

Best wishes,
Judy.

---

by **Judy**

Hi Lawrick,
Re your friend's dream;

> She is standing in a large, warm, non threatening body of water over which the stands a bridge. The water is thick and she is capable of climbing several steps to the shore and then to the bridge but just as she reaches the final step it collapses and she falls back in to try again.

Some clear Jung/Swedenborg dream symbology here.
Bridge;
the rainbow antakarana of esotericism
also in G's system we are told that it is necessary to reach the mi-fa bridge before help can be received

water

usually the emotions.
thick
the positive feelings are "firming up"?
shore
some destination or point to be reached along the way to the bridge (The Work?)
steps
ways of making an upward path possible

So she's trying to get to the bridge, but emotions (wishes/motivations) are not quite strong enough yet ?
and then the last step collapses..
If this were my dream, I'd interpret as needing "new shoes" - like big flat snow shoes so that the step wouldn't collapse
(G's "I have good leather to sell for those who wish to make shoes")
or - step equals foundation.
In other words - very hopeful dream confirmation, but more knowledge and Work needed to reach the bridge.

Regards,
Judy.

Work Program week beginning 23 April 2007

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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.

---

by **Lawrick**

This poem came to me last night rather quickly, alas my brain locked on the last two rhyming couplets which I realy must finish before Friday as that is the day I've selected to confront lust and I fear the sonnet incomplete may play as an endless unfinished C.D. So help if you can. Lawrick

Thy Holy seven devils come and go
And nail upon my cross their cursed desires
Small comfort knowing that it must be so
For nothing's changed, except that's changed by fire.

The lie's, more what I want than what I need
Yet still know I the war within's the key
If truth told I fail far more than succeed
And through the failure's pain, still wish to be.

Awake ye slumb'ring I's there's violence asleep
And ev'ry breath's a fertile garden grown
My efforts low to even make the Angel's weep
In giant steps I tread, but not alone.

??????????????????????????????????????,
??????????????????????????????????????!

Someone throw me a bone here.
Regards
Lawrick

---

by **Judy**

Good for you, Fred!
Lawrick Laureate..

Best,
Judy.

---

by **Judy**

Looked up dictionary and etymology for the seven as preparation. As usual, the etymology sheds more light for me than the dictionary entries.

Yesterday was "pride" - not many alarum bells from dictionary, but

> The verb in the reflexive sense "congratulate oneself" is recorded from 1275.

gave much to be worked on.

J.

---

by **Judy**

Blessed Holy Affirming Force
Act on this Holy Denying.
Offer reverently to the Source
Of Holy Reconciling.

Seeing quite impartially
Personality manifestation
Sensing body vibrantly
Aliveness of creation.

Being in the wondrous stillness

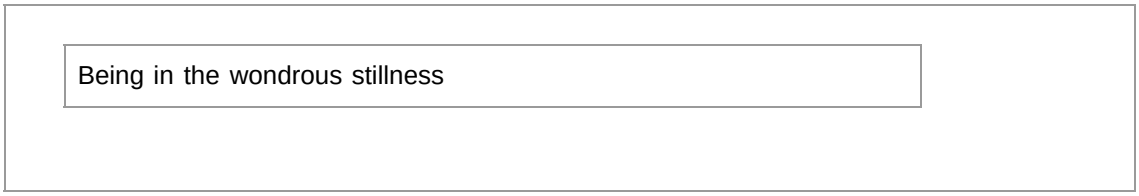
Calmness joy compassion
Awareness of the truth of Oneness
All is in relation.

Denying sent to heart aflaming
Coating for Inner Being.

---

by **Lawrick**

Hey Jude



Not one line of mine captured this. Now please finish my final couplet.

Well done.
Lawrick

Work Program week beginning 30 April 2007

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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.

---

by **Judy**

Comments on;

> 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.

This is my most effective sensing exercise so far. I'll be keeping it.
After several experiences of a vibrant energy buzzing around the body, I experimented with adding the Holy Affirming prayer to each of the sets of four breaths. This demanded better concentration and divided attention, and did not proceed smoothly each and every time (I've

been doing this 2 or 3 times daily), but formed a nice rhythm after several minutes or so. Also began the sensing of eg; the right arm - with the beginning of the in-breath (as if the air is going straight from lungs to blood to arm immediately), then keeping the sensing going with continued attention, through the out-breath. This way the sensing seems a more continuous process.
The 5 minutes at the end were clear and spacious, with hardly any thoughts - just a low murmur of background mental activity from time to time. And this mental activity was connected with some visualisation of the inner-being-embryo as attention and concentration relaxed.

Best wishes,
Judy.
"Remember yourself always and everywhere."

---

by **Lawrick**

Excuse me for not posting on this topic. I must have missed the notice. Again I have also been much involved with the Octaves so my time has not been entirely laying idle. This exercise looks like a keeper and, the higher powers willing, I shall take it with me to the mountains later this week and do justice to it. 🤫

Be Well Lawrick

Work Program week beginning 7 May 2007

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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.

---

by **Judy**

I typed a post earlier - must have forgotten to click "submit".

This week, just doing part of our weekly exercise;

> 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.

reasons being that I'd prefer to keep the 5-bone exercise we had last week going, as it is developing nicely, and also that there is sufficient "doing things differently" and "doing what it does not like" from the May work, to keep me making efforts.

While talking about bones, I'm interested in the possibility that magnetic centre resides in the bone-marrow. Any references to read, or comments to add from group please?

Thanks,
Judy.

---

by **Zenas**

Making the time for the first part of the exercise every morning before work was well worth it, though twice it was mid-morning before I could intentionally work with it.

"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."
This was amazing, the illuminated skeleton visualization aided a whole different state of seeing for several minutes at a time. I am still working to see the 7 deadly sins regularly. Those few precious moments when I see them, even if I can't stop the negativity, at the time they are happening, are worth everything. Would you say judgment if anger or vanity?

---

by **Judy**

Hi Zenas,

> Would you say judgment if anger or vanity?

I haven't tried connecting judgement to a particular egotism.
Most interesting.
It seems to vary with whichever of my buttons are pushed.
The visualisation of the illuminated skeleton, together with some self-remembering (even if it is simply "Here I am, visualising the skeleton of this person), while sensing the body, buys some time for further affirmation of "wish to be".
Judgement is a reaction from outside in, which is obviously the opposite to what I wish.
Regards,
Judy.

Work Program week beginning 14 May 2007

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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?

---

by **Judy**

Etymology of "remark" added significantly to the usual dictionary meanings:

> probably from a Gmc. source, cf. O.H.G. marchon "to delimit" (see mark). Original sense preserved in remarkable (1604)

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by **Judy**

The part focussed on this week was;

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

This involves transformative work in the state of "3-brains-balanced-being-perception", which was relatively new and somewhat vague to me until I arrived at Endless Search.

I've been reading "Excavations", which includes a copy of "Herald of the Coming Good". Henderson believes Herald (which G. referred to as "my first-born") is the key to all three series of G's writings.
Below is exerpt from Herald Pp 31-33 for consideration:

"That which is called "reason" in man, as well as in all other external forms of life, is nothing more than the concentration of the results of impressions of different quality formerly perceived; and the stimulation and repetition of the se provides different kinds of associations

in the being.
The recorded impressions have three sources of origin, and are subject to three law-abiding influences.
One category of associations is formed by impressions perceived involuntarily and coming directly from the outer world as well as springing from man's inner world, as a result of certain previous, constant and automatically repeated associations.
The second category is formed by voluntarily perceived impressions either springing from the external world or crystallising in man's inner world by means of deliberate active thinking and verifications of reality.
And the third category originates exclusively from the process of so-called "transformed contemplation", that is, from the confrontation of homogeneous impressions of all origins, which were already fixed, while continuous contact is maintained between their inner and separate centres.
The depositing in man's entirety of the three distinct categories of impressions, enumerated above, for the subsequent manifestations of man's general psyche confirms, among other things, the real diversity of the three determinate states of man's consciousness and defines their quality and importance.
By the methods of the Institute For Man's Harmonious Development one can quite definitely, and without the slightest doubt, establish that man's consciousness is made up of three definite capacities of manifestation, and these capacities are formed of and are determined by the associations of impressions which have their origin in one of the three above~mentioned categories.
One of the three states of consciousness, which, in the objective sense, is considered the highest and most desirable for man, reposes exclusively on associations of previously perceived impressions of the third category only.
The second state of consciousness is made up of the associations of impressions of the second order mentioned above, that is, voluntarily perceived.
In the third state of human consciousness can be attributed, without any difficulty, the kind of consciousness for which the modern man, in his desire to emphasize its great importance and never doubting the correctness of his denomination, has adopted the expression of the "waking~state~of~consciousness".

Which takes us from one book to another, the second being "My End is My Beginning" where Bert explains his thoughts on this, and which James and I have been talking about here this week.
Connections...connections.
Which reminds me that I'm on a roll with page 31 today, so nay as well check out BT page 31.

That's it for this morning.
Best wishes to all.

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.

---

by **Ian**

This weeks program was based on a suggested exercise by Siddhartha (Dean), one of our new group members.

If anyone else would like to contribute in the future, please email me with your suggestions.

---

by **Judy**

This is effective for repeated little shocks of self-remembering over a short time-period.
Expanding the categories of sensory impressions as widely as I could, and then re-integrating them into one field also added a nice touch.
The "associated sensations" mentioned I took in a general way to include sensing the body as well.
Pondering my own mortality has ceased to be the shock it was a couple of years ago, but of course some negative emotions can be found, so this added another transformative aspect. A neutral 3-centred-state resulted.

Thanks Siddhartha for this exercise. Much appreciated.

---

by **Lawrick**

Just back from the mountains and begining to work with this exercise.
One comment with respect to mortality. This was at one time a difficult question to consider particularly with the burning pitch and sulfer of contemporary thought injecting fear into everything. My considering becoming a Muslim did not help as, if anything, the brimstone fate of wayward Muslims is even more horrific than the Christian Hell. Through the Work, Death simply becomes a change of state, something beyond this "mortal coil". Does fire and brimstone enter the equation here. I don't think so. It may be be the sacrifice we make to integrate the three brains

before death of the physical body applies here. Purgatory!
Thanks for the exercise Siddhartha. Interesting name. Jewish is it not?
Be well,
Lawrick

We are not down here to change life
We are here to change our reaction to life
Nichol1343

---

by **Dean**

Your welcome for the exercise, thanks Ian for elaborating and expanding on it a bit.
The name Siddhartha actually comes from Buddha, his name was Gautama Siddhartha before he was known as Buddha. Its not my real name or anything, I'm just using an alias for the moment, although I chose it because I like the sound of it. I actually had the Buddhas ideas of impermanence in mind when I contributed this exercise, the transitory nature of things that he seems to focus on quiet often.

---

by **Zenas**

This exercise hit a note that was quite forward in being able to see Z looking at things, attention being captured by some things. It also lent to aromas and actually feeling their presence on the skin, not just the nasal area. There are times in my work when I am around impressions I would not choose; remembering myself at the time really brings their impermanance to a place that allows them to just pass instead of high-lighting judgement.

A question for Lawrick and all: fire and brimstone (sulfur-i.e. smell of rotten eggs or lava stones) is an extremely fast putrification method; could the fears of after-life be a part of changing ourselves instead of being changed? I'm reminded of a Jewish story about why Abraham tried so many times to get G-d to change his mind, that he knew the horrific things many people must suffer before they change. G talks about all the evils we prefer to endure rather than give up our precious selves. Would we walk through the fire and sulfur if we could come out the other side a more precious "metal?"

---

by **Lawrick**

Hey Zenas,

> could the fears of after-life be a part of changing ourselves instead of being changed? I'm reminded of a Jewish story about why

I'm not entirely sure what you are suggesting here so forgive me if I'm off base.
If you are suggesting the fear of immortal physical torture after death is an incentive to conduct ourselves in a more conscious way in this life you pose an interesting question.
The fear of hellfire and eternal damnation may make those who sleep less prone to violence and from that perspective it's better than the reality of "normal" existence, but can the negative emotion of fear create more or less consciousness in a Seeker given that it is such a powerful negative emotion. Christ spoke of Heaven, but what did he speak of hell? What do we gain if we react from fear except to empower the negative emotions we are trying to conciliate? Fear breeds fear, paranoia not metanoia.

> A question for Lawrick and all: fire and brimstone (sulfur-i.e. smell of rotten eggs or lava stones) is an extremely fast putrification method;

Death of the planetary body is pretty fast relative to the process of putrification. Now you're here, now you're gone. But I think I understand your meaning. On the other hand I might have totally missed the mark. If so.....

As to Siddhartha, I was pulling your leg with respect to your nom de plume being jewish. We have permission to add a bit of levity here and there. Everyone knows of course that Siddhartha is French. What is your name anyway? Mine's Fred

---

by **Dean**

My real name is Dean, I didn't know that the name Siddhartha is French, I would have assumed it originated in the far east, but languages and philology in general isn't something I would claim to be fluent in.
I personally think that an unrealistic approach to any religion can only give negative results. It seems that instilling fear, or on the other hand false self righteousness will inevitably lead to people using it as a means to subjugate other beings. Perhaps in some cases a person may be affected enough by certain doctrines to conduct themselves in a more humane way, but I wouldn't count on it. The many I's would prevent any sort of permanent consciousness or conscience to develop. Overall I think subjective religions can only have a negative impact on society and individuals. People generally justify themselves in one way or another with psychological buffers, and even begin to believe that wars and class systems are some how a part of a normal existence. A lot of wars and crimes have been justified in the name of religion and it seems that is the inevitable result of religions that have no esoteric basis. The different levels of religion that Gurdjieff illustrates give a good description of what usually occurs with mankind when they attempt to become more spiritual. Man number one is inclined to have a superstitious view of higher powers with strange rituals and sacrifices. Man number two is likely to have a very fanatical approach to their beliefs with witch hunts and persecution. Man number three has a scholastic view of things with a lot of useless knowledge and empty facts that don't connect anything with a whole. The idea that anything substantial could come from

religion on these levels would be futile at best.

---

by **Judy**

Lawrick wrote:

> Everyone knows of course that Siddhartha is French.

Yeah yeah Fred - about as French as Taj Mahal!
You are in fine Homeric mode today.

---

by **Zenas**

Only one clarification: nothing about fear as negative emotion. Fear is on the list with miracles as an inducer of belief and faith. A miracle - a deviation or personal intervention in the ray of creation or 'natural laws' - would seem positive only if for a greater good. Water into wine? ho hum. Knowing someone's past, present, future? Ho hum - unless on a level to change him/her. Bringing someone back from the dead? First, why? ho hum. Unless, as in Nicoll's "The New Man" that isn't what is meant. Which is what this rather too lengthy explanation is about: could what has been degraded into physical fear have had true esoteric background? Someone help me with the actual wording of one of the sayings posted on the wall in France, listed in "Views:" "Fear is future presience." Can there be a "fear" to keep the Work the most important aspect of my life? Yes, watching sleep and seeing myself.
Sorry if I stumbled over my feet on this one.

---

by **Dean**

I see what you're getting at Zenas, I misunderstood what you meant earlier and thought of fear in a different sense. It does seem like fear could serve as a shock to awaken a person and could serve that purpose. Gurdjieff makes a comment that all our emotions are rudimentary organs for something higher, fear may be an organ of future clairvoyance, anger of real force etc. I'm not really sure if a method of using fear to try to awaken would be effective if it is a primitive form of clairvoyance or if it is something negative that we are trying to rid ourselves of. If this idea was taken too far it seemed it would only produce negative results but perhaps being fearful of not attaining a soul or being punished in the afterlife could motivate a person to work harder for salvation.

Your joke went totally over my head Fred, I obviously didn't ponder very hard before I responded to your comment about the name Siddhartha.

Work Program week beginning 28 May 2007

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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?

---

by **Harry**

Intriguing associations. I've been told I was tone deaf. I probably am. And my ex-wife was a singer. I used to listed to practice octaves for endless hours. Still I will try.

Question, Ian. In all the mediation I've done my mind has taken a position of just letting thoughts flow by. How does concentrating on a question fit with that?

---

by **Ian**

> ***Harry wrote:***
> Intriguing associations. I've been told I was tone deaf. I probably am. And my ex-wife was a singer. I used to listed to practice octaves for endless hours. Still I will try.
>
> Question, Ian. In all the mediation I've done my mind has taken a position of just letting thoughts flow by. How does concentrating on a question fit with that?

In all the meditation you have done, the fact that what you were doing was a meditation was always in the 'back' of your mind while you were doing it. Holding a question in mind is similar to holding the 'meditation' in mind. One still allows the thoughts to flow by without paying them undue attention; without latching on to the thoughts and getting identified with them or without focusing on the thoughts to the exclusion of the other things that you can be aware of through your various sensory channels, while at the same time remembering the question that one sets onself to Ponder. The question is the meditation, but the answers that 'pop up' are the automatic functioning of the mind.
Not that that is 'bad' in any sense, since the functionn of the mind is to provide 'answers'. Just like the function of the kidneys is to produce urine. The mind is a problem solving device. Its function is to weigh alternatives and 'spit out' an answer, but that answer can be ignored or let go of and then another answer may be forthcoming later. There is no end to answers provided

by the mind, as that is what the mind does. But there is no reason to accept its answers as definitive, because it can always come up with a different answer at a later time. Therefore, it is recommended that we always remain on the question side of things. Or, every answer can suggest further questions. I think that is what is meant about digesting impressions - going deeper and deeper with our questioning and not accepting the first 'answer' that comes to mind.

I've gone on too long on this answer, and not enough on the question...

So, pondering is holding a question before the mind, staying with the question, but always being open that there is another answer beyond the provisional answers we have received so far.

All answers are provisional pending new information. The more we digest our impressions, the more information we have to form new answers... or questions...

So - what does it mean to KNOW?

Mr Beidler said - Avoid crystallization.

Answers are crystallizations.

Hang loose!

---

by **Lawrick**

The exercise using ascending and descending octaves has come to mind several times particularly in short durations as I am waiting in line, or at a traffic light, or waiting for coffee etc. I have been looking for resonance while doing this but I guess I must be body deaf. This is a nice complement to the 5 bone exercise as it seems to arise from an entirely different place and provides continuity. Doing this exercise got me thinking about the universal AUM chant. Mr. Sharp say the AUM contains all vowel sounds, so I began to wonder if it contains all musical notes as well, and further, is this particular sound intonated in one particular musical key for example C major or perhaps as I believe G. once stated, to paraphrase,"the universal world sound is a minor chord". If so can anyone familiar with chanting this mantra tell me what Key Signature if any is used. Jose', are you still out there? Can you set us straight on this. I've not done the meditation.

"Where there is a gathering 3 or 4, there so am I". Hymn to Osiris

Be well,
Lawrick

---

by **Judy**

Hello everyone,
I tried out the humming mentally in an unusually long queue at the supermarket. The lady before me really lost her temper with the girl at the check-out, who didn't respond but turned quite pink. Then along I come, humming just stopped, and some trace of contentment showing in facial expression as a result of the inner smile I suppose. The girl smiled at me and said; 'I really appreciate your patience.' Slight recollection of our April idiots exercises. Nice.

Thanks for posting such a detailed post on pondering Ian. What I usually do is to posit the question in the mind while continuing the 3-centred state, just allowing it to be there, and later taking notice (or maybe not) of any resultant thoughts/feelings/instincts. I have often found that while I don't have an 'answer' as such, there is often an altered perception of the question, which may modify the situation being considered (referring in particular to some ordinary decisions in life here).

Your description tells me to give less attention to answers which may arise, and to keep the relaxed attention on the question.
So tentative answers are simply seen as a sort of current commentary, and a further aspect of the question, which may lead to another question, and so on.
Is this the way it goes Ian? Or anywhere close?
Harry, thanks for asking this question.

Regards,

---

by **James F**

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

Does 'this' refer to meditating? As in, why am I meditating?

In relation to Harry's question about meditating/pondering, I've noticed that when I ponder a question such as: what is suffering?, my brain spits out answer after answer. But if I ponder a question such as: who am I? Or: what am I? Or: why am I here?, my brain doesnt have much to offer as far as answers go. Pondering: who am I/what am I? is one of my favorite meditations, perhaps because my brain doesn't really offer much in response. It's sort of like short-circuiting my associative thinking. I guess that's one way I can stop my thoughts.

---

by **Judy**

James wrote:

>

> who am I? Or: what am I? Or: why am I here?, my brain doesnt have much to offer as far as answers go.

I have noticed this too James.
It is as if I have to ask the 'big' questions to keep the questioning going. It seems to be helpful to ask something that the machine cannot answer by itself - something which touches a deeper level than the formatory parts of centres, closer to something essential.
So if easy answers pop associatively into the mind, then they only address a surface level, and there remain many other inner levels to explore.
I am recognising increasingly just how if the questioning stops, the triadic transformation work stops too. Answers kill it somwhow.
Etymology of 'question' is 'ask, seek' which says it clearly.
One aspect of 'endless search' is thus 'endless questioning'.

Best wishes,

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)

---

by **Lawrick**

Well here comes another book!
I was practicing the weekly exercise in my favorite bistro this morning. It is almost impossible for me to observe negative manifestations of myself or others while imagining we are but our skeletons.There just doesn't seem to be any judgementalism when skeletons are sitting, talking, or marching around in a room. Which unfortunately displays the general way I perceive people, as bodies, clothes, hairstyles, jewelery etc. Just when I've almost walked away, they draw me back in. (The Godfather) Yet as skeletons people have none these normal persona judgements for me. The skeleton exercise can diffuse many unpleasant conceptions. It's hard to be angry with a pile of bones.

The inner smile. Why is it that when I'm practicing the inner smile as I was this morning, others perceive my neutral gaze as something warm and is invariably returned with the same non-judgemental warmth. I"m not sure the inner smile can be contained within. Is it the smile, that draws such a warm response, or the fact I'm trying to stay conscious for a few moments? Anyone else notice this phenomenon. Today for example a local businessman walked up to me and asked where I found all the interesting books I read. We've never met, never talked, yet he was absolutely positive I read interesting books and it was absolutelt important-essential, he found out???? This morning on the counter before me were, Nott's "Further Teachings of Gurdjieff", along with " The Herald..." and,"Excavations of the Buried Dog" and a hardcopy of this week's exercise. Interesting books indeed.
He asked who this Gurdjieff was? Has anyone else tried to answer that question under 10,000 words. Good Luck! I told the businessman G. was an Armenian Mystic. He made me promise to provide further details next time we meet. The whole episode was surreal. Now what do I do?
Another woman I'd spoken to a few times brought over her son and told him in no uncertain words that I was the-smartest-man-she-had-ever-met because I read with such quiet intensity. Weird! In fact realistically, I'm just the stooge who reads. Intelligence don't got hardly nothin' to do with my smartirness. Jes' book readin' is all. Now I'm convinced, since these manifestations

have occured before, that there is something to the inner smile that is very charismatic to others. Why?
I certainly would enjoy sharing some of your experience with this phenonmenon.

The picture language found in Excavations. Surely Mr. Henderson is not the first to discover this dynamic is he? Comments?????????

Also, would anyone wish to comment or share thoughts on the meaning of G's "New Institute" (Herald of Coming Good P.84-85) where there will be 3 new "independent laboratories;
The "Magnetic-Astral"
the "Thoughthanbledzoin"
the "Mentaloethero-winged.

Other inventions include"
"the Luminous-Key-Board"
the Retro-Rebounding-Echoraising-Organ.

The first three laboratories would appear to have some resemblance to G,s mythacal beast of Akhaldan or as Henderson decribes them in Excavations, "A=Not Haldan=moon. Those without the moon. Pharasees.

I agree with both Cor-delia and James regarding ponderings. They can be like the "Brothers in Meetings. Sometimes the finest ponderings produce absolutely zilch, zip, nada. So why do I feel so bright afterwards?

The inner smile is a gratitude, joy, childish warmth and delight at the eternal mystery and infinite diversity of life, perhaps relating to some essential beingness, a permanent I of calm radiating in the vortex, a taste of real peace as reward for a meritorious attempt. Freud,
Lawrick Freud


---

by **Judy**

This week's exercise, shining in its beautiful simplicity, though certainly not easy. Dividing attention into thirds - now I have it and lo! it is gone again. All three centers involved and awareness of Presence in fleeting moments.
Who is catching this awareness?

Holy Affirming,
Holy Denying,
Holy Reconciling,
Transubstantiate in me, for my Being.

Lawrick wrote:

> Also, would anyone wish to comment or share thoughts on the meaning of G's "New Institute" (Herald of Coming Good P.84-85) where there will be 3 new "independent laboratories;
> The "Magnetic-Astral"
> the "Thoughthanbledzoin"
> the "Mentaloethero-winged.

Henderson implies that as we study Beelzebub's Tales on its three levels - surface, inner and innermost (literal, allegoriacal and picture-form language) - then these are three of the laboratories set up inside us as we work at the creation of a soul by studying with Mr Gurdjieff himself. So these are inner laboratories as we do the actual Work to the very best of our understanding.
I enjoyed your post Fred.

Work Program week beginning 11 June 2007

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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?

---

by **Lawrick**

Off to the hills for a few days with what appears to be the perfect exercise, for guiding my body and spirit through my most Holy Hills. I guess it's my way of escaping the manic activity on the site.
So to you my bretheren and my sisteren, I shall attempt to share the breathtaking beauty with thee over the next 6 days via telepathology or whatever it's called. Should you feel a sudden peacefulness for no reason enjoy the vision.

Read in Nott yesterday that Purgatory is our life on earth. Can't get much closer to the source than Charles Stanley hisself.

Cor-delia and I are exploring the nature and meaning of Essence. One explaination is presence. Presence= pre(before) + essence. Any other thoughts?
Be well,
Lawrick

---

by **Judy**

The Path of Remembrance walking is added to 'favourites'. I chose the beach and so had hands by sides, though managed to posit a little attention on the navel. There was a noticeable 'strengthening' sensed in the chest and belly after a short time, and this carried over to other activities of the day somewhat.

As Fred mentioned, we have been exploring material written about essence. A previously unread book on the shelf "Essence" by A.H.Almaas (1986) led to my having a look at his website, where I found the following:

http://www.ahalmaas.com/essence/essence.htm
in case anyone else is interested.
The author quotes Gurdjieff frequently, and seems to come from the Sufi tradition.
I've been pondering on the possibility that part at least of the 'buried dog' Henderson talks of may indeed refer to essence..?

Comments/critiques welcome as usual.
Best wishes to all,

---

by **Dean**

I thoroughly enjoyed the exercise of embracing space in an open area. I have been thinking about the fact that we are cells in comparison with the Tritocosmos, and this exercise gave me that sensation, especially when outside in an open area. Embracing space is something I haven't done that much, but I think that it is a necessary exercise in order to be aware of your scale in relation to other things, it will definitely be added to my repertoire of exercises that I do.

---

by **Harry**

Judy,

I have a friend from college who is an instructor for that group. She is currently in Amsterdam at a conference. She sent this link:

http://www.ahalmaas.com/

As she and I have sort of converged on similar paths, after being born in the same city and ending up at the same college, away from town, and then ending up in a version of the work, we've kept in touch all these years with infrequent email notes. And paper ones, before there was email.

---

by **Ian**

> ***Judy wrote:***
> http://www.ahalmaas.com/essence/essence.htm

Interesting comments there about essence and suffering.

Essence - Zen Koan: What is your original face before you were born?

Essence - Gurdjieff (paraphrase): Our essence is suffering. By enduring our suffering we ease the suffering of Endlessness.

It is through suffering that we come to understand and have compassion with others.

Well they all said Louise was not half bad
It was written on the walls and window shades
And how she'd act the little girl
A deceiver, don't believe her, that's her trade
Sometimes a bottle of perfume
Flowers and maybe some lace
Men brought Louise ten cent trinkets
Their intentions were easily traced.

Yes and everybody knew at times she cried
But women like Louise they get by.

Well everybody thought it kind of sad
When they found Louise in her room
They'd always put her down below their kind
Still some cried when she died this afternoon
Lousie rode home on the mail train
Somewhere to the south I heard it said
Too bad it ended so ugly
Too bad she had to go this way.

Ah but the wind is blowing cold tonight
So good night, Louise, good night.

Ah but the wind is blowing cold tonight
So good night, Louise, good night...

---

by **Judy**

Harry, most interesting.

> As she and I have sort of converged on similar paths, after being born in the same city and ending up at the same college, away from town, and then ending up in a version of the work, we've kept in touch all these years with infrequent email notes. And paper ones, before there was email.

And why wouldn't you keep in touch!

There is an active Australian branch of this group too. There are even a couple of current students in Cairns, who are also at a Sydney workshop being held now, and we plan to meet for a coffee when they return.
I look forward to this. Rare chance in this isolated part of the planet.
Do you know much about the group? Have you looked at this version along the way at any stage? The local library has a couple of the texts which I'm perusing - seems to be Gurdjieffan with accent on uncovering essence through psychological plus Work exercises. Is that what you make of it?

Best wishes,

---

by **Judy**

Hi Siddhartha,
Belated little comment on your post. You wrote;

> I thoroughly enjoyed the exercise of embracing space in an open area.

I was reading that Michelangelo, when asked how he sculpted 'David', is reputed to have replied;
" I simply remove the unnecessary marble to reveal the correct space."

Isn't it an interesting reversal of one's usual perspective, this awareness of the positivity of space?

Best wishes,

---

by **Judy**

Ian wrote;

> Essence - Zen Koan: What is your original face before you were born?
> Essence - Gurdjieff (paraphrase): Our essence is suffering. By enduring our suffering we ease the suffering of Endlessness.

Ah, yes.
And here's another:
Essence is Being.
Being is Essence.
And the interface between mind and Essence or mind and Being is understanding. This is a

way of understanding.
(A.H.Almaas again).

It's a big topic.

---

by **Dean**

Judy wrote,

[Isn't it an interesting reversal of one's usual perspective, this awareness of the positivity of space?]

I think the awareness of space could maybe help in destroying the maleficent effects of the ego if it was done correctly. If a person could truly sustain the sensation that they are just a drop in the ocean, or a microbe in relation to the endless universe. If this perspective was developed it could perhaps give a person a more impartial and objective view of the role of humanity in nature and maybe even humble people to the degree that they could slowly shed the skin of false personality. This of course would have to be done in connection with other exercises and then it would maybe give a person enough of a shock to awaken them enough to the truth of the human situation.

That's an interesting quote by Michelangelo, he sounds that maybe he was operating at a different plane of being than the average automaton. People like Michelangelo and Leonardo da Vinci seemed to have knowledge of the law of octaves, or at least a very keen eye for symmetry and dimensions. I wish that modern art could actually hold a candle to more ancient art, it would be interesting to see what would be created in this age by a more objective artist.[/quote]

---

by **Dean**

I see that I didn't do the quote feature correctly, could someone maybe explain how to get the quote to show up in the white box? It would be much appreciated if someone could tell me what I'm doing wrong.

---

by **Judy**

Hi Siddhartha,
Here's what I do.

Select what you want to quote, and then right-click and copy.
Then click on 'Post reply'.
Then click;
quote paste the text you have copied quote
for example

> could someone maybe explain how to get the quote to show up in the white box?

Click "Preview" to check if it is correct, and when you are happy with it, click "Submit". That's it. (If you hold the mouse over the quote button, it will display the directions to you.) See how you go.
Regards,

---

by **Ian**

> ***Siddhartha wrote:***
> I see that I didn't do the quote feature correctly, could someone maybe explain how to get the quote to show up in the white box? It would be much appreciated if someone could tell me what I'm doing wrong.

Another way to do it is to click the Quote button at the right side of the message that you want to quote. That will open the Post a Reply box with all the message quoted. You can then delete any bits you don't want quoted and then add your comments below.

Work Program week beginning 18 June 2007

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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?

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by **Judy**

Something in me just welcomes and enjoys this 'new-born-baby' exercise. It is bringing to the surface many very early memories which are new. They are so vivid I thought it may be imagination - so I checked with a cousin who is ten years older than me, and she verified. She was really surprised too, as no indoor photos from that toddler time either.
So the whole life is recorded there in the unconscious, just as it is said.

The pondering on consciousness and identity is opening up new questions of course. A lot of the personal search for meaning/significance in life seems connected with looking for an identity - in other words - looking for answers to "Who am I?'. Maybe the question is always there in the unconscious.

We are experiencing a real Winter here in Cairns (17 degrees latitude) for the first time since I've lived here (12 years). Everyone is at present enjoying the novelty.
Happy Solstice to all.

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by **Harry**

Happy Solstice Judy.

Ours has been hotter than usual. And we are officially in a semi-draught.

Was remarking today that this has been a peculiar solstice. I don't usually experience lots of resistances this time of year. But this particular summer has been filled with small annoyances. Little things broken. Plus lots of sudden burdens. My son moving cross country with a week's notice. My mother being ill. Little insects and small broken objects.

Reminding me daily that resistance is there. And I have to experience it. Embrace it, even. Do what I don't want to do but what has to be done.

---

by **Judy**

Funny you should mention this Harry;

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Early this morning some little active boys with a heavy slingshot managed to put a marble through a large window - smash!
And last night my son James phoned from Tasmania to say the cylinder on their hot water system had cracked, leaked water, which shorted out the ducted heating system - so they had to sleep near the log fire in the living room to stay warm (2 degrees C and falling).
So I know exactly what you mean..
Cheers,

---

by **Harry**

Funny, I'm in the middle of having my airconditioning system restored. It's been leaking all over the hall way and the ceiling is falling down. I see it as another of those resistances we receive and have to work through. Earth gives us these. Or the cosmos. Or the airconditioner guy who installed it the first time.

Work Program week beginning 25 June 2007

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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.

---

by **Lawrick**

Normally I prefer to wait until later in the week, but this week"s exercise hits so close to home I wish to make a comment.
Yesterday a highly respected friend gave me a good dressing down for being so impatient and manic of late. A hard right into the plexus. Even asking if I was bi polar. God I hate it when someone questions my sexuality!

More seriously, I have been extremely jittery of late. Perhaps the 25% rent increase, the equinox, someone pulling a hit and run on my car.

I tend to lose myself when pursuing topics of great importance to me. I grab the topic and like a bulldog, shake it for all it's worth. How ironic that in my perservering pursuit of higher consciousness, I should become so keen, so identified, that I lose it. Lately I have been seeking answers as to the nature of essence with an almost blind persitance. In fact, when I went to the mountains it spent at least 1/2 its time reading on the subject. There I was in paradise walking around stunned, looking for it.. Little communion with either my mountains, the crisp air, the fire, the rippling streams and such. Reading, something I could just as easily do right here at the computer.
So after my friend's rant I decided to experience the manifestations of impatience today. And well I did. From leaving without doing my stop exercise at the door, to not letting my car warm up, not saying the Salat prayers while driving, aimless movements waiting for the bank teller, to interrupting my niece several times during our discussion of the Work, something I almost never do in her company. In other words there were plenty of incidents to observe.

One thing I noticed in particular was that when I'm truly involved in the Work I tend to see things more as events, totalities that have a lingering substance and duration. Lately all I've been seeing are fragments, not strong or persistent enough to keep me awake for any period.

So my life has appeared more as a manic discontinuity. Certainly strong enough to impact on my friends to whom I've apologized.

The question is what is impatience? From where does it arise? I can't seem to glue it to either self love or vanity.
The other question pointed out is:
Does impatience arise from a lack of control or does a lack of control arise from my impatience?

Well tomorrow I'm going to examine looking at women with the wrong eye.
It' going to be a long week!

"In us there is only one place where an experience can occur. If.....an undersirable one, it cannot be occupied at the same time by ..... a desirable one". C.S. Nott

---

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---

by **Lawrick**

Hey all,
I enjoyed my last post so much I put it up 3 times, 2 for each brain.
Today I surveyed the system to seek and observe the manifestations of that apparatus just south of the navel. Lust! ummm! Observing the opposite species with the left eye. Since this behavior is so pervasive in my life:
there was no end of emperical food,
there is no end to my visual debauchery,
it is frequently difficult to see women as other than "objects"
this exercise has an almost infinitely defined reminding factor.
This gravity in the left eye, that which causes the vision to drop immediately south upon seeing an attractive women, is very disturbing.
And it is disturbing not just because it happens so mechanically, butt(excuse the pun) because of the difficulty in stopping the process even when observing.
From all of this arises the opportunity to both observe a negative behavior and.... to fight to do so impartially and not lose myself in disgust. This fight to observe impartially is almost as difficult as coming to terms with the behavior.

How strange that I can observe the most beautiful of women as skeletons and feel nothing sexual. I recall the Pharisees not allowing themselves to look up for fear of seeing a woman and giving rise to the above impuses as well as something else. Many broken noses from them running into poles, walls,wells, doors. However our Work does not allow us the luxury of hiding in monastaries. I must look and observe and sense impartially.
Being a man I also know there is a woman within me feeding on
these impressions. Perhaps with much work and time I can earn her respect.

Regards, Lawrick

" But while the study of "Fragments" gives knowledge alone.....study of Beelzebub's Tales gives both knowledge and understanding." C.S. Nott
Teachings of Gurdjieff X

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by **Zenas**

Along with observing a specific negative emotion and accumulation of negative emotions, I have worked to note each day's first negative thought/emotion. It seems I do not wake up in negative emotion, it takes the moving around, association with people & places.
Chief weakness, that which anyone else would count on, still eludes. A form of vain stubbornness or willfulness for certain. There are times I'd like to be able to just accept what is said or given without hesitation or questioning; it doesn't happen.
"Things" have actually been going fairly well despite the retrograde. Playing back each day is rather discouraging in its' surreal nothingness. I haven't found a strong 'stop' for myself, those that happen are triggered. I have taken the one person who's extreme mechanical negativity can cause my teeth to grind to take the inner pose of serenity. It doesn't always work though it does help. There's an irony that others' negativity can cause us to see our own.
The scanning exercise just did not work well for me, perhaps because I'm in a car so much, or just needing more observation.

---

by **Zenas**

p.s. Lawrick: Visual debauchery is not just a guy thing. Sometimes coming back to the woman/female/girl (...back when Betsy Ross put the flag together) is a form of connectedness to the Earth and our Time. Attractiveness, attractedness isn't negative unless one is lost in it.

---

by **Lawrick**

Hey Z.

> p.s. Lawrick: Visual debauchery is not just a guy thing. Sometimes coming back to the woman/female/girl (...back when Betsy Ross put the flag together) is a form of connectedness to the Earth and our Time. Attractiveness, attractedness isn't negative unless one is lost in it

Well Z. that's the problem isn't it.
A female friend long ago once related her opinion of this male-female dichotomy.
In her opinion while it was true that men were often "physical pigs-prostitutes", she said it was equally true that women were emotional"whores". It took me many years to understand what she meant. Soap Operas, Penguin "cllassic" "novels". What do you think?
Your Betsy Ross reference went whoosh!!!! Try again!
Be well,
Lawrick

Teach me my God and King, In all things Thee to see,
And what I do in anything, To do it as for thee.

by **Judy**

Just a little addition regarding the male female dichotomy.
I was watching a video of J.Krishnamurti recently, and he was discussing how sex has assumed extraordinary importance in today's society, way out of proportion to its true place. He said that it is the last 'essential' aspect which our upbringing and spurious education and materialistic 'civilised' life-style hasn't managed to bury deep into the unconscious. So that of course it becomes paramount because it is the easiest way for ordinary man to make contact with his true nature - his essence. But of course we in fact need to embody our true nature so that it can shine through and guide the personality, which becomes permeable, for the whole of the life experience. Thus the resolution of much of this problem is to be found by becoming present, and working as best we know how to retrieve our essential natures. Then sex will resume its appropriate place in life, because we will experience true joy, compassion, pity, remorse of conscience, love, and the real emotions wherever we are and whatever we are doing.
Makes quite a bit of sense.
The video is to be found on the homepage of that seekeraftertruth website I posted in the discussion forum if anyone is interested - number 3 I think. There is a lot about self-observation on that same video.

Regards,

---

by **Zenas**

Thank-you for the chuckle, Lawrick; of course the reference went "whoosh--h-h-h," it's a U.S. Americanism - nice little legend about Betsy Ross sewing the original 13 stars and stripes together during the American Revolutionary War, about 1776. A good reality check for eclecticism - we so seldom see it in ourselves.

Cor-delia: what you wrote stated well what I was trying to say. We are so taught the Intellect is the only 'noble' aspect, it's hard to admit anything else. J. Krishnamurti wrote a section on "Beyond Thought" that was one of my first introductions to serious seeking. Thanks for the additional info on him.

Work Program week beginning 2 July 2007

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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.

---

by **Zenas**

Pondering suffering as a required function, the seeker finds almost all suffering to be petty vanity and judgments of "shoulds." People we don't know or only have to work with now and then are easy to note the mechanical and let it pass. When we need to stay in place where others' mechanicality creates real friction, the robot inside responds like two fighting robots a grandson has, they just spar away for the amusement of others. 'Suffering' usually lessens when I can remember to keep my face relaxed and in a calm pose, particularly the eyes. If the eyes aren't with the face, little tics give away everything else.

Visualizing a icosahedron, it was interesting to reflect back through each mechanical aspect, some going to their beginnings decades ago. The magnetic point at the center did not come until just last night and it was warm and cool at the same time, like facing a camping fire on a brisk evening.

---

by **Judy**

> 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.

Visualisation began to move this morning.
What I saw was one triangle moving in to try to touch the luminous point. Then other triangles joined in. Then they moved out and away from it. So there was a contracting and expanding icosahedron and the point began to grow larger.

Then the whole thing began to spin and lots of random movements continued. This brought about a quality of self-remembering.
Gratitude after, but also a brief overwhelming feeling (suffering) as I realised the enormity of the task. I had to relax and accept and sit with it, until equanimity restored somewhat.
I sensed movement in the body too, as if the whole back was being pushed forward by a triangle of all things, and the message was one of action. Imagination, but creative. Or slight essential movement? Or both?
I find this action of taking the work into life activites very difficult sometimes. That is another whole topic.
Best wishes,
Judy.

---

by **Lawrick**

Hey all,
I've experienced difficulty with the exercise this week. I couldn't figure out why as I have attempted it frequently. Today however after meditating and putting myself in a three centred state, I began to realize results.
Once again comes the realization that exclusive mental preparation gains nothing but headaches and that we must find some state of consciousness before the "enzymes can funtion". It has displayed again the difficulty in staying awake and overcoming the inertia of sleep. It has shown me just how diabolical my personality can be.

So today the Icosahedron started taking shape and moving. In taking shape, the visualization of external forms, emotions, was like a pane of glass covering the triangles and bouncing my ideas back and forth. A growth process. When the glass "personality-life" was removed, all I saw were iron bars imprisoning my essence. Strange, one would think just the opposite.
I then took my newfound "spaceship and started exploring my inner life. Visiting various areas of my body and sensing. Light, airy. When I visited my "mind", a powerful pounding began at the top of my head. Again! Something desperately trying to enter? Common sense perhaps? There was also a growing warmth in the middle of my forehead. I took my "ship" two palm widths outside my forehead to see..... nothing. So much for second sight today.
The lesson for the day, month, year, is that there is almost nothing to be gained from attempting this work in our ordinary waking consciousness.
Wake up! Be! I say to me.

While reading C.S. Nott the other day, I was struck by the fact that he and his fellows, regardless of their fatigue, always made a point of discussing the ideas they uncovered and in doing so, their understanding must have grown exponentially. So here we are at the " Prieure" and being very quiet. Why? Why are we not using this precious forum to communicate. Is not conscious communication a form of Work? Just a thought

As to the Entity, I bring a quote from Orage in Nott's book "Journey of a Pupil";
"One of the chief purposes of a man is to develop from a substance called "essence", a special kind of reason,-objective reason-which will establish him as a permanent brain-cell of

all life".

Heady brew indeed.
Will post on "suffering next week as I obviously haven't suffered enough to post this week and must do some more.
Be well my bretheren, (and sisteren)
Lawrick

---

by **Dean**

On pondering whether suffering is a required function I came to the conclusion that it definitely had a purpose, that it maybe keeps things in check or sends signals in order for one to adapt to external conditions correctly. It seems that suffering would be the only way to progress in most things, that it takes many forms whether large or small and would serve as the neutralizing force in order for anything to develop. On pondering suffering I also began questioning whether all suffering is necessary, if mechanical suffering could serve any purpose whatsoever, or if it was just completely negative, adding to the chaos of mechanical existence. It seems that conscious suffering is one of the most valuable tools in self development so this also affirmed the conclusion that suffering is a required function.

On visualizing the icosahedron images of false personality revolving around a magnetic center became apparent, that our mechanical manifestations were like static shrouding us in sleep, and the magnetic point was like Noah's ark, an alternative from automatic attachments and salvation from the effects of this waking stupor of sleep. I had images that brought forth associations that could be compared to the structure of an atom, with the magnetic point representing the nucleus, and the triads of mechanicalness representing electrons revolving around this nucleus, waiting to create interference and oppose this other active force. The nucleus would not be overwhelmed by these mechanical influences as long as it remained active in remembrance and the orbitals of false personality and the ego could be impartially observed and diminished in the power of their influence. I felt the magnetic point to have an affinity with the nervous system at times, it seemed that the sensations of the nerves directed by intelligence seemed to bring forth associations involving the root of my essential nature or essence, as long as efforts of self remembering were successful.

Overall this exercise was useful and brought new insights, as well as giving me some experience with the art of visualizing, something I don't practice that often. Hope everyone is having a good summer!, keep up the holy work of our common father.

---

by **Judy**

The pondering on suffering;
This is interesting Siddhartha:

> It seems that suffering would be the only way to progress in most things, that it

> takes many forms whether large or small and would serve as the neutralizing force in order for anything to develop.

Yes I see what you mean.
I mostly think of sufferings as Holy Denying forces, yet they can actually be first or second or third force depending on the actual point in the process we are considering. I have mainly looked at what I'll call the Work triad I suppose, where Wish to work is first force, and second force is usually suffering of some kind. Then some aspect of The Work comes in as third force, and the resultant fourth thing to consider is hopefully equanimity or another higher emotion.

In fact, suffering is often the motivating force, first force, to bring about some Work effort on my part.
And I can see that suffering, somewhat earlier in the process, certainly has the role of 'neutralising' whatever previous mechanical state I was in.

Anyone else like to comment on this please?
Best wishes,
Judy.

---

by **Dean**

On pondering the Four Noble truths of Buddha I thought of the cessation of suffering in the connection with this question, whether suffering is a required function. It seems from my understanding that since "attachment is the cause of suffering" and the cessation of suffering is "the path of the Buddha" that it seems that conscious suffering is the way forward in order to overcome mechanical suffering. The way or path requires much effort, work, and conscious suffering in order to overcome the negative force of attachment and identification. One may be necessary and one may be unnecessary, each one representing opposite forces, one serving involution and one evolution. So in this sense it might be a double edged sword whether or not suffering is required, it may depend on what level we are speaking on and at what angle we approach the question.

It could also be said that if there was no external pressure of any kind a person could not adapt accordingly and would wither up and die. It seems that things evolve, such as thought and emotion, to serve a function for survival. This evolution needs stimulus and friction in order to grow as well as a certain struggle and perhaps much suffering. As Buddha says "Life is suffering", which means the struggle for existence in itself is suffering. This resistance is the stimulus which makes anything strong in nature and gives it the ability to adapt to its environment. Without this suffering there wouldn't be any possibility for development so it seems in this sense, suffering is indispensable and is a required function.

---

by **Karen**

In my darkest moments and conflict with life arises a need, a need to work on myself, to dig deep inside of myself for answers. Or even to be able to form the questions that seem to rest on the tip of my tongue.

Through discomfort and sufferings, it forces a need to work on myself.
It's always a tug-of-war between my mind and body. The mind tells me one thing and my gut (emotions) another. And then the search for balance, for harmony begins...

transubstantiate in me for my being

Light and love
Karen

---

by **Judy**

Hi Siddhartha,

> It seems that things evolve, such as thought and emotion, to serve a function for survival.

Interesting. I agree.
I am beginning to see one of the main functions of personality is that of protection. This means that it is a very good friend indeed, and even as essence is uncovered, I still need certain aspects of personality. Transform the negative and appreciate the rest, and integrate with essential aspects as they are uncovered. Creating/maturing the soul.
Best wishes,

---

by **Judy**

Hi Karen,
I was quite moved by your post. It was a direct reminder of the great blessing of discomforts and sufferings at a moment when that provided some necessary balance. Thank you.
Regards,

---

by **Ian**

> ***Siddhartha wrote:***
> On pondering whether suffering is a required function I came to the conclusion that it definitely had a purpose, that it maybe keeps things in check or sends

> signals in order for one to adapt to external conditions correctly. It seems that suffering would be the only way to progress in most things, that it takes many forms whether large or small and would serve as the neutralizing force in order for anything to develop.

Hi Siddhartha,

I'd have to agree with what Judy says above about suffering being considered as the Denying Force in the Work Triad.

I presume you are familiar with Bennett's scheme of 6 triads. Those are fine within the appropriate context, but for Work on onself, the active force is the intention/plan/method to work, suffering in its various forms is the denying force, and the result, the mid-point, mid-course, the space of impartiality is the reconciling force.

As Mr Beidler says - "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."

http://www.endlesssearch.co.uk/exercises_holy_equation.htm

> Overall this exercise was useful and brought new insights, as well as giving me some experience with the art of visualizing, something I don't practice that often.

Visualizing is a very important skill to develop. Some say it is the language of essence. So by practicing visualization we help to educate and communicate with our essence.

---

by **Dean**

I agree with that for the most part, what I was thinking of was in the octave between si and do, thinking that intentional suffering could be the 3rd conscious shock if there is such thing. I've never read anything about the last shock, it seems people don't speak of that. Perhaps I was wrong in thinking it was the neutralizing force, I sometimes automatically think a shock is neutralizing force, but now I see that it depends on the process.

---

by **Ian**

> ***Siddhartha wrote:***
> I agree with that for the most part, what I was thinking of was in the octave between si and do, thinking that intentional suffering could be the 3rd conscious shock if there is such thing. I've never read anything about the last shock, it seems people don't speak of that.

Right, for some reason people don't often mention the 2nd conscious shock, except in passing. I have some material elsewhere on the website expressing my views about it -
http://www.endlesssearch.co.uk/philo_is.htm
http://www.endlesssearch.co.uk/philo_is_talk_ae2005.htm
http://www.endlesssearch.co.uk/exercises_heptachord.htm

---

by **Harry**

Just a note:

Holy Rejoycing
Holy Revolting
Holy Suffering

Equates to:

Holy Postive
Holy Negative
Holy Reconciling.

Remember, too, that the middle is higher for the preceeding lower and lower for the succeeding higher. The middle is suffering. The result of rejoycing and revolting meeting.

---

by **Dean**

Thanks Ian for the information on the 2nd conscious shock, it's very well written and is the best exposition I've read on the subject. It has cleared up some confusion I had about the 2nd conscious shock. Thanks to Harry as well for the note on suffering, it has also clarified my understanding of the role of suffering in relation to the law of three.

---

by **Judy**

Hello Harry,

> Holy Rejoycing
> Holy Revolting
> Holy Suffering

May I just talk through this please?

I'm visualizing a pendulum swing; one extreme of the swing equates to rejoicing, the other extreme to revolting; the mid-point to suffering. (reconciling force here).

And the pendulum-swing mid-point is the point of balance, and the connection with higher on the vertical scale, thus it becomes a part of a valid Work Triad.
And in this Work triad, we introduce "wish to work" (which is higher up the pendulum vertically towards the fulchrum above) as the affirming force, and bring it to act on the suffering as the denying force (at the bottom mid-point in the pendulum-swing itself), to allow the actual Work to be a reconciling force, which may result in eg; an impartial state, which in vertical position is between the two.

Make sense?
Any comments appreciated as always.
Regards,

---

by **Harry**

I'm not sure I like the idea of a pendulum. Because the midpoint doesn't balance the pendulum. You've got momentum, plus gravity. The two points of the pendulum aren't opposites. They're the same thing.

Yesterday I had some work to do, and have been feeling slightly under the weather. Literally and figuratively. But the work had to be done. So the initiative is to do the work. The resistance is just that, resistance. Suffering can be pushed in either direction. So I push it to the higher octave and continue to do the work.

---

by **Judy**

Hi Harry,

> I'm not sure I like the idea of a pendulum. Because the midpoint doesn't balance the pendulum. You've got momentum, plus gravity. The two points of the pendulum aren't opposites. They're the same thing.

Analogies certainly have limitations. I cannot draw diagrams here, so seem to use them more often than otherwise would - mental pictures if you like. Perhaps instead of 'pendulum', please read 'pointer of the (Libra) balance-scales'. Anyway it is enough for the general idea.
Then yes, neutral point (suffering) can be pushed either way by adding more weight to either the positive or to the negative extremes.
I was mainly looking for a two-dimensional analogy to illustrate the centrality of suffering in ordinary horizontal life, and to illustrate that the way of transformation brings in the vertical Work dimension.
Cheers,

Work Program week beginning 9 July 2007

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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.

---

by **Lawrick**

Ian asks

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

A very pregnant question. Akin to asking something like,"is Beelzebub's Tales a good book or bad book?"
The essence of the question lays in the degree of comprehension of this "substance" of essence. The concept of "essence" has been my burning question of the day---- for about two months now. Along with another group member I have been burning up the email highway in trying to find some comprehensible definition of this, to me, absolutely vital question. We have been examining much of the Work literature particularly Gurdjieff, Nott, Orage, Sharp,Bennett, and from the perspective of John Henderson who just released a new book called, "Hidden Meanings and Picture Form Language in the Writings of G.I. Gurdjieff", in my opinion a brilliant and critical insight into our Work. We have also been exploring the work of A.H.Almass who seems to have done some excellent work in exploring the question.
As in BT, the deeper one searches, the more meaning, and more questions one faces. Like so many things dealing with my view of the Work, I took the "assumed" answer to essence, "everything which with we are born",

as something already understood. Now with this weeks simple pondering,
a hornet's nest of questions have begun to bite, and my ignorance revealed. If we learn anything here surely it must be to take nothing for granted.
Using the current literature:
We learn from Nicholl that,"Essence descends from a "high place" and becomes ultimately encased in a body of flesh and bones". and, "essence is like the germinal spot in an egg", that "comes from above", that, "must be fertilized by the Work", and "is the Word of God". (the I AM?)
Sharp discloses that,"until essence is able, ready, and willing to be born, conception cannot occur", a very mysterious statement, and,"The Tradition teaches that one is born with essence, one's total possibilities". Finally, simply stated from Orage,"Essence is Truth before God".

Where can Essence be found?
Henderson states,"The centre of gravity of essence is the Emotional Centre, but it is not found in the Emotional Centre.....essence is transformed in the Emotional Centre". Orage writes,".. the intellectual part of the emotional centre.....is the seat of essence", and as well," the spirituallity of essence lies in the future".

What is Essence?
From Orage again,"Essence is the Truth before God",that,"essence is not conscience, but Objective Conscience is its highest form" and that,"one of the main purposes of man is to develop from a substance called essence".
Patriarch Nott writes,"Objective Conscience.....is the Representative of God within the essence", and that "only a conscious man can distinguish from essence and personality....". In BT, Gurdjieff states,'the possiblity is foreseen for beings to acquire the kernel of their essence, that is to say, their own I....". Henderson comes right out and says,"essence is a real live person living beside us here, now, one step to the rear of us", and that,"we must learn to see essence in our daily lives"and, "Being manifestations are from essence". Patriarch Nott makes it very clear that,"The essence of a normal man is a Biblical hunger and thirst after righteousness-a thirst for Objective Reason".
In his book "Diamond Heart", Book IV, "Indestructable Innocence" the writer A. H. Almass writes, to paraphrase, "Essence is the direct expression of the fundamental Truth: it is what is between appearance and fundamental reality". "Essence crosses the boundary between the two truths, the two Worlds". "The quality of Essence are the first words"! (I AM?)
Such a tiny question and I could go on and on,and, oh yes, that's what I've just been doing.

So back to the original quote:

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

1. In early life---Yes! I think
2 Righteousness perhaps
Or so I believe at this stage of my search.

What it all really means is to just do the Work. The meanings will take care of themselves. If anyone else would like to join us on our essential search please contact me via my email or on the group site and your input would be truly appreciated.

Will reply to the rest of the exercise when the blisters on my fingers heal. 

Be well,
Lawrick

"But always there will remain a nucleus of those who really understand and who will keep the Method and the System as Gurdjieff has taught it".
A. R. Orage

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by **Dean**

For the first question,

[Does essence have likes and dislikes?]

I came to the conclusion that essence has a more objective taste than personality. Certain fine impressions strike a chord with essence and harmonize with its functioning, while course impressions impede this energy flow and create harmful vibrations which would affect the organism in a negative way. It would be like comparing a wilderness at sunset to a dismal city, or music like rap to music by The Beatles or Pink Floyd. In the case of food I came to the conclusion that essence would appreciate organic healthy foods while personality wouldn't mind eating artificial processed foods, and may even dislike food that essence would savor. With this thought in mind you could say that essence is natural while personality is artificial, in the objective sense.

While pondering the second question, I felt that essence would value experience, or to be more specific impressions. It would obviously value subtle impressions over gross impressions, and would value the energy that came from these impressions.

On speaking of essence in general it stands to reason that essence would be a combination of many things. I think it would be easiest to approach the distinction between essence and personality by describing what essence is not. Personality is made up of all the previously perceived impressions that are localized in the formatory apparatus and which make up a persons education, their social mask, and many negative habits. It is all the mechanized information and memorized facts in us, including emotional impressions and moving impressions which are fixed in our common presence. All the preconceived, preconditioned opinions as well as stereo types and moral prejudices. Our mechanical and automatic actions are made up of personality and nothing more.

Essence in contradistinction would be quite the opposite. It is made up of all the centers which

have been sublimated to the required gradation of reason. It would be direct knowledge that came from experience, from the higher centers, and from a more objective mind. Morality and social norms may seem foreign to essence, it would not be interested in putting on a facade or mask unless the influence of personality was there. It seems primitive people with more of an essence would choose truth over falsehood, and would express themselves accordingly, while "civilized" people wouldn't feel ashamed of posing or playing a social role that they have imitated, or having a fake display of emotions etc. Essence is presence and remembrance, the conscious part of the centers.

It does seem essence is a function of objective conscience in comparison with mechanical subjective morality. A fully developed essence would wish to pay back its debt to nature, and would have remorse of conscience if it didn't fulfill this function as it has been destined to do. I think having an essence and objective conscience would be the precursor to objective reason.

In trying to define essence, I don't think it could be easily done with the limited words of our language. Essence may be found in the right hemisphere of the brain while personality is found in the left hemisphere. This makes sense because the left hemisphere is responsible for structured manifestations (the formatory apparatus), while the right hemisphere is to do with artistic endeavors, and intuition. I believe that Gurdjieff was quoted to say that essence and personality may even be found in different parts of the brain, which would confirm this conclusion. Rodney Collin says essence is the chemical-physical blood that has been coursing through our veins since our birth, the information that makes up our state of being. This may also be an aspect of essence, but overall the best definition I think is saying that essence is what is our own, while personality is what is not our own, or Ouspensky's definition which says essence is our functions or centers while personality is all the impressions and associations stored in the centers.

I still have the feeling that I have only scratched the surface of this very expansive topic.

[/quote]

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by **Judy**

As always, exercises on doing what 'it' doesn't like have a strong impact. This week was no exception.
Focus over the past week was on -

> Refrain from a favorite person. Interact with a disliked person.

as it fitted in well with another current exploration so merited many attempts.

The machines reactions to a conscious attempt to interact with various people I don't usually have much in common with were usual and predictable. My personality's pattern here seems to be one of avoidance - I just want to escape and may even invent a reason to get away. This

week I made efforts to reach impartiality by 'being present' as much as I could, using 3-brains-balanced-being perception (sensing the body proved invaluable here), and keeping both feet firmly planted on that spot and refusing felt inner instincts to move away.

There was some confusion arising from this, as I refused to simply accept the hostile "no", and tried to acknowledge the "yes" in the totality of the relationship.
Twice, amidst the salad-toss of thoughts, feelings and instinctive bodily reactions, I was able to know and sense something deeper - like a background if you like - and it was a real connection to the other person, as this background was deeper and somehow more real. Just briefly, essence was maybe touched, and the personality's antics were seen to be amusing and less important.

This mini-integration stayed with me afterwards, and in spite of noticing confusion at surface levels, something preferred this state. It was more real.
Then that evening, there was a quite emotional realization. It happened that I suddenly knew that commitments here in the far north were completed, that I miss my family, and that perhaps it is time to consider returning south to be within an hour's drive or so of them. Whether this is a reliable insight to be acted on, or simply an indication of returning emotional openness following deep grief in 2006, remains to be seen. I share this personal stuff because there is definitely a correlation between this increasing health and the week's exercise. Undoubtedly.

Thus it was a tumultuous week for the machine. Some of its cogs flew in all directions. This was a little scary, and I'm wondering if this relates to the "loosening" of personality read about. ?
I thank God that I have a safe place here to talk about these events with people of like mind.

Regarding;

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

Depends on how 'essence' is viewed here, IMO.
If germinal Essence with a capital E, then I cannot find likes and dislikes - it just *is*; and I don't know what it values or even if it does anything at all other than simply *be.*
But if essence with small e, which I'll call personal essence, then yes, it has likes and dislikes; and it values reality totality love etc, and sees things as they are.

Interesting that the way to our true nature and becoming a complete human being is sometimes called real-ization.

Best wishes,

by **Dean**

I feel the need to dwell on this extensive subject of essence more, it has always been a topic which has been difficult to assimilate and understand.

In respect to what essence values I do believe that essence values certain things over others. I don't believe essence would value what the average person values in terms of money or materialism. I also can't see essence valuing being famous or having a lot of social status unless it was influenced by false personality. I do think that essence values sensations,movement, emotions, and certain intellectual impressions. Some examples of things that essence might value would be such things as the warmth from the sun, vibrant colors, the feeling of love, or the sound of birds chirping in the forest. Silence may be something that essence would value, it seems like unnecessary talk is a side effect of personality, the fear of feeling awkward or showing your true emotions in a social setting. It would also make sense that essence valued higher emotions such as compassion, joy, hope, faith and love. Most sacred things that come from the higher centers would be valued, and most things to do with a persons state of being I think.

Essence in connection with different types of people may weaken this theory that essence has likes and dislikes. Perhaps some types of essences colored with various influences of heredity and planetary influences would have certain tastes which others wouldn't. I'm not sure if these differences would be enough to say that there is no such thing as objective art, or universal forms of perception pleasing to the human soul.

I think you could say that essence is maybe the fusion between the higher centers, the substances of the subtle bodies, the working of the 3rd and 4th states of consciousness, and objective conscience. Perhaps the full development of essence would also bring about objective consciousness and the formation of a permanent I.

---

by **Judy**

Hi Siddhartha,
I'll no doubt have a couple of questions for you as a result of your two thoughtful and strong posts on essence. Many thanks.

Also, a bit more grist for the mill which I forgot to post, on the same vast topic:

> Paraphrased from A.H.Almaas ‘Diamond Heart’ book IV, ‘Indestructible Innocence’.
>
> Issues and difficulties are not the only stepping stones towards reality. You need also your interest, your curiosity, your appreciation of, and love for, the truth. Your essential experience will help counteract your emotional identifications. However, such experience is not an end in itself. It is not something you get. It is a tool you use to help in seeing deeper truth. Essence is the direct expression of the

fundamental truth; it is what is between appearance and fundamental reality. Essence crosses the boundary between the two truths, the two worlds.

The qualities of essence are the first words. The aspects are the first concepts; they are universal concepts, the archetypal states of being. They are more connected to fundamental reality than the world of appearance, but they are part of the world of appearance; Essence appears to us. Or, more accurately, experiences of Essence are glimpses of fundamental reality, viewed from the world of appearance.

The work on the personality and the realization of essential aspects is a method, whose purpose is to take us to the fundamental reality. The life of Essence becomes the beauty of that reality, as it appears in and through human beings. It is the fulfillment of the human life.

---

by **Lawrick**

Hey Dean,

Want to say thanks for your valuable input re: essence. Will have time to sample your ideas this week and am looking forward to it. Since we can't tie up the site with our interests, feel free to contact me via email
and later perhaps we can post further ideas for the group.
Regards
Fred, Lawrick, an Mongolian name meaning, "Rabid Chainsaw".

---

by **Dean**

Hey Judy and Lawrick (aka "Rabid Chainsaw"), thanks for all the info on essence, it's very insightful and useful. I'd really enjoy talking about essence more at some point and time, it's always something I come back to in relation to myself and others. I'm going to check out A.H. Almaas, he sounds like he knows what he's talking about and I agree with his statements.

Peace be with you

---

by **Ian**

Judy wrote:
Regarding;

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

Depends on how 'essence' is viewed here, IMO.
If germinal Essence with a capital E, then I cannot find likes and dislikes - it just *is*; and I don't know what it values or even if it does anything at all other than simply *be.*
But if essence with small e, which I'll call personal essence, then yes, it has likes and dislikes; and it values reality totality love etc, and sees things as they are.

Interesting that the way to our true nature and becoming a complete human being is sometimes called real-ization.

Best wishes,

Judy raises a thoughtful point here regarding a distinction between Essense and essence.

We must be careful how we use these words and use them in they way they were defined by G.

Here is what G says in ISOTM - "A small child has no personality as yet. He is what he really is. He is essence. His desires, tastes, likes, dislikes, express his being such as it is."
and - "A man's real I, his individuality, can grow only from his essence."

Essence as it is used in the Work does not refer to our "Essential" nature, so to speak; that is, it does not refer to our true spiritual or higher nature, our "Real I".

Essence would be somethinhg more like our natural 'character', and that can have defects, likes and dislikes. One could say that it is what we inherit in our DNA.

Essence is not 'roses, roses'. Likewise, personality is not all 'thorns, thorns'. We need a balance, a mid-course, between personality and essence; knowledge and being.

Real - I - zation?

---

by **Karen**

Work results for:
Refrain from a favorite person. Interact with a disliked person.

So I had to convince myself that I was doing "it" for my future "I"...

my flesh wept and I wanted to run away and flee this person and situation, but forced myself to stare adversity in the face. If thoughts were visable, the air would be swarming in withheld negative emotions as hurtful digs spued forth

What was it that erked me about this individual? What am I seeing in them that is in me that needs to be recognized impartially, then released.

It was really hard to do because I was not indulging my usual tendencies to remark back and fuel the fire of negativity or get the last word. Ohhh what a waste of energy it is and how often I bask in its splendor. And ohh how grateful I am when I catch myself doing it or prevent such manifestations

Thank you for this exercise

Karen

---

by **Zenas**

The first time I read the week's exercise I chuckled: the immediacy of knowing the dislikes is so easy compared to having to think about choosing a favorite 'like.' That said, I purposed forced myself to try rhubarb this week. It's not as horrible as I remembered though I still wouldn't pay extra. Refraining from a favorite food wasn't nearly as difficult as eating rhubarb. I refrained from the pricey "good" drinks and stayed with the generic store brands, I attempted coffee but didn't drink much. I made it a couple days without classical and could listen to hiphop for about 10 minutes at a time. I constantly have to work with one dislike person and attempted to make the effort to stay in a quite pleasant facial expression, tone and pose around her. It didn't go as well as anyone would have wanted and I kept a little note of G's about what drives us to distraction in others is their mechanical, "no one's home" responses. The little refrains and interacts show how much Work we have, yet.

All these seeming little things add up. Somewhere else in the forum a poster spoke about doing the exercises above reading the books. This is so true. And we have the advantage of not listening to each grumble or excuse out of the parts they don't deem important enough, as in contact or residency groups.

I've been lucky in often watching children grow. It's amazing how the "line" between seems crossed when we blink. When in social work, there was one young girl in a made-for-TV real-life situation that went from being an innocent child quite likeable to being fully pulled into the negative poses of mind of her situation. Does essence have value? Both in the terms of value and values, I would answer yes. Watching some of the children get absorbed into their environments and which ones handled it or at least had something within to make it through at a later time, yes.

Work Program week beginning 16 July 2007

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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?"

---

by **Lawrick**

Hey all, quite a week,

This morning I awoke to several Endlesssearch site messages that poured like a feast from a cornucopia. After immersing myself in this delicious "soul food" for an hour, I switched off and went to my MSN mainpage for the "news".
Talk about complete impressions. Never before had I witnessed this clear, daily example of the difference between essence and personality. Like a light switching off when the MSN page came up with all the appeals to our vanity,self love, desires,.....the colorful merchandize, the gossip, the cult of celebrity, and the seduction of outer life, something in me witnessed the patent power we must struggle against. Try it for yourself next time you leave the site.
Be Well,
Lawrick

They who truly love can love only one thing.
Meister Eckhart

---

by **Dean**

Yeah, I totally see what you mean Lawrick, its a sharp transition from the Endless Search site to the MSN site. It's like all the seven deadly sins are on one page, the impressions are very much in the way of vanity, self-love, and desires like you pointed out.

---

by **James F**

I sometimes wonder if feeling humility at not knowing the definitions of some of the words in the exercise is part of the exercise. I thought I was a "learned-being" of some formation, but I often wonder when I'm here. Icosohedron? Online dictionary says a 20-sided polyhedron. Oh... that helps! 😎

I'm looking forward to trying this tonight and this week. It might be a good segway for my recent inner questions about the meaning of "meditating on symbols." More on that later.

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by **Judy**

Hi James,
If you 'Google' icosohedron, you'll get pictures and all!
I did this as visualization wasn't going too well when I didn't know quite what to visualize. 😜

I enjoyed your posts on the recent joyous wild ride on the thread of Excavations. Quite a little journey.
Kind regards,

---

by **Judy**

Hi all,

> 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.

This visualization meditation brought a degree of self-remembering several times, so I did some pondering to explore the connection.

Illusion was taken to refer to 'deceptive appearance'.
This connected with a phrase often found in other traditions; 'freedom from the senses', which is now understood to mean - not that I don't see or hear - but rather that I am 'not in bondage to' the senses alone. In other words, what the senses tell me is only a small part of reality, and it is a distorted perception, as if seen through an opaque filter of concepts. When a more complete reality is perceived, it changes what the senses tell me. Things are brighter clearer and more alive; some of the opacity is washed away by the self-awareness state.
What may be happening is that I was perceiving less through the discursive and discriminating

concepts of mind, and more through the direct perception of awareness (still mental but different).
And the sense of 'self' was there in the centre of the icosahedron.
Thus the basic elements of self-remembering are there.

Then this clear-seeing seems to be strongly related to 'objectivity'.
What a vast topic. More and more exploring to be done.

---

by **Recondita**

It appeared to me, for what it is worth, that this magnetic centre is essentially 'good', and that I didn't have to worrry about that. Not sure why that is significant, but it felt so when doing the exercise.

Then, asking the questions prescribed I tried to relate them to the icosahedron and its centre: Is that a complete impression? (is it centred in the megnetic centre?); Is that a permanent conclusion? (is it resoloved in the magnetic centre?)

It seemed to me that my task was to try to live in, or from the centre, not from the triangles.

But then it seemed that in the triangles are represented also what we understand as 'good'. What is the place of 'good' as manifested in the visible world?

Only at the centre can sense be made of what in this manifest to the senses world we call 'good' and 'bad'.

And this is before I even considered the precise geometrical nature of the icosahedron as twenty sided solid.

Another thing that happened this week, which does not seem very related to the above, nor dramatic in any way, yet seemed somehow significant: Walking in the woods by the river and the fields I stopped and breathed (instead of forging ahead regardless) and noticed as I did so the trees' boughs crossing each other and supporting weight. I seemed to have sharper sensations. Was it in that moment of stopping, that this happened?

---

by **James F**

I first tried visualizing in my head a icosohedron with me sitting in the center of it, then i tried sensing/feeling me as a magnetic point in my actual physical living room (where I was sitting) and the icosohedron around me inside my room. I got stuck. Couldn't decide which to go with. My concentration/attention also wavered. Evidently, there is some resistance I need to work thru.

Work Program week beginning 23 July 2007

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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.

---

by **Cassandra**

Hi,

I'm Cassandra and am new here. I'd like to start the work program for the coming week, but I don't know what the "10 bone excercise" is. I looked on earlier posts but didn't find an explanation.

Also, how should we incorporate the Work Guide for the month into the weekly practices?

Thanks a lot.

Cassandra

---

by **Lawrick**

Hey Cassandra,

The original Cassandra ran around screaming to be understood.. A computer might have solved many of her problems I think.

We've all asked about the exercises.
The 10 bone can be found by going to the Work Exercises section of the Endlesssearch Site, scroll to sensing exercises and you'll find it there.
Should you require other info, go to the Work Exercises or Work Philosophy tab, scroll down to Search and away you go.
You'll find years of material on site if you wish to explore.
If you can't find it, ask. It's actually pretty simple,

Welcome aboard, 
Lawrick

---

by **Dean**

After doing the visualizing exercise, I came to the realization that my visualizations don't correspond completely to reality, that I usually imagine myself doing things better than I do in real life. I never imagine myself being clumsy, or awkward but usually glorify myself while visualizing, and make myself out to do the tasks better in my imagination. I tried my best to visualize everything, movements, sense impressions, emotions, and thoughts, this was a bit difficult but gave me an impression in my mind of the task being performed.

The ten bone exercise was a good experience, visualizing the illumination of each bone gave a sensation that seemed to affect the emotions in a positive way. The exercise was a good way to train the attention and practice visualizing at the same time.

As for choosing an object from your surroundings and imagining the processes that led to its existence, I basically split this into the categories of being man-made, or natural. The man-made objects usually led me to think of how the material was extracted from nature and manufactured in a factory, and how people labored to create it. As for the natural objects like plants and animals, I imagined the process of evolution, simple proteins and amino acids being transformed to cellular material which would slowly form an organism of a complex structure. This exercise was a good way to put things into perspective, and made me think of how things came into being.

---

by **Chuck**

Like Siddhartha I found that when visualizing myself performing a simple task just before doing it, the real thing deviated from the visualization. Even for a simple task, I had quite a mistaken idea of what the physical actions would be. For example, when opening a door, my rear foot came completely off the ground while I was pushing it open with my front hand. This was completely unexpected - I had no idea it worked that way. My visualization was of standing flat-footed while opening the door. This pattern repeated for everything I observed.

In doing the 10-bone exercise, I found that I had some trouble visualizing the illumination in the bones. This was puzzling - I thought it would be easy. I finally realized that most of the

exercises I'd done in the past have been oriented toward feeling rather than visualization. I

Imagining that I'm a conscious being with a real "I": I kept putting this one off, often because I forgot about it until several hours into the day. When I did try, I felt really pretentious and wasn't sure how to act. I'll have to save this exercise for another week.

Thanks for the opportunity to try these exercises and post feedback.

Regards,
Chuck

---

by **Karen**

Paper and all events and processes leading to its existance.

A seed is planted, a tree grows, someone fells the tree, and loads it onto the truck to be taken to the factory for debarking, washing, refining, bleaching and cleaned for pulp prep to be flattened into paper (what a journey already) The paper then goes to be finished, cut, stacked, boxed, labeled, shipped and the list goes on and on.

If only paper could tell its story of the great sequence of events and the many hands that touched the process...

What an excellent exercise

K

---

by **Ian**

> ***Cassandra wrote:***
> Hi,
>
> I'm Cassandra and am new here. I'd like to start the work program for the coming week, but I don't know what the "10 bone excercise" is. I looked on earlier posts but didn't find an explanation.

Hi Cassandra, welcome.
Here is a link to the 10 bone exercise; it's about half way down...
http://www.endlesssearch.co.uk/exercises_sensing.htm
Also read The Basic Sensing Exercise, as it forms the basic method for all the various Sensing exercises that we use.

Please don't hesitate to ask about any other exercises that come up in the programs along the way.

> Also, how should we incorporate the Work Guide for the month into the weekly practices?
> Thanks a lot.
> Cassandra

The monthly program (which may last longer) sort of sets a general theme for ideas and exercises that we might want to explore in the following weeks. It can be consulted/remembered along side the weekly exercises.

As you will have seen by now, there are a lot of exercises offered each week. These are offered as suggestions for inner work. You may continue to use any of them that seem to resonate with you.
[/quote]

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by **Lawrick**

Hey all,
A full and interesting Work week for me.

I do not visualize well. This week I tried to see myself making coffee. Didn't get it right once. It is surprisingly complicated when one accounts for tensions, movements, and the physical manipulation of the objects. One day I forgot to open the fridge for cream. Another day, I didn't remember to use a pitcher for water and so on. One day I forgot I was standing.
I also noticed that I tend to visualize in black and white. Has anyone else noticed this in your experience? I recall my neice asking me one afternoon when we were watching an old black and white movie, she was about 5 years old, she asked, "Uncle, were you alive in the black and white days?" Apparently, yes. Still happens from time to time as for instance when I look at Chuck's site picture. Welcome aboard Chuck, welcome your input.

Recieved good mileage, kilometerage, from trying to stay conscious for a day. It seems I must be proactive and anticipate my particpation in events for the state to last. It's almost as if in trying to act consciously, one's attention is somewhat pre-divided as it were, and doesn't need to jump start the sensing-emotional centres every time. As soon as sensing disappears it's "adios" conscious state.

The "object" of my attention was a desk stapler. In this simple object we find extremely complicated design and engineering problems. The size of the staple, the bonding, the lever machinery. We find petroleum products, steels and alloys, fasteners, chemical compounds for

the plastics, glue and plating. We find mining, drilling, raw and finished material manufacturing, marketing, distribution, and the engine of our economic systems all interwoven and interdependent. I wonder how few of us realize that a failure in any one of these processes would be catastrophic for our Material economy.
Well enough! Again I welcome those new ideas shared from new members and enthusiastically wish you keep the letters and cards coming in.

Be well,
Lawrick

"Turd in the Plaza"

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by **Chuck**

In regards to the "imagine you are a conscious being" exercise this week, I see that Ian wrote a very helpful bit in another thread:

> We may not be able to immediately live 'as if' we are higher beings, but we can make a small start by focusing on various aspects or attributes such as trying to bear the unpleasant manifestations of others, or by trying to be compassionate, or by trying to rise above like and dislike of certain things, or by trying to enter a state of all brains balanced being perception, and so on.

I'll try again with this input in mind.

Regards,
Chuck

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by **Judy**

I stayed with the 'cleaning the sink' example for the visualization.
Results were less than satisfactory. So much so that after a couple of attempts I tried reversing the process. That is, I went and cleaned the bathroom sink consciously, and as simply as possible, and then visualized this process using recent working memory. Of course the results were much better when re-cleaning the sink.
So then I tried visualizing an everyday task which has previously been done consciously - taking out the garbage in this case. No surprise, the action followed the visualization pretty well.
So some verification here.

Sunday was a day of few outside events, so I chose that day to act "as if conscious." After some thought, I ended up following what Thich Nhat Hanh calls "a day of mindfulness" in his

book "The Miracle of Mindfulness". To this I added 10 attempts at simple self-observation with a degree of self-remembering, and did the "I Am" exercise every hour. Following the breath and being aware of whether walking, sitting etc, were attempted for the whole day, but I fell out of awareness many times. This 'day of mindfulness' also includes two sightless-gaze sittings to which I added some three centered perception.
An interesting side-effect of this exercise was that there was some carryover into Monday and today, in that I am remembering to remember and observe, follow the breath and so on with very little effort. I'll begin this 'day of mindfulness' once a week again - or if not for the whole day, for several hours. I did it weekly for a couple of months a while ago, and noticed then that I was in a slightly more awake state for the rest of the week. Then of course I forgot to keep doing it, or was too lazy.

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."

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by **Judy**

> 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?

I've chosen this part of the suggested exercises for this week. It is new and exploring it so far is hinting at some interesting possibilities. This will also thus leave some time to spend on the July work, which I see has been extended to July/August

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by **Cassandra**

I chose the first 2--guiding attention in body parts with visualizations of teachings and the breathing. I found the guided imagery stimulating, yet calming. It seemed to bring me more to center. I had a more difficult time incorporating features from the sages. Because I was brought up as a Christian, it was easiest for me to evoke Jesus' 'suffering and sacrifice,' but I knew this association would bring up sentimentality--feelings that I equate with pictures of long suffering Jesus. I didn't want to do this. As for the other teachers, I could relate much less to them. I felt like I'd have to fabricate even more, which I didn't want to do either. So I left the teachers out.

For the eye movement exercise, I found myself anticipating each new thing my eyes rested on. In other words, before I shifted my eyes to a new object, I had already named it. Sometimes this didn't happen, but mostly it did. So, I ask myself, am I able, to any extent, see something more clearly. I mean to really see a lamp, it's 'long body' and the vividness of that.

The breathing concentrations made me notice how much my mind wanders. I usually find breathing exercises boring, so I don't do them much because it feels so forced. I didn't notice any centers being activated for the most part, but in the first few days, I noticed the sexual center, perhaps, being stimulated. I've noted this before in some of my earlier meditation attempts 10 or so years ago.

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by **Dean**

For the 2nd exercise

> 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?

In doing this exercise I felt the sensation of things detached from associations, when things become the things in themselves, and could appreciate things in a different way than usual. Objects lost their labels and uses and were sensory impressions rather than being intellectual impressions. I think things do have a sense of Presence, it seems that when self remembering this Presence becomes more alive than in the usual state.

Pondering the value and significance of the Five Being-Obligolnian-Strivings and breathing felt very good. Breathing into the various limbs seemed to stimulate circulation and pondering the Strivings added an emotional element which varied with each saying. Each striving gave a different impression and made me think and feel in a definite direction. It was hard to keep my concentration up at first, but with practice I soon was able to do it relatively smoothly.

Take care

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by **Chuck**

> 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.

I had trouble with this exercise. My mind seemed more eager than ever to label everything immediately. I can see the reason for the preparatory work (sit quietly...) This seems like a valuable exercise - I intend to keep trying it.

> 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?

Concentration on abdominal breathing is quite familiar due to aikido practice. Did this exercise several times, but did not observe anything notable regarding activation of centers.

> 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.

First of all, this exercise prompted me to do some research to learn more about Lao Tzu and Muhammed. I became much more familiar with the Five Being-Obligolnian-Strivings as well. Sensing the physical body and simultaneously placing thoughts or feelings there seems to be a component of many of the other exercises. I have some questions about this, but I'll ask over in the Discussion Forum, if that makes sense.

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by **Recondita**

I concentrated on the shoulders and hips exercise this week. I too found the teachings difficult to incorporate, as I find that visualizing them is difficult without involving the thinking centre too much. So I tried to sense the presence of the teachers listed, without trying to focus explicitly on the teachings for now.

I noticed that following the sequence of the visualisation prescribed one describes a cross. And that the joints involved are fundamental to movement. As I am currently taking dancing classes I'm acutely aware of the importance of the movement of the shoulders relative to hips. Either parallel or in torsion. This exercise was something I could take here and to walking, where I noticed things never before noticed about the relative movement of limbs in what is automatic. Surely this is part of the purpose of the exercise, to gain a greater awareness of what is mechanical?

In the breathing exercise I noticed that there was a very pronounced sensation in the throat region when breathing out through the abdomen.

---

by **Dean**

For the breathing exercise

> 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?

I noticed the emotional center and the sexual center being activated. For the first part, breathing in through the abdomen, I would have to agree with Cassandra and say the sexual center became active while the emotional center was passive. After alternating it was the opposite, the emotional center was active while the sexual center was passive and dormant. It almost felt like two different notes were being sounded, energy was felt in the sacral plexus which would correspond to sexual center, and a different sensation of energy was felt in the solar plexus which would correspond to the emotional center. I thought of the fact that both

centers are supposed to work with hydrogen 12 ideally, this seemed to make sense why the two centers seemed almost to be linked in some way or another, and why one became active while the other was passive. Overall this exercise gave me new insights and observations that affirmed certain things in connection with these two centers.

Regards

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by **Ian**

> ***Cassandra wrote:***
> As for the other teachers, I could relate much less to them. I felt like I'd have to fabricate even more, which I didn't want to do either. So I left the teachers out.

That is OK. It is quite acceptable to make such alterations in the exercises to suit our personal particularities.

> For the eye movement exercise, I found myself anticipating each new thing my eyes rested on. In other words, before I shifted my eyes to a new object, I had already named it. Sometimes this didn't happen, but mostly it did. So, I ask myself, am I able, to any extent, see something more clearly. I mean to really see a lamp, it's 'long body' and the vividness of that.

That sounds like an interesting question to persue. An aim is a question.

> The breathing concentrations made me notice how much my mind wanders. I usually find breathing exercises boring, so I don't do them much because it feels so forced. I didn't notice any centers being activated for the most part, but in the first few days, I noticed the sexual center, perhaps, being stimulated. I've noted this before in some of my earlier meditation attempts 10 or so years ago.

The 'watching the breathing' type exercises are not intended to be forced.
They should be very relaxed. They are simply being aware and attentive to what is occuring naturally as we breathe.
The 'breath in through the solar plexus, out through the abdomen' is somewhat more forced or contrived, but really only involves a shift of sensory attention from the nose/mouth/throat/chest to the solar plexus and abdomen.

If you feel any discomfort or apprehension about any of the exercises - don't do them. And don't be afraid to mention it or question any of the exercises here.

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by **Ian**

> ***Siddhartha wrote:***
> For the breathing exercise
>
> > 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?
>
> I noticed the emotional center and the sexual center being activated. For the first part, breathing in through the abdomen, I would have to agree with Cassandra and say the sexual center became active while the emotional center was passive. After alternating it was the opposite, the emotional center was active while the sexual center was passive and dormant. It almost felt like two different notes were being sounded, energy was felt in the sacral plexus which would correspond to sexual center, and a different sensation of energy was felt in the solar plexus which would correspond to the emotional center. I thought of the fact that both centers are supposed to work with hydrogen 12 ideally, this seemed to make sense why the two centers seemed almost to be linked in some way or another, and why one became active while the other was passive. Overall this exercise gave me new insights and observations that affirmed certain things in connection with these two centers.
>
> Regards

Many experiences like this will come up as we Work on ourselves. It is important to remember to observe and take note of these things. It is also important not to jump to hasty conclusions. Our understanding of these experiences will change over time with more experience.
In general, we may be becoming aware of parts of our body that we don't normally attend to, and this may initially be intriguing or disturbing to us.

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by **Ian**

> ***Recondita wrote:***

> So I tried to sense the presence of the teachers listed, without trying to focus explicitly on the teachings for now.

That is a good approach.

> I noticed that following the sequence of the visualisation prescribed one describes a cross. And that the joints involved are fundamental to movement. As I am currently taking dancing classes I'm acutely aware of the importance of the movement of the shoulders relative to hips. Either parallel or in torsion. This exercise was something I could take here and to walking, where I noticed things never before noticed about the relative movement of limbs in what is automatic. Surely this is part of the purpose of the exercise, to gain a greater awareness of what is mechanical?

Yes, it describes a cross. Why might that be important?

> In the breathing exercise I noticed that there was a very pronounced sensation in the throat region when breathing out through the abdomen.

Does it make anydifference if you simply let the diaphram relax naturally for the out breath?

---

by **Ian**

> ***Chuck wrote:***
> Sensing the physical body and simultaneously placing thoughts or feelings there seems to be a component of many of the other exercises. I have some questions about this, but I'll ask over in the Discussion Forum, if that makes sense.

Yes, that makes sense. 
And yes, it is a component of many exercises.
In Life is Real, G gives a 3 finger exercise -
"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."

One might say that this is a formula or pattern that is used in many variations in many exercises. In BT, G talks about a state of consciousness called all-brains-balanced-being-perception. All these exercises are simply various means to accomplish this. There are many variations and levels of complexity since different people respond to different 'flavors'.

Work Program week beginning 6 August 2007

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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.

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by **Dean**

For the work program for this weeks exercise,

> 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.

the main thing I noticed was that this is a variation to some degree of last weeks exercise, this time since I applied the meaning of these teachings to myself, a different group of impressions were aroused, and I could understand them differently. Last week when I sensed the joints while breathing and visualizing the different saints, it brought forth impressions that were previously perceived and became fixed in the formatory apparatus. Actually whenever I think of these teachings a group of impressions arise, like the yin-yang of taoism, or the devotion of Christianity, or different emotions that correspond with the imagery and aspects of these teachings. When I applied this exercise to myself I thought of my own experiences more, and how these related to me and my work. This was a good way to put this into perspective. Sensing the joints was a bit difficult, but I was able to sense them with effort and became fairly good at it after doing it for 5 minutes.

Farewell my fellow Fourth way friends

---

by **Judy**

I added the first part to the morning 'sittings', plus once when standing in a queue at the supermarket. Before beginning, I refreshed on the anatomy of the shoulder and hip joints in order to visualize. This added feelings of awe - how wonderfully we are made.
The breathing into parts of the body while sensing them seems to have a relaxing effect which lets me see passing emotional states which would otherwise be missed totally. During the pondering I was reminded of my parents and their suffering and sacrifice and service. This evoked some genuine sadness that I hadn't spent more time with them before they passed on. Then gratitude welled up.

As to accepting everything as lawful, well, the big situations seem to be handled reasonably rationally, but several little incidents during the week were reacted to with irritation and I had a momentary surge of violent thought towards a large bully cat who is terrorizing my little cat at the moment. I settled for a "shoo" instead of acting on wanting to kick him, and keep Ellie inside at night for the time being, which led to her jumping through an insect screen - more irritation. Really I have to smile! Now when I see the big bully, I say to myself "Essence of cat" and am content that he and his owners are leaving at the end of the month. 
I also attempted putting myself in the other person's place twice in 'unpleasant manifestations' situations, and looked at my own.

As I rarely write much in longhand, I sense my hands while typing at the computer, and made a list of ten negative I's noticed over the week. Obviously irritated and violent were amongst them.
That's about it for today.
Cheers,

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by **Chuck**

Although a week or two's practice at an exercise does not constitute mastery - or even correctness - the joint-sensing exercise seemed like an old friend, since we did a similar one the week before. My half-hour bus ride to/from work proved to be a good time for it. Great idea by Judy to look up the anatomy of the joints. I found that touching the crest of the hipbone the first time helped get my attention localized, then I could mentally work inwardly to the joint from there.

My written list of I's, traits and characteristics grew during the week, but I see it as a long-term task. Still, good to get started. Like Judy, I mostly type rather that write nowadays, but did do the list longhand. In fact, my writing has gotten so sloppy (always trying to go too fast) that it made a good exercise to write slowly and deliberately. My list has a lot of traits, and not many I's. I wonder if it's because traits may be easier to document, since one can think back and discover these from the past, whereas I's need more observation of the moment? Anyway, doing this exercise heightened my self-observation this week.

Regards,
Chuck

by **Dean**

The second exercise was very comforting in situations when I was identified, and was a great way to give justice to things that I usually take as an injustice. Accepting things as lawful seems to definitely give me some piece of mind in situations when I am under the spell of illusions, and the inner smile was the frosting on the cake that made my habitual suffering turn to sweet delight.

For the third exercise I split this into two categories, first negative manifestations ,and secondly positive manifestations  .For the negative ones I connected this primarily with what I feel is my chief feature and type, and what I's revolve around this center of weakness within me. This was almost hard to do, it was difficult to admit certain things to myself even though I knew they were true, it was like it was taboo, or that I was afraid of exposing my self to my proud ego that would have liked to duck out of the responsibility. For the positive characteristics of my personality, I wrote these things down fairly easily, but found it difficult because I realized that I wasn't always one in the same person. My I's fluctuated too much to say that I was always like that, although generally I knew I leaned in that direction, so therefore I wrote a list down that I felt was a reflection of my positive half.

Judy, it's interesting what you said

> Now when I see the big bully, I say to myself "Essence of cat"

I've often thought about essence in relation to animals, it seems they do have a sort of essence, that one is aggression, one is lazy, or one is timid etc. They obviously don't have a possibility of developing an Essence with a capital E, or we would all be in a lot of trouble, but it's funny how heredity can affect things with such a wide ranging spectrum. I guess "every animal works according to its constitution" although this isn't necessarily what G meant with this statement, but could maybe have another meaning. Essence is such a simple yet elusive topic, it requires me to constantly reinforce the principle behind it so as to make it visible in life.

Until next time...

---

by **Ian**

> ***Chuck wrote:***
> Great idea by Judy to look up the anatomy of the joints.

This is a good task, looking up and studying our skeletal structure, since it is the frame that supports our body. It is helpful when relaxing and Sensing the body, to know the underlying form of what we are working with. The 12 joint and 10 bone exercise also require some knowledge of our frame, since those exercises ask us to Sense and visualize our bones and joints.

Another aspect of familiarity with our skeleton relates to an interesting idea regarding the locus of our essence and /or the 'womb' of the soul, the inner being embryo that we nuture and feed through our Work efforts. It has been suggested that the marrow of the bones could be involved. Many ancient burial practices sought to preserve the bones. The marrow is the source of our immune system, the primary biological system for maintaining the self/other relationship.

So a study of bones and bone marrow might be an interesting research project for group members to look into.

> My list has a lot of traits, and not many I's. I wonder if it's because traits may be easier to document, since one can think back and discover these from the past, whereas I's need more observation of the moment? Anyway, doing this exercise heightened my self-observation this week.

I listed "i's", traits, personalities, characteristics together as I see them as similar words/ways of trying to describe the same thing -- sub-programs or aspects or facets of the icosahedron of our total being that we identify with 'in the moment'.

Work Program week beginning 13 August 2007

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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 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?

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by **Judy**

Hi everyone,

> 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?

After pondering one aspect of work aim in the first part of this week's exercise (that of progressing toward balance/harmony of personality as it is, by three-centred action), I realized that progress is slow. This motivated me to make more efforts towards taking the balanced state from the morning meditation into daily life.
Thus I've been trying to maintain the balance for as long as I can directly following the meditation. This has turned into immediately afterwards walking around the house for 5 minutes or so, and having what I call "a conscious pick-up" - just organising the morning's house chores really, and then staying mindful for another period of time.

James, your post on creating exercises has been on my mind. It's been sitting like an elephant in the kitchen and I haven't replied as haven't contributed many exercises to Ian myself. 🤔
Just briefly commenting here though;
Try looking at eg; the stopping before going through a door from the inside perspective rather than from outside. I see all centers involved, in that in the moment of 'stop' I *intend* (intellectual) and *wish* (emotional) to do the exercise. I in fact add sensing of the legs to this exercise, as the moving centre seems to look after itself pretty much with something this

simple, to bring the body fully into it. And there are many triads there too. Sometimes not so easy to see - eg; the wish to work is affirming, resistance the personality may (or may not) put up is the denying, and the exercise itself will bring in the reconciling force of the Work itself, to lead to a resultant state. I do see where you are coming from though, and maybe the Jewish practice of putting the container above the door-frame in which are the words "The Lord is one" is to evoke emotions of reverence to further balance the exercise. Just a thought.
I don't know if that helps or not.

What I find is that more and more often I am creating little exercises which apply to my everyday situations. This results quite naturally from doing the weekly exercises given here, and sharing on them. Your post is a good reminder that perhaps there are some I could forward to Ian for consideration, even though the ones we are given are more interesting. In other words, I find some little exercise that works, and may be different somehow or another, and then try to put this into words after I've experienced it - working backwards rather than attempting to create from the intellect, though with a little experience that could no doubt be done too.

Best wishes,

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by **James F**

> James, your post on creating exercises has been on my mind. It's been sitting like an elephant in the kitchen and I haven't replied as haven't contributed many exercises to Ian myself.

No worries Judy, I have plenty of Work ideas to ponder, and life is definitely giving me much food for Work right now. 

---

by **Dean**

On pondering the first question about aim, I came to the conclusion that I had several aims, some short term and some long term. It's something I've pondered before and read about, so my main aim is the same as what is spoken of in ISOTM, becoming master of oneself. This seems like the best, most universal aim that would encompass all things within ones possibilities.

As far as short term aims, these are basically things that I'm studying, or else just various exercises that I aim to practice and achieve. I usually have daily aims that I formulate for myself and try to fulfill, and these lately have had a lot to do with my chief feature. One long term aim I do wish to achieve on some level or other is to be able to influence people on a fairly large scale. This is an aim for later though, and I'm not to the point where I could even

know where to begin.

For the 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?

I came to the conclusion that I've realized my aim but don't always make the efforts that are within my abilities. The relaxing of the centers and sightless gaze etc., put me in a good, clear state for pondering, and was a great way to disconnect from mechanical modes of impression absorption.

The daily exercise was good food for thought, how my sufferings could be used to teach me about achieving my aim. This could be like an alarm clock that awakens me to the necessity of transforming my suffering into something useful. This was something that changed my usual reactions a bit, and made me more open to accepting suffering in life, as well as putting the work as more of a priority in order to push myself towards my aim.

The evening recapitulation reinforced my aim, and also made me criticize some of my actions during the day when I strayed from my aim. Overall I felt I usually did make at least some progress towards defining my aim, but I also had the feeling that perhaps I should make super efforts in order to advance more quickly and smoothly, and should be more organized with my efforts.

Regards

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by **Cassandra**

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?

As for making progress: I'm a bit leery of keeping track of things like this. I become focused on an end rather than paying attention to the present. Still, a consideration of my efforts at the end of the day is okay, I'm sure. Often in the past week, I've felt I was nowhere near realizing my aim. My aim is non-identification with emotions, good or bad. But I've found myself in anxiety quite lot. However, I'm trying not to run from it, to be in it to see what it may teach me. This may be a 'progression' towards my goal.

On another note: In doing the filling sensing exercise, I've noticed more 'presence' in my morning sessions. Used to I would sit cross legged on the floor but usually experienced some amount of discomfort. Sitting in a chair with feet on the floor helps to ground me, perhaps and take tension out of my body. In this position, there is the compulsion to say "yes" and a

drawing upwards and to the right.

I wonder if anyone else had had a similar experience.

Thank you.

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by **Ian**

> ***Cassandra wrote:***
> As for making progress: I'm a bit leery of keeping track of things like this. I become focused on an end rather than paying attention to the present. Still, a consideration of my efforts at the end of the day is okay, I'm sure.

As various sayings go:
- It's the journey and not the destination.
- It's the question and not the answer.

> My aim is non-identification with emotions, good or bad. But I've found myself in anxiety quite lot. However, I'm trying not to run from it, to be in it to see what it may teach me. This may be a 'progression' towards my goal.

Striving for the neutral point, the mid-course, yet without running away from or supressing our emotions. We need to go through our emotions, rather than around them. Sometimes it helps to intentionally 'go into' our anxiety, etc, experience it deeply, observe it, plumb its depths, see through it. Maybe even transmute that energy into something higher?

---

by **Chuck**

This was a good exercise in helping to refine my aims. I have a daily sheet where I give myself "points" for various Work-related tasks, such as reading, clearing thoughts, end-of-day review, being present at breakfast/lunch/dinner, etc. There is also a larger task for the week, which is now the EndlessSearch weekly work suggestions.

But my longer-term goals were unclear. This prompted some reading of Gurdjieff and Ouspensky. Although one's aim undergoes a continual process of refinement, I have taken the task recommended by Ouspensky in *The Fourth Way*:

> "I have spoken about the question of aim because I advise you to think about it, to

> revise what you have already thought about aim and think how you would define your aim now, after a study of these ideas. I would say that what a man can get, what can be promised him on condition that he works, is that after some time of work he will see himself. Other things that he may get, such as consciousness, unity, connection with higher centres, all come after this-- and we do not know in what order they come. But we must remember one thing; until we get this-- until we see ourselves--we cannot get anything else. Until we begin to work with this aim in view we cannot say that we have begun to work. So, after some time we must be able to formulate our immediate aim as being able to see oneself. Not even to know oneself (this comes later), but to see oneself. Man is afraid to see himself. But he can decide to take courage and see what he is."

So, my aim has become to see myself. One thing I've learned at my job about aims is that you have to know the conditions under which you can say "this goal is accomplished." Otherwise, how do you know when you're done? For an ongoing goal of this sort, that's pretty hard, but I've come to a conclusion. Since one reason for the aim to see oneself is that it creates friction between what we are and what we could be, that has become my measure of progress. If I have sufficient fire for the cauldron, then there is progress toward the aim.

Regards,
Chuck

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by **Cassandra**

"So, my aim has become to see myself."

Chuck, this is the struggle for me, to give up the fantasies and lean into what is there, as suggested by Ian.

Anxiety arises for me when circumstances don't line up with the scenario I imagine. Instead of observing this discordance or friction, I try to make the friction go away by not looking at my features. Bottom line is I'm afraid that there's nothing really 'inside' that's better than what I can imagine.

Thanks a lot.

Cassandra

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by **Harry**

You are looking for the friction. The friction is the energy you can use to change.

One of the things is to give up that imagination. Later a different kind of imagination comes to

play.

I know it's a Beatles song, but "Let It Be". Or you'll be in a Rolling Stones Song "Let it Bleed".

---

by **JohnS**

The exercise of Aim prompted me to look up some notes I made twenty years ago about it, and it basically hasn't changed since then. What I am more affected by, though, is that, although subconsciously the direction has been the same - and realising from this that it must be very important to some fundamental part of my being - the absolute necessity of it is constantly forgotten by my everyday self.
Thanks, Ian, for the reminder, and once again (and again, and again...) I have set off in search of the aims of my Aim.

Work Program week beginning 20 August 2007

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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?"

---

by **Dean**

This weeks exercises gave me quite a bit of insight into some of my attachments and weaknesses in general. I noticed in the morning when balancing the centers that a lot of resistance came from my intellectual center, but there was also some coming from the other centers as well.

Observing the intellectual center I noticed that a lot of my thoughts were about people. I often found myself reliving past conversations, or else a lot of the time I noticed I fantasized about having conversations with people about the work. I don't talk about the work with many people, but found that I imagined myself talking about it in a sophisticated way to elevate my own pride or inner significance.

During the second exercise I observed that I was often craving food, and also had a tendency towards listening to music. I also did some yoga exercises and martial arts and sensed the arms and legs while doing these things. I liked the sensation of movement and also the stretching of the muscles, which usually feels pretty good to me. Keeping a relaxed emotional center seemed to keep me more focused, and I was able to observe myself more acutely because of it.

For the emotional center I felt that I was attached to the feelings of happiness and positive feelings in general. I was always attached to emotional states that were easier, states that didn't cause me discomfort or pain. Watching the emotional center was sort of like watching a magnetic being attracted to one thing, then another. I was constantly being pulled to various attachments that were often combined with the intellectual and physical centers. I was reminded of a quote from the Yoga Sutras of Patanjali

> Attachment is that magnetic pattern which clusters in pleasure and pulls one towards such experience

Keeping the emotional center relaxed and somewhat neutral helped me overcome inertia a bit and brought me into a state of awareness again.

I thought my attachments were related to my self-importance in the sense that I emotionally felt that I should always feel good, that physically I should eat even when it's wasn't necessary, and intellectually felt that I liked to imagine myself being smart and being considered by others. I came to the conclusion that these things were unrealistic and that I really didn't deserve these things, and overall I felt this weeks exercise helped me break new ground in observing myself.

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by **Chuck**

One interesting facet of this week's exercises was observing the 3 centers *one at a time* at different times of the day. This helped me quite a bit with observation and categorization. Rather than observing an impression and thinking, "which center is this," I was able to concentrate on those from a given center and ignore the rest. Since I often have trouble with the categorization, this helped quite a bit.

As usual, the emotional center was the most difficult to observe and not get "carried away," but taking the next step and considering emotional attachments did help preserve the thread of observation. The evening was a good time to observe emotions, as I'm at home and it's a more emotional place. Like Siddhartha, I felt that this week's exercise helped break some new ground.

Regards,
Chuck

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by **Judy**

I am continuing this exercise into the current week as it has shown me quite well just how little I really 'see' myself clearly.
In particular;

>

> 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.

The exercise went as expected except for this part, in which I had difficulty in working out what particular feeling was there a fair bit of the time. I began to focus on this centre throughout the day, and saw that I often called feelings "confusion" or "indecision" vaguely, when that wasn't accurate at all. Thus there was limited ability to go deeply into them, though the transformation seemed to work well enough at the time. In other words, I was treating the symptoms, but not able to trace causes such as ways of thinking or particular beliefs or conditioning which may be contributing. For example, is my self-importance connected with the belief that life should mostly go smoothly for me? Yes. Does this inappropriate belief lead to negativity? Yes. So I must alter that wrong belief if I don't want to continue using band-aids indefinitely.

Anyway, I looked through a few texts concerning transformation of emotions. One that confirmed what I had found out and expressed the process simply was Thich Nhat Hanh's "Peace is Every Step" in a section called Transformation of Feelings. I'll post this as a forum thread soon, in case anyone else is interested in the Buddhist psychology of this aspect of the Work. It is very similar, though terminology is different, and I add the Holy Affirming Prayer plus remembering the coatings needed for the inner entity to the process.
Best wishes,

---

by **Judy**

Just an addition to my post above.

I noticed that in the psychological process of inquiry which began as I tried to go more deeply into various feelings, the intellectual centre wanted to interrupt quickly with its 'solution'. It would not only name the feeling, but had a ready answer as to why it had happened, even if it was something as cliche as "yes, of course you have fear in this situation - that's just you - you've always felt that." Which of course is not only probably wrong, but also effectively shuts down the whole inquiry process. So to keep the questioning going, I have to take a position of *not-knowing*, or no position. This is changing from being uncomfortable to giving some sense of openness and space in which the exploration can keep going.

The exercise has opened up a couple of Pandora's boxes, one of which of course is - how best to begin to really change a long-held belief pattern and not just affirm the change intellectually? I'd like to open this one to the group, as true metanoia is rarely quick and easy, and we all seek it - yes?

Cheers,

---

by **JohnS**

I, too, have continued this exercise into this week, for similar reasons to you, Judy. There is something fundamental in this which I haven't quite been able to grasp, again for much the same reasons - the avoidance and justification mechanisms are so entrenched, they either colour a decision, or, more likely, completely reverse it at a later stage when I'm not looking. I have noticed this morning at the beginning of the work day that I have already not only planned what I will be working at today (from the list of work to be done), but I have ALREADY decided what mental reaction I will have to each job: if one turns out to be more difficult than planned, I have a justification in place for that, all nice and ready. And so it goes on. It will affect the operation of all centres, and will leave me at the end of the day with a feeling that life is not fair enough to me, as my talent would have allowed me to get everything done perfectly, if these impediments had not foolishly arisen.
I can see the end of today quite clearly. It will be interesting to see if I can keep that constantly in mind, and see what's ruling what.
Shall report back from the Centre.

---

by **Judy**

So I've been considering how to change entrenched belief patterns for a couple of days.

It seems connected to patience, vigilance, constant and consistent effort in the struggle with the old thinking. Mindfulness will play a central role in that I have to notice these old attitudes as soon as possible and correct them consciously. What I'm doing is building new neuronal pathways. They won't be used without conscious effort until this new path is well-worn. So "change of mind", what Nicoll calls metanoia, is quite literal. Perhaps it is valid to broaden the meaning of the word "suffering" to include this constant struggle with personality's old ways of thinking. This also adds motivation for this large endeavour.

There is a lot of recent work being done regarding the use of creative visualisation in speeding up new learning. The "as if" neural pathways speed up the formation of new learning by strengthening the newly made pathway. That also is worth a try IMO - even if used in hindsight for a while.

Work Program week beginning 27 August 2007

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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?"

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by **Cassandra**

The awareness exercises made me realize how little control I have over external events. And I think that's one of the reasons why I've avoided attempts to be present to 'what is.' It means I don't get to try and change things to suit my comfort level.

But I realize also that simple awareness can show the way to a liberation from desires and fears. These are instrumental in my life, trying to avoid one and striving towards the other.

Thanks very much for all your posts.

Cassandra

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by **Dean**

The morning exercise of full body sensing sent a tingling, stimulating sensation throughout my body, and a creeping sensation of my body filling with a honey like liquid. It seemed to have an

affinity with the blood and my circulation and while I was scanning my body with my attention I could feel my nerves being activated in a pleasant way. It was difficult to maintain a complete awareness of my body, and found I lost my attention after a couple of minutes, although I did successfully do it in short spurts that lifted my spirit to a nice level of physical awareness.

During the daytime exercise of being aware of all movements, I mainly noticed how my postures and movements were controlled by my emotional state. They always seemed to correspond with my emotional state and were a reflection of how I was feeling, when I was relaxed emotionally my muscles were relaxed and my movements were loose, and when I was nervous or tense emotionally my muscles were tight and contracted and my movements were rigid. I was able to keep my attention on my movements fairly well, and was able to observe myself more keenly when I did so.

As for the pondering exercise,

> "Can I exist without Sensation?"

without expecting an answer I noticed only the physical feeling in my body from this thought, I almost felt like laughing and felt an unorthodox sort of feeling from it that I can't put into words. Obviously I can't live without sensation, but not expecting an answer from my intellect created a strange impression different than what I am used to.

Regards

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by **Karen**

I have to admit that I have been most negligent in doing the exercises, but recognize how very important they are. When I do an exercise there is always a blissful result. Sometimes very small, sometimes large, sometimes the results arrive days/months later. But what a powerful force that keeps me from making an effort lately.

Any suggestions? Is there a better time or day or any tips/tricks to doing the exercises?

Karen

---

by **Lawrick**

Dean writes,

> The morning exercise of full body sensing sent a tingling, stimulating sensation throughout my body, and a creeping sensation of my body filling with a honey like liquid. It seemed to have an affinity with the blood and my circulation and while I was scanning my body with my attention I could feel my nerves being activated in

> a pleasant way. It was difficult to maintain a complete awareness of my body, and found I lost my attention after a couple of minutes,

My experience was quite different. Interesting.
The sensation I experienced with this execise was a filling and cleaning of my body, a sensationlessness when full. A sense of just being here, existing full of that substance I drew into my body. My feelings became surprisingly neutral, my mind aware but calm.

Another qualility of this awareness had to do with the length of time I took to fill the "vessel". The longer my effort, the longer the state of awareness remained.
So there I sat full, not moving, just being, yet my presence felt significant, valid, rich.

Be well,
Lawrick

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by **Chuck**

I have no particular experiences to report from this week's exercises. These two exercises are favorites, they are solid as bedrock and profound.

Karen mentioned:

> But what a powerful force that keeps me from making an effort lately.
> Any suggestions? Is there a better time or day or any tips/tricks to doing the exercises?

Doing exercises at the same time each day is recommended. Yes, it IS hard to 'bootstrap' yourself (selves) into action, find motivation. The "I's" in control don't want to work, they don't value it. To get into Work I's, one could read a passage from a book, listen to certain music, or be aware of one's pending death. A phrase that's emotional for me is "to thine own self be true." For some reason, that really gets me cranked up.

Regards,
Chuck

---

by **Karen**

Chuck writes:

> Doing exercises at the same time each day is recommended. Yes, it IS hard to 'bootstrap' yourself (selves) into action, find motivation. The "I's" in control don't

> want to work, they don't value it. To get into Work I's, one could read a passage from a book, listen to certain music, or be aware of one's pending death. A phrase that's emotional for me is "to thine own self be true." For some reason, that really gets me cranked up.

Thank you Chuck and Fred for commenting. A quantum leap for me this week indeed, truly living in the attitude of gratitude!

The customer from my dream demanding my attention finally got some much needed care which I would like to share with the group.

I began my morning (6sep07) with the weekly work program and immediately felt liberated. So to keep the momentum, wrote down the daily ponder and patiently waited for a response while sensing the body and observing the emotions. "the mind does not hold the answer" is written on the page and I continue to write what is coming from that special place. A few hours later more info comes in and another question comes:

"When you are gone, what do you want to take with you, and what do you want to leave behind?"

While coffeeing with a friend we practice the "I AM" exercise and I immediately feel the body decompress and relax (shoulders release and each vertebrae collapses). While looking at the people in the room with an inner smile the message "only love lives here" floods my being. No past, no future just the now. I was present and nothing else mattered other than that very moment.

We take a break and move into Meditation #39 and the most beautifully foreign thing occurs. When arms are crossed "I" look down and removed from my self, its as though I'm outside of myself silently watching my body. "Just watch and embrace" an inner voice says, don't try and analyze.

Hours later while showering it happens again. I am watching myself shave as each water drop hits my legs and its as though the observer is what is real and what I'm looking down on is nothingness. And as I write this in all of its vulnerability, tears well up in my eyes, tears of joy, tears of a death and of a new beginning.

---

by **Judy**

The exercises of sensing and mindfulness are two favourite foundation practices for me also - I agree with your comments on that Chuck. Thank you for sharing "To thine own self be true." I've adopted that as it is clearer and more accurate than my usual little affirmation of "Thy Will not mine be done", although that works too.

Karen, your insight of -

> But what a powerful force that keeps me from making an effort lately.

well and truly set me pondering, and where I'm currently at is;
This powerful force is personality/superego, and not even 'useful personality' but false personality.
I have many different reactions from *it* when I go to begin the exercises. The most common would be that I'd prefer to do them later. Procrastination is one of my machine's frequent indulgences.
Of course personality fights doing them! It is more interested in staying the boss, being entertained and keeping me unconscious.
Anyway, what I've realised is that 'preferring to do them later' actally means that I am betraying my true self, my essence, and that in fact nothing will transform solidly, because I'll always be late for myself, so to speak, and every time I give in to one of these dubious reactions, I am strengthening personality and will continue to mostly live in 'unconsciousness'.
More attempts to understand how best to deal with this followed through to the dawning knowledge that if I simply concentrate on understanding and seeing what is actually happening - that is, recognising each time that this powerful force is indeed coming from personality - rather than doing what I used to do, which involved working on the particular reaction, then I have a much better chance of success.
I also need to remind myself that it doesn't matter whether I fully understand what I'm being told to do. After all, "what" doesn't understand? This leads me to seeing that it also doesn't matter at all if I don't seem to have any 'results'. From the three-centred pondering state it would seem that *the giving is also the receiving is also the transformation.* I don't know how to word this very well, but it is clear that my old idea of "giving my energies/time/resources to the Work and receiving growth etc" is actually not quite how it is. There's nothing I can 'give' the Work really. It would be pompous to think that way. Can the plant that is rained on give anything to the rain? The plant simply has to be its receptive self and the growth happens. I'm giving/receiving/transforming personality towards becoming more essential by *surrendering and having reverence for* the Work - yes? Essence is finer energies, which connects with the transformation of foods part of the teaching.
So the Work gives and transforms all the time if my relationship to it is correct.
Which touches on another whole huge topic of course.

Back to your question Karen; I second Chuck's ideas about reading Work ideas etc. I've also found it a help to not think about doing the exercises too much - just making sure I make a start as that is the hardest part. Once begun, something deeper is very pleased and to continue is well possible.

And Dean, Cassandra, John, Fred, thanks for your replies and insights also.
I've given myself a rap on the knuckles for being so late with this post; no excuses. And Karen, sounds like you and your friend are achieving something valuable - good for you. Thanks also to everyone for the most interesting posts which I've been motivated by. What benefits one benefits us all.

One added thought;
This 'powerful force' is an important part of the work itself, in that it provides the strong denying force/friction which Harry reminds us of - thanks Harry. Without it, where would the transformative triad be?
Regards,

---

by **JohnS**

Judy;
Much thanks for the reminder that receptivity is the key to it all. I have to keep reminding myself that receptivity contains so much action (the Right Action) through its nature of connecting with what is really essential. I have been so 'busy' over the past fortnight, its time now to look at the results of those weeks: good on paper, but nothing changed with regards to receptivity, and hence no exercises done. Shame.

Regards

John S

---

by **Karen**

Judy writes,

> The plant simply has to be its receptive self and the growth happens. I'm giving/receiving/transforming personality towards becoming more essential by surrendering and having reverence for the Work

How simple yet profound Judy!

Your post sparked the following insight. When looking closer at the workings of nature, I'm in a state of awe. It appears as if everything occurs so effortlessly, so gracefully (flowers budding/blooming, how grass grows, snowflakes, the spinning of a spiders web etc). There is a beautiful flow in nature, so natural. In life there seems to be such chaos, such unnatural, unecessary struggle against the flow. For example, the unpleasant manifestations that may occur while waiting in a long line at the supermarket. Thinking about past memories or the places you have to be in the near future (draining energy, resisting and fighting the present! while growing the ego)

So the following message presents itself after reading Judy's post and through this past weeks experiences:

"get out of my own way (false self), observe the personality but do not feed it, (no analyzing/judging), this assists in shutting out the noise, and clears the path to openly receive, give and just be in the moment"

Thanks for posting Judy!

Work Program week beginning 3 September 2007

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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.

---

by **Judy**

I would be kidding myself if I said there was much success with the "enjoying the unenjoyable" part of this week's exercise. It would be more accurate to say a couple of times I imagined I enjoyed a couple of the tasks by simply changing the terminology! No idea why this one "stuck" as difficult when the liking the unlikeable and loving the unlovable proceeded with some reality at least.
The closest I came to enjoyment was when I took to the task of emptying the vacuum-cleaner. Something wasn't working properly and I ended up half dismantling it before finding the problem. Later I realised that I had quite enjoyed managing that, and it was connected with my curiosity as to how it worked more than anything else. Maybe the curiosity took me more into the present moment, in spite of the dusty process?

So it seems to require strong presence/observation/remembering?
Overall I had difficulty, so if anyone has any little tricks or methods, in addition to the inner smile???

It could also be due to the fact that as I've been behind for a couple of weeks, only did these exercises since Friday, and for less time than usual.
Cheers,

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by **Lawrick**

Sometimes simple exercises as this weeks offering are welcome. I found it very easy to kickstart my day this way, to jump right into the Work on arising.
I've taken for granted the meaning of the inner smile. Has it ever been defined? There are

many ways to smile inwardly and many are quite negative, the sinister joy watching a competitor failfor example.

We were asked to bring the smile from the marrow. I found this difficult. I find bringing forth the smile from the I AM much easier and fulfilling. I sense myself fully on the first breath,I, paying particular attention to the force that remains after expelling the breath. On the verb, the AM, I sense the fullness of being alive, of existence and existing. From this proceeds a sense of oneness with all, and humble gratitude for the gift of this precious life. Locked within is the sense that I've done nothing to deserve this precious gift. And it makes me smile in love and humility.
That's my take on it. How it compares with others I do not know. Hoving so stated should I continue with my efforts to bring it forth from the marrow I wonder.

On the wake of 9/11!

In the liking the unlikable I chose a very difficult topic for me , that is WAR. I had no luck whatsoever enjoying the peculiar human phenomenon. I just may be that conscience will not permit me to enjoy this and perhaps that's alright. So I tried to love Mr. Bush with better results. I found some admirable qualities and decided his behavior mirrors more a fish out of water than a Hasnamuss candidate. I'll leave it there for now.

Be well all,
Lawrick

If the sun is our Father then Sirius is our King. Rodney Collin

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by **Cassandra**

This exercise shows me how much I want to be the center of just about everyone's attention. I find myself coming from a place of expected priviledge--"How dare I still have a cold"--something I don't like, but the task asks me to consider liking the unlikeable cold.

"I can't believe he/she isn't thinking about me (or my kids, or anything else that somehow relates to my ego)." The challenge was to evoke Endlessness in considering a different take on these things I find unpleasant.

I'm grateful for the chances to observe.

Lawrick, what's a Hasnamus?

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by **Karen**

Thank you for this weeks exercise.

This is the first time I can remember honouring the present moment, focussing on the action and not worrying about what the fruits of my labour would be.

This exercise was a gift of presence and a glimpse at how much of my time is spent in the future. It allowed for a new understanding.

When I found myself in a situation of unlikeable and unenjoyable, I tried to feel the emotion from within, just listening to a friend, unattached, smiling inwardly. I was doing ok until my son acted out in a series of unfortunate events and I was consumed by a strong emotional charge. "lights out"! I'm grateful either way to have witnessed this event!

I too had trouble sensing deep from the marrow of the bones. Any tips?

Karen

---

by **Lawrick**

Hey Cassandra,
Hasnamuss,
"Hasnamuss designates every already definitized common presence of a three brained being, both those consisting of a single planetary body as well as those whose higher being-bodies are already coated in them and in which for some reason data have not been crystallized for the Divine impulse of Objective Conscience." BT 235

The term hasnamuss is mentioned several times in BT. I can only give you references as relates to the original version of BT. These are as follows:
As relates to religion:
Pages, 203, 233-4, 343, 694, 709-10, 776
detailed definition:
pages 405-410
Universal Hasnamuss Lentrohamasanin which I believe may be shorthand for Lenin, Trotsky,Stalin among others:
pages 392,396,400-401
There are other references. If you tell me which edition of BT you have perhaps I can connect the dots.

There is a Guide and Index to BT and published by Traditional Studies Press, Toronto Ontario. It does not define but collates references in groups for easier reading. It's an excellent purchase for you. If you can contact them perhaps you can get the reference relative to your edition of BT.

Take care,
Lawrick

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by **Dean**

Hi Fred,

I would have to disagree with you and say that Mr. Bush is a candidate for a Hasnamuss individual, along with Mr. Cheney and Mr. Rumsfeld and a lot of his other cronies. I would consider most politicians who are involved in war to be candidates for Hasnamuss individuals, since they are willing to sacrifice others and cause a tremendous amount of suffering for their own egotistical aims. The seven 'Naloo-osnian-impulses' in BT p.406, which I will list seem to correspond quite clearly with the American agenda, and the way in which Americans seem to manifest themselves in this modern age.

1.Every kind of depravity, conscious as well as unconscious.
2.The feeling of self-satisfaction from leading others astray.
3.The irresistible inclination to destroy the existence of other breathing creatures.
4.The urge to become free from the necessity of actualizing the being-efforts demanded by Nature.
5.The attempt by every kind of artificiality to conceal from others what in their opinion are one's physical defects.
6.The calm self-contentment in the use of what is not personally deserved.
7.The striving to be not what one is.

I'm not saying that all Americans are on the way to becoming Hasnamuss individuals, but the Hasnamuss influence trickles down to the Lunatics and Tramps and drives the whole system in a definite direction. The media and our educational influences are some of the biggest culprits I think, and reinforce the idea that we are somehow more human than other cultures.

Hopefully there aren't any adamant right wing conservatives out there!, I would have to hang my head with guilt for seeing through the scheme of false American Dreams.

So long

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by **Lawrick**

Hey Dean,

Given the paranoic, suspicious atmosphere pervading the U.S. right now, perhaps the site is not the place for strong political opinions. I might agree about Cheney but every country has some candidates for this hidious brotherhood of the Hasnamuss and no doubt every one of our members would have some strong views. As a Canadian I prefer Americans to comment on the Iraq process of Mass Reciprocal Destruction suffering what surely must be an embarassment of catastrophic proportions.
The Vietnam analogy. Repeating mistakes. America should be the light not the fire.
Despising the War is one thing. Personality opinions are quite different.
Nevertheless passion in some areas is not always a bad thing. Doubt there are warmongers onsite but you never know.

The naloo-osnian-impulses are each a horror unto themselves. How concisely beautiful does G. frame the monsters who qualify.

Be well,
Lawrick

---

by **Dean**

Hey Fred,

I'll refrain from expressing anything further concerning politics, although a part of me is quite disgusted with the American public for being so passive, especially when you compare the outrage and protests that were shown towards Vietnam as opposed to what is being done now. It may be a bit difficult to say if someone is a full blown Hasnamuss, or if they are just leaning in that direction. I'd also like to say that the best form of patriotism is being able to question authority and stand up for what is ethical and humane.

Regards

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by **Ian**

> ***Lawrick wrote:***
> I've taken for granted the meaning of the inner smile. Has it ever been defined? There are many ways to smile inwardly and many are quite negative, the sinister joy watching a competitor fail for example.

An Inner Smile denotes a 'positive' heart centered inner attitude characterised by attributes such as - good will, love, compassion, benevolence, happiness, pleasure, recognition, knowing, bemusement, congeniality, trust... The 'feeling' and 'sensation' of an Inner Smile can radiate throughout all three brains. Our eyes tend to 'light up' when we smile.

> We were asked to bring the smile from the marrow. I found this difficult. I find bringing forth the smile from the I AM much easier and fulfilling.

If that works for you better, then, fine

>

> Having so stated should I continue with my efforts to bring it forth from the marrow I wonder.

No harm in experimenting once and a while. Anyways, try beginning with a real, beaming outer smile. Try to sense that penetrating to the 'marrow'.
Then relax the facial expression while trying to retain the inner glow and light in the eyes. Then try reversing the order -

The marrow things is kind of a metaphor anyways, like saying get to the heart of things. It has been speculated that the marrow is the repository of the soul, as it is the deepest and most protected part of our physical being and also the source of our immune system and blood cells.

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by **Ian**

> ***Lawrick wrote:***
> perhaps the site is not the place for strong political opinions.

Yes, I'd like to avoid that. It is stated in the forum guidelines.

> The naloo-osnian-impulses are each a horror unto themselves. How concisely beautiful does G. frame the monsters who qualify.

Other properties of the organ Kundabuffer gleaned from the pages of BT are: arrogance, the need to provoke astonishment in others, bragging, cunning, the vice of eating, egoism, envy, hate, imagination, jealousy, lying, offensiveness, partiality, pride, wishing the death or weakness of others, self-conceit, self-love, swagger, vanity.

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by **Ian**

> ***Cassandra wrote:***
> The challenge was to evoke Endlessness ...

Hi Cassandra, Could you explain a little more what that means to you?

> Lawrick, what's a Hasnamus?

In addition to the other answers to your question, if you have the PDF eBook version of BT, you can use the Search function to find words in the book.
http://www.endlesssearch.co.uk/books/BeelzebubsTales1950.pdf
http://www.endlesssearch.co.uk/books/BeelzebubsTales1931.pdf

The Guide and Index is very useful study guide, but is $50 new. Besides listing page numbers, it has -
• the original Russian spelling for all of Gurdjieff's uniquely created words
• a suggested pronunciation for these and other words
• editorial notes on words from Eastern cultures and languages
which may be unfamiliar to the average Western reader

http://www.traditionalstudiespress.com/ ... Index.html

There is another 'Guide' published Sophia Wellbeloved - Gurdjieff: The Key Concepts. It focuses more on indepth explanations.
http://www.amazon.com/exec/obidos/tg/de ... 0415248981

Both books are valuable references for a deeper understanding of BT.

Another useful book and practical to have for explicating Gurdjieff's teaching is The Oragean Version by C Daly King. It is a record of what he learned from Orage in his American groups.
http://www.endlesssearch.co.uk/books/Or ... lyKing.pdf

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by **Cassandra**

Lawrick,

The Hasnamus question was in response to your mention of it earlier in this thread. I only wanted to know it's origin and how you were using it. I'm just now reading BT for the first time (All and Everything, First Series). I'm at the beginning where he's talking about his first desent to earth. The references should be very useful.

Ian, thanks also for the BT references.

[Ian wrote]Hi Cassandra, Could you explain a little more what that means to you?
[/quote]

This is about asking to perceive experiences from an unusual (for me) perspective. I see something as unpleasant, but that's only one take on it. I ask Endlessness to help me see more of this phenomenon. Can anything be absolutely good or bad or anything. The point, maybe, is to simply see it.

To be sure, I'm not clear on my relationship to Endlessness and evocation. I've read that there's nothing 'out there' to evoke, petition, or pray to--it's all inside. My 6 year old son had a bad cold. When I woke to comfort him one night, I wasn't sure if I should ask Endlessness/God/Universe to heal him or more simply to send him good wishes. My husband says I should just do for our son that for which I ask God because I am God/Endlessness. At the same time, I'm not that.

Is there a place for prayer/petition in the Work. Do we ask the Absolute to help us connect with our higher selves/God within? Thanks.

---

by **Dean**

Hi Cassandra,

> Is there a place for prayer/petition in the Work. Do we ask the Absolute to help us connect with our higher selves/God within?

Ouspensky touches on this question in the Fourth Way.

> Prayer is also an inseparable part of any religion; but prayer can be very different. Prayer can be a petition for help in anything we may undertake, and also, through school-work, prayer can become help itself. It can become an instrument of work which can be used for reviving ideas of the system, it can be used for self remembering and for reminding us about sleep and the necessity for awakening.

For the second part of your question I would have to say that you could try to connect with your higher self, your own absolute so to speak, by using it to serve as a reminder to remember and observe yourself.

Ouspensky also says some things concerning God in the Fourth Way

> If we take the Absolute as God, we can see that it has no relation to us. The Absolute is God for gods; it has relation only to the next world, that is, World 3.

> The World 3 is God for the next world, that is, World 6, and also for all the following worlds, but in a lesser and lesser degree. Then the Galaxy, Sun, Planets, Earth and Moon are all gods, each including in itself smaller gods. The Ray of Creation as a whole, taken as one triad, is also God: God the Holy, God the Firm, God the Immortal. So we may choose on which level we wish to take our God if we want to use the word 'God' in the religious sense, that is to say, in the sense of a God having immediate access to our lives. From the system point of view we have nothing to prove that any of these worlds may have a personal relation to us; but there is a place for God in the system.

The cosmos can be taken as a creator on a certain level, the sacred impulse of conscience may also play a role in making a person feel indebted to work towards God. It may be helpful to start on a level that you can perceive directly to act as an alarm clock to awaken yourself. Rodney Collin mentions that you can be aware of yourself as the active force, your environment as the passive force, and a higher power like the sun etc. as the neutralizing force. Remembering yourself in this way seems to promote a triangular awareness of your place within the universe.

Hopefully that answers your questions at least a little

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by **Dean**

Ian, sorry for the political commentary

I would usually say more but I feel it would go against this weeks exercise, refraining from justifying or explaining your actions to others.

Regards

---

by **Cassandra**

Dean, thank you for the following, which I can relate to:

Ouspensky also says some things concerning God in the Fourth Way

> If we take the Absolute as God, we can see that it has no relation to us. The Absolute is God for gods; it has relation only to the next world, that is, World 3. The World 3 is God for the next world, that is, World 6, and also for all the following worlds, but in a lesser and lesser degree. Then the Galaxy, Sun, Planets, Earth and Moon are all gods, each including in itself smaller gods. The Ray of Creation as a whole, taken as one triad, is also God: God the Holy, God

> the Firm, God the Immortal. So we may choose on which level we wish to take our God if we want to use the word 'God' in the religious sense, that is to say, in the sense of a God having immediate access to our lives. From the system point of view we have nothing to prove that any of these worlds may have a personal relation to us; but there is a place for God in the system.

It doesn't matter so much what the higher source is, traditional image of God or sun, moon, etc. My question is about there being something besides my individual effort in this work that can be of assistance.

> Rodney Collin mentions that you can be aware of yourself as the active force, your environment as the passive force, and a higher power like the sun etc. as the neutralizing force. Remembering yourself in this way seems to promote a triangular awareness of your place within the universe.

Yes, I can see myself as active and the environment often challenging action that I would do (passive). I'm not sure about a neutralizing force.

> Hopefully that answers your questions at least a little

Yes, these are helpful.

Cassandra

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by **Lawrick**

Cassandra writes:

> To be sure, I'm not clear on my relationship to Endlessness and evocation. I've read that there's nothing 'out there' to evoke, petition, or pray to--it's all inside. My 6 year old son had a bad cold. When I woke to comfort him one night, I wasn't sure if I should ask Endlessness/God/Universe to heal him or more simply to send him good wishes.

I've been wondering about this as well, this idea of prayer. I'll be echoing Dean's response to some degree, just want to add a few things as I believe prayer is vital expression of our being.

Collin writes, P155 Commentaries," In the teaching of the Work the idea of prayer and the idea of Self-Remembering are so closely connected that one cannot be separated from the other. Without Self-Remembering Prayer is impossible."
Praying from a normal waking state is like dreaming we are praying. Words without intent. Nicholl states that," we must be conscious of both ourself and that which we pray for." He adds that we should feel our real I is making the Prayer.
I've read in some Sufi literature that we should pray with the presence of God in front or beside us. Very powerful image.

Bert Sharp in "My End is my Begining" talks about the Ancient Kahunas, the Polynesian concept of "spirituality". While almost now destroyed by Christianity and Islam it is in fact an extremely refined system with parallels in the beliefs of Ancient Egypt and a Ray of Creation not dissimilar to that which we study.

Mr. Sharp mentions two forms of prayer: Petition and Contemplation.
The Kahunas suggest all forms of prayer are telepathic because the higher Spirits have neither ears nor other senses with which to hear.
So we are to use thought forms but thought forms or telepathy of a specific type. Prayers must be sent in the form of the desired conditions, not the present state. So I suppose when praying for your son you must present him in the form of perfect health and vitality. As well, the prayer is spoken aloud which engages our physical being with the emotional-mental image. Fascinating!

The Christ said:
"Therefore I say unto you, What things soever ye desire, when ye pray believe ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any; that your father also which is in heaven may forgive your trespasses."
How interesting that the Kahunas and the Christian prayers say we must come forward free of the guilt of hurting others.

I'm no Bible thumping Christian. In fact until I began the Work I never attended church at all. But contacting that "Something" higher in my world is important for the growth of my being. So I try.

As to petitioning for the health of our loved ones among others,
I don't believe we can pray enough.

When praying I find it helpful to sense my breathing. It is a bit difficult at first but it definitly keeps me within the moment. There is a sense of gratitude, humility, oneness in this. Practice the Lord's Prayer whle remembering your breathing. Perhaps you'll find some Peace there.

Dean I have some material for you. If you wish to contact me via email I'd be happy to send it along.
Be well,
Lawrick

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by **Ian**

> ***Cassandra wrote:***
> Ian, thanks also for the BT references.
>
> [Ian wrote]Hi Cassandra, Could you explain a little more what that means to you?
>
> This is about asking to perceive experiences from an unusual (for me) perspective. I see something as unpleasant, but that's only one take on it. I ask Endlessness to help me see more of this phenomenon. Can anything be absolutely good or bad or anything. The point, maybe, is to simply see it.
>
> To be sure, I'm not clear on my relationship to Endlessness and evocation. I've read that there's nothing 'out there' to evoke, petition, or pray to--it's all inside. My 6 year old son had a bad cold. When I woke to comfort him one night, I wasn't sure if I should ask Endlessness/God/Universe to heal him or more simply to send him good wishes. My husband says I should just do for our son that for which I ask God because I am God/Endlessness. At the same time, I'm not that.
>
> Is there a place for prayer/petition in the Work. Do we ask the Absolute to help us connect with our higher selves/God within? Thanks.

Yes, that's an interesting observation/question - I am God/Endlessness - or - Am I God/Endlessness?

It's a tough question, and I am not sure there is a definitive answer that will satisfy everyone. This very proposition was the basis of a Seminar we had at the 2007 A&E Conference. There were many different points of view. Some people thought it was relevant and would affect they way they lived their lives, and others thought it was irrelevant and would not affect the way they lived. Wars have been fought over this question - to what end? Nothing has been resolved. In the end, it seems to come down to peoples egos and self importance - eg. some people gain self-worth from seeing themselves as 'agents' of Endlessness, whilst others get more self worth seeing themselves as 'particles' of Endlessness. We need to take ourselves out of the equation. As long as we have a personal 'belief' at stake in the answer, we are

Identified with it.

"You can safely assume that you've created God in your own image when it turns out that your God hates (or loves) all the same people you do."

This is a question that we each have to answer for ourselves - no one can do it for you; you have to have some sort of personal experience to base your answer on. No one can dictate your religious beliefs for you.

We are are alone in front of this question. We have to take the personal responsibility to answer it for ourselves. There are, of course, lots of resources available which we can study about other peoples views on the subject. We can weigh the arguements pro and con. But what we choose to believe - nay - what we have experienced, will be the deciding factor in our answer. And since we must always remain on the question side of 'higher knowledge', there is always the possibility that we may be wrong. But there is no passing the 'buck' - we are responsible for our own conclusions. In the end, does it make any difference which conclusion we draw? I think it should not.

Whether we pray to a higher power, or pray to our higher self, what is the difference? Should not the conclusion be the same?
Should not the dictates of our conscience be the same? Should not our sense of right and wrong be the same?

If we remove ourselves from the question, should not the higher ideals remain the same? If they don't - then maybe it is our ego that is getting in the way. We may be Endlessness; we may be not. Would it make any difference either way as to what you prayed for for your son?

Work Program week beginning 10 September 2007

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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.

---

by **Harry**

This is a bit in response to this exercise and some in response to the suffering that was being discussed in another thread.

Breathing and being aware of all of the centers is beneficial. And draining to remove those things which are "its" that pop up at random is wonderful.

But let's combine this with the concept of suffering. O and Collin both emphasize that the only thing we have to sacrifice is our own suffering. Our unconscious suffering.

This week I faced a situation which produced suffering. This is a relatively recurring type of situation. One I have been prone to over the years. Suffering that I bring to myself because I like the role of rebel; I like the attention, and enjoy that interaction. I found myself, once again, dealing with a superior employer who found my self inflicted actions offensive.

As I saw this coming I did what I would call a variation of this. An exercise which we've done before: the twelve bone exercise. I also made sure to fall asleep with I am, I wish, I can; including a draining using other orifices or centers in addition to the soles of the feet. And began my mornings greeting the sun, as usual. Actual I began somewhat before that, awakening about five and then laying silently and breathing through the circular cycle.

It became clear after some readings. . .Nicoll at random is wonderful for this. . .that I was, of course, bringing this suffering, and imaginary sufferings as well onto my self. But more importantly; I felt the interaction of emotional centers and moving centers regularly through the day. I at first identified this as the suffering; but soon realized that what I was actually experiencing was those centers being awakened. If I emptied myself and followed my energies

without putting identification on what was happening, then I began to realize that these centers were active. Yes there was some suffering; but that suffering was also awakening the centers, once I allowed it to be transformed.

It is interesting, in retrospect, that the instigation of this suffering event, beyond myself, belong through other individuals who I would say I felt positively toward. But that "I" doing that feeling was ordinary i. The one who enjoyed this rebel roll I like to unconsciously play on a periodic basis.

---

by **Judy**

This worked very well in many instances;

> Be open to any Reconciliations in the emotional center.

So much so, that the "openness" was all that was required to allow the breathing exercise to begin and keep going from there.
It was as if the freedom actually *is* the understanding, rather than being a result of the understanding.
Most interesting and effective. Thanks for this one Ian.

I also liked the sensing of the breath coming and going through the soles of the feet together with the draining exercise and visualisation. Feelings and thoughts slowed right down.

And Harry - I experimented with this, after reading your post:

> Yes there was some suffering; but that suffering was also awakening the centers, once I allowed it to be transformed.

To elaborate just a little - I've been recently able to look at other emotions/thoughts which are present in me as well as, for example, the suffering, and this has been useful in lessening identification with whatever the main observation is.
And yes, it was possible to see the activity of the different centres a couple of times, which added to and broadened the self-observation, while keeping detached and relatively impartial.
There was a lot of movement to and fro that I was previously unconscious of - as if seen from a distance.
Thanks a lot for sharing that.

Best wishes,

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)

---

by **Harry**

The first and last refrains are wonderful examples of things that can free energy. I'd add the second if we defined it as laughing with derision. Laughter, however, can be something that is beneficial. It can also be a lawful response to stimuli.

Time. My time is not your time. Is certainly not your cat's time. And has nothing to do with my flea's time. (We all have them sometimes.) Three years for a three year old is a lifetime. For me it's a short memory. And beyond that my time today is different than my time was ten years ago and certainly different than thirty years ago.

Time also changes by situation. I don't have any external demands on me today. But yesterday I had to be at class at a specific time. So my time was different yesterday. And that time was different from the time of the students who were coming to the same class. And five minutes of that class can be different for everyone. For the speaker when speaking, for the audience, for me, the teacher. Time passes differently. Slowly up in the mountains, if we are to believe Bob Dylan.

More esoterically, Heropass is probably named wonderfully. Even heroes pass. George Washington is a face on a coin. He barely has his birthday recognized. And who remembers Audey Murphy, today.

According to Tom Rapp: I asked a wise man for a saying always true and after much contemplation he said: "These things too shall pass away."

Gives some different tone to the idea of "always keeping Death present."

---

by **Karen**

As I ran the water for an evening bath, I practiced the I AM breathing exercise. The reflection of the water danced on the wall and rippled on the ceiling, alive with energy. Looking closer I became aware of each water drop clinging to the tubs edge, to the body and particles in the water. A whole other world was right before my eyes and very easy to miss if not looking or alert. Moving deeper into this peace, I picked up a book by Collins and began reading. Ahh haa after ahh haa the words seemed to make sense. My husband bolted in all worried and said, "Oh I was scared you fell asleep because you have been in the tub for over 1 1/2 hours." Feeling the temperature of the water and looking at my feet and fingers for the wrinkle factor, neither were a tell. The water was warm and the finger/toes not that wrinkled.

Where was this timeless place I had gone to, so vast?

Then simultaneously the weekly exercise was posted with...

> Ponder on the statement in Beelzebub's Tales that Time is "...the Ideally-Unique-Subjective-Phenomenon." (p.123-4)

So I ask myself what is time?
I've *experienced* psychological time where I am mentally and or emotionally in the past and time where I am in the future, this is where I've observed to spend most of my time, and clock time used for making appointments and being somewhere at a certain time, and then the timeless time of being in the moment.

Then Harry posts, opening up a door a little further for observation:

> Time. My time is not your time. Is certainly not your cat's time. And has nothing to do with my flea's time.
>
> Time also changes by situation. Time passes differently.
>
> Even heroes pass.

So what keeps time alive?
I began to get glimpses of one generation to the next within our family circle.
For example, my baba died 17 years ago (seems like yesterday) because I have kept her fire alive in all of the ways she touched my life. Like Harry said, "my time is not your time." My time with her is different from my cousins and her children’s etc. But each of us, through conversation and experiences have kept her fire burning in some way.

I have heard the saying "this too shall pass" similar to what Harry mentioned:

> According to Tom Rapp: I asked a wise man for a saying always true and after much contemplation he said: "These things too shall pass away."

So I pondered, How can I keep these beautiful, positive thoughts/things/ideas alive longer? Who will carry on my light? and what generational learned behaviours need to be left behind and pass away?

The wild horses have my attention (hard horses to face), and when I follow them wherever they want me to go, it seems the strong, well groomed seemingly perfect horses make their presence soon after revealing the beauty that was also present in that time.

Yesterday I logged onto the computer and looked out the window to see something I'd never seen before. Outside the window are trees, housetops and trees as far as the eye can see. A radiant band of almost fluorescent yellow trees illuminated and glittered with life beyond words.

Ideally-Unique-Subjective-Phenomenon

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by **Dean**

Dedicating my daily efforts towards the benefit of the Megalocosmos has been a good way to start off my day. I usually take a while to progress with my efforts, and many selfish I's are present in me before I get settled into my work day. This exercise helped keep me from indulging in these tendencies, along with observing myself.

For the next exercise I kind of cheated. I had been doing exercises during the day and had had definite results and was in a certain state. In this state it wasn't difficult to refrain from talking about unnecessary things, and refraining from laughter or justifying my actions to others. I would agree with Harry and say that this was a good way to conserve energy, and my internal considering was kept at bay enough, so I wasn't using up energy with this negative habit either. It did seem like taking this too far would be detrimental to my external considering though, and people would definitely have a strange impression of me if I did this for an extended period of time.

I don't have that much to add about time being the Ideally-Unique-Subjective-Phenomenon, Harry covered a lot on this topic. I have definitely had the feeling that time is going faster now that I am older, a school year dragged by so slowly that it seemed like an eternity. Now I am thinking where all the time is going, it's going through me, only my perception of it is quite different. I've also noticed that my internal states change my sensations concerning time. Time seems to go faster when I have more energy, when I have more concentration, and when I'm

having less associations. I'm not really 100 percent sure why this is, but I'm thinking it has something to do with the frequency of vibrations, and how intensely my centers are working. This may be true, but then again trying to prove such things is difficult, although if something can be observed consistently then I basically would say that that is proof enough.

Anyway these exercises were great, I really enjoyed them and felt I gained some new insights.

Regards

---

by **Lawrick**

Hey all.
There have already been many interesting observations of Time. People in this Work (Ouspensky) have made it a driving aim. Collin has more than touched on it.

So why dwell since in G's words,"Time itself no being can understand by reason or sense by any outer or inner being function", and "Time alone has no sense of objectivity because it is not the result of the "Fractioning" of any definite cosmic phenomenon".
Fractioning! So time is not created by law. It can neither be felt, sensed, touched, tasted or smelled. It is always appears relative to the nature of events proceeding within one's inner and outer world. It is described by simply noticing a change in something.

The word Ideally in the phrase confuses me. To what degree or comparison is it ideal, that is a perfect archtype , of what?

Time seems more obvious when we are younger. Events seem longer. That is, these events which impact our consciousness are niether understood nor judged by our essence. Therefore one the qualities by which time speeds up is our attatchment of ideas, associations, or feelings to it. It was a boring meeting! Finally we have some time to ourselves? Hurry up, we need to be anywhere else?

Time itself neither flows faster nor slower and we have no access to it except that within this moment, if we are present, we can fill it with impressions and in doing so time may not just merely pass, but expand, be filled. Be more expansive, more fulfilling to us. The task is to stay in the moment.

This weeks's exercise should have been simple since I dislike "idle" or petty talk, and I believe I don't justify all that much. Wrong!
Here's an example of how subtle the monkey mind works. When I go for coffee to ladies always greet me kindly and I in return tell them a little joke or anecdote to satisfy my social obligations. They enjoy the laugh.
So one day last week they greeted me and in sleep I performed the same mechanical response waking up only after the moment had passed. A few days later. I did not smile, did not create a little joke, I just sat down to do my reading. I could feel the back of my ears burning with their shock and with my acting totally out of my sleeping persona. I finally turned

around to defuse the situation. When asked why the "cool" greeting I then went and justified myself by saying "It must be the weather", which was gloomy at the time. Jesus!

How incredibly conscious of me. The laughing part of the exercise was as mechanical as the rest, even more so because I thought it the one aspect I could use as a reminding factor. So monkey man swings sublimely through another week. Anyone got bananas.

I must say that I enjoyed the pondering on something specific from BT. Can we do more of this?

Be well,
Lawrick

---

by **Judy**

Hey Fred, and all,
This comment of yours caught my eye;

> The word Ideally in the phrase confuses me. To what degree or comparison is it ideal, that is a perfect archtype , of what?

Having spent an inordinate amount of time (no pun intended) and energy trying to understand 'time' in an earlier phase, I finally moved on, having accepted that I couldn't understand it.
I too pondered on the word "ideally".
It seemed to connect with the idea that what 'time' measures or monitors is change itself - thus how would it be possible for it to be anything other than uniquely subjective? By this I'm inferring that the moment I experience anything "changeless", it is "timeless" also, at least in the sense of time as we usually know it. (We use the word "eternal" for these moments; one of Ouspensky's inclusions into his time dimensions.)
Then there is a connection to 'movement' - in the sense that "Creativity is the movement of life" - which brings us quite close to an idea read somewhere; it is a bit of a cliche perhaps, but a nice one;
"Time is God's Patience."

Cheers,

---

by **JohnS**

I have been lucky over this past week in that something has happened where I did not need to analyse Time - what a relief after all this trying, as Judy mentions. It somehow occurred that I observed an action, and 'below' the action was me. Some 'time' later, another action was performed, and what I noticed below was the same 'me': time had passed, a different situation

was in place externally, but the 'me' had not progressed along the time line at all, it seemed. So I have had constant glimpses of two parallel worlds: the one of time's progress and the actions within it, and the constant presence below which is uninvolved. Of course, when I say 'constant', I mean about ten seconds per day; however, the relief from the pressure of 'doing' in these moments lasts much longer in recollection than the actual sneaky-peek time I have been granted.
I was about to conclude by saying something like "Next week, I'll have probably lost the ability to do this" - then I realised what a categorisation "Next week" was. There is no Next Week!

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by **Cassandra**

> ***Ian wrote:***
> For a period of time:
> - refrain from justifying or explaining your actions to others.
> - refrain from laughing.
> - refrain from idle chit-chat and gossip.

With this exercise, I did everything but refrain from the above--most of the time. A phone call with a girlfriend from college got me doing all of these. I told myself I'd do the refrains later. Sometimes I was able to, other times not at all.

I liked the task of dedicating this work to the megalocosmos (I'm assuming this is a term from BT meaning the universe). I often look for or at least think of how I might perceive a benefit with these tasks. Then I thought, what if there is a benefit or help on some level I can't perceive. Because isn't the purpose of existence to help out the whole. I can't begin to know the whole in my present fragmented state. But what if in some corner of the universe, my efforts have been useful.

---

by **Ian**

> ***Cassandra wrote:***
> I liked the task of dedicating this work to the megalocosmos (I'm assuming this is a term from BT meaning the universe). I often look for or at least think of how I might perceive a benefit with these tasks. Then I thought, what if there is a benefit or help on some level I can't perceive. Because isn't the purpose of existence to help out the whole. I can't begin to know the whole in my present fragmented state. But what if in some corner of the universe, my efforts have been useful.

Yes, megalocosmos is the universe.

According to what Gurdjieff taught, when we work on ourselves we are indeed assisting or helping Endlessness maintain the functioning of the universe, as well as developing our own higher nature. Kind of a win/win situation.

This theme is mentioned in Beelzebub's Tales.

Work Program week beginning 24 September 2007

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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?

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by **Harry**

I couldn't avoid the moon.
Well my aging prostrate couldn't.

Twice I awoke, as usual, part of the way through the night rest and saw light glowing into the living room. The full moon reflection. Brought immediately to myself. And isn't that part of the point of such exercises as this?

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by **Dean**

In pondering the first question I couldn't help but recall some of the existential literature I have read in the past that describes nothingness, or the unreal nature of life. I felt their was a definite contradiction between developing a real I and realizing our nothingness in the sense that one side of the spectrum actualizes all possibilities, while the other side is utter negation, nothingness that undermines the whole overflowing abundance of everything with emptiness. These contradictions are really the same as all other contradictions but perhaps on a larger scale, and I felt that realizing one's nothingness is just one of the more reasons why one should work on themselves.

While watching the moon I couldn't help but feel connected with space, and felt like a small part of a much larger system. It's illuminating glow that lit the night seemed to be extending itself towards the earth, and while pondering this question I thought of the fact that if the moon was removed everything on earth would crumble and fall to pieces. This thought amazed me and made me a bit grateful for this great balance weight that kept everything in check, even if it was somehow the cause of influences that affected mechanical humanity. So in the end I came to the conclusion that we are connected with space quite directly and take certain things for granted, like the great orb that we call the moon.

Regards

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by **JohnS**

Dean, I think we take EVERYTHING for granted, until it is taken away from us: our slot in the universe, our health, our opinions, actions, beliefs, way of life.....
It would be great if the world worked like this: ask a question about some aspect of our life, immediately it is answered by that condition being taken from us, then immediately given back. I presume we would still learn from it despite our certainty that what was removed would be returned to us, but in some cases the contrast and the stark reality could be breathtaking (coincidentally, there's a good example: taking our breath - in the crisis of our breath-taking (ex. drowning), we're in a different reality).
I'm not trying to be sensationalist or theoretical, its just that I'm trying to find a way of making what you saw and felt with the moon somehow more permanent or longer-lasting, ie being present being made more present! My constant experience has been that I come to more conclusions and 'revelations' at night than in daylight, but that inevitably they evaporate the next day, no matter how positive and permanent they seemed the night before.

I think Wordsworth is questing reality, not expressing pessimism, when he write this sequence of our lives:

"Heaven lies about us in our infancy;
Shades of the prison-house begin to close upon the growing boy;
But He beholds the light, and whence it flows,
He percieves it in his joy;
The Youth, who daily further from the East
Must travel, still is Nature's priest;
And by the Vision Splendid
Is on his way attended;
At length the Man percieves it die away
And fade into the light of common day."

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by **Judy**

What a week of pondering!
Such very deep yet relevant questions sent me into various "refreshers" of certain study areas - in particular, Object Relations Theory. (Interesting Dean that you mention existential psychology in your post).

> Ponder - Is there a contradiction between developing a Real I and realizing our Nothingness?

On the surface they appear to be contradictory. So how to find a reconciliation, as both are reality?
Maybe the "Nothingness" spoken of refers to us in our usual waking consciousness - that is, almost exclusively personality/ego actions and reactions, automatic as they will invariably be,

because ego structure and development means that we view the world through the filter of the past, in particular through the various subject-object representations we have internalised in our early childhood. So this implies that we see nothing "as it really is". We see nothing as it is NOW. This connects with the theory that we are actions and reactions of our self-image - which is exactly as the word says - merely an image of reality. Hence some traditions say; "Ego is not."
Man developing Real I on the other hand, is learning to act from Being/Essence/true nature/real identity. So he lives often in the now, and thus is not a bundle of automatic reactions, but acts spontaneously with appropriateness, and sees things as they are in reality.
There is much that I don't understand clearly. But a couple of the pondering streams I floated along on were connected with the possibility that:
During development of Real I, one would most likely experience what I'll call oneness or universality from time to time. This relates to the "no-self" of the Buddhist Tradition perhaps-nothingness?
Yet when one is one's true nature in the *personal* sense - Personal Essence if you like - then one can be a true human being in the fullest sense with Real I.
So personal does not necessarily contradict universal. The antonym of personal is impersonal.
Thus realisation of one's "Nothingness" during experiences of universality may be something like an aspect of experience available to a Man with Real I?

Then we come to the second pondering. It is indeed closely related to the first:

> Ponder - Does space separate us or connect us all together?

Again it seems that it depends from which perspective/level one views the question from.
Space separates personalities.
Space contains realities/essence in a unity.

And John, I love that part of "Intimations of Immortality" of Wordsworth's.
I take it to again refer to the fact that we are born in essence (Heaven), and then as the ego, which I think of as a mental construct,(along the theory-lines of Jacobsen, Mahler and Kernberg) takes us over, we are more and more put into the prison-house of the personality and our essence "fades away into the light of common day" (ordinary life affairs).
Thanks for posting that. Certainly sounds like Wordsworth had "views from the real world".

In reading about the structure and development of the ego identity through the stages of introjection and identification with various early childhood 'objects', and then how it expands on the number of these 'objects' as life experiences accumulate, there was a moment of amazing clarity about Mr Gurdjieff's doctrine of the many I's - and no Real I. How could it be any other way? This verification was a gift. More reverence and awe for Mr G, who lived long before the recent theories of psychology.

Regards,

by **Dean**

Hey John and Judy,

After reading your posts I realized I may have misinterpreted the first pondering exercise and connected it with something I had thought about earlier in my years of seeking for truth. Instead of taking it as nothingness like G states on certain occasions, to do with a person's nullity or their mechanicalness, I took it in a different sense to do with the illusionary nature of life. I was also thinking about the universe in general starting from the absolute which contains all and everything, to the outer reaches of the void which is nothingness. Anyway what Judy said seemed to be right on, and I would strongly agree with her statements. The nothingness of being an automaton in comparison with being a conscious individual seems contradictory at first, but such a realization may bring about the effort that is needed for development. Also seeing the infinitesimal scale on which humans live could perhaps have a similar affect.

John, thanks for the Wordsworth poem, he's one of my favorites. It does seem like he's referring to the loss of essence, sort of like Blake's Songs of Innocence and the Songs of Experience. Losing the childhood vision of the world and the suffocation of imagination seems to correspond to a certain degree to the Work, but then again I don't think it could be captured in the same way after being polluted and educated in a bad way. I suppose having an experienced essence is obviously better than an innocent essence anyway, in order to meet the requirements of life without being too far out.

Regards

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.

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by **Judy**

This was very appropriate during the second of my 12-week food restrictions and it is a favourite too.
The whole process of less food eaten more consciously, followed by intoning aieioiuoa and then following the breathing allowed deep appreciation and interesting observations.

One I'd like to mention has to do with "it's" suggestibility. This can indeed be used to advantage. For example, the organism wasn't too keen about compliance for several days of these restrictions, yet, given no choice, it readily decides that it prefers it. Hmmm.
This then brings other considerations to mind as to the importance of not beginning any 'downward paths', however innocuous they may appear. If I'm heading uphill, just keep it going - even though rests or 'going nowhere times' will happen. The organism adapts just as well to good choices as to poor ones.

As to "Enduring", in particular -

> 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.

I used this on hunger at various times. "Knowing it falls on everyone" brought thoughts of many people in the world followed by a deep and poignant remorse and compassion.
This is a beautiful Heptachord for working with negative emotions and any suffering. Working

with pleasure comes next.

Regards,

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by **Cassandra**

> ***Judy wrote:***
> This was very appropriate during the second of my 12-week food restrictions and it is a favourite too.
> The whole process of less food eaten more consciously, followed by intoning aieioiuoa and then following the breathing allowed deep appreciation and interesting observations.,

Cordelia,

How is the intonation done?

Cassandra

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by **Chuck**

Hello everyone,

For some time, I've known the importance of awareness while eating, but had not managed to reliably "do" anything, so having this exercise suggested for the week was very valuable. I did manage to attend to most meals and snacks this week and follow the Heptachord, other than sometimes not eating in silence when the whole family was present.

This exercise increased the amount of time being present at mealtimes and often spilled over for a while after the meal. My usual state is that of trying to do several things at once, probably related to my computer job. In any case, for many years I've felt that unless several tasks were in progress at once, I wasn't being productive. Doing this exercise forced me to slow down and concentrate while eating.

Regards,
Chuck

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by **Judy**

Hi Cassandra,

> How is the intonation done?

This seems to be a personal choice. Earlier in another thread I recall a discussion about this; 2 main ways were mentioned.
One was to inwardly sing (again a choice as to whether on the same note or not) the nine separate vowels.
The other was to break aieioiuoa into -
ai - ei - oi - uoa

I usually do the first, but the second can work well too - a bit like a reverent lament.

Anyone else like to comment on this please?

Best wishes,

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by **Chuck**

There's a good discussion of the Sacred 'aieioiuoa' in this thread here (Work Program week beginning 8 August 2005) on ES. - Chuck

Work Program week beginning 8 August 2005

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

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by **Cassandra**

Thanks Cordelia and Chuck for tips on the 'aieioiuoa'.

Regarding the eating exercise, similar to Chuck, I realized the resistance to more conscious eating. I'm sitting at my desk at work with my lunch because I try to leave at 4 instead of 5pm. So I'm working through lunch but still feel obligated to actually get something done.

I felt it an imposition to pay attention to eating because there seemed to be so many other things needing attention.

Still, I did the task a number of times, both at home and work. It was harder to do with the children at dinner because they want to talk: "Let's play 'who wants to be a 'ten-cent-onaire'? or simply "Why are we so quiet?"

Our evening meal prayer is invoked with "Are we all present?" Often, this is the most attention I give to dinner.

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by **Ian**

Aieioiuoa could be intoned many ways, silent or aloud. Be creative. Adapt it to different situations. Emphasize different letters, frequencies, durations.

Sense it as it resonates in the body. Nasalizing the sound will help increase the resonances in the body. Nasalize by pulling the tongue towards the back of the mouth. Kind of like old country and western music.

One may want to associate it with a higher emotion, possibly trying to evoke such emotion: "And this sacred process Aieioiuoa or 'Remorse' always proceeds with the 'Omnipresent-Active-Element-Okidanokh' also." - BT page 141

Another association of Aieioiuoa may also be with the Nirioonossian-World-Sound: "... the standard unit for their confrontative calculations of specific gravity and specific-vibrations that part, established by objective science, of the most most sacred Theomertmalogos which still contains all the fullness of what is called the Vivifyingness' of all the three holy forces of the sacred Triamazikamno..." - BT page 141

In other words, Aieioiuoa is the sound of Okidanokh.

Aieioiuoa is the equivalent of the Hindu OM. So one could try chanting it in a similar manner. Another variation might be to chant it in a manner similar to Tibetan Overtone chanting.

Work Program week beginning 8 October 2007

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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.

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by **Lawrick**

Hey all,
This week I made a commitment without fail to pick up anything I dropped. I drop many things, leave some, kick some under the rug.

This week I've commited to this aim and surprise, surprise, not only does it present a sense of diligence, but this little exercise brings consciouness before the act, that is, I become more careful in the preparation and carrying of things. Which creates more opportunities for self remembering.
Which creates conscious events, gestalts.

Also I find more things not to drop. As in the knife in the sink. Works better when I put it in place rather than flinging it into the sink which spashes water here and there and creates more work. Another form of dropping. Dropping the coffee grounds in the garbage rather than partially on the floor. I told my sister dropping a filter of coffee grounds was the messiest thing imaginable. "no", she said, "the worst was my daughter spilling a large bag of sugar"! Carefully putting milk in my coffee without spilling creates another state. Not throwing my

socks on the floor makes them so much easier to find in the morning.

So the simple exercise expands and in its wake small wills are created here and there which always leave a residue for the future. I enjoy these seemingly simple exercises because they give me a definite starting point upon which I can expand. So as they say in Joisey, "How you doin'" with the exercise. I hope things are picking up if you'll excuse the pun.

Good work Harry, Ian.
I'll incorporate the rest of the exercise as the week rolls. Eeeee rock and roll. 

Be well all. Why so quiet of late?
Lawrick

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by **Harry**

Great Lawrick,

Your experience mirrors my own.

I also find that I have a tendency to drop things at a certain time. And a second thing that happens is that I give up the negative response to dropping something. If I've already decided that I must pick something up, then that little stab at a conscious activity takes away the "negative reaction" to something which is beyond my control.

(My own observation is that at certain times of the year I go through dropsy. And other small accidents. I'll leave others own observations to see if they have the same type of responses. At these same times there is also a tendency to drop internal things.)

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by **Chuck**

We have an old cat, almost deaf and pretty senile, but for some reason still insistent that she gets fed! Doing this is the task I chose. The hard part is, she meows loudly, usually between 4-5am, to be fed. Before this, I usually did get up to feed her, but reluctantly and often with a mumbled "stupid cat!" Occasionally I would just let her meow.

So my task was to cheerfully get up early and feed the cat without resentment or reservation. During the course of the week, the goal was extended to being more attentive and affectionate to the cat in general (with two dogs in the house, the cat is often forgotten).

An added bonus developed during the week. Since the cat takes about 15 minutes to go through her routine, it became a perfect time to do Work exercises, usually IAM or the I-have-a-body exercise from The Oragean Version.

Challenge to come: Sat and Sunday, when the hour will seem earlier. The stupid cat doesn't

know it's the weekend...

Regards,
Chuck

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by **Judy**

I was contentedly brushing cat Ellie late on Monday while idly thinking what I'd choose to take an oath to myself on for the week, when I dropped the hairbrush. Okay. So I chose the picking up of anything dropped also. This has expanded to picking up anything that needs picking up, and to other little events such as forgetting where I've put something, not completing simple tasks (such as you mentioned Lawrick, regarding leaving rinsed plates/cutlery in the sink).

I've observed distinct similarities to the "stop" exercise in that each time I am brought quickly back into a state of some self-awareness.
Just as others mention, this simple task has altered much in how I do little tasks. The increased consciousness also equates to some economy of energy.

There is a sense of "preparing for an event" there as well - a la Karapet of Tiflis, in that the negative reaction which usually goes with any clumsiness is avoided. Or, as written in the exercise: "In order to put our beings in order we must learn to work towards a future."

I noticed too that having to immediately restore harmony and order connects with the idea of a small "payment".
And that what has "dropped" first, before the clumsiness is seen, is my state of consciousness.

Time and time again it happens, yet still I'm surprised - at how one simple work task connects with all and everything.

Good one Harry - much appreciated.

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by **Chuck**

I forgot to mention... one of the things Gurdjieff mentions that I'm sure 'it' doesn't like is a cold shower. One approach is to turn the water cold at the very end of the shower. Been doing that for some time, and I think it also may help to prepare one's body for the upcoming winter (except for Judy, where it's spring now?)

Regards,
Chuck

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by **Karen**

My task this week began with manageable things such as picking up clothes, toys, dishes, laundry, emptying expired items in the fridge. Which brought me to: while I am here, if dropped, pick it up, clean it, if need be, and put it away or throw it out.

The question arose, this could be endless, a bottomless pit, where do I draw the line?

But wait, stop, I am to focus on small manageable things, here and now, and stick to my oath.

A very profound exercise indeed! Thanks Harry

Karen

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by **Dean**

Making an oath for myself and following through with it was great for testing my will and sincerity. I had been putting off my work out routine that I do, but after taking this weeks exercise into consideration I decided to get up early when my alarm went off and put an end to this putting things off until tomorrow. It went well and I felt that I had overcome some resistance within myself.

While walking through an enterprise known as Wal Mart a bag of Halloween candy mysteriously fell off the shelf in my vicinity, and remembering this exercise I decided to pick it up and place it back in it's proper spot, usually if this would have occurred I probably wouldn't have thought twice about passing it by. Not a big thing, but something that I felt I could do that would offset my usual automatism.

I also made a promise to myself that I would do dishes, something I don't usually do and something I don't particularly like doing. I fulfilled my self imposed obligation, although I think my mom found it odd that I was all of a sudden insisting on doing the dishes.

Anyway, this weeks exercise was a great task to take up and kept me thinking along certain lines that could modify my usual behavior patterns and give me some force from transcending certain weaknesses and subjective habits.

Regards

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by **Lawrick**

Hey all,

I'm posting this not only to relate an interesting experience but to answer 2 of Cassandra questions. She asks" what is the two ended stick" and, "is a sense of body necessary for self remembering?"

By way of an answer:

Last Saturday I had just finished shopping and had stopped for gasoline. After fueling up I wetted the window sqeegee and shook off the water. Immediately my sense of the week's exercise kicked in and along with it a sense of the 2 consciousness' at work.

I recognized and even heard/saw the inner dialogue which proceeded like this. Mentation by words, association.
"let's go, get the windows done, we've got things to do". (We, I didn't have anything pressing. Living in the future.)
"Why are we doing the back window first", we have a clean brush and clean water."
"Who cares let's just do it" and so on. (Who needs movies when this is going on?) I should have charged myself, made some popcorn!

At this point I decided to sense my body and with this a certain consciousness came flooding back. The reconciling principle having seen the 2 sides of the stick decided thus:
Clean brush, clean water, do the driver's window first, what could make more sense. Yet in the back of my mind conditioned by years of habit, this "voice" continued,"Why are we doing the front first, we never do it this way?"

But from now on, the front window it will be. Another habit observed and confronted. I hope this answers your questions Cassandra.

Be well,
Lawrick

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by **Harry**

Do not do what can't be done.

That's one of my favorite quotes from G. Does it really matter which window is cleaned first? the squeegee can always be dipped back into the water.

As to the two ended stick. Every stick has two ends. One good, one bad. If you take the good end, then someone else gets the bad. If you clean the front window first today, you'll be backing up tomorrow.

Work Program week beginning 15 October 2007

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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.

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by **Lawrick**

Hey all,
Forgive me if I stray off topic for a moment but I have a small announcement.

Several years ago a beautiful essence in the form of a lovely blond little girl entered the plane of this earth kicking and screaming.

The world is a better place for her appearance.

Karen,
Judy and I send your our sincere wishes for a very Happy Birthday today and by way of celebration we recall G's wise words,
"If you go on a spree go the whole hog including the postage"!
Happy Birthday again,
Lawrick

---

by **Judy**

Hello all,

I chose the first section to concentrate on as sometimes notice minor irritation in interacting with others. Previously "to endure the unpleasant manifestations of others" has often been

thought of (especially at administration meetings).

However this week it has become obvious that there is often another factor. That being that I'm actually contributing to the irritation myself.

For example, I caught myself "wiseacring" in a discussion about a medical disorder. This was such a shock that I stopped in the middle of a sentence - looked at my feet, collected myself, and finally said; "May I start again? I don't really know much about this at all." (adding to myself - "it" seems to be theorising at best, or making it up as it goes along at worst - unconscious lying)

I'm not sure what was happening really. It seemed like something other than "it" suddenly woke-up and took charge. There was also a feeling of weakness, a sort-of emptiness in the belly,which disappeared after the correction and the belly felt quite full again.
I wouldn't have noticed this if I hadn't been silently counting to ten and sensing each finger. Certainly everyone was wiseacring - I was quite aware of that - and this may have played a part in the irritation. However, why did I automatically join in? Did "it" react mechanically to the wiseacring and try to go one better?

Talk about a "Tower of Babel!"
This is a revealing exercise for me - much appreciated.

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by **Ian**

> ***Lawrick wrote:***
> Hey all,
> Forgive me if I stray off topic for a moment but I have a small announcement.
>
> Several years ago a beautiful essence in the form of a lovely blond little girl entered the plane of this earth kicking and screaming.
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> The world is a better place for her appearance.
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> Karen,
> Judy and I send your our sincere wishes for a very Happy Birthday today and by way of celebration we recall G's wise words,
> "If you go on a spree go the whole hog including the postage"!
> Happy Birthday again,
> Lawrick

Happy Birthday Karen!

...and welcome to the group.

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by **Karen**

Thanks Fred, Judy and Ian for the birthday wish

Karen

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.

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by **Lawrick**

Hey All,
This is a very interesting exercise for several reasons at least to me. 
I might be the most right handed being on the planet except when it comes to politics when I use my left side to "swing for the fences".

I cannot remember the last time I answered or dialed a phone using my left hand. It is both a "Stop", and an ongoing reminding factor. If you'll excuse the pun. "an excellent wake up call". Sometimes I remember, others I don't. Either way I'm bound to notice the state of my sleep.

I've extended this exercise to use the ring tones of cell phones as wake up calls.  I do this because the growing use of cell phones interupts my lunch, my studying, my reading etc. I see our race turning into a form of the BORG, implants already attatched to our mouth and ears, soon T.V. eyepieces will be "en vogue" further shutting out the necessary impressions served

up by nature. So when the irritating tone of a cell reaches my ear, I use Judy's exercise to awake (I try to listen using only my left ear) and use Ian's exercise of counting and sensing to reconcile my irritation.

The enduring portion is not working as well as I would like and hope to come to terms during the next few days.

Pondering Divine Love should almost be an obligatory nightly exercise. How fortunate we are to bathe in that Bountiful Blessing of unconditional Love Good work Judy. Will get back in a few days.

Be Well all,
Lawrick

When you're running so fast to get somewhere,
You miss half the fun of getting there. Unknown

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by **Dean**

The exercise of using my opposite hand to answer the phone and becoming more self-conscious has been quite an awakening experience indeed. Using my left hand instead of my right felt very foreign to me, so foreign that I thought I would be a little awkward talking to the person, but I basically just did this exercise at work when the front desk called me, and it was mainly just for usual sorts of things. After hanging up I observed my emotions and thought of the seven steps for enduring suffering, this did have an affect and was quite calming, I really could see how I was affected by the conversation and it brought me to a more conscious and aware state.

The pondering exercise has become a sort of milestone for my work, and with the combination of some of the suggestions on the monthly guidelines I feel I have reached a higher level of understanding. The realization that everything has a purpose and that suffering is a required function has given me a new perspective on life, and has brought me to be a more objective observer of the planetary situation. The emotional state that is attained from this is so great that I am disappointed when it's gone, but then I just remember the enduring exercise and just work towards it again, so it's really just a pendulum swinging from one spectrum to another, so I feel it's lawful and natural.

Thanks Judy for the great exercises 

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by **Cassandra**

Hi All,

At first I thought I wouldn't have much opportunity to practice this exercise with phone calls

because I don't get that many. (I don't carry a cell because I don't want to create more calls.) I decided to try it with conversations. To my surprise, I received more than my average number of calls this week, both at home and work, so I was actually able to practice with the phone. I didn't do the neutralizing part after any calls (so far) because I forgot it. But I could see the Law of Seven, I think, with the extra effort needed to attend to the task in a call I received this morning. It was a call from a parent and had to do with grading scales at our local schools. I have elementary aged children, so I'm usually strongly identified with issues about schools. Any objective observation I may have started with easily vanished. I could see myself in the interval between mi and fa and the experience taking a turn other than that which I originally intended. I can take time this evening to do the neutralizing component.

Also, I've noticed that preservation of energy (psychological, emotional, physical) is paramount to effective work. I've noticed that when I'm able to observe (not give opinions, interpret, etc.), there's a very small peace that comes. But I must work very hard for this.

Cassandra

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by **Karen**

Great self-awareness exercise Judy,

First I recognized a tendency to answer the phone with either hand interchangeble, but being right handed, for the purpose of this exercise desided to give my left hand a workout.

I extended this practice to dialing with the left and assigning other duties to the left such as holding a water glass and picking things up. A great reminding factor! I definately didn't get an A+ but I'll settle for an E for effort.

I have questions regarding enduring and the 7 steps. I get hung up on the 4th step of "using it". Will post at a later date in the 3-month exercise.

Pondering Divine Love: When retiring to bed, I visualize a most brilliant white light and golden light enveloping me, bathing me with its radiant energy. With hand on heart (r) and solar plexus (L), I give thanks for being part of this beauty and a warm peace comes over me.

Karen

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by **Judy**

Hi all,
Just a brief comment or two.
Where I was coming from in the construction of this exercise is that the ringing of the telephone was the closest everyday event I could think of which provided a modern-day equivalent to the church-bells and Eastern gongs which were a "call to worship/meditation".

Most of us don't live even within the sounds of a Town Hall clock anymore. Thus it is an attempt towards a "call to Work."

I found a little added twist to it, in that there was almost always a noticeable trace of either irritation or annoyance or anticipation to work on as well, as this happened most times the phone rang.

And Karen, concerning -

> I have questions regarding enduring and the 7 steps. I get hung up on the 4th step of "using it".

One idea of "using it" connects with the transforming of the emotional energies towards the fine substances required for us to "coat the inner-being-embryo." - in other words, to develop Essence, or provide conditions for soul-growth.

Thanks to Mr Beidler for the beauty of his three month Work program which Ian has provided for us, some of which I incorporated into our weekly work.

Regards,

---

by **Ian**

> ***Judy wrote:***
> And Karen, concerning -
>
> > I have questions regarding enduring and the 7 steps. I get hung up on the 4th step of "using it".
>
> One idea of "using it" connects with the transforming of the emotional energies towards the fine substances required for us to "coat the inner-being-embryo." - in other words, to develop Essence, or provide conditions for soul-growth.

This idea of "using it" connects also with Cassandras post here -

> My first reaction to your post is: why aren't these I's a part of you? Maybe the 'black murky' stuff is as much you as the 'light and love.' I don't want to think that I have to exorcise myself of the egoisms but rather be able to distance more and more from them. They are there to teach, I think. Seems a lot of people over

millenia have gotten into trouble trying to rid themselves of egoisms--like lust.

How we "use" our suffering is a big part of the methodology of this Work.
Physical suffering is only a little part of this - there is the psychological and emotional suffering caused by wanting this, or not wanting that, or wanting things otherwise than they are now, etc. These sufferings manifest as the "unbecoming manifestations of the organ Kundabuffer".

It has been said that the Work is not about changing our personality, rather it is about developing Being, essence and higher bodies.

The intense energy that manifests through our suffering and associated negative emotions can be channelled into more productive use towards development of Being through the use of Affirmations and Work Exercises, rather than wasted on expressing the negative emotions or otherwise suppressing or stopping their manifestations.

The method adheres to the Law of Three - the higher (Affirmation) blends with the lower (Negative Emotion) to actualize the middle (Reconciling Force), which becomes higher for the preceeding lower or lower for the succeeding higher.

The 2nd step involves Remembering ourselves enough in the heat of the moment to bring a higher Work Affirmation to bear against the lower negative emotion so that the blending of higher and lower result in a Reconcilliation characterised as Impartiality at the 3rd step.

Being in a state of Reconciled Impartiality or non-identification at the 4th step allows us the inner freedom of "using it", that is, of using or directing the energy of the negative emotion to another purpose, such as "the expression of a companion characteristic such as joy" or of visualizing our bones filled with light or doing a Sensing exercise whilst repeating a mantra, etc., which is the 5th step.

This octave of steps can be placed on an enneagram. The first working of the law of 3 is represented by the lines between 1, 4, 2. The second working of the law of three is 8, 5, 7.

In any case, the essential thing is not try to stop having negative emotions, rather it is to try and transmute their energy; Alchemically to turn lead into gold. The heat comes from the sacrifice (sacred fire) of suffering.

It has been said that the Gurdjieff Work is a form of Tantric Yoga -
"Tantra is understood to teach the method of changing the 'outgoing current' into the 'return current', transforming the fetters created by Maya into that which 'releases' or 'liberates'. This view underscores two maxims of Tantra: "One must rise by that by which one falls" and "the very poison that kills becomes the elixir of life when used by the wise.""

This was made abundantly clear by Gurdjieff in a meeting on December 7, 1941, when he said:

"One needs fire. Without fire, there will never be anything. This fire is suffering, intentional suffering, without which it is impossible to create anything. One must prepare, must know what will make one suffer and when it is there, make use of it. Only you can prepare, only you know what makes you suffer, makes the fire which cooks, cements, crystallizes, DOES. Suffer by your defects, in your pride, in your egoism. Remind yourself of the aim. Without prepared suffering there is nothing, for by as much as one is conscious, there is no more suffering. No further process, nothing. That is why with your conscience you must prepare what is necessary. You owe to nature. The food you eat which nourishes your life. You must pay for these cosmic substances. You have a duty, an obligation, to repay by conscious work."

Gurdjieff said the Work was Esoteric Christianity. The Cross is a symbol of suffering. Our Real I, our higher Self, our particle of Endlessness has to bear that Cross - "Take up your Cross and follow me.", as Jesus said. Taking the Body and Blood, the Bread and Wine of Communion is a Symbol of participation in our shared suffering. When Jesus says to love your enemies and turn the other cheek and give him the cloak off your back, he's not only talking about external 'enemies'. Those attitudes and acts towards your inner enemies represent your Affirmations towards your Denying force as manifested in negative emotions.

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by **Cassandra**

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>
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> > And Karen, concerning -
> >
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Ian,

Thank you very much for making these things more explicit. This post is very helpful to me. By the way, in terms of paying, at some point I need to pay for membership in the forum. I'm way over due.

Cassandra

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by **Judy**

Your post clarified a couple of points for me too Ian.
Re;

> t has been said that the Work is not about changing our personality, rather it is about developing Being, essence and higher bodies.

Yes, I see that. Isn't it also said that at a later stage, when the "I" is stronger, it will begin to participate in the life of the personality, and thus have quite an effect in this way?

Regards,

Work Program week beginning 29 October 2007

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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.

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by **Dean**

The daily pondering question lead me to come to the conclusion that all the seven deadly egotisms act as devils 😈 each taking their stab at my more pure and positive half. If I were to choose one that seems to crop up the most, I would have to choose pride because I take a lot of pride in my views and beliefs, old beliefs that are slanted and biased. Things that I was brought up with and may be true, but have been taken to an extreme and have become a bit one sided. I have a lot of anti-establishment views that overlap into how I view people, and these views have pride attached to them that act as resistance to some of my aims. Other than that the other egotisms play a part all alternating, sometimes with associations that coincide with external stimuli, and sometimes just happening from lack of self observation.

I did the second exercise quite a bit during self observation, and whenever an egotism arose I prayed in a three centered way and brought myself to the present moment. I also did some emotional evocation to head off the onslaught of negative emotions that were rooted in these impulses. It definitely helped to see and sense the transition from a sleepy state to a more awakened and perhaps righteous state, this gave me some positive energy to use to keep the momentum of self remembering alive.

Regards

---

by **Judy**

I began the pondering and observation expecting to find more "Pride" than any of the others. (On re-reading that sentence it has occurred to me that to even consider for a moment that I wouldn't notice too many of the other egotisms is in itself very prideful 😔)

In any case, I noticed more "sloth" than anything else this week. In working with the emotional state of it (calmly enduring it), I saw that it really was a very boring state. I observed facial expression, posture, gesture, movement (or lack of it), and all of this brought awareness that I wasn't really there. So much so, that the old song "What's it all about Alfie? Is it just for the moment we live?" automatically ran through the brain - which made me think "Well, maybe it is.", and brought me back into the present moment with some self-awareness.
The observation began with impartiality but the boredom was obvious almost immediately.

Also noticed an example of gluttony, when I just had just eaten a large slice of fresh cream cake even though I wasn't hungry.

I chose the Holy Affirming Prayer, followed by the "I am" for most of the observed egotisms, and the "I am, I can, I wish" for the sloth.

Best wishes to all,

---

by **Lawrick**

Hey all,

So far, I've worked through pride, envy, anger and lust. I've been distracted and have not put myself through with the depth that perhaps I should.

Nevertheless, I don't feel my pride as the "quality" of my chief feature which probably means it is. A good example of pride was pointed out to me as I was trying to win an argument rather than being impartial about the process and the result. It always likes to win doesn't it? As a result nothing was gained but a loss of trust. Foolishness always finds its depth.
I did not try to reconcile the argument with a wish to be. I did not create my own mantra. "It won" thay day.

Nor did encounter envy as a major problem. The architect with his maroon Porche Carrera pissed me off for awhile. Life is so unjust. So I place myself in the driver's seat for a day and..... nothing. At the end of the day it sits alone and rusts. I wish to be works off this Denying. It is nothing, it will pass works. How does envying a thing, a thing belonging to another help either he or I? Wishing harm on my brother brings a necesssary shame.

Anger is an ongoing concern. Relative to the last few years I have made signigicant gains in appreciating anger impartially. For the most part I can observe it without identification. The problem arises when I'm tired and cannot bring the necessary hydrogens to bear. Then anger can turn into justification, to me a terrible state. Resolve with , "this is nothing, it will pass". And, "it is unbecoming to a Man".

Lust as always is an omnipresent and subtle beast. Why is one TV show more appealing. Nice

looking anchor person, what was that she was saying? Nice looking actress, listen to the gossip! Nice looking waitress, hope she doesn't notice it is looking at her ass. I don't even know it is looking at her ass until I awake. I can reconcile this behavior rather well by visualizing the "she" as a person, as a skeleton, and realizing she will die and what an unseemly "requiem" my green lust would be. Possible candidate for chief feature. 😎😟

If I keep in mind my promise to post on a regular basis, my self observation is more significant, more present. i find it a good reminding factor for doing the Work.

Be well,
Lawrick

---

by **Judy**

Hey Lawrick,
This is so true for me too -

> If I keep in mind my promise to post on a regular basis, my self observation is more significant, more present. i find it a good reminding factor for doing the Work.

I've often wondered why this is. It seems my "work I's" have a better chance of some consistent success if I manage to involve "its" interest as well. The weekly exercise sometimes on the first read kind of "whooshes by" - but there will be a word or phrase which "it" is curious about. And before I know it, the work has begun. Then others' experiences fuel the fire of curiosity and experimentation, which allows a much better partnership between work I's and it than would otherwise have been possible.

And other factors such as conscience, being true to the group, and lots of varying emotions can all be utilised to aid this process. Sometimes being true to others is easier than simply being true to myself (I can let myself get away with more by justification, for example). So accountability is also useful.

A more usual way of explanation is that the will of the group is being drawn on by my little will to make it stronger. I may imagine my will is strong enough, but in fact it often isn't.

So no conclusions here, except the one that this definitely increases perseverence and quality of work attempts.

Thanks for sharing that Fred.
Regards,

---

by **Cassandra**

Hi Y'all,

A wonderful exercise for me, now and always. When I first read the task, I'm thinking how can I choose among these because most of them are omnipresent--except maybe anger. But I clearly deal with envy/jealousy and lust (more emotionally than sexually) most often. I see these clearly as chief features. Psychologically, maybe these features have something to do with wanting deep relationships with others. I don't know, but I had many chances to endure emotional, mental, and physical reactions this week to envy (actually big internal considering), and I tried mightily to stay with my reaction and repeat the mantra I wish to be. I think I felt these features strongly because I tried not to run away from the experience. They didn't weaken with my repetitions, maybe even intensified because I realized there's no way around this but only through it.

When I chose envy for the second part of the task, my response was something like 'please teach me' through this experience. May I have the courage to bear it long enough to learn something useful. What blessing may be contained through these often painful emotions. There were moments when I could make an intellectual argument for not being desirous, but this wasn't consistent. So, I think the state of Being one is wishing for comes about by some other means, not merely from rationalizing--"the peace that passeth all understanding."

I've realized how important it is to work in the sense of preparing oneself to receive guidance. I'm so often engrossed in imagination/fantasy that reinforce egotisms, yet I claim to want release. No...the way must first be prepared.

I appreciate everyone's postings.

Cassandra

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by **Karen**

Daily exercise #1
Pride, Envy, Anger, Sloth, Avarice, Gluttony and Lust...all inside of me. Anger and pride appear to show up most often with a smile and a bowtie just waiting to stir up old habits.

All of these impressions of the mind, all of these years, got into my interior and I never transformed them. Wow do I ever have a bad secretary! She's misfiling the impressions and didn't direct them to the correct centre, so they all end up in the wrong departments.

My angry I's came out this weekend and brought their friends, rearing their ugly heads. Observing the infolding of their arrival made the body tense and resembled a murky black color, turning into a 'large beast of old habits'. The out of control party in my mind lasted for some time before I kicked the unexpected guests out and thanked them for showing themselves.

This is not me. I wish to be. I wish to be. I wish to be, followed up by Meditation #39

Light and love,

Karen

---

by **Cassandra**

> ***Karen wrote:***
> Daily exercise #1
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> This is not me. I wish to be. I wish to be. I wish to be, followed up by Meditation #39
>
> Light and love,
>
> Karen

Karen,

My first reaction to your post is: why aren't these I's a part of you? Maybe the 'black murky' stuff is as much you as the 'light and love.' I don't want to think that I have to exorcise myself of the egoisms but rather be able to distance more and more from them. They are there to teach, I think. Seems a lot of people over millenia have gotten into trouble trying to rid themselves of egoisms--like lust. I don't know about getting rid of it, I like lust, but I don't want to be only lust, if only for a few minutes.

Cassandra

Work Program week beginning 5 November 2007

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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.

---

by **Lawrick**

Hey all,

I must say that I have had some wonderful results with this exercise in terms of just being relaxed, unworried, decompressed.
In not examining every emotion, feeling, mood, physical comfort-discomfort and by standing apart, letting it go without disturbing my Self?,

I've been able to maintain a state of relaxed awareness for considerable lengths of time.

I believe I frequently lose my sense of observation by making efforts to "name that tune" and becoming identified with what I'm observing. How do we move around this? By simply standing apart?

I acheived a wonderful state of distance and awareness, non judgemental, just de stressed enough to let my self be, without recrimination.

One of the difficulties with observation is that judgements or negative associations arise with my observation. I lose my sense of impartiality. this was brought clearly home to me last week when doing the lust exercise. At one point I became disgusted with my behavior. Reacting instead of being impartial
So this works very well at the moment although I realize observing , naming is necessary. nevertheless, I've been able to STOP and in doing so am able to carry on a more impartial state for several minutes and longer.

I've also been able to observe myself in more relaxed states which is something I almost never do. Yesterday I found it twirling around a back scratcher and unconsciously tapping my feet to some pianola rhythm.

On the other hand, after reading very diligently for several hours today, I drove to our local "shopeasy" to get some groceries. I go there because I can just park outside the door. I was very fatigued. After paying, I pulled out my keys and, get this, Pointed my key fob at the exit door and pressed the open button. Well of course this didn't work! Why? because my keys only work on my car not the doors of shopping centers. On the brighter side, at least I was conscious enough to see how utterly unconscious it was a moment earlier.

Thanks Harry, Ian,
Lawrick

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by **Ian**

> ***Lawrick wrote:***
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> ...
> So this works very well at the moment although I realize observing , naming is necessary. nevertheless, I've been able to STOP and in doing so am able to carry

> on a more impartial state for several minutes and longer.

As an alternative to 'naming', I wonder if forming a picture would be of any value? This relates to Gurdjieff's remarks about picture form language.

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by **Judy**

The second exercise this week is always a very good one for me, especially -

> 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.

as my hands seem to be my Achilles heel of self-observation. They are often mechanically busy - just tiny movements, or there is at least unnecessary tension in them almost each time I observe, which makes the hands quite a barometer of state for me. It even happens when thoughts and feelings are relatively quiet, as if they are getting ready for action somehow. Thus this was the main observation work this past week.

Thanks Harry.

---

by **Dean**

The first exercise gave some really great results after doing it for a length of time. I focused a lot on trying to enter the "quiet place within" and trying to keep my mind quiet and stopping emotions. The result was quite peaceful and put me into the present moment very effectively.

I did the second exercise at work and noticed that I had some restless habits of movement that became apparent after observing and attempting to stop them. I noticed I shifted my weight and moved back and forth during conversation so I did the stop and relaxed myself. After doing this on several occasions I realized I could relax a lot more and that I was tense in certain situations. It opened my eyes to certain habitual movements that were quite unnecessary, and was a good exercise for observation as well.

Much appreciated Harry

---

by **Cassandra**

This was a great exercise for me, as it gets me where I continually live--in imagination. At the

start of this week, I was committed and really KNEW, like never before, how necessary it is to distance from the constant flow of thoughts and arguments. I had this committment down solid- until Friday. I fell way off due to a heavy emotional interaction and just sort of stayed heaped in a slump for the remainder of the weekend, telling myself that I'd get back on the wagon the next day. The imagination started slipping in again, criticisms, talking way too much. One of the things I had been watching for was inflated pride and insisting on my opinions. Seems every other conversation I got into I talked constantly about my position. Almost without fail.

So it seems I wasn't able to exert the needed energy to get me through this interval. The Law of Seven big time.

Work Program week beginning 12 November 2007

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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.

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by **Judy**

Hi all,
Wikipedia has quite a useful article on original meanings of the seven deadly egotisms.
Of particular interest are expansions of meanings of sloth (a connection to sadness), pride, avarice (as in hoarding unnecessary things) and lust (as in loving others too much and making God secondary).

Here's the link;

http://en.wikipedia.org/wiki/Seven_deadly_sins

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by **Lawrick**

Hey all,

In Northwestern Canada, there is a period of time, after the trees have shed their golden leaves and before the snows blanket the earth with their cleansing contrasting white.

I refer to this period as the "greys", the "blahs" etc. This year I've observed this grey depression with striking clarity and in doing so am barely managing to keep my life force above "go". I've neglected friends, and duties, I've not put myself fully into the work and suffer remorse from my negligence. It's been enough at some points to just carry on.

So in this vein I appologize for not participating in the weekly exercise as I should. There is no rationalizing this as I only hurt myself by this lack of effort, and now the week is almost done.

Perhaps periods like this are necessary and even helpful, I don't know.
I'll do better next week. 

Regards, Lawrick

---

by **Cassandra**

> ***Lawrick wrote:***
> Hey all,
>
> In Northwestern Canada, there is a period of time, after the trees have shed their golden leaves and before the snows blanket the earth with their cleansing contrasting white.
>
> I refer to this period as the "greys", the "blahs" etc. This year I've observed this grey depression with striking clarity and in doing so am barely managing to keep my life force above "go". I've neglected friends, and duties, I've not put myself fully into the work and suffer remorse from my negligence. It's been enough at some points to just carry on.
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> Perhaps periods like this are necessary and even helpful, I don't know.
> I'll do better next week.
>
> Regards, Lawrick

Lawrick,

Here's wishing you lots of Florida sunshine!!

---

by **Dean**

The ten bone exercise gave some good results. I noticed that my effort for sensing came from the intellectual center and the warmth that radiated from the heart gave an emotional element that when working together created a strong force for creating presence. Any mechanical resistance acted as the denying force, but with the help of intellectual attention and emotional attraction acting together, it was overwhelmed easier and without a long drawn out struggle. The daily affirmation gave me some direction and made me think in a definite direction as well.

Being aware of the seven deadly egotisms has been helpful and is giving more insight to observation, which has brought more self knowledge along with it. After observing the seven deadly egotisms within myself for a period of time I've noticed that I can see it in others more clearly and in a more objective way. The awareness has brought about a change in the way in which I see myself because I can see my chief feature in action in a more clear way.

Great exercises

Regards

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.

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by **Lawrick**

Well Judy, this exercise is already producing results. Today I met with a friend interested in Eckhart Tolle'. She was telling me that entries into the world of self remembering were exclusive acts of Grace, (no argument from me). On my part I was trying to explain the week"s exercise in terms of apprehending and enhancing the experience. There was a glimmer in her eye but as the old joke goes, "the bells were ringing, the gate was down, but the train was definitely not coming"!

While thinking about this after she had left, I pulled out an old book on Bennett and opened to a chapter on Djartklom. Synchronous?????
So there it was. When Grace turns on the light, it's not enough to enjoy the surroundings but we must make an attempt to Work. Duh! So I polished up the bones, began breathing, relaxed, and watched this "event" unfold. So strong and lasting was the "moment" that someone stopped to ask what I was doing? Has anyone ever asked you a question during one of the moments? I replied that I was just trying to understand: at which point this fellow decided we must have lunch together and discuss what was meant by "just trying to understand". I suspect only in dreams. I'm continually surprised how non threatening these states are, and how people wish to respond to them. 

Still, it's been awhile since my intent was strong enough to hold the picture for any length of time. So thanks J. 

And thanks to Cassandra for sending me the Florida sunshine  . Must be magic in them rays.

Be well, Lawrick

---

by **Judy**

Hello Lawrick,
Thanks for the strong post.
Regarding;

> Today I met with a friend interested in Eckhart Tolle'. She was telling me that entries into the world of self remembering were exclusive acts of Grace, (no argument from me). On my part I was trying to explain the week"s exercise in terms of apprehending and enhancing the experience.

As to Grace being a "random" gift - yes and no.

It is certainly random if we are in ordinary waking consciousness and are occasionally taken to a higher state prompted by life events, and this does happen.
However, self-observation exercises, if done successfully, are in Gurdjieff's "first conscious shock" territory. This is between the mi and the fa of the octave of the emotional body (The Oragean Version bodies diagram).
We are trying to proceed in this octave (in usual state we have do-re-mi). Sometimes there is a surge of emotional energy (feels like a shock of bliss) which accompanies self-observation/remembering, and for a long time this surge would literally shock me out of the exercise, right back to ordinary consciousness. This *may* be the experience you mention, or maybe not. I, too, looked for understanding of what I must do here. I have read that we need to allow the exercise to continue as much as we can, in order to "bridge the fa" of the emotional body octave.
Our Work is to eventually develop the sol-la-si of the emotional body together with the do-re-mi of the Intellectual body (Soul).
The note fa of the emotional body is thus the bridge.
Other traditions refer to this bridge as "The Rainbow Bridge" or "The Antakarana".

Now, to get back to the topic of Grace - it is said that if we can get to the bridge, then Help (Grace) will come from higher sources, because at the Bridge, this is the Law. So no randomicity here. It is law-conformable.

You also wrote;

> When Grace turns on ther light, it's not enough to enjoy the surroundings but we must make an attempt to Work.

This is it absolutely! Well, as I see it at present anyway.
I am not working simply to "collect" beautiful experiences the way I collected stamps as an eight year old.
I am seeking to grow-up to a mature human being, and must bring the *three* centers into harmony, acting together appropriately and together. This involves three respective elements; understanding (intellect), Being (emotional) and Action (physical).
Or, put differently, the understanding of what must be done plus the Work exercises will lead to states of Being (aspects of my true nature), which must then be *embodied*. This is where taking the exercise into simple everyday tasks comes in. Sensing the body is also always an aim.

And Fred, I'll beam some Cairns sunshine over to you as well along the Kahuna cords Bert Sharp speaks of, so don't forget the sun-block! 😀

Best wishes,
Judy.

by **Lawrick**

Judy,

Thanks for the heat.

Mr. Bennett was refering to "Grace" the arriving of which was something incomprehensible as opposed to the artificial way of instigating Djartklom, that is, relying on the input of a teacher to provide shocks which Mr. Bennett goes on to say, "provides a bright flash" but then disappears.
Relative to the methods of which you speak in your exercise, how do we define the difference between self-obserbvation, and self remembering? This is a matter of degree to me yet I'm not sure they are equivalent processes. Certainly there is a difference in terms of "depth" although I do not feel qualified to make a judgement here.

As I see it, self observation can be continued by "artificial" methods but what "wakes us up in the first place". To me, that's the Grace of the question.

This is a wonderful program. 5 Stars or perhaps

Fred

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by **Cassandra**

> As to Grace being a "random" gift - yes and no.
> It is certainly random if we are in ordinary waking consciousness and are occasionally taken to a higher state prompted by life events, and this does happen.
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You also wrote;

> When Grace turns on ther light, it's not enough to enjoy the surroundings but we must make an attempt to Work.

Judy,

I so appreciate your comments on the octave and the interval mi-fa and the bridge analogy. I've often wondered about the Christian concept of Grace and what part it has in the Work. I've thought that one must do one's part to be able to receive--in other words be on the bridge. Yes, the individual has a part to play in this as well. Your comments relate to Ian's from a week or so back regarding intentional suffering. These intentions get us to the mi fa interval and could result in something out of the ordinary.

But there is such strong resistance from various Is to the continuity of this awareness. I could read a post like yours at 8am but by noon find myself not caring so much. I see this playing out time and again in my life where I have a choice to try to make the do re mi-fa connection over to so la si but fail to make the effort, instead repeating a "do loop." That's why this forum is so helpful-as a constant reminder to keep working.

It's Thanksgiving in the U.S. tomorrow, accompanied by family gatherings. I will make an ernest attempt to observe my states as I eat turkey and dressing.

Fred, I hope you're warming up some.

Cassandra

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by **Karen**

Judy,

What a wonderful exercise that ties in beautifully with what I've been working on the past couple of weeks—Observing as many actions, movements, thoughts, emotions, reactions as possible, without judging, analyzing or condemning myself, but just simple being a minute/note taker.

Some examples, noted over the past couple of weeks I would like to share:

- I have a body and something meaningful and deep that exists beyond my current form and name.
- My feet are touching the carpet, and walking up these stairs.
- That car just cut me off, I react instantly, call him a name, note the waste of energy and that I'm annoyed in a detached sort of way.
- I am in a state of bliss, a euphoria.
-I am running around carefree like a child, no inhabitions.
-I am biting my bottom lip. I am restless.
- I take note of microscopic energy or something that looks like little balls of light dancing rapidly in the air.
- I drop pasta on the floor and realize my sleep, smile and accept it
- I am continually meeting myself in my interactions with others and this brings a sense of wonderment
- through watching a coworker, I witness what I look like in a hurry, how I act when playing a victim role, how I talk to fill a gap and diffuse tension etc

Thanks Judy, this exercise is a gem. Now I wish to keep the momentum going for the remainder of the week! 

Karen

---

by **Ian**

Hi All,

The concept of Grace is complicated with a couple of issues. One is related to what it means exactly in the Work context. Another is complicated by meanings associated with various religious Traditions.

Grace is only used 4 times in BT, only once in reference to Endlessness as far as I interpret it, and that not in the same context as the word has been used above, or as it might be used in a Christian context of the descent of a 'Blessing' or a state of religious insight or ecstacy.

As I see it, Grace can come in two forms -
1. a spontaneous state of religious ecstacy or insight or self remembering...
2. a moment of confrontation with our egotistic impulses; a moment of revelation of our personal properties of the organ Kindabuffer. In other words, a moment of Remorse.

So grace can be a moment of Remorse, or a moment of connection with the Divine.

In either case we are shown our limitations AND our potential. A moment of grace is ineffectual unless we take its message and instill/destill its message into our Being.

So, in the context of these moments of Grace, we have to Work on ourselves to prolong the moment in order to receive/imprint/realize the import of the revelation. In this context, our Work becomes a Reconciling force.

In spontaneous moments of Grace, Grace acts as the Affirming force and our response is a Reconciling force. Otherwise, in our daily life, when we respond to our regular repertoir of Denying forces with an Affirmation in the form of an exercise, the Reconciling force is the RESULT of our personal Affirmative efforts.

In either of those cases, it is still our conscious response to the situation that determines the result. The Work is not accomplished without a conscious, deliberate and intended action on our part. The achievement of a higher state is not a passive thing that happens to us. We must be actively and intentionally involved in the process.

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by **Lawrick**

Hey All,

Exercises sometimes bring results quite different from those we anticipate. This may arise because of the inherent compexity of "our" own private Universe.

Yesterday I was having a coffee and reading the newspaper when I experienced an awakening. Since I was staring down at the time, my glance shifted slightly from the newspaper to my right forearm and something decided to examine my hand and arm in detail. Quelle revelation! The forearm and hand possess an almost infinite variety of tones textures, elevations, lumps, bumps, and striations.

I noticed that the arm contained grouped "pixils" of 7 or 8 shapes that seemed to blend and interact with the other to produce an ever changing surface. Not only different colors but shapes as well. These I viewed for several minutes.

Then the 3 aspects of the hand came into view: the 3 aspects of the fingernail. the fact that the fingers contain 3 segments and three joints, the arm 3 segments and joints as well. The palm seems to change color texture and shape continually when viewed in depth.

I noticed the striations on the fingers (palm side) that are directed towards the fingertips (very interesting) and they are changed in the fingerprint to circular whorls. Given the nature of the finger, one might expect these lines to be created in a sideways aspect like the folding lines on the joints.

I noticed the hand even in rest contains a dynamic vibration which is more like a pulse and may be associated with it.

When I was young, I had an experience when I saw right through the hand. That is to say, I could have a coin placed under my hand and I could see the date on the coin. Quite useless of

course, but no less wonderous.

I was able to maintain this awareness looking at my hand and arm for several minutes. This is the 3rd time in the week I was able to greatly prolong a "Moment". Amazing!

Thanks Judy,
Fred

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by **Judy**

Cassandra wrote:

> But there is such strong resistance from various Is to the continuity of this awareness. I could read a post like yours at 8am but by noon find myself not caring so much.

Interesting observation which set me to thinking about "resistance" and how it manifests both in things we are aware of and things which are unconscious - like lack of interest - maybe the strongest resistance of all. So how can I approach this? Well, at least I can be aware that lack of interest in doing something which should be done *is* resistance. See how it goes from there.

Lawrick, I haven't ignored your question about definitions of self-observation and self-remembering. I actually found a wealth of material simply by googling both terms. Exact differences and definitions elude me too. It does seem evident though, that quality observation involves a degree of self-remembering in it. One of the best descriptions I've come across is found in "Gurdjieff Unveiled" where Sy Ginsberg shares his teacher's explanation of true self-remembering. Worth a look. Both of these are not only evolving processes but arts and crafts as well. We are fortunate in that I recall Thomas de Hartmann saying in reply to his question to Mr Gurdjieff as to what self-remembering meant, he was told to just do it as he understood it. I've noticed that "at rest dynamism" in the hands too Lawrick. Isn't it interesting how the element of curiosity assists the quality of observations - maybe allows better impartiality?

Sometimes I have this curiosity as to why certain exercises become favourites and others don't. With this one and those similar, there is perhaps a double 3-centered involvement. There is the usual one we begin with, and then we have another balancing where awareness (mental), presence/self-remembering (emotional) and action (physical) harmonise in the moment.

Karen, I really like your comment about "simply being a minute/note-taker" in the observing process. Thanks for that.

Regards to all,

---

by **Cassandra**

Lawrick,

When one has an experience like you describe, one doesn't need outside diversions. Thank you for relaying the experience.

Cassandra

---

by **Judy**

Ian wrote:

> As I see it, Grace can come in two forms -
> 1. a spontaneous state of religious ecstacy or insight or self remembering...
> 2. a moment of confrontation with our egotistic impulses; a moment of revelation of our personal properties of the organ Kindabuffer. In other words, a moment of Remorse.

This was an "aha" moment for me.
I used to think I had lots of experiences of Remorse - I mean, doesn't everyone? But no, those times of sadness/regret were more along the lines of intellectual regret.
Quite recently though, I've experienced twice what I presently believe may be true Remorse. It was more connected with the heart - almost an actual sensation there, and yet there was no mental negativity to speak of.
So this comment of yours Ian resonates strongly, as even at the time I could think of no obvious cause nor method employed - it indeed seemed like a gift.
The moment was connected with a knowledge of not having loved and appreciated my parents more than I did. I saw clearly and instantly that my own self-importance had been a barrier to this when they were alive. I was looking through some old photos at the time, but have looked at them many other times without the gift of this form of grace.
Regards,

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by **Lawrick**

Cassandra writes:

> When one has an experience like you describe, one doesn't need outside diversions. Thank you for relaying the experience.

In fact Cassandra, relative to others I know, my experience with "psychic" phenomenon is minimal. Like many others, there have been a few events for which I've had no explaination. As stated in my previous post, they are really quite useless as "I" was not there when they happened.

With this work however, a simple act like examining my hand in a 3 centered state does become marvellous. Because it is real, because it is my unique experience, because now I truly "know" something not present before. Furthermore I know several others experience similar things while in a balanced state of awareness.

Ian's post about Caritas- Karatas- Karnak, Love residing in Will rather than emotion brought me to a state of tears. There is something beautiful-remarkable in this revelation which touched me very deeply and I know not why. Perhaps because this Love is so "pure". The image of this Love residing in the "Transpace Ship" Karnak is truly humbling. Within this I can sense Remorse of Conscience as a part of awakening.

I recall something Mr. Bennett stated in one of his books. Something like this, to paraphrase," We are all particles of God. Since God is indivisible, then we must possess all aspects of od within us."

Hey Zenas, are you still with us??????????

Regards,
Lawrick

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.

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by **Judy**

I am aware the the Work is not primarily for assistance with life problems, yet sometimes this happens as a side-effect.

This morning I decided to wait until there was more guidance regarding a situation in my home here. Two weeks ago I was late for a meeting with a housemate at a Sunday market. He took it personally and hasn't spoken since - not at all. This is a first experience for me with such a lengthy "silent treatment". I see it as an over-reaction which has little to do with me, as feel the apology offered was sufficient. Thus I've been basically ignoring, while continuing to observe occasional pleasantries of "Good morning" or "See you later" and so forth. He actually said he was leaving, but hasn't left.

Anyway, now I have - for the heavy energy of this "narrow strait" -
po-do-bo-li-zo-va-ny
It is nothing - I will be; it is nonsense - I can do; it recedes -I am.
Who am I?
What has been overlooked?
I Wish, I Can, I Am.
AIEIOIUOA
Visualisation of the decaying corpse being eaten by ravenous sharks - when I have an unruly crew.
Is Faith more than belief; is Hope more than expectation; is Love more than tenderness?
And then each night renewing strength by transforming any negativity of the day using the

visualisation of the bottom feeders whose unseen function in an interconnected planetary universe attests to the panoramic brilliance of an Omnipresent Being, of Whom I am an integral part.

Strength, agape and progress to all.

---

by **Judy**

Hi Ian,
Please would you elaborate a little on the use of po-do-bo-li-zo-va-ny? It seems to contain a lot of energy. I've been using it this past week and looked in "Life is Real" where I found;

> The text of this manuscript is expounded, as was done in antiquity, "podobolizovany," in the form of symbolizing, or, as it is called in esoteric science, "making alike," that is, alle-gorically—quite different from the form now established for mentation among contemporary people. As the difference between these forms is very well-known to me, of course also accidentally, I will endeavor to transmit the sense of this text as exactly as possible but in agreement with the form of mentation now established among contemporary people.

which connects it with allegorical mentation and exposition.
That is all I've found.

Yet,

> 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.

brings about an improved state reliably and rapidly.
I'll continue with this practice.
Any extra snippets of information you may have and care to share would be appreciated.

Oh, yes; and the home situation stabilised about a half hour after I posted, coincidentally. 

Regards,

---

by **Dean**

A few of the exercises this week have been really fantasitic ways of gaining energy and keeping myself centered in the work. The "It is nothing - I will be; it is nonsense - I can do; it recedes - I am." has been a mantra for me the last couple of days and has helped me fend off some resistence that has been plaguing me recently. Another thing I found useful was asking "Who am I?" and relaxing in a three centered way while visualizing an illuminated cargo of Being radiating throughout their physical vessel. This has kept me on a more objective path and has kept my mind from always straying into trivial and thoughtless territory. The soundless sound and sightless gaze is a very affective way for replenishing energy and is something I find myself doing for fun because it always gives good results.

The exercise this week was really creative, and the metaphors gave some more color to the exercises. I'll be working on them more throughout the next few weeks.

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by **Ian**

> ***Judy wrote:***
> Hi Ian,
> Please would you elaborate a little on the use of po-do-bo-li-zo-va-ny? It seems to contain a lot of energy. I've been using it this past week and looked in "Life is Real" where I found;

It is also in BT but spelled differently - "... and that at that time the transmission of ideas and thoughts was in consequence still what is called ‘Podobnisirnian,’ or, as it is still otherwise said ‘allegorical.’" BT 738

We used it at Northeon Forest now and then as a mantra or inner repetition, as we did with I wish, I can, I am, and aieioiuoa and a few other things from BT.

---

by **Cassandra**

I remembered to add the Who Am I after morning sitting 3, maybe 4 times but didn't include the visualization. As always, there is a calm after sensing various parts of the body, sometimes very strong sensations other times not. But I try not to get occupied by these tangents.

The soundless sound and sightless gaze were new for me. I don't know if I did it correctly, but I also noticed a slight calm afterwards. I guess the denying force comes in when my mind keeps asking 'have I done it enough; have 5/10 minutes passed;' desperate to get back to idle wanderings.

I tried the AIEIOIUOA when distressed but more helpful was a self generated mantra,

something like: 'Please show me the blessing in these feelings.' Always my struggle came from emotional hurt, imaginings, a mind that wouldn't/couldn't let go. I didn't want to use the "it is nothing" mantra on certain difficult feelings because they ARE/WERE something that I feel can be viewed from a different angle or be an experience I can learn from. These feelings come again and again. Finally, I may be at a place where I can turn around and confront the struggle rather than run away--actually attempt to bring in a Higher to counter the Lower.

I found that the hard feelings abated after a while. I don't know if it was the effort put in to challenge or simply time healing the wound. In any case, some effort was made.

Thanks for the task.

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by **Karen**

This exercise was beyond my understanding in many respects, but I still tried to make an effort for the duration of the week.

> 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.

Ahh my dear friend COFFEE who calms and at the same time nerves me if more than 2 cups are sipped. The week started off good...Much inner resistance experienced. A great struggle taking place in my mind—dialogue "I need to have that coffee to kick start my day" and in the stomach—dialogue "where is that coffee? - I'm dying down here, I need some caffeine!" I'm not going to lie to you, I did have a total of 3-4 cups for the entire week. Something inside of me felt defeat. Must keep fighting!

> 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 aware of the awareness that I am and others are, many wonderous things occur.

I was able to see the human aura emmanating approx 2 feet out from the body, illuminated white and yellow with traced of light blue. A new experience, results of the work perhaps??? Aside from one time years ago after sitting in a waiting room for 3 hours, an elderly woman in the DR's office had a black aura and the accupuncturist confirmed she was suffering drastically from cancer and that her aura was black

> 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.

Did not work on this. The word po-do-bo-li-zo-va-ny resonates as holding much power, but I do not understand it.

> Once committed to a prolonged voyage upon the seas and spaces of the infinite Void...

12 months ago I was worrying about what career I was going to pursue next and if I would find a job to pay the bills. In hindesite everything worked out in its own way and in its own time, not my will...
Who would have expected that today, if I am concerned, its in regards to being worried I will neglect THE WORK and weekly exercises and am so grateful for this transformation and being brought to this path.

Each evening, when retiring to bed, I call back all of the negative emotions emmited over the course of the day (I call back all anxieties, worry, irritations) and visualize them as a ball of energy which I then send to the earth to be transformed into light and love, or caring and compassion etc. Then I ask that all persons who projected negative emotions towards me be returned to them as posistive energies that they can use for their highest good. Then I visualize the bright white light of the Holy Spirit illuminating my body, then moving outwards filling the house and the neighbourhood and surrounding communities and am gratefull for the blessings in life.

---

by **Judy**

Hi Karen,
Thank you for such a beautiful work report.
As to;

> This exercise was beyond my understanding in many respects,

I too find this with what I call the Sacred Manifestos which Ian allows us to share from time to time.

It seems to me that while understanding is very important, the presence of sacredness is equally so.

Best wishes,

Work Program week beginning 3 December 2007

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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.

***

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

***

---

by **Ian**

Here are further comments from Harry about the Cohen song -
"Leonard Cohen has written a song which sums this up. Those of you in Canada, try to find the DVD of his tribute concert in which an artist named Antony sings this song. One of the most religious experiences you might have."

"This is a liink to the performance I referenced in my memo. This is from the film I mentioned."
http://www.youtube.com/watch?v=1MDlMdu2gjw

***

Here is a video dubbed with Cohen's vocals of this song -
http://www.youtube.com/watch?v=kXxCmBK_bbM&feature=related

---

by **JohnS**

This week I have been reading Nicoll's comments on "Thy Will be done on Earth", arguing that we are told to pray for this condition, because God's will is not done on Earth, as it is done in Heaven. Thus all our private worries, as well as everything else that happens, is not God's will, but the "will" of the the entities that oversee these levels of the operations of our Universe. This leads to a proposed (complete) objectivity to everything that happens here, but this exercise must be repeated constantly ("Thy Will be done") to have any hope of it becoming real for we slack minions with our constant waverings, weaknesses and distractions.
Thanks, Ian, for the synchronicity.

---

by **Karen**

How powerful it moves something deep in the background within...brought me to tears as something recognized the words, the music and Antony's state of being, near brought me to my knees

If it be your will...absolutely perfect and beautiful!

Gratefully,

Karen

---

by **Dean**

This quote is truly powerful, and has been such a great way to overcome certain selfish habits, as well as being able to see certain manifestations in action. After doing this for a period of time, a deep and profound state was achieved, and a feeling of devotion and religiousness. It seemed to awaken the gnawings of conscience that seemed to proceed with its own momentum after thinking along these lines for a time. It brought many associations that were altruistic and selfless, and created many emotional impressions that caused a sort of rushing flow of energy that couldn't be overwhelmed by resistance in the same way normal emotions are. It was also helpful in bringing objective pondering into presence, and gave some perspective that was very expansive.

Thanks for the shock 

---

by **Lawrick**

Hey all,

I was shaken by the depth of Cohen's words.

Draw us near
And bind us tight

Your children here
In their rags of light.

Rags of light. An almost perfect decription of my disunited being.

I have wondered for many years whether artists, sculpters, writers of greater works percieve the world in different forms than I. Cohen's song would seem a confirmation. I was taken by the brief explaination during one of the song's musical interludes about the object sensitive relationship we have with our environment. And I am reminded that this is always a form of awakening presence. A form of wonder and awe.

If it be Your Will,
Thy Will not mine our Lord.

This has for many years been a mantra for me in gratitude and humility, and in all the depth of love I can muster at the time.
In the simple Mantras lay the greatest learning.

This week's work is a lesson in Grace and Humility for me.

Thank you Harry, keep scanning your charts,
Lawrick

---

by **Chuck**

An unusual and stunning performance of this song which has such simple but powerful words.

If anyone wants to convert Antony's performance of 'If It Be Your Will' to MP3 format to play in a regular music player, there are some free programs on the 'net that will do it. You can also convert it online at http://www.flv2mp3.com.

Regards,
Chuck

Work Program week beginning 10 December 2007

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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 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?"

---

by **Judy**

What a busy time of the year this is!
I chose the following out of the exercises this week, as it is one of the basic self-observations I often neglect.

> When you talk, sense the sound vibrations resonating in your abdomen. Use the vibrations to help you Remember yourself.

Yet I found quite a few occasions when "All things must pass" proved effective - lots of haste and much impatience around at present.
An astrologer friend reminds me to take extra care to remain aware during interactions with family and friends, as we have Jupiter conjunct Pluto (Heaven and Hell together aspect) at the moment. This happens only once every 13 years. The explosive argumentative opinionated influences are strong. He says we are mere pawns to this cosmic influence unless awareness is maintained.
Interesting that we are currently reading Chapter 3, which it seems to me gives indications as to how to deal with "results from higher forces which are beyond our control".

---

by **Lawrick**

This week's exercise was both good and bad. The "All things must pass" aspect worked reasonably well particularly after a sharp disagreement with a close friend left us both in an

incomprehensible state. Using the "all things must pass" exercise, not only was the disagreement resolved but the surrounding tensions and mistrust were transformed to something that brought us even closer. This is surely what the Work is about.

On the other hand, I had almost no success with allowing my vocalizations to vibrate in the plexus. This might have been as a result of the above mentioned disagreement but I think not. I was almost completely unconscious about this exercise. Even when I managed to create a pre talking field, within moments I lost myself in the clutter of the conversation. And there were days when I was completely oblivious to it. I suspect my awareness was very flat this week. Perhaps it's the season or other things.

Be well,
Lawrick

---

by **Harry**

Tom Rapp/Pearls Before Swine:

There was a Persian king
Who wanted to know
What he could say on
Every occasion
That always would be so

Illusions, circles and changes
Illusions, always changing
Like the wind and the rain
He summoned three wise men
From his eternal throne
One from each border
Gave them his order
To write words always true
The wise men thought so hard
For a night and day
Found these words to say on
Every occasion
These things too shall pass away

It's on an album by Pearls Before Swine called "The Use of Ashes"

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by **Judy**

Here's more in song lyrics; this time the title song of George Harrison's "Concert for Bangladesh" album.

Sunrise doesnt last all morning
A cloudburst doesnt last all day
Seems my love is up and has left you with no warning
Its not always going to be this grey

All things must pass
All things must pass away

Sunset doesnt last all evening
A mind can blow those clouds away
After all this, my love is up and must be leaving
Its not always going to be this grey

All things must pass
All things must pass away
All things must pass
None of lifes strings can last
So, I must be on my way
And face another day

Now the darkness only stays the night-time
In the morning it will fade away
Daylight is good at arriving at the right time
Its not always going to be this grey

All things must pass
All things must pass away
All things must pass
All things must pass away

George Harrison lyrics

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?

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by **Lawrick**

Hey Judy,

Thanks for this prequel to self observation. In mentioning my lack of success with some of the exercises over the past few weeks you have reminded me what was missing. I couldn't make any deep contact, I now realize, because I was carrying too much tension, stress, unresolved issues into the attempts.

This program reminds me that to gain the necessary energy, it is always advisable to first decompress. It is strange to me just how effective is relaxing the facial muscles. I would normally think relaxing the larger muscles would work better but in fact it doesn't seem to work that way. Much of my anxiety becomes apparent only when I observe facial tensions and expressions.

This week has already been one of the best in months and comsidering the time of year the washing away of tension and simultanious filling of light, is making this truly a season of experience and joy.

Way to go Aussi! 

Lawrick

---

by **Lawrick**

Hey all,

Through the use of the exercise, this week I experienced 3 very powerful manifestations. 2 of these have taken place working on my own and another tonight while working with Karen. I leave it to her as whether or not she wishes to disclose her experience.

One thing has become obvious this year, that being, that the exercises from time to time bring extraordinary results. These results are completely unexpected and cannot be imagined. I do not understand how or why the simple act of doing an exercise can bring these beautiful manifestations. But if these things are occuring to me then they must surely and inevitably

affect all the members doing them. So I encourage all to be persitent and patient. Expect nothing and just let it happen. What a marvellous Christmas present tonite.

Speaking of which,
May the new Sun, bring you all the Gold of It's Being. May the Peace of the Season be upon Thee.

A little gift! (turn on SOUND)
http://www.jacquielawson.com/viewcard.asp?code=LM30223025

Keep well,
Lawrick

---

by **Dean**

The draining exercise brought about a great state that is hard to put into words, it definitely gave a feeling of wholeness and being able to sustain an awareness of presence. The sensation of draining was strong, and was calming, but I also noticed that I also felt energized and more awake. When I observed myself and my environment I felt quite relaxed and was able to sense my body and emotions, as well as being able to observe in a calm unidentified state.

> Do I notice any difference in the quality of self-observation when it is done following the Draining exercise?

I noticed the quality of self-observation was way up, and in general I was able to observe myself better because of this preparatory exercise. It brought about a consistent state that could definitely be useful in relation to observation and self remembering. My sense of being was there and at the same time I was able to gain knowledge from what was being observed. This combination may very well be a good formula for gaining a sense of understanding, from a balance between the mind, body, and emotions.

Regards

---

by **Chuck**

Thanks, Judy for this exercise!

This exercise resulted in new progress in relaxing and subsequent sensing. The idea of associating the level of imagined liquid in the body with the level of tension worked very well.

It's such a simple and direct idea to imagine draining the liquid and one's tensions with it. I found that making several passes was effective, and added the idea that the liquid was dark, and became lighter on each pass, until clear.

On a somewhat related note, I found something interesting about reminding myself to do the exercise during the day. Just trying to 'remember' it had some effect, but didn't occur frequently enough. But when I planned to go to a class in which the instructor is constantly beseeching us to relax, I 'remembered' to do the exercise much more frequently. I think that something in my personality (vanity or the like) made a difference - because I didn't want to appear tense in class, I got the reminder much more often.

Regards, Chuck

Work Program week beginning 24 December 2007

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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.

---

by **Dean**

The exercise of sensing the hands and feet and counting to 12 after a negative emotion has been quite good for a couple of reasons. It was great for heading off negativity in general and every time it produced a stop that brought me to, so to speak. I also came to the conclusion that I may as well work and not try to procrastinate and be lazy, it was inevitable that when I wasn't working or observing that negative emotions would arise from some form of momentum. I noticed a tingling feeling in my hands and feet, hands especially, and could feel something flowing to my appendages. It was a pleasant feeling and promoted awareness and gave some focus after my focus had been lost in negativity.

Showing gratitude for our Endlessness after a negative emotion has been a really effective way in bringing my conscience to my consciousness. The postures really give a strange, yet very new and fresh experience that can give a certain energy because they're from a new place. Also reminding myself to try to "like what it doesn't like" has been a great way to be able to accept things as they are, rather than always putting a negative spin on certain things. Overall these exercises gave great results for remembrance.

Thanks

---

by **Chuck**

This week's exercise pointed out a facet that's sometimes been lacking in my Work - the idea of something Higher. The 'prayer' to Endlessness, and thoughts of infinite things (unenjoyable, unlikeable, unlovable) helped make this clear, and helped me incorporate these ideas into daily work.

Regards,
Chuck

Work Program week beginning 31 December 2007

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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.

---

by **Judy**

Dido did not believe living was worthwhile without Aeneas, her true love.

What is my true love? Am I steadily and consistently working to keep it close, to develop and grow the integration into personality, so that I may become whole and awake? Or am I so enamored by the earthly distractions that the real Work is neglected?

I had strong resistance to doing this exercise, so pondered something along the lines of;
If I do not Work, will I be lamenting like Dido did on her death bed ?
"Remember me, but ah!, forget my fate."

(I used the wonderful prayer from a recent post by John to overcome the resistance. together with the word "Mercy!")
I am deeply wishing success against resistance for everyone here.

Agape,

---

by **Cassandra**

While pondering the mid day question, it occurred to me that I'd rather live like a god rather than a dog, as well. What of the quality of my living. Like Judy I encountered much resistance to pledging selflessness initially but realized later that living like a dog or god is related to this striving and so many others like it. I claim to want 'freedom', 'peace' etc. but the work of doing that...well.

I appreciate the chance to see these contradictions.

Cassie

---

by **Dean**

While listening to the aria Dido's Lament I experienced sentiments that brought forth a sense of seeing myself in the moment and realizing my inevitable fate and also the fate of others. A certain feeling was apparent that could be described as feeling a bit emptied of illusions, and at the same time creating a certain perception that brought a feeling of possibilities with such a shattering insight. The sensation of presence was quite strong and some thoughts about remorse of conscience for past actions and efforts also arose in the face of this realization.

The pondering exercise brought me to the conclusion that my fate is to die a conscious rather than an unconscious death. To die like a dog without understanding the meaning of life or the possibilities of consciousness seems like a very depressing prospect that gives a certain amount of initiative and encouragement to make more efforts. To be able to truly accept death without regrets and with a clear conscience seemed to be something that entered my consciousness while pondering this question. The questions made me examine myself and reinforced the pursuit of my ultimate aim.

Regards

Work Program week beginning 7 January 2008

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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.

---

by **Cassandra**

The first thing I noticed when practicing the heel scrape and opposite toe tap was that it slowed me down considerably. It seems obvious that my pace would be slower-even slower I'm sure with the full practice. Still, I was more aware of the heaviness of my body and that I tend to walk swiftly on my exercise walks.

---

by **Judy**

This exercise is an ongoing wake-up call connecting some awareness with Moving Center. There were some almost comical muddles for a couple of days and I'm still only doing it at home, but it is settling into something smooth enough to try out soon at the local shopping mall.
So - first comes the lifted step, then the slight brushing of the sole as the left foot lands, then a little tap with the right big toe and this sequence is then repeated with the other foot - a bit like being on the ice in skates.

Between attempts I do some visualization practice of it.
The D is not so difficult but the arm correlations have yet to integrate properly.

The early attempts, when I tried to do the scrape before the lifted step, and ended up seeing myself as if I were wiping my feet on the outside mat, were quite amusing (and incorrect I suspect)!

Some inner movement is happening which is interesting and unexpected.
Thanks for sharing this walk exercise, Harry.
Regards,

---

by **Harry**

It's interesting that exercises like this somehow train us; train our moving center, at least. I had to have some car work done yesterday and had two hours to wait for it to finish, so I walked over to a nearby shopping center. This kicked in quickly. The steps fell back into place as I learned them. But they still weren't automatic. I still had to think. But could do the exercise without thinking about doing it.

Think of the scraping as a single swipe gathering static electricity, Judy.

---

by **Lawrick**

Harry writes:

> It's interesting that exercises like this somehow train us; train our moving center, at least

In what way is our moving centre trained? In the sense that we can be conscious of it? Our movenents become less mechanical perhaps.

I have no recollection (the Congressman stated) of doing anything quite like this exercise. I would like to report some wonderous epiphany but.....

This exercise is quite consuming in terms of concentration particularly when the hands be come involved. Forgive me Harry but I can't help thinking of Monty Python's English department of funny walks.

I find it very interesting to do in a busy environment but of course it can only be done for a very short period if one is to escape being caught. It's as if I'm trying to become invisible, a Shaman exchanging energies with the world. Strange as it may sound, I'm still trying to find

some flow with this exercise. One thing I've noticed, is that it's not getting any easier. But I still have a few more days to find the dog.

Lawrick

---

by **Harry**

You're right. It's for short periods. But perhaps short periods built on top of each other.

As to the hands and arms, perhaps begin with that. I tend to walk like that regularly as it's part of my unfocused walk.

---

by **Judy**

Harry wrote:

> But could do the exercise without thinking about doing it.

This hasn't happened as yet for me, but I somehow strangely know that it will. There is the beginning of it there, though I cannot explain.
If, as you suggest Harry, the Moving Center is being trained, then this has huge implications and possibilities.
If Moving Center will sometimes partly initiate the work attempts, then there is a great opportunity for the overall daily total attempts to increase - yes? I mean - it is also called "the moving brain" - correct? - so this is possible theoretically.

Thinking of the scrape as static electricity evokes a feeling of vitality/strength and is a nice addition. I can't help recalling Walt Whitman's "I sing the body electric....."
I had noticed that emotional center was brought in anyway - for example there were instant feelings of "how wonderfully we are made" and new-found respect for the intricacies of the instinctive center which we have been given.
My ideas of how to work using three centers have expanded from this exercise.
The inner shifting around of energies of some sort which I noted earlier still occurs. It is as if there is a bit of a shaking-up going on.

I'm adding "Shaman's Walk" to my favorites. It is unlike anything else I routinely do.
Best wishes, Harry,and thanks for the extra clues.

---

by **Lawrick**

Today i managed to use the exercise for a long period. A "good" way to continue invisibly is to use the walk while grocery shopping. The slow walk and tap is not apparent when one appears to browse for items when in fact one's gaze stays on the level of the horizon. The "lifting" step was practiced by apparently lifting one's leg for a scratch.

Synchronizing the hands with the legs is still problematic. If anything has been gained so far, it is the realization of how mechanically I walk in a normal state. As well I'm somewhat stunned that when doing this exercise my brain cannot separate the arms from the legs and tries to synchronize both. Is it not strange that when doing a "normal" walk my hands work perfectly opposite to my legs. Nothing in the way of an epiphany has occured as yet. I'm going to continue working this week and see if I can't stop stumbling over myself. Who would have thought such a seemingly simple exercise could create such problems.

Thanks Harry,
Lawrick

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by **Chuck**

I found that this exercise really made me concentrate - I had trouble with the timing of the slide-tap sequence, wanting to hurry through it. Since there were several other things to remember too (the curved fingers, stepping up a step, focus eyes on the horizon), it required real focus. My moving center enjoyed the movements though - tapping the toe of the rear foot is something I do anyway occasionally. I could do the exercise pretty much blatantly around the house, since I'm always doing some ungainly movement anyway.

I found that a key thing for me when attempting the whole movement on subsequent steps was getting into a rhythm - until that happened, it was difficult and the steps didn't mesh.

Curving the fingers reminded me a little of Carlos Castaneda, which many of you also probably read a couple of decades ago:

> You have to curl your fingers gently as you walk in order to keep your attention on the trail and the surroundings.... By forcing the hands into a specific position one is capable of greater stamina and greater awareness. -Journey to Ixtlan

Regards, Chuck

---

by **Judy**

Chuck wrote;

> Curving the fingers reminded me a little of Carlos Castaneda

Yes, quite Don Juan-ish - a walk of the Nagual.
There is a book very recently published called "The Life and Teachings of Carlos Castenada" and it is by William Patrick Patterson, who is in the Gurdjieff work.
The reviews by the Castenada family praise it highly.

Lawrick wrote;

> As well I'm somewhat stunned that when doing this exercise my brain cannot separate the arms from the legs and tries to synchronize both.

Yes, this is interesting. At a simpler level, begin moving your right foot clockwise in a circular movement, and then try to continue whilst simultaneously moving your right hand anti-clockwise in a circular movement. Notice what happens to the right foot. 
Lawrick, you'll have more success matching up opposite sides such as right foot and left hand and vice versa; different neural pathways from opposite sides of the brain.
I had fun with this bit too.

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by **Dean**

The shaman's walk definitely drew attention to observing my movements and I found it quite difficult to perfect. When I did it out of the public eye I found that my movements weren't discreet enough and would have been reacted upon by someone, so I had to tone it down considerably and consider the perception of others. It felt quite strange and foreign to walk in this way, and it gave a new experience that was fresh because it wasn't the ordinary way in which I would walk. I did feel some internal considering while doing this, and sometimes wondered what someone would say or do if they noticed. Doing it for short periods and without exaggerated movements concealed the fact that I was working on my moving center, and I was able to benefit from the new impressions that I received from this exercise. It was something that built my attention and made me get out of my usual auto pilot mode.

Regards

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by **JohnS**

Although I too still have awkwardness in the various steps, I find that it works much more smoothly with using Alexander techniques to carry it out. Then again, anything works more smoothly with AT. The "D" in the hand I combine with an African technique of facing the wrist down vertically and bending it slightly backwards: there is a point you find where there is a shoot of extra energy arising from the first finger, though only if the neck and shoulders are following the AT as well. If I follow this with the "D", the feeling is like closing a circuit, though the energy boost isn't there anymore, but it is energising in an awareness area. AT is always good for moving centre awareness, but I think the addition of this exercise (if I can keep

remebering it) is a big step because of the detail. AT encourages you not to think, just to be aware of the right movement. Doing both at the same time is taking practice.

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)

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by **Dean**

Relaxing the centers and establishing a sightless gaze after observing a negative emotion has been a very regular exercise due to the fact that I've been observing these manifestations quite often. It's been put into practice a lot to say the least, sometimes I find that I try to lie, or sense myself trying to create a buffer to avoid the task. If my observing is somewhat permanent I find that I can't deceive myself so easily though. Intoning "It is nothing; I wish to be" has also been helpful, especially when sensing the spine and skull, it brings my presence back into the present moment and also seems to wipe away the negative manifestation quite well, at least momentarily. This exercise will keep me occupied for awhile, I can see that it is of great value in relation to observation, as well as relaxing and taking in energy with the sightless gaze.

Regards

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by **Lawrick**

I've been ill for the past few weeks and have been unable to integate some of the programs. I have felt aspects of self pity and the "why me" feeling sorry for itself. In many cases I have been unable to reconcile these quite useless manifestations. A certain energy is required which I have had trouble creating. 

I have been able to do the shaman's walk with some synchronization finally. In the mall the other day I experienced a moment of insight watching my fellow man walking around in madness. Ouch

I'll continue to do both progarams as my health improves.
Regards,
Lawrick

---

by **Cassandra**

There is not one of these negatives that don't regularly pop up for me. I'm caught at every turn. A 'good' deed becomes self congratulations for the ego, even when I promise not to tell anyone or myself! The exercise permits no excusses for self-righteousness (even in an election year in the U.S.). How can I get through this year without justifiably expressing some of these emotions (just kidding), but seriously what a challenge to hold this mirror up to my face.

I liked this task very much but many times forgot to intone the mantra, rather I said it silently. I didn't sense any lessening of negative emotions after invoking the prayer, it simply made me stop. After saying the prayer, the negativity was still there. Still, there was the temporary interruption. This task will be an ongoing one for me because it expresses so well why I pursue this path. 'It' really is nothing. For I want to experience Being. Whatever that is. My hope is that this exercise represents one of the many ways of clearing out for the higher to come in and inform.

Thanks, Ian. I hope you feel better soon, Fred.

Cassandra

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by **Ian**

Dear All,

Please keep in mind that we are all weak, and not always able to complete the tasks fully as described. This is not a failure on our part - it is an opportunity to learn about ourtselves. Keep up the good work.

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.

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by **Lawrick**

Judy,

Does one follow the same breathing pattern with the other repetions such as Now I Am or do we follow the same pattern as I Am Now?

regards,
Lawrick

---

by **Judy**

Hi Lawrick,
I collect using the breathing and meaning for the "I am now" first line only. The breathing with meaning helps evoke the state of "I am now" and the variations sometimes keep presence alive a little longer.

Best wishes,

---

by **Dean**

The I, Am, Now exercise gave a number of sensations that were quite profound and also fresh and new. While inhaling, saying I, and mentally connecting with higher forces I felt an uplifting sensation, as well as the sensation of my head and being in the present moment. On the exhale I felt a deep sense of being in my chest and solar plexus, a feeling of my body and just the sensation of being, I'm not sure how else to describe it. Recovering from the breath and saying now created a state of presence, where I usually saw myself looking into my present environment, and it sometimes created almost a realization of myself in time, something of an existential experience.

> Ponder the connections and relationships between the following two concepts:
> 1.essence and personality
> and
> 2.objectivity and subjectivity.

While pondering these concepts I felt that essence seems to be ruled by laws of objectivity, while personality seems to be ruled by laws of subjectivity. In this sense I'm speaking of

essence which has been formed through conscious efforts and has become developed, and when speaking of personality I'm seaking of false personality that is subjective and has been formed through subjective education. One could say that essence obeys the laws of God while false personality obeys the laws of man, one is a function of conscience while the other is a function of morality. Laws that essence obeys and understands are objective laws that are applied to the self, the true self, while laws that personality obeys and understands are laws based on subjective associations and prejudices. These are based on subjective things in the first place, likes and dislikes and stereotypes, and basically seeing things either as positive or negative depending on your own personal viewpoint. Essence on the other hand, if it were developed would see the truth, things in themselves detached from associations and words. It may see positive and negative, but based on if something is strong or weak, or healthy or unhealthy, and just based on a universal understanding of what is true and what is false, and what is useful and what is destructive. Personality doesn't see the truth, and its truth is unflexible and formatory, as well as being purely subjective. Essence can see things from different perspectives and its knowledge is based on observation rather than from previously percieved impressions. It must be noted however that personality is needed for the growth of essence, but this is true personality that is based on objective knowledge which is then applied to being.

Great food for thought, there's a lot that can be said on this subject

Regards

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by **Dean**

> 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?

I felt this exercise did promote the feeling of essence becoming integrated with the objective impression of being indebted to higher powers. The feeling of presence while being aware of something higher seems like a very effective exercise. It seems like it would give a certain amount of force to essence and at the same time would put things into perspective and give an insight into ones purpose and ones aim, along with other highly objective philosophical contemplations. 

Regards

---

by **Lawrick**

Hey all,

This week's pondering is very large indeed.. And it is difficult precisely because while I have a lifetime of subjective and personal experiences, Essence and objectivity have not been adequately defined for my use as yet. Furthermore, Essence seems to run like a vein of gold through the marble of both my Essential and subjective nature. It's there I'm told and beautiful, but how to get at it?

For many years I assumed the personality had to be destroyed to free Essence. Now it appears otherwise. Personality seemingly has two sides.
1. An almost objective or Essential portion that seens to accompany the Essence during the lifetime of it's sojourn.. This may be called type and forms the blueprint for the manner in which an individual grows.

2. Alongside is the exclusively subjective personality of negative behaviors conforming with life and eventually suplanting the chidhood essence.
However like the white of an egg it provides the sustenance, the higher energies we acquire through confronting and neutralizing its manifestations. Whithin lay the seeds of our objectivity.

The "good" personality is necessary for externally considering, for recognizing the Righteous things of this world in concert with Essence.
Walking in another's shoes and recognizing within ourselves the suffering that brings endurance, the forebearance that brings being, the unselfishness that creates Conscience, the fear that brings hope. And to create a Hermetically sealed shell. That personality that can act for us as a shield in the pain factory of this world.

As to the objectiveness of Essence I can truly say little. Both Objectivity and Essentiality come from a deep and distant place. They are ideals, the gold strand in the granite that runs like a river through every part of our lives. We may catch the odd glance looking within while pondering or meditating. And we may bear witness without during moments of self observation and remembering. And we may observe the subtle changes that bring us to the calm waters during moments of great stress or anxiety. To me these are the "smells" of objectivity that relate to this week's pondering.

I wonder about this fine interface where objective-subjective, personality-essence meet. The one constant is that none of it can exist outside of our own personal consciousness. Thoughts without consciousness are just scattered energy. Food for the Moon. Emotions and movement without consciousness even more so.

I realize how inadequate are my thoughts in this area.

In summing up I realize that my weeks work on this topic, while not being very conclusive, has engaged my Being here and there, and have awoken the sleeper more than a few times. And as Martha says, "that's a good thing"!

This week's "I am exercise" is one of my favorites as it can be conducted anytime, anywhere under our cap of invisibility. There are few outward manifestations except for the fine inner

smile that arises with the realization that we are humbly communing with God and the World within.
This is a warmth without guilt, a gift from on very high. And for a few moments, from time time, it doesn't hurt to remember this.

Regards to Judy for all the work,
Lawrick

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by **Chuck**

What a wonderful exercise this has been for me this week! The current foundation of my work on a minute-to-minute basis is the IAM exercise. The addition of 'NOW' and the additional insight given with this week's exercise really enhanced the usual IAM experience. With my normal method (as specified at one point by Mr. G.), there is self-sensing during the 'AM,' but adding invocation of the NOW between past and future, and just being present, magnified the effect.

I'm not very up on the use of the terms objective and subjective as used in the work, and so will be taking this opportunity to keep a watchful eye for these during reading and study of Beelzebub's Tales.

Regards,
Chuck

---

by **Ian**

> ***Chuck wrote:***
> I'm not very up on the use of the terms objective and subjective as used in the work, and so will be taking this opportunity to keep a watchful eye for these during reading and study of Beelzebub's Tales.
>
> Regards,
> Chuck

Chuck,
I think this is a problem for most of us n the Work. As you say - let us all keep a watchful eye on all our experiences and try to maintain an impartial stance towards everything.

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.

---

by **Zenas**

Hello again, everyone.
This was a nice exercise to come back to after taking so long to bring the body back to where it would not be center attention. Air energy was good, getting the lungs and breathing passages to obey. Full of energy sounds so much more wonderful than you imagine, and it is an imaginative state. We work so hard at not "being in our head" it doesn't even know what "being in our head" is until our other parts demand awareness. Storing energy is so good. I was only able to do the exercise a couple minutes at a time so worked to do it at least twice a day. It helps.

Elsewhere on the forum, I will post about the difference between remorse and regret, they are so far apart. One thinks about G's remorse when you're in a place you have to while you can.

---

by **Dean**

This exercise was great for getting the energy flowing, it was quite invigorating and almost always resulted in a state of exuberance. The breathing was hard at first, but soon I settled into a rhythm and it became almost second nature. It really just took some practice and it soon smoothed out and my breathing patterns became more comfortable. Sometimes the energy was more profound than other times, probably due to my inner chemistry as well as the amount of efforts I had been making during the day. When I did do it well and with concentration I felt electrified but also calm and collected, it definitely lived up to it's description of filling the body with air energy. I enjoyed this exercise very much and think it can be used for filling the body with energy in just a matter of minutes.

So good to hear from you Zenas, can't wait for your future insights.

Regards

---

by **Ian**

> ***Dean wrote:***
> This exercise was great for getting the energy flowing, it was quite invigorating and almost always resulted in a state of exuberance. The breathing was hard at first, but soon I settled into a rhythm and it became almost second nature.
> Regards

Hi Dean,

Breathing should always be smooth; not forced.
As to exuberance - not to be a Party-pooper - but it might be expedient to consider that extreme positive States can be Denying forces just as negative states can. In other words - we shouldn't Identify with positive states any more than negative states. They can both be equally manifestations of Denying Force.

---

by **Dean**

Ian,

Thanks for the advice, that's something that recalls to me something from what Nicoll says about being in the center of the pendulum rather than at one extreme or the other. I suppose emotions should only be used for a purpose rather than for pleasure, I'll have to work more on that because it is something I'm definitely inclined to. It's pretty easy to get identified with positive states because of the intensity they sometimes reach, I'll have to train my brain to be able to be more controlled in regards to that. The work guidelines for the next few months will

obviously be a good place to start.

---

by **Chuck**

From doing similar exercises in the past, I imagine this was a familiar task for most. For me it had a couple of twists. Although many energy manipulation exercises involve concentration on the *generative organs*, I've seldom done an exercise that *stored* the energy there, or used it for 'staging' like this one does. Usually storage has been at the navel, solar plexus, etc.

I found this exercise worked quite well and was very invigorating. The "filling" part of the exercise also led to new sensations as it presented a field of energy rather than the usual concentration in a given spot.

I tried to maintain the energy during the day with mixed success, but this form of the exercise has given me new possibilities.

Regards,
Chuck

---

by **Cassandra**

After getting into the rhythm of this exercise, I felt a familiar elation, maybe similar to what Dean described. This feeling or rather burst of feeling often comes during sittings or other concentrated efforts. In some ways it's a bit annoying because I can predict the rise and fall of the feeling and can anticipate it's expression. I don't want this to become habit or a psychological response. In any event, the high feelings come, and I'm compelled to respond (to what?) "yes," maybe like some part of me is communicating with something my normal state can't perceive. But I know I should put all this aside and simply continue.

Lots of confusion and doubt nowadays about the Work. But read last night in Real World that nothing can be changed at the beginning, just try to observe. Then there's also the advice given by Gurdjieff to verify these sayings.

Thanks for all your posts.

Cassandra

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by **Chuck**

Cassandra said:

> "Lots of confusion and doubt nowadays about the Work."

Excellent! Now you're getting somewhere!

Regards,
Chuck

Work Program week beginning 4 February 2008

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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.

---

by **Judy**

Hmm - this is interesting.
First observation is that I have a definable expression on the face a lot more of the time than expected. I'll let the expectations go (they give a quite false picture), and just observe. This will be a busy week.

Regarding "mirrors", yesterday I trawled the second-hand book shops here at Huonville and am currently enjoying "Daniel Martin" by John Fowles. It is reviewed as a portrayal of a contemporary Englishman's attempt to see himself and his time in the mirrors of his past and present.

It is also allegorical, to my way of thinking.

Here's an exerpt from the first chapter "The Harvest", about the author's boyhood on a wheat farm in Devon, and the unavoidable death of several rabbits as the harvester works the final field.

"He (Daniel Martin) sits with his back to a beech-trunk, staring down through foliage at the field. Without past or future, purged of tenses; collecting this day, pregnant with being. Unharvested, yet one with this land; and this was why he had been so afraid. It wasn't death, the agony of the mower's blades, the scream and red stumps... but dying, dying before the other wheat was ripe.
Inscrutable innocent, already in exile.
Down, half masked by leaves. Point of view of the hidden bird."

And Zenas - lovely to hear from you.
Best wishes,

---

by **Lawrick**

Hey all,

Yes Judy, this was my experience as well. It comes as quite a shock to see just how "ugly" I look when angry. Not a pretty sight, still a good learning experience. How easy I see the faultlines of others but looking into myself first requires I neutralized the inner guardians of self love and pride. I am always amazed at how subtle and evolutionary dangerous are these guardians. 

Hope your vacation is "filling" you with rich new experience.

Yes and glad to see you back Zenas.

And Kieth, welcome and hope to hear from you soon.

Be well all,
Lawrick

---

by **Cassandra**

This exercise asks me to visualize myself in a mirror. It's a challenge to visualize different emotional expressions. For me colors come to mind more easily, like if I'm sad, this translates into a gray color. In the last couple of days, I've felt anxious, and I see that as something grayish. It's funny, I don't like looking into mirrors because the image I see is often not how I imagine myself looking physically. I actually avoid mirrors, but I was at the optomitrist earlier this week and also had to look into a big magnified mirror while being fit for new glasses. It was okay. Thanks for the exercise.

---

by **Chuck**

Until now, I totally missed the fact that the exercise was to *visualize* observing ourselves in a mirror rather than actually looking in a mirror. I usually get a funny "who is that?" feeling upon looking in one, and have often thought it would be a good exercise. At any rate, on to the correct exercise for a couple of days.

I've given up sugar for Lent - pretty standard, but a good one for me.

Regards,
Chuck

Work Program week beginning 11 February 2008

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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.

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by **Dean**

This has been an exercise in awakening indeed, it produced quite vivid states of awareness

and many lucid sensations. The presence of my body was evident and I felt the sense that I was stationary and had weight, I could feel gravity pulling me down and holding me in place where I was. The first time I did the exercise I was sitting and put on some music. These were just two improvisation pieces, the first was Interstellar Overdrive by Pink Floyd and the second Dark Star by the Grateful Dead which Harry suggested. This was a good thirty minute session that filled me with energy very efficiently. I felt the music resonating with me on a higher level and could hear subtleties in it that I hadn't heard before. It created a strong impression and I felt ready to go about my day. The second time I did it laying down in bed and focusing on areas in the room without music though, this was also a good experience that brought in a large amount of energy. It is an exercise that brings many benefits and brought about conscious moments that lasted even after I had moved on to other efforts of self observation. It's affects were sustained in a feeling of being more awake and aware, and it will be one that I'm going to practice in the future.

Regards

---

by **Cassandra**

I did the exercise both with and without music, the first time without. My thoughts wandered most of the time, and it took effort to bring focus back to a fuzzy blur on a far wall. When I could focus on the object, I had a familiar sudde elation, and then it would subside. A waxing and waning which is sometimes frustrating. It seems my attempts at practice are stuck in this place. For music, I listened to music composed by G., prayers set to music. Can't remember who performed it.

Thanks for the exercise.

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by **Harry**

Waxing and waning can be normal. The idea is to just let things flow by you. A thought wants to enter, let it go by. Once music is added then the music can help with the stray thoughts. Of course it is important to pick music that is intended for this type of exercise.

Paul Horn did a series of flute solos. Inside the Taj Mahal, Inside the Great Pyramid, etc. John McLaughlin did some guitar work. I think it was called Meditations.

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.

***

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.

---

by **Dean**

One thing I noticed when doing the first exercise was that I was not as attached to external things, and a lot of my negative manifestations were wiped out while I was actively doing this exercise in divided attention. I noticed my fears were subdued to a degree and my tension levels were reduced while I was aware of myself looking and aware of what I was observing. This two-fold awareness definitely brought out a sense of peace and unidentified perception that was great for diminishing mechanical reactions and kept me watchful and absorbed in my internal work. A trick I used was focusing my attention on the end of my nose, not crossing my eyes but just seeing it while I was looking, which was something I had read at some point in time in some book or another. This exercise brought about a feeling of I in the present moment, something that was easier to sustain after I had been on a roll for period of time and also gave an emotional element that widened my view of myself in my environment.

Thanks for the exercise Judy

Regards

---

by **Karen**

Figured it was time to get back on the horse and wake up a little after having a drawn out argument with the flu. Good riddance to that nasty ditty that I let in.

Almost made it to 60 seconds on the watch exercise! Great exercise and surprisingly difficult. So many things bidding for attention. The object in the room seem to breath live. Focus is good, then 30 seconds later enter the sounds of the television, thoughts, ramble as fast as an auctioneer, the cat vies for affection, the phone rings and GONE, in 60 seconds.

And man thinks he has freedom. Yikes

Found this to be helpful:

Set my intention: "to be consciousness" then,
Breath...follow the second hand...awareness of breath...follow the second hand...just be...follow the second hand...breath and so on and so forth

Thanks Judy

Glad to be back online

Namaste,

Karen

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by **Cassandra**

Hi Karen,

Glad you're feeling well again.

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.

---

by **Chuck**

I had forgotten about the Sightless Gaze and Soundless Sound exercises and how powerful they could be. I spent some time with my mom in the hospital this past week for a bypass operation (she's doing fine), and had ample opportunity to practice these in that noise-rich environment. This was especially true for sounds. The beeping of the monitors and scraps of conversation that floated by were great opportunities to not identify what sounds were but just register the vibration. Being thrown out of my regular routine was also valuable a learning experience, as were the new impressions that became available.

Regards,
Chuck

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by **Cassandra**

With the sightless/soundless gaze, I had to try constantly to bring attention back to the task. I also noticed a warmth radiating in my hands (my extremeties are usually cold this time of year). But mostly, I noticed resistance to doing the exercises. Just five minutes each, but there was a lack of will most days although I did the tasks mostly.

The Holy Equation exercises were also nice reminders to remember myself.

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by **Lawrick**

Hey all,

I experienced some difficulty with the visualization exercise both in its planning and execution. It was only after several days that I realized the task chosen was too large to benefit from the parameters of the exercise. My choice was the act of sitting at the computer each morning which includes a response to the daily ponder in my journal, random readings, checking the site, making coffee etc.

I found that even a simple act, just turning on the computer can involve all manner of movements, associations, tensions and so on. I'll begin with something smaller next time. So much material can be included in even the simplest act if one tries to be aware.

The breathing exercise after eating is so imporatnt and should be a part of my daily life even as habit. Yet I forgot several times. When I did remember breath and the Holy Equation there was a sense of Peace and Gratitude for the nourishment of our first being food. We are so fortunate in the west.

Much more success was encountered with the impressions exercise. The sightless gaze and soundless sound helped to produce lengthy periods of just Being. One day I caught "something" thinking, "one more hour and it's time to do the impressions exercise". And I laughed. The best time to do the exercise or something like it is of course, right now not later.

Best wishes to Ian with the A and E Conference next week. I doubt we have any idea of the enormous amount of effort it takes to prepare, plan, and execute this absolutely vital part of our Work. My sincere thanks Ian.

If you've never read the proceedings of the Conferences you could spend your money less wisely. There are many deep insights into Beelzebub, and the nature and meaning of what we do. Again, good luck Ian!

Regards,
Lawrick

Work Program week beginning 3 March 2008

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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.

---

by **Dean**

The contemplation and visualization exercise has been a helpful way to endure suffering and also to realize that joyful manifestations are also denying forces if not kept in balance. One thought I kept coming back to in connection with the Tao is that the circle represents the universe while the white represents the affirming force and the black the denying force within the universe and that both are necessary and serve a purpose. This also gave me a more realistic vision of myself without always expecting smooth traveling, and just being too comfortable and avoiding suffering. I was thinking that conscious suffering is more useful than joyful or pleasurable manifestations because the former leads to transformation while the latter usually leads only to self comforting, although the process of transforming suffering is probably the most pleasurable thing that a person can experience.

> Ponder the saying: every real happiness can arise only from some real unhappiness.

The key word seems to be real, what is real happiness and what is real unhappiness? This obviously isn't the sort of happiness the average person feels every day, it is the happiness that comes from efforts and having a clear conscience. This seems like it could be related to the idea of being disappointed in yourself or external conditions enough to where you want to change yourself and your situation. This real unhappiness could be seen as a positive thing that moves someone towards esoteric influences. This unhappiness is something that should affect a person's essence enough that they should search for something that will bring them genuine happiness. The reaction is somewhat instinctive I think, something that comes from the intuitive part of someone who isn't willing to give up their individual self for the "good" of mainstream society. A person's conscience should be a force in this in the sense that it acts as a means of seeing truth, through the illusions that herd morality creates and reinforces. The process of being unhappy with external conditions or lifestyles that are promoted, as well as

being disappointed in oneself for lack of willpower and force, seems to be important in regards to how a person works and struggles with themselves. This saying made me ponder my own path in life and how I came upon the fourth way teaching.

---

by **Lawrick**

Hey all,
While pondering the Tao symbol this week, aside from the Peace and Quiet of the meditation, a sense of dynamic movement and energy emaerged from the symbol. I couldn't help but notice an affinity with the Swastika. Strange that I expected to find oriental harmony and instead sensed the nature of elekilpomagtistzen.

The symbol seemed to constantly fold and envelope itself, a picture of the fourth dimension I recall seeing in either an Ouspensky book, or a book about time and the fourth dimension, a favorite topic of his. the black and white "tadpoles" would be drawn through the event horizon of the black and white holes to emerge on the other side as opposite to that with which they had entered. No, really. Symbols can say so much.

Be well,
Lawrick

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by **Lawrick**

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Be well,
Lawrick

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.

---

by **Judy**

How is everyone going with this? I'm finding it really effective. Don't miss the opportunity to try it as the daily meditative Striving folks.

It dovetails well into some work I've been doing recently which has involved the sense of self (I) being felt in the chest predominantly. This came as a little epiphany some weeks ago and I'm able to repeat occasionally. Most of the time my "I" seems to be firmly in the head. Of course it isn't absolute by any means, but more like 80/20 or so sense of self in the chest/heart.
Regards,

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by **Karen**

Judy,

Synchronicity - what a beautifull thing!

For the past few months I've been working on the same thing and often find myself in the head and have to pull my attention down between the solar plexus and heart. Coming from the chest brings about much different results - often answers that I'm sure are not my own but seem more true to my being.

How often "I" am in the head. I guess its a nice start to recognize this and intend to work towards a balanced state.

Great exercise

Namaste

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.

by **Cassandra**

Unconscious parts hindering work:

What comes to mind first is laziness. In the mornings, I resist getting up to sit for morning meditation because I don't want to face the chilly morning air. But this seems obvious to me, so I don't know if I could call this observation unconscious. Laziness could be influencing me in a way that's not so obvious when I loose focus of daily exercises or intentions to work. I loose vigilance and just ease into what's more comfortable--day dreams, identification, meanness, etc.

There is also fear which seems to be like a red thread through much of my life nowadays. I believe there are many unconscious aspects of these fears, some I can recognize but others that may influence my behavior and I not realize it.

A third might be pride.

A for remorse at not realizing those who have sacrificed for me. Mostly I don't think along these lines. I don't feel any remorse because it's not occurred to me that others have given much. But I realize that they have. I think immediately of my mother. Being influenced by Christianity, I'm always reminded of Christ's sacrifice for humanity and the debt owed by humankind, but I don't relate to this that much.

---

by **Lawrick**

Hey Jude,

This is a timely exercise. There has been little remorse of or for anything in the last three months. It is not the long winter nights, nor the weather. More like a lack of depth, living along the horizontal line.

How does one enjender real Remorse of Conscience? It is not something from which I turn away. In fact real Remorse is painful but cleansing for me. I just keep forgetting to use the soap. It's a conscious act of washing for me at least.

This is a perfect time of year for both the exercise and reflecting on the Easter Holy Days. I can believe pyhsical "death" held no terror for the Christ. Inevitable, and from my Work perspective not frightening whatsoever. But how does one knowingly and willingly expose oneself to the physical Cross with all its terror,violence, humiliations and unimaginable drawn out pain. And as we recently read, for a completely indifferent race of beings. Completely indifferent! A worthless criminal has been suitably punished. Good!

Truly something much greater was at work here. A model. A path by which we can imitate and

compare. But these are big things. The question for me is engendering real remorse for negleting the daily exercise, for not trying to understand, for not recycling a plastic bag, for watching too much TV, for not observing my behavior with intent, and so on.

So this Sunday I will attend church, look at the Cross, and beg for forgiveness. I will try to place myself up there and sense some of the suffering to deepen my Remorse. And hopefully my prayers will be heard.

Peace,
Lawrick

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by **Dean**

> 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?

I would have to say that I don't feel remorse as often as I should and I even find it hard to feel remorseful in a conscious way, I realize the times when I've felt the most remorseful are times when I am working well and I have more emotional energy than usual. The times I've felt true remorse are times when I've been laboring cosciously and have actually made efforts, when I don't make efforts I feel less emotional and can't evoke this feeling or realization. Overall I would say that lack of remorse in me has always coincided with lack of conscious work.

Three unconscious manifestations that are hindering my being-duty recently would have to be imagination, internal considering, and laziness, it's something that seems be part of a recurring cycle of bad habits. I've been doing last weeks meditation quite often and have had some success at some other exercises, so it's not all bad though. Striving to put myself in the position of others is sometimes difficult, but when I am able to do it, it puts things into perspective and is a way to see things with more clarity. Also being cognizant of death is a way to be more in touch with reality and is something that puts everyone on a level playing field. Striving to manifest as if I already stand in objective consciousness is something that only seems to work some of the time, when I'm able to concentrate sufficiently and actually make real efforts to try to be in the present moment. These were all effective ways to bring about some realization or new idea that was deep and insightful.

Happy Easter

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by **Chuck**

In terms of the sunrise exercise, I managed to be ready at sunrise and try it three days this week. The question remained though, how to "bring about a contact between your consciousness and the various unconscious parts" and convince them, etc. I tried a visualization of my separate unconscious parts, but was at a loss as to how to do this. As we discussed in another thread, visualization, repetition and symbols are techniques for this, but I lack practical experience. I will continue to work on this exercise and ponder this question as we go through Beelzebub's Tales.

In terms of listing unconscious parts or manifestations which I notice are hindering the most mindful and effective doing of my daily being-duty: something that almost invariably brings mechanicalness and identification for me is talking to another person. I can be in a self-aware state (or whatever passes for it in my case), and the moment I interact with someone, it all goes out the window. I have tried at my job specifically working on this by going to talk to someone while attempting to remain unidentified. It's still a work-in-progress.

Regards,
Chuck

---

by **Judy**

Hi Chuck,
This is true for me too:

> I can be in a self-aware state (or whatever passes for it in my case), and the moment I interact with someone, it all goes out the window. I have tried at my job specifically working on this by going to talk to someone while attempting to remain unidentified. It's still a work-in-progress.

Just yesterday I read something (P165 Exchanges Within by Lord Pentland) which is helping along this particular line, so will pass it on.
He is answering a question about why attempts to go into "presence", to become "more quiet" will not work if there is any violence in them. He gives this as an example:
"It's like we were listening to somebody and - you can't be above the whole thing, you know - you're not free enough to listen and be in contact with yourself and all that. And suddenly, quite spontaneously, you're able to take in the whole situation: yourself and the person and the conversation. That comes about suddenly, doesn't it? It may be connected with a kind of determination to go on trying. What, one can't say, but sometimes it's a kind of determination not to be in such a narrow frame and longing and longing for that. Suddenly one is able to listen to the conversation andat the same time see all sorts of distractions, and see how little one is able to remember, to be aware of how impossible it is to follow. I don't have the attention. Now, the "quiet" appears like that, spontaneously. It's almost the same thing."

Anyway, I've been experimenting with a more accepting attitude (better impartiality I suppose)

while trying several times today. Results different - closer. As you say, though, definitely a work in progress.

It's strange the way, over time, self-observation, which begins as looking at myself as I am and where impartiality is reasonably good, slowly and insidiously takes on a subtle element of changing myself - even if it is only wanting to be more conscious, for example. And somehow or another, this admirable aim sneaks its way into the Work attempts, which of course detracts from their quality a lot. Quite often I have to go back to the basics to eliminate unnecessary things my mind has added, even such things as small tensions as to why I still cannot "do" some exercise as well as my mind thinks it should be able to.
Our exercise of this current week on the "I am" is particularly effective for the purity of observation and remembering. Invaluable.

Regards,

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by **Chuck**

Judy, thanks very much for that quote by Lord Pentland and your insights. It jibes with other comments that sometimes one has to 'let go' in order for something to happen.

From that information, it sounds like a combination of determination to keep trying and work on impartiality might be the ticket. Interesting that you said one has to be continually going back to the basics, to keep a vigilant watch for changes based on one's expectations (for example), even if they seem pretty noble. Thanks for your words of wisdom.

Thanks,
Chuck

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."

---

by **Cassandra**

This exercise helped me connect with Ouspenky's theoretical discussion of the various substances that we take into our bodies, air being one, and an actual practice of the same. I also liked connecting head, spine, solar plexus and other body parts with the breath. I will try to do this everyday.

---

by **Chuck**

Thanks very much, Ian, for giving us this exercise and posting the Gurdjieff quotes relating to it.

This was great for me, as "I AM" seems one of the fundamental exercises G. recommended, and so has become my fundamental one. G. mentions that repetition is important, and not to look for results, that we should just do the exercise.

The "imagination" technique seems applicable in other areas as well - for example, it seems that the technique is used in the "Imagine that you are a conscious being..." exercise of 7/23/07.

My experience in doing the "I AM" exercise is that it often leads to to an increased awareness of the present. I've found that the duration of this can be extended by the counting technique as discussed in the Discussion Forum. This exercise produces a definite feeling in the solar plexus, although it may just be awareness of the muscles there. An any rate, I'm not looking for results, just doing the exercise!

This information is new to me, and I'm excited to give it a try:

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

Regards, Chuck

Work Program week beginning 31 March 2008

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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.

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by **Harry**

I've spent some time doing this lately. Here are some reflections.
I was raised Roman Catholic. There is mystery and miraculous there. But most importantly, there is an education that focuses on something more than utility. Transubstation and prayers before meals. Saints that were almost frightening. Confession as it has degenerated.

My Mother insisted I read. A novel a week, at least. This created a taste for something beyond the ordinary.

My stepfather taught me to take care of ordinary life. To do what has to be done. And not to shirk those duties.

I went to a Liberal Arts College, when there actually was such a thing. We were required to have a minor in Philosphy as well as 12 upper level hours in Theology. Not that I cared for it at the time. But the training was crucial.

I had two instructors there, a husband and wife, amazingly. She introduced me to e. e. cummings when I was a Freshman. cummings certainly had a vision beyond the ordinary. Sleep and undead are not that far apart. And one must work to understand cummings. He taught Modern American novel. A book a week. And I believe in each one there was a Christ symbol. So I had to learn a different language, the language of symbols. He also started an on campus Film Society that showed films that went beyond "movies".

Finally there were two book stores. One, the owner would be hanging around at opening and

we'd chat. He introduced me to many pieces of great literature. The other was a "child of the 60s". A couple took over the basement of an old fashioned book store. There they sold Rolling Stone, the LA Free Press and PD Ouspensky.

This last was probably a part of one of the periods of automatic development that G describes. From the late 60s through the early 70s there was this type of development all around us. Music--Dylan, Cohen, Airplane, Beatles, Stones, Dead, films from people like Antonioni, Fellini, and Bergman. Ionesco, Pinter, etc. in Theatre.

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by **Dean**

My earliest influences were transmitted to me by my parents, who brought me up in a natural setting with somewhat normal virtues. My father was, and still is quite heavily into outdoor hobbies, we always had pets and I grew up in an environment that was wholesome and quite pure. We would go on hikes in the woods behind our house and have picnics, and my brother and sister and I would explore the various landscapes that dominated our perception. At one time when I was still young we had a wide variety of pets that included cows, goats, pigs, chickens, cats, a dog, and pigeons. We even brought our goats on hikes with us who would follow us in a line and graze in the wilderness, which gave a nice pastoral impression. My parents didn't spoiled us and I was never infected with the disease of worshipping money over other more important things in life.

My family was only religious when I was very young, but as time drew on my parents rejected religion altogether, and I was an atheist who only believed in evolution up until I found the work when I was 19, and then I soon realized that science doesn't necessarily oppose religion, it just depends on whether a person's perception is limited.

I was always interested in martial arts as a kid, and watched Bruce Lee movies and had a desire to be extremely disciplined even when I was quite young. When I was in my early teens I got heavily into music, first into hard rock and heavy metal bands like Black Sabbath, Metallica, and Led Zeppelin, and later I was influenced more by classic rock music which included a lot of bands from the 60's like The Beatles, The Doors, Jimi Hendrix, Syd Barrett, Pink Floyd, and Bob Dylan. This phase promted me to get into poetry and philosophy especially since by this time I was in high school and was searching for alternative influences.

Poetry in the form of music attracted me, and I liked the Beatnik style of stream of consciousness writing, which I suppose started with Dylan, and ran down the line to influence the rest of that era. I got interested in Jim Morrison's poetry which was in the same vain, and was also a bit shocking and anti-establishment. I had heard that he was influenced by Blake, Rimbaud, and Nietzsche and began investigating the older poets and philosophers. This lead to me to begin reading existential philosophers such as Sartre, Camus, Dostoevsky, and especially Nietzsche. I was quite heavily into existentialism and the idea that life is unreal, and also Nietzche's concepts of the Superman and The Will to Power, as well as master morality and slave morality. This was a period when I felt a bit disolusioned, since I was going to public school and had a hard time relating to my peer's conformist ideals, and the whole social

hierarchy. After I graduated I basically just began re-educating myself and found Gurdjieff's teaching in a book called The Outsider by Collin Wilson. I began researching it on the internet and realized after a few weeks of doing exercises that this was what I was looking for, and then made G my primary source of knowledge from then on.

This was a really good exercise, I liked looking at things in retrospect and feel that I've gone a long way from where I first started.

Regards

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by **Judy**

I've been considering this week's most interesting question since it was posted.

Seeds which may have led to the Work were there in my childhood. For example, I spent time from an early age with an uncle who was a devotee of Krishnamurti's. I had what would be described as a "classical" childhood - being brought up to read prolifically and being exposed to opera and classical music from as early as memory. I was brought up to be independent and enjoyed a good first education, which included studies in pharmacy and classical music for many years. It was a busy and privileged time. Then I married and had children. This brought all the daily activities involved in becoming a good householder. So this takes us up to the late seventies, when I discovered the teachings of Gurdjieff. There was no looking back really. Gurdjieff's system had a sudden, joyous and immense effect.

The eighties brought more studies, this time in different areas such as the natural therapies and classical guitar. I was attracted to courses run by serious seekers of truth and one of these became a mentor. The pharmaceutical career also expanded.
In the nineties, I had still failed to appease the inner yearning despite every life advantage and dissatisfaction set in in earnest, with the children grown and a divorce in the recent past. The divorce was largely connected with my putting God before husband and insisting on a continuing search for meaning. There was much pain and suffering in that decade, as parents and godparents passed away, amongst other life-sadnesses including a serious accident. By the turn of the century I was really ready to work seriously. It wasn't considered a way to avoid suffering, but rather to make sense of it and use it. Gurdjieff's work of intentional suffering has provided a path to bearable acceptance of life's sufferings and often transforms them into growth. This is just one of the many blessings of his work.

Many authors in addition to Gurdjieff, Ouspensky and Nicoll being paramount, have been invaluable in reviving "wish" during those dry spells which inevitably occur. Prayer and meditation play an important role there too.

So although external influences were present, they were not primary. More accurate is it to say that, from childhood, then more especially around my early thirties, there was a clear recognition of a lack of some kind. I had always been intrigued by the big questions: Who am I? Where have I come from and where am I going to? It was time to go deeper and the

teachings of Gurdjieff were what made the most sense. There were also early "tastes" in experiences from work attempts. These gave assurance that I indeed do not know myself and live in only a small part of myself, most of the time comparatively asleep to the real possibilities.
This inner hunger is much more what has led to the arising of the Work in me. And the same inner drive keeps it going.

I could say much about external influences, but the more I ponder, the more it seems possible that the ones I single out could be more illusions or dreams mixed-up somehow with reality. I just don't know which ones were truly important. Deeper reflection brought to the surface the memories of my father's strong work ethic and insistence that I must always support myself. This seems a valid influence.

Anyway, thanks Harry for the opportunity to write these somewhat vague thoughts on paper, thus organising and clarifying them a little. It has allowed me to observe considerable inner friction as I struggle to sort between realities and imagination.

Best wishes,

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by **Harry**

Dean, I'd be interested if you went back to Rimbaud now to hear your insights.
Judy, Krishnamurti was someone else that I glossed over. Somehow got to him through Jung. All of those books came from that basement bookstore I talked about.
And it is difficult to maintain a relationship with someone who isn't on the same path or a similar one. I saw it myself and I saw it with my son, as well. Eventually paths diverge. But someone said they all lead back to Rome, eventually, as well.

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by **Lawrick**

This is an interesting question, reviewing the past for current influences.
Is there an ideal Work profile?

I was born in a small Canadian mountain coal mining town (now a ghost town and Canadian Heritage site) which was effectively isolated from the world because of the terrain. For years, the only way in and out was by rail and afterwards the town remained guarded by a single lane mud road hopelessly winding its way through the mountains. My first influence was a sense of separation. Childish wonder. Mountain beauty.

My father was a typically hard working miner who came to this country when 7 years old and started working the mines when he turned 15. His mining carrer kept him out of the war.. He brought with him many Scots-English values with respect to work and a "man's" place in the value system. He was also a mountain guide who was physically powerful and physically fearless. From him I learned the zilnotrago of fear and that respect is something earned. My

father was terrified of emotional situations. Eschewing all religious values, nevertheless he still asked for a priest before he died.

My mother might qualify as one of Mr. G's obyvatals. She was the daughter of wealthy Russian peasants forced to immigrate because of the war. She was brilliant, creative, industrious. My mother did almost everything better than others. Gardems blossomed under her care. She took care of the house, pickled fish, jerked beef, sewed all our clothes, and sewed the most beautiful intricate pictures free hand. From her I learned to love classical music and the idea of learning itself.
She was left handed,in Russia, a sign of the Devil, so whenever her left hand was used, say for writing, the hand was smashed with a stick. Imagine! She later developed a nerve disease in her left hand called Dupytrens which was later passed genetically to her children. When I was 13 my mother tapped me in the middle of my forehead and said I had a gift and never explained herself to me. I still have no idea what she meant. From my mother although much later, I learned the value of sacrifice.

Although we had little access to libraries or other learning facilities, and in spite of our relative poverty, my parents sacrificed for the best set of Encyclopaedias money could buy, and this became the source of my early education. No computer could have given me more. I can never thank them enough for that gift.

My father drank too much, fought too much, and argued too much. Yet outwardly he maintained the pretence that all was well and perfect in his domain. Madness! Along with a charismatic, creative uncle who went on to own a professional hockey team and who was a genuine psychopath and pedophile who died of aids, I had my first perceptions of the effects of Mr. Kundabuffer. A world of unreality, the influence of false appearances.

My early and late teen years were spent in a state of hopeless rebelliousness the why of which completely escaped me. It was enough to know something was amiss without taking any steps towards redemption. A true rebel without either clue or cause. Mired in the competion of sport and the drink and wenching of my peers, I was a perfect candidate for future Hasnamuss. Such was the inertia I needed to overcome later in life. I still have not.

When I was around 20, a father, and married, I picked up a book called "The Stoned Apocalypse". In this book the writer in his zeal to bed a "graceful, poised" woman from the "New York Gurdjieff Ouspensky Foundation", agreed to read BT as the first condition of obtaining a date and possibly getting "lucky". The rest as they say, "was history". Left behind was the woman, New York, and his career, in a rambling drug induced tour of America which ended in the book, "One Flew Over the Cookoo's Nest".

Why this tiny blurb in some insignificant book made such an impact on my psyche I have no idea. How could this happen? But I knew I had stumbled accross a great truth. I do know everything changed after ordering and reading BT. Gone were the junk novels and serials, replaced by anything else Gurdjieffian as well as ideas dealing with Spirituality, Psychology, History, Ancient Religions,
Metaphysics and so on. The learning truly began.

Also left behind were the drugs and alcohol. Frankly my friends thought I had gone quite mad. In fact, just the opposite was occuring but at the time I wasn't sure.

I have tried to dismiss the influence of the Work more than once but it is now too late. Last week I mentioned to a friend that not for all of Trump's money, Pitt's good looks, nor all the power in the world would I trade the insights I have gained into this deeper reality. What does this really mean?

I reckon that I really don't fit the typical Work profile.

Yes, looking back is an excellent exercise. I feel a little closer to the Workmates who have posted their biographies. I hope others will also take the time to do so as well.

Thanks to all,

Lawrick

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by **Harry**

If we follow O's ash tray example, there can be another level of this. Those who came before us and allowed the publication of such works as G's and O's. James Joyce. Thomas Jefferson.

Plus the advent of education for the masses. How many of us are "ruling class". At one time they would be the only allowed to read.

Who prompted these changes? Who planted these seeds.

Of course there is a difference between ordinary and extra ordinary. But is that pyramid with the all seeing eye on US money just by accident? Did those who came to Australia evolve accidentally?

Would we be anywhere without Judas?

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by **Chuck**

We moved a lot when I was a child, but besides being shy and always being the new kid, I mostly had a carefree youth. I was brought up going to church in a Christian home; my mother was the driving religious force, and although my father didn't go, he didn't object. I went along to church, but didn't really believe. While in my 20's, I read many psychology and self-help books and practiced several martial arts. This was probably the seed of my interest in the Work ("magnetic center"), and I gradually became interested in the esoteric.

I chanced upon Ouspensky's In Search of the Miraculous, and that changed everything. It made so much sense, and sounded so right. I read all of his books, and all related books I could find, but then lost the thread for a while.

As some may know, there is a Gurdjieff/Ouspensky group that puts bookmarks in Work books in bookstores to advertise their group. I happened upon one of these and contacted the local group. I ended up joining and attending meetings. Although this group is the subject of criticism, I will say that the *students* I worked with were sincere and knowledgeable. After a couple of years in the group, my father became terminally ill with cancer and I had to move back to my parent's house and help take care of him. This and some pending issues with the group resulted in my leaving the group.

Now it's a couple of decades later, and I've wandered back to some semblance of Work. Although I can't envision it, I know the law of octaves will cause my diversion out of the Work again unless a properly-timed shock keeps the path straight. I guess that's what the second and third lines of work are for, to deliver those shocks.

In answer to the question of why did I end up in the Work and not my siblings, neighbor or classmates - if I had to attribute it to anything besides luck, I'd have to say that amongst all the usual confusion, ego and baggage that we all have to deal with, I do somehow have a feeling and yearning for what's real.

I appreciate the usefulness of this question, and everyone's detailed and introspective replies - thanks Harry and all of you for that.

Regards, Chuck

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by **Cassandra**

There have been many people who’ve influenced me greatly over the years. Probably some of whom I wouldn’t immediately say had much to do with my inner growth but in fact did show me things about myself. I grew up in a conservative church and believed very much in the teachings. My mother had a big impact on my religious upbringing, and I appreciate her for that. She brought to my attention morals and responsibility. At age 13 I remember praying, asking for a closer relationship with God, then it occurred to me that the baptism I’d received wasn’t sincere enough. I felt something more genuine was required for real spiritual growth, but I was too fearful to admit to my anxieties. I spent years, really, until I went off to college worried that I wasn’t a real Christian because of my cowardice. What I remember most about this time was that I tried to cover up my fears with lots of distractions. This continued until I realized around age 23 that I didn’t need another baptism. I didn’t believe so much anymore that conservative Christianity was the way to God.
I owe a lot to the 12-step group Al-Anon as well. This is where the much broader concept of Higher Power and ‘working’ a spiritual program was introduced to me. There are many similarities between the Work and the ideas conveyed in 12-step programs. I realized the necessity of both active and passive roles in spiritual development. Meditation, yoga, Jack

Kerouac, Langston Hughes, A Course in Miracles, smatterings from Bhuddism, eastern meditation, foreign travel, all imparted something in the way of higher consciousness. In the meantime, I noticed Beelzubub's Tales and other G. books at my then boyfriend's (later husband's) apartment. I asked questions, and he gave cautious but intriguing answers. A number of years passed, and I came across Eckhard Tolle. Read a review of the Power of Now in which someone commented that Tolle's ideas were largely from Gurdjieff. Being somewhat familiar with the titles of some of the books, I asked my husband about them, and he presented me with BT and In Search Of. I found a practicing group in Atlanta (about 60 miles away) and tried to have more or less regular contact with them. This didn't work too well. As it happens, I found the online group last summer.

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by **Karen**

Ever since I can remember most things externally seemed off. As a child, the adults, for the most part had strange opinions and views about everything with weak retort when questioned or challenged.

In time, defenseless, I stopped asking so many questions and learned to adapt in this seemingly absurd society by playing along, single file. Collecting habits, mirroring behaviors and forgetting myself, layer upon layer, year after year became commonplace.

I had a great childhood filled with laughter, friends and family. Most days were spent outdoors, riding bike, building forts in the treed areas of the neighborhood and playing medicine woman.

I spent my adolescent years analyzing, criticizing and judging myself in the dense jungle of peer pressure and the world of trying to fit in, wanting very much to comprehend why things happened the way they did and what caused me to act certain ways. Of course, the hysterical ladies had been busy behind the scenes rehearsing for their big debut. Those ladies topped the charts with their music and managed to stay on top with the same old songs. Attempts to channel the burst of hormonal chaos included reading, music, writing poetry, playing the piano, sketching and painting. Went to a high school that specialized in the arts and finally felt at home socially, but something was still missing!

Accepted to an arts college right out of high school I graduated with a diploma in computer graphics and digital media. Soon after, I found myself in the land of suits!

From the late 90's to January 07 I was deep in the desert thirsting for water, and starving for food. Thus far, I'd recognized reoccurring patterns in my live and began to think running away would just make it harder because the same situation seemed to repeat itself until confronted. Easier said than done.

Most of my searching was external and the inward search was definitely not done impartially. I traveled, read a lot of poetry and books, did yoga, karate, chi gong and looked to material goods to fix the inner hunger. All I ever came across were temporary calm spots, sand storms and mirages. Things were really beginning to stink. I had become a very negative, unhappy

person, desperate and knew there was more to the story than what lay on the surface. I was deeply confused, with a very strong desire to find the truth of who I really was and what purpose I served in this earth game.

A strong urge came over me, to go buy a loaf of wholesome ancient grain bread from a café I hadn't been to in over 6 years. I went out of my way to go there that day. In the far corner of that café sat a familiar face I had not seen in over a decade. Something clicked immediately and a part hidden very deep within was excited I had ran into my uncle, a teaching and a work group. How rare and beautiful to have all three enter into my life at the same time, at such a young age and at the opportune moment. Conditions to study were optimum. Book after book, (In search of, the fourth way, all and everything, meetings, herald of coming good, our life with Mr. G...) 2007 was the year of dedicated study, of letting go, releasing, overcoming, shedding and dying. An education like no other I had ever come across. The fall of 2007 scared me. Something was coming very close to dying and I became afraid and started future-wisacring. Whatever it was it was strong and didn't want to die or I wasn't ready. 2007 was the most aware I had ever been, with dreams and symbols flashing in my minds eye and heightened psychic capabilities. The cycle was at its peak.

2008 I find myself immersed back into life full force, only this time with the method of the sly man. Nobody said it would be easy or even rewarding, but something says I have found a true teaching. I wish for the strength and disciple to do the exercises now that the honeymoon is over.

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by **Ian**

> ***Harry wrote:***
> Eventually paths diverge. But someone said they all lead back to Rome, eventually, as well.

I thought it was all roads lead to Philadelphia? Whatever. I suppose all roads lead 'somewhere' 

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by **Ian**

> ***Harry wrote:***
> Plus the advent of education for the masses. How many of us are "ruling class". At one time they would be the only allowed to read.
>
> Would we be anywhere without Judas?

Well, I think education for the masses can be traced back to Gutenberg. But that is an interesting story that people can research on their own.

The Judas story has its roots in Gnostic heresies.

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by **Ian**

> ***Cassandra wrote:***
> There have been many people who've influenced me greatly over the years. ..... I found a practicing group in Atlanta (about 60 miles away) and tried to have more or less regular contact with them. This didn't work too well. As it happens, I found the online group last summer.

If you don't mind me asking, was it the distance from the Atlanta group or the just the 'substance' of the group that didn't work?
Also, how has the online group differed from the Atlanta group?

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by **Ian**

> ***Chuck wrote:***
> As some may know, there is a Gurdjieff/Ouspensky group that puts bookmarks in Work books in bookstores to advertise their group. I happened upon one of these and contacted the local group. I ended up joining and attending meetings.
> Although this group is the subject of criticism, I will say that the *students* I worked with were sincere and knowledgeable.

I know several people whom I respect very much who managed to come out of that line of work.

---

by **Ian**

I must say I am quite overwhelmed by everyones candid posts about their past history in this thread. Everyone has a truly amazing story to tell. I seem to recall that there is an exercise where people are asked to write their biographies. Everyone seems to have made a good start here. I guess I will have to add mine to the mix...

by **Ian**

One of my earlieat memories is of looking up at the wide expansive panorama of the sky and wondering how all that can be seen in my little head.

I grew up in a small town with fields all around. I spent a lot of time in contact with nature, something which continues to this day. My father was a baptist minister and his wife was the church organist and choir director, which was small compensation for the career she could have made for herself had she not married. I was adopted as were my 2 brothers. I early became interested in art and all things electrical. I still sport a scar on my right hand from investigating the intricies of a running vacuum cleaner. I much preferred the solitary solice of a walk in the woods to the agressive games of football and baseball and hockey that my peers preferred. Although I did once gain the distinction of making the championship save as the goalie of our local hockey team.

My parents roots were Scottish and English. I spent many a summer bailing hay and shooting groundhogs. Throughout my early life I came in contact with many religious oriented people from different cultural and ethnic backgrounds. Some of them were a great inspiration to me. In spite of my strong religious upbringing, I was never able to fully embrace the simple faith in Jesus that my parents believed in.

My teenage years were spent building all kinds of electrical devices. I taught myself piano and guitar and was in a band for a while. When I turned 16, I bought a motorcycle and converted it into the first Chopper in town. This made me the brunt of many jealous youths and I quickly learned to defend myself. Also during my teenage years, I worked part time in a local hardware store, eventually becoming manager of the paint department. I also spent a lot of time at the local billiards parlour.

I failed twice in high school and had to repeat 2 years even though I was in the A class with all the high IQ kids. On the up side of it, I got to take all the Shop classes which greatly expanded my knowledge electro-mechanical things. I read tons of science fiction. During all this time, for some unexplained reason, I had a quote of William Blake over my desk - "To see a world in a grain of sand, a heaven in a wild flower, hold infinity in the palm of your hand, and eternity in an hour."

I went to college and got a Certificate as an Electronic Technician, something that was to bear me in good stead for the next 30 years.
At college I met a lady who was studying to be a teacher and that led me into studies of alternate forms of education. It was during this time that I also became aware of altered states of consciousness, culminating in an experience of cosmic consciousness, which changed my life forever. This experience drove me even farther from any acceptance of the faith in Christianity that my parents held. This led to an intensive search for methods of recapturing the experience. Then, someone turned me on to Gurdjieff and I have never looked back, unless to compare and contrast. Of course today there are many more paths available, and

the Gurdjieff Work must be seen as one amongst many viable alternatives.

I then entered a period of intense artistic endeavour, trying to express my experiences, culminating in showing at several art shows. This came to nothing. My art was ignored. I realized that art is for the artist, not the viewer. I abandoned art. I then moved from my small town to the big city, Toronto, and got a job as an electronic technician. But I hadn't sold out.

I eventually hooked up with a Gurdjieff group for several years. That led to a years stint in England with Tony Blake, a protégé of Mr Bennett, and then back to Canada to meet up with Paul Beidler through the connections with my first group. I Worked with Paul for 18 years, travelling to Pennsylvania 4 times a year for Work Weekends, plus going to meetimgs in Toronto twice a week.

Paul died in late 1998. I ran a group in Toronto for about 2 years, then I came down with Rheumatoid Arthritis and had to take a year off work. As that was clearing up through proper medication, I met, quite unexpectedly, my future wife on an online esoteric forum on the internet. One thing led to another and we got married and I moved to England in December 2001. In 2004 I started this online group and attended the 9th All & Everything Conference. The main thrust of my work is now devoted to openly sharing my experiences with Paul Beidler with my online group and to promoting the All & Everything Conference as a forum where all lineages of the Work can openly share their ideas.

Work Program week beginning 7 April 2008

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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?

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by **Harry**

Interestingly, while this week's idiot's exercise came to mind on numerous occassions, and while the chant is certainly easy to remember, I couldn't remember the chant.

Of course one of the times this happens is when I'm in the classroom. And I really can't chant outloud at those times. But my ear was burning.

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by **Dean**

> What traits might characterize a Compassionate Person?

While pondering this question in a three centered state I thought that some traits that might characterize a compassionate person are empathy, external considering, and forgiveness. Caring about things and being somewhat sensitive to others beings, and also considering people and being conscientious to a certain degree. Considering how a person feels and also putting yourself in their shoes, and realizing that they were created in a lawful way and can't help their situation. Forgiveness on a certain level seems like it would be a form of compassion. Also not being selfish and seeing beyond the things that keep people separated and divided.

I played the role of someone who was hyper and buzzy when there was no need to be, so I talked fast and moved fast and observed myself and tried to provoke this feeling. Trying to hold my attention on my left ear was difficult at first because it's a pretty specific area, but I got used to it and could sense it quite clearly after awhile. I thought of hyperbole and exaggerating certain qualities I thought would create this impression, and tried to detach myself a bit. The fact that I was playing an idiots role seemed to make me more aware of the fact that I was only playing a role and made my aim more distinct and I was able to be a little more unidentified. I also forgot the chant while doing this exercise, I had my attention elsewhere and completely forgot about it, although I could have used at times. This was a good exercise, I felt I gained something from it and could see things from a new viewpoint that was different than usual.

> Evening three-centered Pondering:: What Traits do I criticize in others that on close Observation I find in myself?

Some traits I found criticizing were laziness, pride, and just egoism in general. These are things that I have observed in myself on countless occasions, and could not say that I was free from the influence of any one of these unbecoming traits. I felt somewhat hypocritical after observing these contradictions and thought of my own downfalls and how I could focus on these more in the future.

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.

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by **Dean**

This meditation has a truly humbling affect, as well as making one feel a bit fragile, although at the same time it also seemed to have an empowering affect by bringing in fresh conscious energy. Other sensations are hard to put into words, but in regards to having a responsibility for my body, my organs, and cells, this seemed to hit home and strike a true feeling of conscience as far as my inner world was concerned. Being aware of the very small, very low, and also the very large, and very high, while trying to maintain awareness of my Real I was quite difficult, but I sensed myself as a microbe within the macrocosmo to a degree that made me feel free of my false I, so I felt that I had succeeded at least a little bit in trying to make this contact.

> Is it that the “irresponsible” human fears God and so in the ultimate expects help and forgiveness from Him?

This question gave me some new thoughts that I hadn't considered before, I do believe people fear God because they fear the unknown, and the unknown is unfortunately their own being. I think that people automatically expect help and forgiveness because somewhere deep inside them they know they are weak in the eyes of the infinite.

Regards

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?

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by **Harry**

Interesting. I worked with this exact concept over the weekend before it was posted. That "postive-public-profile" has a big impact at times. One of the things I find is my mouth saying what is on my "mind", in quotation marks. Especially in the classroom.

There is remorse to this on a normal basis. This is my remorse. Were someone to challenge me on it, I probably wouldn't be remorseful. But when I find this palpable pain, I've also learned that this is energy that I can work with.

The I AM Now breathing is one way. I also use the 12 bones at the same time. To transform the energy. To use the energy rather than let it decompose into something else.

This is not an immediate thing, ever. Time and work come together. Transformation isn't an instant development.

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by **Cassandra**

> ***Harry wrote:***
> The I AM Now breathing is one way. I also use the 12 bones at the same time. To

> transform the energy. To use the energy rather than let it decompose into something else.

Harry, can you be more specific on how you use the 12 bone with the I AM? Thanks

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by **Judy**

Harry,

How interesting. Whilst not working specifically with the exact concept of "positive-public-profile", but rather with the remorse from my negativities, identifications in general, for the past few weeks I too have been working with breath/Holy Equation Prayer combined with the 10 bone exercise. Sometimes I use the "I Am" instead of the prayer. I began doing this chiefly during the morning sitting, but it has expanded to other parts of the day. There is something wonderfully emotional about working with the illuminated bones. It evokes a good quality work attitude somehow and makes any combined activities (such as some self-observation attempts) deeper. And I cannot do the bones exercises without being aware of the immanent mortality of the body and most of its emotions and thoughts. Identify at my peril.

I have had some experiences which needed checking out with a more experienced Gurdjieffan to make sure I wasn't "mixing things up" and keeping it an acceptable Gurdjieff practice. However, with a couple of simple cautions to be aware of (such as eyes open), it fits comfortably into my daily inner life. This road to taking responsibility for my own inner life moves along one step at a time. It is perhaps a road less travelled, and a long one at that. But what else makes more sense?

Regards,

---

by **Karen**

> 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 implementation of their own spiritual life?

This ponder gave way to 'occasional' flashes of insight into Chapter 10 of B's Tales, "Why "Men" are Not Men" The word from the above ponder that strikes me as significant is required for the construction and implementation of their own spiritual life?

A something led me to read the following chapter from "Sufis: The People of the Path, Vol 1"

Chapter 13. Judge ye not

23 august 1977 am in Buddha Hall

Hasan of Basra relates:

’I had convinced myself that I was a man of humility and less than humble in my thoughts and conduct to others.

’Then one day I was standing on the bank of the river when I saw a man sitting there. Beside him was a woman and before them was a wine-flask.

’I thought,"if only I could reform this man and make him like I am instead of the degenerate creature which he is."’

’At that moment I saw a boat in the river beginning to sink. The other man at once threw himself into the water where seven people were struggling, and brought six of them safely to the bank.

’Then the man came up to me and said, ”Hasan, if you are a better man than me, in the name of God save that other man, the last remaining one.”

’I found that I could not even save one man, and he was drowned.

’Now this man said to me,” this woman here is my mother. This wine-flask has only water in it. This is how you judge, and this is what you are like.”

’I threw myself at his feet and cried out,” as you have saved six out of these seven in peril, save me from drowning in pride disguised as merit!”

’The stranger said,” I pray that God may fulfill your aim."’

JESUS says, ’Judge ye not.’ His statement is absolute, with no qualifications. It is categorical.

He does not say, ’Don’t judge wrongly,’ he simply says, ’Judge ye not.’ Don’t judge at all. He makes no distinction between right judgement and wrong judgement. His statement declares that all judgement is wrong. Judgement as such is wrong.

This is a tremendously powerful statement – and the same is the attitude of Sufism about life. A real man of God has no judgement. He can’t judge. It is impossible for him to judge.

Firstly, to judge you need to be an egoist. The ego is a must. Judgement is possible

only if you are standing egocentrically.

If you have no ego left, who is going to judge?
And how? And in comparison to what?

The real man of God exists as a nothing. He is emptiness – what Buddha calls SHOONYATA. He is non-being. Inside, in him, there is no one except God. He is one with the all. He cannot make a distinction of 'I' and 'thou'.

He cannot stand against the 'thou' in any way. Because there is no 'I' left,
there cannot be any 'thou'. He is one with all. With a thief he is a thief; with a saint he is a saint. He cannot stand against, he cannot even stand for – because to stand against or to stand for, you need an ego. That is a basic requirement. He cannot judge because he is not.

When Jesus says, 'Judge ye not' he is saying, 'please, disappear.' The judgement won't allow your ego to disappear, it will keep feeding it, will keep strengthening it. So those who judge become very, very egoistic. They are not the religious people, not the people of the path.

The second thing: to judge, you need criteria, rules, paradigms. Rules come from the past, rules come from history – and life always go on transcending history. History is where it once was, but it is no longer there. So all rule are inadequate. They belong to the dead past, they have nothing to say about the alive present.

Like Hasan, I too pray that God may fulfill my aim. May true remorse of conscience knock at my door and may the golden shield of the Work, through intentional suffering (tunneling my way out by confronting the truth in myself) and by conscious labours, offer an escape from this moon slavery

What a bitter sweet symphony.

---

by **Harry**

The 12 bones is described somewhere in here. It doesn't use I AM, I wish, I can; rather I use Holy Rejoicing, Holy Revolting, Holy Suffering, transubstantiate in me for my being. Amen.

Breathing. Flowing from right to left, down then up.

---

by **Lawrick**

Hey all,
I haven't posted on this forum for a while and for a number of reasons. Sometimes the Work,my life, and the resistance almost becomes unbearable. The Work can't be forced, and of late, that's what I've been doing. So I must step back, reload and remember that this Work is an acceptance, and must be approached with reverence and harmony.

So I',m back to doing the new exercise and redoing the old as my balance allows.

I almost always do the I Am experience in conjunction with breathing. The breathing seems to provide the fuel thats fills the bones. Adding a vibration to the sense of I Am almost seems to create a lingering depth to the body when I use it. It is quite powerful at times. Tangible.

The judgement exercise serves to remind me that I frequently judge manifestations as being the people themselves. So instead of saying, "that manifestation makes me feel something", it comes out as :He pisses me off, she is so ignorant, Jesus I dislike that person.

In times of lowered energy or when I'm not doing the exercises regularly I become very judgemental by way of not observing and stupidly slumbering.

So this exercise was a real wake up call coming at a very low point. It serves to remind me that I have been judging myself very negatively as well and must welcome the morning sun to reenergize my life again.

Good to be back,
Lawrick

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Good to be back,
Lawrick

---

by **Dean**

The I AM exercise was a good way to counterbalance those negative emotions that made their rounds and resurfaced if not observed. I found myself doing this on many occasions to reconcile denying forces that I caught, and it kept me on my toes to say the least. Evoking remorse in this way created momentum that was favorable as long as it was done somewhat regularly, which was usually the case if I was actually doing it sincerely. I found internal considering to be something that was sometimes a constant battle that occurred in many settings among different people. It opened my eyes to my own arrogance at times and my own self image that I would regularly try to preserve with my own subtle forms of pride and egoism.

I found that I probably wasn't completely ready to judge other's spiritual life, because I felt I fluctuated too much to be able to direct and guide someone in a conscious way. A part of me felt I was ready, but that was not necessarily an objective conclusion considering what I had observed in myself, and I felt it would be wise to be patient and wait until I had subdued certain unbecoming manifestations. This in itself brought about some remorse that I wasn't further along the way in order to better help my fellow man.

> 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?

I have felt on occasion this realization and whenever I have realized my nothingness I have always worked better than usual and have truly felt my "I" in a sustained way. It usually has occurred when I have suffered and came upon my own insignificance in relation to our Endlessness. I would have to say that this realization is the basis of Real "I" because we can then truly "die" and let go of ourselves to the extent required for renounciation. I wasn't sure about the second part of this question because I had always tied these two together in the past, but I would say that Real "I" in quotation marks is as illusory as being a "real man" in quotation marks and they are both connected, although I usually define being a real man as having will, while having Real "I" I usually connect with having a permanent sense of presence of our self. I really couldn't make the separation between the two, so my pondering was somewhat inconclusive.

Overall these efforts brought about some new ways of reconciling my weaknesses, as well as giving some stimulation to think along new pathways.

Regards

---

by **Ian**

> ***Judy wrote:***
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>
> Regards,

"This road to taking responsibility for my own inner life moves along one step at a time."

This is a road that we are all on. To the end....

We all have to get to a point where we take responsibility for our own inner life. And Teachers be damned! We are are own best Book.
But it sure helps along the way to have occaisional counsel with other fellow travellers...

My aim with these forums is to address both of those aspects.

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.

---

by **Lawrick**

Hey all,

This exercise and its variations have always been a true resource for stopping the world and rendering a deep sense of being. This week I have used Judy's ideas along with others on site with increasingly stronger results.

My observations to date:

I have mixed the Holy Equation breathing with Mr. G's "special" vibration exercise which suggests we should sense a vibration in the solar plexus when we say the words "I Am". In attempting to create this vibration with the breath and then sending it to the head, spine, solar plexus, sex centre and the whole body it is my experience that this "vibration" has a sense of vivifying and creating an almost solid field around these body areas. Repeated vibrations seem to bring an increasing density as if I am creating another body , very strange, I wonder if others are having similar experiences.

The 10 bone illumination exercise was also quite effective but I struggled with creating a bright illumination in the bones. This used to be much easier at one time and I wonder if I have lost some precious focus. For example, I can create a rich blue color by invoking the Kahunas, I can see and sense it. But there's been less success with a bright illumination and admit to some disappointment as when the bones are illuminated there is an accompanying sense of lightness and joy.

Today combining several chants and after a period of time, (my coffee got cold), I found myself in a thick deep state of self remembering. Thick and deep because my body felt almost immobilized as if hypnotized. I could barely move and when I did move my hands, the movement was in slow motion presenting the opportunity to observe the gesture, the muscles, the movement, the hair on the hands, the scars and marks of my age. All this moving one hand from my lap to the table, It was very peaceful and surreal. I wonder if some exercises are a form of self hypnosis.

The rememberance of those who have gone before produces gratitude but also shame and remorse. Why is this?

Way to go Jude. Give yourself 5 stars for presenting a life keeper,

Be well,
Lawrick

Ps. I also did this while having my teeth cleaned at the dentist. Fastest least painful cleaning ever, Remarkable!

---

by **Cassandra**

I like this exercise because it makes me feel like I'm really getting at the heart of the work. I'm sure others are just as useful. Like during sittings, my thoughts wandered. Sometimes I had to struggle to get through one round of the affirmation without trailing off to something. Still, I felt sometimes filled with a subtle energy or power, maybe.

As for thinking of those who've gone before and bone marrow--I thought of my grandmother once, who chewed bones down to the marrow. When I was a small child, she would beckon me to her, and unknown to me, place chewed up bones in my hand. I was to put these in the trash. I don't think I enjoyed this too much. But for me this remembrance combined the 'gone before' reflection with bone marrow in a funny way.

---

by **Cassandra**

Fred,

Thanks for your very vivid posts. It gives me encouragement to keep at the I AM exercise and combine it with this one. Also, thanks to you Judy for providing the task.

Cassandra

---

by **Lawrick**

Cassandra,

Blessings on all who do this Work and share their experience. I approach the exercises, when I do them, with a sense of gratitude and humility in the sense that I cannot comprehend why I have been allowed to find this path. I expect no result nor reward. The prize is in the doing and sometimes "something" happens. Whatever it is, is good enough for now.
As jean Vaysse says, "the method cannot be forced". I think this is one of the keys.

Be well,
Lawrick

---

by **Chuck**

Hi All,

At this point in time I haven't been doing a daily sitting exercise. I realize it's vital to do, and this week's submission looks so good that I'm going to try and start with it for a daily sitting.

I did the exercise today and found it calming; also, the Holy Equation was remembered during the day several times, which prompted me to try and observe the workings of the Law of Three. I still need to work out some of the details, but am looking forward to tomorrow's sitting.

Concluding with a remembrance of those gone before is a profound ending, and an avenue that I'm just becoming aware of due to our reading of Hassein's encounter with it in Chapter 7 of BT.

Regards, Chuck

---

by **Ian**

> ***Lawrick wrote:***
> Repeated vibrations seem to bring an increasing density as if I am creating another body , very strange, I wonder if others are having similar experiences.

Yes, I think that is the intent of this exercise. In fact all the exercises we do could be seen as promoting this result.

---

by **Ian**

> ***Lawrick wrote:***
> The 10 bone illumination exercise was also quite effective but I struggled with creating a bright illumination in the bones.

Judy mentioned somewhere else about visualizing a flourescent tube.

---

by **Ian**

> ***Cassandra wrote:***
> Like during sittings, my thoughts wandered. Sometimes I had to struggle to get through one round of the affirmation without trailing off to something. Still, I felt sometimes filled with a subtle energy or power, maybe.

Learning any new skill takes days and weeks and months of practice. Please don't feel discouraged. Keep up the good work.

Work Program week beginning 5 May 2008

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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.

---

by **Dean**

Hey everyone,

Doing the 10 bone illumination exercise almost always put me into a peaceful state, when I did it for a long time I sometimes felt a light, uplifting feeling that prevailed as long as I did the exercise. I sometimes altered visualizing different colors of the spectrum to mix it up a bit, and also added previous prayers that have been mentioned in connection with this exercise. It almost always stopped momentum from negative emotions such as anger and irritability, and was effective in stopping the stress caused by these manifestations. Sometimes while feeling and visualizing my bones I felt an almost painful feeling, because when I visualized my bones it made me see them or realize their existence more than usual, it sometimes made me cringe thinking of the bones turning in their sockets. That only happened at certain times though, and the majority of the time I only felt at peace and my presence was somewhat illuminated.

Regards

---

by **Judy**

Hi all,
Yes, anger and impatience don't hang around anywhere near the practice of the 10 bone illumination exercise. This is a great addition, a transformation really, of the more usual "counting to 10".
The illuminated bones exercise and many variations of it have been top of the Work agenda recently for me. I recall someone mentioning at some stage that he/she was having trouble with the actual illumination of the bone marrow/bones. My practice has vastly improved following a little time spent on this link;
https://homes.bio.psu.edu/faculty/strauss/anatomy/skel/skeletal.htm

After all, we need to know what we are visualizing. And check out the "strange" hands and

feet. We are indeed marvelously made.
Another little trick I found along the way is to visualize each bone-shape as if it were a fluorescent light tube. This has the advantage of illumination coming from the central core (bone marrow), and gives a way of what I'll call "turning-on and off" if wished.
Then, once in a meditative state when time allowed, armed with a little knowledge and keeping an aid or two loosely in the mind, all sorts of little additions happened. One of these was the seeing of various other bones, such as ribs and the shoulder areas, at brief moments. These are probably not at all important, except that they added the emotions of anticipation and curiosity each day prior to the sitting. This helped motivation.

In the practice of this exercise, though, I must be vigilant. It is so likely to take me to a deliciously peaceful place and if this isn't what is sought (which is the vast majority of the time), then eyes slightly open and a lot of "sensing the bones" while keeping other senses open a little, is very important.
Which reminds me, a while ago Ian asked if we could sense the bones. Certainly not in the same way as sensing an arm or leg. Yet there is a definite different experience when attempted. It is a sort of heaviness in the particular limb being worked on, quite different from the warmth, expansion, tingling etc of sensing the surface areas. Maybe. Or maybe not.

So thanks to Mr Beidler for these bones exercises, which take the emphasis from the body-surface, remind us sharply of the mortality of the body, are effective on negative emotions, expand our daily views, and illumine us. And we see these bones. Thus we are more than these bones. And so it goes. Drop by drop of water on stone do we work on lessening identification with form.

---

by **Judy**

Hey Dean,

> Each life is a representative of God. Whoever can see the representative will see Him who is represented.(Gurdjieff)

This is lovely.

I recently came across one in similar vein from fourteenth century Persian poet and Sufi master Hafiz:
"I am a hole in a flute that the Christ's breath moves through. Listen to this music."

---

by **Chuck**

I had ample chance to use this week's exercise, because of some interactions with a person at my job. I didn't have the presence to use the techniques when events occurred, but have been

able to apply them in the aftermath (which is still going on).

The situation is causing lots of 'I's' to pop up, which is giving opportunity for the 10-bone illumination exercise.

Regarding the 10-bone illumination exercise, I just saw reference to a book called *The Body Electric* by Dr. Robert Becker. He says that bones are piezoelectric - for example, a bending stress causes an electrical charge. Basically, bones contain both organic (callogen) and inorganic (apatite) material, which forms a kind of semiconductor. Doctors actually apply electricity to bones to help them heal. Apparently, if you run a current through bone, some of the energy is turned to light, at an infrared frequency. Although we can't see these frequencies, they appear as heat to us. We do in a sense actually have illuminated bones!

Regards, Chuck

---

by **Lawrick**

This week there was an observation of the workings of Heptaparaparshinokh . It's very common for me to, when first begining the weekly exercises, to seemingly invest a great deal of energy, intent into the exercise. Most of my "real" experiences seem to come during the early part of the week. As the week progresses however, I aware less and less and even when I awake the effort doesn't seem to engage my 3 centres and as a result of course nothing happens. In fact it is not uncommon to wake up knowing I should be working but actually not wanting to which always gives a half ass effort. I've noticed this many times in the past but from now on I'll try to become conscious of these intervals to observe, and perhaps provide an impetus to complete the circle as my intent will allow.

Strange, but it seems a large part of my well being is connected with doing the exercises. Early in the week I'm always happier, and later more anxious, more irritable. This seems to be a pattern. Just breathe!

This is fascinating Chuck:

> Regarding the 10-bone illumination exercise, I just saw reference to a book called The Body Electric by Dr. Robert Becker. He says that bones are piezoelectric - for example, a bending stress causes an electrical charge. Basically, bones contain both organic (callogen) and inorganic (apatite) material, which forms a kind of semiconductor. Doctors actually apply electricity to bones to help them heal. Apparently, if you run a current through bone, some of the energy is turned to light, at an infrared frequency. Although we can't see these frequencies, they appear as heat to us. We do in a sense actually have illuminated bones!

Food for thought and perhaps study.

And Judy thanks for sharing the impressions recieved in observing your cat. I was watching My neice's cat the other day and observed something similar.Such simple things from which we learn and grow.

Be well,
Lawrick

---

by **Judy**

Hi Chuck,
Sounds like a good book to look out for.
Poets have known (Walt Whitman's "I Sing the Body Electric" is an example).
It is good to see it backed up and explained scientifically.
We tend to sometimes forget just how new and constantly evolving medical science is.
In your example, piezoelectricity has only been recognized since around the end of the nineteenth century.

I came across some interesting modern science as well in a different area.
I was checking out as to which bones had bone marrow. When I was studying anatomy (no, not quite in the dark ages 😀) we were told bone marrow was found in the long bones only - as distinct from the other varieties; short, curved and flat.
Yet recent articles support spontaneous synthesis of immunoglobulin E from rib bone marrow in vitro.
Even more interesting is an article which infers bone marrow in the flat bones of the cranium - found at
http://www.ingentaconnect.com/content/klu/neon/2003/00000064/00000003/05

It seems with the advent of the exponentially growing stem cell technologies, that there are lots of unexpected discoveries.
Older traditions than ours have placed much spiritual emphasis on the bones too. I am thinking here of the symbolic dances of the Australian aboriginies, for one.

Thanks for the reminder of the aspect of electricity Chuck. I daresay electromagnetism will slot in there somewhere as well.

Best wishes,

---

by **Ian**

> ***Dean wrote:***
> ..., it sometimes made me cringe thinking of the bones turning in their sockets.

Yes, it is indeed sometimes 'icky' to imagine our insides. Overcoming this dislike of our 'icky-ness' might be a good exercise. Reall that there were Tantric exercises in which Yogis spent the night in graveyards meditating on decaying corpses.

---

by **Ian**

> ***Judy wrote:***
> Which reminds me, a while ago Ian asked if we could sense the bones.

I posted about this in another thread - (Work Program week beginning 12 May 2008)

---

by **Ian**

> ***Chuck wrote:***
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>
> Regards, Chuck

I have read that book, very good info. I made reference to the piezoelectric effect in another thread - (Work Program week beginning 12 May 2008)

---

by **Ian**

> ***Judy wrote:***
> Poets have known (Walt Whitman's "I Sing the Body Electric" is an example)

Walt Whitman is great. Maurice Bucke, who wrote the famous book Cosmic Consciousness, was a great friend of Whitman. There is a good movie about the two of them called Beautiful Dreamers. Anyways, one of my favourite quotes is from Whitman - "Strong upon me the life that does not exhibit itself, yet contains all the rest..."

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>
> Thanks for the reminder of the aspect of electricity Chuck. I daresay electromagnetism will slot in there somewhere as well.
>
> Best wishes,

Good research there. Recall that it is the immune system that maintains the integrity of our physical being against outside intruders.

Another interesting line of research is he connection between electromagnetism and consciousness.

---

by **Chuck**

The book mentioned above, "The Body Electric - Electromagnetism and the Foundation of Life" by Robert O. Becker has appeared on http://www.scribd.com.

There are also a number of Work books there, if you search for Gurdjieff, Ouspensky, Fourth Way, etc. These are all free, and are usually PDF or MS Word documents.

For example, here's a link to docs tagged 'Gurdjieff':
http://www.scribd.com/search?query=tags%3AGurdjieff&sortorder=views

Regards, Chuck

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.
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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.

---

by **Judy**

Hi Ian,
Some time ago you mentioned that "you have heard it said", I think was how you expressed it, that magnetic centre may reside in the bone marrow.

This interests me very much.
Would you be so kind as to either expand on that statement, or pass on any references please?

Regards,

---

by **Dean**

This was a difficult exercise to coordinate, it took me all week to get it down smoothly and with a certain rhythm and clarity. The preparation was important, putting myself in a three centered state and doing the Holy Equation Prayer made me calm and collected and ready for the second portion. When I did it successfully I was able to feel something flowing from my chest, almost like a pump that was filling my bone marrow with this fuel, which corresponded with my breath and hopefully my circulation. I felt this sensation more on the exhale and on the inhale I visualized the brilliant light emanating from each bone.

> One might imagine that the “fuel” is feeding the illumination from within the marrow of the bone.

This was the best way for me to visualize the illumination, that it was being fed by the "fuel" from my chest. It was a good way to realize the cause and effect of this exercise, the connection between the molecular "fuel" and the electronic light, and created a rhythm that made everything flow with a certain sense of harmony. It's hard to describe the impressions of the illumination, something to do with being uplifted and light, and somewhat spiritual and subtle. I forgot to conclude with a remembrance of those who have gone before though, which is something that I will have to add next time.

Regards

by **Ian**

> ***Dean wrote:***
> I felt this sensation more on the exhale and on the inhale I visualized the brilliant light emanating from each bone.

That is the way I experience it also. Something to try and add in the space between the exhale and inhale is the feeling of Love in the heart region.

---

by **Ian**

> ***Judy wrote:***
> Hi Ian,
> Some time ago you mentioned that "you have heard it said", I think was how you expressed it, that magnetic centre may reside in the bone marrow.
>
> This interests me very much.
> Would you be so kind as to either expand on that statement, or pass on any references please?

Bone marrow is the most protected part of our physical being. It is the source of our immune system. It is also the source of our red blood cells which carry oxygen to our cells. Our immune system is the arbitor of self and other. The immune system is the upholder of our Identity, vis a vis the external world.

Bones are primarily Calcium crystals. They have piezo electric properties which regulate bone growth. Bones, being primarily mineral, have no sensation. ie. there are no nerves that sense impressions in the bones. Pain from a broken bone comes from the surrounding tissue, not the bones themselves. Therefore, any attempts to 'sense' the bones will, or should, result in null experiences. All that should be experienced is an empty space where the bones are. At the core of our sensed Being are hollow spaces where the bones are. These hollow, empty spaces are the core of our Being. Inner most, we are truly nothing. Didn't G say we need to realize our nothingness?

What is special about this interior space of nothingness? It is a space that can entertain or contain any perception/sensation, whatever its qualities or attributes.

Work Program week beginning 19 May 2008

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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.

---

by **Dean**

Hey all,

When remembering myself on these occasions, and also on other occasions, I tried to become aware of all three centers somewhat simultaneously, or at least I hopped back and forth in order to keep each center in check and aware. I realized that when I succeeded in bringing about a remembrance in a three centered state that this was perhaps a way to actually remember more of my life, and created stronger impressions than usual that I was able to recall later. Remembering myself sometimes created a varying multitude of emotions and sensations, my mind was usually occupied with observation or just taking in my present environment and many times brought about realizations that seemed to be etched in my consciousness or perhaps my subconsciousness. Remembering myself brought about a calming effect that was peaceful but also had energy, and also kept me detached and not identified with externals as much. It was helpful in stressful situations and also gave me a feeling of wholeness and being that was real and in the moment.

---

by **Cassandra**

Very nice exercise. This helped me to momentarily interrupt the constant identifications.

---

by **Chuck**

Attempting to connect the beginning and end of the day with Self-remembering was fruitful and led to some observations... As Ouspensky related, one characteristic of self-remembering is that moments of it stand out in memory more vividly, where normal moments tend to fade away. So, I gauged how effective the connection between beginning and end-of-day that way.

Also tried to connect previous end-of-day remembering to the next morning. This worked in well with the sunrise exercise from BT that I've been trying to do.

Also noticed that I have several parts of the day where my behavior and I's are relatively isolated from each other. On a weekday it revolves around work and home. These two environments are compartmentalized and I's seem to be isolated a fair amount from each other. So, I tried to bridge these two environments with self-remembering as well. One helpful device was to put something in my pocket that I'd discover "on the other side" and remember to remember.

By the way, I often have the thought to remember myself when in the loo, but usually then remember the quote "Always guard against such perceptions as may soil the purity of your brains," and so I don't know where to go from there.

Regards, Chuck

---

by **Judy**

Better late than never, folks.
I did most of the remembrance times for several days during the first week. I really like the totally contemporary feel of this exercise, and the one facet that has insisted on remaining is that of remembering myself during the commercials. It is perhaps just beginning to become a little mechanical - to the point where I'm as a side-effect recalling more of the commercials than the actual TV programs - so looks like it is time to move on to the current week's considerations of envy.
It was a good wake-up call, in that I previously hadn't been aware of just how much otherwise wasted time could be put to good use.
Tonight something in me realized just how passive the whole TV thing is and I turned it off without even considering it. Strange really. I just was tired of it. No, I won't throw the television out, just be more selective maybe. Time will tell.

Oh, I tried a couple of different "threads of remembrance" to connect the beginning of the day with the end. The one that resonated best was the thread of praise and thanksgiving using slight variations between morning and evening.

Best wishes,

Work Program week beginning 26 May 2008

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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.

---

by **Judy**

Hi Harry,
This simple (but not easy) exercise is one I return to frequently. The hand movements used to be the ones which surprised me a lot. These wasteful little tensions seem to have almost completely settled when I'm quietly sitting, anyway. There are always little extra tensions in the facial muscles that aren't needed however. Enough repeated awareness will no doubt lessen them as well. I haven't worked as yet on tensions in the legs, but now that you mention them, I see that they are present.
This exercise looks like being a long-term work in progress.
Regards,

---

by **Judy**

Oh, I forgot to mention that observing tension in the voice is most interesting. I noticed that some of the time when I answer the mobile, I speak more loudly than is necessary. Also, I didn't think I ever raised my voice. Well, I do. Another imaginary picture destroyed. And the illusion of mostly speaking in a pleasant well-modulated tone just loud enough to be heard - well, that's sometimes just that, an illusion.
There is almost as much surprise here as there was when I first began to become aware of energy wastage in tiny movements of the hands.
This isn't the first time I've tried observing tone of voice either. The other times it didn't seem as noticeable.
I have no idea what that means. I'll simply continue for a while. It is tricky to observe this one without automatically "judging" it and then the tone changes, which tells me there is very low impartiality here yet.
Thanks Harry.

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by **Ian**

Could you give some suggestions about the "more important Work." ?

Work Program week beginning 2 June 2008

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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?"

---

by **Dean**

Hey all,

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

This pondering exercise brought about quite a few different ideas that were sometimes subjective and sometimes objective, or so it seemed. I was caught between whether or not a conscious person would suffer on account of desires or if this was basically only a mechanical quality. We have certain lower needs that obviously have to be attended to in order to maintain a healthy equilibrium, so I wasn't sure if this statement was all across the boards, or if it only applied to those who have no conscious control over desires. Then again if one has control over desires it may mean that they have will rather than desire and then this seemingly contradictory train of thought could perhaps be reconciled. Sensing the solar plexus while pondering grounded me in my internal presence and created an emotional element that was a good addition to my weighing of ideas. I definitely got the impression that most of the suffering in the world is caused by desires not being sublimated, and that most people are always pursuing desires, a lot of times because they have been trained to do so and because of many forms of envy. The average person is always comparing their own "success" in relation to

others, and are always trying to keep up with the rat race, which is basically based on envy.

More to come later perhaps...

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by **Dean**

Back for another round of spiritual liquor...

This may sound like a flat out fib, but I can't say that I've been feeling envious of people recently, if anything I've been feeling pity and compassion for people's personal prisons. I've been on a self observation binge that also has given me some very clear interpretations of the world outside, and how people gauge things by what every one else does, rather than what they truly feel to be right. I read some things last night about how reason develops in people, and it seems that when people are in a passive state, they don't reason for themselves, all the answers are answered for them, so they don't question things or themselves. It seems like envy plays a very large role in how people conduct their lives and form their values, which are almost always shaped around the economy and the corporate plague. Although envy hasn't been the main sin for me lately, other unbecoming traits are making themselves visible and I realize now that lack of conscious love must be the cause of most people's emptiness, and that's probably why they are always looking to fulfill desires that are a part of their starving essence. Real conscious love neutralizes almost all negative qualities while it lasts, although it's probably one of the most difficult things to attain in life, love is maybe the most universal emotion, I've come to realize that real love is strength, joy, sorrow, and devotion all wrapped into one.

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

I believe all things serve a cosmic purpose, because everything serves the purpose of our creator. The laws of the Absolute are absolute, and not much is wasted in the universe. I'm of the opinion or conviction that negative energy does feed the moon, and the earth is like a sun in relation to the moon that radiates mechanical energy to keep the universe expanding. Suffering serves a purpose, and envy is an obvious form of unnecessary suffering that must be part of the whole process of energy exchange. It's a hard thing to reconcile sometimes, but it seems that everything from the most beautiful splendors on the earth, to the lowliest and most horrific occurances, serve a purpose in the belly of the beast, the reciprocal feeding of everything existing in the Megalocosmos.

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.”

---

by **Karen**

I have made a decision to commit to this program once daily for the duration of the week. Payment: coffee (ouch)

So far, so good!

---

by **Karen**

Judy,

Really effective exercise here!

First couple of tries the exercise produced an extreme state of relaxation.

Results varied from falling asleep, entering a space filled with love and compassion, seeing the walls vibrate at a higher frequency, decompressing and relieving muscle aches and tension.

Also found that making the decision to do the program once a day assisted with keeping my commitment. For the most part I ran through the program more than once a day and the results varied, but to say the least assisted with draining much tension and stress.

As part of the exercise I observed myself incorporating the following:

On the in-breath I would breath in sounding "HA" and raise my tongue to the roof of my mouth. on the out-breath I would breath "HA" keeping my tongue raised and would send the breath through the entire body to reach every cell and expel the negative, stagnant energy out through the soles of my feet to the earth to be transformed into light and love.

Thanks Judy

Karen

---

by **Dean**

This exercise produced some good effects and was a great motivating factor for work. I tried to make an oath to do this twice before I ate lunch and dinner, so I felt I had to work for my essentials which was a positive thing. I find the breathing exercise combined with the sightless

gaze to be an energizing experience, and like to do it in the morning sometimes to get the day started.

I had an experience earlier in the week when doing the breathing exercise that was quite invigorating. We've been having a lot of thunderstorms recently and the negatively charged ions in the air seemed to contain a lot of energy that I could definitely feel when I breathed. This made me think of the quality of different types of air because I have had these experiences before and they are always somewhat memorable. I looked up some info on negatively charged ions and found it somewhat interesting, here is a link.
http://www.negativeiongenerators.com/proofpositive.html
I also thought of the vast quantity of air and also how necessary and vital it is to everthing. Other ponderings gave me some thoughts on how everything is connected to this system known as the universe, and how things are reciprocal and tied together. Another thought I had was that this energy that flows through me isn't mine, it belongs to the cosmos and that I am a part of the whole of creation.

A few days ago I attended a concert where an older band from the 60's played, a band called The Animals. I found myself doing this exercise there while sitting and watching and listening. It created a pretty strong impression, the feeling of being in a large crowd was quite profound and the light's and music fused together to create some great vibrations. The sightless gaze was quite amazing in that setting, and brought about the sense of space quite a bit.

Thanks Judy

---

by **Chuck**

Seems like I'm always a week behind on the exercises.

I've been doing this exercise off-and-on since it was posted, but didn't really commit, so I'm now committing to the next 7-day period starting now. Incentive is coffee (I work in Seattle, so it's almost mandatory).

My main difficulty in doing this exercise has been to avoid other exercises from creeping in - immediately I Am and others want to be done.

Will report more as I go.

Regards,
Chuck

---

by **Judy**

Chuck wrote:

> My main difficulty in doing this exercise has been to avoid other exercises from creeping in - immediately I Am and others want to be done.

I found this too. Looks like work I s come in groups too.

I chose the line of thought that - okay, it may be all well and good that these other exercises want to be done, but what is happening here? Is not the mind simply working associatively to bring in these other suggestions? But I at the moment wish to do a mindfulness meditation, where I allow the mind to quieten down as much as possible. Therefore I just watched all the other usually assessed as "good" associations simply float past. In other words they were treated similarly to any other intruding thoughts.

The actual "work" is one of the few things I can "do", after all.
Thus if I wish to float along on the mental breeze and go with the other ideas which pop up, then this would somehow have to be "intended" beforehand.
Make sense?
How do others see it?

I notice you are naming it a "difficulty" Chuck. We're on the same page here.

---

by **Judy**

Dean wrote:

> I tried to make an oath to do this twice before I ate lunch and dinner, so I felt I had to work for my essentials which was a positive thing.

This reminds me of the very first exercise I was given which involved a "payment".
It was to do with observing all the senses' involvement as I took the first bite of food at breakfast, lunch and dinner.
If I forgot - even remembering on the second bite was classed as "forgetting", there was a payment of foregoing the next scheduled coffee-break.
The idea was to do for one week and score oneself out of 21.
Then repeat the exercise every six months or annually.
As this became "easy", one moved to a more difficult example.
(Don't ask me what that was because I didn't get to it so I don't know)

If anyone is interested, Ian may approve a version of the above for my contribution next month.
Let me know?

---

by **Judy**

Dean posted the link:

http://www.negativeiongenerators.com/proofpositive.html

Thanks Dean.
The material really emphasized for me just how little the nutrient properties of air have been explored.
We see amazing references to such things as the elevation of serotonin in the blood after exposure to fresh air, to name but one example.
So the blood responds chemically to increase in negative ions, which is electrical.
If it happens for serotonin, we'd suspect other neurotransmitters would be affected also.
This would open up a whole area of health and wellness and with current pollution levels, this will become more and more necessary.
So the old advice of "a sea-change" or "some mountain air" was excellent.
Today most mood manipulation for pathologies is done using pharmaceuticals of course.
Negative ionisers are looked at as "way out there".
Time and more research will tell.
Of course it would all happen quicker if air was generally accepted as food - in particular affecting emotional states.
Way to go, Mr G.
Science will get there eventually.

It occurred to me that the increase in joy of life which happened when I quit smoking may indeed have been more real and chemical than just the satisfaction of having stopped.
And I choose to live within sound of the surf. Yet I don't swim much. I just seem to thrive more living by the sea.

Lots of example spring to mind.
Have a read everyone?

---

by **Judy**

Karen wrote:

> As part of the exercise I observed myself incorporating the following:
>
> On the in-breath I would breath in sounding "HA" and raise my tongue to the roof of my mouth. on the out-breath I would breath "HA" keeping my tongue raised and would send the breath through the entire body to reach every cell and expel the negative, stagnant energy out through the soles of my feet to the earth to be transformed into light and love.

This is a nice little extra touch Karen which personalizes the meditation for you. Thank you for sharing the experience.
Thanks also to you and Dean who have been regular posters as always recently, while some of the rest of us have been away from the site for various reasons. To those that have, more will be given. (Parable of the talents, taken from Nicoll Book 4.)

---

by **Chuck**

Doing the exercise this morning went well. A feeling of 'sinking' set in which was conducive to relaxation. The switch from counting at the end to counting at the beginning was just enough mental work to maintain alertness.

Judy, thanks for the help with the I's wanting to do other exercises. This morning I did the exercise before reading your post, so will try tomorrow, setting it in my mind beforehand to let those thoughts pass with the others.

Pondering John Bennett's quote, the realization came that the air is complete - what we presumably don't use (carbon dioxide, for example), plants do use. It's all there, and works in a complementary fashion for life on Earth. The air is really a big factor in 'reciprocal maintenance' of living things, where our use of the gases is complementary to that of plants; we use what they produce and vice versa.

Touching the tongue to the roof of the mouth is advice frequently given to Tai Chi and Taoist yoga students. There are acupuncture meridians that that run up the spine and down the front of the body, forming a circuit called the "Microcosmic orbit." These pathways aren't normally connected, but touching the tongue to the roof of the mouth connects them and completes the circuit.

I'm off to read Dean's article on negative ion generators. Dean, didn't the Animals sing 'House of the Rising Sun?' It was one of my favorites when I was a kid. VERY young kid, I might add .

Regards, Chuck

---

by **Chuck**

Did the exercise this afternoon. I'm sure there's much benefit to doing first thing in the morning, especially an exercise like this which is a good basic start-up, so I'll try to make time in the morning.

Concentrated a bit today on Part 3 of the exercise, paying attention to the parts of the body the breath touches as it enters and leaves. Zeroed in on the nose for sensing the flow. This is where I had trouble being mindful, but I tried to let the obtrusive thoughts just flow by as Judy

suggested. It'll take a lot of work - one tends to get irritated, but clearly takes a calm sense of purpose.

Dean, the link to the negative ion information was interesting. I think I remember reading that the feeling/smell after a thunderstorm is due to the negative ions generated?

Regards, Chuck

---

by **Dean**

Hey,

Negative ions are produced by thunderstorms although I'm not sure if it's from the electified atmosphere or rain that releases these ions after hitting the Earth, or both. Some people recommend having a fountain in your room while you sleep because of the ions produced from the water, I also heard that ionizing tents were utilized in the Olympics for runners and this was a way to increase energy levels. It's a great experience though when you can actually enjoy and appreciate something as simple as breathing, I suspect it would fall under the heading of the emotional part of the instinctive center.

The House of the Rising Sun is a great song by The Animals, it was originally a Bob Dylan song, but they redid it in an electric version. The singer is 67 years old but I was surprised to hear that his singing is just as good as it was back then, maybe even better, I guess it's never too late to rock and roll.

I would be all for seeing this exercise, or something similar again as a contribution next month, it has a lot force within it, not to mention the idea of payment which is crucial.

Regards

---

by **Ian**

> ***Chuck wrote:***
> My main difficulty in doing this exercise has been to avoid other exercises from creeping in - immediately I Am and others want to be done.

Yes, sometimes, refusing to do certain exercises can be a great stimulus. It casn be a Work in itself.

---

by **Ian**

> ***Judy wrote:***
> If anyone is interested, Ian may approve a version of the above for my contribution next month. Let me know?

Approved 

---

by **Ian**

> ***Judy wrote:***
> Negative ionisers are looked at as "way out there".
> Time and more research will tell.

I have a small one on my desk that I use from time to time.

---

by **Chuck**

Thanks, Ian.

Did a couple rounds of the exercise this morning early. Great way to start the day. Pondering the last part of the quote from John Bennett: *"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"* gave insight and served as a reminder of the duty to pay for our arising and existence.

Regards, Chuck

---

by **Ian**

> ***Chuck wrote:***
> Touching the tongue to the roof of the mouth is advice frequently given to Tai Chi and Taoist yoga students. There are acupuncture meridians that that run up the spine and down the front of the body, forming a circuit called the "Microcosmic orbit." These pathways aren't normally connected, but touching the tongue to the roof of the mouth connects them and completes the circuit.

The tongue to the roof of the mouth comes from the Hindu yoga tradition, of which Taoist yoga is a derivative through Buddhist influences. The Microcosmic Orbit is a "beginners" exercise, or as Gurdjieff would say, a "soil preparing exercise". Mr Beidler studied Taoism with Charles Luk.
Here is a link - http://endlesssearch.co.uk/northeon7.htm

Charles Luk wrote two books about Taoism.

---

by **Ian**

> ***Dean wrote:***
> I would be all for seeing this exercise, or something similar again as a contribution next month, it has a lot force within it, not to mention the idea of payment which is crucial.

Remember, all these exercises are just "suggestions" as to something that may be helpful for your inner journey. Some exercises you will only try once, and other exercises will become integral elements of your Work "repetoir". You will find certain exercises that Work for you. They are not necessarily the same exercises that will Work for someone else.

Find the exercises that resonate with you and practice them regularily, but also always be on the lookout for new exercises that will extend your efforts into greater depths or into new areas of Searching.

---

by **Chuck**

Did the Mindfulness exercise this morning on the bus on the way to work. Had to fight the general sleepiness that ensues in that environment, but was successful.

While pondering Bennett's quote, "everything... is given the same air to breathe..." (it's really true on the bus!), thought about the longevity of the air. Although it's renewed constantly by chemical processes/sunlight/ionization/etc., the constituent atoms must be billions of years old (as all are).

We're breathing air that's billions of years old.

Regards, Chuck

---

by **Chuck**

Ian wrote:

> The tongue to the roof of the mouth comes from the Hindu yoga tradition, of which Taoist yoga is a derivative through Buddhist influences. The Microcosmic Orbit is a "beginners" exercise, or as Gurdjieff would say, a "soil preparing exercise". Mr Beidler studied Taoism with Charles Luk.

Thanks for the information, Ian. This is very interesting. There seem to be a number of correspondences between Gurdjieff's Work and yoga/taoist practices. Another example is Gurdjieff's "arms out sideways" as reported by Bennett, which is very much like Chinese Zhan Zhuang ("standing like a stake"). G's descriptions of energy centers and flow is another.

Is there any more knowledge that ties the practices of Gurdjieff's Work and yoga/taoist ones together? Would you recommend any books by Mr. Luk?

Regards, Chuck

---

by **Chuck**

Just reporting in as I agreed to do for 7 days. Did the mindfulness exercise again and faced identification and daydreaming somewhat. Still plugging away; overall there's something really pure about this exercise.

Regards, Chuck

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by **Chuck**

Did the mindfulness exercise this morning again on the bus.

This in the last day of the 7-day period I committed to, but I plan to keep it up, and have added it to my reminder list of things to do.

Thanks, Judy for this fundamentally important exercise.

Regards, Chuck

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by **Ian**

> ***Chuck wrote:***

> Ian wrote:
> Is there any more knowledge that ties the practices of Gurdjieff's Work and yoga/taoist ones together? Would you recommend any books by Mr. Luk?
>
> Regards, Chuck

The first question is one that would require a lot of research, but I'm sure correspondences could be made. remember that Tibet is between India and China and supposedly G was in Tibet.

You might find some leads here -

http://www.thepathofmyexperience.com/index.php?option=content&task=view&id=9&Itemid=28

http://www.thepathofmyexperience.com/index.php?option=content&task=view&id=31&Itemid=25

2 Books by Charles Luk -

Taoist Yoga: Alchemy & Immortality - http://www.amazon.com/Taoist-Yoga-Immortality-Charles-Luk/dp/0877280673

The Secrets of Chinese Meditation - http://www.amazon.com/Secrets-Chinese-Meditation-Self-Cultivation-Mahayana/dp/0877280665/ref=pd_bxgy_b_text_b

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."

---

by **Judy**

Saturday June 21st 2008.
Happy Solstice everyone!

I received some notes from an Australian astrologer friend this morning which remark on the solstices and equinoxes as being the four cosmological gates. This related somewhat to our Four Points exercise of this week, so here they are:

> Saturday 21st June 2008 our “Winter Solstice”
>
> This “Winter” Solstice can only be located in this area of the sky every 26,000 years letting us know that we are in extraordinary times shifting from one Great Galactic Year to the next. The Solstice and Equinox points represent the four

> gates or four directions of the celestial medicine wheel and are activated by the Sun in a rhythmic seasonal cycle. Solstice literally means "stand still of the Sun" meaning the Sun rises and sets at the same place on the horizon for three days appearing to stand still. Many of our ancestors had an active and conscious relationship with these cycles and seasons, creating standing stone circles and other monuments to assist in tracking these timings for the purpose of capturing or maximizing the incoming energies activated during these seasonal shifts. Working with these seasonal gates strengthens our own relationship with the magical mysteries of the seasonal cycles between the Earth and the Sky and assists us in opening to receive the incoming energies

---

by **Ian**

In an imaginative way, the four quarters, or two soltstices and 2 equinoxes could be related to the four points in the exercise as extensions towards the cosmic extent of our being.

---

by **Judy**

This exercise has some unexpected effects.
I mean this in the way of what I'll call "stirring up the psyche".
It is effective in producing a self-remembering state quite a bit of the time. It also, over a period of five days or so, helped the dream-recall. Either that, or I've had more dreams. Several of these have been symbolic, one about taking communion in a synagogue ? and there have been various other everyday-life anomalies which point to it being a work dream. There have been daytime mental snapshots of a couple of Tarot cards and one of a dancing Jack of Hearts; this last had the shape of the exercise with a rectangular body moving around and bending and so forth and some of the illustrations from the Lewis Carroll books were other vivid associations.
I won't go on.

Anyway, with a view to heeding the warning given by Mr Gurdjieff, I went to the relevant pdf file to read it in a bit more context.
Yahne's question to Mr G. is interesting. She feels she is too much glued to her senses and doesn't have a strong psychic life.

There are certain times in life when I become way too exterior. I suppose "glued to the senses" is quite an accurate depiction, though I haven't thought of it like that. I usually think more along the lines of "being too busy" or "necessarily interacting with many people in a short time" and when things settle, I then realize that the Work hasn't been as active for that time. Yes, what could that be, other than being "glued to the senses"?

Thus, for now, I'm trying out this exercise for these specific times. It does indeed form a "barrier", as Mr Gurdjieff calls it, between the unconscious external organic functions and the

state of self-remembering, and this is helping the quality of the attempts made when I am out and about with people. This needs all the help it can get, as I seem to fall asleep much more easily in those situations.

The addition of the "I Am" to the visualization of the four points acting as pillars to the "I Am" evokes a "sturdy" feeling and my imagined pillars haven't yet fixed their configuration and move around a bit.

I also used concentrating on the four points when passing a huge Cadbury's display in the supermarket and the greed transformed immediately. I'd been glued to taste sensations momentarily.

We've been motoring along in a few areas recently with consequent busy-ness - but if anyone else has been experimenting with this new exercise, please post whatever comments you may have.

Ian, thanks for approving the idea of next month's Work program contribution on the other thread. I'll type it up nearer the date.

Regards,

---

by **Karen**

I only tried this exercise for 2 days earlier in the week. The sensation/feeling I got when paying attention to the 4 points was the entire area from point to point (less the head, arms and legs) turned into a cylinder barrel, solid and sturdy like a tree. Its was grounding and assisted with outer distractions which fell by the way side.

Will have to put more effort into this exercise. This exercise seemed so simple but was exceptionally hard.

Question:

> 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.

Why is it a very dangerous thing and solely for her? and who is she (one of his students?)

---

by **Dean**

I also found this exercise difficult, when I was able to do it correctly I did get the sense of "I am" and a sense of support and feeling of the presence of my body. It did bring about some strong self remembering experiences and I felt the trunk of my body first, but later it often

brought about an awareness of the whole of myself, a certain energy was produced that seemed to travel down the limbs and other parts of the body, sometimes the solar plexus region was also affected, but the sensation of these four points was where the primary sense of self was located.

I'm not sure why G says "It is a very dangerous thing," I was wondering about that as well. He is addressing an individual student, but I still don't see what danger there is in doing it. One reason may be that it could be something connected with that particular students type, and it is suited for her for some reason. Another thought I had was that it was a form of reverse-psychology, and he is actually trying to provoke curiosity in her. Other than that I don't have any idea.

Regards

---

by **Chuck**

I've been trying this exercise and it's not only profound, but the description by Gurdjieff adds extra 'material for thought.' As Judy and Karen remarked, a sturdy or solid feeling comes naturally with the exercise.

In thinking what Ian said about our bones here (Work Program week beginning 12 May 2008), I wonder about the electrical significance of our joints. G's four pillars must be the largest joints in our body. Considering the piezoelectric effect mentioned here (Work Program week beginning 5 May 2008), when we move, the stressing of our bones creates electricity. This flow of electricity would also create a magnetic field. If there's an electrical flow along the bone, what happens when it reaches the joints? Perhaps there is a differential created across the joint, or maybe a flow across it. Or, maybe cartilage and synovial fluid act as insulators, keeping the charge within each bone. At any rate, If there's any electromagnetic action at the joints, this exercise concentrates on the four largest such spots in the body.
Regards, Chuck

---

by **Karen**

This exercise required more of my attention and intention

So I meditated and pondered which took me on a journey of questions, layers and layers of questions, so wondrous this divine play we are a part of.

When focusing on the top of the shoulders and the solar plexus or region of the hips I no longer had a head, legs or arms. I was just a cylinder barrel of a sturdy feeling energy.

So without limbs or a head, without a physical body, how do I propel myself? Yet something was still thinking or making an observation, something was still seeing without a head.

Who am I beyond this body? This materialism? Where do I come from? Am I consciousness? Am I light? Am I limitless, currently with a limited point of view?

I have a body, which allows me this opportunity to experience in manifestation. I AM the Earth. I AM Life. I AM energy. I AM more.

What is this nothingness from where we come spinning out of?

What is a thought? Where does it come from?

What is matter? What is mind? What is consciousness? Can we ingest the entire universe in a mere breath?

Suppose this separateness is an illusion. Suppose we are all connected and are all one in the body of his endlessness. Every atom belonging to you would belong to me.

Sheds new light on Matthew 22:35
Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
36 Master, which is the great commandment in the law?
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
40 On these two commandments hang all the law and the prophets.

If our common creator god is all seeing, all knowing, do each and every one of us provide our maker creator with a limited, but ***no lesser than*** perspective? Are (we, you, I) his many I's, (eyes)? His magnifying glass?

So vast and opens up another perspective, constellation, galaxy of ideas.

---

by **Ian**

> ***Dean wrote:***
> I'm not sure why G says "It is a very dangerous thing," I was wondering about that as well. He is addressing an individual student, but I still don't see what danger there is in doing it.

I'm not sure why, either. I included that remark as it was part of the original quote.

If I thought it was in any way dangerous, I wouldn't have posted it as an exercise.
As I have said before, the exercises posted here are simply suggestions for Inner Work. If

anyone feels unconfortable about any of the exercises, they do not have to try them.

---

by **Ian**

> ***Chuck wrote:***
> In thinking what Ian said about our bones here (Work Program week beginning 12 May 2008), I wonder about the electrical significance of our joints. G's four pillars must be the largest joints in our body. Considering the piezoelectric effect mentioned here (Work Program week beginning 5 May 2008), when we move, the stressing of our bones creates electricity. This flow of electricity would also create a magnetic field. If there's an electrical flow along the bone, what happens when it reaches the joints? Perhaps there is a differential created across the joint, or maybe a flow across it. Or, maybe cartilage and synovial fluid act as insulators, keeping the charge within each bone. At any rate, If there's any electromagnetic action at the joints, this exercise concentrates on the four largest such spots in the body.
> Regards, Chuck

Interesting thoughts there Chuck.
What if the joints act like transistors and amplify the signal?
Of course for a transistor to work, there needs to be a third input.
If the two sides of the joint are Collector and Emmiter, could Mind be the Base, the controling input channel?

---

by **Ian**

> ***Karen wrote:***
> What is matter? What is mind? What is consciousness? Can we ingest the entire universe in a mere breath?

Can we ingest the entire universe if we hold our breath?

In the Hindu Tradition, the ultimate Pranayama, or breathing exercise,
is Kevala Kumbhaka, or the spontaneous cessation of the breath. When this occurs, the state of Dhyana, or sensory withdrawl, or Samadhi, can occur. Samadhi is union with the Divine.

> If our common creator god is all seeing, all knowing, do each and every one of us provide our maker creator with a limited, but ***no lesser than*** perspective? Are (we, you, I) his many I's, (eyes)? His magnifying glass?

Yes, I think that we are His his many I's, (eyes). I think this is what Gurdjieff was getting at in BT when he said -

""“When these higher parts of three-brained beings, who
are perfected to the corresponding gradation of objective
Reason, get there, they fulfill precisely that function of the
Okaniaki or 'cells-of-the-head-brain,' for which function,
as I have already said, our UNI-BEING COMMON FATHER
ENDLESSNESS condescended at the creation of the now existing
World, to decide to use for the future those coatings
who obtain independent Individuality in the
Tetartocosmoses, as an aid for Himself in the administration
of the enlarging world." BT page 778.

---

by **Chuck**

Karen said:

> Can we ingest the entire universe in a mere breath?

Yes, and one of the galaxy of ideas this relates to is according to the principle of scale (Ouspensky, *In Search of the Miraculous*), one breath of ours equals the day/night of a smaller-scale universe ("large cells"), and the lifetime of a yet smaller one ("small cells"). And so above, as an impression to the Earth is 24 hours and its "breath" is the length of our lifetime. Dimensionality also plays a part:

> ... organic life must inevitably be taken in time. Existence in time is an extension along the fourth dimension. "Neither can the earth be regarded as a three-dimensional body. It would be three dimensional if it were stationary. Its motion around its axis makes man a five dimensional being, whereas its motion around the sun makes the earth itself four dimensional. The earth is not a sphere but a spiral encircling the sun, and the sun is not a sphere but a kind of spindle inside this spiral. *-Ouspensky, In Search of the Miraculous*

Regards, Chuck

by **Judy**

I just love the various conceptions of dimensionality. Ouspensky's "A New Model of the Universe" had me in thrall for a very long time. It is challenging and exciting to seriously look at ideas beyond my intellect. Sometimes I wonder if I could have grasped them more clearly when I was a teenager. I don't know.
In an attempt to visualise our star as a moving spindle, I looked up "sun's movement" and found -

> The Sun rotation period about its axis at Equator is 25 Earth days, and at poles is 35 Earth days. The Sun orbits the galaxy at about 220 km/s, taking nearly 220 000 000 years to complete one full orbit (galactic year). This is due to the huge size of our galaxy, and the position of the Sun on it.

(Oh, don't forget that the difference in time between rotation at the equator and rotation at the poles is called "differential rotation" and exists because our star is a huge globe of gas.)
Simple enough? Perhaps; yet putting the whole thing together is still an awe-inspiring exercise.

Chuck wrote:

> The earth is not a sphere but a spiral encircling the sun, and the sun is not a sphere but a kind of spindle inside this spiral. -Ouspensky, In Search of the Miraculous

Got it??
Bravo bravissimo!

---

by **Chuck**

Thanks, Judy for pointing out that the Sun has different rotation at center and equator. It's this kind of real-world fact that makes it more real to us as we ponder.

Awe-inspiring imagery from Rodney Collin about the 'body of the solar system':

> ...the whole Solar System is driving towards Vega at about 121/2 miles a second. The fact is that in 80 years the sun, drawing the whole radiation of its system behind it, drives forward about 30, 000 million miles into space. The diameter of Neptune's orbit is about 6, 000 million miles. So that the sphere of radiation, the fiery train, or the 'body' of our Solar System in 80 years is a figure about five times longer than its width, or about the proportion of an erect human figure. This is the

> silhouette of our solar body.
> Let us remember that the 'moment of perception' of a comparable being looking down upon the Solar System is 80 years. There will then appear to this being an extraordinarily complex and beautiful figure. The planetary paths, drawn out into manifold spirals of various tensions and diameters, have now become a series of iridescent sheaths veiling the long white-hot thread of the sun, each shimmering with its own characteristic colour and sheen, the whole meshed throughout by a gossamer-fine web woven from the eccentric paths of innumerable asteroids and comets, glowing with some sense of living warmth and ringing with an incredibly subtle and harmonious music. -*Rodney Collin, The Theory of Celestial Influence*

He describes elsewhere how, if you take the paths of the planets around the sun over time as the whole system moves through space, the figure drawn out is a series of coils, a transformer.

Colin also points out that, since light we receive from the planets is almost totally reflected sunlight, the major influence we receive from the planets is magnetic.

Regards, Chuck

---

by **Ian**

Here's another estimate of our speed thru the universe -

"In the general sense, the absolute velocity of any object through space is not a meaningful question according to Einstein's special theory of relativity, which declares that there is no "preferred" inertial frame of reference in space with which to compare the Galaxy's motion. (Motion must always be specified with respect to another object.)

Astronomers believe the Milky Way is moving at approximately 600 km per second relative to the observed locations of other nearby galaxies. Most recent estimates range from 130 km/s to 1,000 km/s. If the Galaxy is moving at 600 km/s, Earth travels 51.84 million km per day, or more than 18.9 billion km per year, about 4.5 times its closest distance from Pluto. The Galaxy is thought to be moving towards the constellation Hydra, and may someday become a close-knit member of the Virgo cluster of galaxies." http://en.wikipedia.org/wiki/Milky_Way

On a lighter note - Monty Python's Galaxy Song ...
http://endlesssearch.co.uk/audio/galaxysong.swf

---

by **Ian**

> ***Chuck wrote:***

> Colin also points out that, since light we receive from the planets is almost totally reflected sunlight, the major influence we receive from the planets is magnetic.

It is interesting to note that Venus has almost no magnetic field...
"... events in the history and evolution of the interior of Venus have left that planet with practically no intrinsic magnetic field. ..."
http://www-ssc.igpp.ucla.edu/personnel/russell/papers/venus_mag/
http://www.freerepublic.com/focus/f-chat/1975217/posts

The differential rotation of the sun is thought to play a part in the sun spot cycle and the reversal of the sun's magnetic field during each sun spot cycle. The differential rotation causes the magnetic field to wrap around itself and get all twisted up....

"... Although the details of sunspot generation are still somewhat a matter of research, it is quite clear that sunspots are the visible counterparts of magnetic flux tubes in the convective zone of the sun that get "wound up" by differential rotation. If the stress on the flux tubes reaches a certain limit, they curl up quite like a rubber band and puncture the sun's surface. At the puncture points convection is inhibited, the energy flux from the sun's interior decreases, and with it the surface temperature...."
http://en.wikipedia.org/wiki/Sunspot

How do sunspots affect life on earth?

---

by **Harry**

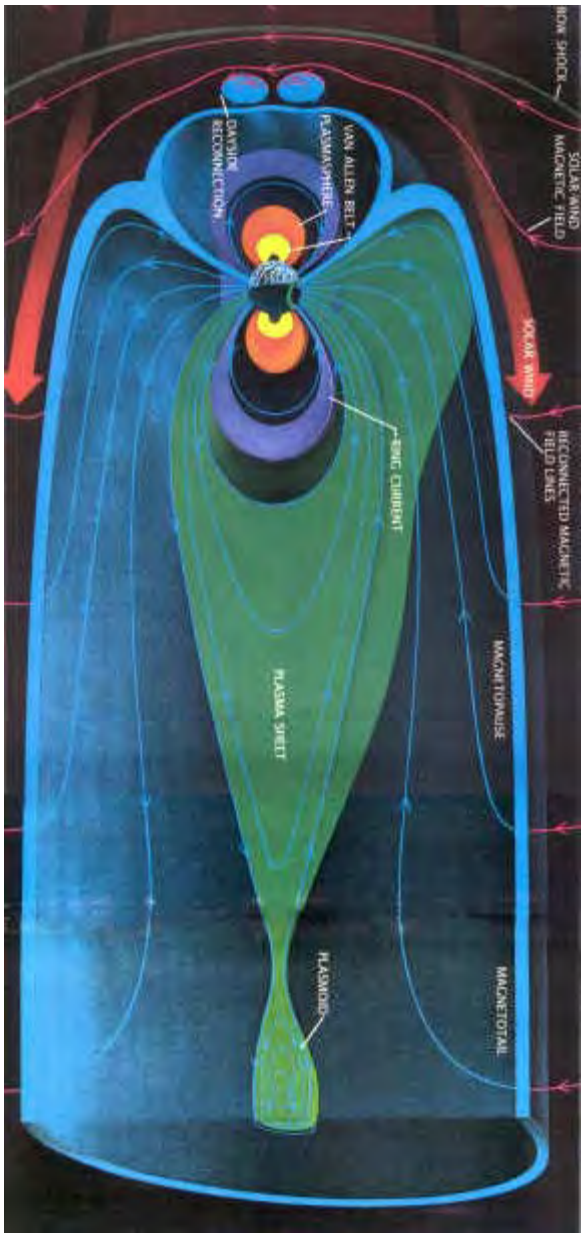
Sunspots create solar storms if they are big enough. This baths the earth in magnetic influences. There are sunspot cycles that have an impact on all broadcasting. It is less noticable in today's world with a network of satellites aiding our broadcast system. But a solar storm can create static that is both visible and audible on earth through our radio, TV and even phone systems.

Does this impact other aspects of life on other? We do know that we can track some solar storms through tree rings. So there is an organic impact. Is that because of changes in weather? We're not really sure.

---

by **Ian**

Here is a picture of earth's magnetic envelope -



---

by **Lawrick**

Hey Ian,

This "magnetic envelope" has no doubt reminded you of the images we see as Angels. I've never percieved the Earth as a 3 dimensional radiation field exept as a compressed sphere. I can't imagine seeing it again in any other way as you present it here. Perhaps I needed another form of perception.
Thanks
Fred

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.

---

by **Harry**

I've done this from time to time without using a notebook. Probably because I just don't like taking notes. But also because I believe that as I observe I'm creating my own internal reference. An internal I needs to be created that can view habits without changing them.

The first thing that happens to me is that I begin to feel that the habit is a machine that is running me. That it is something that is using me for its mechanical purposes. I can't fight the machine. But I can watch it work, and strangely enough, just doing this often changes how the gears mech and something unexpected happens.

---

by **Dean**

This exercise was an eye opener, I realized just how automatic I was and could definitely relate to what Harry said about being run by the machine. I didn't feel I ran my machine, although I could observe it, I usually don't observe in this way, and usually don't write it down. I usually observe in the present moment and just record the various information coming in from outside. This observation was great in the sense that I could see what I was lacking, and I also saw in what direction I should go in order to move forward with my work. One thing I realized is that I don't set nearly enough conscious aims for myself, I realize now that I should always have short and long term aims in the front of my mind in order to gain more force and will.

The habits I wrote down were almost always recurring and I usually couldn't stop them even when I tried. I found the method of laughing to be good to alleviate my own frustration with my mechanical self. I felt almost a sense of paralysis because I realized just how mechanical I was, and felt I was always moving, feeling, and thinking without forethought. This exercise only lasted for a few days before I got sidetracked though, I'll have to work on it more but can be pleased with the fact that I felt I learned something from it that was extremely beneficial.

Regards

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)

---

by **Harry**

This seems to me where real work begins. This is intentional suffering as opposed to unconscious suffering. And the biggest thing that happens is the choice.

Making the choice is often hard. We're addicted. I often consider de Sade as, perhaps, not to be taken as literally as some people in our modern somewhat perverted culture like to take him. Or maybe that's just Judy Collins ringing in my memory: "Poor old Marat".

---

by **Cassandra**

I often think of this and am aware of the contest I wage with others to see who's carrying the heavier burden. I'm still in the place where I want there to be points tallied for the one who's 'struggling' most. I think this is because I still see myself separate from others. But to perform best, at least in my case, is no real struggle in the sense of the Work because these endless contests keep me tied to unconsciousness.

---

by **Judy**

> 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?

I've been checking out these questions during the week in various situations.
One of them (it will not be specified 🤔) really trod on one of my corns, as the saying goes.
And I'll need to observe this one quite a bit more to come to any conclusions.

Thanks Lift for such an excellent and practical exercise.

Cassandra, good to hear from you too.
Regards,

---

by **Cassandra**

Hi Judy,

I'm still here. I appreciate all the posts from everyone relating to both the weekly exercises and BT discussion.

Cassandra

---

by **Dean**

I would have to say yes to the majority of these questions, I find myself doing most of these things from time to time and they seemed to hit home for me, I realize that I feed my ego with

my own smug thoughts and feelings from time to time. Then again this depends on whether I'm on a descending or ascending octave, if I am working sincerely and honestly I don't indulge in these behaviours as often, so it seems it is usually dependent upon my efforts to acutally look at my own reflection rather than pointing out the defects of others. I bear the unpleasant manifestations of others when I am less self serving and am in a state that is balanced, I don't bear the manifestations of others when I have neglected my work and have let myself go, so to speak. I suppose in some ways I still have to find the middle way, that sacred balance of equilibrium that is more eternally impartial.

Work Program week beginning 7 July 2008

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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?

---

by **Karen**

and so a year goes by

and during this period of time from "there" to "here" I have been blessed with being part of the endless search group. thank you all. I am truly grateful. Uncle Fred, thanks for being at the café a year and a half ago. It was the best pull that I had been drawn to in over a decade and saved my life and gave me new life.

Last week something led me to The Inner Journey: The Awakening of Thought, Jeanne de Salzmann

For the first time some of this knowledge became understanding.

recognition of a lack, an incompleteness. To feel the need for real thought, free thought, active thought, whose sole aim and sole object is I…to rediscover I. (remorse of conscience)

struggle against passivity of ordinary thought (intentional suffering, law of falling)

without effort, thought falls back a sleep (conscious labours)

it is in my essence that I may be re-visited with the one who sees.

The inner look makes me responsible, but is also makes me free. Without this inner look I can only fall back into automatism, under the law of accident.

When self aware I feel the blessing of this look which comes down to embrace me. I become

transparent to the light.

Blessed to have entered into this mystery.

∞
Karen

---

by **Ian**

> ***Karen wrote:***
> I become transparent to the light.

That is a beautiful phrase... Glad you have found your time here helpful.

"In the unitive vision the identity of the individual with the universal is experienced, and it is perceived that this identity encompasses all being as an eternally valid fact. It has not come into being with the seer's attainment to the vision, but simply is. What comes into being, or more truly, is developed in the seer, is the seer's capacity to perceive the identity. In this context it seems meaningless to say that any individual man ever attains anything. The spirit raises its human vehicle out of its own being and, through this vehicle, achieves knowledge both of the qualities it has made manifest to itself and of the undifferentiated and unmanifest being within which all qualities inhere. Our life is its life; our awareness is its awareness; our desire to live, to experience, and to know, is its desire."
(Sri Madhava Ashish in Ginsburg, Seymour B., In Search of the Unitive Vision: Letters of Sri Madhava Ashish to an American Businessman, 1978-1997. Boca Raton: New Paradigm Books, 2001.)
from - http://endlesssearch.co.uk/philo_endlessness.htm

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by **Chuck**

This week's exercise taught me a lot about receiving impressions (although there's a long way to go).

In trying to receive impressions more passively and let them 'speak for themselves,' I realized that I 'go out' with my eyes and look at things rather than letting the impressions come in. After all, the light does come into our eyes; we don't 'go out and get it,' but that's the what I observed was happening. I suspect it's quite common.

I wonder if this doesn't create a constant expenditure of energy, possibly even emitting something in 'looking' at things instead of letting them reflect themselves and reveal their

nuances more deeply.

Regards, Chuck

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by **Dean**

This exercise seemed to give me more of a connection with the external world, I can't say I was compassionate towards all my impressions, but the overall result gave me a more forgiving and conscientious outlook. I often did breathing exercises along with this exercise, and found that having compassion for my movemental, emotional, and intellectual impressions was something that gave me a sense of appreciation for my functions and the work they do.

> What center or centers do they resonate with?
> Can you relax unresponsive centers to encourage three-centered assimilation?

The impressions seemed to resonate with my instinctive center and emotional center quite a bit, but I would have to say that they resonated with all centers, just at different periods of time. Sometimes one center was more active than another, and sometimes they didn't resonate that much when I wasn't putting enough effort forward. I found that sometimes I could relax unresponsive centers quite easily, but other times I couldn't and it took a lot just to take in impressions consciously rather than passively. I notice that relaxing the moving center sometimes helps to calm everything so I can focus on things a bit better, and seems to allow me to absorb impressions without feeling as tense. I suppose this is related to the connection between centers, and also just the fact that making a basic effort sometimes creates a domino affect that can lean in the desired direction.

Regards

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by **Cassandra**

> ***Ian wrote:***
> Let your attention be ever vigilant at the gates of perception.

This one strikes me most--how to do this? How to resist stereotyping, if that's what this refers to. This is an excellent task for me--making the effort to encounter people things without preconceived ideas. This makes the Being Parkdolg Duty a practical exercise.

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by **Ian**

> ***Cassandra wrote:***
> This one strikes me most--how to do this?

Some of these exercises might be useful... Have a look at the Impartial Attention Exercises on this page - http://endlesssearch.co.uk/exercises_attention.htm

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.

****

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.

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by **Chuck**

Yuck. That's the taste of coffee, black. I did pretty well last Monday until dinner time (first meal at home), and then I completely forgot about the exercise, so coffee on Tues was black. The week continued this way, with a generally improved remembering to do the exercise, but some digressions. Once I had the first bite in my mouth when I remembered!

This is a great exercise, and the "incentive" is very creative (diabolical). The exercises we've been having lately about eating and taking in impressions have emphasized how important our state is while ingesting the three being-foods. I've come a long way in this regard the past few weeks, but it only points out how far there is to go. I have a checklist of Work things to do each day, and I've added meals to it.

On the ponderings, I spent some time with “people all think the world is outside them. But the world is inside you. The world is how you take it.” At first, I didn't get "the world is how you take it," but after rereading Judy's comment about selecting those impressions to respond to and non-
identifying with the rest, it became more clear.

Regards,
Chuck

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by **Chuck**

Just a quick note - I read the Nicoll reference that Judy gave with this exercise just now. It expanded the subject quite a bit, and it's only a couple of pages long.

Regards, Chuck

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by **Lawrick**

Excellent exercise Judy. Like Chuck, I took my morning coffee black two days in a row and

that was enough for me. An unthought of benefit was a certain self observation while I was preparing my meals. One day it lasted for both the preparation and the dinner. It evolved to a prayer of Grace, and the breathing G. suggests after a meal. I couldn't get to sleep that night.

Another thing I must remind myself is that life is precious and the means to keep my physical body going is an enormous gift given the starvation that affects so much of our world. Quite humbling we we think about it.

Last Thursday I bought my neice Karen a delicious dinner in our favorite restaurant. (Sorry Karen)  I was aware enough to observe whether or not she would participate in the exercise. Alas it was not to be. After sampling her meal and telling me how delicious it was, her face grew a little red and she mentioned her forgetting the exercise. I thought, after one bite, she deserves a mulligan. So you see very well that the exercise in observation and remembering was quite effective for us.

So at lunch today I just dove into the trough forgetting everything until I caught myself again. Geez Louise) So perhaps this effort will also grow some legs in the future.

As to the ponder, I must admit that with rare exceptions, I still experience the world as something beyond myself. Ian's picture of the Earth and its magnetic field produced a very powerful and I believe life lasting image as Earth, the Angel. Did this come from within? I believe so. It was like recognizing the form of my Mother resplendantly dressed for a wedding. The need to balance was my thought form so perhaps I'm part way home.

Thanks again Jude,
Lawrick

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by **Dean**

I did very poorly at this exercise for the first few days, I constantly found myself eating mechanically without much remembrance. As the week progressed however, I actually remembered beforehand to be grateful and appreciative and kept my attention alive while chewing. I definitely noticed that a lot of the meal experience is lost without actually being aware while eating. Being more aware brought many impressions that even seemed to last in my memory somewhat. When I failed to take in the full impression I would pause and breathe for a certain number of repititions, denying myself food until I gained my footing again. I also had the thought that I don't observe vibrations from taste nearly enough, and should make this a daily exercise so I'm grateful and not just eating unconsciously.

> “People all think the world is outside them. But the world is inside you. The world is how you take it.”

Pondering this is definitely a positive line of thought which can bring about some insights beyond the usual. The fact that all these varied impressions from outside can lead to conscious assimilation of impressions, is quite uplifting, just knowing that you don't have to be sunk in the myre of negativity is a plus in itself. Of course knowing and doing are two different things, but the idea that you don't have to react and can guide your attitudes down the right path is quite inspirational.

Thanks Judy

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by **Chuck**

First of all, nice quote in your signature Dean.

Some "food for thought" - what do you folks think of this advice?

We should all eat more consciously, but also be aware of being in higher parts of centers when we do so. Something like this:

- If you're cooking, try to prepare food consciously. Gurdjieff often cooked for his students, and one wonders if he put some *hanbledzoin* in the food, besides all the red pepper.
- Serve your food using the best dinnerware, glasses and silverware you possess
- Dress appropriately for intake of first-being food, one of the more important activities of the day
- Sit up straight at the table
- Avoid reading miscellaneous bits of paper/mail/newspaper that are lying around. The lowest part of the intellectual center is behind this.
- Eat in the (more civilized) European manner, using knife and fork. Keep your fork in the left hand, tines facing down. At no time do the tines of your fork face upward. To eat small items like peas, you have to push them onto the back of the fork and smush them so they stay, or balance them there. The idea is to not bolt our food, but eat more deliberately and consciously. This will certainly do it!
- Try not to talk much, and speak quietly and deliberately when you do so.
- If there is more than one Work person present, one can be the appointed server so that the other(s) can concentrate on eating.
- The idea is to bring into play higher parts of the moving center (eating deliberately with controlled movements) and the intellectual center (assuming proper conversation or pondering), but we also need the emotional center. Try playing appropriate music from conscious artists before/during the meal or viewing high-level works of art before eating (keep a picture book of da Vinci's works/drawings, or poetry from Rilke around and view for a few minutes before/after eating). During the meal, ponder what went into creating the food/meal/table settings around you and *feel* the weight of supporting the maintenance of all.

Thanks for your input,
Chuck

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.

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by **Cassandra**

> ***Ian wrote:***
> 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..

I had many chances to practice this task but could only collect myself well enough to do it 3 maybe 4 times. I often find I'm too caught up in form to do something like this effectively, like 'how many times should I repeat the phrase' and so on. I think this insight lets me know how bothered my lower selves are with anything that challenges usual habits. I encounter such strong resistance. My mind tells me this takes too much time.

> ***Ian wrote:***
> 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. .

Now, I've done this one some the last few days-acutally I forgot this specific task but was attempting it anyway in a more general way. I think often of internal considering and the acknowledgement I think I should have. I've thought about this more from a behavioral stance--smiling and attempting to encourage others in a simple way, rather than seeking something from others-attention, respect.

> ***Ian wrote:***
> 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 ....

This was harder for me to really be sincere with because I realize how difficult the unenjoyable and unlikable can be. I had to ask myself each time if I meant what I was asking.

> ***Ian wrote:***

> 4. Do the ten bone exercise each evening while pondering the question : Does our searching sustain His Endlessness?

I attempted this 3 times about but often drifted off to sleep before finishing.

> ***Ian wrote:***
> Heptachord of Sensing before each meal:....

I did this one several times, but my efforts seemed to dissipate because I would go right into talking with others or typing at the computer while eating.

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by **Dean**

> 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.

This was an effective exercise to help with internal considering, I often times found myself being aware of my facial expression, emotional states and postures the most, although I was also sometimes aware of my sensations and thoughts as well. Visualizing the situation from above was something I've done before, actually just a few weeks ago I was doing this exercise quite regularly and always find that it gives an impression that gives some real perspective on the insignificance of the situation. Taking the snapshot of myself beforehand actually seemed to help the visualizing process and I think I visualized myself better and more accurately probably. I also felt less identified when doing this exercise, it usually gave that feeling almost instantly.

> 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 ...

Doing this upon arising is a great way to start the day, I often found myself doing it during the day too, it seems to resonate with me well when I really feel strong resistance to something. I many times feel a rising sense of happiness when I perform this prayer, it lifts me up when I'm feeling down and also gives more initiative and drive to struggle with my subjective likes and dislikes.

> 4. Do the ten bone exercise each evening while pondering the question : Does our searching sustain His Endlessness?

This was a difficult question to ponder, I thought that our searching does sustain something that is connected with His Endlessness and His aim. I thought that our search for conscious evolution is the aim of the universe in general, the universe also must evolve and basically has the same aim which is to develop and grow. With this thought in mind I came to the conclusion that we must sustain something on our level, if not knowledge in general to pass on to future generations, then perhaps something to do with cosmic substances used for a cosmic purpose. I don't necessarily think that we literally sustain our Endessness, just because Endlessness is infinite in relation to us, and we are many light years away, but who knows?, I certainly don't.

Regards

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by **Karen**

"All things must pass"
This is very helpful in times of stress and trying moments. I visualize the four corners, turn myself into the cylinder barrel and send everything else to the devil. This assists with remembering. Beautiful! thank you

Ian wrote:

> 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.

I had trouble with this one, especially while in the outhouse at the lake. I can't say that I succeeded with enjoy the unenjoyable in this instance.

So many impressions have been labeled for so long that it was a very difficult exercise to say the least.

Ian also writes:

> 7. Breath in - an ascending octave of "AIEIOIUOA" is sounded on the out breath from base of spine to crown of head.

On the Sunday before this post I was re-centering myself prior to waking for the day and AIEIOIUOA appeared as a picture in my mind's eye. A feeling of complete peace and grace washed over me.

I would like to know more about AIEIOIUOA so I can begin to understand it. Any suggestions?

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by **Chuck**

Hi Karen,

The elusive AIEIOIUOA. There's not a lot of info, but here are a couple of references. In BT Chapter 17:

> (referring to AIEIOIUOA) "And this cosmic law is, that there proceeds within every arising large and small, when in direct touch with the emanations either of the Sun Absolute itself or of any other sun, what is called 'Remorse,' that is a process, when every part that has arisen from the results of any one Holy Source of the Sacred Triamazikamno, as it were, 'revolts,' and 'criticizes' the former unbecoming perceptions and the manifestations at the moment, of another part of its whole -a part obtained from the results of another Holy Source of the same fundamental sacred Cosmic Law of Triamazikamno.
> "And this sacred process 'Aieioiuoa' or 'Remorse' always proceeds with the 'Omnipresent-Active-Element-Okidanokh' also.

A bit clearer is this excerpt from Ian's talk on 'Neologisms in Beelzebub's Tales':

> "The motive force that drives us towards being-Partkdolg-duty comes from the promptings of our Conscience. Conscience is the one higher emotion that remains uncorrupted in the depths of our “unconscious” mind and that is available to us to retrieve and use for our evolution. One aspect of Conscience is Remorse of Conscience. The concept of Remorse is expressed by the Neologism AIEIOIUOA. AIEIOIUOA is mentioned 5 times in the Tales; Remorse is mentioned 33 times; Conscience is mentioned 92 times. The number of times these words are mentioned is indicative of the importance that Gurdjieff placed on this feeling."

> http://www.endlesssearch.co.uk/philo_neologism_talk_ae2008.htm

There's some more on that page about it also.

Finally, as a person with great visualization capability, you might find this writeup by Will Mesa interesting - concerning AIEIOIUOA/remorse and a certain picture of Gurdjieff
http://www.gurdjieff-internet.com/article_details.php?ID=280&W=21

Regards,
Chuck

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by **Karen**

Thank you Chuck

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by **Judy**

Hi everyone,

> 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.

I have observed some unexpected things while attempting this. I previously had little idea (if any) that my body even expresses its dislike of unpleasant odours by various manifestations. The two most notable were a slight wrinkling of the nose and, in one case, whilst walking on a city pavement, the whole body just automatically moved away from the smell. I mean, there was no intention to move away that I was aware of. The body just expressed its own version of "dislike" or "unpleasant".
I thus see that I'm ever so far from "odourless odour", in that the labelling is so fast that I haven't been able to intervene.
However, when I first began work with negative emotions, the main thing I was able to do was to stop expression of them by the body/form, so I'm doing a similar thing here and working on not expressing any negative sensory impression of odour.

Is this a reasonable way to go here?
Anyone else care to share their experience with this one?
Regards,

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by **Cassandra**

Judy wrote:
Hi everyone,

> 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....The body just expressed its own version of "dislike" or "unpleasant".
> I thus see that I'm ever so far from "odourless odour", in that the labelling is so fast that I haven't been able to intervene....However, when I first began work with negative emotions, the main thing I was able to do was to stop expression of them by the body/form.

Judy, I can relate to the automatic reaction to physical sensations. It's as though there are ready made labels or reactions to the weather for me. Right now it's very warm where I live, and most people are used to commenting on the heat and humidity. I said I wouldn't complain or make a negative remark about the heat. Just go with it, after all it is summer. I also find it interesting that you noticed negativity expressed by your body. I'm guessing you mean facial expressions, body posture. I will try noticing negativity in my body presentation as well.

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.

---

by **Dean**

The vow I chose to commit to was not eating fast food for the rest of the month, something I do on a fairly regular basis because it is convenient and easy. Although I usually order something light, I realize that America's conception of health is quite atrocious and I can't really justify gorging on it regularly. I remember hearing somewhere that salads from Mcdonalds are almost just as fattening as anything else on the menu, which makes sense if you take into account that they have cheese, dressing and usually chicken or something included. So now instead of being insincere and justifying this habit, I'll do things the hard way and go shopping for more nutritious alternatives. This will no doubt cause quite a bit of tension in me because my instinctive center is quite used to it, and because it's more convenient overall. Another vow I was thinking of is connected with my chief feature and promising myself that I will pray for remorse every time I observe this weakness within myself. Chief feature is a difficult thing to take on, and I think it can be related to intentional suffering which is something I inevitably avoid, although recently I've been succeeding a bit more at it. I suppose it's just a gradual chipping away at it until it is clearly revealed and reconciled, but it's a challenge and a struggle, not to say that it ever will be completely reconciled though.

We'll see  how it goes I suppose...

---

by **Harry**

Dean,

I think you'll find that you're building your will. As I said before, I fast twice a year as G explains in All and Everything. And initially it is interesting to have to pay attention that nothing

I eat has any cholesterol.

Remember to eat consciously whenever you can. It will help with the vow.

---

by **Cassandra**

I've been thinking about this one for a while. First, I decided my vow would be to give up processed sugar for 6 months or until the new year. That's actually something I had started before the work exercise was posted. I'm still committed to this, which is a challenge, but not really that difficult because I can get sugar in fruits. So, taking Harry's suggestion that the vow be something very difficult and after reading Dean's post about chief feature, I decided to vow not to day dream for a period. This is a big challenge for me because this habit has been entrenched so deeply since I was about 12 years old. The phrase 'forty days and forty nights' came across in something I read recently where this period was necessary for something to become fixed. I know this is just a symbol of some sort and am not expecting a fix after 40 days, but it's a useful guide for me. My vow is to not day dream for 40 days and nights. I've already day dreamed several times since taking the vow, but at least my vow helps me to bring more awareness to what I'm doing and provides the chance for me to connect again to my promise. My hope though is that I will be able to clear space enough for higher energies to impress upon my being.

---

by **Harry**

Cassandra,

About sugar: are you aware how many things it exists in? As a Type 2 diabetic, it was something I had to learn. Reading labels is something I got very used to. Through my own fasts. So looking for carbs became relatively easy.

Forty days is a great period. One ninth of a year?

---

by **Cassandra**

Harry,

I know sugar is contained in many processed foods. I've tried to limit eating those as well, just paying more attention to packaged foods and asking whether there's a 'real' food alternative.

The thing about building will through efforts like this is not real clear. I understand it on some level, but I have to be careful not to confuse will building with self-determination and ego enhancement--thinking (small) I's can achieve. Anybody have suggestions for reading? Thanks.

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by **Harry**

If you haven't read Nicoll, then I'd suggest picking up the Commentaries. If there is one Work author who provides practical feedback on ideas Nicoll is that author. I'd put Commentaries at the top of any list after G and O.

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by **Judy**

Hi Cassandra,
I second Harry's suggestion of the Commentaries. I read one most mornings. It sets an improved state for the day.
Kind regards,

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by **Cassandra**

Thanks for the suggestions both Judy and Harry. I will check out Nicoll. But I was asking especially about any readings on building the will.

Cassandra

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by **Harry**

Try All and Everything. In the neighborhood of pp. 1200. Also look at the relationship between Partkdolg Duty and Will. 485. There is more about 1020.

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by **Judy**

Hi Cassandra,
There is a whole chapter devoted to techniques for strengthening the personal will in Roberto Assagioli's book Psychosynthesis. It is esoteric psychology, not Gurdjieffan as such, but has reminders of Alice Bailey's work and Theosophical thought. You may find it of interest as a stepping-stone.

Having said that, though, there is still much in Nicoll's Commentaries (and of course in all of Gurdjieff's own writings) which is a great help. And all the weekly exercises to build the Emotional Body (G's kesdjanian body) are in fact assisting whether we are aware of this or not. The main thing is to keep working daily. I do understand your desire for exact theory though. It can satisfy the curiosity and this sometimes assists a lot with the perseverence aspect of things.

Kind regards,

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by **Cassandra**

Hi Judy and Harry,

With only a small amount of effort (thanks to Chuck's guide on navigating the site), I found Nicoll's commentaries and will start with those. Many thanks to you both.

Cassandra

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.

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by **Harry**

I don't think a day goes by without my doing this sensing sequence. This helps me find inner quiet and balance. Especially when doing simple things like walking to class.

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by **Chuck**

The 12-joint exercise was wonderful and provides another way to work with the skeletal system, something I'm realizing is of major importance.

I loved doing this exercise, although often would not make it all the way through without being distracted. Most joints were sensed readily, but the hips are more difficult for me. Touching the hip briefly seemed to help.

For Daily exercise #3, I took washing dishes since it falls into a small existing goal of handling dishes more intentionally. I tend to rush, try to carry too many at once from dishwasher to cabinet, move before completely grabbing a dish, etc. The result is that I break a lot of dishes. Moving more intentionally and forcing myself to slow down was good Work.

Regards, Chuck

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by **Dean**

Hey there everyone,

> 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.

This balancing of the three centers is both relaxing and energizing, I've been quite busy lately so I had to resort to doing this exercise while working or doing other activities, although later in the week I found time for some quiet meditation and sitting. It definitely works while being active too, I found it a great way to combat stress that could arise from various hectic situations or environments. The sightless gaze seems to help train the peripheral vision and perception in general is opened up to a greater degree, the thing that helps this along for me recently is dividing my attention between myself looking and what I am looking at. For some reason or other I found it quite difficult to focus my attention without this, although generally I like to include it anyway because it makes a seperation between the external and internal that is quite distinct and leads to strong impressions of my presence. The soundless sound usually creates strange moments when I hear sound vibrations as just a stream of sound rather than a sound accompanied by a label or association. Listening to cars traveling along the highway was a sound that sticks in my consciousness for some reason, it sounded somewhat futuristic to me while I did this exercise. I used the phrase "It's all or nothing" to motivate myself and to remember to make super efforts, but overall I felt my efforts were lacking a bit this week and experienced some unnecessary suffering that could have been prevented if I hadn't neglected my work earlier on, some forms of zilnotrago along with some drinking that sent the ship off course for a length of time.

> Where is the Rememberer who harmonizes the three centers?

I felt the Rememberer was sometimes in my physical centers, the moving-instinctive center but also noticed my emotional center as well at different moments. Usually I started with relaxing the muscles and doing the sightless gaze and soundless sound, and the emotional Rememberer came later when a certain energy was acquired. Putting myself in a neutral emotional state was assisted with watching the breath, although I can't say my emotions were completely neutral.

The 12 joint exercise was new to me and it took part of a day to get it down, the day after I did it for much of the day while walking around at work and it gave great results. I was having some trouble with a descending octave that I mentioned earlier, and this exercise seemed like the only thing that I could concentrate on, perhaps because it was new to me and because I enjoy the 10 bone exercise as well. Anyway this exercise helped to lift me out of that pitiful state and bring me back to a state of clarity and a more positive attitude.

Thanks

Work Program week beginning 11 August 2008

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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?"

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by **Dean**

Beginning the day with the relaxation of the three centers put me into a calmer state than usual, most of the time the machine starts to think negatively about the day ahead, or begins to worry a bit, but this didn't allow for that since my attention was occupied with concentrating on the exercise. Also any nervous tension was neutralized, sometimes in the morning I wake up in a bad state, perhaps because I didn't get good quality sleep, or sometimes I think associations that flow in the form of dreams can cause a bad attitude towards things, although sometimes the opposite happens and I wake up in a good state as well. Various things that disturbed the relaxation were imagination often times connected with obligations or people, sometimes certain ideas and attitudes I have which may be somewhat true but are taken too far to an extreme. Also sights and sounds, and just the fact that I usually get out of bed without doing a meditation, so my moving center wanted to get up and go, most of the time I start off with observation or some elementary exercises to get the day started so their was some automatic attachments that acted as denying forces.

The first sensation I was connected to was the warm water of the shower which is usually

quite pleasing and I could say that I was attached to it to a certain degree. When I got ready and went outside the surrounding landscape, especially the various colors of the sky was something that I was definitely attached to, I always like the hues that are on the horizon, especially in the morning and in the evening because they sometimes have a varied number of colors that are blended in the atmosphere. When driving I'm usually attached to the music I'm listening to, it differs according to my emotional and mental states, although it doesn't always correspond necessarily. Earlier in the week I listened to a lot of heavier music, but it mellowed out a bit later in the week, although I have a subwoofer system in my car and I like listening to music that has a lot of bass, partially because it sounds great, but also probably because of a certain attitude I have towards "lunatics," and I usually justify this by thinking that it is good to shock the lunatics once in awhile. Although at other times I listen to music that seems to reconcile this feeling and I find peace with those who haven't had the same influences I've had. I realized how much I was attached to music when my subwoofer started to cut out, I got a bit annoyed for a period of time but it blew over and I didn't let it send me on a downward spiral or anything. Sensing the arms and legs usually gives an impression that I'm a biped being with appendages for various purposes and reasons.

I'm intellectually attached to the system for the most part, some other philosophers also sometimes passed through my mind once in a while though. One idea that I was a bit attached to during the week was something I mentioned above, the ideas of Ouspensky about lunatics and tramps, and I connected this with the idea of the law of association. Sometimes my opinions seem only to serve my ego, I sometimes imagine myself having conversations about certain issues that I find to be injustices, but in general I catch myself and counteract it with some form of exercise. I don't have too many thoughts about losing these thoughts which serve as a denying force for me because I've observed the revolving wheel of these impressions too much in the past to have a big reaction to them.

I was definitely emotionally attached to people probably the most, sometimes it was just internal considering or feeling self pity or a false feeling of self worth and vanity etc. The people I was attached to included family, friends, my ex girlfriend, and the people I work with. Sometimes this was conscious love so I couldn't consider it attachment in the usual sense, but sometimes I felt some of the above mentioned unbecoming traits, sometimes while singing a sad song in my head which is quite comical in retrospect. These attachments really just served internal considering, sometimes writing up accounts against people, something Nicoll explains, but I don't let that get out of hand now that I have the knowledge.

My attachments are directly related to my self importance and feeling I'm worth something in relation to the sociological stage perhaps, kind of funny since I'm quite against the whole game of status based on mechanical morality. Although over the course of this summer I've been able to accept this a lot more than in the past. My attachments basically just serve my vanity and self love and other things connected with it, the dragon hasn't been slain and has perhaps grown in size, after all G says where there is much good there is much bad.

Kind regards

by **Dean**

One big attachment that I forgot to mention which is both intellectual and emotional is the forum, and the people on this site. I always find myself imagining what I'm going to post next, and also thinking of other's posts they've made. This isn't necessarily always a negative attachment but sometimes it gets out of hand and I have to center myself a bit. It makes sense since I've never met a person interested in G, and probably not a person in a higher state of consciousnes, unless I didn't know about it. I've met some people interested in the whole New Age trend and also meditation, but they're usually just identified with the imagery or some of the theoretical aspects of these subjects. I've also been somewhat attached to Alchemy, the Tarot, and the Kabbalah recently, but I connect it with the system and it only turns negative when I begin to 'wiseacre' too much, or begin to believe what others have to say on the subject which generally doesn't happen as much as it used to.

Be well my fellow friends and revolutionary evolutionists...

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by **Cassandra**

Dean, sounds like you've gone really deep with this task. I found it hard to get past the mechanics of thinking about physical, emotional, and intellectual associations. The same things kept occuring each day. Maybe these are so large that they take up a big bunch of energy in each of these centers. I found that when I thought of a physical attachment, it morphed into an emotional one and maybe intellectual, too. For instance, an emotional attachment to someone also evoked physical attachments and then intellectual back and forth about the reasons and the good of it all. I didn't do the sensing part of the exercise well, mostly I forgot it.

But on another note, with building the Will. I've noticed changes in myself as far as not being compelled (so much) to express negative emotions and just generally being quieter, not insisting my opinion be heard. My ego very easily coops any "progress" I may accord myself. I tell myself "I'm doing, making progress," which is a delusion. The point is that that same small self is still hovering. Nothing has really changed.

Cassandra

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by **Dean**

Yeah, I know what you mean Cassandra, the centers seem to be so closely connected and overlap so much that I also had that same impression when doing this exercise. I basically just tried not to overcomplicate things too much and basically thought in terms of positive and negative attachments and which center they would probably be ascribed to. Some of the attachments I mentioned could definitely fall under the category of another center as well, but sometimes this could also be a subcenter or a part of a center, like the emotional part of the instinctive center or the emotional part of the intellectual center etc. Attachments usually have

an emotional element I think, but sometimes they could also be governed by the moving/mechanical subcenter as well, I had a song in my head for at least two days straight, I felt this was the outcome of a combination of emotional and moving/mechanical subcenters filling my intellectual center. It was helpful to just observe or do something that would fill the intellectual space with something else, since after awhile even something like having a song stuck in your head can drain energy slowly but surely.

Building will is a difficult thing, since in reality true will is one of the last things in the work, but starting off with small things and working your way up is probably the way to go as with most things. It sounds like you're already making progress, non expression of negative emotions is an important step and takes a certain amount of will. Some advice that has worked for me is first having a conscious aim and sometimes to help the accomplishing of an aim I pray, because it has a positive emotional effect, and will is basically a function of the emotional center, although prayer helps to steady the mind and keep it focused as well. Prayer is effort in all three centers, you can make your own or repeat one you've heard as well. If I don't follow through with my aim I then pray for forgiveness, and try to experience remorse for not holding true to my aim. I always find this as a helpful way to try to build will since it makes me feel obligated. Other than that I sometimes think along the lines of the yogis, monks and fakirs that are mentioned in ISOTM, how much will they must have in order to do what they do, or past saints that have made tremendous efforts to attain something consciously. Visualization is useful as well, sometimes visualizing yourself with a certain attitude or emotional state can help the process along, I sometimes visualize myself being extremely serious about my aim, or else very devoted, or very joyful and happy to be a good servant. Will requires the proper shocks that can bring about the reconciling force which is usually emotional, the combination of the intellect and emotional force can then overcome the negative effects of the mechanical/moving center.

Talk to ya later

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by **Cassandra**

> ***Dean wrote:***
> Prayer is effort in all three centers...

Prayer is a good thing to do; and if as you say, effort in all 3 centers, all the better. I can't say that I know what working from all 3 centers simultaneously is, but if prayer achieves this, I have something to latch onto.

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by **Karen**

I lost my voice at the beginning of this week for 4 days and when I asked myself Why?, the

message I got was that it was an experiment that would only last 3 days with the following:

"Purpose—listen more, talk less and grab those negative emotions before they pull you back to where you were before you were in the work".

This loss made me aware of how attached I was to the voice and everything that goes with it. How energy leaks by overuse without even knowing it. How useless rambling and small talk depletes energy and how much talk occurs throughout the course of a day.

Day 1 - Monday
I was excited by the opportunity to be silent and to observe the various manifestations in myself and others.

Day 2 - Tuesday
Some frustration and exhaustion set in by my inability to be understood by anyone. It was tiring to get a few words out in a mere whisper.

When I went to order chinese food the lady started to talk to me like I was deaf and was motioning sympathetically in an uncomfortable "what do I do fashion?" or was that just a reflection in the mirror?

A teller at the supermarket looked at me like I was rude because I never spoke but just handed her my bank and points card.

Day 3 & 4 - Wednesday, Thursday
I call in sick to rest my voice. Woe is me begins to set in. Thoughts like "don't they get it, I told them it strains me to speak, yet they continue to call and ask questions and demand of me" ohh self-love, vanity and pride and all kinds of other devils.

I observed my moving/instinctive centre making hand motions, facial expression, neck tilts and all kinds of things to try to get my message across. My hand went for a paper and a pen in frustration.

Intellectual centre - I caught myself giving weight to worry and uncertainty. Thoughts like "this isn't fun anymore, give me my voice back" or "how different life would be if I lost my voice permanently and how much would be forced to change"

The emotional centre - ran through a gamut of emotions
fatigue
irritability
impatience
anxieties
trust
depression
happiness
annoyance

sufficiency
fears
responsibility
peace
feelings of love for my son for not judging and being impartial.

I spend every evening centering myself, praying and being grateful and very thankful for all in my life (good, bad, indifferent).
Grateful for this opportunity to hop onboard and take this occasion to work.

As I drive to work I count my blessing for all that I am grateful for. The gift of gratitude is definitely one I had to be reminded of.

My voice comes back Thursday night that followed with a tidal wave of stuff being brought to the forefront to move through. The lunar eclipse was very powerful. Felt her pull all weekend. She ate well. Still trying to figure moon out??

Must push though
Karen

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by **Ian**

> ***Karen wrote:***
> The emotional centre - ran through a gamut of emotions
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> happiness
> annoyance
> sufficiency
> fears
> responsibility
> peace
> feelings of love for my son for not judging and being impartial.

Excellent observation.

Work Program week beginning 18 August 2008

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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.

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by **Judy**

This was unexpectedly fruitful so far as observation.
I didn't have to engineer situations. There were two already on the calendar, both of which I'd been trying to think of a valid way to avoid - without success. No, this is not usual; the exercise just presented itself during a most suitable week.

I noticed;
a. That I spent as much time dreading the engagements as the engagements took in themselves.
b. This wrong work of centers was quite blatant, in that there were in both cases several preparation actions I could have been doing instead of allowing the negative "dread" emotion to dominate, or I could simply have not considered at all until it was time to go.
c. There was absolutely nothing remotely useful or accurate gained from this negativity. It wasted time which could have been spent working.
d. Both occasions were enjoyable anyway and I was pleased to have made the effort to go. (I chose the 12 bones exercise to do at them when able).

So how silly is this?
I've suspected a slight avoidance of large crowded gatherings before, but not seen it so clearly in all its ridiculousness.
It still may be that I won't go to those where I have a choice and where it doesn't affect anybody else. Crowds and parties have never been sought out. However, I now have a sensible plan of action thanks to increased awareness, whenever I do attend these functions. There is a lot more work for me in this area.

Regards,

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by **Chuck**

It took some careful thought to choose the proper situation for this exercise, but when the right one occurred, it was obvious. I needed to talk to my son about a personal issue. It had been put off for a while in hopes that it would "solve itself," but no such luck. We almost always get along well, but usually gloss over problems and pretend they don't exist.

Almost all of the trepidation happened before we talked... I had picked "remember yourself and observe" as the inner work task to do during the situation. The most learning came during observation of the preparation - what I was going to say, etc., and the usual "rehearsing" of the way the conversation might go.

The actual talk lasted about 30 seconds. Once I brought up the topic, I couldn't get a word in edgewise, but the fact that I did was the main point and hopefully had an effect. When I did talk, I observed that my voice sounded funny and I seemed kind of wooden as though I were over analyzing.

This was a great exercise and true learning experience.

Regards,
Chuck

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by **Cassandra**

I knew right away one situation I could place myself in for this task. It was a brief exchange with an acquaintance. Our relationship has been up and down for a while. I initiated conversation and vowed to remember some body part. The exchange was 'forced friendly', and I felt anxious.

Another situation was uni-directional. I decided to try and bear what I perceived as unpleasant manifestations from speakers at a political convention of a party I do not support. This one was much harder to bear. I didn't say much through the speeches although I made whispered comments when I really didn't agree with someone (although no one else was in the room). I really did not bear it well. It was simply a matter of waiting for the speaker to finish, and then I let loose steam at my husband who had come to hear the end of the speech. I didn't want to not identify. In fact, I feel myself becoming more and more agitated at politics. I want my position validated. So this is a challenge for me.

Thanks for the valuable task.

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:
****

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!”

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by **Dean**

The impression I got from doing this exercise was that I was part of a play or movie that had been previously recorded and was just streaming by in a lawful way. The feeling that everything was predetermined was pretty profound, I had the feeling that nothing could be different and everything was just as it was meant to be. This also brought out a sense of peace and the idea that I shouldn't impose myself on things in quite the same way, just in the sense that I shouldn't expect things to be different or expect not to suffer, but to accept the lawful results of cosmic activity. The exercise also helped in situations that I took too seriously or worried about, the fact that it is already done or the thought that it was all predetermined seemed to wipe away anxiety and fear quickly, there was something that seemed final about it.

> What is being given up in this exercise? And what, in consequence, is showing itself?

I think the illusion of free will is given up, what is shown is our mechanical slavery to laws, and it shows itself because we are usually under the influence of our ego that likes to think that we are capable of will and not just a result of external forces.

Regards

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by **Karen**

This exercise was immediate. As Dean mentioned it was like watching a movie that had already been filmed. Everything that was unfolding had already happened.

Everything appeared to move mechanically, slowly and almost backwards.

The ordinary mind was confused, and seemed to step aside so that something else could come in and observe. Very profound experience.

Each time I would intend to see things from this perspective I would snap there instantly.

It also illustrated how powerful Intent can be.

I would be interested in exploring the second and third parts of this exercise.

This was a really good exercise.

Thank you

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by **Harry**

For me, the result is an exercise in being present. Internal talk gets turned off. Another step into the present. Without self talk.

Work Program week beginning 1 September 2008

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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.

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?

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by **Dean**

I usually used a variety of techniques in order to create a still-point experience and to stop the momentum that was pushing and pulling my centers towards various identifications. Sometimes I used the sightless gaze, accompanied with breathing or muscle relaxation, other times I tried to be aware of my posture and my emotional state, other times I invoked a prayer, although this usually creates momentum just in a different direction.

The second part of this exercise was something that was new to me because I usually observe things and keep them at that, without actually dwelling on certain things and tracing back why something occurs. This can be an educational experience if done right, it brought me to realize the cause and effect of things and the ways in which certain things come to be manifested.

I'm not sure what the common trait of my internal dialogues would be, it seemed to change according to my various states, although I'm sure there is one that coincides with my chief feature. I notice that while I'm observing there is a lot of internal dialogue but while I remember myself the opposite occurs and there is no dialogue, just silence and concentration. Anyway, these exercises were beneficial in various ways and I felt they brought some new methods for practice that will be helpful in the future.

Regards

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by **Karen**

One of the annoyances I worked with was my husbands snoring. Previously my focus was on

the annoyance and giving it strength. This exercise transformed the energy.

> dwell upon it, observe it, examine it, experience its energy deeply. Then send its energy into the earth and return to your still-point.

When he started snoring I saw myself get really annoyed. Thoughts like "how dare he rob me of sleep" ran thru my mind. Memories of my father snoring...

I wanted to give him a push or a kick to make him roll over and be quiet. (what I usually do ) The noise and habitual association that it was going to give me a restless sleep really irritated me. If it had a color it would be murky and dark. The sound grating on the nerves. My body moved to the edge of the bed.

So I experienced its energy by running all of that stuff observed thru my heart chakra and by sending all of the negative and stagnant energy to the plants and into the earth to be transformed into light and love. His snoring literally stopped.

May this work be transubstantiated in me for my being.

Gret exercise! Will continue to use this one as opportunities present themself or as I place my self in the line of opportunities.

Karen

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by **Cassandra**

Karen,

I woke to my husband's snoring last night and couldn't go back to sleep until about 5am. Forty-five minutes later I had to wake the children for school. So, I took a day off from work to catch up on sleep. I wasn't really annoyed at him because the reasons for my restlessness lay mostly with me--anxiety about my children's well-being, etc.

But I tried to use the time to stay with the feelings and impressions, asking myself what am I so afraid of--reveal yourself to me, these big bad wolves. Holy affirming, Holy denying, Holy reconciling, transubstantiate in me for my being.

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by **Ian**

Dear All,

There are many things to consider here, such as -

We all need a certain amount of sleep to function properly...
Yet we have to account for that sleep being disrupted by our partners snoring...
Some of us have the luxury of taking a day off of work to catch up on (very necessary) sleep...

So - there is no "pat" answer that the Work can offer in this situation.
This is something that we all have to Work out for ourselves.
This is an opportunity for us all to call upon our innate creativity to seek a solution to our oun particular situation.

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.

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by **Dean**

I decided to take up the task of walking through doorways backwards, the first attempts at this caused some reactions in myself that were a bit negative, worrying about what others would think and so on, probably being afraid of being anathematized by mechanical humanoids or something. Then again I reasoned that it obviously isn't something that is all that noticeable and I probably shouldn't really care about such small occurances. At first I did this a bit quickly and I didn't really put my whole presence into it, probably because of the already mentioned negative reactions, this morning however I did it much more slowly, almost in slow motion and I can say it disrupted my normal mechanical movements and created new impressions.

I also went on a conscious walk, I walked consciously for a bit during the week in various places, but today I decided I would actually go out of my way and take a walk on some bike paths on the outskirts of town. While walking I noticed the hard ground under my feet and noticed that I should probably be conscious of how I walk just so I wasn't as hard on my legs and ankles. The rise and fall of my breathing created a rhythm that corresponded with my motions, and I realized I don't pay attention to this movement of my breathing in this way normally. It was in a pretty scenic setting near a river, and the sounds of various wildlife could be heard as well as very clear and crisp visual impressions that almost seemed to blend together and create patterns of colors. It was a vivifying experience and I'm glad I went, by the end of it I noticed I had more energy and was walking in a much lighter and tactile way.

Regards

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.

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by **Cassandra**

"It will not be real unless all three centers are involved."

There was a lot in this exercise. I spent some time early own thinking about the integration of 3 centers in an I AM breath sequence. Chapter 17 of BT describes the head, spine, and solar plexus as centers for the affirming/intellectual, denying/emotional, and reconciling/moving, respectively. Hmm...but when I focus on one, I lose the others, so I pictured these 3 parts as blinking neon lights or like Christmas lights that illuminate at the same time--this allowed me in some small way to receive something simultaneously, maybe it was just a feeling--the familiar feeling of exhilaration came that lasts a few seconds each time the centers are evoked.

I'm interested in how others tapped the 3 centers. My larger task is to really KNOW from experience how the 3 centers can combine in very, very ordinary life. I'm becoming more convinced that nothing 'outside' can heal--not next Friday, next holiday--but only a change in my being can mean anything lasting. I'm searching it seems in the dark for that realness.

---

by **Dean**

Working on the three centers in this way has brought about a lot of interesting results, and has helped me to control and concentrate energy better. The exercise for sensing the spine took some time to focus, to actually make contact and feel the sensation took some practice, but now I've perfected it a bit better and it is quite an exhilarating exercise. Visualizing and breath control helped, the sensation of energy traveling up and down the spine is invigorating and almost always brings energy in consistently. I make sure to pray that the results won't evaporate, and try to convince myself that my efforts weren't sufficient and that next time I'll try harder. The breathing exercise for the solar plexus definitely brings focus and control to the emotional center and observing is always useful and stops imagination. Some experiences during the week were almost too much, the energy gets to be difficult to handle, but it seems like it's always like that, and I think it may be a sign that I've made some progress perhaps.

The four point exercise brought stability to the physical center, images that came across were sometimes in the form of symbols, the ten commandments, Buddha meditating in a lotus position, and the cross. I'm not that familiar with the Mohameden religion that much, but I thought of his renounciation and service to God, and overall I had the idea that all religions in their original form were one, and many saints came to the same conclusions.

I think the centers that are being used when I'm passive and asleep are the moving parts of centers, and probably mainly the formatory part of the intellectual center. I think maybe the instinctive center keeps us going, and is giving us our usual mechanical energy that gets us through the day. I had some illuminating experiences during the week but they were

overshadowed to a certain degree with the feeling that my work isn't enough, and that I need to break down certain barriers and become more unified.

Regards,
Dean

Work Program week beginning 6 October 2008

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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.

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by **Lawrick**

I've been working with this program on and off for several days now. The importance of actually reconciling many of the negative behaviors I actualize, is intimately tied to the duration and strength of my my Self Observation and Self Remembering. I continually forget this essential principal and I believe it important to bring it into the exercises frequently.

Layne, I have been using your idea of "remembering that I will soon forget" higher state and it brings a couple of observations;

1. A sense of remorse or sadness that keeps me out of the intellectualizationacring that identifies and ultimately dissolves the state.
2. From the above "remorse" I become far more aware of my emotional plexus, recognizing that, for me, this is very difficult to observe.

Using Layne's and Chuck's ideas, today I had some very long periods of awareness and an ability to return very quickly. The Tales were remarkably alive today.

Thanks to all,
Lawrick

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by **Dean**

I'd have to say I did poorly at this exercise for most of the week, today was a good day though, and I was able to get beyond certain habits and see things from a more fresh perspective. Enduring the unpleasant manifestations of others is something that I kept in mind, and just trying to get past certain ideas or opinions that I was passionate about. I figured it would be best to direct my "passion" towards more useful activities and transform the energy and use it for the work. I did an exercise with impressions and "liking what it doesn't like," and just making an effort to affirm things rather than deny them, or acting like things around me should be different, which is probably an aspect of internal considering. This helped to endure various manifestations from "it," rather than I. I'll have to work on this more because it's something that saves energy and prevents unnecessary suffering, so I'll have to keep working along the guidelines for the next few months.

The skeletal exercises and prayer are great, and I did them a lot during the week, and will keep doing them because I've felt a great benefit from them.

Regards

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by **Judy**

> 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.

How well I endure has come to be the primary feed-back as to whether my life is more or less on track or not.
Over years, I have found this endurance capacity to vary widely. It depends upon even the basic aspects of life such as sleep, diet, amount of time alone, the reading of certain books (I'm thinking in particular of the daily readings I do, one of which is from Nicoll's Commentaries), even attendance to some group meetings, amount of service work in the community, contact and support of/from family - and a lot more as well. If I notice boredom, I must add an endeavour. If I'm hurrying so much that I'm stressed out, I look for an activity to possibly delete/resign from. If I don't make an effort to ascend, descent is inevitable. There is

no standing still, it seems.
Usually the endurance is more of a normal ebb and flow in ordinary life and I mainly pick up on lack of it when a problem surfaces, so this week has been an opportunity to increase consciousness of the whole triadic endeavour of the Holy Equation.

Regards,

Work Program week beginning 13 October 2008

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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.

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by **Judy**

How beautifully expressed is this:

> 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.

The paradox is that it was yesterday a perfect prescription for deep joy.
I venture forth today in similar vein, expecting not even the joy, yet already it is there.

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by **Judy**

> Being-Partkdolg-duty
> Orage said being-Partkdolg-duty is the word 'duty' in three different languages (C.S. Nott, Teachings of

Gurdjieff). Internet searches found the following for "dolg": Old English, dolg: a wound, scar
(Wiktionary). In Russian, dolg means 'long' or 'long time' (from here). Another source gave: Discharge,
or pay off a debt; debt, duty, obligation. To summarize, dolg has the flavor of a duty or obligation to
pay off a debt we've had for a long time.
There are several EndlessSearch pages that discuss being-Partkdolg-duty. As reported on this
EndlessSearch page, being-Partkdolg-duty means Conscious Labors and Intentional Suffering. But
further, it also includes the Five Obligonian Strivings and The Four Commandments (see the abovereferenced
page).
June 20, 2008
Further discussion:
Thus Being Partkdolg Duty is not only Conscious labour and Intentional Suffering and the
Strivings and the Four Commandments themselves, but the actual INTRODUCTION and
EXERCISE of them in our every activity.
June 21, 2008
Further discussion:
Being-Partkdolg-duty seems to suggest the participation of something higher in ourselves.
Centres? Ideas? Consciousness? Individuality? Conscience? Will? And as well something
essence-tial. A filter that negates the formatory apparatus and allows at least a brief look into the
lasting-real! As it is, without BPD, new impressions simply "fall" to the nearest association or
identification which were previously formed unconsciously. Suggestibility ad nauseum!
July 8, 2008

Thank you so much for your continuing and considerable work on this Glossary, Chuck.
Regards,

Work Program week beginning 20 October 2008

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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.

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by **Judy**

I chose the following to work with over the past week:

Maintain Iamness by following every movement of the left arm.
and
Search for a glimpse of the significance behind repetitive compulsive strivings, attitudes, traits, roles, chief features.

The first of these was surprisingly difficult; either that, or my concentration/awareness was below par this week. What kept happening was that the movements of the right arm kept intruding themselves as well as movements of the left arm. I had some success back and forth for about two minutes of Iamness in maintaining awareness of left arm movements only twice. Both of these happened early morning before daily activities were in full swing. I experimented with two exercises here; one where I mentally said the I am and observed, and one where I simply observed the movements of the left arm and took the word "Iamness" to mean that direct awareness of self-observation. Quality was improved by mentally saying the I am; less attention-wandering.
I'll try this again for a while.
It has been a good wake-up call for me to go back to basics in self-observation for a bit.

While searching for glimpses of significance, two connections appeared. The first was that

these repetitive things were indeed the easy way to go, the line of least resistance, so to speak - less effort required. The second was the appearance of a very small and subtle sense of a mini-pleasure. I wouldn't refer to these feelings as "pleasant" as such, yet there were tiny "satisfactions" or "contentments" or "securities" in following usual and known pathways.

Regards,

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by **Dean**

> - Enjoy the joy of marveling at the splendor all around.

This seems like it would be quite simple but many things seemed to divert my attention for some time, but I found focusing on non attachment to impressions while I was marveling at their splendor seemed to work well. It's strange how everything looks more bright and crisp when you actually make efforts to be more conscious, I enjoyed marveling at everything and tried to add an emotional element with breathing exercises.

> - Observe the flow of emotions.
> - Observe the flow of thoughts.
> - Observe the flow of sensations.
> - Observe the flow of breath.

Observing the various centers this week was productive, a lot of this centered around not being attached to certain impulses while affirming other more useful ones. It was basically an exercise in differentiating what was positive and affirming that attachment, and weeding out what was negative and wasn't an attachment to do with the work exercises. In this way the observing lead to seeing the conscious and mechanical impulses in the centers, while leading to exercises that were basically trying to sense the process of the emotions, thoughts, sensations, and breath and bring consciousness to those areas. Overall it went well, although throughout the week results varied and were in a constant state of change depending on the quality and amount of attention and energy.

Work Program week beginning 27 October 2008

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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.

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by **Dean**

One thing I definitely noticed when doing this exercise was that it very soon lead to me becoming aware of my overall disposition, attitude, and emotional state. This sensation brought about a sense of wholeness and being aware of the connections between the centers and how they influence one another. The idea of taking a mental photograph of oneself seemed to come about quite frequently, and the impression of myself viewing my state and being in the present moment. Another impression that came across was the strange impression that I felt larger, I figured this was because I felt the whole of my body occupying more space, and feeling the sensation that my body had weight. At first I had trouble putting my full awareness into this exercise, but after awhile I felt my attention rose to a level that brought energy in to help with concentration and awareness. Also becoming aware of the positions of the moving center encouraged me to relax my muscles and become more conscientious about how I moved about.

Regards,
Dean

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.

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by **Dean**

While doing this exercise I noticed it takes a lot of concentration and effort, the main thing that helped with imagining this observing I standing apart and looking in, was first the preliminary balancing and also trying to become aware of the whole of myself. So basically it came down to me first becoming aware of my general state, everything from my posture, emotional state, but not much thought, just the impression of myself looking out my two eyes, then transferring

that information to my imagination or visual faculty. Other things I also took into account, like the clothes I was wearing and what I happened to be doing at the time. The glass room was something I usually added later after getting a good look at myself from afar. The general feeling or sensation I got from this exercise was a feeling of awareness, but different from my usual awareness, an awareness that was more detached and impartial.

The last part of the exercise was similar to a holy reunion that had an emotional aspect to it. That's really the only way that I can describe it and it was more of a feeling than a thought.

Thanks Judy

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by **Cassandra**

This exercise was difficult to do. I tried looking at myself from 2 or 3 angles--as observing I looking down on my reclined body (doctor's office), looking at myself from the corner ceiling of a room. But each time I tried to observe me, it was hard to imagine my face even or what I was wearing. I didn't get to the glass house because that seemed to put too much in the way of observation. Thanks for the exercise.

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by **Lawrick**

This was for me an excellent program for extending my awareness for longer periods od time.

Like Cassandra I also encountered problems focusing on myself so I started experimenting with a small inclusion of background objects to give a stronger impression of the glass bell. By the time i was ready to enter, my breathing was calm and regulated. My observation outward then became much like the sightless sound and gaze.

The truly remarkable feature of this exercise was that I could have small conversations with others, all the while keeping an awareness of myself. This was significant because I almost always identify when I begin to speak and lose my contact. In fact it seemed very strange to talk with another and wonder what was doing the talking. Fascinating! As well, I was able to bring this awareness up time and again while doing normal tasks.

There is something by the way of Hermetically Sealing included in this exercise. While I was observing or speaking I was able to stay calm for short periods of time by imagining I was within the "safe" confines of the glass bell which leads me to conclude that most of my normal conversations are probably undertaken in some state of hysteria.

I would like to expand on this exercise at a later time and include the objective of self awareness during small conversations.

Thanks Jude 

Lawrick

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.

by **Dean**

This exercise with the moving center was very helpful this week, I seemed to have a lot of excess mechanical/moving energy and it seemed that this exercise released a certain amount of energy that would have been negative if I wasn't focusing on conscious movement. I did this at home and at work, but it was hard to do it for the half an hour period, although I think I succeeded a couple times. I'm not sure about the stillness exercise though, I don't think I did it quite as much as the moving exercise, but when I did stop for stillness I noticed a distinct change everytime that I would describe as a feeling of the separation of the moving center and the instinctive center. While moving the instictive center was passive but when still the moving center was passive, although sometimes I still took in impressions from the instinctive center while moving, and also noticed movement in the form of breathing and flowing energy while still. So this also helped in identifying the ebb and flow of the breath in conjunction with the emotions as well as using up energy from the moving center consciously.

I forgot to do part of this exercise though, and will have to add that next time, I'll definitely use this exercise again when I'm feeling the machine running me rather that I running the machine.

Thanks Chuck

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by **Judy**

Chuck quoted:

> "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.

Thanks Chuck for sharing this useful exercise. It has opened up many questions for me.
I couldn't help but notice how, when I slowed the conscious movments right down, just how "normal" it felt. This astonished me. I really felt - "Yes, I am mechanical like this for a lot of the time." I've said this before, but now had had it clearly demonstrated. 

But is it just the moving centre's mechanicalness here?
I don't think so.
I experimented on different days and in differing circumstances with this, and came reluctantly to the definite conclusion that the body was also "emoting" in its own way. The feelings I had

at the time were manifesting bodily in slight ways. It was impossible to miss this. Movements, muscle tensions, facial expressions - all the body language - changed of its own mechanical accord. The emotional centre was tied up with the body.

I also experimented with stillness after the periods of conscious movement. There was less movement.
However, I had better results of course when I used sensing, whether of just limbs or of body, instead of simply aiming for immobility.
So, perhaps the body needs something to do all the time? Just as random thoughts continue to a larger or lesser extent, is moving centre analogous to this - and emotional centre? We can still the mind, but not indefinitely - whilst alive. So, does sensing give the body something to do other than moving or manifesting feelings? I realise sensing is a mental directive but it also involves the whole body. Wait - isn't that the way the body is supposed to be involved? Under direction from the intellectual centre, I mean. Hmm. Very interesting.
Good exercise, Chuck.

Regards,

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by **Chuck**

Thanks, Dean and Judy for your comments - obviously the results of real work. My conclusions so far from doing this exercise are that due to the requirement for constant movement, one's mind is often busy figuring out what to do next. I find that it ties up at least two centers: obviously the moving center, and the intellectual center in determining the next motion. Since emotional center activity is "expressed in the body" (is this a good way to put it?) as Judy suggests, there's the chance of getting three centers involved.

The other factor for me is that it's an interesting experiment for the moving center in and of itself. I found myself moving more smoothly and slowly than usual in a sort of T'ai Chi-like manner because it gives more time to determine the next motion.

On the stillness side, sitting/standing/kneeling in a static position with arms out was an exercise given by Gurdjieff. There is a Chinese martial arts version of this, called Zhan Zhuang ("standing like a tree"). In addition to the effect on the intellectual center, stillness exercises undoubtedly increase the capacity of the body to store energy.

It's definitely true Judy that the body needs something to do all the time - I remember a mention of this (Ouspensky?) where it is said we waste a lot of energy in extraneous movements.

Regards, Chuck

Work Program week beginning 17 November 2008

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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?”

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by **Ian**

Hi All,

I don't know about the rest of you, but I found this weeks suggestions very encouraging.
The suggestions for the morning preparation were right on target.
The suggestions for during the day were also on target and spoke to the things that I need to look out for.
Repremanding my 'servants' was an exercise that had been neglected in recent history.
They were'nt exactly happy with being set in their place, but their subsequent behaviour was certainly acceptable.
A lesson well learned.

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by **Judy**

Hi Dean,

I hadn't done this exercise for a very long time and found it brought quite a few "components" to the surface and thus able to be addressed. The personification of, in particular, Holy Denying I's, brought to mind the words from the Sunrise meditation in Beelzebub's Tales - "as if they were conscious" or "not as if they were conscious". This example made it quite clear to me how both versions suit perfectly, not being the direct contradiction that they appear to be when taken out of context.
The whole exercise indeed fitted well into our current three-monthly work on Components. After a few days practice, the following was added. It is directly from the Components programme.

> 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.

Personifying the various I's somehow makes it simpler to talk with them and thus self-observation may be enhanced.
Thanks Dean.
Regards,

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by **Chuck**

This exercise opened up a whole new area of work for me. Addressing the centers directly, adjusting their load, rewarding and/or criticizing them - I just didn't have the idea of working with them in this way.

What has been evident for some time to me is that the intellectual and moving centers are quite active, but the emotional center needs some work. I addressed it directly and reassured it that its work was necessary and valued.

I'm sure that many benefits will come as this technique is added to my Work repertoire.

Thanks, Dean.

Regards, Chuck

Work Program week beginning 24 November 2008

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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.

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by **Dean**

I struggled with this exercise quite a bit until recently, the main feeling I got from it was a sense of balance and awareness of myself in my present environment. I find that I, or "it" rebels against the idea of having a neutral emotional center for various reasons, mainly because I'm used to trying to use emotions in everyday life for various reasons to project various impressions and get things done. The mindful exercises went fairly well, the strongest experience was on Sunday when I was aware of my own death, I was clinging to a certain emotion that I had on Saturday and it brought me to a state of being able to let go, and also realizing the impermanence of myself and everything else as well, it seemed to create an impression that will last in my memory.

Regards
Dean

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by **Ian**

> ***Dean wrote:***
> I find that I, or "it" rebels against the idea of having a neutral emotional center for various reasons, mainly because I'm used to trying to use emotions in everyday life for various reasons to project various impressions and get things done.

Well, Dean, this is a very interesting observation

In Gurdjieff's analogy of the horse, driver and carriage, the horse is the emotional center / motive force. The carriage and driver get nowhere without the horse.

I know in my life, that unless "I feel like it" I don't get much done. In other words, unless my horse is charged up and ready to go, I just sit back and veg out.

On the other hand , Gurdjieff states that the emotional center is the repository of the Third, or reconciling , force.

So the question is - what is the difference between being passive and being reconciled?

When I am at work and someone asks me to do something, I may not "feel" like it but I have to do it. My "horse" may not "feel" like it, but I have to do it. And I do it, even though I don't "feel" like it.

So "doing" things does not always depend on "feeling" like it. This is what Duty is. Doing what "it" does not feel like. Going against the flow; doing otherwise.

In other words - sometimes we have to be active and sometimes we have to be passive. Some spiritual traditions teach that we have to learn to be Passive all the time. Others teach that we have to be Active all the time. There is no "one size fits all" type of situation. This is a matter if spiritual discernment. Gurdjieff teaches that we can be active or passive depending on the situation, as we discern it, based on our level of objective reason. Embracing the Neutral force puts us in the position of being able to act in an Active or Passive manner depending on our objective understanding of the current situation.

The reconciling force partakes of both the the Active and Passive - it integrates them both and arises from them. As G says in BT - the higher blends with the lower to ACTUALIZE the middle, which becomes higher for the preceeding lower or lower for the succeeding higher.

If we move towards action or towards passivity from the centrally grounded point of view of the mid-course / reconciling force, then we always have a solid foundation from which to move towards manifestation, whether that manifestation is launched from the solid ground of action or whether it is rooted in the solid ground of passivity.

I think what we are seeing here is the difference between the lower and higher emotional centers. The lower emotional center manifests from it's likes and dislikes. The higher emotional center manifests from the reconciling force, which can be higher for the preceeding lower or lower for the succeeding higher. The higher emotional center does not "always need to be RIGHT"; sometimes it is quite advantageous to be "WRONG".

From the point of view of the reconciled higher emotional center, our horse can move forward or remain at rest /we can be active or passive, depending on our discernment / objective understanding of the situation at hand.

Everything goes in cycles - reconciling / reconciling / reconciling / reconciling / reconciling / reconciling ..., etc...

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by **Judy**

Ian wrote:

> Embracing the Neutral force puts us in the position of being able to act in an Active or Passive manner depending on our objective understanding of the current situation.

When I read this, I thought of a cricketer standing in the outfield, relaxed yet evenly balanced on both legs, ready to leap left or right, depending on the direction the ball takes.

And the association continued through

> If we move towards action or towards passivity from the centrally grounded point of view of the mid-course / reconciling force, then we always have a solid foundation from which to move towards manifestation, whether that manifestation is launched from the solid ground of action or whether it is rooted in the solid ground of passivity.

where the words "centrally grounded" reinforced the mental images.

Then the theme was developed nicely, towards an even more interesting idea about "lower" and "higher" emotions - commenting with a wink about the sometimes advantages of being "wrong"/left, rather than "right". Well, yes, when the ball needs to be caught to the left - this advantage may even occur quite often... Having a bias by liking or disliking would seriously detract from efficiency.

> I think what we are seeing here is the difference between the lower and higher emotional centers. The lower emotional center manifests from it's likes and dislikes. The higher emotional center manifests from the reconciling force, which can be higher for the preceeding lower or lower for the succeeding higher. The higher emotional center does not "always need to be RIGHT"; sometimes it is quite advantageous to be "WRONG"

Thanks, Ian. I now have a useful metaphor (which my mind obviously leans easily toward) to remind me of the need to keep emotional neutrality in between any various required active or passive courses of action.

Regards,

Work Program week beginning 1 December 2008

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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.

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by **Judy**

This is being written before the second part of the exercise is undertaken - later today.

First of all, I read the wider context of the quote from Nicoll Volume V about increasing consciousness of oneself. This is my very favourite volume of the Commentaries. There is so much depth that possibilities for exploration seem endless. Thus I began very simply.

What is my current point of view?
Then I tried to see this at various times. The most revealing observations were the really simple ones.
I'll give an example:
On Tuesday afternoon, after a very busy work day, I took two small boys to their weekly cricket game after school. They are in the Under 9 team. I was sitting in the shade watching the training and it occurred to me to observe my current point of view to see what it was. I quickly realised that it was that I was tired and hot and looking forward to going home asap. 
This led to further observation that my facial expression wasn't exactly "misery-guts" but neither was it totally equable and manifesting the enjoyment available. 
And Judy's picture of herself is that she almost always looks alert and pleasant!
And here we are on a beautiful sunny afternoon and she has been caught out quite badly! 

Okay. Well, let's see if I can see the opposite point of view. That is - not tired at all and content to live in and enjoy each moment.
With this attempt came the rush of liberating energy spoken of:

> 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.

So much energy was released here; as if a dam had broken.

What I couldn't help doing at the time was simply to manifest this energy by going over to a couple of nearby cricket mums and joining in the conversation, patting the new border-collie pup and just enjoying the many beautiful moments offered. The expansion of consciousness allowed the enjoyment of these little ones, almost smaller than their cricket-pads and bats, scampering along the pitch and walking off the field to some applause - I mean, wonderful stuff which one wouldn't dream of missing. Yet, previously, I recall having the point of view that "Well, this isn't exactly riveting."
I did remember several times to say the Holy Equation prayer for transubstantiation for my being.

I'm wondering if this was the most appropriate action here.
I ask, Harry, because this will happen in various circumstances quite often, I think, and the quantity and quality of the energy released is substantial, so I wish to use it wisely.
Thank you so much for sharing this exercise.
Regards,

P.S. This "opposite point of view" observation thus is most effective for me in working with negativity, especially that sneaky negativity which may have otherwise gone unnoticed. And the beautiful thing about the release of energy is that one has some energy available for the proper Work of transforming the negativity or utilising the suffering, even if one may indeed be slightly depleted beforehand. In some way, there is a connection here to an accumulator or similar, permitting a small super-effort. But I digress.
Another interesting possibility is that similar work over time may indeed give evidence to build a case about "the intractable thing in oneself".

---

by **Harry**

I sort of stumbled into opposite point of view very early in my life, before I met the work. I got into an argument with someone I disliked. And realized that we were really saying the same thing. So I started saying the opposite. Something I totally didn't believe in. Lots of energy

there.

The reading was brought to mind by dealing with a difficult student I currently have. I bright contrarian. (Something I've been described as quite often myself.) And I knew I had to work with the situation. Not for her benefit, but for mine. Because there were negative storms abrewing. I could feel the usual coming up. (We contrarians never like to lose. My grandpa taught me this. A great life lesson, but only if you live in the ordinary.)

I applied this reading to that situation. I didn't go over to her "side". I just let it in. And realized that there was nothing that I could do. I could see the machines working. Both hers and mine. And if I stopped my machine from working as usual, then I would save a mass of energy. How do I do this? Transubstantiate is one thing. As you described. Another is "not now, later". I don't know whether this came from G or O. But I say: "I don't have time for you know." to the mechanical 'i' that wants to exert itself. I don't want to go along right now. I'll give you something else later.

It's an amazing thing when you start to see these events as occuring, irregardless of you. Talking to the cricket moms can be pleasant. More pleasant than moping. It's funny, your incident calls to mind an incident when I was visiting a potential girl friend in Chicago. She had softball practice. And I was sitting in the park resenting being there on Saturn-day morning. Close to noon. And I just let it go. Enjoyed the sunny morning. And suddenly a little kid came up to me, tapped me on the shoulder and handed me a beer. My first thought was "why is this Black kid coming up to a stranger in the park". But he pointed to his father who was sitting several dozens of yards away, who smiled and waved his beer at me. Would never have happened had I stayed within my current snit. --Funny thing is that by the end of the day I walked out on the young woman I was visiting, despite my desires, and drove home, having seen her as very mechanical.--

How about that for associative stream of consciousness reply?

---

by **Harry**

The giving up Work is more difficult than I thought it would be. For part of the day it is easy. I do the same thing almost every day. I'm on line with my classes, etc. And I concentrate on that. But things like beginning the day. . .I begin the day by quiet meditation, greeting the Sun. And by cleansing my body. And Reading. Then trying to consciously eat. "Trying" being the key word on the last one. And these routines are hard to give up.

I come in here once I've eaten. Eating. That's another thing that didn't change. This is my fasting period. One of them. Doing my forty days and forty nights of Advent, as G describes. Totally vegan. So I'm working as soon as I go to the grocery, let alone eat.

---

by **Karen**

1st part
When I observed myself holding one point of view (say negative), I tried to move my way to the other side of the stick to attempt to see different perspectives. This brought about a feeling of indifference at times and an awareness that I could do nothing due to my reactive emotions and mechanicalness. I began to question what and where these thoughts and ideas came from. Trace them back to their root. Some were easy to trace, others slipped away and only gave me a glimpse.

The illusion of duality and the mass amounts of energy and force that could be produced presented itself. But how do we harness the energy that can be generated from this friction?

2nd part
I was successfully distracted from Friday to Sunday with holiday festivities filled with friends and family.

First think Monday morning I rose early to salute the warm sun with a ½ hour Tai Chi session and finished the evening embracing the cool moon.

---

by **Harry**

Harnessing the energy is something that happens. If you are working, then the energy goes to that inner I. To the Magnetic Center. The very act of separating from the expenditure of emotional energy unconsciously is the beginning of working, from my perspective.

Work Program week beginning 8 December 2008

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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.

---

by **Dean**

This poem reminds me to appreciate the denying forces in life and to welcome friction so as to use this for my inner work. It brings me to realize that I have all of my past sufferings to be grateful for, for bringing me to the work and finding my potential soul as well as all future sufferings that will serve the same purpose.

Regards

---

by **Harry**

The Work Saying: Our Being Attracts Our Life seems to apply here. There are events that come to the door. Do we welcome the second force? Or do we welcome the opportunity? There's a section in Nicoll about changing what is the reconciling force, and doing this changes the second force.

Yes, sufferings are things we must learn from. But if we do learn from them we change our being. They will still "tempt" us. As Christ was tempted. And those events aren't always apparently negative.

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by **Cassandra**

I've had this poem on a bulletin board at work, maybe a year or 2. I just heard some news that made me jealous and feeling left out. What's behind that? Invite the emotion it in for observation. What can it teach? Thanks for the reminder.

Work Program week beginning 15 December 2008

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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?

---

by **Harry**

This is very similar to the exercise described in the third series. Some modifications that I've made over the long time of doing that one.

I feel a circular motion. The inhallation corresponds with energy going up the spine to the top of the head center. This then transfers to the third eye center and flows down to the solar plexus. I don't feel that as an explosion as much as an opening up of a flower that radiates.

I see this as intellectual, higher intellectual and instinctive/moving. The emotional can be added. At least in my instincts there is an emotional opening as well, after the exhalation to the solar plexus, the heart, throat and sex open and radiate during the pause. This includes both the emotional/sexual and the higher emotional. The movement then goes back to the upflow from the next inhallation. The circle is completed.

This is a regular exercise on going to sleep, connecting to the higher centers. And upon awakening. I've also done it while walking.

I believe that part of this is the conscious eating of air. And, when done appropriately, also gets into the conscious eating of impressions.

---

by **Dean**

I definitely relate to what Harry wrote, I experienced quite a bit of the same things while doing these.

Earlier in the week I had a pretty strong experience with the solar plexus exercise in connection with conscience because of an idiotic mistake I made at work, it helped to bring about a conscious experience though, which was good and definitely served as a shock.

Using different symbols works well too as long as they are circular, the enneagram is one that I do once and awhile.

Regards

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...."

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by **Harry**

I find it interesting that this is posted for this week. I have been thinking and working a bit on changing the ordinary way of doing things.

I went to get my hair cut the other day. (Not an event I do often, having grown up in the era of Hippies.) I was the first customer. And neither of the two employees seemed very pleased to see me. One was the white pretty girl chick and the other was a black employee. There was obviously some tension between them. Even though I'm known to have my own attitude, I find it distasteful when workers have an attitude.

For whatever reason, I decide to change my usual silent approach to the young Black woman who was cutting my hair. I chatted with her. She chatted reluctantly. Told her I didn't want the usual run a razor through my hair, but preferred a scissors cut. (Something these new hair cutters seem to disdain.) She reluctantly did it.

I continued to joke with her. Marked that the music was enough to drive me crazy, knowing full well that it had to be the choice of her coworker. Praised her on the job she did. Then gave her a 50% tip.

She almost walked me to the door.

I knew, somehow, I had changed her day. And could only remember "Externally consider always, internally consider never."

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by **Cassandra**

Harry,

You should try growing an afro; i'm guessing that would be something different for you and the stylists.

Cassandra

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by **Dean**

It's hard for me to look at things from a clean slate even with the sightless gaze and soundless sound, but when I ponder sincerely about my environment, the world and the universe in general, I can feel my formatory know-it-all attitude change to a feeling/sensation of not knowing anything because I can't be certain why this universe exists in the first place. So I see all these substances that make up matter and realize that this isn't just a computer that I'm sitting in front of but atoms that have been melded and molded to create a machine known as a computer. When pondering enough this leads to a clean slate experience because I no longer am sure why or what this is that we call life, I've read that all is connected to all and that everything serves the process of energy exchange but this only gives a certain sense of security and the big question remains. So this is definitely a profitable exercise and brings me to see things in a new light.

Harry's comments bring to mind certain past experiences, going to get my hair cut is usually similar, one funny thing that I thought of is the fact that hair is just strands of cells and people spend so much time trying to fashion these cells to look a certain way, seeing things for what they are also brings about this clean slate experience when I watch another biped being hovering over another pretensious persons hair cells being cut.

The quote from BT is something that helps me to transform suffering more and realize what my aim in the cosmic scheme is, this concept sits well with me at the moment and I can see things a bit more impartially.

Thanks Ian, the emphasis on questioning things has brought about a new sunrise

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by **Judy**

Life presented me with many useful Work opportunities, many more than usual, over the past couple of weeks. In the process, however, I was away from home and staying with my daughter and her partner over Christmas, hence all daily impressions were different from the accustomed routine and some were indeed totally new. I was thus seeing things for the first time in actuality as well as psychologically. So the above exercise was greatly assisted by life in several ways.

There was -

> 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.

which I've already mentioned.

Then there was the fact that my daughter is expecting her first child quite soon and this wondrous phase of her life is new and full of wonder for us all. I couldn't help but relate to the wonder of my own "inner being embryo" in a different way.

I know the memories from this recent special time are stronger because of work attempts. I give praise and thanks for this. Many vivid experiences, so I'll briefly mention a few - a beautiful Christmas day with new family to meet, good company and much laughter and terrific food, flowers, drinks - the panorama of colours and the assault on the senses of the Cirque du Soleil, whose 2008 performance, "Dralion" was astonishing - the catching-up with my only sister at Noosa Heads and some true emotion at the reunion - my daughter insisting that I close my eyes and hold her hand as we walked across the marble floor of the new Queensland Art Gallery to stand before a stunning sculpture titled "In Bed" by Ron Muerk. I could go on and on.

Of course, now I'm taking a little time to digest it all and recuperate from the incessant activity and get back into the old routine of semi-solitude (as Harry mentions).
I hope everyone had a safe and enjoyable Christmas and New Year.
It is good to be back home with Elliecat. I left her to be fed by a neighbour this time and was a little concerned about that, but I needn't have worried. She ran away from me for an hour or so when I arrived home, but now won't leave me alone at all and seems very happy - funny little thing!
And it is especially good to be back on the site.
Fond regards to all,

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by **Cassandra**

Judy, what a nice Christmas you describe. Christmas occurs during summer in your part of the world. That's an interesting contrast. All the best on the birth of your new grandchild.

Cassandra

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by **Ian**

Hi Judy,

Thanks for that.

Work Program week beginning 29 December 2008

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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?

---

by **Harry**

ESSENCE : I'm not sure essence supports self love. I'm not sure of my essence unless I am working, and then I'm not sure I can put that into words.

PERSONALITY : My personality was formed greatly in the lower parts of intellectual center. I move toward "know it all" ism. To be right and to argue to the last breath.

HOME-LIFE : Home life has changed much over the years. Right now the only presence are two cats that my son left here when he move across country. Very little infringes on this domain. And I really don't seek out many relationships because I'm fairly satisfied with my semi-solitude.

CAREER : As a teacher I am the authority figure that is in control. But I am also the anti-establishment person. This is a strange role at times. And my personality enjoys students liking my classes. This is also my contact with other beings.

FOOD : I've been a food snob for a long time. I taught myself to cook what I couldn't afford to eat out. When I fast twice a year, this is in conflict at times. Though by now I am pretty used to fasting. It still creates a conflict when the routine becomes a routing. Which is funny, because when I'm not fasting I eat a very routine diet.

HABITS : I am a creature of habits. It is easier to do what is necessary when I follow habits. I enjoy getting up without an alarm. I have the habit of always being early. Learned in childhood. My days tend to be similar. I work better in the AM. And I like to have tasks over and done with before going on to the unnecessary. The animals also train me with their habits. I'm typing this on a new keyboard because I had to, wanted to replace my old computer. And the habit of the keys is irritating right now, because I had been typing on the old one for years.

INTERESTS : I enjoy film, TV, the like. If I can find the great film that I haven't seen it is wonderful. But I eat a lot of crap to find that one. Sometimes it is just pretty pictures. I'm also into electronic devices, magazines. I find it hard to read much of anything, anymore. I have The Widows of Eastwick sitting on my endtable for over a month now and have read a few pages.

KNOWLEDGE : I can fake it with the best of them. I have little desire to keep doing that. I teach courses I know fairly well, upside down and backwards. I'm a good Speech and Writing teacher. But I teach less knowledge than a skill. I've learned to distrust most knowledge that isn't tied to another center. As I live in an "intellectual center world" this can sometimes be a problem.

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by **Karen**

ESSENCE : When essence pops up I become a happy, giddy little girl, vibrant and bursting at the seams with awe and wonder. It has also been near impossible to work while in essence as I am undisciplined and my attention is all over the place, just like a kid. (not sure if this state is in fact essence or what brings it about)

PERSONALITY : My personality is like a narrow entrance hall to the great room that is my true nature. With time and trust, I feel more comfortable revealing more. I'm guarded, reliable, consistent, respectable and enjoy making people laugh.

HOME-LIFE : mother, wife, daughter, sister, nurturer, role model, and if we are being honest and sincere (1/4 nag/bossy pants)

CAREER : f/t inside sales manager for a small catering company (no direct reports, no authority). I work with excel and quickbooks all day. Most external customer dealings are via telephone. This role has offered a great opportunity for self-observation and observation of others. Doing what it doesn't like has been a struggle.

Prior to this position I was in a role of authority in the corporate world chasing materialism. I was a workaholic. The busier I kept, the more I could avoid the gnawing in my gut. I was a miserable owner of many fine things, but the reality was everything owned me. I was attached and identified with my title, flashy sports car, clothing and uncomfortable shoe collection all the way down to the prestige of my house address being on "university avenue" (these ridiculous perceptions of success) I exhausted myself to sickness to be well thought of and wanted nothing more than to be viewed as a strong accomplished business women. Something always felt wrong about this whole facade. Not sure I'd compose it any other way, because it led me to the work.

FOOD : I have a soft spot for green tea and sushi and prefer salty, spicy foods over sweet.
I caught myself on new years eve judging the meal friends had prepared because it was all packaged, processed food that had been striped of all nutritional value.

HABITS : I like to be on time or early. I work better in the early am or late pm.
I bless my food silently before every meal. I make a request that the food be received and digested for my highest good and give thanks to everyone that contributed to the process that brought the meal to my table.

INTERESTS : spending time with my family, music, reading, reiki, reflexology, meditating, painting, taking 2 hour baths

KNOWLEDGE : very thirsty for knowledge, but in a new way from before. Before knowledge was power, bragging rights, a feeling of superiority. Knowledge secured my position in my careers and in life. Now its more of a journey of self-discovery and self-development. I'm coming to the realization that I know very little and am unsure of the validity of what I do know.

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by **Dean**

ESSENCE : Many times when I reach a state I sometimes emanate too much and waste energy for various reasons, lately I've been focusing more on trying to be more balanced and neutral but it will take some time.

PERSONALITY :I'm attached to past concepts that I have picked up as well as sometimes playing an introverted role, although I'm not sure if that's from personality or essence, or both. I'm overly sincere at times and pretty regular with my activities and can keep my cool under stressful situations on some occasions especially at work where I usually take things in stride.

HOME-LIFE :I live with my parents and my brother and sister and we've always been very close, too much in some respects because I should probably strike out on my own soon. My family is somewhat philosophical in some ways, but I feel myself at odds with a lot of viewpoints now that I'm in the work but am still happy and content where I am at the moment.

CAREER :At work I'm basically just a honest hard working person but have a role as an authority to a degree that clashes with some of my past ideals, but not as much so any more. I work at a hotel as a supervisor for the housekeeping department and inspect rooms. This has always been a good experience for me and the other housekeepers and I have good relations, I've grown to learn a lot through playing the role of helping out and also making sure everything is done. It's also sometimes an experience of suffering together when we are very busy, like on New Years Day which is one of the worst days of the year for everyone because the rooms are trashed, but it's a good form of resistance for me to overcome for work.

FOOD :I started fasting last year and just got done with fasting recently and am going back to eating what I usually eat. I try to usually have a variety of foods and try to eat consciously as much as possible. I'm eating much lighter than I used to, and have slowly been acquiring better eating habits over the past few years.

HABITS :One habit I have is not having much small talk because I've always felt it wasn't important or wasn't what I wanted to think about, but have been working on this more because at other moments I really enjoy it, so it's somewhat subjective I think.

INTERESTS :Lately I took up Tai Chi and have also been doing Yoga regularly for a few years. I play the drums and my brother plays guitar as well as my dad who has a bass, we play together and record music once and awhile. I used to write poetry quite a bit but lately only here and there, other than that it's just work and family for the most part.

KNOWLEDGE :I have past ideas and knowledge that I still cling to, but slowly I feel them fading as time progresses. I used to use my knowledge to overcome suffering in the wrong way, which led me to wrong conceptions, but now since I study the work and don't dabble in other philosophies as much I feel my knowledge expanding and becoming more precise.

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by **Cassandra**

The exercise isn't entirely clear, but it sounds like we're asked to think about how the ego shrouds each of the items below.

ESSENCE : I've often thought I had a sincere and honest innermost being and that this showed in all my close relationships. I am the good one, the deep, thoughtful person who listens intently to the hardships of others and does what is right. This self-anggrandizing attitude of omni-good seems to be the mask or role I play, in terms of the real me; and I get tricked into thinking this is me that others so readily see. What I often do is simply bear others' conversations, resenting, and judging them.

PERSONALITY : Again, self-love would have me believe my personality is honest, light and refreshing. Free from the shallowness I find around me.

HOME-LIFE : The self-sacrificing, hardworking mother, wife, role model who always knows what is best.

CAREER : Hardworking, smart, successful, clever professional. My attitude and behavior towards my colleagues is exemplary, yet light and easy-going. Everyone's confidant and 'special friend.'

FOOD : Let not processed, plastic-packaged foods pass my lips. I know what and how to eat, what to feed my children. Chinese medicine, acupuncture, whole foods. If only they followed my advice, eating habits, simplicity in eating and preparation, their lives and health would be as good as mine. At one point, I even thought food would impart higher consciousness.

HABITS : My ego tells me that simplicity is superior.

INTERESTS : Again, simplicity in being--simple walks (rather than the body wearing jogging/running that seems to appeal to most Americans), Work Ideas, books. Foreign films, limited exposure to mass media (because I judge most of it as growth inhibiting). My interests are better than the woman behind me in the grocery line who has a cart loaded with fats and sugars and easy entertainment.

KNOWLEDGE : My knowledge of world affairs, spirituality sets me apart from others.

In all these areas, I see self-love coopting those attitudes and behaviors that could bind me to others. But I have also been able to notice when these come up. There are so many opportunities. A trip to the grocery store always provides the opportunity to observe self-love and conceit. I have also noticed that simply smiling at a clerk makes the experience lighter.

---

by **Anna**

ESSENCE : This is a state that I am always finding elusive. When do I actually act from my essence, and when do I not. If it has to do with my real ‘I’, and if I am always grappling with so many Is, does that mean I do not have an essence?

PERSONALITY : My personality exhibits confidence, sureness, always knowing what needs to be done. It is a great asset in my career, making decisions that take things forward. But my personality is also my downside…at times behaving mechanically in domestic situations with my husband and daughter. It is as if I have a split personality.

HOME-LIFE: I am also a mother, wife of 24 years, daughter, sister, nurturer, employer. The line between my home-life and my working life is rather thin. Our offices are 2 minutes walk from our house, we work long hours, but we enjoy long walks too. At the moment, I wish I

knew more how to approach my 17 year old daughter , I know she needs loads of love… and also discipline. I am aware that the type of education she receives can only develop her personality…and I (and her father) have the responsibility to help her develop her being/her essence. But I struggle here and we (me and her) clash often.

CAREER: I feel privileged in this area. I am doing what I dreamt of doing from a very young age, conducting environmental research in different countries. I run a small company together with my husband. Together with other partners in other countries we bid for tenders from the European Commission and are quite successful. Recently working with a wonderful coordinator who adds a lot of spiritual balance to the research work. Am also beginning to understand the rhythms of money flowing in and out and no longer worry about this.

FOOD : I try to buy fresh food and spent time cooking many late evenings a week. But I feel a great need to learn how to fast and have not yet found a way towards achieving this, as the 3 of us eating together in the evening is a time I do not want to miss out on. I also have a weakness for wine and drink every day..sometimes too much.

HABITS: At the moment trying hard to establish the habit of doing the early morning exercise, (relaxation and sensing), the rukus etc and some yoga even during even the “holidays”. I seem to lack the necessary ‘body’ discipline but consider this essential to develop ‘my being’.

INTERESTS : The culture of the countries we work in are great interests and I read a lot to understand also the cultural context we are working in not just the scientific. Very interested in archaeology and religions. Am also interested in the role and development of women and spent time even writing about this. These last 3 years made a conscious decision to learn more about the Fourth Way and returned to the books I read 25 years ago. Now I make it a point to periodically go to workshops in Italy and in UK, and learning/doing the Movements is an uplifting experience each time. Going to Italy next weekend, in spite of a looming work deadline. I organise a very small Gurdjieff reading group in Malta, although we read mostly Bennett and Nicoll. I wish this group will increase and I can regularly bring over a teacher.

KNOWLEDGE : I read voraciously, and buy books constantly. I try to learn languages, but never try hard enough so I never go beyond my Maltese and English, in spite of the money spent on these endeavours. Sometimes this ‘knowledge’ I accumulate I feel is at the expense of my ‘being’, and many times I am aware I am operating only from my intellectual centre.

---

by **Harry**

I find it interesting that so many here are strong career individuals. Just an observation.

Dealing with children is interesting. I gave my son the Work when he was about 10. Even given that the teenage years are interesting. Though having the Work as a shared interest can create common ground. That doesn't mean there still aren't small annoyances, that can be given up. He has been visiting for the holidays. Mostly because my mother is dying. . .not immediately. . .but has her third bout of cancer, and he wanted to spend time with her while he

could. He turns dials on appliances. My breakfast didn't cook right this morning. He wanted to stop in last evening, well beyond my usual bed time. I made the time available, because I may not see him for a pretty good bit of time.

Fasting: I think of it as a necessity. It's relatively simply to start. Just eat no cholesterol. Any living being has cholesterol. So eat none. But it means reading labels and thinking. But, again, I am reminded of a question I was asked once: I'd picked up a hitchhiker and she saw All and Everything on the back seat. There was a local "guru" at the time who embraced G. "So how is it that you're supposed to be a vegan at certain times but can have a turkey dinner?" I couldn't answer her until I was fasting at Thanksgiving and it was easier to eat for my parents. Rather than call attention to "what I was doing". And quite frankly eating a bit of turkey wasn't tasty, and my light eating led to lots of questions about why I wasn't eating more.

This goes back to the friction. Friction is energy for work. Friction is one of the things produced by fasting, as well as a cleansing of the body.

What can I give up? Almost anything. I like diversion, though. There isn't energy for constant work. And I do find some interesting things in popular culture. TV shows like Life and Life on Mars and even Battlestar Gallactica provide food beyond the ordinary. I remember, always, that secrets are hidden and transmitted in those things which will be embraced by culture. Cards. Dice. Even some vices. I really saw this in a film called Lord Love a Duck, written by a Hollywood "hack" supposedly. But such subtle messages in this "divine" comedy.

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by **Ian**

Hi All,

Interesting that there are 5 posts on this thread from one year ago.
It is good to see that some of what is posted here has a lasting value.
Thanks to all for your candid insights.

Work Program week beginning 5 January 2009

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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.

---

by **Judy**

Oh, these are a lovely and valid expansion of my usual meaning for "prayer".

I was struck by the appropriateness (for me) of the recent 3-month program, let alone this week's work exercise. This is because very recently, as much changes rapidly in outer ordinary life, I had noticed some inner confusion. In an attempt to address and inquire into this, I went back to the very core basics in the inner life. I just kept reducing and relaxing into this core of stillness, which included the "I Am" exercises, some "stop" exercises, daily self-observation and self-remembering attempts, one of Mr Beidler's Bones exercises and some very simple working with negativity. Anything complex or too theoretical was allowed to fall completely away. Then the outer whirlwind could rush about as it liked and I remained undisturbed, true to this "Centre within", so to speak. Anyway, to return to the subject of prayer, i noticed that the usual before-sleep prayers (Holy Equation and The Lord's Prayer plus

one from childhood) continued in an absolutely natural way. These prayers have remained all along. One specific to the Gurdjieff Work has added itself and several of a more personal kind have not made it through the years of seeking, but otherwise this late evening routine remains similar to one encouraged in childhood.
I do not judge this either way at all. It simply is. When much fell away and the intellect had trouble being clear and interest was at a low level for a while, then the mentioned routines ensured some survival of the inner life.

There is much deep gratitude for this. Many times before in life, when outer changes and challenges (be they "good" or "bad") have descended in waves, I have fallen asleep completely while coping. Then, quite often, did not wake-up again for some time afterwards.

Regards,

Work Program week beginning 12 January 2009

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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.

---

by **Judy**

I'm still in a bit of a flat psychological space where efforts are required more than usual. This too will pass!
This morning I tried the second of your suggested exercises, Dean, during the weekly shopping trip.

> 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.

I added various things I noticed I was doing, such as
"I listen for Endlessness" and I am sensing for Endlessness."
The change of state was undeniable. I felt less alone, more alive, gratitude entered. This is definitely an improvement on a rather dry and flat earlier morning state.
I did a brief visualisation using the first exercise too. Why the periphery, I wonder. Easier to contact, perhaps?

I've been a member of our group since June 2005 and this past few weeks has been the quietest I remember. I cannot talk as I have been also very quiet. It is up to each of us to decide whether we want the immeasurable benefits that being in a group brings and then to act accordingly. Yes, sometimes it is a struggle. Like today. I really don't have much to share about the actual Work (as I haven't been doing enough of good quality to notice new things of interest), but I really want to say hello and to let you all know that you are important to me and I am so grateful for our little group of seekers, where one can share freely without harsh recriminations or judgment.
Nicoll reminds us that he who simply works along the first line of work will come to an impasse. Work along the second and third lines is essential and is what can carry one through those dry spells of less contact with the higher centres or forces. He even says that there is benefit for him who may have done little work on the first line, but who has done much for others and for the work itself. There is great hope here.

Warm regards,

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by **Harry**

I agree with you Judy about the silence. I stop by first thing every morning.

I too have had little to say about this exercise. I work regularly. Trying for a centered state. Perhaps it is because the concept of Endlessness just doesn't work for me.

---

by **Cassandra**

Judy and Harry,

Perhaps the time of year has something to do with our non-response. I THINK about doing the work everyday and also feel some guilt at not getting on the site everyday as I used to at the beginning of my time here. But to the specific exercise you mention, I've done it in episodes and have experienced very briefly that detachment that I've found through other work exercises. I've not posted because I've been waiting for a more prolonged attempt at that week's exercises before sharing. That might not come, though. I've planned to go for an afternoon walk in the beautiful sunshine and try this one in particular. The Jesus imagery suggested is also one that I can relate to very much, but I'm not sure how to practice it. A few efforts haven't produced anything noticeable.

Harry, I use God instead of Endlessness, maybe for you that's difficult as well. No matter the term, the task presents a nice reminder of my only REAL purpose for doing anything. It challenges internal consideration and identification, which are nothing, but these are with me from the moment I wake until I sleep at night.

I was just in a whole foods store, and a woman checking out put her things a bit close to mine, not a real imposition--but I noticed and said "excuse me." She apologized for being too close and asked me to wait, she wanted to write something out for me. I joked and replied: "What is it, learn to share your space." She laughed. She wrote"A Salaam Alaikum." She said it was something she had just learned this morining.

Nice

p.s. a group of whirling dervishes are visiting Athens in a couple of weeks. our entire family, including the children will attend the event. i'm looking forward to it. to remember god always, while breathing, walking, sitting, dancing is a good thing.

Cassandra

Work Program week beginning 26 January 2009

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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?

---

by **Harry**

I need to work more on this. Especially when I'm in the classroom. Post again later.

---

by **Judy**

I haven't noticed much disagreement so far - even an inner disagreement; which brings up the question, "Am I too agreeable or easily influenced?". The observing continues.

Sensing connection to the cosmos by gravity is something not tried before. There's been a bit of experimentation with various types of movements so far.
Does anyone more experienced in this particular sensing have any tips or techniques here please? Is there a way of sensing gravity-connection-to-cosmos when totally still, for example?
Whilst trying several things for this, though, I bacame quite aware of the balancing action of the vestibular apparatus. I seemed to sense movement of liquid in the ears. This, in its own way, is a kind of sensing the gravity connection. It senses what is up and where I am in space and adjusts so that I don't fall over when moving. What miracles we are! Modern medicine calls the sense of balance the sixth sense; the organ involved is the vestibular apparatus. I have only updated on this recently - "The Brain that Changes Itself" by Norman Doidge, so it is law-conformable that awareness of this sense has followed soon after. Again, as usual, the knowledge expressed as the actual work exercise increases understanding a little.

As to:

> Are we designed to function in a maze of illusion where reality can only be imagined?

Well, thank goodness, for sanity's sake, "reality" assumes different levels. I mean, if this computer wasn't somehow "real" to me, I'd be close to la-la-land. I need this level of reality for everyday living.

However, this is indeed a deep ponder, quite weighty, and a useful reminder of the larger reality.

I'm appreciating the two weeks timing suggested for our exercises at the moment as am really just beginning to inquire and dive a little deeper.
Regards,

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by **Harry**

Gravity is one of those interesting observations. Perhaps we did something like this before, or perhaps it is the ice and snow that surrounds me. I can't walk without gravity. I can't stand up without gravity. But gravity pulls me down.

As to disagreeing, I think that much of this comes to personality types. As I said before, somehow I developed a contratian personality. Probably as self justification. Which means I find much to disagree with. Probably the greatest difficulty is to distinguish between normal thwarting of disagreement and a Work effort in that direction. Because we must hold our tongues on a regular basis in ordinary life.

I have been making Work efforts of late to be positive toward others. My largest difficulty with this is in the classroom. I am an instinctive teacher. And my instinct is to challenge. Like G I look for corns to step on. I teach Speech and Writing and we must break personality traits to foster success. Success for our students. They don't see that often. I don't disagree with students so much. But with the normal college faculty, where political correctness has become the disease of the day. I just read G's discussion of the condolences he received at Orage's death. I can't imagine how he would react to the politically correct atmosophere in which we live our daily lives.

Work Program week beginning 2 February 2009

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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?

---

by **Harry**

Oh, the evil self-justification. As I push the envelope in my daily life, I'm always falling a little aside the normally accepted mode. I know I've stepped over a line. But then I spend hours justifying how I will explain it to a superior. Or wondering what is going to happen. I know this is useless activity. I know it wastes energy. I can even feel the energy leaving me.

Of course that stepping over the line (Usually of politcal correctness) goes under last week's activities. And I work on that, too. Not as much as I should. Some i in me still loves to shock and offend. Only now I'm shocking and offending those who should be shocking and offending me.

But then comes the even greater waste. When will this come back to bight me? I've learned that if I work, if I go to I Am Now. . .I can divert this energy from being wasted. But doing that is an intentional struggle. Because the small i that wants to worry about the results just keeps going.

Work Program week beginning 9 February 2009

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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?

---

by **Dean**

One discomfort that came about today was when I was in the shower, the water ran cold and instead of trying to avoid the discomfort by leaving, I decided to use it as a chance to relish a discomfort. It went well for awhile but it soon got to me, although it seemed to create a feeling of being more impartial to a somewhat negative experience. Other discomforts that came along during the week were not as conscious overall and didn't have the same affect, my choice of trying to create a discomfort was usually somewhat subjective some of the time, and was probably not sufficient.

> While relaxing 3 centers, Ponder: What lies beyond the veil of color, form, sound and sensation?

I couldn't really come up with a comprehensable answer to this, and I didn't expect to, but the only thing I could really think of was that behind our usual reality and perception there is a void of non being. Other than a vacuum of empty space I really couldn't get an image of what lies behind the sensual world, so this question could only lead to more questions that could only give an approximate idea to this.

Regards

---

by **Ian**

> ***Dean wrote:***
>
> > [illegible]

> While relaxing 3 centers, Ponder: What lies beyond the veil of color, form, sound and sensation?

I couldn't really come up with a comprehensable answer to this, and I didn't expect to, but the only thing I could really think of was that behind our usual reality and perception there is a void of non being. Other than a vacuum of empty space I really couldn't get an image of what lies behind the sensual world, so this question could only lead to more questions that could only give an approximate idea to this.

Regards

Well, of course this is a question that Philosophers have been asking for centuries... without a definitive answer.
What lies beyond the Veil of Illusion?
What is it that our eyes do not see?

---

by **Cassandra**

I'm not real good at small talk and tend to be shy in a room of people that I may have known for a long time. I get together about once a week to eat a meal with some people. This is uncomfortable sometimes because I want them to think well of me, but often don't know what to say to them. I decided to try and sit with the discomfort rather than 'go out and make friends.' It occured to me for a fraction of a second--why, I mean really why would I desire to be the object of someone's attention?

What's behind form and sensation--me, us, the unity--maybe.

---

by **Judy**

> Well, of course this is a question that Philosophers have been asking for centuries... without a definitive answer.
> What lies beyond the Veil of Illusion?
> What is it that our eyes do not see?

And it is still being asked and investigated today.

An idea I've come across recently suggests that what lies behind could perhaps be called "the self". (Cassandra, you touch on this with "me, us" I think.)
Then, to extend, just as to a physicist, God/Endlessness is the Cosmos, so then, to a spiritual seeker, God/Endlessness can be called "the self behind the Cosmos."

Regards,

Work Program week beginning 16 February 2009

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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?

---

by **Judy**

> 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.

I used this part of the exercise to intentionally play what I'll call "the waiting game" (waiting for my daughter's baby to be born; also waiting to find a suitable flatmate for this large house). Just naming this new perspective (as intentional suffering) worked very well indeed. Now I am "awaiting" with patience and grace and an inner smile.

Thanks Dean.
Regards,

---

by **Cassandra**

Judy,

Congratulations on the upcoming birth; or if it's already happened, on the birth.

May God's hand be on the little one now and always.

Cassandra

by **Judy**

Thank you Cassandra.
No, it hasn't happened yet. I'll keep you posted.
Best wishes,

---

by **Lawrick**

This has been a good work program for me as I cannot seem to sense my skull. I have no problem whatsoever sensing the physicalness of my spine and solar plexus and the other energies as well but when I try to sense my skull all I can apprehend is nothingness (no jokes please). I wonder why. Certainly I have paid far more attention to the other areas for some unknown reason. It must have appeared strange to an outside observer to see me whacking and tapping my skull to maintain some sense of it last week. Obviously more work in this area is required so thanks Dean.

The relaxation section dealing with the Abdomen was much more successful. It takes a few minutes and much attention to sense the aspiration process so here we have a "long" count to 10 and there's little conscious memory of stress and anger by then,

Sorry, but the ponder didn't go anywhere this week and I don't know why.

But all in all a very rewarding program for me this week. Merci Dean 

Lawrick

Work Program week beginning 23 February 2009

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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.

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by **Chuck**

Okay, I'm in. I'll follow the old Catholic church 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.

After looking it up, looks like the fast would be until Holy Saturday (day after Good Friday), which would be April 11th.

Regards, Chuck

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by **Harry**

Having done this for a while, it is interesting how things change. It's like my body is expecting the period to come. And G's discussion of the Holy Sturgeon is interesting. Because other

things take on the same taste sensations. (I don't eat fish, period.) But veggies start taking on a different taste.
Wednesday I was eating out the Fridge. . .had a cheeseburger. And as much as I was looking forward to it, almost an illicit feast, it just didn't taste all that good. So psychology, hugh.
One of the biggest issues is to make sure I get enough protein. Fortunately soy products have flooded onto the market as being vegan (or pretending to be vegan) has become quite the fad. Makes it easier. Back in the old days had to make my own soy burgers from poweder.
My son eats a lot of protein shakes. I've never developed the taste. But says you have to be careful to get the good stuff. I have no idea what that means.
Here's to a salad a day keeping the cholesterol away.

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by **Judy**

I'm not doing the vegan or vegetarian thing this Lent, but have begun the usual low fat/low sugar food intake - no sweets, junk food and so forth. I routinely do this during Lent and Advent for health. It has other advantages, such as the fact that weight stays around sixty kilos year in year out, which means no blood pressure or blood sugar problems - well, not to date anyway. I eat very little meat at any time and rely on almonds and cashews and whole grains plus skinny dairy for protein.

I agree how quickly one's taste alters to adapt to the food changes. Even after a couple of days, a carrot begins to taste great as a snack. 

Cheers,

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by **Dean**

I started fasting this Wednesday and am planning to try the forty day fast of being a temporary vegan. This is only the fourth time I've done it but have noticed that for some reason I enjoy it, maybe just becuase of the change in diet and taking in a different diet, I notice that I get sick of the same kinds of food and this may have something to do with it. I still take in quite a bit of processed foods but my vegetable and fruit diet increases which is a definite plus. I do seem to notice a difference in how I feel but am not sure exactly what this is and how to describe it. It may have do with digesting less course food and just a change in eating habits in general. I basically watch my protein and calcium levels and make sure I'm getting enough of those, because it's easy to neglect those without meat or milk.

Take care,
Dean

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by **Anna**

I have never before done a fast...or a diet really for that matter....as I think my relationship with

food in general is a healthy one....I eat plenty of fruit and veg....so last wednesday, first day of lent, I fasted....ate no solid food..etc...I still cooked for my family and sat down with them for dinner..but I realise that this would be difficult to sustain.....

why is there mention of not eating any living thing...so no cholesterol? Perhaps I should check my cholestol level for that matter.....when I was young....catholic background....my mother would cook fish on a friday....which was not special really as we ate fish frequently...but we were told as kids not to eat sweets during lent which was the difficult part.....so perhaps I join Judy here...and also try to choose (convenient) one day a week when I will eat little and no solids....

like Dean I also get tired of eating the same type of food...even though I eat fresh..almost everything.. and no junk food...and in actual fact on those occasions I find myself alone..I almost don't bother to eat..

having said all the above...I am preoccupied with food shopping and cooking even when my daughter is not at home...and my husband is happy really eating anything from the fridge....it's just a matter of upbringing....following in my mother's steps I guess.....

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by **Harry**

The suggestion of eating nothing that was ever part of a living breathing being comes directly from G. He details this in All and Everything. He even talks about, I believe, the Russians, who eat the marvelous Sturgeon during Lent. The idea is that G says we really shouldn't be eating foods that are meats, eggs, milk, etc. But that the research done showed that it wasn't necessary to do this full time. But that there were certain times during the year that this could be done successfully. In fact he says that those who are totally vegan all the time are probably weak in their ordinary being.

Those periods of time were established in almost all ancient religions. They also correspond to Solstice and Equinox. There has also been studies done by modern scientists that show we receive different influences in the Spring due to the tilting of the Earth and the generation of solar winds.

If you study many of the early religions these periods of fast corresponded with phases of the moon.

There is also the possibility that the Catholic fast on Friday corresponds to a shock point in the development of the week. Especially if you consider Saturday as the sabbath.

Cholesterol is the only item that is found in living breathing beings that isn't found in other foods we eat. The only way we get cholesterol is by eating something from an animal. It doesn't come from any other food.

---

by **Anna**

thanks for that...I was reading yesterday about the 'honourable sturgeon' in BT. In actual fact it is the same here...we have several fancy breads that are for sale now as a speciality for lent....and when in Islamic countries I am many times perturbed when during Ramadam..I am sitting in meetings without a glass of water being offered... and then at night am expected to eat myself sick in lavish feasts..as soon as the sun goes down!

my question re the cholesterol is because some plants also contain cholesterol (or equivalent) albeit in smaller percentages.....and plants which are one brained beings ? are also 'alive' when 'nurtured' and growing in soil...

I am very interested to know the signifance of fasting in ancient religions especially if there is a cosmic/biochemical explanation to it...although from a discussion I had with my reading group this evening... is that this is something very personal, in the sense one has to know one's body well....although in general I think we all eat too much and eating less will do us good.....

---

by **Harry**

I know of no plant that contains cholesterol.

As to being personal, I'm not sure I'd agree. Yes your own efforts are personal. They are your own vows to yourself. But the timing of fasting, and the uniformity of it, spreads among most ancient religions. Of course the sources are all pretty much the same. Judaism, Christianity. Buddhism, of course, has already eliminated most of those foods. As you mention Ramadan. My best advice to studying that is to go to the oldest translation of the religious books. Not the King James version. Not the modern translations.

Burton's translation of the Arabian Nights is also interesting. Of course that is a ten or twelve volume encyclopedia.

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by **Ian**

And Burton's translation of the Arabian Nights was considered extremely riske by the English establishment in Victorian times...
Not to mention his version of the Kama Sutra!

So, along with Mr G, we can set respectability aside with our engagement in this Work.

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by **Harry**

The point of boredom has come. It comes early in a fast. I'm looking for other things to eat. But the variety goes away. Yes there is a lot of variety of fruits and grains and veggies. But there are withdrawl symptoms in giving up the ordinary diet.

And the cravings start like a pregnant woman. Dill pickles and olives. I've always wanted dill pickles and olives.

I used to eat a lot more snack foods during this time. But since I took carbs out of my diet there is little or no craving for the chips and like that I used to eat. They long ago stopped tasting good.

And hunger. Veggies go through the system very quickly. I usually don't feel hunger. But I feel hunger during this period.

---

by **Cassandra**

I decided to try and avoid red meat. I've only been doing this about a week. But chicken breasts are already becoming dull. I have had some red meat in spaghetti sauce. I've tried to add consciousness to this abstinance, but at this point it still seems like just a check list. Although I've noticed great resistance and on going yearnings for sweets.

---

by **Harry**

The cleansing has begun. Once the cholesterol leaves the system, then the body starts cleaning itself. Those fats and the like have a tendency to stay longer in the colon. Veggies, fruits, and grains move through much more quickly.

There is also a sense of being empty as being good. Not just in the intestines, but in the stomach. While hunger is there, the feeling of not being clogged is very good.

Yes, there are resistances that some others have mentioned. But this isn't just about the foods, but about building the ability "to do" a small thing for a short time.

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by **Cassandra**

I just came back from a 2 day trip to north Florida. My traveling companion ate snacks and Burger King. I joined in with a Whopper and fries, pork skins, potato chips, cookies, and today prime rib. I reasoned that I had already started the slide so continued. Maybe I'll get back on the wagon this week.

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.

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by **Judy**

This takes a deal of courage and a lot of energy, yet there is satisfaction and some added freedom in exploring mannerisms etc that are different from usual. Sense of humour is most necessary to retain too.

There was only one day when I managed to role-play for about a half hour; the other days were just five minutes here and there.
And there are degrees of commitment with this exercise too. I mean - as to what role is played.
My half hour trial involved some fairly bright and bouncy extrovert-like behaviour at a meeting. I recall in my career as a pharmacist that I used to be more of an extrovert because the job required it sometimes, so maybe this one was the easiest for me. The changed behaviour certainly didn't go unnoticed and I had to resist a couple of inner impulses to explain.
By "degrees of commitment", I'm alluding to the fact that I don't think I'd be comfortably able to act in various unpopular ways yet - such as anger or irritability and so on. I see that this isn't because I cannot act like that, but rather because I'd be concerned as to what others thought. This would be possible around others in the Work, but unwise outside perhaps. ?? Comments from those more used to this exercise please?

Anyway, it is illuminating just how much I do still care as to what others think of me, although I know it is a lot less than it used to be. I can rationalise this however I like but it wouldn't alter the fact of some self-consciousness and other types of pride showing here.

And I've just touched the surface of this one. I haven't investigated as to how this "acting as if" affects the psychology of the moment or any other deeper aspects, such as how to improve the evoking of emotions, to mention just one.

I'm haing a break today and tomorrow - acting opposite to essence is really tiring.
Which brings me to another point; role-playing may indeed be one of the ways for me to determine what is essence in me and what isn't. 

Regards,

---

by **Harry**

This one tends to be a bit too easy. I play roles all the time. I once taught seven classes at one time so the only way I could make it through was to be a different person in each class. It probably helps to have been a theatre person.

But the best type of role playing is to take a role I don't need and to maintain that role with a particular setting. To be ultra-nice, for example, is the opposite of my personality. It's intriguing to see the different way people react.

There is much, I think, buried in Meetings about this, as well.

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.

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by **Lawrick**

The work program suggesting joy as a substitute for negative behaviors has worked wonders for me these past few weeks. Since the new year, doing the work programs in general has been like pushing a mountain uphill. I've struggled and even ignored certain programs and wondered what was missing. Why had they suddenly become so difficult?

Until this program that enables me to reconcile my inner and external negativity with a simple feeling of joy. Just do! How strange that the joy arising from gratitude has been submerged in sleep for these months.
Gratitude for the light and manifestations of little children and the joy in knowing I am aware enough to sometimes experience that essence.
For my beautiful neice forming a new cosmic unit for me to hold. 😉😁😁😁
For the love of friends and relatives.
For the mystery that draws me to search and remain unsatisfied with answers.
For others sharing this need and their attempts to dig for amswers.
For a site and administrator that, notwithstanding the paucity of replies to work programs, continues to emanate and call me back to myself.

For the first time in months I am experiencing again the joy and mystery of life and knowing I am doing so!

So thank you again Ian for all you do so unselfishly. I take much joy in this as well.

Regards,
Fred

---

by **Cassandra**

I had a good chance to practice this at my son's Little League baseball game. I'm so identified with my children performing well--school work, extracurricular stuff--and I know this. He had 2 strike outs last Saturday, and I obsessed about this nearly all week. Suffered really. All rational counters about my attitude as self-absorbed, vain, petty only got bounced back with a 'but I love my children so much.' Thing is, I really want him to be better than the other 7&8 year-olds. Embarrassed to admit but true. So, I've prayed about this, including the Holy Reconciling prayer.

I appreciate the prompt to practice a hard look at these emotions. What blessing sits on the other side of these feelings. It takes courage to sit with or embrace the discomfort. Yes, joy is an appropriate response to the Ego.

Thanks, Ian

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by **Karen**

This particular work program came at the opportune time. Thank you for posting Ian!

For the most part of 2009, something in me resisted the efforts of work. Self sabotage and sacrifice seemed to be a common theme when attempting to work. Each day the excuses built momentum to a point where life was working its way back to the active forefront, taking over what being I had. The odd time, I caught myself observing old ways and habits creeping back into my house. There was a lot of corn pushing going on. The smallest things began to irritate me. I became angry with others stupidity and angry that this 'thing' was slowly taking me over and infecting all of those around me. I had trouble separating these things to feel Joy. Cunning and crafty are these "I's"! What an incredible destructive force...scary to think that this was commonplace and went unnoticed prior to entering the work.

As of late I have been trying to observe and address emotions, feelings and thoughts as they arise, instead of the usual "run away and it may just go away" approach.

These experiences have been most liberating at times and horrifically uncomfortable at others.

I never really realized until this month that daily work efforts must be made and to always keep my aim in mind. It was also the first time I recognized the terrible war taking place in the world…this internal struggle. And that the only way out is by my own efforts. No one can work for me.

The joy is returning thanks to the momentum the 10 bone exercise brings. It also helps I'm past the 1st trimister of pregnancy and energy levels are increasing again. 

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by **Anna**

I don't know how it stands to revert back to a work programme of 30th March..but I read the above and I realise that I am not alone and it somehow helps. I organised a piano recital for Elan Sicroff.. of Gurdjieff's and de Hartmann's music in January and I was euphoric when he was here and his friend Sam Nassenblatt..they were both students of Bennett. I thought this would boost my inner work and the reading group, but somehow it had the opposite effect...I felt so inadequate after they left that my inner work almost disappeared. Then I was in Turkey for 2 weeks for (office) work, and I did have the privilege of experiencing twice a semazen ceremony of the Whirling Dervishes which made me also feel I am in the presence of something beyond my reach. Now these last 2 weeks I am trying very hard to make my March 21st..18 year.. old daughter to study for her entrance university exams and ended up in a power struggle...she wants to enjoy herself and me stressing the need for studying and hard work. I project my needs on to her and am I realise that I am more worried about MY image if she fails than what she really wants. I compare myself to her...I grew up in a large family where I had to help in the housework and baby sitting and school exams were..well..not so important....I was not a fantastic student myself but I read voraciously and was interested in everything..and passed exams...and whilst I was not so sure of myself...I lacked confidence.... she has all the confidence in the world and moves around with a sureness I realise I did not have at her age. I am angry all the time with her for not taking her studies seriously, in reality she is more clever than me..but I realise that with my insistence I am making everybody around me unhappy. And after all I turned out 'all right'..my close friend, her godmother keeps reminding me....so Yes, I need to go back to recognising the fact that my negative emotions have effected myself and my family and they do not help anyone, least of all me. In the last meeting of the reading group I took up Maurice Nicoll 'Commentary on Effort'..part 1, 2 and 3. There is a task described where one 'agrees to everything' for one hour each day as an excercise of non identifying and realised that I never managed this. My personality is too strong....however much I want to be moving on the vertical line of 'Being' I am travelling on the horizontal time line of my personality. And I am always thinking that the Denying force of people around me is stronger than mine. Of course now I know how wrong I am! I have started again with the 10 point excercise in the morning and it does 'ground' me, so I will continue with this excercise.

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by **Ian**

> ***Anna wrote:***
> I felt so inadequate after they left that my inner work almost disappeared. ...
> There is a task described where one 'agrees to everything' for one hour each day as an excercise of non identifying and realised that I never managed this.

Make the inadequacy your work - agree with it for one hour each day.

> My personality is too strong....however much I want to be moving on the vertical line of 'Being' I am travelling on the horizontal time line of my personality.

Being may be both the horizontal and the vertical - it may be the still point in the center where they cross.

---

by **Cassandra**

So, Anna these things with the children, identifying with them goes on it seems. I can relate to what you say about your daughter. Thank you for the reminder of the 10 bone exercise which I've been doing lately and also sometimes the Holy Affirming Prayer.

Karen, congratulations!!! Your uncle sort of spilled the beans in an earlier post. Yes, the work effort is always and everywhere. But, don't we get some help along the way. Christians call it grace, and I've heard Work people talk about assistance from higher energies--as result of individual effort. I don't know what the relationship is between guidance from higher energies and just plain hard work in the coating of higher bodies.

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.

by **Lift**

Oh dear! It looks as though spouse has recorded a rant I made earlier today and posted it without editing as a programme!
This I hope accounts for the repetition and vehemence inherent in the words I used.

Oh well 

---

by **Harry**

Remorse is something that, I have come to believe, which results from developing a conscience. You begin to feel when you've done something that should generate remorse. Recently I had this experience. And on reflecting on the remorse I decided to intentionally experience it. To embrace the remorse. This as I meditated before falling to sleep. That night I had disturbing dream after disturbing dream. Different than those I used to experience. (Most dreams I have now are of a different tone than earlier in my life.) These were almost torturous dreams. And as I dreamt, I realized that this dreaming was the result of my embracing my remorse.

---

by **Judy**

The point is well-made that delayed reactions are not ideal. I have wondered about this from time to time. The delayed reactions are certainly an improvement on no remorse at all, though. So yes, a process of development would seem to be involved. I was thinking about this yesterday - pondering really. Then another clue came via the Daily Pondering software for today April 7th.

"Ponder: on past sleep during moments of Self-Remembering."

Regards,

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by **Lawrick**

Regards Lift,

Men are assuredly diobolical. However, if such deviousness brings your experience to the site with more frequency, then I hope your spouse continues to post your rants. On the other hand, if you want greater accuracy you might wish to eliminate the middle man and post yourself. Hey, good idea. 

Your post about remorse would have served me well last week when I humiliated a stranger and didn't reconcile the situation when the opportunity presented itself.

I dislike (loath-hate) telemarketers, advertising, etc. Advertising wakes us from sleep, Jumps out from our computers (my computer home page has 37 separate ads and business logos) stones you when your driving in your car, when you shop, phone, eat.

In Canada we have a National Do Not Call Registry to which I belong. There are exceptions for media surveys which allow Telemarkerters to couch themselves as businesses doing test surveys....well you get the picture. Advertising is particular insidious because it calls into question every judgement we have ever made and always contrasts it with a lie!

Last week I was solicited by the Nillson Ratings company who attempt to find out views on media and what we use. Needless to say I, in the coldest logical voice let the solicitor know that I was not some pawn to be used for their commercial purposes. It wasn't pleasant. Just before I hung up I detected a sound of hurt in the young solicitor's voice and I woke up. But not enough to reconcile my vanity and appologize for being such a prick. So for the rest of the night I suffered the gutless stupidity of merely harming an innocent only doing her job but suffered an greater remorse of not doing something about it as G. says, "On the spot." Because of this exercise I will stay much more alert in the future knowing I can ameliorate some folly by doing something about it when I can.
So thanks. We would like to hear more from you. For many of us the act of posting can be difficult.

Regards,
Fred

---

by **Lift**

> you might wish to eliminate the middle man and post yourself.

Hi Fred. I doubt that would serve this forum well. I am no Gurdjieffian and I follow a different path, that is why I post rarely.

What I and Ian wish for is for all members to post comments on the work programs regularly, which is what they commit to do when they sign up to this forum . So many fail to live up to their promise, and it is disheartening.

Here we are in Holy Week, and Christians around the world are indulging in excessive remorse, and self-flagellating for the same reason that others might listen to de Hartmann music. Let your aim be true, and be present to your actions. Feel remorse and make good your fault at the time, then there will be no need for wiping your slate clean with blood - yours or anybody elses.

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by **Ian**

We don't always feel remorse in the moment.
Sometimes we do things that seem perfectly justified at the time, and we only realize later they were grounds for remorse.
It is a tall order to expect that we can always second guess our every action as a potential cause for future remorse.
But it is something that could help us attempt to remain more vigilant and on the lookoput for in our self-observation efforts.

Remorse is suffering and we avoid it like the plague. That's why we humans have developed so many means of self-calming.
They say that time heals all wounds, and I suppose that self-calming is a way to put off suffering remorse until it's sting is reduced.

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by **Cassandra**

Thanks everyone for the thoughtful exchanges. Lift is right about it being each member's responsibility to post regularly. I need this reminder. Often, I feel isolated from a 'real' exhange of Work-like ideas, but do little to contribute to the exchange. So, in a way, maybe I feel some remorse in not rising up to task. But I don't want to go to self-pity either, just remember to participate.

Fred, I decided to take a solid stand with phone solicitors. I'm more often asked to donate to a charity. These solicitations make my bleeding heart bleed even more--March of Dimes, Children's Cancer Hospitals--but it does no one, either me (who's resenting the intrusion) or the other hopeful soliciter to sit even one minute listening to the spiel. I interrupt them with a solid 'No, I'm not contributing this year' and hang up. I try to do this consciously but not nastily. I know I feel better after hanging up--can't say about them. Also, my husband gives me less of a 'you sucker' look.

---

by **Lawrick**

Thanks for the advice Cassandra.  When I'm feeling particularly nasty I ask the telemarketer to hold for a minute while I attend to something.And of course I just leave them hanging on the line. Screw 'em. But I really did hurt that young lady who was simply doing her job when I could have either just said no or better yet apologized for it's subconscious behavior. I must necessarily separate the problem from the person and to do that of course, I must be awake.

Strong religious opinions Lift.  There are times during my darkest nights when that other Presence is my only anchor.Strange since I would never describe myself as religious in any sense. I agree that we should consider posting a necessary component of our exercises. Posting gathers the brains. (That's a Gurdjieffian term in case you are confused). And who decided one must be a Gurdjieffian, or Ouspenskian, or MacFarllian to post. I don't care

whether you're involved in the Work. Common sense opinions are equally valuable.

Ian, thanks for posting Jose's paper. I agree that Mr. Gurdjieff glossed over much of the mysteries and allures of the Far East. It might be he was attempting to discredit the impossible "Arcana" that accompanies the "inner circle". Perhaps discourage those who would waste a lifetime searching fruitlessly. With G., who knows!

Regards,
Lawrick

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by **Harry**

Why waste all the energy. I have a "supposed debt" that has been roaming around on a credit card I never had. A different "agency" calls me every month. They sell it off. Supposedly I have more debt on this mythical credit card than I ever had credit. But I just push the button on the phone. On. Off. If I'm sitting here at the computer there's a speaker phone right next to me. One second and it's over. No thought. I see the 866 number, or the city and bang bang.

As to remorse, most of mine comes in the classroom. I've somehow adopted that Gurdjieff rule of stepping on corns. Probably because I teach speech and one of the things I have to do is break them from the mask. But sometimes I push a corn with just a touch too much sarcasm.

This last event I described was interesting. A student wanted to have class outside. I suggested a goose would crap on me if I held class outside. And then said something a touch to personal to him. Strangest thing. When I went out to my car it had been crapped on about 20 times. The geese migrating through here must have heard me. Never happened before or since.

---

by **Lawrick**

Yes birds shit all over my car as well Harry.  Usually I don't know why. I wonder if those little buggers suffer remorse for their "fowl" deeds.

Lawrick

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by **Lawrick**

> ***Lift wrote:***
> you might wish to eliminate the middle man and post yourself.
> Hi Fred. I doubt that would serve this forum well. I am no Gurdjieffian and I follow a different path, that is why I post rarely.

But you see Lift, just how your input has inspired and energized the site. Other facets of perception can be equally important to growth.

If you belong, then surely it's incumbent upon you to post as well, is it not? Most of us are Gurdjieffian and something else or many other things. Others are something else sprinkled with a bit of G's salt. I hope you keep putting in your two cents or Bob, or Quid, or pence, or whatever the strange quaint English use for currency.

And Judy,Ian, thanks for the Wittman posts.

And Harry, after challenging your student, are your sure it was goose crap on your vehicle.? Of course there might be another message encripted within this story. And of course there might not. 

Lawrick

Lawrick

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by **Lift**

> But you see Lift, just how your input has inspired and energized the site. Other facets of perception can be equally important to growth.
> If you belong, then surely it's incumbent upon you to post as well, is it not? Most of us are Gurdjieffian and something else or many other things. Others are something else sprinkled with a bit of G's salt.

Touché, Fred  I am certainly something else, and my salt sprinkle is very light.

Work Program week beginning 13 April 2009

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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?

---

by **AlbertoB**

During these days, some people near me, or in my acquaintance, suddenly died.
Among them, a famous philosophy professor in Padua university, Franco Volpi, perhaps the best Heidegger scholar in Italy. A man of spectacular cleverness and goodheartedness.
These deaths compel me to ponder on the old problem with the human destiny: in Nicoll terms, the dialetics between the Law of Chance and the Law of Destiny. More you rise in awareness, more you attract your destiny, as to say, the facts really necessary for your development.
Is this true? I don't know, but the idea is comforting.
It's, like other Work Ideas, an idea that stimulate many others. Ideas about the Kesdjan body that grows, little by little, during the best moments of our life.

---

by **Cassandra**

As a child, I sometimes heard the saying: "Lord don't move my mountain, but give me the strength to climb." Now, I understand the need for these mountains or corns as Ian refers to them. I struggle with an emotion, do battle with it, often forgetting that the third force (maybe the Holy Spirit) brings a reconciling energy. My task is to wait for this.

---

by **Dean**

> - 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?

Can we create a Kesdjan body without 'disputekrialnian-friction?'

> - Is there a proper role for ego?

The ego is probably needed for survival to some degree, but it's difficult for me to visualize what the proper role of ego would be. G said to be a conscious egoist but it's much easier said than done at the moment.

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

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by **Ian**

Get really angry and feel no regrets.

---

by **Harry**

OK. ? !

Can I assume that we're talking Christ throwing out the money changers?

Do I want to waste that much energy? After struggling so hard with such mechanical emotions?

Conscious anger? I used to do this with my son. Without regret. But he's 28 now. And I don't have that kind of interchange. As to students, can't really get angry with them. Mindless pea counters. . .do they really deserve my anger? Or my pity?

---

by **Karen**

I thought I would have trouble with the weekly exercise until an event presented itself that was hard to turn a blind eye to based on principle.

Stewing over possible scenarios and outcomes, silently, and with a close friend who provides constructive feedback, I went through all sorts of feelings and emotions.

Disappointment and disgust in others, anger for the injustice, sadness, bruised pride, happiness for seeing this type of situation in a new way from years prior, joy for not falling prey to 'victim' status, elated to see personal growth and responsibility and peace to find a balance, to reconcile the opposites and extend the light...

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.

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by **Lawrick**

I found this week's Work Program very effective as a series of sequential reminding factors providing more awareness than I've felt in a while. Full of insights that together provided numerous personal observations highlighting my mechanicalness.

I've been told that I am always stongly oriented to one direction or another but this program certainly highlighted it.
I found out that I always put my right sock on first, the shorts, the slippers, the shoes as well. I always put on my watch before picking up my keys ????????? I'm always conscious of my right side before my left. I always drive on the right side of the road which is an excellent survival technique unless we are driving in England and other backward nations.

I always put my left arm in the shirt sleeve first, I use the left arm first for my jacket as well. I never open a door with my right hand, I part my hair on the left, (what's left of it). I always begin shaving the left side of my face. My politics almost always lean left which in my Texas leaning province is absurd almost to the point of being dangerous.

I wore this large black and yellow band in lieu of my watch this week and was continually amazed when I looked for the time only to find it was bedtime, Ah fair sleep. The waitress in my favorite bistro asked why I was wearing this garish rubber thing around my wrist. I looked at her and deadpanned that I personally enjoyed the feel of rubber against my skin and didn't everyone? And she took me for my word judging by the look in her eye. And I wonder how long my ego will go before needing to correct that embarassing impression.

The water closet face splashing technique worked wonderfully during the day. It was discontinued the first nite after numerous trips to the loo where splashing cold water on my face kept me awake for most of the night. Duh! Switching keys to new pockets also works like a charm, and actually provoked some anger.

So, an excellent program for waking and staying awake. Thanks Chuck.

Lawrick

Work Program week beginning 11 May 2009

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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.

---

by **JohnS**

A relevant episode of the Simpsons last night: Homer driving in his car, and the radio says "Live each day as if it were your last." Next minute Homer is sitting in the gutter, crying "I don't want to die - its not fair". Its funny, but someone's got the message in there.

---

by **Cassandra**

I think about my death often but am very afraid of the thought of not existing anymore. I think, how will it happen? Will I die before old age. I become indignant even thinking of life going on without me. But I don't like to dwell on death because it's my way of avoiding doing the best I can at the moment. Just more fantastic thinking. I know the purpose of the exercise is to get one to consider the relatively short amount of time on earth and to make good use of it in putting forth effort. In thinking about death, it has occurred to me that most of my adult life has been wonderful. For this I am very grateful, no matter if I have an early or late death.

---

by **Lawrick**

Harry,

Found my first penny last Sunday before a larger more valuable coin called a Loonie. A Loonie is a Canadian $1.00 coin which is worth about the same as a penny.

I have trouble visualizing or sensing my own death. When attempting to reconcile these emotions 3 experiences come to mind. Yes, the great benefit of aging. Many years ago I went white water rafting with friends. When the raft overturned I was caught in a whirlpool and dragged under to a churning sidewall which held me under. After panicking and struggling for some time, something resolved I was going to die, at which point I became light, relaxed and peaceful and began to pass out. The next thing I remember was alive floating in a quiet pool on the surface with no idea how I got there.

Another experience dealt with an allergic reaction my ex wife experienced which turned her face grey, her lips blue, and completely stopped her breathing. It is not possible to explain how hard I was praying while trying to revive her and my horror of having her tell me gently to let go and that the light was so beautiful . Not a chance lady!

Two years ago a friend came over to relate the last few moments his wife experienced while dying of cancer. Just before she died she asked her husband the identity of the tall black robed man who was standing, quietly waiting at the end of her hospital bed.. When my friend explained to his wife there was nobody in the room but the two of them, she pointed to this impossible stranger and said “but look, there he is”. My friend never saw this eidolon and still doesn’t understand.

So even though I’ve done this exercise before, it has been very difficult to fully engage my emotional centre. It’s my impression that “something” within still feels this sojourn will never end and that I am in some way Invulnerable. Bullet proof. But doing this last exercise made me realize at the same time, the terror of my being dissolving, of decomposing into the Cosmic soup. What if we were to possess some awareness of this process at the time and in that state and still be unable to slow or stop it. And I can’t imagine a more horrifying conclusion. Perhaps G. meant this when he asked us to keep our deaths always before us.

Good, if unsettling exercise Harry, Thanks.

Regards,
Fred

Work Program week beginning 18 May 2009

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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.

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by **Cassandra**

I was at a graduation party last night, and someone from my work was talking about someone who works there, how weird this person's behaviors are (He's Canadian by the way, Fred). I was very conscious of my participation in the conversastion. I realized how much I wanted to add to the criticism-and I did. This morning and even while the gossip was going, I felt the need to repent for my sins--missing the mark. I totally missed the mark on this one, but felt good doing it. I didn't evoke a feeling of remorse, but what helped to move me away from my ego position was just thinking: Was this person sitting around talking about me at the moment I gossiped about him? Probably not, so who's better off, him or me?

---

by **Judy**

I had a bit of fun with this earlier today, in spite of the working on negativity being very serious stuff. I was worrying about doing a financial report for some work I'm doing beccause it is not an area I'd choose to do. In other words, I don't look forward to doing it at all. "It" really dislikes this task. So of course the result of this little battle was procrastination.
I decided to take a lighter attitude.

I chose a kind of North American Indian rain dance as the little Reconciliation Dance.
Somehow I got really into it and there were whoops and other vocalisations. (Ellie the cat just stared quite regally all through this). Such fun.
I followed this with the Holy Equation Prayer.
Before the evocation of remorse, there was a glimpse of something brief but quite genuine - about how really silly and unnecessary it is to allow It s Holy Denyings to paralyse me like that.
What a waste of precious energy.
The report is done now - it reconciled as well...

Regards,

Work Program week beginning 25 May 2009

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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.

---

by **Harry**

I don't see this as a place for friendship. But I probably should put a caveat on that. Friendship is one of those Rimbaud or Dickenson type of things. Yes I have some friends. But when I go to the airport on Tuesday I will take a cab. I have a FaceBook page, but have exchanged maybe five messages with six people in six months. Two I've known for four decades. But the last time I saw either one of them was 10 years ago. But she does live 4000 miles away.

I email or talk with my son every week. I have another friend I talk with a couple of times a week.

So here, I find it beneficial to have contact with different personalities and different essences. This is the first site I go to each day. It is a reminder not so much for my own work, but that my view isn't the only view. And that others can be beneficial to all of us.

I feel I must participate in some things. Like this discussion forum. But it doesn't seem we have much "discussion". Even the BT section seems more a posting of individual views, rather than a discussion. I participate very little there, which I have explained before. I've walked through those books many times. Most recently walked through the third series again. And each venture brings new insights. I remember having a discussion group on All and Everything some 30 years ago. I thought it was great. But quickly became a psuedo teacher. I really don't know if any of those people still have anything to do with Work. It was a century ago in time and space.

---

by **Judy**

What is friendship?

It covers most forms of cooperative and mutually supportive behaviour between two or more people, taken in its broadest sense. There are many historical examples; Gilgamesh and Enkidu, Orestes and Pylades, David and Johathan, Rumi and Shams. Friendship, in fact, seems to embody the positive traits of relationship in general. It is very complex, requiring the highest values of each person, such as honesty, respect, courtesy, harmony through invariable disagreements, and wanting the best for each other's growth, even where this course may be quite uncomfortable or difficult. It also depends on the value each person gives to the relationship. In particular, true friendship will involve a time commitment. This too may not be the "easier, softer way". In brief, one must "be a friend" before one can "have a friend".

Friendship will mean different things to different people, quite apart from the fact that there are different types of friendships. I have come to value true friendship a lot more than I used to, as the years pass. There are usually similarities, or a common interest, in most. Here on Endless Search I have "Work friends". I see this as a most necessary place for friendship, in that I'm unable to sustain good quality Work alone at this stage. Thus, Endless Search site is a valued beneficial and significant Work Group for me.

To take Gurdjieff's three lines of Work, friendships here largely account for the second line input of mine currently. It goes without saying that both the first and third lines are involved here too.
This is a huge topic, Fred. I have felt tongue-tied, but a little input is better than none.

Oh, as to whether people are defined by their friends or lack thereof;
Yes and no.
As mentioned, one has to first be a friend to others; and then there are some typicalities who do not have friendship as a high priority perhaps.
Having said that, though, it is a reassuring first-meeting component to discover that a person has fine (or interesting) friends who value them.

Friends make the world warmer.
Best wishes to all.

---

by **Judy**

> Texts : Essays: First Series : FRIENDSHIP
> A selection of Ralph Waldo Emerson's writings for searching and browsing
> Friendship
>
> from Essays: First Series (1841)

Ralph Waldo Emerson

A ruddy drop of manly blood
The surging sea outweighs,
The world uncertain comes and goes,
The lover rooted stays.
I fancied he was fled,
And, after many a year,
Glowed unexhausted kindliness
Like daily sunrise there.
My careful heart was free again, —
O friend, my bosom said,
Through thee alone the sky is arched,
Through thee the rose is red,
All things through thee take nobler form,
And look beyond the earth,
And is the mill-round of our fate
A sun-path in thy worth.
Me too thy nobleness has taught
To master my despair;
The fountains of my hidden life
Are through thy friendship fair.

ESSAY VI Friendship

We have a great deal more kindness than is ever spoken. Maugre all the selfishness that chills like east winds the world, the whole human family is bathed with an element of love like a fine ether. How many persons we meet in houses, whom we scarcely speak to, whom yet we honor, and who honor us! How many we see in the street, or sit with in church, whom, though silently, we warmly rejoice to be with! Read the language of these wandering eye-beams. The heart knoweth.

The effect of the indulgence of this human affection is a certain cordial exhilaration. In poetry, and in common speech, the emotions of benevolence and complacency which are felt towards others are likened to the material effects of fire; so swift, or much more swift, more active, more cheering, are these fine inward irradiations. From the highest degree of passionate love, to the lowest degree of good-will, they make the sweetness of life.

(Full text of this essay is at:
http://www.emersoncentral.com/friendship.htm

"A certain cordial exhilaration" is cited as an effect.
That too.
But not always. Sometimes the effect of honesty from a friend can be a rare true glimpse of oneself, perhaps not in the expected flattering light. This can be shocking, painful even, as it is recognised. And what a precious gift is this!

---

by **Judy**

During the resourcing on "Friendship", Thoreau too waxes eloquent, as does Paramahansa Yogananda.
But how definite and strong is heroic Walt!

> III. Notes Left Over
> 12. Friendship, (the Real Article)
>
> THOUGH Nature maintains, and must prevail, there will always be plenty of people, and good people, who cannot, or think they cannot, see anything in that last, wisest, most envelop'd of proverbs, "Friendship rules the World." Modern society, in its largest vein, is essentially intellectual, infidelistic—secretly admires, and depends most on, pure compulsion or science, its rule and sovereignty—is, in short, in "cultivated" quarters, deeply Napoleonic.
> 1
>
> "Friendship," said Bonaparte, in one of his lightning-flashes of candid garrulity, "Friendship is but a name. I love no one—not even my brothers; Joseph perhaps a little. Still, if I do love him, it is from habit, because he is the eldest of us. Duroc? Ay, him, if any one, I love in a sort—but why? He suits me; he is cool, undemonstrative, unfeeling—has no weak affections—never embraces any one—never weeps."
> 2
>
> I am not sure but the same analogy is to be applied, in cases, often seen, where, with an extra development and acuteness of the intellectual faculties, there is a mark'd absence of the spiritual, affectional, and sometimes, though more rarely, the highest æsthetic and moral elements of cognition.
> 3

Thanks, Fred, for this week's emphasis on the affectional quality. It is always balancing for this suspected "Man No 3".

Best wishes,

---

by **Cassandra**

I did ponder friendship. It's something that's often on my mind but not so explicitly. To be friends in the traditional way is to share lots of stuff, the weak and strong aspects of oneself. I resist sharing much about myself. I used to do it more when I was younger but then thought--people sort of categorize you as this or that and aren't that interested to start with. I don't know if I can sustain friendship for long because eventually one has to move beyong pleasantries. I find it hard to open up. But I'm okay with it.

This site is the only thing I have currently that connects me with Gurdjieff ideas, other than readings. The Atlanta group is too far away to attend regularly, plus they pause for summer break anyway. I've started to sit again in the mornings. Now that my children are out for summer, I don't feel so rushed in the mornings. Fairly regular checking of this site brings me back to my aim of self observation.

Thanks, Fred.

---

by **Lawrick**

Harry,

I came accross something by Emerson that reminds me of your post on friends.

> But the soul that ascendeth to worship the great God is plain and true; has no rose color; no fine friends; does not want admiration; dwells in the hour that is; in the earnest experience of the common day-by reason of the present moment.....

For what it's worth.
Fred

---

by **Harry**

Fred,

I totally agree with your post. Emerson, as well as others, like cummings had the same understanding. Though cummings remained life long friends with Morehouse, DosPossos, and others.

I think it is possible. I think our age moves us away from people.

Work Program week beginning 1 June 2009

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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?"

---

by **Dean**

It was difficult to remember the daily pondering at first, but when I could remember it it became useful in reconciling various ideas that didn't correspond with thinking in terms of a stick with two ends. It made me come to the realization that conflict is necessary and if their isn't conflict then I'm probably somewhat unconscious.

The second exercise seemed to help me become more aware of my movements, and I felt a bit more patient and my walking was more deliberate. Most of the time I did this without the daily pondering though, but later in the week I remembered to combine them at times.

The third exercise was effective and made me feel remorse to a degree, gratitude was there at times but it was difficult to evoke at will. The prayer was also a nice addition and helped to bring about the feeling of gratitude and remorse more.

Thanks Ian

---

by **Lawrick**

My experience with the weekly exercise was quite similar to that of Dean. The walking and pondering as to the equinamity of God's Laws was strangely neutral. Some periods of real Remorse were produced.

I found this pondering while walking to be very difficult and like Dean, had little success until the end of the week. Much more success phsyically as I was able to sense the 'Souls' of my feet for quite long periods after I had sat down. There was a sense that "something" had levened itself between my feet and the ground. A Doctor Scholl's foot cushion of sorts. But the sensation that remained on my foot was an excellent reminding factor.

As to the pondering of God's equinamity, I was reminded of the action of the great Laws where we are granted all possibilities to live our lives through personality, or to define our individuality on a road less travelled. But there was no answer as to why one takes the latter path and I was reminded how little choice was available once the less traveled path was recognized.

As to the reminding factors of intolerence, I was able to reconcile several of my judgements. The depth of reconciliation was definitely affected by the amount of available energy, which of couse shouldn't matter but never the less at this stage it does.

regards,
Lawrick

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by **Cassandra**

I took a while for this exercise because it is a good one for me. Thought about the first part of the pondering: "that ye may be your father's children who is in heaven" or so that you may perceive rightly, come into alignment with what is real. The pondering reminded me that there are no points to be gained in the work. No matter how much sitting, reading, detached observation I do, there is no guarantee that I will become more aware or conscious of myself. There is a letting go, a come what may, that figures into work. Who's to say who is Holy.

---

by **Judy**

Cassandra wrote:

> There is a letting go, a come what may, that figures into work. Who's to say who is Holy.

Yes, Ican identify with this perception, Cassandra.
I have a set time to work each day. Sometimes I'll be sitting there and simply don't feel much connection. Rather than become negative, I stay with this "lack of conscious connection"

calmly and accept the state. It seems necessary. I look at it as a form of voluntary suffering.

There is a time for effort and a time of letting go; a time to be active and a time to be receptive to whatever Higher Forces may bestow. All Praise for this Law of Grace.

Best wishes,

---

by **Cassandra**

> ***Judy wrote:***
> Sometimes I'll be sitting there and simply don't feel much connection. Rather than become negative, I stay with this "lack of conscious connection" calmly and accept the state. It seems necessary. I look at it as a form of voluntary suffering.

Judy,

I met 'by chance' an Indian fellow recently who told me that the work of simply sitting or meditating can benefit others. He mentioned people coming to him when he was meditating in a nearby park and saying they appreciated his presence, that they felt a kind of lift when near him. I don't know, maybe they simply wanted to feel better, but it makes no difference really if there's something 'objective' there or the aim of the individual to perceive differently effected this feel better state.

Also, seems one of the first bits of advice about sitting or meditating is not to expect anything. I never thought of the seemingly empty periods of meditation as voluntary suffering. I suppose it is. Thanks for your reply, Judy.

Cassandra

Work Program week beginning 8 June 2009

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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?

---

by **Judy**

This week's theme of inner silence blends nicely into the morning meditation time which I've returned to after an absence.
I wasn't clear on "sensing the body image", and was mixing it up with "observing". This led to various experiments. I am currently sensing the right arm, while also attempting to be as "present" in the body as I can. This involves the awareness of how I am fragmented and not connected to that higher energy at the top of the head. It doesn't seem to work if I try to bring the energy down, but now and again there are brief moments which are different, if I just stay in front of the knowledge that I am unconnected. This somehow increases the wish to connect.

During the various experiments, I noticed something quite interesting. There was a distinct difference between sensation and "presence" in the fingers of the right hand. It was like - "it senses" (totally bodily), but "I feel". For a millisecond there was clear perception of difference. I mean, I've never thought that they were the same,any more than senation and "I Amness" are the same, but I don't remember having direct experience of the difference to do with the feeling aspect. It isn't easy to explain because I've lost it again. What has happened? Maybe I'm now back at the ordinary perceptual level. But, for that moment, an enhanced perception witnessed the difference.

I'm not sure here, but it seems like I can "sense" from the ordinary state, but a true feeling cannot be forced from the ordinary state. Rather, when some less dense hydrogens form some sort of relation with the body, then a feeling naturally arises. I've in any case read that somewhere as well. Again, it may not have made an impact at the time. Now I see it.

I'm tempted not to post this.

So often nothing seems to happen in meditation. And yet - the daily state is different when my meditative/sitting practice is regular. "It" doesn't wish to do it. What is noticed, however, is that I seem to be less confused about the real needs. Perhaps some of that energy does infuse the ordinary state. So often I live to suit the body. Why do I not more often live to suit the soul? Then every day meditation would be done.

Warm regards,

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

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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.

---

by **Judy**

During the past three weeks, I've been focussing on two things in the Work.
The first has been to try slight variations (eg; eyeslowered/eyes closed - soft Gurdjieff DeHartmann music in background or not - sitting on a chair or sitting on cushion, and so forth) of the morning sitting.
Thus the walking meditations of the past two weeks have worked in well.

> Walking meditation: Go for a short, slow walk. Sense your in and out breath. Sense the still point at your centre of throat.

The stillness around a swirling throat chakra was quite profound sometimes.

The second little adventures have been in dying to many small habits. One involved deleting all computer games. I tend to waste time on them when too tired or too lazy to do anything else. I'm listening to more classical music in these moments or going for a walk if possible.

Best wishes,

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.

---

by **Patricio**

Hi,

First I want to say thanks to Ian to allow me to continue reading and studying this material now more than ever I need to understand: Who am I?

A few months ago I was diagnosed with cancer immediately I realized that all information gained in my life was futile to confront this new challenge.

I realize that I need new informations.

I think that I found here a very special information, but I need time to read and practice everything and I´m not sure if I have all the time, so I want to ask you:

1. How can I use the experience of a future death to accelerate my evolution? Is that possible?

2. How can I work to develop a kesdjan body?

TKS

Patricio

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.

---

by **Chuck**

A couple of things about this exercise are really interesting. It's basically the same as a Chinese exercise called Zhan Zhuang, "standing like a stake" (or tree, or post, etc.). I've been doing a form of this with arms curved in front like hugging a barrel for a while now. All I can manage is about 20 minutes - and holding the arms out as G. suggests would be even harder. The hardest part is that in the Chinese version, one bends the knees - that's the killer. By the end, one's legs are often shaking.

But G. adds dividing of the attention to the fingertips of each hand. So, one is practicing splitting the attention as well as the body. And, as you can imagine, the emotions also get involved after a few minutes as one is making lots of effort struggling and striving to keep going.

Fixing the eyes at a point in the distance is also very interesting. This may slow the flow of thoughts/I's. I've found that if you seriously don't let your eyes move at all, all kinds of interesting visual phenomena occur, like flashing between light/dark, etc.

Some time ago I read that this was one of G.'s exercises, but couldn't find anything specific, so I took to the Chinese version of the exercise. Bennett mentions it, but have been unable to find anything other than something like "30 minutes, arms out to the side." *If anyone has more information or a more detailed description of this exercise as G. gave it, please post it!*

Regards,
Chuck

---

by **Harry**

Chuck, it is in the Transcript of Meetings 41-46 which I mentioned. It is in the very first meeting.
He gives this as a means toward separating from your ordinary "i's". Frankly it works amazingly well at that. A centered state follows quickly.

---

by **Chuck**

Thanks, Harry. I'll try it as written by G. and see what happens.

Regards,
Chuck

---

by **Ian**

> ***Chuck wrote:***
> Fixing the eyes at a point in the distance is also very interesting. This may slow the flow of thoughts/I's. I've found that if you seriously don't let your eyes move at all, all kinds of interesting visual phenomena occur, like flashing between light/dark, etc.Regards,
> Chuck

I stead of fixing the eyes, one might try softening into a Sightless Gaze or panoramic gaze.

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

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
---
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.

by **Harry**

This is a key exercise. It is one that brings everything together. It is also very reflective of what I am reading in G's meetings. I've been doing this for a while now. It is also very good when in a state of conflict.

---

by **Cassandra**

I've done the 12 joint exercise in the past and am doing it presently when I remember to. In the past, I didn't switch joints on a count of 6 because it seemed too much effort to keep count of how many steps and sense the joint. My switching was random. But I tried it this time and got into a rhythm. I noticed how much concentration it took to do the six count and keep aware of joints.

Harry, which one of these exercises is key for you, and how are things brought together?

Cassandra

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by **Harry**

The joint exercise, as you described it.

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by **Cassandra**

Guess I'll have to have my own experience of this, but thanks for your reply.

Cassandra

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by **Ian**

Please feel free to change the number of steps you take between each joint.
Alternatively, one could use a number of breaths between joints, or a number of heart beats.
The point is to choose some sort of regular interval as an indication of when to shift your attention to a new joint.

---

by **Chuck**

I'm puzzled why the joint exercises (at least this one) don't include the spine... seems like it would be the most important set of "joints" of all. Does anyone have insight on this?

Regards,
Chuck

by **Harry**

Chuck, I agree with you. I've always included the spine. And after that a full sensing of the entire body. This just comes naturally. Not habit, but a requirement that my being wants.

---

by **Cassandra**

Thanks Chuck, Harry, and Ian--I'll add a sensation of the spine and entire body.

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.

---

by **Judy**

Hi All,
I've just returned from a family holiday where we were out of contact with the internet. It is lovely to come home to the familiar 12-joint exercise, this time with variations. Talk more soon.
Regards,
Judy.

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.

---

by **Harry**

OK. Each person who is an accepted member of this Online Work Group must take an oath to themself that they will log in here daily and make a post daily. They will respond to another post or start a new discussion of their own. If they can't keep that oath for a week they should resign formally to Ian.

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by **Harry**

For today: I've been reading the transcripts of G's meetings. One aspect of this is a struggle for me. G spends much time talking about making your parents your God. He also discusses doing everything you can for your Mother. Intellectually I understand this. It's something I've discussed with my son, as he doesn't have a great relationship with his. It is difficult for me, because my mother is dying, but she is also a user. Someone who always wants more. I've decided that I will make her dying easier. But I also have to separate from the using without giving in to my own inertia.

by **Judy**

Hi Harry,

I had a similar situation with my mother, who died twenty-one years ago. We simply found it hard to get on well.
Yes, Gurdjieff emphasises love and obligation to parents very much.

Anyway, I don't have any solutions, but am happy to share what I did. I made myself available for helping with shopping and so on, more than usual. Then, when she was quite ill, some months before her death, I moved back into the family home to nurse her. Yes, it was very much a struggle and a difficult time. Prayer helped a lot.

Thank God I was somehow able to do that without negativity, as, in hindsight, our friction was mainly of the personalities; essences recognised the love, and wished to serve.

I pray for the well-being of the souls of my parents not so often as I should.

Regards,
Judy.

---

by **Harry**

Thanks, Judy. Interestingly I had a strange dream last night of my ex-Wife dying without contact with her son.

As to continuing my oath:

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.

This is similar to the twelve joint, only doing step by step with the four limbs and then the trunk. I Am resonating and Filling each part.

---

by **Dean**

The I am exercise is very effective and seems to bring about contact with the whole being. It seemed to create a sensation of the whole body as well as a stabilized emotional state.

I'll try to post more frequently as well and will try as suggested in this weeks work program to adapt the exercises to everyday life.

---

by **Judy**

The exercise I am trying this week involves emphasis on sensing too. It is from Ravi Ravindra's "Heart Without Measure" p23.

> Madame de Salzmann very much emphasised - as she has often done - the need for an integration of the mind and the body before one can be related to anything higher. She 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. This exercise can help.

I have been looking for ways to extend that feeling of "connection" which happens during some sittings, and which is quite nebulous. Each time I try to extend into everyday life, I lose it. Yet - there is hope. And yes, Dean, I agree that hope and effort are much intertwined. Thanks for that reminder from Orage.
I am doing mainly a walking meditation with the sensing of the limbs, followed by sensing of the trunk and whole being.

---

by **Harry**

Recognize those situations in life that aren't ordinary. Or, perhaps, are ordinary and can lead down a "slippery slope". It's not so much a matter of thinking but as feeling. When you feel the situation is out of the ordinary, or you feel the situation could become negative, then use that energy to do "I Am, I Wish, I Can." Or do the 12 joint exercise. This brings work experience to living. But you must realize that what you are doing is Work. It has nothing to do with life. You are using the events of life to remind you of the work.

You will also find that your life begins to change. But you can't anticipate or direct it.

---

by **Cassandra**

I've made a committment to do the 12 bone exercise on the walk back home from dropping my son at school. It's morning, and I feel fresh, as if I have another chance to 'make good' on the day. But often I slip into sentimental feelings rather than doing the harder task of working with the exercise. The words feel stiff and regimented, and I wonder what can this seemingly mechanical-feeling task do for me?

But I understand that it's a struggle at this point, and this friction is what can bring about something higher than sentimentality (a real waste of energy).

As for not posting regularly, often it's been the case that I haven't done the exercise, but more recently it's that I want to try one exercise for longer than 1 week, to get a deeper feel or practice of it. Thanks for the reminder Harry that work effects can't be controlled.

My husband and I've recently talked about linkages with ancestors and what that can mean for an individual living contemporarily. I pray for my children but rarely for my mother. My father died some years ago, and we never had a good relationship. Still, I owe my parents something more than I've given them, especially my mother.

---

by **Dean**

I sometimes seem to have the habit of mistaking sentimental feelings for something that is positive or leaning towards conscience, I noticed this today while attempting to work without making much progress. Some of these may be remnants from my past that may have formed before I was in the work and sometimes are difficult to identify. Sometimes bringing myself to a more neutral state seems to make them subside unless there is a lot of momentum behind them. I'll keep some of these exercises in mind to try to grapple with them further.

---

by **JohnS**

I made up a prayer in 1991, which has been a mainstay for me ever since (when I remember it, that is), and the structure of it is in the recommended -by-Gurdjieff triple style:
1st time: for the repose of the souls of your mother and father
2nd time: for the sake of my neighbour (those in the work)
3rd time: for my Self (true self)

My parents died 20 years ago, and once again, it was strained, though I sided more with my father. When I do the prayer, I am ALWAYS aware of a pressure to mention one particular parent first, before the other. The order changes a lot when I try to be 'fair', and sometimes through a particular sympathy at the time. All sorts of things surface - that I can watch - such as guilt, empathy (or lack), etc. Its a good prayer if I can get through this first prayer with a feeling of generosity.
Sometimes I do the 3-prayer three times, which gives me more of a chance to be genuine and perhaps more heartfelt by the last time through.

---

by **Harry**

Interesting prayer, John.

Along the same lines, my own father died when I was five. My step father was dying about four years ago in his early 90s. My son and I went to visit him in the hospital. He was at a point where he could not communicate. When we were ready to leave I laid my hand on his forehead and projected energy, projected the "prayer": "It's ok to leave go. We'll take care of

what needs to be taken care of. Easy your self." My son, without speaking, did the same thing.

His eyes said he knew what we were saying. And they were surprised.

---

by **Cassandra**

> ***Harry wrote:***
>
> 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.
>
> This is similar to the twelve joint, only doing step by step with the four limbs and then the trunk. I Am resonating and Filling each part.

Harry, can you provide the exact reference for the exercises. Thanks.

---

by **Cassandra**

> ***Dean wrote:***
> I sometimes seem to have the habit of mistaking sentimental feelings for something that is positive or leaning towards conscience, I noticed this today while attempting to work without making much progress. Some of these may be remnants from my past that may have formed before I was in the work and sometimes are difficult to identify.

Dean,

I've often confused goodness or right doing with sentimentality, especially when I was younger. But now I can often detect the affectation that goes with this emotion.

Others are mentioning prayer, another topic I've been thinking about lately. How to do it and what it is. I've heard that it's useless to ask 'God' for favors e,ven for loved ones suffering from illness or whatever. Is prayer simply my good wishes, thoughts, or energy to another; or do I invoke a higher power?

I've also thought that prayer is like Madame de Salzmann's quote that Judy brought in--that is, to stay in the body or sense the body as much as possible. If one is able to be in the body more (through the many exercises suggested here, e.g.), can one then more of a conduit for the reconciling force so that whatever manifests (whether the cancer is healed or not) is better accepted by the praying or sensing person.

---

by **Harry**

Cassandra, the exercise I described is in Meetings 1941 to 1946. It's a relatively new publication, but for some reason is hard to get ahold of. I bought it through Albris.

---

by **Karen**

Cassandra wrote:

> Dean,
>
> Others are mentioning prayer, another topic I've been thinking about lately. How to do it and what it is. I've heard that it's useless to ask 'God' for favors e,ven for loved ones suffering from illness or whatever. Is prayer simply my good wishes, thoughts, or energy to another; or do I invoke a higher power?
>
> I've also thought that prayer is like Madame de Salzmann's quote that Judy brought in--that is, to stay in the body or sense the body as much as possible. If one is able to be in the body more (through the many exercises suggested here, e.g.), can one then more of a conduit for the reconciling force so that whatever manifests (whether the cancer is healed or not) is better accepted by the praying or sensing person.

Cassandra,

I have pondered prayer and how and why it may or may not work and the question is so vast. Intention and awareness seem to play a big part in prayer or any thought or action. Use of words seem to carry weight as well.

Not understanding how it all works and not having any answers to these questions, the last thing I'd want to do is hinder, enable (take on another responsibility) or impede on someone's experiences or development. With this awareness, when I pray for myself, others or the whole of creation, I always include that the prayer be for the person's highest good at this time and for the highest good of all souls. I also make sure I am grounded and in the body by means of the many exercises available before prayer or being a conduit/vessel to receive and share/transfer higher vibrations which appear to come from somewhere higher or from Above.

Karen

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by **Harry**

Quoting Tom Rapp, Pearls Before Swine: "We are all prayers of action on our way to God."

---

by **Judy**

A reminder for myself, by way of a quote, after a week of Work of some intensity and daily posting:

> Madame de Salmann said to the group at lunchtime, "What do you serve? There is something in you - a higher energy - which is worthy of respect. Without this you serve only your pleasures. This is not to say that you should not look after the needs of the body or of the mind. Unless you respect and serve the finer energy in you - which is not you - work here has no purpose."
> (Ravi Ravindra's "Heart Without Measure" p10)

Best wishes to all,
Judy.

---

by **Chuck**

On Cassandra's discussion about prayer, I think Karen's advice is very good, to pray for our (or another person's) *highest good* rather than a specific outcome. Who knows what events are in store for us? There are many teaching stories about this - here's one:

> ‘A farmer lived in the days when fighting was going on between small kingdoms in China. This farmer had a son. His son, with the aid of the horse, was tilling a small field. One day the horse ran away. The neighbors came and said, 'It's a very bad thing. You have such bad luck.’ The farmer said, ‘Maybe.’ The next day the horse came back with half a dozen other wild horses. The neighbors came again and they said, ‘What tremendous luck.’ He said, ‘Maybe.’ On the third day the son, while riding a wild horse, fell and broke his leg. Again, the neighbors came and said what bad luck it was, and the farmer said, ‘Maybe.’ The next day the king's men came to recruit young farmers for the army. When they found this farmer's son with a broken leg they left him alone.'

One interesting idea about prayer... as an example, say one is praying that their son Johnny returns home safely from a dangerous trip. In one's emotions there is fear that something bad will happen to Johnny. One's body is experiencing stress, and one's mind is running through all the scenarios of what bad things could happen. In this scenario, what are we projecting? We're almost asking that something go wrong, with all three centers!

Instead of this, think that Johnny is already home safely (intellectual), project gratitude that he is safe (emotional), and feel at peace in our body. The feeling is that it's already happened and we're "surrounded" by the results. This info is supposedly from the Essenes.

Regards,
Chuck

---

by **Cassandra**

Everyone-Harry, Karen, Chuck--thanks very much for your responses on prayer. The centered approach suggested by Karen is one I've given thought to as well. One of the better times for prayer, for me, is after meditation, but I had forgotten the "highest good" inclusion. Also, Chuck your quote is familar. I've seen it in a children's book, which my kids thought was pretty clever--the wide angle. Also, the 'acting as if' approach to prayer--this is very compelling as well. I tried this recently on a trip to Ghana. I've become afraid to fly, since hearing about a large plane crash this summer. So I get on a 10 hour plane trip across the Atlantic, very nervousm, but outwardly I'm smiling. On the inside, I'm in continual prayer, visualizing a safe landding and a happy reunion with my children. This was about the only thing that brought any brief relief of the high anxiety.

---

by **Ian**

> ***Harry wrote:***
> Cassandra, the exercise I described is in Meetings 1941 to 1946. It's a relatively new publication, but for some reason is hard to get ahold of. I bought it through Albris.

Harry, is this the book you refer to? ...

http://www.alibris.com/booksearch?qwork=10889681&matches=7&wquery=gurdjieff&cm_sp=works*listing*title

This book is published out of London UK. It sounds like it is a combination of 2 transcripts of Meetings that are circulating on the on the Net - eg. I have one PDF of Meetings 1941-1943, and another PDF of Meetings 1943-1946.

You can download them here...

http://endlesssearch.co.uk/books/Gurdjieff_5_meetings_1941_1943.pdf
http://endlesssearch.co.uk/books/Gurdjieff_eightmeetings_43_46.pdf
***
Harry, is this the exercise you refer to?...

Meeting, Thursday, July 13, 1944 -

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.
***

As G says - "For this there is an exercise, a whole series of exercises even."
As you reiterated, the 12 Joint exercise is similar. So is the 10 Bone exercise.
There is also an exercise called the 4 Prophets which was given here a while back.

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by **Cassandra**

Thanks Ian. I've seen this before.

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by **Harry**

Yes, that's the book Ian. But the exercise is a different one. I'll have too look through the links to let you know. It talks, as I described, about filling the legs, the arms etc. I thought of the 12

joint exercise when I read the one you quote.

---

by **Harry**

I went and looked at the links you provided. There are 33 meetings in the book. Some are the same.

---

by **Ian**

> ***Harry wrote:***
> I went and looked at the links you provided. There are 33 meetings in the book. Some are the same.

I also have this, supposedly from Toomer -
http://endlesssearch.co.uk/books/Gurdjieff_meetings_1941_1944_Toomer.pdf

and this -
http://endlesssearch.co.uk/books/Gurdjieff_talks_1918_1924.pdf

and this -
http://endlesssearch.co.uk/books/Gurdjieff_Meetings_1921_1922.pdf.pdf

Maybe all of them (these 2 plus previous 2) add up to 33 meetings total...

---

by **Harry**

Some of the Toomer are in there, but the other two are not. The tone of those is totally different. I recognize a couple of the Toomer from the book.

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.

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.

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by **Judy**

Not a lot to report today, except that I've added a weekly ponder to the daily work tasks.
I've written down on a piece of paper horizontally:

False Personality - Personality - Essence - Real I - God.

(This is from Nicoll p1267).
Nicoll reminds me that the only part of me which can get in touch with Real I is Essence.
He also says that when we are told to remember ourselves, it implies that we have forgotten ourselves, and this means, by implication, that there was a time when we did remember ourselves.
And that this forgetting is the reason why so much of Esotericism is so hard for us to understand. Also, that this is the main reason that everything is wrong with us and with other

people in this life.

---

by **Chuck**

Ian said: *the exercise this week is to develop, modify or adapt an exercise and share it with your fellow Seekers.*

This exercise involves role-playing. "Externally, one should play a role in everything, this makes life easier. However, internally, we must be free of considering, we must cease reacting inside to everything that happens outside."

At some point during the next week, consciously play each of the following three roles:

- 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.
- 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.
- 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.

While role-playing, keenly observe your state, noting how you feel emotionally and what sensations appear in the body.

Regards, Chuck

---

by **Harry**

I like taking the opposite side of the conversation. This is especially beneficial if you really firmly believe in one position. I did this instinctively, or drunkenly, once during my youth. Arguing with a guy who I didn't like but who had a certain position that I agreed with. I couldn't find myself agreeing with him, so I didn't. We went on for hours and eventually I convinced myself, but not him. There is a certain insight that I obtained that showed me how "whispy" my beliefs were.

---

by **Judy**

Chuck wrote:

> "Externally, one should play a role in everything, this makes life easier. However, internally, we must be free of considering, we must cease reacting inside to

> everything that happens outside."

Hi Chuck,
This was a great reminder for me through a long and difficult day yesterday. Briefly, after a period of relative calm outside, a few surprises - one of which means I may have another house-move coming up; another involved a health problem for my son. I recalled what you wrote above and suddenly it seemed that there was a true anchor of strength available. I just had to choose to utilise it. The stable principle, something I could actually *do*, is of course the work itself.
Much appreciated.
Regards,
Judy.

---

by **Harry**

One I like to remember is: The only thing we have to sacrifice is our own suffering.

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.

***

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.....

---

by **Judy**

Since last week, when "Transcripts" arrived,(thanks for speaking about this book, Harry, and sharing the exercise from the first Meeting), I've been persisting with that same hands-extended exercise during morning sittings.
I'm still falling short of 25 minutes at a time, though have noticed significant increase in time (14 minutes rather than about half that at the beginning) from adding parts of the Sunrise Meditation from Beelzebub's Tales, especially the part where it is suggested to speak to the

various unconscious parts of the body "as if they were conscious", and so on from there. Mr Gurdjieff says this strengthens the centre controlled by the spinal cord. Interestingly, during the period it is practised, while dividing attention between the still point ahead and the arms extended, occasional dips into one of the meditative states yield lots of swirling red colours on the internal mental screen, even with eyes slightly open and focussed on the point. I particularly noticed this as it is rare for me to see red (no pun intended) - more often there will be deep indigo as the brain-wave rhythm slows and thoughts become easy to watch.

I included several parts from this week's exercise, of course. In particular there were added a three-centred state and as close to continual sensing of the whole body as I could manage to sustain.

This particular exercise is very effective in assisting the change from the ordinary state - (the one where ego feels it simply has too many more-important things to do than to just sit for half an hour) - to that other time state of the present, where I have all the time in the world, so to speak. And yes, as usual, it is the body which has to be convinced each time; the denying force. Holding arms extended may help to put it in its place.

Best wishes to everyone,
Judy.

P.S. I'm calling for ideas from anyone in our group, as to methods or tricks to extend the time of arms extended, further. Anyone interested in a little competition here?
J.

---

by **Harry**

Judy, I'm not sure that 25 minutes can be accomplished except by a fakir. Or an olympic athlete.

Interesting you get red meditation swirls.

Mine are usually green and purple. I've always taken that as the grape reference in much middle eastern literature.

---

by **Chuck**

Judy wrote:

>P.S. I'm calling for ideas from anyone in our group, as to methods or tricks to extend the time of arms extended, further.

Hi Judy - wonderful that you're working with this. Just got "Idiots in Paris," which describes Bennett's struggle with the exercise. I think part of it for him was the kneeling position, which

caused his legs a lot of pain. I recall that G. recommended something like 25 minutes standing, 25 kneeling, 25 sitting. Pretty tough!

Been doing a version of this ex. for a while - In my experience, keys to extending the time are:

* Relax your arms. Depending on their position (how are you holding your arms?), sometimes you can find a position where mostly tendons are holding the arms up rather than muscles. One can even do the draining ex. to relax during the ex. I do 15-20 minutes every other night, but my arms are in a circle in front like holding a beach ball. This is probably an easier position. I also have skinny arms, haha.

* I'm sure you've been doing this, but one can try to 'enter' the pain felt in the arms. Eckhart Tolle said that if the mind starts to complain about being in physical pain, you have two levels of pain - psychological pain and physical pain. If one allows the pain to be there, it can help focus us on the present moment rather than the usual "how much time is left?" It may be possible to suffer consciously. Another way to put it: "offer your suffering to God."

* Challenge the pain with a mental attitude of "bring it on!" After all, the more it hurts, the more we benefit. Use the challenge as a way to bring in an emotional element.

Regards, Chuck

---

by **Judy**

Hi Harry,
Thanks for the encouraging feedback.
One thing I did notice when stopping the practice of this exercise - that is, when arms finally fall to my sides - is that I wasn't really certain that I *intended* to stop right at that moment. On reflection, the body just took over and stopped. What I mean is, psychologically, I know I had some way to go before reaching a limit. This demonstrated clearly that the body was in fact not obeying the intellectual centre, but rather doing its own thing and being the boss. This has made me wonder what other situations in life happen like this - quite a few, I think. Of course, common sense has to prevail; but somewhere in there I'd like to mentally give permission, if you know what I mean.

Your mention of the grape reference makes sense. Most interesting observation and one I hadn't thought of. As mentioned, this particular exercise is the first one where the colour red has appeared. The usual "indigo" I referred to is indeed almost exactly that deep purple seen in muscatel grapes. I haven't noticed the green so much. Two other frequent mental images at similar times are geometric figures and faces floating by. The sightless gaze minimises all of these pretty well for me.

Regards,
Judy.

---

by **Judy**

Hi Chuck,
Thanks for great feedback and all the interesting suggestions. I can tell you have done a lot of work on this.

Yes, I've been holding arms straight out like a cross. I wasn't aware of other suggested positions. The beach ball one is definitely worth a try.

Oh yes, I recall Eckhart Tolle on the subject of pain management on an audio I have. Good one. I'll have a listen.

How are you finding "Idiots in Paris"? Any comments for our thread in "Work Books"?

I'll get back to you when I've tried these things for a while.

I have skinny arms too.

Regards,
Judy.

---

by **Judy**

I experimented with arms as in holding a beach ball. Yes, time extends somewhat here. From this it is logical that perhaps it isn't the time duration which is of primary importance. Other aspects are revealing themselves as the exploration continues. For example, how the different sub-centres react (by little I's speaking up with various excuses and justifications) to the inevitable discomfort as the exercise finds my own limit each time, is quite informative. I am most often in a bit of a muddle when it comes to sub-centres. This exercise is a good experience of differentiating a couple of these comparatively clearly.

"I Am, I can, I wish" is useful here too.

The fact that I can observe this struggle between what I have intended and what various little lazy comfort-seeking I's tell me is interesting and satisfying. I suppose it is a little like a mini-way of a fakir. Still, it is useful and I'll add to regular repertoire.

There is another observation in regard to physical energy, but I have to verify yet. It could be imagination. I have to attempt at different times and stay open to the opposite side of the inquiry.

Regards to all,
Judy.

---

by **Harry**

Judy,
My meditative states often included images. There are almost always geometrical images. Usually everything becomes a green and then the purple is centered, eventually this has an "electrical discharge" in the center. That is when the images begin.

---

by **Judy**

Hi Harry,
I appreciate your sharing the above. What you more accurately refer to as "electrical discharge", I have always thought of as "bursts of light" and yes, just prior to the images. I have also experienced this inner flooding of light-bursts in dreams, though have no idea what that is about.
So there is a universal language of this state perhaps?
Best wishes,
Judy.

---

by **Harry**

I found descriptions in much of the Arabic literature. 1001 Nights. Rumi. Many of the poets. If you think of wine as being purple. . .even more.

---

by **Judy**

Most interesting, Harry.

I've taken the wine metaphor to apply more generally to the ecstasy of communion with God - becoming "drunk" with it, and so forth. Apparently the "cup" is the mind and the "cupbearer" is God, in Sufi symbolism.
However, I was ignoring the visual aspect, which is clearly seen in a line of the poem quoted below - "one viewing the wine's colour becomes a relater" and other references. The scent of flowers and fruit which are metaphors for gradual awakening are used by the Hindus too.

> The Wine of Rapture (from The Secret Rose Garden)
> by Mahmud Shabistari
> (1250? - 1340) Timeline
>
> Muslim / Sufi
> 13th Century

The wine, lit by a ray from his face,
reveals the bubbles of form,
such as the material world and the soul-world,
which appear as veils to the saints.
Universal Reason seeing this is astounded,
Universal Soul is reduced to servitude.

Drink wine! for the bowl is the face of the Friend.
Drink wine! for the cup is his eye, drunken and flown with wine.
Drink wine! and be free from cold-heartedness,
for a drunkard is better than the self-satisfied.

The world is his tavern,
his wine-cup the heart of each atom;
reason is drunken, angels drunken, soul drunken,
air drunken, earth drunken, heaven drunken.

The sky, dizzy with the wine-fumes' aroma,
is staggering to and fro;
the angels, sipping pure wine from goblets,
pour down the dregs to the world.
From the scent of these dregs man rises to heaven.
Inebriated from the draft, the elements
fall into water and fire.
Catching the reflection, the frail body becomes soul,
And the frozen soul by its heat
thaws and becomes living.
The creature world becomes giddy,
forever straying from house and home.

One from the dregs' odor becomes a philosopher.
One viewing the wine's color becomes a relater.
One from half a draft becomes religious.
One from a bowlful becomes a lover.
Another swallows at one draught
goblet, tavern, cupbearer, and drunkards;
he swallows all, but still his mouth stays open.

Regards,
Judy.

---

by **Karen**

Harry wrote:

> Judy,
> My meditative states often included images. There are almost always geometrical images. Usually everything becomes a green and then the purple is centered, eventually this has an "electrical discharge" in the center. That is when the images begin.

Interesting you and Judy mention geometrical images and light bursts. I've been documenting a recurring experience (about 6 times) that has arisen randomly since the beginning of my current pregnancy.

The first time it happened I had no idea what was going on as I'd never experienced anything like it before.

Each time either my left or right eye turned to a sightless gaze, almost blinding and had the feeling that something was trying to project through my eye, communicating with rapid moving light frequencies. First a small swirling pentagram or other geometrical shape like a dodecahedron would appear like a kaleidoscope of color with all of the colors of the ray, similar to a bubble. It would eventually pick up speed and expand, taking up more space, eventually filling the room with an aurora borealis like dance.

The experiences last around 3-10 minutes and always carry a soudless harmonious vibration, placing me in a state of gratitude and love for some time after. There appears to be no rhyme or reason as to when it occurs. It has happened at work a few times, while driving, at the cafe, and in a theatre while waiting for a movie.

Not sure if its a result of previous work efforts or what, where, why or how it appears?
Not sure If I'm seeing my own energy field or the little universe being created in my womb or something entirely different?

Wanted to share and see if anyone has had a similar experience or feedback.

Karen

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

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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.

---

by **Judy**

How beautiful, how moving, is this - "meaningful, inspiring, nutritious, awakened" living! This evoked an emotion of gratitude. It wasn't just "thankfulness" - for all good things. It was a glimpse of true gratitude, which of course includes a wish and intention to repay.

Then I attempt to take this emotion with me into this four-part exercise of digestion of our various foods.

Regards,
Judy.

---

by **Lawrick**

Yes Judy, a deeply compelling work program. My experience with the work this week was a deep sense of sadness when considering the plight of my fellow beings. It is difficult to imagine , to contemplate and sense, how many are so lost and impoverished in every way and that includes myself. Perhaps this emotion has arisen as a result of the work we are doing with Ashiata Sheimash. Perhaps because of inner growth but at times it's almost more than I can bear.

Lawrick

by **Harry**

The Terror of the Situation.

Work Program week beginning 5 October 2009

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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.

---

by **Judy**

> displeasure
> dislike

> dissatisfaction
> disappointment
> disapproval
> disagreement
> dismay
> dispute
> disrespect

These words prefixed with "dis" are a handy way to recall and name many Holy Denyings negativities. And lots more can be added, such as
discomforts
disturbances
dishonesties.....The list easily continues.

I've chosen being mindful of the breath to assist towards calm, intentional enduring.

Also, the sequence of the 12-joint exercise is simple if one imagines one's arms being held straight upwards. Then the body image is of the infinity symbol.

> 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.

Regards,
Judy.

---

by **Judy**

...disdain
disconnection
disease
disunity
distress
disorder

Enough for the moment.
J.

---

by **Lawrick**

I'm pleased to announce that our group has a new member. Her name is Elle Marie and this new star machine was presented to the world yesteday by my neice, and our group member, Karen at 7:10 in the morning. Way to go precious neice. Uncle can't wait to return to the world next week and give you both a huge hug. 😁😁😁
Fred

---

by **Ian**

> ***Lawrick wrote:***
> I'm pleased to announce that our group has a new member. Her name is Elle Marie and this new star machine was presented to the world yesteday by my neice, and our group member, Karen at 7:10 in the morning. Way to go precious neice. Uncle can't wait to return to the world next week and give you both a huge hug. 😁😁😁
> Fred

Congratulations to all involved... 😁😁😁😁

---

by **Ian**

Based on an exercise whereby one decides how to feel when faced with people and situations that are disagreeable:

Bey Disagreement
Herra Disappointment
Mijnheer Disapproval
Mister Dislike
Monsieur Dismay
Pak Displeasure
Pan Dispute
Señor Disrespect
Signore Dissatisfaction

---

by **Judy**

Congratulations, Karen and family, and a warm welcome to baby Elle Marie - love the name - and hearty congrats to you too, Great Uncle Fred!
Love,
Judy.

---

by **Chuck**

Congratulations Karen and Fred, and welcome Elle Marie!

Best Wishes,
Chuck

---

by **Karen**

Thank you all for the warm well wishes!

We are very grateful this precious little universe has entered our lives. She sparkles of purple light and fills the room with an energy that cannot be described by language but by experience alone. It's a beautiful thing.

Along with the holy affirming forces, many holy denyings have presented themselves. This weeks program will assist in neutralizing all the 'fun' I's that have come out to suffer in all sorts of forms. Thank you for the synchronicity.

Karen

---

by **Cassandra**

So many opportunities present themselves for this work. I'm giving this extra time.

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

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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.

---

by **Harry**

I do an exercise very similar to this every morning, but face the rising sun.

---

by **Cassandra**

I've attempted this on and off for a couple of weeks and noticed that after yoga I felt a stronger sensation there.

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by **Harry**

Just a quick note. Is Sensation the goal?

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by **Cassandra**

I guess there is no real goal, only the practice. Some years ago when I meditated, I would also feel a strong sensation at the top of my head. I felt pulled there. But in doing the exercise the last couple weeks, I usually didn't feel anything at all, just the struggle of trying to keep my attention there for more than one minute. Just had to keep coming back to it.

---

by **Ian**

Yes, much of this Work is quite mundane - chop wood, carry water, meditate every morning, count to 10 when angry...
If we can keep our attention on what we are doing, rather than drifting off into fantasies, then that is progress...

by **Cassandra**

Ian, I KNOW that is true because fantasy loving I's rebel strongly when I attempt the things you mention.

Work Program week beginning 26 October 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.

The exercise this week again is to develop, modify or adapt an exercise and share it with your fellow Seekers.

---

by **Judy**

I began working with this exercise during the last week in October. It is becoming a favourite separation (of 'I' and 'it') method.
It is straight from "Transcripts of Gurdjieff's Meetings 1941 - 1946", p64.

> *Gurdjieff:* I am going to give a little exercise. A very easy one. For example, when you're sitting in your armchair, get up and sit back down again alternately. Do it interiorly. Exteriorly, you remain seated as normal, while you do this exercise innerly. Move interiorly only.
> *Aboulker:* Must I have an interior sensation?
> *Gurdjieff:* Yes. You will even be able to do this exercise in the train or on the metro, but no one must be able to see anything exteriorly. You can do it from different sitting postures, but not while standing. One thing is requisite: it must always be possible to physically perform it. That is, you must always be in a position where you could easily do it. If you're lying down you won't be able to do it.

This exercise at first seems similar to visualisation/creative imagination, but has some differences, and a reason for the 'requisites' becomes clear. Doing some experimental exterior self-observation of the movements involved is also beneficial. Anyway, there is so much to find here. I am having fun with this one.
Comments of experiences most welcome.

Regards,
Judy.

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?"

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by **Harry**

I wonder how much envy is a young person's disease? I also wonder if it stems from fear. We think of envy as an unfulfilled desire. But is it really?

---

by **Karen**

Interesting point Harry.

> I wonder how much envy is a young person's disease? I also wonder if it stems from fear.

When observing my di-eases or negative emotions, many, if not all of them come from a place of fear. Fear of losing something, fear of not knowing, fear of looking stupid, fear of being hurt, fear of not having what I need etc.

There are the fears that others have implanted/instilled in me over the years, and the fears that I've manifested as a result of the many associations and impressions I've linked together from experiences.

When in a centered state fear seems to dissipate, entering into a place of unconditional love (for lack of a better word) But being centered does not last very long at this point.

> We think of envy as an unfulfilled desire. But is it really?

This is a very good question. If not an unfulfilled desire, then what is envy really?

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

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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?"

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by **JohnS**

In relation to the overall subject of this exercise -greed- there is a very observable trait which is currently hovering around my innards which fits this subject very well. It comes and goes, depending on things such as chance, opportunity, and - greatest of all- justification.
One of my main professions is recording music, which therefore involves the acquisition of

relevant equipment. I have a complete studio setup, but I have had an overwhelming DESIRE and JUSTIFICATION to simplify and minimise the whole juggernaut. To this end, I have veered (both mentally and emotionally) towards the self-contained and minimalistic area of on-location recording, which involves the minimum (and best quality) equipment. In other words, trying to condense the whole setup into a couple of transportable boxes. I have achieved this. However, as I constantly observe, there is a constant desire to make this self-contained setup both better and better, quality-wise, and to try and cover all the other bases such as having a reliable backup system within it (a wonderful justification, this one, because it is so PRACTICAL!). The best pointer, in these stages (I'm in one right now) is justifying how to justify a new purchase. Currently I have been given a lifeline: here there is a tax incentive for buying capital equipment, in that you get a 50% tax refund on purchase, which runs out on Dec 31st. So practical! I have arrowed in to the piece of gear I "need", and I know full well that I haven't got enough work on the books to justify the purchase. But I have downloaded the specs, I have pictures of it from every angle, I am totally impressed with its capabilities, especially in the ways that it exactly meets my needs (except where it doesn't, which is where I say, either, well, for the price you wouldn't expect that, or, I can adapt to that deficiency, I didn't REALLY want that feature). But the overall nagging thing which I'm constantly aware of is - I CAN GET BY WITHOUT IT.
So, the circle turns: I am fully satisfied when working, and am fully tempted when idle, and I try to marry the two into one. And I see that it will go on forever. I can feel the difference between greed and need, but I am often powerless as to which one wins. The one measure of progress after the final result is whether the choice I made was actually a viable decision, or totally frivolous. At least these days, the latter choice makes me laugh like hell at what a chump I was, yet again.

---

by **Lawrick**

Ian,

Why must the 60 bone and sightless gaze be separate exercises, or was this the point? I began doing the exercises early in the morning and then again later. As usual, the Work left me in a calm and receptive state for a few hours after working with it. This receptive state proved more relaxed, less tense than my normal state of a continuing inner dialogue, and allowed me to view some situations in gestalt like perceptions. But mostly a greater sense of calm in situations proving a more negative reaction.

John writes;

> I can feel the difference between greed and need, but I am often powerless as to which one wins. The one measure of progress after the final result is whether the choice I made was actually a viable decision, or totally frivolous. At least these days, the latter choice makes me laugh like hell at what a chump I was, yet again

Amen brother! I've just moved and after downsizing a few months ago to make the next move more accomadating, I now find myself buying some of the very items I gave away, stupid little cheap things that make my new place more acceptable to visitors and friends but mostly to something in myself. And I've watched the inner war between good judgement, common sense, and my self love and vanity. And I would give the decision to my stupid need to purchase unecessary material goods, which provide nothing but a sop to my vanity. So much has been observed and weighed this week.

As to the ponder, I haven't been able to wrap my brains around intellectual greed. In one respect I perceive this as the intellectual centre capturing, imprisoning, and interrogating the bulk of my impressions without input from my senses or emotions. A sorry but true state of affairs. But external intellectual greed has been an elusive pondering. Any enlightenment out there?

Regards,
Lawrick

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by **Ian**

> ***Lawrick wrote:***
> Why must the 60 bone and sightless gaze be separate exercises, or was this the point?

Well, they weren't separate exercises, they were just part of A and B of one continuous morning exercise.
If you wish to do them simultaneously, then go ahead, as an added benefit you will save energy that way.

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by **Ian**

> ***Lawrick wrote:***
> As to the ponder, I haven't been able to wrap my brains around intellectual greed.

You have sooooo... many questions Fred.
Having questions is good...
It is the expecting or desiring the answers that is the greed
You need to discover and verify your own answers...

And verification cannot come from others...
It has to come from your own experience...

I don't have all the answers - think for yourself...

---

by **Cassandra**

Greed is a good thing to consider, both this idea and the prior one on envy. I see the 2 as one and the same, really. Envy/greed is something I think about constantly, having 'nice' things in the house or literally coveting my neighbor's house. Today is 'black Friday' in the US, the biggest shopping day before Christmas. Many stores have sales and it's custom to camp out in the wee hours of the morning to be the first in line for store stuff. I've no desire to do this, but I nevertheless want things. Today at the mall, I found myself resenting people who moved ahead of me in a store after my 11 year old daughter followed me out of the checkout line. I took out my resentment on her when in fact she was simply following me; I saw something else and wanted it, so I left the line. But I said to her, see what you've done; now we have to wait. I had to stand maybe 5-8 minutes behind a young woman with the work 'Pink' written across her butt. I had hateful thoughts about the mother/aunt/daughter trio.

I apologized to my daughter after paying for the things I purchased, but I was totally in the grip of something almost paralyzing, wanting and actually believing that the right dress would transform my mood. In other words, I'm looking for god in these things.

At the same time, I can also go in the opposite direction towards asceticism with the notion that if I deny myself material goods I can come closer to some truth. Not true.

Anyway, I could write volumes on this topic.

---

by **Harry**

This is the time of resistances. The next month is one when you need to "intentionally suffer". Because if you don't, you will accidentally suffer, as you describe. The events will occur.

Thanksgiving I arranged for the entire family to eat together. On the way home my car showed the dreaded "service engine soon" light. And my mind went to it. Churning. Later that evening, my son, who is staying with me for a while, was out and his car totally died. If I hadn't heard him come in, I would have taken mine for service early in the morning. Instead we had to wait together at some distant service station to have his towed.

We will be drawn to those events, or rather, they will be drawn to us. Magnetic attraction. Passivity works. But you have to determine what the event is. G has a discussion of this. When to be passive and when to be active.

---

by **Cassandra**

Harry,

Which one of G's works is this discussion in?

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by **Harry**

You can find the discussion of Active and Passive a couple of places. It is discussed in All and Everything. But there it is under another subject. There is a summary, I believe, in Views from the Real World.

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by **JohnS**

The active - passive subject is an interesting one, and one which often leads me to automatically try and self-observe. There are quite a few areas of life to which I am averse, one example being trying to commercially sell myself. When the occasions arise when I need to, when I raise the idea I can physically feel the resistance, usually in the form (or variation) of "it won't work, you're not that kind of person". If I discuss the procedures with a friend in order to get another perspective, I find I am suddenly bereft of expressive ideas: a verbal stumbling block arises. When I observe these resistances, but need to proceed anyway, I make the commercial decisons and do the procedures, such as advertising and informing. The result, I observe, is always the same: nothing, or next-to-nothing. This result, on the surface, is the same as if I had done nothing in the first place, just stayed passive and waited for things to come my way.
This brings me to the point of the horoscope: I had an extremely accurate one done about ten years ago, and it was a eureka moment: I was pointed to the influence of Saturn opposing every enterprise I undertake: this clarified so many strange events that have happened in the past - it gave light to the structure of events from the point of view of external influences, as well as personal prejudices and habits. It was emphasised to me, though, that the saturn influence was not fate a complis, but a resistance which had to be taken into account. This is the best passivity I can muster: knowing that there is an opposing force, and just observe it rather than try and overcome it. Saturn, I'd say, is just a little more experienced than I am!
Harry, its funny how passivity manifests in different areas: years ago, as part of my programme of trying to develop my physical side (underdeveloped compared with emotional & intellectual), I decided to service and maintain my cars. I learnt an awful lot, and gained a lot of insight into their quirks, and strong and weak points. This "active approach" has seen me without a breakdown in a decade. The only worry I have on the road now is, of course, pride.

---

by **Ian**

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I'm not convinced that one can "automatically try and self-observe"; it seems to me that this must be a consciously self-directed activity - but I could be wrong in this opinion!

Passivity comes when we allow our passive, denying side to be in control. When we make Active efforts to Work against our passivity we can gain many benefits. We must always Work against our passivity.

Regards
Ian

---

by **JohnS**

Ian;

I think the problem is my too-inaccurate definition of a term: my phrase actually meant what you stated. Its just that I use the term in the sense of the situation, when it arises, becoming an automatic reminder for self-observation.

John

---

by **Ian**

> ***John Summers wrote:***
> Ian;
>
> I think the problem is my too-inaccurate definition of a term: my phrase actually meant what you stated. Its just that I use the term in the sense of the situation, when it arises, becoming an automatic reminder for self-observation.
>
> John

Hi John,

My Apologoes...
This brings up a good point - How we often missunderstand each other because of our own unique use of language.

G stated in In Search that we need a common language, but he completely changed his language in BT.
The language used in In Search is not the same as used in BT.

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?"

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by **Judy**

The following jumped out:

> Daily exercise 3: Whenever you become bored with your current task, Ponder whether your Boredom is a result of Pride.

This has not occurred to me.
I am thinking in particular of various periods of waiting (for the school bus to arrive, for a doctor's appointment) when I may become restless (bored?).
Yes, this has hit the nail on the head methinks. Pride is a tricky defect for me and shows up where I least expect it. Underneath the restlessness lies an insidious false pride which somehow believes that its time could be better spent.

I'll be inquiring further into this one and using the sensing of the nostrils during these situations.

Also, John, thanks for sharing your thorough inquiry into greed last week. Yes, it is another sometimes very subtle companion. I agree with your comments on justifications too. How seemingly "correct" would it be to call your given example "the search for excellence", which undoubtedly it is sometimes. Yet I too know the difference in the feeling between greed and need. Where does one draw the line? Something useful for me has been enquiring into motives. This can be like peeling back the layers of an onion as well. For example, I usually have to reject the first few motives which come to mind. Perhaps I decide that I won't buy anything frivolous for myself, but will allow occasional purchases for others. But I have to watch this one as well, as it could so easily become mixed with "people-pleasing" whilst still indulging the unnecessary urge to purchase, often justified by the fact that the item is "so well priced - a bargain" and so on and so on. On the other side of the coin is the fact that often we can add joy to someone's life by simple giving, whether of a gift or a smile, or just spending time with them.
How to differentiate?
It takes vigilance and awareness of the inner taste of the action. Even then, I can be mistaken.

Regards,
Judy.

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?"

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by **Gururaj**

Half the week was over when I have first joined the online work group and saw this week's exercise.Did attempt some of the exercises on two days.And then reading about the Holy Equation and the Law of three gave a better perspective for my experiences from the exercices.Here goes - Lust is a significant Denying manifestation for me.A pretty person passing by or visuals in the media showing a lot of flesh do grab the eye-balls.Internally there is a ,so to say ,blip on the radar.During the week I also observed fleeting 'anti-lust' moments - when a very unattractive person comes in the line of sight.This too is a 'disturbance' like lust.I would like to think,all the 'lusting' moments were too fleeting for me this week to bring any Affirmatory influence on them as suggested in the exercise.But the pondering has been a sort of weak ,off-line, Affirmatory effort.I see that "it" instinctively lusts and does'nt do so only when there are some other issues to be addressed like ,say,collaborating while doing some work at the office.Which brings one to the question whether lust is a substitute for a spiritual hunger.I experience it more as the 'lower' attraction versus the 'higher' spiritual hunger.There is an analogy to water in a reservoir used for power generation.The tendency of the water is to spill

or leak away.It is dam-ed and directed to the turbines to create the finer energy of electricity.

Since this is my first post on joining the group,I thought it fit to also add here that I am grateful for the existence of such a group and also to Ian for taking me in.Glancing at the participation of various members over the years,I am somewhat awed by the experience and sagacity of the members and look forward to all your support in bringing me upto speed.

A few lines about myself - My name is M.Gururaj ,48 years old, male ,residing at Bangalore, India. I am married and have two very young kids(twins). An engineer by profession, I am employed with a power generation company.After first getting to read about Gurdjieff about 5 years ago, I have read “Beelzebub’s tales..” and “In search of the miraculous…” .Being born a Hindu ,our spiritual traditions are always around as part of life. But I could go beyond the rituals and get a glimpse of the Inner aspects when I first read ,many years ago ,the teachings of Ramana Maharshi. They made a great impact, but have not made much headway on that path. A few years ago ,I participated in workshops, was a volunteer and then a coach in an organisation working on experiencing our BEING ,as it is, and altering it to handle life goals very effectively.The intellectual grounding of these practices were not revealed and were not encouraged to be discussed.Later,I came across an article which said such programs are basically inspired by 4th Way precepts. Since then I have been reading about Gurdjieff and his work.

Gururaj

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by **Ian**

> ***Gururaj wrote:***
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Hi Gururaj,

Welcome to the group. I hope you find it useful in your search for understanding. We are all here because we are searching, so if you have any questions, please feel free to ask. As you see from looking at past participation, there are many points of view on these subjects.

Regards

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by **Ian**

> ***Gururaj wrote:***
> ...During the week I also observed fleeting 'anti-lust' moments - when a very unattractive person comes in the line of sight.This too is a 'disturbance' like lust.I would like to think,all the 'lusting' moments were too fleeting for me this week to bring any Affirmatory influence on them as suggested in the exercise.

Good observation about lust/anti-lust. This view can be generalized to any desire/non-desire or like/dis-like in our human nature. We are attracted to some things and we reject other things. Sometimes we reject things that could actually be good for us, just as sometimes we like things that are bad for us.

In any case, these (habitual?, mechanical?) likes/dislikes can function for us as Denying forces to which we can apply conscious Affirming forces which will lead to Reconciling forces. This is the harnel-miatznel aspect of the law of three in action - or the Divine Equation as Paul Beidler called it. The Reconciling forces are what help build our understanding/higher bodies. Paraphrasing what you say below about the reservoir... affirming redirects (or takes advantage of) the flow of the denying to produce the reconciling (electricity).

> But the pondering has been a sort of weak ,off-line, Affirmatory effort.I see that "it" instinctively lusts and does'nt do so only when there are some other issues to be addressed like ,say,collaborating while doing some work at the office.Which brings one to the question whether lust is a substitute for a spiritual hunger.I experience it more as the 'lower' attraction versus the 'higher' spiritual hunger.There is an analogy to water in a reservoir used for power generation.The tendency of the water is to spill or leak away.It is dam-ed and directed to the turbines to create the finer energy of electricity.
> Gururaj

One thing to keep in mind is that Affirming has to be of equal force to the Denying. A small Denying only requires a small Affirming effort; a large Denying requires a large Affirming effort. Something to Ponder: What happens to the generated Reconciling force if Affirming and Denying are not equal?

Regards,

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

***

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?"

---

by **JohnS**

Ian;

I have printed out this posting of yours for two reasons: firstly because it seems to contain several mantras which to me are extremely relevant awareness reminders and which will benefit my consciousness immensely if I am diligent to them (I've decided to keep the page in my wallet, so I can just be aware of its presence), and secondly because of the circumstance which led me to the posting: I was reading Nicoll's "Living Time", which was discussing reality as levels of scale (as in Erigena, Augustine, Plato), and that - according to Plato - we normally associate our second level of perception (pistis, some knowledge by experience, facts and opinions formed) as the highest level of mind - and we get stuck there. "Belief, and the perception of shadows, are not the waking reality". As I read this, I had the overwhelming urge to dial up the work site, also because this urge emphasised a necessity of collaboration being an essential part of moving forward (now I realise that "moving forward" is the wrong idea for this: "moving forward" is looking for eventual truth in time, "moving upward" is what you and Nicoll are talking about: vertical scale, living in the world above fact and opinion).
As an adjunct to this, I seem not to notice on the site any "Christmas Greetings" from anyone. Apart from the real significance of the time of year, this is surely step one in this set of exercises.

Thankyou

---

by **JohnS**

Ian;

Several days later, and after the Christmas social milieu, and I have "failed"in my mission in one sense: I have been often aware of the missives I was entrusted with by promise, ie the devil's advocate role. I was often aware (sometimes almost constantly) of the times to use it,

but my courage failed every time, due, I observed, to the triple-excuse method hovering at the time: not wanting to hurt anyone, not wanting to put myself in an awkward light, and not deeming it appropriate. All this is lack of courage, not discrimination. The positive part of it, though, was that I was able to observe my failings, which engendered a depression, which I was most easily able to observe, and this included a very great feeling of "standing apart", in the objective sense. Afterwards, I had a large sense of wonder at the way in which we pass our lives, and what -EVENTUALLY - I myself am going to do about it.
The other lesson I seemed to have learnt is that exercises such as this weeks' cannot be adopted instantly, merely from enthusiasm. This is definitely a Long Lesson, though I seem also to be aware of the opposite danger of the enthusiastic approach: the file-it-away-as-important method, which I may forget to act upon, because tucking it away safely is secuity enough.

---

by **Ian**

> ***John Summers wrote:***
> Ian;
>
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Dear John,

I understand your reluctance (or whatever you may call it) to engage this exercise. As I have stated previously, not all exercises presented here are expected to be performed when they are posted - they may 'saved' for future use. Some of these exercise are 'seeds' to be planted

for future harvesting. Sometimes the ground has to be prepared beforehand. We all have an inner garden and sometimes this garden needs to be prepared for the seeds that we will eventually plant in it. (a corollary to this is that the existence of these 'seeds' [exercises] does not need to be kept 'secret" - in fact fore-knowledge can be very beneficial in prepating the ground.)

Merry Christmas to you and yours...

---

by **Cassandra**

> ***Ian wrote:***
> 2. Ponder whether something that you are certain about in the Work might be wrong.
>
> Ponder: "Are my Certainties a form of spiritual self-calming?"

This task came easy because I have doubts about the validity of the work but hold to G's advice to test these ideas. So, I made an effort to doubt Mr. G. and all that he said about achieving consciousness. Write him off as a charlatan. And this is good for me because I don't want to honor Gurdjieff. Even if I prove to myself that some work idea is valid, I must resist deifying G., as seems to be the tendency sometimes in relation to teachers. One group that I've been associated with celebrates G.'s birthday, which comes soon after Christmas, I think. When asked if I wanted to join in, I said no because I'd just done Christmas.

This exercise was also unsettling because I've come to believe in the efficacy of positive affirmation, a positive response to the world rather than a negative one. This turned all that around. Yes, my need for answers and certainty are a form of self-calming. I need something unwavering to believe; I can only assume that these tasks are designed to open one to the possibility that there is SOMETHING behind belief and the emotions or thoughts associated with belief, something more profound that can be experienced only by letting go of smaller things.

---

by **Cassandra**

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>
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and which will benefit my consciousness immensely if I am diligent to them (I've decided to keep the page in my wallet, so I can just be aware of its presence), and secondly because of the circumstance which led me to the posting: I was reading Nicoll's "Living Time", which was discussing reality as levels of scale (as in Erigena, Augustine, Plato), and that - according to Plato - we normally associate our second level of perception (pistis, some knowledge by experience, facts and opinions formed) as the highest level of mind - and we get stuck there. "Belief, and the perception of shadows, are not the waking reality". As I read this, I had the overwhelming urge to dial up the work site, also because this urge emphasised a necessity of collaboration being an essential part of moving forward (now I realise that "moving forward" is the wrong idea for this: "moving forward" is looking for eventual truth in time, "moving upward" is what you and Nicoll are talking about: vertical scale, living in the world above fact and opinion).
As an adjunct to this, I seem not to notice on the site any "Christmas Greetings" from anyone. Apart from the real significance of the time of year, this is surely step one in this set of exercises.

Thankyou

John, the moving foward vs. moving upward is a nice observation. At year's end, we often take inventory to see 'how far we've come' in business, relationshipss, the Work. But as you point out, it is the vertical that's the key, above mind, emotion, and physicality.

---

by **Gururaj**

Ian :
In response to John ,when you replied "sometimes this garden needs to be prepared for the seeds that we will eventually plant in it " ,I wonder whether an application of this is to just do the work exercise for the week and the relevant "insight" could come later.Maybe this thought could be an Affirming influence when at times one sees a particular exercise to be not as easily 'workable' as others.
On just a few occassions when I attempted the 'doubt' exercise,once it was to search for an answer to what it means "to pay back quickly" in Work terms.Answers have still to be found including a need to have more clarity on the question itself.
In the context of what John observes about "moving up " versus "moving forward" ,I would like to share here a question which arose in me the previous week when certain life situations found me in a negative state of being.Is the purpose of engaging in Work to be focussed on personal "calming" or an alert acceptance of whatever is.I guess,and have still to discover ,that moving 'forward' in being in equanamity involves moving 'above' my reactionary states.

---

by **JohnS**

Gururaj;

"moving 'forward' in being in equanamity involves moving 'above' my reactionary states"

I would agree with this in principle, as it tries to be the result of an observation instead of a reaction. Nicoll at this time was also giving details on a more practical level of "moving upward", in that he was talking about methods of literally raising your core vibrations to a higher level (one of which involved controlling or objectifying emotions, which is what you have stated to have done); one of the effects of these raising of vibrations is a different view of time, expanding from the linear to the extra-dimensional, and eventually getting to the levels of things such as Gurdjieff's talking of being able to change the past - literally. he takes it one step at a time, though, in order that each step makes rational sense rather than diverting into pure theory. This seems to be the general path you are experiencing at times.

---

by **JohnS**

As a progress report on this general subject: I have gone as far as I should go, intellectually, regarding this envisioning of further dimensions and the possibilities of moving up to a higher viewpoint. Now, observation of this searching has led to the world of feeling: if nothing, sense-wise, is as it seems, due to our view of the universe being limited to 3 dimensions, ie a cross-section only, then what are our real emotions? Obviously a three-dimensional emotion (ex. love of beauty, love of body, etc) is false. The only true love, as Gurdjieff states, is love of consciousness, which is reciprocated with the same. What does this high statement really mean?? I can see, intellectually, how a vision (or glimpse) of higher dimension could make emotions less personal and more expansive, but this, conventionally, seems to have to be grasped intellectually before the emotion comes. But is not the right emotion supposed to be the affirming factor, and afterwards verified by the intellect? This is the reverse of the usual procedure: logical breakthrough, followed by emotional affirmation.
Well, the intellectual breakthrough is "hanging there" at the moment, and the emotional factor is asking to be heard. But it is stubborn, so stubborn, not through fear, but, I guess, coated by habit. Maybe (most likely) I have never experience true emotion, so I am too satisfied with small, normal, comfortable answers. The traditional "letting go of everything into the void" is the method, I suppose, but that still feels, at this stage, like an intellectual exercise. So sad.

---

by **Ian**

> ***Cassandra wrote:***
> ...One group that I've been associated with celebrates G.'s birthday, which comes soon after Christmas, I think. When asked if I wanted to join in, I said no because I'd just done Christmas.



> This exercise was also unsettling because I've come to believe in the efficacy of positive affirmation, a positive response to the world rather than a negative one. This turned all that around. Yes, my need for answers and certainty are a form of self-calming. I need something unwavering to believe; I can only assume that these tasks are designed to open one to the possibility that there is SOMETHING behind belief and the emotions or thoughts associated with belief, something more profound that can be experienced only by letting go of smaller things.

The tasks are sign posts left behind by previous seekers. They may or may not show you something. Some might show more than others. One can have hope or positive attitude or even tentative belief that that there is some usefulness to be gained from them.

Letting go of everything might be a way forward, or up.

---

by **Ian**

> ***Gururaj wrote:***
> Ian :
> In response to John ,when you replied "sometimes this garden needs to be prepared for the seeds that we will eventually plant in it " ,I wonder whether an application of this is to just do the work exercise for the week and the relevant "insight" could come later.Maybe this thought could be an Affirming influence when at times one sees a particular exercise to be not as easily 'workable' as others.

Yes. Results are not always immediate.

> ***Gururaj wrote:***
> On just a few occassions when I attempted the 'doubt' exercise,once it was to search for an answer to what it means "to pay back quickly" in Work terms.Answers have still to be found including a need to have more clarity on the question itself.

Could pay back imply that something was received?

> ***Gururaj wrote:***
> In the context of what John observes about "moving up " versus "moving forward" ,I would like to share here a question which arose in me the previous week when certain life situations found me in a negative state of being.Is the purpose of engaging in Work to be focussed on personal "calming" or an alert acceptance of whatever is.I guess,and have still to discover ,that moving 'forward' in being in equanamity involves moving 'above' my reactionary states.

Work is more focused on an alert acceptance of whatever is. Gurdjieff warned against self "calming", which is different than not expressing negative emotions.
Negative emotions have a function - they are to be transformed by intentional exercises, which, according to the theory, creates 'higher understanding' or degrees of reason, and 'higher substances' which coat the higher bodies.

We also need to work on balancing the centers, developing concentration, attention and will.

---

by **Ian**

> ***John Summers wrote:***
> The traditional "letting go of everything into the void" is the method, I suppose, but that still feels, at this stage, like an intellectual exercise. So sad.

Letting go of everything includes the grasping 'self'. Throwing the baby out with the bathwater.

---

by **JohnS**

"Gurdjieff warned against self "calming", which is different than not expressing negative emotions.
Negative emotions have a function - they are to be transformed by intentional exercises, which, according to the theory, creates 'higher understanding' or degrees of reason, and 'higher substances' which coat the higher bodies.

We also need to work on balancing the centers, developing concentration, attention and will."

Here is Gurdjieff's specific warning against small, personal emotions and habits. Thankyou.
I agreed with the statement above on transforming negative emotions, but it being in the realm of theory, I didn't want to connect with it at this stage. However, your statement on balancing

the centres was parallel to something that struck me in Nicoll: the whole secret (which he elaborates in detail) of transforming emotions is memory. But, as Ouspensky stresses, only a special kind of memory. Nicoll shows that history is still alive, not disappeared into that undefined thing we call "the past", and that the only way mankind can evolve is to change the past, because we cannot evolve while carrying round with us this "history of crime", as Ouspensky puts it. But this change can only be done with this special kind of memory, which necessitates concentration, attention and will. This must transform emotions, as these factors will never change unless you are emotionally committed to them.
So perhaps I can see one large slice of what emotions are "for": they are a particular energy that gives us the impetus to evolve, and all we have to do (!) is remember this.

---

by **Harry**

John, I think you answered something for yourself. It feels like an intellectual exercise.
As I read your post, that's what I "feel". Intellectual exercise. I say that because I'm much the same, or started much the same.
I think those drawn to O are drawn to the intellectual side of the work.
Have you meditated?
Can you meditate while walking somewhere with purpose?
Can you cook a meal in a meditative state?

Tom Rapp, of Pearls Before Swine, expressed it this way: "We are all prayers of action on our way to God." Be a prayer of action, and you will transform not just emotions, but your life.

And try reading some of the opposite side. Rodney Collin is very much, especially in his later work, very emotional.

---

by **Ian**

> ***Harry wrote:***
> "We are all prayers of action on our way to God."

Fabulous statement. Pure gold. Thanks, Harry.

---

by **JohnS**

Harry;
Thanks for the perspective.
I think what I was trying to get at was that I stopped that intellectual exercise at that point, and switched over to it as an emotional exercise. For the past week now, I have been watching

(sorry, "feeling") the present moment slip constantly into the "past", which gives me the feeling of an actual physical buildup of my life behind me as I go from moment to moment. This has the result of me pulling myself up constantly for the responsibilty of my actions, of what I'm leaving behind me. Especially with something like impatience, I suddenly realise that "that action has cost the world something in relation to my contribution to its striving for wellbeing, and I can't take it back now." It feels equivalent to me, in a smaller way, to your Tom Rapp quote.
Yes, I can meditate in action, though I wouldn't call it done particularly well. So far, this current exercise is the most fortuitous entry into the meditative door I've had for some time.
I read a lot of Rodney Collin, in fact I've even put his Mexican epitaph to music. I also am aware of how important the emotional perspective is to me, and I constantly try to keep its level up by reading and re-reading Ischa Schwaller de Lubitz and some sufi textbooks, all of which concentrate on the Way of the Heart as the road to consciousness.

---

by **Ian**

> ***John Summers wrote:***
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> ...
> Yes, I can meditate in action, though I wouldn't call it done particularly well. ...all of which concentrate on the Way of the Heart as the road to consciousness.

Hi John,

What you leave behind you in Time is a result of your actions. How much of that you can change, I don't know (a la Gurdjieff and changing the past).
What I do know is that we can change our attitudes about what we have done and about what others have done in the past.
Maybe G meant that we can change our attitudes/judgements about the past. Certainly we can't change the actual events.
In any case we only have the present moment to Work within. Actions that we take Now determine both our past and future.
Be mindfull of every step you take....prepare for yourself a good future and a good past by the actions you take Now.

That is what is so beautiful about Harry's statement - "We are all prayers of action on our way

to God."

Make everything you do acceptable to "God" (or whatever is Ultimate in your personal universe.).

Or to put it another way - have no regrets.
Regrets are the painful things about the past.
When G talks about changing the past, he is talking about changing regrets.

Which of course all comes down to his comments about Conscience.

I agree with Harry when he asks how much meditation or 'morning preparation' do you do...
But there is also a whole realm of this Work (reparing the past / cancelling regrets) that lies outside that practice; but that practice also helps us to develop the strength to do that kind of Work.

Regards
Ian

---

by **Judy**

Ian wrote:

> Or to put it another way - have no regrets.
> Regrets are the painful things about the past.
> When G talks about changing the past, he is talking about changing regrets

The Gurdjieff work isn't the only place where we are told this. It is most interesting.
How can one live a full life for a long time and have no "regrets"?

Now it makes more sense when the etymology is looked at:

> regret
> "to remember with distress or longing," c.1300, from O.Fr. regreter "long after, bewail, lament someone's death," from re-, intensive prefix + -greter, possibly from Frankish (cf. O.E. grætan "to weep;" O.N. grata "to weep, groan"), from P.Gmc. *gretan "weep." Replaced O.E. ofþyncan, from of- "off, away," here denoting opposition + þyncan "seem, seem fit" (as in methinks). The noun is first recorded 1533. Regretfully incorrectly in place of regrettably is attested from 1976.

in that I have some understanding and grasp of the fact that we are working to detach/eliminate longing and desire.

Yet, we are told to "repent" and surely an important part of a developing conscience is to be sorry for past sins or crimes. Etymology of this word:

> repent
> late 13c., "to feel regret for sins or crimes," from O.Fr. repentir (11c.), from re-, intensive prefix, + V.L. *penitire "to regret," from L. poenitire "make sorry," from poena (see penal). The distinction between regret (q.v.) and repent is made in many modern languages, but the differentiation is not present in older periods. Repentance is recorded from c.1300, from O.Fr. repentance (12c.).

I'm wondering if you, Ian, or anyone else here would be so kind as to offer any additional clarifying comments please?
Thanks for all the great posts for this week's exercise. I've been following with interest.

Regards,
Judy.

---

by **Harry**

A quote, Judy:

LEONARD COHEN LYRICS

"The Future"

Give me back my broken night
my mirrored room, my secret life
it's lonely here,
there's no one left to torture
Give me absolute control
over every living soul
And lie beside me, baby,
that's an order!
Give me crack and anal sex
Take the only tree that's left
and stuff it up the hole
in your culture
Give me back the Berlin wall
give me Stalin and St Paul
I've seen the future, brother:

it is murder.

Things are going to slide, slide in all directions
Won't be nothing
Nothing you can measure anymore
The blizzard, the blizzard of the world
has crossed the threshold
and it has overturned
the order of the soul
When they said REPENT REPENT
I wonder what they meant
When they said REPENT REPENT
I wonder what they meant
When they said REPENT REPENT
I wonder what they meant

You don't know me from the wind
you never will, you never did
I'm the little jew
who wrote the Bible
I've seen the nations rise and fall
I've heard their stories, heard them all
but love's the only engine of survival
Your servant here, he has been told
to say it clear, to say it cold:
It's over, it ain't going
any further
And now the wheels of heaven stop
you feel the devil's riding crop
Get ready for the future:
it is murder

Things are going to slide ...

There'll be the breaking of the ancient
western code
Your private life will suddenly explode
There'll be phantoms
There'll be fires on the road
and the white man dancing
You'll see a woman
hanging upside down
her features covered by her fallen gown
and all the lousy little poets
coming round
tryin' to sound like Charlie Manson

and the white man dancin'

Give me back the Berlin wall
Give me Stalin and St Paul
Give me Christ
or give me Hiroshima
Destroy another fetus now
We don't like children anyhow
I've seen the future, baby:
it is murder

Things are going to slide ...

When they said REPENT REPENT ...

---

by **Ian**

> ***Judy wrote:***
> Ian wrote:
>
> > Or to put it another way - have no regrets.
> > Regrets are the painful things about the past.
> > When G talks about changing the past, he is talking about changing regrets
>
> The Gurdjieff work isn't the only place where we are told this. It is most interesting.
> How can one live a full life for a long time and have no "regrets"?
> I'm wondering if you, Ian, or anyone else here would be so kind as to offer any additional clarifying comments please?
> Thanks for all the great posts for this week's exercise. I've been following with interest.
>
> Regards,
> Judy.

Hi Judy,

No, it's not the only place and, no, I don't think anyone can live a full life without regrets. (I haven't)
Regrets (and sorrow and loss and guilt and thoughtlessness and ...) are some of our greatest

teachers.
Regrets are sufferings... and are some of our greatest teachers!
But don't wallow in it. Take what you need and leave the rest...

---

by **Ian**

> ***Harry wrote:***
> A quote, Judy:
>
> LEONARD COHEN LYRICS
>
> "The Future"
> ...
> Give me absolute control
> over every living soul
> And lie beside me, baby,
> that's an order!
> ...
>
> When they said REPENT REPENT ...

Thanks for posting that Harry.
Just happens to be one of my favourite songs, and it expresses many things I have trouble expressing....

Such as - the dangers and temptations that face people when entering a position of power, either in politics, business, the Work, or any other spiritual tradition, to use their position to exercise control over other people.

Another example of Gurdjieff's image-form language....

---

by **Harry**

Actually I think that listening to that refrain helped me get a bit of a grasp on "repent".

---

by **Chuck**

Nicoll says some interesting things about this. He says that the word in the Bible translated as *repent* (metanoia) means to think in a new way. So, "unless a man repent..." becomes *unless a man thinks in a new way, he cannot gain the Kingdom of Heaven.*

Ian said:

> Maybe G meant that we can change our attitudes/judgements about the past.
> Certainly we can't change the actual events.
> In any case we only have the present moment to Work within.

Thinking in a new way, and some say the phrase *Kingdom of Heaven* in the Bible stands for the present moment.

Judy's find that 'repent' and 'regret' had similar meanings in the old days is remarkable. Will have to research. It seems that today, 'repent' has an additional action component beyond regret: a change of mind that results in a change of action (to the extent that we can 'do' anything).

Regards,
Chuck

---

by **Judy**

Another comment on "having no regrets".

Twelve-step programmes say that the state of grace of having no regrets is promised, if the Steps are worked through thoroughly. This of course involves a thorough written moral inventory being worked on, followed by confession to both a Higher Power and to another trusted person, followed by literally making amends to the best of one's ability - prayer and meditation and daily spot inventories done after all that; admitting promptly when one is wrong - and last but not least, service to others on a daily basis is undertaken.
Then, if this is done, there is the statement -
"We will not regret the past, nor wish to shut the door on it" - as well as other promises.
So there is this ideal state, one of having no regrets, which is attainable as a state of grace and is the expected reward of a virtuous life.

Regards,
Judy.

---

by **JohnS**

Hi, Chuck;

The way I understand Nicoll's understanding of the past is that you CAN actually change it, because it has not disappeared, it is in this present moment, but it has to be able to be viewed from either a 5-dimensional point ("eternity") or 6-dimensional ("all possibilities", or unity). I

know this sounds merely theoretical (though the theory makes eminent sense), but as I mentioned in an earlier post, I have (and can, now) "felt" the past as a solid force, if I am aware enough of the present moment and how it is seemingly "travelling through space". Obviously, you have to be 5-dimension-capable to be able to "do", ie change anything, and it has always impressed me how Rodney Collin describes Ouspensky's last weeks, and how he struggled greatly to change EVERYTHING, and start from a new point, ie from another dimension, outside of ordinary time, and how Rodney believed that he actually achieved this through his pushing his body through such extra suffering, and his insistence to forget absolutely eveything - meaning preconceived ideas- and begin from scratch.
The future, as we see it, also gives me a view of the life as a whole, includung the past, which is now: I am aware how some of my traits have shaped my life, and will subsequently affect my future. I am more aware of my shortcomings than my positive qualities, because its easier to see the factors in you that are hindering your future "perfect happiness". Therefore, if I can feel that my present state will affect my future state (which future is now), then vis a vis for the past.

I have to go now, and get on with my life -oops, there it goes, slipping away again, I must step backwards and fix up that bit before I travel to the right ,and forward

---

by **JohnS**

And Judy, I omitted to mention that the view of prayer and repentance you posted is what strikes me as exactly the method of clearing the air, and clearing the life. I have a couple of special prayers myself, but this one is pretty precious

Thanks

---

by **Judy**

Regarding "changing the past";

I enjoyed your description of those adventures into dimensionality, John. Mine are more limited, and consist of momentary glimpses into non-linear time. Most of these indeed occurred when I was reading Ouspensky's A New Model of the Universe and Tertium Organum, where struggling with the theory indeed caused a few momentary changes in the time-sense.

However, leaving that to one side, there is another perspective on this.

Whilst I'm unsure of the *actuality* of changing the past, it is indeed possible to change my *reality* of the past, and I do this not infrequently.
This happens when observation of a particular state (for example, confusion) is seen during self-observation. It then occurs to me that this is not an unfamiliar state; that indeed there have been many times, in quite different outer circumstances, when the inner picture has been similar. Usually then I'm reminded of some of those past situations and outer circumstances. In

this way, the past changes for me, in that connections have been made and I now have a slightly more complete memory of these times; something has been uncovered and I see it.

I suppose it is a kind of memory in hindsight brought about by work in the present. It is something similar to an unusual odour bringing back memory of other times that it has been present.

Regards to All,
Judy.

---

by **Chuck**

On changing the past:

In Nicoll and Ouspensky's work, seems like the possibility of changing the past depends on recurrence. If you're coming 'round again, maybe something you do (with sufficient intensity) will make a difference next time.

From another perspective, the past and the future don't exist at all except as thoughts in our minds. The present is all there is, and the model we were all brought up with (that the present is a moving split-second of time that slides from past into future) may not be the best. T.S. Eliot describes where and what the present is as well as any:

> At the still point of the turning world. Neither flesh nor fleshless; Neither from nor towards; at the still point, there the dance is, But neither arrest nor movement. And do not call it fixity, Where past and future are gathered. Neither movement from nor towards, Neither ascent nor decline. Except for the point, the still point, there would be no dance, and there is only the dance. I can only say, there we have been: but I cannot say where. And I cannot say, how long, for that is to place it in time.

A bit hard to intellectually understand... which is of course, the point.

About our thoughts that form what we call past and future:
* The past - the thought that creates the 'past' depends on memory. A study was conducted pertaining to an important and dramatic event (the assassination of John F. Kennedy). The subjects were people who vividly remembered what they were doing when it occurred, and whose whereabouts at the time were verifiable. After their actual location was checked, how many had correctly remembered? As I recall (haha), about 50%.

* The future - which of us can predict it? Thinking we know even a few seconds ahead is folly. The future is just another thought in our mind.

It's been said that almost all of our thoughts are about the past or future. It's certainly true for me. Barring a small amount of reminiscing and planning, think of all the wasted energy.

C. S. Lewis: "the present is the point at which time touches eternity."

Good discussion everyone.

Regards,
Chuck

---

by **Harry**

Perhaps the past we have to change, first, is the one we carry around with us. We have false memories that we live with. We have lied to ourselves about so many things, that we continue reliving those lives in our memories. What happens to us if we change those memories to reality?

---

by **Ian**

Can anyone undo the past of their postings here?

(My backup file says - No.)

---

by **JohnS**

Chuck;

Thanks for the analysis. Always struggling with "the dance".

Just a note on your comment about connecting changing the past through recurrence: Ouspensky related recurrence with the 5th dimension, ie Eternity, but he also posited the 6th dimension, Unity, which, philosophically only for us mere mortals, relieves the pessimism and possible depression of the dimension below it, the eternal coming back and repeating.
Have you read Collin's "Theory of Eternal Recurrence?" His description (explained in ever-expanding steps, of course, as he always does) gives a wonderful insight into the life as a circle - related to his description in "Theory of Celestial Influences" - and how, at death, there is a "gap" then a further circle formed in the emotional and electronic worlds which form a figure-8 or eternity symbol, as the life enters the physical plane again from the opposite direction. What happens in the "top circle" is - as Gurdjieff explained - completely dependent on the state at death, the point of passing over. He relates accurately what happens in the top circle to Plato's Myth of Er, and he adds the time durations he worked out in "Celestial Influences" to make an extremely plausible emotional / intellectual case for the accuracy of this viewpoint. He strengthens it by describing and illustrating the equivalent viewpoints in other cultures throughout history: Egyptian, Buddhist, Russian Orthodox, etc.

Our time in the electronic world (if we meet the condition of consciousness of even being able to enter it) is about 8 seconds, if I recall, and about 40 seconds for the emotional world. These times relate to the "whole life flashing before your eyes" situation, and fill in the small time gap between death and rebirth.
State of consciousness at death also determines how much memory (if any) of the higher worlds can be retained. This memory is the key to development, but most of us drink the waters of Lethe.

---

by **Chuck**

Thanks, John for the info. I read "Celestial Influence" years ago, but not Eternal Recurrence. Perhaps it's time to become reacquainted with Rodney Collin's work.

Ian, Harry, Judy, John - what a wonderful thread, have learned a lot and have a lot to ponder. Trying to stay on the question side of things.

Regards,
Chuck

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.)

---

by **Gururaj**

I printed out the exercise and stuck it right at eye level in my work cubicle where ,of late ,am slogging away 11 to 12 hours a day.Yet did not remain 'awake' as persistently as required.However would like to share one instance of snapping out of a morbid train of worries just as I was going off to sleep late one night last week.The saving thought was remembering an,I believe , Gurdjieff statement that the best opportunity for Work efforts is at the worst of times.I then reminded myself that the Aim at that hour is to sleep and not brood.The much needed sleep came soon after.

Regarding a prayer of gratitude ,here's one which I came across a long time ago which appealed to me because of it's impersonal / global / 'believable' nature -
" That which giveth sustenance to the universe and to ourselves,from which all doth proceed and unto which all must return-that thou art.In the golden vase of thine earthly body may the pure light of the spiritual sun shine forth That thou mayest know the truth and do thy whole duty on the journey back to the sacred seat".

---

by **Ian**

> ***Gururaj wrote:***
> Regarding a prayer of gratitude ,here's one which I came across a long time ago which appealed to me because of it's impersonal / global / 'believable' nature -
> " That which giveth sustenance to the universe and to ourselves,from which all doth proceed and unto which all must return-that thou art.In the golden vase of thine earthly body may the pure light of the spiritual sun shine forth That thou mayest know the truth and do thy whole duty on the journey back to the sacred seat".

That is a really wonderful quote - do you know the source?

---

by **Gururaj**

No Ian , the source is not known to me.But it appears to be a transliteration of the sacred Gayathri Mantra of ancient Hindu tradition.

---

by **Chuck**

Looks like one source of that verse is here: http://www.phx-ult-lodge.org/eternal__verities.htm. It's number 236.

Regards,
Chuck

---

by **Judy**

Chuck, thanks for this reference - what a treasure-trove!
Regards,
Judy.

---

by **Lift**

I teach mantra yoga, including the practise of the Gayatri.
Its funny that Ian should ask for the source, when he himself chants the Gayatri, as part of my regular mantra group 😄

THE GAYATRI MANTRA

Oṁ Bhūr Bhuvaḥ Svaḥ
Tat savitur vareñyam
Bhargo devasya dīmahi
Dhiyo yo naḥ prachodayāt...Oṁ.

"We contemplate that Light of Supreme Consciousness, that our minds may merge as One with it; leading us from sickness and suffering into immortal Light."

Yet, it is not suprising, because I have been taught, and I in my turn teach, that grammatical translations are of little value. Sanskrit is a vastly subtle language and every *Pundit*, Guru, and Yogi will have their own interpretations.

One must practise and correctly intone the mantra, in order to experience its true inner meaning, which will then reveal itself to your heart and soul. The sound and the vibration it causes will teach you far more than any words. Involving the intellect in precise translations,

and the meaning of each syllable of every word, will only take you further from that which should be your goal.

Om Shanti

---

by **Judy**

Lift wrote:

> Involving the intellect in precise translations, and the meaning of each syllable of every word, will only take you further from that which should be your goal.

Yes, sometimes this can also be applicable to parts of Beelzebub's Tales, for example, and many other "eternal verities"; and not losing sight of this brings light to many single words of some depth - repent is a recent one we've mentioned. True, both methods are useful sometimes. In playing a piece of music, I was taught to learn and master the technique and meanings (eg; appogiatura) in order to forget them in the playing.

Yes, Gururaj, it is a beautiful quote.
Good to hear from you too, Lift.
Regards,
Judy.

---

by **Lift**

Judy wrote

> in order to forget them in the playing

Thats an interesting concept, and one that would resonate in my mantra group.
One regular member observed, that she had to stop looking at the word sheet, and just 'trust to her self' to chant correctly, and other people agreed. The mind is a terrible obstacle at times, even though it can be a useful instrument in certain circumstances. We have to know when to use our intellect and when to drop it. It is only a tool, yet it too easily assumes command. We must within our daily sadhana (spritiual practise) make some exercise that de-thrones the intellectual ego, because it is a terrible master.

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.

***

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

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by **Judy**

Hello All,
I haven't begun the above yet - will do so today. Meantime, I've been working on the following which I read at What is the Work, so thought I'd paste a copy here.

> Ruth wrote:
>
> Each week we can try to work on an attitude that we have, not because the

attitude is right or wrong but as an external line of work –a focus that gives shocks and material -to work on being present inwardly.

My name is Judith. I am a member of Ian's Endless Search online Work group, which has been invaluable and provided sustenance and suitable work conditions for almost five years for me. However, I look at the suggested weekly exercises here at What is the Work, and sometimes add one to the daily routine. I added the above.

I chose to wait for an attitude to appear in the usual routine. It didn't take long. I had an appointment and in choosing what to wear, the choice was partly determined by the attitude of "I don't iron". Yes, it leapt out at me. So in doing some conscious ironing, being mindful and in the moment and sensing the body and in particular the hands, some real experience occurred. The senses were bombarded with different textures, smells, temperatures, visual satisfactions of going from rough to smooth, auditory hisses of steam, following right through to a little bonus of the small task well done.

This external line of work led to some observation and inquiry into that particular attitude later. It is embarrassing to admit that it was traced back to egoic pride, amongst other obvious aspects such as my organism telling me that it didn't like to iron. In spite of the fact that each day I use some means - whether a prayer for all sentient beings or similar - of reducing the ego, reducing myself in size, so to speak, as my efforts have to be accompanied by some true humility; yes, in spite of this, that attitude had progressed to affecting action and has done so without my considering it properly, for a long time.

Thanks, Ruth. There were indeed shocks, and much material provided for further inner work.
Regards,
Judith.

Best wishes,
Judy.

---

by **Cassandra**

I've managed to do some of these exercises the past couple of weeks. I've given up sweets (cakes, cookies, candy, etc.) for a while, probably until around Easter, despite being tempted by two birthday cakes recently. But the giving up of sweets is as much tied to ego as anything. I'd like to weigh 125 lbs, fashionably thin. So maybe I should go on a slovenly spree where I gain weight and look bad for a while, just to see how my ego deals with that. But I'm sure I

won't.

On a more positive note, I have noticed some changes in my being SOMETIMES. I feel/sense a greater acceptance of my many Is and am less intimidated by other personalities. I have more confidence in facing mildly unpleasant situations; concerned a bit less with taking the seat of honor (less internal considering).

Work Program week beginning 11 January 2010

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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.

---

by **Gururaj**

"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"
The elusiveness of getting a "taste" of this (novice that I am) set me off on, first a search in the archives of our group ,and then a Google search of the phrase "self remembering"- mainly to read about how seekers have wrestled with this and to get some pointers for making the right effort.The only prior idea about this for me was from reading Ouspensky's experience in "The search...".From this week's brief 'Googling' ,the next useful pointer I got was Mme Ouspensky qouting Gurdjieff's statement that the characteristic of true self-remembering is experiencing ourself objectively simultaneously with the objects and persons around us in that moment.Eventually my pondering on this aspect has suggested a possible "posture" - Instead of dividing attention to the 'inner' and 'outer' can I always consider everything as the 'outer' including my feelings,thoughts and sensations - since they are as 'watchable' as the so-called

outer world .Holding this for a very short while appeared to be effective in non-identifying.But I better keep at it "always and in all situations" before sharing anything really worthwhile.Would surely welcome the insights/experiences of others in this community.

---

by **Harry**

Short moments are all you should expect early on. Even later, at every breath is a long term on the horizon goal. Energy is a big part of this. You indicate you read O. He deals much with the energy that is needed to Work.

---

by **Ian**

> ***Gururaj wrote:***
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> The elusiveness of getting a "taste" of this (novice that I am) set me off on, first a search in the archives of our group ,and then a Google search of the phrase "self remembering"- mainly to read about how seekers have wrestled with this and to get some pointers for making the right effort.The only prior idea about this for me was from reading Ouspensky's experience in "The search...".From this week's brief 'Googling' ,the next useful pointer I got was Mme Ouspensky qouting Gurdjieff's statement that the characteristic of true self-remembering is experiencing ourself objectively simultaneously with the objects and persons around us in that moment.Eventually my pondering on this aspect has suggested a possible "posture" - Instead of dividing attention to the 'inner' and 'outer' can I always consider everything as the 'outer' including my feelings,thoughts and sensations - since they are as 'watchable' as the so-called outer world .Holding this for a very short while appeared to be effective in non-identifying.But I better keep at it "always and in all situations" before sharing anything really worthwhile.Would surely welcome the insights/experiences of others in this community.

Another angle on this - you might want to look into Tantra Nyasa. This resonances to what we call Sensing in the Work. Sensing is the bedrock of self-remembering.

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?"

---

by **Gururaj**

> ***Ian wrote:***
> 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?"

"Off with the moustache" was my decision a few days ago and after a few moments' hesitation ,during the morning shave routine,it was gone .On day one thereafter, I was expecting comments on the new look and had 'considered' some replies before-hand.About a day or two later,i more often had to remember that I had a new appearance when folks commented about it.But there were many moments (of self-love) when I wondered looking at the mirror wheteher this suited me better or when someone said that I am smarter.Self-love it will be,I reckon, if I get attached to this new appearance.All-in-all , a jolt to get some glimpses of inner workings.

Work Program week beginning 25 January 2010

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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.

---

by **Gururaj**

"Monday - Ponder: Is helping to bear the suffering of Endlessness and act of love?"
Feeling takes you forward a little way ;will, much more but without love it becomes a chore;action from feeling and will fused by love for the Work for its own sake seems more aligned to Endlessness' purpose,thereby reducing the suffering of Endlessness ? It made me question what truly are my motivations for Working.

"Tuesday - Ponder: Can you bestow as much love as you receive from Endlessness on other people?"
To some human extent,provided the "usual I " is out of the way.

"Wednesday - Ponder: Is the love between man and Endlessness balanced by reciprocal maintenance?"
When I am not at ease,disease sets in.When I harm others,retribution follows or suffering spreads with its consequences.Are these not manifestations of 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? "
Love usually begets love

Friday - Ponder: Is love subject to the Second Law of Thermodynamics?
That is,eventually the same energy/being prevails in all everywhere ? I trust the Endlessness is an infinite source and will not dissipate.So its upto man to either evolve ,if the luxury of time is available,or perish.

"On Saturday and Sunday, go for a 15 minute walk and use the 12 Joint Exercise"
I wonder whether it was just the walk or the 12 joint attention(done for the first time) or both,a nagging ,sort of water-logged sensation in my right ear is considerably better, reversing a worsening trend.

Work Program week beginning 1 February 2010

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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?

---

by **Harry**

Challenge:

If this forum means anything to readers, answer something, an impression, a description of your attempt, even disagreement if you have good reason, within two days.

---

by **Karen**

> Resist the tendancy of the intellectual center to label and identify impressions - merely observe the stream of impressions.

Merely observe the stream. Ok this is literally impossible at this time, and truely shows how tangled I am in the web of associations.

Every impression, and every word has a vibration that carries with it an association based on my experiences. Amazing how everything receives a label.

However, I did notice the intellectual center in a moment of confusion (or was it the intellectual center). I glanced over at something quickly while shoveling snow and thought it was a dead mouse. I reacted immediately. Body jumped back, muscles tensed, heart racing, stomach

knotted...only to look again and see that it was a small pile of dried up leaves. And even if it had been a mouse, what was all the panic about anyway (that tangled web)

Thanks for the prompt Harry. I still need a push start to get my ass in gear (aweful, but true)

---

by **Alistair**

Been reading lots of the posts on BT from when the group began
Having read it twice including the second read aloud and now about to start Chapter 34 for the 3rd time the Sufi saying comes to mind
To some people I have come a long way to others I haven't done anything at all
When does the analysis of Chapter 29 begin?
You've all made some fantastic contributions thank you so much
Harry's right, davai

Yes Karen the Law of Association indeed the first to be mentioned in BT is incredibly powerful
Take comfort that at least you can sometimes recognise it's existence

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by **Ian**

> ***Karen wrote:***
>
> > Merely observe the stream. Ok this is literally impossible at this time, and truely shows how tangled I am in the web of associations.
> >
> > Every impression, and every word has a vibration that carries with it an association based on my experiences. Amazing how everything receives a label.

I think/feel that it is important to at least acknowledge the possibility of merely observing the "labeling" function of the intellect, and realize that is what it is doing automatically, rather than trying forcefully to circimvent that function.

Regards
Ian

---

by **Ian**

>

> ***Alistair wrote:***
> When does the analysis of Chapter 29 begin?

Fred is working on that as we speak. He should have some real gems for us to consider soon....

Regards
Ian

---

by **Judy**

Ian wrote:

> 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.

I am currently working on sensing exercises, after being given an expanded view of them through reading Jean Vaysse's "Toward Awakening" again. I'll post a short quote from it below, after a couple of comments.

Firstly: there have been moments when the associative labelling has ceased while doing the above exercise. Of course it begins again. However, what I have noticed is a kind of fear and confusion during these times. It feels as if I am disappearing into "vagueness". Then I see much justification by the intellectual centre, such as "Of course you don't want to not use labels - you know the memory works by labels mostly - so without labels you'll have no memory of this by this means - so why would you want to proceed?" - and so on and so on.
I am hoping for some comments on this state, as understanding it may assist going through it. At least I do see it quite clearly now.

Secondly: Harry, you are absolutely correct. We are so far apart physically, that to help each other, posting even the smallest comment or impression can serve the purpose. It lets the others know that at least we are working on the exercise. Thanks for the reminder.

Here's a quote from Jean Vaysse which helped clarify my sensing exercises and actually is leading to my being able to use any strong sensory change in the body during the day as a reminder to self-remember. I am being woken up more frequently than if waiting just for the intellect to do this. I guess it is a bit like a rubber band on the wrist or a stone in the shoe, only more general. Sensing the hands in particular works very well.

pp149-150 "Toward Awakening".
"If we wish to study the body - or at least to begin with - its moving function, its movement - we must, first of all, be related to it. What relates us to the body is the sensation we have of it - the inner perception of my physical being, the physical sensation of myself. But sensation has an even greater importance because, if our aim is simply to develop a stable presence in ourselves, the sensation of our physical being is an inherent part of this. It is the most concrete and easily controlled part.
We always have some sensation of our body; otherwise, our postures could not be maintained, our movements would be made haphazardly, or not at all. But we are not conscious of this sensation, we are unaware of it, except in extreme situations when an unusual effort is required or when something suddenly goes badly or goes wrong. The rest of the time we forget about it. In order to know and observe ourselves and to study our body, and later to support our work, we need to have this sensation. This demand calls for a new relationship to come into existence for me:
I - conscious of - my sensation.
Actually, much more than just a new connection is involved. Really, a new situation arises within us in this effort and, undoubtedly, this is what is most important, but we do not yet have enough actual experience to speak of it."

Regards,
Judy.

---

by **Lift**

> ***Harry wrote:***
> If this forum means anything to readers, answer something, an impression, a description of your attempt, even disagreement if you have good reason, within two days.

Those forum members who come and drink from the well, but do nothing to replenish its waters, have no understanding of the Law of Reciprocal Maintenance.

They may believe that they do no harm by passively lurking. In fact they diminish not only this group, but themselves, by making no effort to post regularly. If they continue to post nothing, they will be rewarded for their inaction by the well running dry.

Om Shanti
Lift

---

by **Harry**

Karen,

The stream is what you are caught up in. This is a step of separation. It might be considered a first step. Realize that it isn't you. It Is Not. You. Things will flow. You can watch the water go by. That doesn't mean you won't get wet. But it means you will not drown.

---

by **Harry**

Another thing that can help is to try to find the Work in other sources of life. See what you can see in film. The Matrix, for example. Or read some author who is beyond the ordinary. Don DeLillo just published a new novel. Omega Point. Or listen to Rolling Stones lyrics and try to figure out how Mick and Keith were enlightened sometime in their life.

Leonard Cohen just received a lifetime acheivement award. Not sure if it was at the Grammys. But try to find how my different sources in ordinary life he has touched with his insights of Zen.

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by **Karen**

Ian Wrote:

> I think/feel that it is important to at least acknowledge the possibility of merely observing the "labeling" function of the intellect, and realize that is what it is doing automatically, rather than trying forcefully to circimvent that function.

Good point Ian. I think I was jumping the gun on wording of my post. In quiet moments of meditation, the stream of thoughts, feelings, emotions, and sensations surface and I become more aware of their existence as each pass through me one after another. To merely observe the stream is possible. To do anything about it, like you said, to try and forcefully circumvent that function...well.

When in a centered state, I just acknowledge the flow and let it float on by like clouds. But how often do I actually acheive this!

Harry Wrote:

> The stream is what you are caught up in. This is a step of separation. It might be considered a first step. Realize that it isn't you. It Is Not. You. Things will flow. You can watch the water go by. That doesn't mean you won't get wet. But it means you will not drown.

Thank you for this reminder. When asleep it’s easy to forget this.

---

by **Judy**

Harry, I really like this metaphor:

> The stream is what you are caught up in. This is a step of separation. It might be considered a first step. Realize that it isn't you. It Is Not. You. Things will flow. You can watch the water go by. That doesn't mean you won't get wet. But it means you will not drown.

In yesterday's sitting, I watched the fear happening and quietly let it flow by. Then there was quite an extended "to-ing and fro-ing" into and out of presence.
I have experienced this before, but it has usually been facilitated by, for example, an Eckhart Tolle tape or similar (there is a most effective one called "Voluntary and Involuntary Portals into Presence"). These sensing exercises are enabling me to go there under my own steam, so to speak, whenever I wish and place attention correctly. As the quality of the sensing improves, so the suitable situations and outside sets of circumstances increase.
Ironically, a preliminary step involved the renaming of "vagueness" (what the intellectual centre seemed to be afraid of) to "presence".

And Lift, thank you for the reciprocal maintenance reminder. Yes indeed.

In addition, this opportunity to post is precious; for me, having to write clarifies my own thoughts considerably, and puts more good orderly direction into practice. The reading and writing goes back and forth with actual experience for progress to be made. The Work is a vast interconnected whole. Thus another menber's questions will improve and clarify my own questions. This week - thanks, Karen and Harry.

Regards to all,
Judy.

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by **Harry**

Judy,

There is also a step when you begin to see, or more correctly, sense events happening. Sense that they are flowing around you. And pulling you toward them. It's important to remember that if it is bigger than you it is impossible to resist. But you can become not involved. Like Dorthy who rode the tornado to OZ.

---

by **Lawrick**

I agree Harry. This most important of the ES Forums must be the first consideration of the group. For the past 6 weeks I've personally almost ignored it.
A New Year, time for a new start…..again.

> ***Ian wrote:***
> 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

The calm that accompanies this exercise also allows some examination of the internal dialogue "pop-ups" which provide a window into some of the anxieties lurking behind the "screen". I must discipline a student tomorrow….I need to spend more time with my niece and husband……an outrageous power bill. I watch them pass. I am aware of the general being peace that frequently comes along with the exercises.
I am also aware of a dynamic aura of life that surrounds and fills my environment. Life shimmers. Really!

I know that I have not been "here" for many weeks and feel remorse for my lack of effort.

> ***Ian wrote:***
> 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.

I was visiting my niece a few weeks ago where she pointed out that my demeanour had shifted into an observably negative state, something that I have diligently worked against in my time with the forum. So I became ill and complacent, and within a few weeks the old habits emerged with all their negative consequences. I also observed while in this state, that my being in existence had weakened and left me with a real sense of emptiness, loss of purpose, and a loss of passion and joy for my life. Fuethermore I was surprised to see just how violent, murderous, my reactions were even to the less irritating impressions. I well know that though the exercises can be difficult in both beginning and maintenance, they also bring a greater awareness of my life and the surrounding conditions.

So why would does it always take the easy path of least resistance, ignorance and complacency.

I don’t know. I do know I’m capable of changing the situation and will attempt to be more responsible in this forum. I wonder if the others have further comment regarding the situation.

Lawrick

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by **Lawrick**

Alistair,

If you have not received a notice, Chapter 29 is now on the air. Reading ahead is good but, the idea is to move on chapter by chapter for the time being. I've been negligent in not posting sooner. 

Lawrick

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by **Karen**

Harry wrote:

> There is also a step when you begin to see, or more correctly, sense events happening. Sense that they are flowing around you. And pulling you toward them.

I often feel this invisible tug, most frequently with my son and my mother. Almost like a game of go fish.They cast their line or throw the net and wait to reel in their catch.

I am able to dodge the little things now...for the most part. Sometimes I play along and simply observe, but often get caught in the 'net'.

Since entering the work, I've been graced with an increasing ability to sense one's true intentions and see more than before. The magnification has increased. Picking up on a person's thoughts, how they are feeling, emotionally and physically. Sometimes even feeling their physical pain in my body. This has been an eye opener and can be exhausting and confusing at times. A burden and a gift. Does this have something to do with the Teskooano?

---

by **Judy**

Harry wrote:

>

> There is also a step when you begin to see, or more correctly, sense events happening. Sense that they are flowing around you. And pulling you toward them. It's important to remember that if it is bigger than you it is impossible to resist. But you can become not involved. Like Dorthy who rode the tornado to OZ.

Ah - this actually happens quite regularly, Harry. Thanks for helping me to join some dots.

I notice it very often when I am around children. I refer to it as "that moment of choice". For example, yesterday a friend and I were chatting and having coffee. She has three children aged 2, 8 and 10. It was 36 degrees Celcius outside, so we were sheltering in the air-conditioned living room. After an hour or so, the noise became simply too loud. Then came my "moment of choice"  . I could either become negative or detach/separate, work out a suitable plan (ride the tornado like Dorothy), staying calm and pleasantly positive with perhaps a little humour to help things along. Kate (friend) and I exchanged wry glances amid the din and said sweetly that we would all go in the car now (going to "crisis-couselling" was a little insider adult joke). We both knew their lack of concentration after a long time in a confined space was "too big to resist", I suppose. Anyway, we all adjourned to a local shopping mall for a while. Although negativity around children isn't an option as they could become fearful if their adults aren't seen to be coping, there is still that "moment of choice" as to one's own action/reaction. Much loss of energy is prevented in detaching from negative Is, as always.

Judy.

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by **Judy**

Postscript to the above;
I probably should mention, just to tie up some loose ends, that the above post connects to an earlier comment about utilising any assaults on the senses to remind me to wake up and work!

Go into presence, remember myself, just be in the body, sense the hands and so on.

As "Ruth" says so beautifully this week on What is the Work site -
To Be - in my life.

I'll add her bonus wprk suggestions here, as there is provision for sharing or twittering even....

> Work without Expectations in an unknown land.
>
> At the beginning I believe that the work is going to improve my image (= what I imagine) -that is, my standing in the eyes of others, and lessen what I suffer from the mistakes made “in my name” because of my state of sleep, which become increasingly painful as I have more flickering moments of awakening.
> But -harm was never my intention!

Is there any way I can put right the faults? Why not?
Something fundamental is lacking.
Disappointment seems to be unavoidable. In fact it can feed me.
Even if I'm not among others when I work, my search for direction brings me into my body, its sensations and impressions, -the only reliable ground where I can return with attention and begin to know that something of real life is present.
To Be -in my life.

When I conclude the silent preparing exercise every morning can I foresee any difficult situations in my day and resolve to accept what will happen at those moments while maintaining the sensation of the energy present in my vertebral column?
No expectations but to explore an unknown land...

In this way, second by second, I might be contributing to the evolving processes that transform our solar system, not just taking away their energy.

"Ruth"

Truly, as Lawrick mentions, life does indeed shimmer sometimes, and conditions and assistance race toward you from everywhere.

J.

---

by **Harry**

It is interesting to see so called normal reactions. My son and I have been dealing with my mother dying. She has had an inoperable cancer for over a year now. But in the last two months it has begun to impact her living more than before. She has become more child like in these months. And I don't mean "be like unto little children". But she has become like a little child in a negative way. My son is actually better at dealing with her than I am. As the "so called administrator" I'm the one who has to deal with the ordinary life things. And be direct.

I also know much more history than he does. She will often call now and ask if he is here. (He's living with me for the time being.)

One of the most interesting things is to see the sine curve in her life. Thursday she had a very good day. So I've come to expect the next day will be horrible. True enough she called in the late afternoon, during a snow storm, "I just feel horrible." And she let herself go with that feeling and made herself feel horribler. She has medication for this anxiety, but almost refuses to take it unless conjoled into taking it. My son spent a half hour talking her into taking the pill that would make her feel a little better.

Later he called her back. "I just decided to bull my way through it," she told him. He asked if she'd taken the pill. Yes she had. But that hadn't made a difference. It was that she decided she wasn't going to feel bad.

I have a friend who has to make a decision about pulling the plug on his mother. He has said this to me over and over "Whoever designed the exist strategy screwed up royally."

I never tell him my answer. That it is us who have screwed up royally. We haven't prepared for our own exit strategies. I hope someone reminds me in the not too distant future when I face that same exit.

---

by **Alistair**

Evening Pondering: Can I be impartial towards external impressions?
Every workgroup post is an external impression received?
It’s not so easy to read Harry’s last post without feeling some sympathy for all the characters
That’s not impartial?
So at the moment if the workgroup posts are external impressions and the feeling of sympathy is not impartial then simply based on Harry’s last post my answer to the evening pondering must be, no.

---

by **JohnS**

This outsider sympathy thing is truly difficult. Gurdjieff seemed to have no mercy for the feeling of pity, calling it basically a rejoicing by the ego that its someone else suffering and not me. For an ordinary surprisingly-uncompassionate person like myself, I find it hard to be non-objective in tragic times, except when I'm really pushed and involved, because its the one time I believe myself to have objectivity, but I'm also astounded at what may seem to be my hard-heartedness. Not to other people, but I'm surprised at myself.
I have two friends at the moment: one just dead and another suffering badly. I feel guilty at not feeling more grief, because I know that a truly-directed depth of feeling can actually help the soul in trouble. But I don't trust the intention of my grief.

Regarding the evening pondering: I had a damn good battle last night with the deadline of live vs awareness, trying to feel how there MUST be a way for lifesaving awareness to hang around more permanently. Awareness lost, as usual, when I decided to sleep on it -again the coward's way out.

---

by **Alistair**

In Search of the Miraculous, Chapter 1
G called the man weak because he considered others
''considering' that attitude which creates inner slavery, inner dependence'

I need to view Harry's predicament more impatially
If I was Harry it would be more difficult to no have no consideration for my mother
Must we abstain from any emotional feeling toward our closest friends & family regardless of their predicament?

A quotation here from the Hadith Chapter 7, the words of the Prophet.
The signs of misfortune lie in four conditions: eyes that have never experienced tears, a heart that is cruel and hard, long chains of desires that never end, and wishing for an extremely prolonged life.

Eyes would only experience tears as a result of considering?
How else?

---

by **AlbertoB**

About the stream of impressions: during this week I could feel several times the urge and the stimulus of the physical body like an "external stimulus" not belonging to me, as to say, coming from another centre. It was impossible to feel tha same about "motive" impressions.

About pondering: nothing similar to impartiality, too difficult, but this pondering could be some kind of negative force in a future triad.

---

by **Ian**

> ***Alistair wrote:***
> Eyes would only experience tears as a result of considering?
> How else?

Alister, I think I hear where you are coming from, or hear the point you are trying to make... correct me if wrong...

On one hand this Work asks us to be impartial (does that mean cold and calculating?).
On the other hand , this Work asks us to be more emotional.

You ask - "Must we abstain from any emotional feeling toward our closest friends & family regardless of their predicament?"

No, I don't think so. I think it would be a "sin" not to.

As far as I have been able to determine, Gurdjieff cared a lot about his family and friends, and was extremely "warm" towards them.

The Pondering about being impartial towards impressions was directed more towards general day-to-day impressions, outside the scope of personal relationships or Work exchanges. Thank you for pointing out my impreciseness.

---

by **Gururaj**

The well of the ES online group is deep ,with participation stretching back at-least 5 years with Ian's indefatigable maintenance.
Right now its brimming thanks to Harry's 'Challenge'.Hey,is'nt this my intellectual centre doing its thing ?But I must acknowledge the contribution of all especially to this exercise thereby bringing almost the same value as a live meeting.
On all days,except one,after reading the exercise,I did the morning part of the exercise.During the day,the discovery made was that ,the inputs from the 5 senses were just that (inputs) but the chief mischief maker was the interpreter,the mind/emotion complex which left me wet many a time and deeply drowned too,a few times(nice metaphor ,Harry).Thank Endlessness,the 'me' surfaces somehow,all the more so because of Work participation.
Like Lawrick,I do face the anguish of not being awake more often.An affirmation which helped me somewhat this week was to consider that being a Work warrior or a devoted seeker is my topmost priority in life and not the usual way of life involvement.Let everything else be subordinate to this.
Thanks,Judy for referring to TA by Jean Vaysse.I mentioned to an Essence friend in the city where I live (do you refer to a fellow seeker like that ?) that I would like to read that book and quite fortuitously it is available to me now.
Guru

---

by **Alistair**

> ***Ian wrote:***
>
> > ***Alistair wrote:***
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> > How else?
>
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The Pondering about being impartial towards impressions was directed more towards general day-to-day impressions, outside the scope of personal relationships or Work exchanges.
Thank you for pointing out my impreciseness.

Ian I think you may have been quite correct initially not at all imprecise as it may well highlight the following

Does this draw our attention to the right work of centres. Emotional feeling as opposed to intellectual consideration. Consideration is the work of the intellectual centre?
This is maybe where my hard-heart finds difficulty, doesn't feel sympathy/empathy with the emotional centre but the mind is conditioned to believe that one should feel sympathy for another in difficulty therefore the thinking centre operates when it shouldn't.
Now there is the wish to ask is there something that can be done specifically to work on this ISOTM Chapter 1 'man's chief delusion is his conviction that he can do. all people want to do the first question people ask it what they are to do.....nobody can do anything
Is it simply an achievement to be conscious of the wrong working of centres?

---

by **Cassandra**

In recent months, I've found it more difficult not to identify. I became irritated last week with someone talking on a cell phone while driving and not signaling before she moved in front of me; I rode up besider her and shouted "hang up the phone," and bothered again yesterday at the grocery store when the bagger asked "is plastic okay?" Seems everyone should know plastic isn't good for the environment.

In both cases, I labelled and identified completely. But I often feel that I'm the lone voice of conscious (I know that's arrogant), but I've been trying this exercise for at least 2 weeks and have learned something about intentional suffering and taking the seat NOT of honor.

Thanks for all your postings.

Work Program week beginning 8 February 2010

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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.

---

by **Harry**

Let's keep the momentum going. Lets not let the Work Group be deflected.

Observation about breathing: G's discussion of three foods seemed astounding years ago. But implicitly correct. My mother has problems with breathing due to her disease. I've noticed sitting with her, that when she doesn't breath well, then her mental acuity suffers. She gets confused and can't really bring her mind together. About a month ago the local hospice delivered an oxygen machine. No one asked for it. She didn't want it. But now she uses it, not as much to fully get her breath as to feed her brain. She would never define it like that.

As to the other part of Ian's breathing through the pores. If you've done the sweating exercises that are described in many of the books, sat in a sauna or a sweat house, you begin to understand this well. My son has been home for a bit, as I've explained. And he almost daily sweats out his body. The bathroom wall paper doesn't like it. But I remember doing the same thing when I was his age.

---

by **Karen**

> 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.

When sensing the journey of the breath through the body from the head down, it experiences a blockage or tension just below the lungs. It feels as though the breath stops in the chest.

So I tried reversing the breath and drawing it up from the earth through the soles of my feet. It was able to move more fluidily through the body, up the legs, into the abdomen, into the lungs, up into the head and down the arms and out of the hands. Eventually there was no effort or visualization required and the breath just breathes you. A connection with a different level of being occurs.

Why the difference in flow, I don't know?
Does the earth have a different charge than the sky or its atmosphere?

---

by **Harry**

If you are feeling the air in your lungs, then move it first up to the head. Then down to the solor plexus. By there you should have a full exhalation. Then start a new inhallation that starts traveling up your spine to the head. Then exhale. Travel down through the heart back to the solar plexus to the sex organs and repeat the circle.

---

by **Judy**

> Use your opposite hand for a day.

Today I am working with the above.
Gross motor skills such as opening a door with my left hand, are proceeding quite smoothly, although I have to say the amount of vigilence required is phenomenal, just to accurately follow what the hands are up to, as they sometimes seem to have a life of their own - much harder than following the breath for a long time, for example. It remains to be seen if I have sufficient energy to sustain this for a whole day. This should not be a surprise, and yet it is.

Fine motor skills simply too frustrating. For example, I moved the computer mouse to the left side. This was fine until I was under time constraints, and I switched it back to the right side to get things done.

> 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.

With the above, I seem to sense better movement in the body when I am standing or at least sitting upright. Energy seems to enter at the top of the head and move downwards quite well. When lying down, the energy seems weaker and still wants to enter through the top of the head and move down through the skull and spine.
However, I am used to visualising this in the morning sittings, so perhaps this has influenced.

Thanks for mentioning that breath circuit, Harry. I do something very similar, except that I imagine the energy as "air" only as far as the lungs, then after that I imagine it as being carried by the bloodstream.

Regards,
Judy.

---

by **Harry**

I used to work with a person who had a left handed mouse. When I had to do some kind of maintanence or help out in her office the mouse was a real impediment. I could switch it to my right hand, but then the buttons were wrong. (Probably means nothing to Mac user who only has one button.)

But we can train most things. I remember students being amazed that I could read their work upside down as I walked through the classroom.

As someone raised under the old rules of courtesy, I had some fun times a couple of decades ago. My instinct was to walk next to the curb when walking with a woman. And always opening doors. I still open doors, instinctively, even for my female students.

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by **Lawrick**

> ***Ian wrote:***
> 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?

Having no success with this particular segment of the program. Sitting, standing, reclining in bed, early morning, or night, try as I might I'm unable to sense or imagine any positive negative flow of energy.

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

Little success with this as well until it was determined that the intent was interfering with the result. So I started using last weeks spine skull sensing exercise which puts me in a state of calm receptivity. I then began breathing using Harry's suggested method with limited results. Better results were obtained when I created a circuit brain breathing(Holy Affirming) backbone(Holy Denying) solar plexus(Holy Reconciling) package(transubstatiate in me) heart(For my Being). As well, I use the blue electrical energy surrounding the body(Kirlian Photography) to breathe color in and out of the body. The results gave me a sense of separation from the body object, a sense that it was a carriage taking me here and there observing. Impatially observing. When I think about it, the state was more like a dream than reality. Strange no?

> ***Ian wrote:***
> Use your opposite hand for a day.

I'm so right side orientated that during my University application, the psychologist actually mentioned this condition as something to be observed and needed to be worked on. Using the mouse in my left hand usually results in my 2 1/2 laptop battery wearing down before the completion of two or 3 sentences.  Drinking coffee in this way results in a change of shirts and so on.  Which of course is a clear indication that I should be doing more of this work. 

regards,
Lawrick

Having no success with this particular segment of the program. Sitiing, standing, reclining, in bed early morning, or night, try asw I might I'm unable to sense or imagine any positive negative flow of energy.

---

by **Karen**

I tried using my chopsticks with my left hand to eat my chicken rice bowl yesterday. Chopsticks require time and patience at the best of times, never mind trying to use the opposite hand to

operate them.

It started off well. I was reading the new posts on the site while eating. When I was done reading, I instinctively wanted to eat faster, more efficiently (?#@!), and found myself transferring the sticks to my right hand. The process continued until I was finished.

Ironically, earlier in the day, out of the blue, my husband commented on how structured he is and how the things he does throughout the day are soooo automatic. When he does something differently, ouside of his usual program, it feels uncomfortable and he wants to revert back to his usual way.

Funny you mention taking the curb side of the sidewalk Harry. I was brought up the same way. A child or woman always takes the inside of the walk, furthest away from the "dangerous road and vehicles going by" When walking with my son, I sometimes catch myself telling him to move to my other side.

---

by **Alistair**

Inevitably there would be at least one more of us who learned which side of the pavement, as they say in the UK, to walk on. My memory recalls this originates to protect womens frocks from splashes  Opening doors Harry is something we should do for others whenever we can, it's an easy and simple way to love your neighbour, don't stop doing it Harry, I won't, just make sure you always do it consciously
Link to BT, & coincidence that my partner wants to visit the Russian banya, almost a sauna in the next few days. It's important not to discard indiscriminately believing we are making progress. Some politeness is simply sycophancy but there are differences between artificial politeness, courtesy & common kindness

Left hand work is not so unusual for me. Five years ago reading Wilson's Prometheus Rising which was incidentally the book where the name Gurdjieff first appeared in front of my nose, Wilson stated Crowley insisted that all his pupils could write competently with both hands. Interestingly at the end of each chapter in PR there are a set of exercises, but curiously at end of that particular chapter there was no exercise to use your opposite hand, that was my cue. I can still remember writing with my left hand for the first time and almost immediately feeling something shift a feeling of euphoria. For some weeks I practised everyday to the extent that I could write quite legibly but not as fast with my left hand. As Harry rightly says with more practice that would have happenned too.

The opposite hand exercise woke me and warmed me when collecting water from the village spring on Tue am when the temp was below freezing, usually I support the base of the 10litre bottle with my right hand but this week I switched. It did make me more alert.

Breathing from earth to sky, sky to earth also able to feel but with the air quality in the Crimea Mountains anything air related should have a better chance of success than most places on our troubled planet.

Keep forgetting to be a magnet in bed

---

by **Alistair**

almost forgot this morning such beauty
significant temperature increase feels like winter here is over
halfway to the spring drawing big belly breath lungfulls in through the top of my head down to the souls, woops, soles of my feet then up through the soles and out thru the hole at the top of my head
i glance up and there are seven small birds flying overhead from sw to ne
thanks be

---

by **Gururaj**

The opposite hand exercise was applied to perform the morning ablutions (brushing teeth,bathing) and the intention persisted upto the initial hour at the office(using the mouse,etc).But the awareness vanished deeper into the day.I have decided to stick to the teeth brushing part till some proficiency is gained.Yes ,as Judy observed,the gross movements are easy but the intricate ones either take more time or are not done well.And during those actions requiring finer moves i caught my (natural) right hand being all tensed up ,almost as though saying,hey! let me show you how its done properly.  and I had to bring the consciouness to relax it.In India,by the way,left hand use is frowned upon for certain activities and many natural lefties get skilled in using both hands.
The opposite emotion (or is it thought) was applied to consider/feel positive whenever I was faced with what i percieved as a problem and which instinctively,for me ,brings on a heaviness of being.This exercise did release more energy to handle the issues with lightness.Maybe I should have brought this attitude to the "body as conductor" exercise,because it somehow did not resonate with me and so did not attempt it beyond a few moments in the morning.

---

by **Harry**

Alistair,

We sometimes forget. G said conscious labors.

That is distinct and separate from

Intentional suffering.

Sometimes they can be both. But the more we can do consciously, or attempted consciously. . .I teach online. So I type a lot. And am instinctively fast, having been self taught. But it's strange that I at times must try to bring all three centers to my typing. Feeling my fingers as they hit the keyboard right now, each finger. And then realize that words are flowing from my

brain down my arms to those fingers transmitting hopefully meaning. And an emotional sensation opening from the heart.

---

by **Judy**

Yesterday:

> Feel opposite emotions for a day.

What I decided to do for this part of the exercise was to evoke conscious love as often as I could towards people I would more usually be indifferent to.
This led to a surprisingly emotionally-rich day. Having this inner aim quite noticeably led to a more positive interaction with a couple of acquaintances.

I try various tricks to "change" the emotions, but they are of course faster than the intellectual centre speed, so I have to transform in hindsight.
However, I have found that beginning the day with an aim for the emotional centre to "love consciously" helps a great deal in evening out the many ups and downs of any associative emotions so often on the surface.

I have from time to time been working from our 3-month suggested program "Love", so this dovetails with that nicely. I think it is Bennett who talks somewhere about this daily aim for the emotions.

Judy.

Work Program week beginning 15 February 2010

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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?

---

by **Harry**

We spent Sunday with my Mother. She was in a total hallucination. Seeing both her dead son and her dead husband. The wires in her brain had somehow been crossed.

I knew it was going to be bad because the home had called me. So I went in working. Much of the time I was trying to let impressions come to me. To determine what could be done for her. My son comforted her. Later my brother came. He started showing old slides.

This is an interesting part. I was seeing twenty, thirty, forty year old images. I was seeing images of people like both of my grandfathers. And they didn't jive with my memories. I could see the frailty of my paternal grandfather. Something I have never thought of him as. And I could see the impact of years of alcoholism on my maternal grandfather. I saw myself as a high school jock who somehow transformed into a college hippie.

I thought of O's life pictures. I had worked with that some. But even these ordinary pictures were like that if taken not just as something my stepfather took with his ever present camera.

The day was draining. But then that evening I kept seeing the images of the slide show in my mind. And could see how my mother might have taken such images as a different reality.

She called yesterday morning. (We couldn't get there because the second half of a snow storm hit.) "I know I was all mixed up yesterday. I know they weren't there. But I don't know how that happened. Maybe I should go to a doctor."

Could I have transformed more of these energies? I'm not sure. This was a five to six hour experience and my Work energy was quickly fading. My administrative secretary was taking over. I knew it was taking over, but it had to.

---

by **Judy**

There were many experiences of Holy Denying Sufferings nearby this week for me to work on; and that's the thing, isn't it? To remember to work on these as they happen, rather than allowing any of them to slide insidiously into the "poor me s"!
To just keep on walking, one foot after the other, enduring calmly and intentionally, requires strengt and awareness and vigilence.
I love the exercise of illuminating the bones and will keep it going for a while.

Harry, I am moved by your recent posts. I moved in with my mother for her last nine weeks and am reminded of that difficult time. Memories of much reconciliation during that period now often warm and console when I think of her. Strange how much closeness was possible, as she and I had had quite a turbulent relationship through life.

Regards to all,
Judy.

---

by **Harry**

Interesting, Judy. I wish my sister could do the same.

While it isn't part of the work: This past week was a good week for Mom. She actually started going down to dinner and was elected Mardi Gras Queen by the Home. (It's assisted living apartments.)

You're right. Denying is there for whatever you choose. It is seeing the three forces together that is difficult at times. There's an entire discussion of electricity in Beelzebub. And in a sense that is a discussion of what happens when the third force isn't present.

---

by **Dean**

This exercise was easy for me to forget at times although it was helpful in moments when I was more touchy than usual. The hard part was doing the bone exercise at the same time as visualizing the sun, the pondering exercise made me question whether or not I was intentionally sufferring or suffering mechanically and whether or not I was truly experiencing joy, ecstacy or thanks.

> You're right. Denying is there for whatever you choose. It is seeing the three

> forces together that is difficult at times. There's an entire discussion of electricity in Beelzebub. And in a sense that is a discussion of what happens when the third force isn't present.

Does the third force manifest itself as higher energies that become present when we struggle with our affirming and denying forces?

---

by **Judy**

Harry wrote:

> Denying is there for whatever you choose. It is seeing the three forces together that is difficult at times

Yes - and when things are being created, there will be a third force there somewhere. If I don't choose to make it a Work force, which reconciles up, then for sure it will be a life action which may reconcile down...
I may not be expressing this clearly.
It is refreshing to see "conscious labour" and "intentional suffering" as actions on this small scale, rather than as high ideals which are often some psychological distance away.

Recently, I've been studying Bennett's example (the hand, the knife, and the cutting action) of triamazikamno (found in "Talks" in the Cosmology section). This has really helped in seeing third force - a large leap in understanding, for which I'm grateful. Gurdjieff says we are third force blind a lot of the time. Bennett's explanations are allowing some light in.
It is hard to see reconciling force, I think, because we are often *in it as an action.* Is this an approximate example of what you are saying, Harry?
Bennett goes on to talk about this harnelmiatznel or blending as being "the action of life" which happens as third force when the spiritual world is blended with the material world, and he even suggests that this is what life is for, both individually and collectively. Big statement!

Anyway, it is quite a difficult topic. A little progress is being made.
As to seeing all three forces regularly, thanks for the suggestion. I'll attempt this several times daily for a while. This inderstanding comes and goes. When I'm tired, I can lose it. However, I catch it again the next morning. There may be some higher hydrogens involved?
I have to say these aha rewards are just great for increasing motivation. I'm remembering to restrict fidgety energy quite often, to conserve work energy.

Regards,
Judy.

---

by **Judy**

Dean wrote:

> Does the third force manifest itself as higher energies that become present when we struggle with our affirming and denying forces?

I'm going to have a go at answering your question, Dean.

So, here goes.
Ye-es - sort of; but the higher energies are not from somewhere "out there", somewhere in the ether. It is rather that, you affirm (I wish), from the highest in you. If this affirming force is greater than the denying force (which is the negativity of whatever sort in the psychology in this case), then your own action of observing this bodily negativity with self-awareness (this is your correct self-observation/self-remembering for example, the actual struggling) - actually ***is*** the reconciling force here. Therefore, the energies of the actual actions of a Work-attempt are the reconciling force, and the resultant state will be somewhere higher than the state of negativity, according to the definition of triamazikamno. (higher acting on lower to actualise the middle etc).

Good to hear from you, Dean.
Regards,
Judy.

---

by **Harry**

There is a point, I believe in Beelzebub, where G says that the proper way to deal with any "question" is either active or passive depending upon the situation. My own reaction ultimately came to be to Work during such important situations and the appropriate third force occurs to me. At a certain point you begin to become active in the triad when you absolutely see that it is the way that must be done. And you usually do it reluctantly. (I.e. it is not your instinct to be active in that situation, but you know you must.)

---

by **Judy**

Harry wrote;

> There is a point, I believe in Beelzebub, where G says that the proper way to deal with any "question" is either active or passive depending upon the situation. My own reaction ultimately came to be to Work during such important situations and the appropriate third force occurs to me. At a certain point you begin to become

> active in the triad when you absolutely see that it is the way that must be done. And you usually do it reluctantly. (I.e. it is not your instinct to be active in that situation, but you know you must.)

Would an example of this be =

My first reaction was that something clicked and I wanted to pursue further, Then there was confusion between the terms active passive and neutralising. I decided to Work. My instinct was to follow the breath (passive neutralising for the confusion), but I knew somehow that the more appropriate choice would be to re-read the post and keep working through it (active neutralising for the confusion). This was totally against inclination this morning, yet I knew that without a little intellectual resolution, I'd be glassily dreaming about triads all day in my outside work.

So this "pushing through further" has given me some clarification - by example. Plus this post now is a kind of little step forward, as I know you'll be kind enough to correct if necessary.
So our posts of our experiences are sometimes third force? Active third force usually - going a little further into a topic.

---

by **Harry**

I did the exact same thing you describe this morning. Needed some advice and picked a Nicoll essay at random and found myself losing attention throughout. Took me four tries to finish with comprehension, and it was only a two page essay. As I did the fourth attempt I realized that I had had similar problems with the same passage in the past.

---

by **Dean**

Thanks for the material, there is much to ponder on here. I'll try to apply some of this to my observations of myself during the day. Reasoning in terms of the Harnel miatznel seems to help, but there is a lot of confusion when trying to actually see this in action, especially when I'm lacking proper self observation.

Dean

---

by **Judy**

Harry,
Each of your comments has opened up further fields of investigation and has been most helpful. I'm keeping the momentum going and seeing third force all around now. Looking for the three forces involved every so often regularly will consolidate , I think. Thank you so much.

Dean,
pp45-48 in "Talks on Beelzebub's Tales" were key for me. The understanding of the three forces will help the self-observation process. It, at its highest, is also creative. One thing will help the other.

Judy.

---

by **Gururaj**

The work program for this week made me first to look up as to what exactly is the solar plexus.Read that physiologically it is the grouping of nerve cells in the "pit of the stomach" controlling the digestive functions.In yogic tradition the 3rd Chakra from the Base ,called the Manipura Chakra is said to be located in the Solar plexus. Psychologically,this is known as the seat of emotions.
The practice of the task itself was very sporadic,especially when it was most needed.As a result I was mostly "reconciling down" that week.
 .

Work Program week beginning 22 February 2010

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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?

---

by **Judy**

Ian wrote:

> 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?

Isn't it these "true impressions" we are seeking in the practice of self-observation? Impartial, simultaneous "seeing" by direct perception?
So, speaking about my own experiences, it is most apparent that attempts vary a lot in quality; certainly I don't achieve one hundred percent impartiality, let alone simultaneity of high degree; yet with practice over time, I know there is improvement.
Sometimes, too, there is a gift of a true impression. These gifts give confidence and a measuring-scale of sorts. And something in me "knows" and distinguishes the difference.
This is one aspect of the pondering.

External impressions are another question. The sightless gaze occasionally acts as a portal into presence, and this increases the chances, but again for me it seems to be a matter of degree.

By the way, folks, from Sunday I'll b e away from the computer for twelve days. Then I'll be back!
Judy.

---

by **Harry**

I'm a little hesitant about the word impression. Because that seems more on the totally physical level.

Can we know when we know when we encounter The Truth? We feel it, have an emotion, and probably invoke a higher intellectual level.

I knew when I started reading G that this was different, a truth that I hadn't encountered before. I had encountered other truth. And had built up a bit of Arnold's Golden Touchstone. (Deputy Steward?) Sightless gaze has a tendency to quiet the secretary; and allow other centers to perceive. Perhaps that's a better word. Perceptions, rather than impression. Because it combine the viewer and the viewed with a channel.

We are changing channels when we practice The Sightless Gaze, meditation, Tai Chi etc.

---

by **JohnS**

I can't remember where the quote is from but..

"Truth is emotional knowledge"

This ties in with Harry's view, although its still a matter, as said, of distinguishing true emotion from imagined.
My own ability to do this is poor, if I look back at past mistakes, and recognise the deep traits that are still present and could make me commit them again .. in the name of Truth.

---

by **Ian**

The "essence" so to speak, of the Sightless Gaze is to be impartial in our perception of impressions, or our impression of perceptions.
But how can we know we are being truly impartial?
This may be where the value of Pondering comes in.... to look at, evaluate, something from all sides and still refrain from a final and definitive judgement on it....
.... on allowing for future information and insights not available in the present, that may change our evaluation....

Paul Beidler once sauid to me - Nothing lasts forever...

Maybe our judgements and opinions and evaluations never last forever...
maybe there is always eventually an alternative point of view?

Why crystallize? Why not stay fluid? Keep on truckin'?
"Without trucks you have nothing" (bumper sticker I saw on a truck this morning on the way to work)

---

by **Ian**

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maybe there is always eventually an alternative point of view?

Why crystallize? Why not stay fluid? Keep on truckin'? Always a new road to follow....
"Without trucks you have nothing" (bumper sticker I saw on a 16 wheeler this morning on the way to work)

---

by **Gururaj**

Today ,was stuck at a traffic junction with a lot of vehicles all around.Nothing had moved for a long time.I switched off the ignition and waited.Looking around saw on a bike nearby ,a couple with 2 small kids.On the pillion a woman cradled,apparently, her baby daughter about 1 1/2 years old.The beauty and innocence of the child was captivating.The child was holding her attention on one person after another in the vehicles nearby who were smiling or gesturing to her.The mother,maybe used to this sort of attention,was not very curious about the onlookers though she was aware of her baby's actions.
Wonder whether I missed a "true" impression in all this because of my "partiality".Would being aware of my attention simultaneously have been the reconciling force here ?I need to affirm and get on more with the exercise to have a better chance to get some experiences ,hopefully of a truer and non-personal level.

---

by **Harry**

Children can be a different source. Try animals. If you have a pet try that. Or go to a zoo and perceive something there. I had an experience with a caged tiger once.

---

by **Lawrick**

The sightless gaze is one of the most valuable tools available for "centering" myself. It is always accompanied by a calm quiet breathing pattern, and the dispersal of tension. This

tension always resides in my upper back and neck. It is discomforting to think that I carry around this Monkey night and day. Another valuable characteristic is its pure simplicity. In fact, one might call it a doorway to pondering. A valuable exerecise and one I use frequently.

As to;

> ***Ian wrote:***
> Is it possible to experience a pure impression, unaffected by our beliefs?

The idea of approaching light speed jumped into my consciousness while pondering this. Some say impossible,for what is faster than light..... Yet is light the only metric available. Perhaps all we can do is try.

Lawrick

---

by **Alistair**

Sightless gaze is something that for some reason comes quite naturally to me. It's happened since as long as my memory serves me. That said more often than not it's simply a factor in day dreaming, a flow of associated thoughts.

Today during a walk around the village there was time to pause for a few moments sat on a rock. The particular rock overlooked the village from the south west. It was also possible to see several kilometres in each direction along the valley and the higher mountains in the distance. Oh Joy.
Having settled on the rock, a dry rock, drier than the ground which has dried much in the last few days but not enough to sit on comfortably, it was time to ponder impressions.

The first impression was the abundance of natural impressions, ah there, already stated an abundance, no impartiality, then laughter. Isn't impartiality impossible if one is subject to the Law of Association?

Ponder is a funny concept in itself? Would it not be the intellectual centre that ponders? Does ponder not increase the tendency to intellectualise feeling?
Check the meaning of ponder, to think about something carefully says my New Oxford English Dictionary. So to ponder is unquestionably only work on the thinking centre?

True impression or pure impression can only be felt?
It's so difficult to continue this without others adding, poking, inspiring; etc

True or pure would depend on which of the sins/egos are strongest?
Although breathing sweet clean air shouldn't solicit the judgement/impression the air is sweet and clean? So what is that pride for the air in my locale? So I waste thought energy reinforcing

with myself that the air is beautifully fresh compared to most of say the rest of Europe or what the majority of people breathe.

If there were true or pure impressions they would be felt and couldn’t be intellectualised into words, like asking the definition of love?

True impression, the shortcoming of an online workgroup as opposed to a group gathering 😁
An online workgroup, Intentional suffering, not to be missed 😁 oh joy 😁

Work Program week beginning 1 March 2010

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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.

---

by **Harry**

The first big idea was multiple i's. This combined with something that had already been introduced by people like Jung and cummings. Personality versus Essence. But multiple i's and multiple centers changed the way I thought about Harry. And introduced the idea that there could be something which controlled these "impulses".

The three centers came next. The idea of a three brained being, and other brained beings, put a lot of perspective on life, the World, etc. It also allowed the observation of what was "working" in me at a given time. And trying to bring these into harmony probably resonated

with my hippie era life.

The Cosmology became very important intellectually. When I first picked up O the cover of the book said "the answer to every question in your life". And it really was. At that time. Until I found All and Everything. (Ordinary education having taught me to ultimately find the source of the source.)

This is all tilling the ground, so to speak. At a certain point I came to the realization that if I wanted something to change I had to try to "Do" something. These Work attempts were elementary. Simple tasks. (Once I'd gotten over the urge to transform into that caped Magician that Nicoll talks about.) --throughout that first period, too, there was a sampling of everything else out their from Crowley to Blatavasky to various pupils of various other teachers--(Even the Beast had something to teach the ordinary, if only to find what needed to be dismissed. By the way, this was, perhaps, the first time that a touchstone came into play. I knew G's feeling. And The Beast was frightening. Castenada was frightening, too. Both, I think, because they were wisacering with things they didn't fully understand.)

Simple work attempts. Walk around the block. Meditate. Draining. (Well that one probably came later, because it's not so simple.) Remember myself when I walked through a door way. Feel the doorway. Walk the power walk. Eyes on the horizon. Arms in motion, synched with legs. Perceptions coming.

These small attempts at observation led to some presencience. Which was both exhilerating and frightening. A lesson there. ; I didn't really want to know the future. But If I attempted what I needed to attempt, if I was a good householder, then I would have flashes when I needed them. Do what it doesn't want to do.

There was then an understanding, elementary, of three forces, and the seven cycles. That remains incomplete. But as I see things coming together I begin to see that there is a great big life around me. Much bigger than I am. And mostly I am swept away into it. (Like watching for the tidal wave to hit Hawaii when my informed mind knew it was silly.) Seeing that events occur. Not to me. It didn't storm to ruin my little birthday party. But that events wash towards me, and sometimes over me, and sometimes engulf me. That these events are the things of life.

Balance.

Somewhere along there is presenting the Work to others. With my own son this was easier. It was there, and I was an answerer. But to others I don't know I have to be careful. I learned early on not to cast Pearls Before Swine. I don't think, for example, I every mentioned the Work to any student I had in an ordinary classroom. At first I wanted to share this with everyone I met. But learned that the Work is diluted and the person's possibilities are altered if not presented with preparation.

Even here I find myself taking care. My perception may not be someone elses. And even if I'm 99.99% certain about something I need to take care not to impose my world on someone

else's world. Because while we "know" each other in a different way, we don't really "know" each other at all.

---

by **Cassandra**

I noticed just yesterday or the day before that I feel calm(er) in stressful situations since beginning the work. I have realized that I don't feel such a victim of context anymore--intimidated by intellectuals, people with money, etc. I can simply be nice, but most importantly, be conscious that I'm being nice, in order to get through the evening better. This is powerful for me.

I like what Harry says about doing the simple things--going for a walk and sensing the body. I just came in from a walk, a semi conscious one.

But I realize there are many things I'm still afraid of, like an upcoming oversees trip by plane. A fear of flying developed just last year. A friend suggested anti-anxiety medication. I want to take this easier way out, but it's not the way of consciousness.

---

by **andreadandolo**

Hello, Im new in this on line work group, but Im feeling yust as I found a new family!
I agree with what Cassandra said about the fears. I still have moments when an anxiety arises, and I have not idea of the reasons she arises. I can't see the meaning. It just happens. And I just try to observe: impartially, without judgement. But is not simple, and in those moments, I have the opportunity to understand how many Im far from my emotions, feelings, thougts. I realize that Im just at the beginning.
I just walk, sit and try to observe myself. sensing my body and the glimpses of ariseing sensations and see what happens.

---

by **Harry**

If there is a single fear it is certainly something that can be a prompting for Work. But make sure that it is that type of fear. I spent years with Generalized Anxiety Disorder. Grin and bear it disease, I call it. This is an actual chemical imballance. Only a competent professional can diagnose it.

Beyond that fear is part of life. Observe how often we are programmed with fear. How many television commercials sell fear. Insurance. Mouth Wash. Deodorant. Credit. Fear and anger are two of the easiest emotions (or non-emotions) to arouse. So manipulators do it all of the time.

Also realize that some feelings of apprehension are good. We are complex machines. And we are receiving signals all of the time. I felt strange a couple of weeks ago when I picked up a bottle of Pepsi. No reason. I do this a couple of times a day. But I had apprehension over this

one. And then I noticed two things: the color of the cap was different than every other one in the cupboard. And when I opened it there was no tamper proof seal.

I have no idea if it was really contaminated. Just took it back to the store the next day.

---

by **AlbertoB**

Key points of the Work that fascinated me.

1. The pessimistic mood. The universe is not fortuitous, but the role of man isn't very important.
The way to liberation is narrow.

2. The multiple I's. I felt this as a powerful explanation for many facts in everyday life. In my life in particular.

3. The self-remembering. Another very powerful idea, far better that any meditation technique I know. All the vision of man in sleeping state, with only few moments of true consciousness is true in deep.

4. The theory of intentional suffering. This is the more radical statement of the Work, of huge importance, for philosophical and thelogical reasons too complex d to detail here. For example, it was for me the only key to try to explain the story of Jesus Christ.
Generally speaking, the Work gives the only understandig of christian religion that I accept. Nothing in catholic theology stands at the same level.

---

by **Cassandra**

I don't have generalized anxiety. I'm brave about doing new things and being pretty low key.

But I understand the Work to say that there is no loving god watching our every move and watching that we don't go in harm's way. Rather, we are at the service and disposal, I guess, of an impersonal universe which has certain needs at different times. A need for bloodshed on a massive scale and there is war, things like this. This is unsettling.

But there is also a rhythm or energy that can help one. How to tap into this is what I want from the Work.

---

by **andreadandolo**

Self- remembering is an appropriate radical tool to see my limitations and the loss of will in general. An example: In the morning I decide to remember myself during the day, and half an hour later I wake up in a bar while drinking a coffe, understanding I can't remember wath way I

chose to come there.
Pondering is also a technique that fascinate me and I often practice: pondering on an argument, concept, situation or so, opens new channels of uderstanding, new connections of thinking, new ways to understand life.
Another very interesting concept for me is doing actions using all three centers at the same time: physical, emotional, intellectual. Very useful approach to any integral action.

---

by **Lawrick**

From the time I was young I came to the realization that something was not “quite right” with life. I recall being at an adult Christmas Party, all alcohol, all the time, and having a definite impression that people were “not themselves” that many seemed to be lying, deceitful. The impression was very clear. What evolved from this experience was an obsession not to be “normal” whatever that was.

In high school I was the rebel without a clue. I was suspended 12 times “challenging” the conformity of the machine. I was so sure of myself.

The first Workbook I encountered was Beelzebub’s Tales. Reading BT unto its conclusion was my first experience in real Work. I was stunned that an idea, however poorly understood, could tie my stomach in knots and impact something much deeper, more visceral. My entire word was flipped upside down in sensing how little I knew. I was taken by several things:

The Tales were the greatest treatise on the folly of War ever written! My point of view still hasn’t changed.

That there was a reality beyond my madness, and that it might be possible to find a door.

That like myself, nobody seemed to understand anything in depth, that this was simply the "condition" of the “normal” state of things. A state of madness.
That I was no different from all the other sheep. Sleepwalking.

Most of all the was realization that I was 3 people continually being pulled uncontrollably by the events surrounding my life and that I was helpless to do a thing about it. That my decisions in this state were all subject to change under other conditions. My first work impression was helplessness.

The subsequent confusion lead to the loss of my job and played a significant role in my divorce.

I spent many, many years drifting in and out of the Work reading everything I could get my hands on, Bennett, Speeth, Nott, but neither joining a group, nor participating in the exercises.

At some point in time I realized that before any positive change could be made, I first must work to change the many negative behaviours responsible for this self created mess. I have

missed so much.

The first exercises were simple attempts to prolong my consciousness in the moment. To discover the I Am. To recognize moments of awakening for what they were. To try and centre my Self. All met with different levels of success.

At some point came the realization that the method couldn't be taken alone: it was in fact All and Everything, and offered a possible explanation for all and everything. This was the pivotal realization of my adult years.

I've never been a joiner. In retrospect, this predisposition has had far more negative than positive results.

Certainly a major change occurred after joining the ES site. The exercises, the communication of higher ideas shared with others, the answers to questions long considered, shared ideals and respect in finding others with similar perspectives and goals, and so on.

I was and still am taken by the integrity of the ES membership.

An appreciation of the collective effort to understand the deeper ideas in the Tales.

A discovery that participating in the weekly exercises has made such a positive change in my impressions, my impartiality, my fears, anxiety and anger, my ability to face uncomfortable situations.

Here was the idea that with enough work I might finally overcome the negative behaviours which for so long had misguided my existence.

So I sit and type….. conscious of my breathing and of something else that surrounds my inner and outer life. Something larger and cleaner and worthy of effort.

Lawrick

---

by **andreadandolo**

The first time I met something about the Fourth Way' s Work on one self, was in 1997 reading a book of Louis Pauwels "Monsieur Gurdjieff". Even if this book painted a not very good portrait of the Caucasian teacher, I found there one thing that I realized I had been observed since I was a child. As a child (in particulary 10- 14 years old) I had moments when I was very exited in some situations (or at least i think that I was exited, because it was an emotive feeling), and in those moments I realized that I was "really here", "really now", as if since a moment before I was in a "trance- like state". in those moments, all things seemed so real, plastic, and I had a feeling of being aware - even sensing - of all sounds, objects, people surrounding me. Some moments later, as I tried to analyzeing that experience, all this disappeared, and I returned in the world of my fantasies. So, when I read this book, it was

obvious for me that men can be more conscious that they usually are. This was my first approach to some basic concepts of the Work.

---

by **Harry**

Lawrick,

A little Tom Petty never hurt anyone.

I agree with the anti-war treatise. Of course we have to take it inside and see the internal wars we experience "from Mars".

Harry

---

by **Alistair**

The first impression received from this week's 'work' was Ian is trying to help the newcomers to the forum. Whether an accurate impression or not most if not all of my I's are grateful. Second impression, rather than contribute, better just observe the replies of the longer standing forum members. Or were they both the Law of Association. At the physical level aren't impressions associations?

Lacking the will simply to observe those more experienced in 'the work' than me & driven by my mad mechanical ego that always wishes to express an opinion my reference is to what could be termed a key moment during my first read of In Search of the Miraculous. For quite a few years many of my I's were greedy consumers of the works of Frank Zappa, nothing like a good sneer. At the beginning of Chapter 15, In Search, the Law of Association prompted a sneer in me as G stated ... the vast majority of people who call themselves Christians have no right whatever to do so. What a chord that struck. I was severely punished as a child when my parents discovered me skiving Sunday School. They always maintained it was the lying they hated, fair enough. For years I described myself as athiest/agnostic, some kind of non-believer.

There was an immediate wish to further verify G's comment but where. For some reason my mind was able to recall some vague memory of the term Sermon on the Mount. Well indeed judge not but after a quick read it was quite obvious how accurate G's remarks were. Much more importantly most of my I's especially the more dependable ones could see instantly that here was something very real that should be with me until the end.

Harry, pearls to swine indeed. The joy in simple things each moment in life; think not of the morrow, the evil of today is sufficient thereof. It's all here, every eventuality in life is covered at the same time living it every day is not so easy, as we all know that's why we're in this group 

For your interest the text breaks in half very neatly to provide two equal sections that fill the desktop. The second section commences with the Lord’s Prayer. I typed the text then converted it to a bmp.

As G said we all want the best teachers

---

by **Harry**

Alistair,

The Mothers of Invention.

There are lots of influences that lead us to some form of magnetic center. And that draws us to other things. One of my favorite memories was of a local FM Radio station that used to play what was then called Album Rock between 10 and Midnight on a show called Jelly Pudding. One night, the DJ, who called himself Michael Xanadu, announced: "Frank Zappa is on Johnny Carson right now. Those of you who don't watch are silly."

The era from 66 or so on through the mid70s was one of those times G describes when growth is possible. And more available.

A hippie couple had rented out the basement of a local bookstore. . .one of the oldest in town. Not only did they stuck things like The Free Press, they stocked all of G, O, and other books like the poetry volume "All Gods Must Learn to Kill". That's where I found O and much much more. It was an adventure to just go down stairs and see what was new. (So old that all financial transactions were still done through pneumatic tubes.)

Ordinary memories. But I guess my point is that sneers aren't necessarily sneers. I used to pretend to go to Mass and go sit at a bend in the Ohio River that allowed no view of civilization. I sat there and meditated for an hour on Sunday mornings. My parents were happy. And I had a better experience.

---

by **Gururaj**

What I think - After being a fairly long term participant in a "just work on being" oriented workshop ,I discovered Gurdjieff and the Work about 6 years ago.The most "oh yeah ! so true" teaching for me was about the distinction between Knowledge and Being and the necessity of their "feeding each other" growth spiral.Having experienced both extremes earlier,the glimmer of a "taste" of this balance has been the most valuable insight from the Work.

What I feel - Oh, there's so much of concepts to read about,mull over and try to hold on to - all of them at once !Quite overwhelming and most of them unverifiable by me ,as I am now.Where does one start,what does one focus on,what are the basics ? All quite off-putting.

What I sense- Little by little ,a less reactive state of being.But a very long way to go in.

---

by **Karen**

> 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.

Buddhist teacher Pema Chodron summaries an idea/practice that I have found most helping in applying at this stage of my life. Her words seem to parrell the work in many ways.

She states that we spend our lives avoiding the situations that help us grow. Until entering the work, this was exactly what I was doing and still do when asleep.

Dodging discomfort and uncertainty seems to be humankinds favorite sport.

But fleeing from suffering only increases it.

It's when we stay with uncertainty and discomfort without trying to fix it that we connect with our own innate joy, wisdom and love. When you're feeling sad, anxious, frightened or enraged, instead of turning to whatever you usually use to ease the edginess of the moment (tv, drinking, smoking, shopping, drugs - "self-calming")-----DON'T DO A THING!

If you sit with those feelings and sensations and get to know them instead of acting them out or medicating them or covering them up, if you stay with yourself, transformation is going to occur.

If you want happiness, you need the ability to stay with what's happening to see clearly what you do that causes your own misery. You start where you are, and you train in sticking with uneasiness you feel when you don't grasp for something.

There is a certain amount of pain that is inevitable in life, but we can work with the suffering by stopping the momentum of shenpa--how we get hooked.

Pose a series of questions when a surge of negative emotions want to send you running for the escape hatch. (What just happened to provoke the anger or fear? What feelings did it bring up? What habits do you use to move away from the rawness of this feeling you don't want to feel? ---Yelling? Weeping? Berating yourself?) Then put all strategy aside and just be with what's there.

Not condoning, not condeming, just observing.

If you're willing to stay with your neurosis—not act it out, not repress it, not fix it— then your own wisdom guide will come forth. If you stay and discover the things in yourself that you've always run from, you begin to have some tenderness for your own situation.

Eventually the tenderness you feel for yourself can extend to all of humanity

It takes a lot of courage to just keep working with yourself...

The practice of staying present doesn't banish fear but somehow looking it right in the face and feeling it completely is what allows it to pass and take its natural course

Thank you for this program. I am grateful and thankful to have found this group and the work

Be the light
Karen

---

by **Ian**

> ***andreadandolo wrote:***
> The first time I met something about the Fourth Way' s Work on one self, was in 1997 reading a book of Louis Pauwels "Monsieur Gurdjieff". Even if this book painted a not very good portrait of the Caucasian teacher, I found there one thing that I realized I had been observed since I was a child. As a child (in particulary 10- 14 years old) I had moments when I was very exited in some situations (or at least i think that I was exited, because it was an emotive feeling), and in those moments I realized that I was "really here", "really now", as if since a moment before I was in a "trance- like state". in those moments, all things seemed so real, plastic, and I had a feeling of being aware - even sensing - of all sounds, objects, people surrounding me. Some moments later, as I tried to analyzeing that experience, all this disappeared, and I returned in the world of my fantasies. So, when I read this book, it was obvious for me that men can be more conscious that they usually are. This was my first approach to some basic concepts of the Work.

Dear Andrea,

Welcome to the forums, and sorry that you have not been officially welcomed sooner.
Many of us have had experiences with states of consciousness and techniques for acheiving them that sound similar to the Gurdjieff Work.
One needs to examine and evaluate the Aims or intentions behind these exercises.
Just because they sound similar that does not mean that the Aim is the same.

Work Program week beginning 8 March 2010

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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 grounded in an abstract harmony of three centers.

Ponder: What is the alure of abstract purpose?

---

by **JohnS**

Before reading this post, yesterday I was watching a 'science' programme on TV, the subject of which was "What is Happiness". They surveyed many people, via multiple-choice questionnaires, and published their conclusions. Then I watched a panel Q&A programme, where it came to audience asking their own questions and panel giving their totally predictable answers, which because of their individual bias gave no sense of completion to the questioner. These events gave me a deep sense of the futility of lives (mine included) trying to fulfil themselves individually, while totally disconnected from humanity as a whole - even the generous souls among them. We are all hanging on blindly to our set views, and not sensing the whole, which Ian is asking us to do.
Enough repetition of this experience will hopefully push me out of my individual prison and into the whole of humanity - which it did for several brief moments, then off, then on again.
I saw, but did not conquer.

---

by **Harry**

This is not meant to be sarcastic.

What's happiness got to do with it?

---

by **Gururaj**

This is not meant to be an argument or fixed opinion,just an exploration of my life experiences in the context of this week's task.

Happiness seems to be the crux of the matter here.

Case 1 - No emotions - The routine tasks done mechanically ,where one has no particular emotions in play .

Case 2 - Unhappiness - Some of the not so routine tasks,I approach more as a burden to be gotten over with.

Case 3 - Happiness/ personal - Tasks done purely for personal /ego satisfaction (like gossip,or actions done with specific reward expectations)

In all the above situations I see a scope to bring an 'aliveness'/ a different sensibility with this week's task,including not postponing things.

Case 4 - Happiness / impersonal - Tasks done with an aim of quality/excellence enduring/ignoring discomfort and,at-least while doing them,not having any reward expectation from the world around.However I wonder when or in what continuum of awareness such tasks can become "identification" traps .

---

by **andreadandolo**

Ian, I don't understand fully the correct meaning of Abstract Purpose. Can you please explain me better the concept, if possible with a practical example, so that I do not misunderstand the work program of the week?
Thank you!

---

by **Ian**

> ***andreadandolo wrote:***
> Ian, I don't understand fully the correct meaning of Abstract Purpose. Can you please explain me better the concept, if possible with a practical example, so that I do not misunderstand the work program of the week?
> Thank you!

An Abstract Purpose is a non-selfish intent to all your actions. An Abstract Purpose is an act of service to others or the universe without expectation for personal reward. An Abstract Purpose is an intention without a personal aim. An Abstract Purpose would be to love everyone. A concrete purpose would be to love one particular person. The 5 being obligolnian strivings are abstract purposes. How we make them concrete in each unique situation is making them intospecific purposes, but there must be no expectation of personal reward or merit or superiority, or else it becomes a personal, self-serving purpose.

An Abstract Purpose is a general Aim - such as to be more conscious of our body. A specific purpose is to be conscious of my body as I wash the dishes this Tuesday evening.
None of this has anything to do with personal merit or superiority or attainment as a spiritual being.

It has more to do with fullfilling of your duty as a manifestation or particle of Endlessness.

In the Abstract we are all part of Endlessness - in the particular, it is hard to love your neighbour as part of Endlessness when they ... (substitute whatever action you dislike) ...

All our practice starts from the Abstract and move towards the Particular...

Does that help?

Regards
Ian

---

by **Alistair**

Impartiality

---

by **andreadandolo**

Yes, that help. Thank you, Ian!

All the best,

Andrea

---

by **Harry**

To answer Ian's last question:

There are at least two types of abstract purpose. As a periodic academic, they live in an abstract world. Ivory tower dreams. Sort of like growing your hair to try to get down. And the

only thing it really serves is for someone else to climb up.

Then there is an objective, impartial abstract. Because it isn't part of our "ordinary" life. It is beyond our ordinary life.

The appeal of the first is a superiority complex. And an ability not to interact in life. To create your own little world. Psychopathy.

I'm not sure that the second has an appeal. Because Work is the only path to it. And Work is Work. A job well done might include some satisfaction. But then we must combine the Rolling Stones "Satisfaction" with Cohen's line "If they ever do get to the moon it won't be the on they're after."

---

by **JohnS**

Including "satisfaction" is an interesting one when involved with the Work: there may be the subtle ego satisfaction of having done something "well", or seeing it come out approximately the way it was intended, but there is also a parallel feeling, connected with being involved with an action or process that is involved with being on the right path. This must be the emotional involvement we need to be motivated to work, so it must always be there.
I guess the further work involves distinguishing between the two.
Happiness is momentary, not a permanent goal, and could also be defined as the presence of this right-path emotion.
Of course we know the danger of holding on to our Right Path to the exclusion of all others - Harry's "psychopath"- but that's another story.

---

by **andreadandolo**

Frankly, I found it very difficult to understand and implement the purpose of the week. How to act without a real connection, abstractly? Although Ian explained to me clearly about the meaning of abstract and Harry has specified certain additional aspects of the theme, the concept was strictly conceptual. I could understand this intellectually , but difficult or almost impossible to put into practice. Since one hour before... I was drinking a coffee with my friend and the bartender asked to him "How are you?" My friend replied "I'm happy." The bartender: "Why and for what reason?" and my friend replied: "For the simple fact of being happy." Then I "Felt" - I saw directly in practice how to act with a purpose abstract, or at least something very similar ....
Greetings!

---

by **Gururaj**

Further pondering and some life experiences this week makes me appreciate Harry's rhetorical question " what's happiness got to do with it" and also John's distinctions between 'satisfaction

arising from success in an endeavour' and the 'emotion which motivates us to Work'. Thanks too to Ian for the clarification.
Drinking ,for example can make somebody experience happiness to the point of addiction. When better sense prevails there is more satisfaction in not being allured.
Expanding this to other life activities ,one sees by and by that an unconscious approach of 'avoiding unhappiness - pursuing happiness' from a personal perspective is not very appropriate both for the individual and the world.Then,it seems to me, the sensitivity to the abstract and the undertaking of practices ,like Work, is seen as a more appropriate way of living. Is it an allure of the Abstract in case of the Type 1 Harry talks about and is it a Love of the Abstract for the Type 2 ? And ,from another angle,is the Allure(if one may call it that way) for the Abstract kept alive by insights/joy/satisfaction got while on the path ?

Work Program week beginning 15 March 2010

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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?

---

by **andreadandolo**

In the morning meditation sitting quitely I had some problems freeing my mind of all thoughts. It happens every morning: too much thought. Then Invoked a flow of divine love and feeling it trough myself, I remembered the pondering of the week: "What is Divine Love". The answer, through associations that became without interludes was a passage at the end of the Dante' s *Divine Commedy*, where the Poet, after the Prayer of St. Bernard to the Virgin, discovers the Vision of God and the unity of the universe in God and the revelation of the mysteries of the Trinity (in the Fourt Way the Law of Three) and the Incarnation (the assuming a human form by the Spiritual Being, the Divine):
"...Here vigour fail'd the tow'ring fantasy:
But yet the will roll'd onward, like a wheel
In even motion, by the Love impell'd,
That moves the sun in heav'n and all the stars."
Like in front of an unsolvable koan, these poetic verses discoveres what one can only feel, but not explain in word, over our physical limitations prevented by the laws before which we are slaves of our mechanicity. I don' t know objectively what' s the Divine Love- and how do I know, when I have a merely perception of what can be a true Love, but I feel that this was a real and productive insight.
Thank you to Ian and all the members of this group, for all the support in the Work!
Andrea

---

by **Harry**

This is a very strange response. But having just read the quoted quatrain from Dante, I can only say that this is a description of a number of major arcana of the Tarot deck.

---

by **andreadandolo**

Correct, but that's not all. How studious of medieval Italian literature, I can say that the journey of Dante in the "Three Worlds" in the Middle Ages was already seen as a spiritual journey toward the Light (God), helped by Virgil (the Reason), a then Beatrice (the Wisdom or "Sophya"). When Dante reaches the end of the journey and recognizes the "Divine Love", is left speechless (because he can not explain this mystical experience or enlightenment, which can only be tested in first person) and spells out the last phrases of the poem as a commentary, which I consider one of the deepest in Italian mystic literature. Just as a clarification on what I wrote above. This forum is also made to share personal insights about the "Work", and this an insight.
All the best, Harry, I esteem and really appreciate your comments and insights!

---

by **Karen**

Lift,

This was a beautiful practice. It has taken a while to respond as I've been experimenting and working week over week with this exercise.

> During the day, bestow a little of your charge of divine love to all people, animals, plants and other living creatures that you encounter.

I pictured seeing everyone (including myself) as light beings that had forgotten our heritage, forgotten who we are and why we are here. Sending light and love to others seemed to activate something deep within people. A reminder to wake up, even if only for a second. A certain grace presented itself—an energy of absolute unconditional love. Something inside people recongized. Our house plants responded by sprucing up and becoming more vibrant. Our cat has become more friendly and wants to spend more time cuddling. (recognizing many variables play into these experiments - approaching all without expectation or outcome)

> 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

Expressing a Love both unconditional and deeply committed and focussed in intention, a Love

honoring both the Cosmic and the Individual aspects of connection and communion on Planet Earth.

Pulsations of light come from somewhere when invoking divine love within the heart centre. Not sure if I'm using the energy or if the energy is using me...or both?

I practiced sending and sharing this love outwards as far as one can image. The home, surrounding communities, friends, family. Across the provinces, to all countries, through all bodies of water, wrapping the entire planet and moving outwards to higher worlds then offering this love to his endlessness in gratitude.

This was a powerful exercise that I've incorporated as part of my daily being.

Thank you
Karen

---

by **Lift**

Dear Karen

> Pulsations of light come from somewhere when invoking divine love within the heart centre. Not sure if I'm using the energy or if the energy is using me...or both?

This is as it should be. My teacher calls these energetic pulsations 'lightrons'. Visualise sending the lightrons from your heart to the world, or Endlessness, or a particular destination of choice.

> This was a powerful exercise that I've incorporated as part of my daily being.

I consider it to be an essential exercise. Repeat it as often as you can.

Lift

---

by **Karen**

> This is as it should be. My teacher calls these energetic pulsations 'lightrons'. Visualise sending the lightrons from your heart to the world, or Endlessness, or a particular destination of choice.

The harmonic frequency of the earth and the entire solar system appears to be rising, creating a beautiful shift - an awaking...remembering for those who are aware and ready to embrace this higher frequency.

To view the planet as a living, breathing, developing being has changed my perspective in many ways.

I've been receiving the message that our planet requires asistance to sustain herself and has been undergoing many shifts (tectonic plates shifting- earthquakes etc). That each of us needs to take responsibility and transmute our own negative vibrations to light, opposed to sending it to the planet to transform.

> I consider it to be an essential exercise. Repeat it as often as you can.

I agree. If I have any purpose on the planet right now, I'm being called to work on myself, to grow and evolve and graceously receive the pulsations and codes of light to share with all.

Thank you again for this reminder
Karen

---

by **Harry**

Read some ancient Arabic poetry. References abound to grapes, green, and lightning. All of which are descriptions of the meditation process; or the sightless gaze, in the terms we're using here.

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.

---

by **Lawrick**

Judy,

I sense something important in this exercise and if the group agrees, would like to continue for another week, If not I would appreciate doing something else along similar lines.

Still confused as to the breathing sequence which was left “conveniently” unfinished, Does anyone know for sure? Harry, Ian?

Is the sequence;
Root- 1 in breath
Solar plexus- 4 out breath
Belly-2 out breath
Third Eye- in breath
Heart- in breath, out breath???
Throat- in breath, out breath???

And what of the multiples? Do they follow the 142857 sequence or the perimeter 124578. Anyway would appreciate other views.

Leaving the procedure open might be an invitation to experiment which is fine but might require more time.

So far my efforts have produced a sense of swirling spiraling energy. I sense that this spiral may be one of the keys. It is also interesting to note that colorwise, the Ennegram spirals through the primary colors then descends to produce the secondary. Red to yellow to orange, indigo to green to blue.

The meditation itself has already produced a state of deep almost hypnotic relaxation which conflicts with my ability to sense my total body. Like many others it can be very difficult at first

so I hope we might spend another week with it.

The descending Devine Love seems to move down the backbone but where it crosses to the front of the body is unclear and where and how it moves from there is also murky. Has anyone realize results from this.

The reading from Laer's link is most interesting and offers several possible insights into the Triamazikamno, and should be a compulsory read whether the exercise is attempted or not. And Judy, bless Thine precocious being for coming up with this. 

Lawrick

---

by **Harry**

The process I've come to through practice is:

Inhale top of head. (I)

Exhale down and out solar plexus. (am)

Pause. Activate throat heart sex. (I wish)

Inhale from sex up the spine to Head. (I can.)

Begin exhale by moving to third eye, repeating the sequence.

---

by **Judy**

Fred,
Sounds like you are really into it!
Thanks for the questions.
Yes, I see clarification could help; so I've emailed Lee van Laer for that this morning. Of course I'll post when I hear.

Meanwhile, experimentation so far has personally led me to feeling quite comfortable with intoning on the in breath only for the first number of each enneagram: thus intone on inhalation for 1, then intone on exhalation for 42857; then, next enneagram (428571), I intone on the in breath only for the number 4 – and then intone on exhalation for 28571, and so on through all the multiplicatrions.

I'll be keeping this one for a while too. At the moment, it seems to effectively give all three centres something to "do"; thus the current morning sittings are easily extending in time and I'm looking forward to them more than usual. It may take a little while for any automaticity to set in, due to the complexity. This is a plus for me. I like his last comment - "Give it some

years."

As to colours and swirls, not so much. From the very first, however, there is much of that indigo colour I get in other meditations; sometimes I watch this for a brief time, though try to keep the attention focussed on the enneagrams, or have to start again.

Best wishes,
Judy.

---

by **AlbertoB**

This exercise seems very powerful, i felt some kind of "hypnotic state from the beginning.
I tried with one inhale and two exhale, now i will try with a unique exhale. But i have another doubt: Part 2 begins at the end of each cycle of the enneagram or, like part 1 with the relaxing prayer, after many cycles? A careful reading of the Van Laer paper doesn't help me.

Thanks to all.

---

by **Judy**

Hi Alberto,

The Part 2 bit is my suggestion. I do it once at the very end, after all the enneagram multiplications. However, the main thing is to end up with an exercise which works for you, so please experiment as you wish.
I am glad you are finding the overall idea of interest.

Regards,
Judy.

---

by **andreadandolo**

Thank you Judy for this powerful exercise. It gives to me new perspectives to understand the importance and versatility of the interpretation and practical use of the Enneagram once one understands its symbolic dynamics

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by **Ian**

> ***Judy wrote:***
> However, the main thing is to end up with an exercise which works for you, so please experiment as you wish.

> Regards,
> Judy.

As with all exercises presented here, they are presented in a "shot gun" approach - that is, you have to pick and choose and experiment to find something that resonates with you.

This particular exercise of placing the chakras on the enneagram is a grey area of the Wortk, as this is not something that comes directly from Gurdjieff.

Bennett had a chakra exercise which went something like this -

Sense the root chakra (muladhara)
Breathe in and out of this area 3 or 7 times.
Sense the sex chakra (svadhisthana)
Breathe in and out of this area 3 or 7 times.
Sense the solar plexus chakra(manipura)
Breathe in and out of this area 3 or 7 times.
Sense the heart chakra (anahata)
Breathe in and out of this area 3 or 7 times.
Sense the throat chakra (vishuddha)
Breathe in and out of this area 3 or 7 times.
Sense the third eye chakra (Ajna)
Breathe in and out of this area 3 or 7 times.
Sense the crown chakra (Sahasrara)
Breathe in and out of this area 3 or 7 times.

(start with 3 and work up to 7)

In the Hindu teaching there is also a root sound or Bija Mantra that should be intoned on the out breath for each chakra.
The vibrations of each of the Bija Mantras resonates with each chakra. Bennetts exercise did not include the Bijas.
The Bija mantra for the Crown Chakra is OM

Feel free to experiment...

There is another thing to remember in all of this type of energy work -

None of these types of exercises can produce lasting permanent changes without Inner Work of other kinds.
These energy exercises may open up or soften your chakras, but other types of Work are required as well once the chakras are opened to change.
For instance, there is the 5 Obligolnian Strivings and the bearing of the unpleasant manifestations of others and putting ones self in the shoes of others and External Considering

and Work on the unpleasant manifestations of the organ Kundabuffer (Egoism). Much hard Work with Intentional Suffering and Remorse is required to brings these things into operation in the various centers or chakras.

Many, if not most, of the exercises presented in this group address these other kinds of Work.

---

by **Gururaj**

My experience from even an intermittent practice of the exercise is that some "reconciling up" happens.The article "Chakras and the Enneagram" was also hugely informative (Thanks a lot ,Judy ,for this) .The diagram of the two energy flows (human and divine) alongwith the role of the first and second conscious shocks,I understand, pictorially depicts what Ian has cautioned about and I quote "These energy exercises may open up or soften your chakras, but other types of Work are required as well once the chakras are opened to change" .
Gururaj

---

by **Dean**

The exercise helped to become more acquainted with the enneagram and helped to experience the law of seven in a different way rather than just being intellectual. Another thing that was interesting was seperating the higher and lower chakras into the upper and lower stories, this brought about some insights into the structure and groupings of different functions. As Gururaj said this was a very informative article and opened up some new possibilities.

Thanks

---

by **Ian**

> ***Gururaj wrote:***
> My experience from even an intermittent practice of the exercise is that some "reconciling up" happens.The article "Chakras and the Enneagram" was also hugely informative (Thanks a lot ,Judy ,for this) .The diagram of the two energy flows (human and divine) alongwith the role of the first and second conscious shocks,I understand, pictorially depicts what Ian has cautioned about and I quote "These energy exercises may open up or soften your chakras, but other types of Work are required as well once the chakras are opened to change" .
> Gururaj

There is a line of thinking in the Work that takes Ouspensky's Food Diagram as Gospel Truth, and by implication the Enneagram of the Chakras, but I have serious reservations about this,

especially the idea that the Emotional Center is the Reconcilling Force.

Impressions are taken in by the Instinctive Center and much pre-processing takes place in the nerve nodes of the eye itself. Then the information is then passed on to the Emotional Center before it reaches the Intellectual Center. The Emotional Center generally makes an evaluation of the information and initiates an emotional response to it based on past experience before the Intellectual Center gets a chance to respond and modify the response.

One of the "tricks" in the Work is to develop a "Deputy Steward" and eventually a "Real I" to modify the automatic responses of the Emotional Center. This is what lies behind Gurdjieff's advice that we should not express negative emotions.

It seems to me that the Intellectual Center, or a certain specially developed part of it, is the Reconciling center of our reactions to life. In particular, it is the pre-frontal lobes that are known scientifically to mediate our Ethical and Moral and Altruistic responses to the dilemas of life. It may be one of these "higher" or more evolutionarily developed parts of our neo-cortex or Intellectual Center which can dampen down and modify our automatic, mechanical emotional responses to lifes events.

Reconciling is an active, self-initiated process. With enough practice, it may even become automatic; as if from our unconscious.

It is one thing to take in impressions impartially; it is another thing to respond to them appropriately.

This is where Work on the 5 Oblogolnian Strivings and the bearing of the unpleasant manifestations of others and putting ones self in the shoes of others and of External Considering and of Work on bearing the unpleasant manifestations of the organ Kundabuffer (Egoism) comes in.

"It is not our abilities that tell us what we truly are ... it is our choices. " - Albus Dumbledore

---

by **JohnS**

After doing this meditation regularly, I have come across several 'traits' that are constant and, so far, unchanged in resonance:
On the good side, I am finding that chakras 5 and 8 are the most responsive to this energy flow: 8 feels constantly ready to open further, and 5 always has a hugely expanding quality.
Regarding areas needing development, I cannot feel the presence of the throat chakra at all, so there is obviously some work to do here.
Regarding the sensing of the chakra mpositions: I had some difficulty putting a location to the plexus chakra, but if I switched briefly to the I Am head-plexus meditation, I could find it easily, and this was translatable to the current exercise.
An excellent practise, this, and it feels like it will be of large benefit

Thankyou all

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

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 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.

---

by **Judy**

No news from the author of the exercise connecting chakras with the enneagram. It works quite well for me with the intonation on the inward breath only for the first numeral of each enneagram - as mentioned last week - and intonations on outward breath for the other five numerals.

Ian wrote:

> 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.

This is lovely, and at Easter, too.
Easter blessings to all.
Regards,
Judy.

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.

---

by **Judy**

This exercise arrived on the site just in time for this morning's sitting.

I substituted "negativity" for "anger".
Apart from the peace and calm generated, the experience has provided some material for me to work with. It indeed provided quite an effective method for observing my mechanical emotions - you know, the ones not often noticed at all, as I go along unaware of them as a backdrop and restricting influence on everything.

First one spotted was worry (nothing in particular, simply an unnecessary generalised niggling about lots of things). I had assumed this was all in my head. Not so. I watched this undercurrent affecting both heart and throat centres in a sort of tighening tensing way. It made my voice different too. Perhaps chakras were noticed more easily owing to recent work.

The exercise also gives acouple of additional methods to my usual ones for working on negativity.
For example:

> Today, I realize that I can breathe in anger, and breathe out compassion and love.

When on this step, some involuntary visualisation happened. I was walking into one of the Pyramids. Outside there was a large pool of quicksand, and I dropped the tight bundle of worry into it and walked on without it.

Also much appreciated are several steps which suggest ways of deepening the main inquiry - for example -

> Today, in feeling my anger, I realize that I am missing out on the opportunity to feel …….

and -

> Today, I realize that beyond my anger, I also feel …….

More inquiring to do.
Thanks for this one, Karen.

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.

---

by **Karen**

> 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.

When we gather as a group with an aligned intention to work, does this create third force? Harry, is this why you said a while back in a post that the weekly work exercises were so important?

I will join in the powers of intentionality. Judy, thank you for your ongoing efforts to create weekly programs.

Karen

---

by **Ian**

We can increase or enhance or strengthen the force of our intentionality by Working together.
We must each individually Work towards a place of Being where we can eventually do this on our own.
A Work group is only an intermediate step; an apprenticeship.
Whatever our place in the Work, remember that whatever you do or share may well be of great help to others,
whether you know of it or not.

by **Lawrick**

An experience I wish to share.

I leave my home with a copy of Judy's weekly work program in my hand.

Sense what is seeing the object.
Drop away the object.

I observe the passing Elm trees as I drive to my local bistro for my morning coffee. Above, a sea sky threatening rain but withholding from the Earth and the Elm. Rain dammit! The spring has come a month early and the snow which would normally moisturizes the Earth for spring planting has already evaporated leaving the ground tinder dry. ``Get on with it`` something in me demands.
Mustn't mess with the Elemental Water I think.

I observe myself slowly driving, watching the trees, and drop the trees. A calm peace becomes. I am here! Something quietly watching. You've been absent much too long my friend, myself.

The café' is standing quiet, grey, and subdued like the weather. I pour myself a coffee, sit down, and set down Judy's work program. I begin to read and in an instant the blessed Consciousness floods back. I observe my left hand, my thumb, index and ring fingers lightly holding down the paper. The pen in my right hand is hovering and ready. How did the pen get there I wonder. All is in stillness.

Both hands in suspension above the page framed by the charcoal grey counter top.

Somewhere within, in a calm silent place, something watches. I sense my breath, the indigo nerves radiating through my body. I sense my weight on the chair, and my body as one. How strange! All is calm, quiet, peaceful. Yet serious, purposeful. I try to Work.

I try to drop the paper page but it's contrasting whiteness claims my vision. There is depth and type boldness moving in and out of my field as I observe simply. A word moves; a sentence or line stands out, everything is in motion.

I try to make a note heavy and far away from the paper. My hand does not want to move. How strange. This Consciousness is definitely in my head this time, yet seems light years away. But not so far away. Present, just vast and infinite. I am a speck so insignificant that I cant move my hand. Ha! But I do somehow although I don't know why. I write the word Pineal so lightly in such tiny letters that I can barely read it. Why pineal. Why write at all. Idiot!

All the while, my inner thief tries to create tension in my feet, my neck, my arms, everywhere in the body. This time I'm able to breath away all friction. The pineal gland begins its rotation, a

sensation I feel actually moving my hair although I can't say anything really moves. It lets me know its involved. I have a strong sense of this area.

Timeless, calm, humbling, beautiful, grateful.

The attractive waitress comes by to say hi. She's been working another job in a punk bar at night. Her hair is cut in a Mohawk, blonde roots and pink edging. The rest of her head is shaved highlighting the perfect gold earings.
Her eyebrows are pink as well. She wears red leather army boots. When I was growing up one of our insults was to tell someone their "mother wore army boots!" Now army boots are in fashion. How life changes.

A belt of chromed .30 caliber machine gun bullets circumnavigates her hips pushed way down to accentuate. A fitting symbol for all the danger lurking down there I surmise. Her blouse is cut so low I think good cough would pop those babies out. Yet so strange is this mood that little sexuality is involved.

She's an artist. She studies at the University here. I mention that I saw a sculpture by Thomas More on the Antiques Road Show the other night. The statue was a 7 inch cast bronze thing that had been hand worked by the artist. The piece is called "Body with a Half Head" or something like that. I think of Harry and smile. And I smile because the owner tells the appraiser that he's never been able to figure out which is front and which is rear. "Easy, commands the appraiser, " More always signed his sculpture on the back!" I think again of Harry and Ian and the group and wade deliciously through this wonderful inner smile as I ponder, " What if More changed his habits somewhere through his career and nobody found out.`` Heh, heh, heh!

As Ian writes from Life of Brian,

"You're all individuals!"
The crowd roars, " We're all individuals"!
"I'm not" a voice pipes up.

I'm reminded of a friend discussing the idea of the "Tird in the Plaza." When I asked what it was, I was told that when any new large and pleasing to the contemporary eyes, building is constructed, at some point a giant wood, steel, or ceramic bird swoops down to deposit this large Tird in the Plaza to commemorate this event. And there is rusts till eternity. Smart lady.

The waitress leaves and I return to the exercise to find nothing has changed. There's been a conversation, delicious distractions, but I haven't been distracted, Blessed Joy! I`m still here.

Eventually of course I lose it trying to keep it and I can not get it back. But what a gift form beyond and for so long.

And I think of our Aussi group member from down under, the one with the red hair and shoes, and extend a silent thanks for her program.

What a morning!

Lawrick

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by **JohnS**

"And I think of our Aussi group member from down under, the one with the red hair and shoes, and extend a silent thanks for her program."

Amen! What a change in awareness this programme (proper English spelling!) has rendered. It is so focussing, so constant, and so powerful. All thanks, Judy.
And what a wonderful posting from our Canadian stalwart! Before I read this, I was musing on Ian's posting, and vacillating between the effectiveness of the force of a flesh-and-blood group and that of a hovering online community. Fred solved the dichotomy by this wonderfully detailed and emotionally direct posting.
My experience is in reverse: I had a similar level of awareness way back in 1972 (one of very many in that year), and Fred's detail has reminded me that, contrary to what I worried about in my last Beelzebub post -the gap between imagination and real knowledge - this knowledge was already actually there, complete, so many years ago, so that the difference between then and now is only the stripping away of the shell to what was always there. Its not a gradual accumulation, it is (as Nicoll puts it) an upwards ascension, the path of the Vertical Man.
Thank you all.

---

by **Judy**

Mr Sy Ginsburg is the one to thank.

His "Gurdjieff Unveiled" is a multi-faceted shining little gem - and so practical.
What I like in particular about this exercise is the way it increases the liklihood of real self-remembering at the end of each self-observation attempt. And if used in seeing an outside object, then the self-remembering is effective. Mr Ginsburg achieves this with succinct clear language which is easily followed.
I see from an Amazon email that he has a new book out. That's one for the next order.
Best wishes to all,
Judy.

---

by **Ian**

> ***Judy wrote:***
> Mr Sy Ginsburg is the one to thank.

Sy is one of the 3 original convenors of the A&E Conference, and it is a priveledge to know him.

Sy's books:

Gurdjieff Unveiled - one of the best books I've read on the Work and how to run a group...
http://www.amazon.com/Gurdjieff-unveiled-overview-introduction-teaching/dp/1904998011

Haven't read this yet but this is his new one...
The Masters Speak: An American Businessman Encounters Ashish and Gurdjieff -
http://www.amazon.com/Masters-Speak-Businessman-Encounters-Gurdjieff/dp/0835608824/ref=pd_rhf_p_t_2

In Search of the Unitive Vision: Letters of Sri Madhava Ashish to an American Businessman -
http://www.amazon.com/Search-Unitive-Vision-Businessman-1978-1997/dp/1892138050/ref=sr_1_1?ie=UTF8&s=books&qid=1272666543&sr=1-1

Sy helped get this published in 2007; thin but dense and highly recommend, especially for those into dreams...
An Open Window: Dream as Everyman's Guide to the Spirit -
http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=9780143100232

"In the unitive vision the identity of the individual with the universal is experienced, and it is perceived that this identity encompasses all being as an eternally valid fact. It has not come into being with the seer's attainment to the vision, but simply is. What comes into being, or more truly, is developed in the seer, is the seer's capacity to perceive the identity. In this context it seems meaningless to say that any individual man ever attains anything. The spirit raises its human vehicle out of its own being and, through this vehicle, achieves knowledge both of the qualities it has made manifest to itself and of the undifferentiated and unmanifest being within which all qualities inhere. Our life is its life; our awareness is its awareness; our desire to live, to experience, and to know, is its desire." --- (Sri Madhava Ashish in Ginsburg, Seymour B., In Search of the Unitive Vision: Letters of Sri Madhava Ashish to an American Businessman, 1978-1997. Boca Raton: New Paradigm Books, 2001.)

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by **AlbertoB**

I read the A&E 2002 conference by Seymour Ginsburg "The High Commission etc.".
This essay clearified a very important trouble i had with the Beelzebub Tales, how to understand the
apparently ridiculous demi-gods or archangels who fill the book.

Now, i'm sure that "Gurdjieff unveiled" is a great book, but unfortunately i'm trying to read Jane Heap,
she is extraordinary, but very difficult for me. About this week's program, is very stimulating, but (again) very difficult.
I'm afraid it will increase my guiltiness with the Work.
Anyway, thanks Judy.

---

by **Harry**

Remember the first purpose of All and Everything. To destroy mercilessly everything that you thought was true. Or untrue, for that matter. We must leave go of our fantasies. And much of what we taught is like a flat earth.

---

by **Ian**

> ***Harry wrote:***
> Remember the first purpose of All and Everything. To destroy mercilessly everything that you thought was true. Or untrue, for that matter. We must leave go of our fantasies. And much of what we taught is like a flat earth.

Much of what we were taught is a negatively curved earth...

---

by **JohnS**

The most revealing aspect of this amazing exercise is the intensity of focus available, together with the ease it seems to give to a long meditation time.
I was party today to a very enlightening variation: it was based on my constant need to boost my emotional life, as I have always been deficient in this area due to my intellectual /analytical bias. I initiated a meditation using only solar plexus position 4, using the name of someone to whom I feel intense gratitude. As soon as this process was underway (name at position 4 on the inbreath, no thought except observation on the outbreath), I noticed the participation of position 8 as an observer and mediator (mediating things such as imagination and emotional involvement). and the constancy and focus was able to be continued for an hour.
Then a variation happened which I don't want to analyse: I dozed off for a minute, and when I recovered I automatically took it up again, but suddenly, in this new incarnation, position 4 had been replaced by 7, again with 8 supervising. This continued for about 20 minutes, after which I started getting a distinct echo on the name on the inbreath. This seemed to be some kind of message to stop there.
It feels like a powerful focussing tool, and something which has a lasting effect in certain areas, more and more so as it is explored.

---

by **Gururaj**

Strong waves of life have kept me away from the harbour of this Work group and neither have I have been expert enough to dive down and make headway to stay connected . (Any 'wiseacring' going on here ?)
So when I read only today the exercise for the week beginning 26th of April, there is a feeling of remorse. So much value has been available to me from the active group members and it behoves upon me to strive to do my bit.
I commit myself to the exercise and shall share my experience soon.
The reading of the exercise and an initial attempt gives rise to one point of perplexity – if self-remembering is to be simultaneously aware of the observer while observing/including the observed how can we 'drop' what is observed ? Maybe 'dropping' implies non-identification alone
Gururaj

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by **Judy**

Gururaj wrote:

> The reading of the exercise and an initial attempt gives rise to one point of perplexity – if self-remembering is to be simultaneously aware of the observer while observing/including the observed how can we 'drop' what is observed ? Maybe 'dropping' implies non-identification alone

This is an interesting question you have asked.

Essentially, I think it involves a change in the direction of the attention.
I also played with this question in various ways. For example, when viewing an object in the outside world, I experimented by closing the eyes to achieve the "dropping". Of course that's cheating, but served the purpose of illustrating just how effective this "dropping" could become.

Anyone else care to add comments, thoughts, ideas on this?

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by **Judy**

John wrote:

> The most revealing aspect of this amazing exercise is the intensity of focus available, together with the ease it seems to give to a long meditation time.

John, I noticed this as well - quite markedly - with the Enneagram/chakras exercise. Useful.

Interesting that you comment on your "intellectual bias". Your work on emotional development must be effective. 😎

---

by **Gururaj**

One instance of 'wiseacring' was 'captured' this week just after occurence.On being unexpectedly invited for lunch in a traditional religious place where a certain attire is expected of men,and which I was not possessing then,I nevertheless moved in to the serving hall.One of the servers questioned me in such a way which made me think that he is doubting my 'eligibility' for partaking food there. So when the plate was laid and the time came to start eating,I went thru' the motions of a certain ritual which is traditionally done at the beginning (and which i do not normally follow ,since I have not sought and understood its inner significance) more to demonstrate to the doubting Thomas that i belonged to the place.Thanks to the task,could identify this 'wiseacring' action arising from an ego gratification emotion.

As regards the divided attention (self-remembering) by dropping the object ,this has proved quite elusive.I was able to better sense self,momentarily, with the sightless gaze 'method' than with this approach.I brought in the thought that 'I' am aware instead of just being aware .Still no real taste beyond a fleeting detached experience.Thanks Judith,for the suggestion.An analogous situation (to closing the eyes) was my past experience of becoming conscious of my feelings when any blackout suddenly interrupted my engrossed viewing of a program on TV. Will be continuing to wrestle with this key experiencing.
Gururaj

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.

---

by **Alistair**

Dear Ian & the group

Please accept my apology for disappearing from the online group. If nothing else a 44 day odyssey that began on March 11th and included attendance at the All & Everything Conference has demonstrated to me how little self discipline is present in me where self work is concerned.

During the journey there was no remorse experienced for failing to contribute to the online workgroup. It was possible to continue some personal routine practices. On returning home there was also little or no remorse for the first few days but now some pangs are upon me.

This is so difficult to write because I feel there is nothing to say, nothing we have is our own and has all been said before. If we seek we will receive exactly what is commensurate with our capacity for understanding. It seems that just the notion to seek for higher consciousness is suffering in itself given the magnitude of this search for the miraculous.

If it can be deemed an exercise and I question my own capacity to suggest an exercise for others it would be a constant exercise to question in ourselves the honesty and sincerity in all our thoughts and deeds. The difficulty here being our understanding of honesty & sincerity.

Having left my place of relative solitude, where due to my inability to engage locals in small talk verbal communication is limited to my partner who speaks English, it appears that the task of self work is more difficult in our modern noisy microwave world. Most human activities tend to be more profitable in quiet peaceful environments. Idries Shah writes in Learning How to Learn, ‘many Sufis insisted on solitude and anonymity, refusing to associate with people. Gurdjieff did of course state that his teaching was quite suitable for application in ‘everyday’ life. However in recent years outer form has surely changed to the extent that there are more buffer inducements than ever. So it seems for me at least that peace and tranquillity are a benefit in self work and that despite my isolated geographic location that makes it at this time impossible to participate in a group physically the online alternative is the appropriate stimulus and having today finally made some effort after my ‘holiday’ will endeavour to participate in a way that is useful to the group.

My father who was undoubtedly an obyvatel used to comment on the need to always bear in mind first principles. Idries Shah writes again in Learning How to Learn, ‘people can learn from groups and meetings only to the extent to which they have overcome the four traps which Sheikh Abdullah Ansari of Herat stresses
Ingratitude in good fortune
Impatience in ill fortune
Discontent with their lot
Hesitation in serving their fellows

Awareness of these must be a constant exercise?
The trickiest of these, the third perhaps; seeking in any sense implies discontent to some extent?
On the other hand would this be fair justification in giving up belief in this part of Sheikh Ansari’s spiritual teaching for this week at least?
Alistair

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by **Gururaj**

Welcome back (online),Alistair :
It was good to hear from you .Quite appropriately Ian had mentioned 2 weeks ago that "Whatever our place in the Work, remember that whatever you do or share may well be of great help to others,whether you know of it or not."

Regarding Sheikh Abdullah Ansari of Herat's observation that 'Discontent with their lot" is a hindrance for a seeker from getting value from a group , I reckon maybe he was pointing to something which can be gleaned in your own feelings "On returning home there was also little or no remorse for the first few days but now some pangs are upon me".(And ,presumably,the

resultant post from you,is a positive reconciliation)
From my own experience, my feelings of not being able to give (or,rarely,get) value vis-a-vis the group is a sort of discontent which I hope will be countered by an intention to participate actively.
Your comment, i understand, leans more towards discontent with oneself vis-a-vis one's own spiritual 'progress'.Yes, this is quite an issue for me being in the midst of a whirl of handling a lot of commitments simultaneously.But,I guess, if the Work reminders were not there from the Group,I would have been totally asleep.
Gururaj

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by **Judy**

Regarding the words of Ansari of Herat --

> Discontent with their lot

Seekers certainly need what I'll term "a divine discontent", and one of the Strivings concerns "having everything necessary for the planetary body" - which of course implies by omission a line being drawn between the 'necessary' and the simply 'wished-for'.

I headed to the favourite etymology site, where it turns out that the word "discontent" originated in the 15th century. So perhaps the conundrum is one of translation?
The earlier words of equivalence may well have differentiated between spiritual and material 'discontent'.

Most interesting information, folks.
Regards,
Judy.

---

by **Ian**

> ***Alistair wrote:***
> Dear Ian & the group
>
> Please accept my apology for disappearing from the online group. If nothing else a 44 day odyssey that began on March 11th and included attendance at the All & Everything Conference has demonstrated to me how little self discipline is present in me where self work is concerned.

I too was at the conference and was thus absent from the Group for two weeks.

> During the journey there was no remorse experienced for failing to contribute to the online workgroup. It was possible to continue some personal routine practices. On returning home there was also little or no remorse for the first few days but now some pangs are upon me.

There are times when I don't post a weekly exercise for the Group until a Tuesday, and I feel remorse over that.

> This is so difficult to write because I feel there is nothing to say, nothing we have is our own and has all been said before. If we seek we will receive exactly what is commensurate with our capacity for understanding. It seems that just the notion to seek for higher consciousness is suffering in itself given the magnitude of this search for the miraculous.

As Harry said here - (Work Program week beginning 26 April 2010)
"Remember the first purpose of All and Everything. To destroy mercilessly everything that you thought was true. Or untrue, for that matter. We must leave go of our fantasies. And much of what we taught is like a flat earth."

> If it can be deemed an exercise and I question my own capacity to suggest an exercise for others it would be a constant exercise to question in ourselves the honesty and sincerity in all our thoughts and deeds. The difficulty here being our understanding of honesty & sincerity.

The questions you pose below could be the basis of a very good Work programme.... please work them up into a weekly programme for us all...

> My father who was undoubtedly an obyvatel used to comment on the need to always bear in mind first principles. Idries Shah writes again in Learning How to Learn, ‘people can learn from groups and meetings only to the extent to which they have overcome the four traps which Sheikh Abdullah Ansari of Herat stresses
> Ingratitude in good fortune
> Impatience in ill fortune

Discontent with their lot
Hesitation in serving their fellows

Awareness of these must be a constant exercise?
The trickiest of these, the third perhaps; seeking in any sense implies discontent to some extent?
On the other hand would this be fair justification in giving up belief in this part of Sheikh Ansari’s spiritual teaching for this week at least?
Alistair

Work Program week beginning 10 May 2010

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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.

---

by **Gururaj**

An apparently simple and do-able task.But the experience has been somewhat like the results of the recent elections to the UK parliament.
I remembered the task at the time of going thru' doors only as often as the Lib.Dem. found favour with the voters,realised I had missed the opportunity just after crossing doors as often as the Labour vote share and ,finally ,was quite unaware of having moved thru' doors, more often than not,similar to the Conservative vote share.

So ,from what I understand about Reciprocal Maintenance,whether this predominance of mechanicalness means that ,as i am now,the Downward ray of Creation is stronger and the contribution due to conscious reciprocation ,back up the chain, is weaker ?

Would welcome some pointers on how the sensing of Reciprocal Maintenance in one is experienced arising from this task.
Gururaj

---

by **Harry**

Don't judge. Just do. If you remember just after you walked through the door, then observe yourself at that moment. Yes, it can be a shock to realize how mechanical we are. But that's the first step. If you don't see the fault do you ever want to correct it. Until you have an I that can see these events, it can't grow.

---

by **Alistair**

Thanks Harry, that saved me grinding out my mill of nonsense 

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

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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.

---

by **Ian**

Whenever you experience ---

Ingratitude in good fortune. --- Sense your legs. Ponder: Why do I feel ingratitude?

Impatience in ill fortune. --- Sense your sex. Ponder: Why do I feel impatience?

Discontent with your lot. ---Sense your heart. Ponder: Why do I feel discontented?

Hesitation in serving your fellows. --- Sense your head. Ponder: Why do I hesitate?

---

by **Judy**

I suspect that I may be ungrateful much more often than I'm aware of. How does this feeling manifest? What cunning kind of negativity is unappreciativeness? How much harm does it cause me? How much hurt to others?
Shaespeare finds it important:

> "Blow, blow, thou winter wind,"

"Thou art not so unkind"
"As man's ingratitude:"
"Because thou art not seen,"
"Although thy breath be rude" [William Shakespeare As You Like It]
"Time hath, my lord, a wallet at his back,"
"Wherein he puts alms for oblivion,"
"A great-sized monster of ingratitudes:"
"Those scraps are good deeds past: which are devoured"
"As fast as they are made, forgot as soon"
"As done" [William Shakespeare Troilus and Cressida]

I'm doing a small gartitude list each morning - just five different things each day.

The fourth trap - hesitation in serving - also needs increased awareness and inquiry.

Thanks, Alistair.
Judy.

---

by **Judy**

Inquiry into these four traps continues to be enlightening.
I see why they are called "traps"!
I began the task expecting to be free of at least a couple of these. It turns out, with very little inquiry (using observing/listening to inner talking), that they are all present. Sure some of them are indirect and don't appear as the name suggests - for example, ingratitude may appear as a sneaky inner grumbling as to 'why is it still so humid and hot when it is supposed to be late Autumn' (instead of gratitude for the sunshine), and similar.

As to the "why" - well, so far it seems to be mostly coming down to a rather poor state in the particular moment, forgetting to be present, forgetting to be as conscious as I go about everyday tasks.
I am trying out a couple of different methods here. So far, maintaining awareness of an inner smile is working quite well.

---

by **Lawrick**

Another excellent work program. I apologize for not replying to the previous.

One of my chief negative features is impatience. It has been one of the banes and curses of my existence. My patience, or lack of same, is a certain indicator of the state of my Being.

Yesterday while driving home from work I was required to wait at a traffic light for several

minutes. At the end of this wait something in me had been worked into a fury. So strong was this stupidity that it was extremely difficult to neutralize. I think the state of my energy plays a significant part in my ability to recognize and neutralize these manifestations, so completely useless to one's Being. The only exception of course, would be as a reminding factor.

Several years ago I read a quote by some great Sufi master whose name I have since forgotten. The quote reads ' gratitude is half the path to Grace", or something similar. It appears that this program might deal with some of those other necessities pertinent to the path of Wisdom.

This "hesitation in serving your fellows" is also another weakness. Partially because of my "hermetic" nature. Partially because of the gnawing contempt I hold for certain portions, positions of society. Regardless, I will further contemplate and perhaps find myself closer to the roots of the problem.

Good joke about the neutron Karen.
So, an electron walks into a bar and asks the bartender for a drink.
He asks the bartender how much.
The bartender replies, ……

Lawrick

---

by **Ian**

Impatience is a form of suffering , just as is sorrow, remorse, depression, anxiety, fear, anger, boredom, indecision, doubt, anguish, grief, internal considering, low self esteem, self hate, feeling worthless, despair, shame, hopelessness, ...

To all of these sufferings we can add a Sensing and a Pondering of the opposite.

---

by **Cassandra**

Not being satisfied with my Lot came up most often for me. It is an ongoing, recurring theme that touches everything from relationships to a kitchen remodeling. So, how do I respond to these sufferings? Most of the time I don't want to, but I do sometimes say out loud what my error, my 'sin' is, and I know that the attainment of that won't ever suffice. After even some minor efforts at Work, I sometimes feel like I have added something to my being. It is like a Lightness or a lessening of what I think Fred described as gnawing resentment about positions others hold although I still am having trouble with Tea Partiers (see what I mean).

---

by **Harry**

Cassandra,

Ordinary suffering, like the kitchen, can only be sacrificed. It is ordinary. It is automatic. By not indulging in it, you sacrifice it. Separate from it. Believe me, that is, in and of itself, a totally different kind of suffering.

---

by **Gururaj**

Pondering on the four pitfalls ,I can see how a sporadic situation which I do'nt like makes me impatient and when bad situations persist ,I lapse into discontent.A lot of energy is wasted (Internal consideration running riot) .Regarding being grateful to and serving fellow-men ,I reckon I am a 'good samaritan'  generally and one enjoys doing a good turn.However the same alacrity is not there in expressing these traits as in getting upset with the unfairness of others.
Harry's suggestion seems quite apt and I shall certainly attempt to discover (what appears quite mystifying to me now) the very different quality of suffering arising from sacrificing automatic suffering.This fits in nicely with the present 3-month program.
Just the other day,expressed anger at the neighbour when he put an obstacle in my parking lot(his window panes opening out into my space) despite my previous remonstartion with him not to do so.During the morning meditation I gave up the feelings of anger .The next day ,sure enough the obstacle stared me in the face again.Calmly ,I closed the window and parked the car .Have also sent a message to him to redesign the window.
Thanks ,Alistair,for making me aware of an area I need to work a lot with much sincerity.
Gururaj

---

by **Cassandra**

Thanks Harry and Gururaj for your input. Harry, I will try your suggestion to sacrifice ordinary suffering.

---

by **Alistair**

Since first reading ‘Ansari’s Four Traps’ I have felt that there was something deeply profound in their avoidance. It did not surprise me to note Judi’s comment that they are all present, hence the profundity of Ansari’s challenge.
My feeling is that this all stems from our lack of sincerity or put another way our inability to feel with all our being. It seems that the majority of us are dominated by our thinking centre that pushes us to intellectualise rather than feel. The longer this continues the more difficult it becomes to free ourselves of the dominance of the thinking centre.
The challenge of spotting a failure to avoid one of the traps could be as easy as pick a number between 1&100 given the timescale of a week.
My most chronic discontent springs from the constant irritation I feel from my partner’s son who does little or nothing to help around the house and shows little respect for his mother. Perhaps it is a cultural difference, coming from Presbyterian Scotland with its emphasis on the protestant work ethic and respect for others as opposed to Eastern Europe where it seems

mothers pamper & indulge sons regardless of their sons attitude.
The most important conclusion must be not to be impatient in my perceived ill fortune.

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.

---

by **Harry**

What I have observed mostly, of late, has been a periodic depression that has come with the passing of my mother. It is not so much that my mother is gone. We did all that we could for her. But it is a depression of facing the act of dying. And noticing the immediate and profound difference between her physical self the day before she died and the day she was dying. Like a different being was there. But my own depression comes more from being the eldest now. That I am next. (That is not a conscious thought.) And that I don't want to try to just fill my remaining time.

---

by **Cassandra**

Harry,

When older people in my family have died, I've felt as if buffers had been removed from around me. I wasn't especially close to some of these people; nevertheless, they'd always been there, and they helped contribute to my outward identity--as a granddaughter (favorite), niece, etc. The Work would ask me, who are you without them? But still, there's something, I think, sacred in the mother-child relationship that doesn't pass away easily.

---

by **Alistair**

The first part of tonight’s tale is on the subject of an electric cooker, to be precise a two-ring utility stove. My partner and I have been in a stand-off for many months as to whether we should buy one for use during the summer months when it is hot and lighting the wood burning stove can make the house feel uncomfortable. We do have a highly versatile outdoor cooking system brought as a gift from the USA that also burns wood. The wood burning is cited by my partner as good reason for buying the electric appliance that will theoretically save money. My contention from our experience last year is that properly chopped the wood can create a fast hot fire then be left to die and after all the wood is there anyway. Enough, on Thursday I decided when in the city of Simferopol to appease my partner and bought the cheapest variant of the two-ring stove. Well you’ve guessed it when I arrived home I was met with a tirade of abuse about the inadequacy of this particular model which is still sitting unpacked in its box

four days later.
My immediate feeling was to either throw it against the wall or jump on it. As it was I managed enough restraint to say or do nothing at all. Am I learning? Everything in the universe is material so just to avoid outward expression is hardly good enough when there was so much burning inside. The struggle against the expression of unpleasant emotion is relatively easy outwardly but inwardly quite a different matter.
You can imagine the following morning in 35 degrees of heat, sweat running off me while digging a well in our garden, having hardly spoken for 24 hours my partner told me that the diameter of the well was too wide. That time I cracked and having thrown my shovel to the ground began attacking the hard packed clay with a pickaxe and lots of anger and hatred.
I used to explode more regularly now I'm not sure whether it's simply a feeling of hopelessness that prevents it more often.
My apologies to you all for appearing to use the group as a marriage/partnership guidance council but these do seem to be the clearest examples available.
Would it be too frank to say that had I read Beelzebub's Tales earlier I might well have avoided the relationship completely, there again don't we receive what we can use at the appropriate moment.
Agh, the terror of the situation again and as I reach the end of this post am left pondering whether it's sincerity or the need for attention that's driving the carriage tonight
Wishing you all a profitable week ahead
Alistair

---

by **Gururaj**

"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. "

As of now self-observing in the states of negativity is a state yet to be sensed consistently especially when big waves come crashing in like during my running battles with the boss at work whom I perceive to be not sensitive and appreciative enough to the extra efforts I put in and instead gives simplistic advice/commands.The balance is gone,the responses are in-appropriate and my discontent with my lot gets re-inforced. 
During an interaction with him last week,In hindsight I recollect that the body was tense,the tone was higher ,the gestures were more rapid and the thought pattern was reactive rather than well-reasoned.Somehow,this time, he listened without himself getting triggered by me and we concluded amicably.

We ,in this group (or me ,in any case) need to re-visit this exercise (and its variants thereof) often ,is my suggestion.

One approach which occured to me to be relevant from the Work concepts , is having a pre-visioned AIM for each role in our various mundane life situations and bringing all centres to be in alignment to this Aim by and by.Bringing simplicity to the simple things of life.Could Any weekly task be fashioned out of this ?
Gururaj

by **Judy**

Gururaj wrote:

> One approach which occured to me to be relevant from the Work concepts , is having a pre-visioned AIM for each role in our various mundane life situations and bringing all centres to be in alignment to this Aim by and by.Bringing simplicity to the simple things of life.Could Any weekly task be fashioned out of this ?

Yes - many weekly tasks are fashioned on this idea.
One that works for me is to have the overall aim of "being present to the fact that I exist" - "I Am". Of course much of the Work centres on this; the self-remembering, self-observation, and so on. One method I really like for the simple tasks of everyday life is being "mindful" of what I happen to be doing, and doing the task for its own sake - borrowed a little from Buddhist Thich Nhat Hanh's "The Miracle of Mindfulness" in the beginning. And of course as many activities as one can manage should be "three-centered".
For example, when washing dishes, collect oneself into a three-centered state and mentally say;
"I am washing the dishes"
and do not wash them for any reason other than to wash the dishes. This way the separation so necessary for self-observation can happen; thus "i" can observe "Judy" washing the dishes. By observing the action of washing the dishes, I am aware of my own existence - "I Am". Life is real, as Mr Gurdjieff says, only then, when I Am.
Good observation here, Gururaj. Why not take it one step further and fashion an exercise for your next suggested weekly Work programme submitted to Ian?

Also, noticing negativity in hindsight is quite usual for the earlier stages of self-observation. This is because the old life method is that one "becomes the negativity itself", and it takes quite a long time of daily self-observing attempts before the observation happens simultaneously. In hindsight was how it began for me too. And I easily slip into that when I forget to remain present. In hindsight is a good start.

Regards,
Judy.

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by **Cassandra**

I have two examples of discomfort noticed when at a professional meeting. The first was upon entering a large, hotel banquet room and having to enter a buffet line, find a seat, and eat alone while many around me seemed to be either eating or chatting with someone. I really dislike these times when I seem alone and pitiable. But there I was and hungry as well, so I

ate the food off the nice dinnerware without looking up much of the time. Mostly I felt embarrassed as if everyone knew how awful I felt. Still, the event was bearable, and I when I'd finished, I simply left the plate at the table and went to join my family in our hotel room.

The second was when I had to give a presentation at this event. I'm always nervous talking in front of people, and I'd rehearsed my talk for 2 weeks or so but still felt nervous. This is where I draw on courage from the Work and really feel the suffering, both conscious and unconscious. My thoughts run the gamut from--'I'm not as smart as others here' to 'I'll be humiliated with a question from the audience I can't answer.' But I stay and give my talk. After about 20 minutes it's over, and I feel light and tall.

Work Program week beginning 7 June 2010

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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?"

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by **Gururaj**

The thought processes arising from reading the weekly task led me to explore whether any difference is there between jealousy and envy .Discovered this is in Wikipedia
"The word "jealousy" is frequently used to describe what is more properly envy, fixation on what someone else has. Envy and jealousy are distinct in their object (Goldie, 2000, p. 221). Jealousy concerns something one has and is afraid of losing, while envy concerns something one does not have and either he wants to acquire (nonmalicious envy) or he wants the other(s) not to have (malicious envy) (Parrot, 2001, p. 309)."
Recollections from the past reveal to me how i have been (and often still am) envious of acheivements of others which I could potentially have also accomplished but did not - better career growth,a house in a calm and green neighbourhood within the city,a natural yet appropriate response to life situations, and so on.Some envious thoughts are more illogical like envying the,in my opinion,more aesthetic features/appearance of others.
Most of the time these automatisms have caused only suffering (and a tendency to more readily resent/hate the person being envied if they were not friendly enough to me )
Is envy of any benefit - Rarely,the feeling has been converted to an attitude of admiration and learning from the other which has resulted in acheiving a benefit for oneself.
The cosmic benefit - I can only guess now that this can come about only if envy is

transcended .To do my part ,I need to get on with the doing/being part of Ian's exercise the rest of the week and see what happens.
Gururaj

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by **Harry**

Is it from G or somewhere else:

The real sin of envy is to be resentful of the success of our friends.

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by **Ian**

Maybe jeaously is personal and evny is impersonal?

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by **Judy**

I am working with this more than was planned. I read through and, as I'm concentrating on something else at the moment, decided to simply add -

> 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"

to the mental background for the week.
However, it seems most effective.

Gururaj quoted:

> "The word "jealousy" is frequently used to describe what is more properly envy, fixation on what someone else has. Envy and jealousy are distinct in their object (Goldie, 2000, p. 221). Jealousy concerns something one has and is afraid of losing, while envy concerns something one does not have and either he wants to acquire (nonmalicious envy) or he wants the other(s) not to have (malicious envy) (Parrot, 2001, p. 309)."

This is most useful and I agree with it. I've pondered the Commentaries on this topic too. I think Nicoll mainly uses the word "envy" to refer to what the above calls "malicious envy". Perhaps modern usage for 'nonmalicious envy' leans more toward the words "desire" or "covetousness". Nicoll talks of the malice as being a feature of envy (as Harry mentions), whereas fear is more often noticed in jealousy. There is however, quite a deal of cross-over in

modern usage.

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by **Cassandra**

I have attempted to sit with this many times since this was posted. What I noticed was the number of times this emotion arose, from the most unlikely interactions.

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)

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by **Judy**

Gururaj wrote;

> 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)

I had a couple of instances this week, while working with this exercise, of seeing how, in particular, my sense of separateness contributes to lots of negativities, including doubts and anxieties. Embracing them to look at their roots is a most compassionate course of action toward myself.

Thanks for this, Gururaj. It worked in well with the current reading of Sy Ginsburg's "In Search of the Unitive Vision." I also enjoyed the TNH website you made available.

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by **Karen**

> 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)

For the past few months I have been working on the concept of fear and how it manifests in our bodies and immobilizes us. Fear appears to have many causes but seems to boil down to

the ego's fear of annihilation. So I've been watching and witnessing any kind of defensiveness within myself and asking the question "What am I defending?"

I have been letting my fears and the reflection of others be my teacher and am discovering there is nothing wrong with the dark side of my being because it is part of my human reality and the duality. This approach has assisted in recognizing habitual patterns, be it the archetypal "Victim" or "Martyr" which are often on the stage.

This has been difficult because judgment and lack of impartiality keeps me locked in the programs that loop and keep re-playing their disharmonious tune. The task of truly being impartial and non-judgmental is a huge exercise unto itself. How we beat ourselves and others up is terrifying.

I've noticed more so than ever that the system is thick with fear and control programs that run rampant. Media (TV, newspapers, magazines) beauty products, safety products, food, and like Harry mentioned in one of his posts insurance, and even deodorant...All clogging up our operating systems, scattering our energy in all different directions and keeping us catatonic—all removing us from our very nature of divine essence :: pure light.

Judy writes:

> I had a couple of instances this week, while working with this exercise, of seeing how, in particular, my sense of separateness contributes to lots of negativities, including doubts and anxieties. Embracing them to look at their roots is a most compassionate course of action toward myself.

Thank you for this insight and reminding factor.

Thank you for this exercise Gururaj.

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by **Harry**

From my own experiences, I've come to the conclusion that most of my fears have been fears of not living up to the image I have of myself. Which I already know is distorted by the mirrors I'm looking in.

Our culture is indeed one of simple emotional evocation. And almost every simple emotion to bring forward is negative. I don't want to jump to the opposite. Like the people who think every soccer team needs a trophy and every kid gets applause. But we need to filter out so much that is imprinted upon us.

And I think on of the things that is important about the Work is that it allows us to begin to work with our own subconscious. Something that Marketers and Teachers and Parents and Film Makers have filled with the Void for way too long. We begin to see what is really there.

That rose petals smell nice, but if you bathed in them you become obnoxious very quickly.

Work Program week beginning 21 June 2010

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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".

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by **Harry**

I'm posting this here, though it really isn't a response to this exercise; I don't think it belongs in public.

I've been reading Rodney Collin for the last couple of weeks. I'm beginning to think that Remembering Yourself is something to be taken literally. That it is crucial not just to this life but that we develop a memory that passes through death and an facility to be able to use that memory once we have passed through Death. More importantly, if we are reborn, to develop a facility to take the knowledge and understanding we've gained either to another level or to bring it back with use through rebirth.

We have no memory to carry with us unless we have actual, developed photographs in this lifetime. Death will take us to a level where we are at least functioning on the level of the earth. So there is a single lifetime memory that we are developing.

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by **Judy**

Harry - most interesting.

Along similar lines, and from p 235 "In Search of the Unitive Vision" which I read about half-an-hour after reading your post, Sy Ginsburg writes:

> Mesmerised as I was by 'Beelzebub's Tales to His Grandson', I wondered if Beelzebub's six descents to Earth over a period of several thousand years did not represent a sort of super-self-remembering on the part of G. of six of his former lifetimes.

I have no certain waking memory of past tives; there are intuitions and leanings towards and so on, nut no proof per se. However, I have had two vivid dreams of what I believe to have been past lives. The dreams occurred in 1977 and 1979 and are still clear and bright and emotionally charged. They felt like my own past lives, but in the dream state, I suppose they could have come up from the collective unconscious and thus, maybe were just as easily somebody else's past lives. Against that likelihood, though, is the fact that they were recurring.

I think life-to-life memory could indeed be an important aspect of self-remembering.
Thank you for sharing this. I hadn't thought of it in that connection, but it is most rational and feels totally right. Certainly, Maurice Nicoll places considerable emphasis on developing the life-photographs; also Willem Nyland.

Best wishes,
Judy.

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by **Judy**

Oh, I forgot to mention...
This perspective on self-remembering, also on self-observation, effectively makes each of these important aims in its own right - rather than viewing them as techniques to be practised for any other purpose.
Somehow this is great motivation.
I not only have to utilise them to 'know myself'; I also have to 'memorize myself', to use modern idiom, from at least the state of self-awareness.

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by **Alistair**

Several years ago I became aware of ACG, Astrocartography, a strand of astrology brought to attention during the mid 70’s by a California based astrologer, Jim Lewis.
Using a computer programme it is possible to imprint four lines for each of the planets in our solar system onto a map of planet earth which in turn reveals the strength of these planets in specific geographic locations. There are also intersections or parans where a mixture of planetary energy manifests.

According to Jim Lewis’ standard ACG interpretation manual at the point where Mercury and Pluto lines intersect there is an increased awareness of one’s own Akashic record. One of my Mercury Pluto parans occurs in the Black Sea off the north coast of Turkey close enough to my present location to provide a mild influence. I am quite convinced that during my time in Crimea I have become aware of certain past lives, not in great detail but what you might say enough to provide some help in understanding certain character manifestations.

One feeling I’ve had is that as a result of our constant preoccupation with reciprocal destruction it is almost unavoidable that any reincarnated beings on our planet have not at some stage been involved in some cruel and despicable acts that are deeply lodged in our psyche. Karen recently commented on our incessant behaviour pattern of, if not physically at least psychologically abusing ourselves and others.

Optimistically are we reaching the point where we have come full circle and gradually mankind is attempting to reach out for a more harmonious existence. One could be forgiven for choking on that thought simply by taking a cursory glance at any current affairs website. On the other hand taking our group as a small example certainly at no time in the last 5000 years as far as we believe have relatively common people from distant points on planet earth attempted to assist each other in raising consciousness.

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.

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by **Judy**

Well, this exercise is going well, isn't it! 
Is anyone doing anything?

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by **Harry**

Judy,

I regularly do I am I wish I can. And deal with imagination, both good and bad, on a regular basis. The hidden levels of things come open with so many different exercises. But what it really takes is memory. I think that this type of imagination, of experiencing the vibrations is also part of taking a photograph. And that we have to start examining our photographs. Those we've taken consciously, and those we've taken unconsciously throughout our lives.

---

by **Judy**

Harry wrote:

> But what it really takes is memory. I think that this type of imagination, of experiencing the vibrations is also part of taking a photograph. And that we have to start examining our photographs. Those we've taken consciously, and those we've taken unconsciously throughout our lives.

And isn't it interesting, that, although short-term memory is easily lost through injury or illness or maybe even the aging process, neuroscientists have found that long-term memory is not

able to be totally lost while the organism still functions. They postulate that this is because whereas short-term memory has definite storage areas in the brain (mainly cortex and hippocampus), long-term memory is a more diffuse pattern involving many parts of the brain. Thus specific injury cannot totally destroy it. This has been a great mystery to me - still is. It certainly hints towards a much more important role for long-term memory. In addition, there is an hypothesis (from Mr Nyland, if my memory serves me - no pun intended), that the work of making actions conscious, in fact has something to do with enabling that "work" to be transferred to the long-term memory.
As to constructive imagination, it is proven that the effects on the organism's ability to achieve are almost as effective as an actual "practice-run". We envisage first, for a higher success rate in actuality.

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by **Alistair**

I apologise for failing to contribute to the group work during the last few weeks. My excuse is the physical drain on me having undertaken to dig an artesian well at this moment single-handed in temperatures normally exceeding thirty degrees. I started with a 2.5m diameter hole that has enabled me to create a ledge at 1.8m where I can throw the earth from the main shaft and re-shovel it to ground level. This is hard on my body in its 50th year, bobbincandelnost unravelling fast? The deepest section is now 5m. The local diviner that identified the prime spot to excavate believed that water should be reached somewhere between 5-6m.

For four weeks now excluding Sundays and a two day journey to Moldova to receive the necessary passport stamp that enables me to remain in Ukraine for another 90 days, every day has been fully occupied with pick-axing, shovelling then dragging the earth on a steel tray across the garden to a tipping point consequently by night time my old tired body just wants to wash, eat and sleep.

Unfortunately this post has been facilitated by a rather painful muscle strain somewhere inside the left central torso; a muscle I didn't know existed until last weekend. For the first few days of this week I've confined myself to a few light chores but there has been little improvement so today it's complete rest from physical effort and some catching up with communications.

The injury was of course largely attributable to impatience and greed. Rather than pause excavation in the main hole while I lowered the transit ledge from 1.8 – 2.5m I continued on to 5m which necessitated throwing the, what is now a mixture of silt and gravel, just over a metre above my head.

Enough whining as it seems from the general lack of posts recently that most of the group are also digging a well and thankfully as yet haven't fallen into the traps of impatience or greed thereby allowing their excavation to continue.

A definite impression formed is that of the usefulness of a supportive group of people. Given what I have achieved with the well in four weeks it's obvious that just with two or three others the job would most likely be completed with the consequent creation of much positive energy.

Facing a more demanding task such as the raising of consciousness alone would, as Ouspensky quotes Mr Gurdjieff be almost impossible.

Rest and relaxation are difficult. Simply sitting in the shade watching the splendour of great nature, sky, mountains, forest, birds, animals, insects etc is a great pleasure but the eye is always searching for the next wee job and domestic titivation, the need to occupy idle hands; in the most simple sense of being just to sit quietly is not easy. I struggle with this every Sunday when for several years now I deliberately attempt to rest from daily labours but how often ideas and plans for the following week invade the mind; now to find myself with several 'Sundays' in a row, ouch; ingratitude in good fortune and the curse of my inbred Scottish Presbyterian work ethic.

As the digging began the first exercise to become obscured by Crimea clay was the exercise on envy. When I read this exercise I felt that there was actually very little I envy. There are certain things or situations that would please me to have simply because at times they would be useful; an appropriate motor vehicle for instance, but not because others have them so in some senses it was easy to lose momentum with the exercise programme. On reflection however I do sense a feeling of envy of those who interact well with others and question my isolation in a foreign land with no friends, visitors or social interaction and why in my 50th year do I find myself attempting the work of a twenty year old scraping in the earth at the lowest point of human endeavour in a world surrounded by satellites and technology that has completely passed me by. How do I reconcile this? I can't or am I indeed hasnamuss and this is my trial?

Back tracking now to the exercise for the week of June 14th on mindfulness although the reply posts were few each provided much insight. Is the last sentence of the previous paragraph simply irrational fear and anger? The flip side in the well project is of course the possibility of achieving something that will provide others in the future with something of genuine value and that is what I try to be mindful of during the work. What that then evokes is the question of whether that motivation is sincere or am I simply satisfying my present need for water and feeding my ego in that I can say I dug a well for others.

Harry's comment regarding not living up to the image I have of myself strikes a chord. The question here might be why would I want to return to essence that appears to be one of anger, panic and agitation as I have observed when faced by situations when I had no pre-prepared buffers.

On a lighter note I had to laugh at the Harry's final comment on bathing. One thing I've discovered during this dig is that as Mr Gurdjieff states, the need for a regular sauna is absolutely essential to clean certain pores. Also interesting at that time was when my partner and her son returned from the forest with bundles of lavender, indeed quite pleasant for a time but unquestionably obnoxious very quickly.

Having re-highlighted Harry's reference to the obnoxious nature of excess it immediately occurred to me that this post might be reaching the point of excess, I will however risk proceeding to Ian's sensing exercise. I can recall quickly reading this, not really grasping the

exercise fully but noticing most of all the sensing response to anger most probably because anger seems to be a major weakness of mine.

So it was the cause of great remorse for me when on the following Saturday I erupted like a volcano at my partner's son when he failed to orderly stack water bottles. I had felt it coming all day but simply lost all mindfulness as the day went on. The fact that I had laboured hard for a full day while the boy as per usual procrastinated or evaded the simplest light tasks requested by his mother was unimportant, my loss of self-control deservedly cause inner torment and remorse for several days, the blot accrued for anger stated in the Proverbs of Solomon may not yet be wiped clean.

You might well imagine, no pun intended that burdened with remorse I was not well prepared to digest Judy's exercise in constructive imagination. It seems from the general response that I was not alone. Hidden levels of being? Not sure I've ever doubted it. I didn't find much time for this exercise as I tried to recover in the hole. Unfortunately the week ended as stated earlier with physical injury due to impatience and ultimately greed which proved yet again to be the mother of incapacity.

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by **Gururaj**

Well,Judy,I have made some attempts - couple of times every day,saying inwardly, "I wish,I can ,I am" .No "developments" ,Insights as yet.If the aim of the exercise was ,to begin with,imagine a vibration and by and by ,sense it actually,the imagination and feeling was lacking.It may help to get some pointers to this exercise in Work literature (to get the 'Knowledge' to assist in the 'Being' experience) .

Yes,true feeling seems to be vital for Work efforts.One is largely powered by reactionary energy,desires or habitual responses which are not useful here.Maybe Bhakti (devotion for the divine) is needed to multiply the effects of dry intellectual efforts.The other day when reading about an incident in the Buddha's life (when he returns to his kingdom in mendicant attire and his father the king is furious) i cried unabashedly ,just as I had ,many years ago, on reading the same scene in Edwin Arnold's epic poem "Light of Asia" .It was a sort of cleansing experience and a state of heightened inner perception was there for another 24 hours.
But how is the feeling evoked and sustained on one's own steam ?I recollect another exercise in a "self-development" workshop ,long ago,when each participant outrageously emoted some nonsense rhymes with actions.Subsequently it was experienced that at will ,one could summon up an enthusiasm or heightened emotion not arising from or for any cause.Maybe I need to re-visit that.

Distractions keeping me from participating, of late, have not been as spectacular as Alistair's (Best wishes ,Alistair , for a bountiful well.Do share the final outcome).
Apart from more hours at the office ,what has also pulled me down has been the despondency arising out of situations at the office where I had opportunities to sacrifice and experience something different in my relations with the boss.But the usual I s had their destructive way.

By the way,in the context of well- digging efforts,I wish to share about an exercise I took up one day recently at a farm to clear a large patch of land of a weed.It took about 5 hours of hard work with bare hands in the hot sun resulting in a sore body and bruised hands for 2 days hence.The Aim was to experience the Law of Seven - correct me if I am wrong - by seeing how an aim proceeds to its conclusion.The body's resistance and the mind's wavering (given a major boost when my partner at the farm asked me not to bother since he was planning to get it done by a machine) were somehow overcome.I wonder still , how the law can be observed.Read Ouspensky yesterday in "CONSCIENCE : The search for truth " ,saying (Pg.46) " The Law of seven you can speak about when you find two intervals in an octave" Gururaj

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.

---

by **Karen**

There is a beautiful exercise I've been working with in a similar fashion using a powerful Egyptian Chant that I found in a book titled "The Hathor Material, by Tom Kenyon," that resonated and would like to share as part of this weeks program.

This is a very powerful practice. You chant the mantra "EL-KA-LEEM-OM" no less than 4 times and always in groups of 4.

EL is earth.
KA is fire.
LEEM is water.
OM is space or air.

These 4 constitute a vibrational continuum. It is possible to chant the sounds of these elements and enter the archetypal reality in which they exist. It is as if these sounds open the

door of perception and allow you to move in to the resonant field of consciousness where the archetypal reality of the elements is alive. Indeed, entering into that realm and staying there for a while enables you to shift consciousness and perception in such a way that you sense the profundity of the physical world and also its place within the continuum of consciousness.

pg 137.
Your body is a sacred temple, for it is where heaven and Earth conjoin. Your life is a gift born from the Four Elements. Without them, the Universe would not exist. ***They respond to your love. Send them your gratitude and receive their message. Creation speaks to you through them with every breath you take, and with every beat of your heart. Be still and listen.***

EL KA LEEM OM

In my experience so far, it feels like the body comes alive with millions of swirling spheres that perform a lively dance. The cells in my elbow appear to be just as conscious as the cells in my big toe...a wonderful unfolding experience

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.

---

by **Gururaj**

One of the denying sufferings experienced is the despondency arising from not being able to non-identify at all.While exploring for Sufi exercises ,the other day, this part in an article about the "11 principles ..." in the GoldenSufi.Org website gave a different perspective, a more effective affirmatory force for me .

“Beloved , you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his sheikh took him to a Sufi who was on the path of absorption, and this sheikh told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved."

Not for my own sake ,but for a higher force ,let me recover balance quickly - and do justice to this week's task.
Gururaj

---

by **Judy**

The 'Heptachord of Suffering' from Mr Beidler is a regular exercise for me. It seems I ought to know it by heart - and yet not quite.
This week, since returning from my daughter's busy household, with all its noise and bustle and laughter and tears of an active toddler. some of my 'i s' had this strange perception that they were lonely. It didn't take any time at all to convince them that this quiet life with its inner focus is what is truly needed.
The resulting impartiality has overtones of joy.

The chanting of the aieioiuoa seven times each morning evokes remorse.
It occurred to me during the process that the site has been very quiet, and I wondered if there are others out there who would be truly affected by deep remorse, should our wonderful ES site just fade away from a lack of interested participation. Surely prevention is a better way...

---

by **Harry**

Just out of curiosity. Do you pronounce it one vowel at a time or do you use some pairs?

---

by **Judy**

Hi Harry,

I've tried both methods. The preference is to chant each of the nine sounds singly, on the one long exhalation, on the same note, letting the sound fade at the end as the breath runs out.
Emphases have ended up being on the
a e o u a
and, listening to myself, these accented letters may even last a little bit longer as well.
I experiment with different pitch and tone and loudness and speed sometimes.

What is your favourite method?
This one is effective, don't you think? There is a lot of resonance and opening up of centres.
Regards,
Judy.

---

by **Harry**

Frankly, it seems intellectual to me. I'm up against a wall a bit in naming forces. Because I don't recognize the forces by names. And the concept of remorse was opened up to me differently by that name of all vowels. I'm not sure that reconciled is impartial. Each force has three energies. Or nine combinations if you follow O.

---

by **Gururaj**

1.Folks on other parts of the globe may be interested to know that an exclamation " Ai Ai Ai yyo ! " is a commonly used expression in some parts of Southern India to convey emotional hand-wringing ,dismay, surprise or even (conventional)remorse ,sometimes accompanied by slapping one's own forehead.When I first came across Aieioiuoa in Work , the similarity was striking.

2.In my practice for the week,the intonation was 4 sounds ,ai ei oi uoa, alongwith exhalation after a deep breath.Remorse not experienced ,just a sort of calming.

3. It was a Eureka moment towards the later past of last week ,when I for once at-least attended to the task .On becoming aware of a denying emotion (a heaviness triggered by a perceived inappropriate behaviour of a colleague) ,I considered being impartial to it.The thought ,by itself was not effective.So,I said to myself "It will subside.I am" .Almost immediately,the heaviness vanished and was replaced with a quiet joy.It works ! felt I ,but also thought how this could become a part of Being instead of a technique (doing).
Gururaj

---

by **Judy**

Gururaj wrote:

> Folks on other parts of the globe may be interested to know that an exclamation " Ai Ai Ai yyo ! " is a commonly used expression in some parts of Southern India to convey emotional hand-wringing ,dismay, surprise or even (conventional)remorse ,sometimes accompanied by slapping one's own forehead.When I first came across Aieioiuoa in Work , the similarity was striking.

How very interesting.
I can use this as a light reminding factor.
Thanks for sharing.

And isn't it satisfying when one begins to watch the negativity as it happens?
Regarding:

> It works ! felt I ,but also thought how this could become a part of Being instead of a technique (doing).

It is one step at a time without "buts" or expectations. If it is something I can consciously "do" for long enough, often enough - eventually it will become a part of me, true? So I persevere.

Regards,
Judy.

---

by **Harry**

Gururaj,

How interesting. Though there seems a lawful inexactitude. No doubt G knew this. But his third vowel combination is oy, as in toil. Hmm.

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by **Karen**

Gururaj wrote:

> 1.Folks on other parts of the globe may be interested to know that an exclamation " Ai Ai Ai yyo ! " is a commonly used expression in some parts of Southern India to convey emotional hand-wringing ,dismay, surprise or even (conventional)remorse ,sometimes accompanied by slapping one's own forehead.When I first came across Aieioiuoa in Work , the similarity was striking.

Gururaj,
This exclamation "Ai Ai Ai yyo!" was used by my Baba (Ukrainian grandma from my mothers side) frequently as she waved her hands about at Gido, or as she more commonly referred to him as "starrrey"- translates to old man.

---

by **Alistair**

They spell it aye, but there are few words more used by the indigenous Scots
Its just been confirmed that after 10 years away from Bonnie its still my preferred affirmative
A guid weekend to all
Aye

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)

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by **Lawrick**

AIEIOIUOA 

The horns blew at Jericho and the “walls came tumbling down”. And “Open Sesame” opened the doors to the treasure and secret cave. So what is accomplished chanting aieioiuoa, and how is it done? And Why?

Is there a specific vibration or rhythmic chant to unlocking this door I wonder.

For whatever reason, I pronounce this mantra using hard vowel sounds for everything but the last letter and I don’t know why except in consideration of a lingering memory of the Sacred Alleluia or Halleluiah. I’m certainly interested in knowing how others of our group approach this exercise and their reasoning behind their choice. I use both, aieioiuoa and Halleluiah. The church version seemed to evoke a deeper sense of the Sacred, adds humility, gratitude and brings something higher into the equation although I don’t know if using both together is an extension or bastardization of the exercise. Is there a proper way of doing this and what might

it sound like.

The Latin languages pronounce the English A like ah and the English E like A and so on. In Australia the name Fred is pronounced Freed, red is reed and only God knows how the word read might come out. When one takes into account the linguistic Tower of Babel in our world (not to mention the innumerable dialects) one wonders what the world sound might be if the aieioiuoa were chanted in unison. What walls would fall.

If one vocalization does exist perhaps its to be found in the Ancient Greek, Coptic or Armenian. Could anyone provide a version of how the aieioiuoa might sound in the Ancient Greek?

Perhaps the measure of the exercise lays in some rhythmic harmonic. Harry asks if any vowels are pronounced together. The first three couplets seem to possess the characteristic when chanted fast enough. What it means I have no idea.

For myself I continue to use both aieioiuoa and Halleluiah. I believe Mr. G. stated that almost everything was to be found in Halleluiah if pronounced correctly. Ah but correctly……. There's the rub.
My daily prayer may change but it's always an extension of the prayer
LORD HAVE MERCY!

And thanks to Gururaj for pointing out that our prayers have little significance without an inclusive sense of the Absolute.

Lord have Mercy!
Freed (Australian Pronounciation)

---

by **Judy**

Lawrick wrote:

> In Australia the name Fred is pronounced Freed, red is reed and only God knows how the word read might come out.



No it isn't, dear heart!
In N.Z. Fred is pronounced "Frd" - no vowels much at all, as in "fsh nd chps", but here in Ozland, we have it exactly right - 

Very good to hear from you.
Regards,

Judy.

---

by **Lawrick**

Judy writes;

> Lawrick wrote:
> In Australia the name Fred is pronounced Freed, red is reed and only God knows how the word read might come out.
>
> No it isn't, dear heart!
> In N.Z. Fred is pronounced "Frd" - no vowels much at all, as in "fsh nd chps", but here in Ozland, we have it exactly right

-

I beg to differ.....

I had and Aussi friend who always pronounced my name Freed. Even worse, the Aussi's can't pronounce the "O" vowel as found in the word oak or boat. Instead, something like a simple OK (Oak Kay) gushes from the Aussi lips as (aye kay) and you know it. Clean the platypus droppings from thine ear Jooodiiieee. 

Freed!

---

by **Judy**

I am doing this reading exercise for the first time as well. It is a rather severe wake-up call from Mr G. Is anyone else finding that? I've spotted some differences between what I say and what I'm thinking to myself; two instances already, in fact; so I'll choose these daily social interactions with others to concentrate on this week. This exercise fits in quite well with Chapter 31, the part about sincerity. How sincere am I really? There can be self-deception at many levels.

Of course, as well as the reading, it is intended that everyone who commits to the above exercise will try to apply the theory to his/her daily life in some way. Oh, and report here on any findings.

And Fred - I thought you spoke 'tongue-in-cheek'; my mistake.
Of course everyone has an accent of some sort to everyone else.

Regards,

Judy.

---

by **Harry**

Fred,

From my own understanding, whether it helps or not. The remorse word is all vowels. This is particularly important in Arabic and similar languages because the vowels give a word meaning. The consonants can be the same, but the vowels change the meaning. (Don't know if this applies to English words like bank, bunk, bonk, etc.) So remorse adds a new level of meaning.

There's also the aspect of not really listening to vowels. We don't.

I worked on pronouncing this while reading BT. I saw the three i's initially. But then also saw the dipthongs. i. i. oye. ooh. oh. ah.

Not saying that is correct. I think it is a word of pause. Remorse is a pause. Ponder.

Have you listened to Leonard Cohen's version of Hallelujah? If not, do a quick search on You Tube for your fellow Canadian and Hallelujan. Listen to the words. He also has a song which I think I've quoted elsewhere defining "repent", which fits with remorse.

---

by **Alistair**

Beelzebub’s Tales to His Grandson first came into my possession in mid September last year. On 26th December the 2nd read was completed after which it was possible to resist a few ingrained habit patterns with more ease than had previously been perceived.

Having completed a 3rd read of Book 1 by mid January for some reason a yawn was released as Book 2 was being opened, prophetic indeed, as it was only two weeks ago during a day trip to Kiev enabled by two hot 17 hour overnight train journeys that it was finally possible to complete the 3rd read from Chapter 37, France. Having just completed Chapter 38, Religion and felt the deep remorse from Judas it came as a great joy to witness the most wonderful orange crescent moon rising on the port side as we left the southern Ukrainian city of Kherson. Eight years earlier long before awareness of a certain Mr Gurdjieff, having owned a beautiful leather bound copy of the Three Musketeers for over thirty years I finally read the closing chapters in Paris on exactly the same day of the year as it was when completing Beelzebub’s Tales Book 2 for the 3rd time, this year the 221st anniversary of Bastille Day, another revolution started.

Surely the main bombardment of the journey, Heptaparaparshinok one of many shocks delivered by our cloven footed friend. AIEIOIUOA, how many rrr’s in remorse when a Scotsman speaks this word with feeling?

The pronunciation question for AIEIOIUOA has of course been a perplexing matter since stumbling along blindly dwarfed by Hassein. In fact it's only this week thanks to Frrred that I am now able to connect the expression? to dear Johann Sebastian Bach's old No.1 Hit.
Did you guess that it was easier for me to make that Bach wisecrack than look up the correct spelling? Never forgotten was the day, maybe even the first day at school and the feeling of deflation when having already learnt the alphabet A as in ate, B as in bee, C as in see, our teacher informed us that from that moment there was only one way and it was A as in apple, but stop, this A sound is not such a familiar sound to a North American, take the word apricot, quite a different sound between Chicago and The Queen's English Book 1. Initially the word apricot came to mind but from previous experience the North American A for apple is less harsh than A for apricot. B was the same as in Burns, C as in cart, D as in dove.

That gives
A as in apple with mouth open oval top to bottom not stretched wide like apricots in Chicago. Do we hold for three or seven, holding for three is hard and fairly tightens the solar plexus by the time A arrives again. Full belly breath required and most comfortable note
I as in India
E as in egg
I repeat
O as in Orage
I repeat
U as in umbrella
O repeat
A repeat
???????

Thank you Frrred for helping me home in on AIEIOIUOA.

Mgurrru thanks for introducing the possibility that nit picking about our own sincerity might be wasting precious time.

Judi, what a fine text on vigilance

Love to y'awl

---

by **Lawrick**

Using a model of pronounciation of the aieioiuoa in the manner of Alistair, I would appreciate seeing how others of our group might pronounce the aieioiuoa.

I pronounce the aieioiuoa as follows,
A as in ache
I as in eye
E as in each

I eye
O as in oak, boat
I eye
U as in you
O oak
A as in ahh, Hallelujah

Harry mentions that it is useful as a Stop and that the vowels may contain or change the meaning That is fascinating Harry. It may be why the Ancient Egyptian language vanished, that is, because we have little knowledge of their vowel pronounciation. The more we discuss this series of vowels the more I lean on the "remorse" as a doorway.

Halleluleah, is very powerful. Almost disturbing. I listen again to the Cohen version and 'goosebumps' appear on the outside of my forearms and front outside of my calves. Why there I notice, and why goosebumps at all. The more I hear Cohen, the more I am convinced he is a living objective work of art. And all this coming from one who doesn't particularly enjoy his vocals. Yet these vocals mixed with his enlightened lyrics produce an extraordinary sensation in me. Hallelujah, and perhaps one day, the aieioiuoa, the sacred Hallelujah produces a djartklom, a sense of epiphany which is not necessarily either good or bad, just a jump shift of consciousness, a separation from life. Heard in a choir, Hallelujah almost always produces tears. And it just occured to me that these tears must be some sense of remorse. Fascinating. There is also a sense of Grace in this word. I really cant express this. Be interested in our resident composer(Johns) view. Comments appreciated.

Love to hear about your adventures Alistair. There is a sense of wonder in your writing. And speaking of wonder, I wonder why your first read of BT came to you so late. For me, BT was the very first word I had on the work and left me Fu**ed up for many years. Yawl Alistair, which Georgia is closer to you.

Blessings,

Frreeeedd

---

by **James**

Fred (pronounced Freed) is Swedish for peace.

---

by **Harry**

Fred, I may have posted this before, but one of the most moving expressions I have experiences is Antony singing Cohen's If it be Your Will on the Tribute Album. Here is a You Tube link:

http://www.youtube.com/watch?v=Elv3eABiHWg&feature=related

---

by **Judy**

Thanks, Harry.
Antony + Cohen; it doesn't get much better than that!
Here are the lyrics -

"If It Be Your Will"

If it be your will
That I speak no more
And my voice be still
As it was before
I will speak no more
I shall abide until
I am spoken for
If it be your will
If it be your will
That a voice be true
From this broken hill
I will sing to you
From this broken hill
All your praises they shall ring
If it be your will
To let me sing
From this broken hill
All your praises they shall ring
If it be your will
To let me sing

If it be your will
If there is a choice
Let the rivers fill
Let the hills rejoice
Let your mercy spill
On all these burning hearts in hell
If it be your will
To make us well

And draw us near
And bind us tight
All your children here
In their rags of light
In our rags of light

All dressed to kill
And end this night
If it be your will

If it be your will.

---

by **Gururaj**

The impassioned exhortation of this week's exercise is pointing to some transforming,precious discovery to be made in ourselves.I feel it deserves a
continued attention and would like to propose the same task be carried on for another week with sharing of insights.(It is also a fact that ,I have not paid enough
for it this week )

Pondering about it brought up these questions for me -
1."You don't recognize anything above yourself or outside yourself..." Even if this calls for a broadened vision without self-centeredness,is'nt it still
true that whatever it is to be recognised above/outside ourselves has to be felt/perceived inside us ?

2."Before anything else, he has to know what to look for." But what is it which has to be sought out ? If it is - a "part (in me) which is higher than the other
parts" and again "you'll see all of a sudden something you never saw in you before." - what are the characteristics/manifestations to look for ? Will we just know
when it happens while paying sincerely with sacrifices of the indulgences of (false) personality ?

3.On the one hand "you have appreciation only for yourself." and again "We overestimate ourselves." But yet "We do not respect ourselves." Is'nt this quite an
apparent contradiction to be resolved ?
Gururaj

---

by **Cassandra**

This reading, done only twice and with much impatience, nevertheless is like a mirror that at first showed me how much I want to be recognized for being virtuous. And more recently, how I insist on myself. Not at all like Paul's letter to the Corithians saying that charity does not insist on itself--"I want that"--which, at middle school orientation translated into "I want the 'best' teachers for my child," nevermind the rules everyone else has to abide by. I owe someone an apology.

---

by **Gururaj**

Thanks to Harry, Fred and Judy's posts ,I got curious,and discovered Anthony's rendition of "if it be your will" and then Leonard Cohen's Hallelujah [originating from Hallelu Yahweh in Hebrew meaning "praise be (expressed with great feeling) to the Creator] and then on to Jeff Buckley's version of it and finally to the story of David and Bathsheba.All very moving even for a person alien to that background.
Would like to share some thoughts related to the reading exercise -
Just as there is pure, fundamental science and applied science there is pure spirituality and applied spirituality.
The fundamental scientist just keeps exploring and discovering aspects and principles of the objects of nature in an impersonal way.
Similarly, the seeker aims to observe his being internally and in relation to the world outside and discover the laws and the ‘suchness’ of life. This seeking ,though in and through himself is still impersonal as, quite early in the search the seeker believes or intuitively senses the inner world’s operations are not about any particular individual. The principles discovered in the inner realm are applicable for every human as well.
Applied spirituality like applied science,however, is the usage of the laws discovered on the spiritual path to solve personal issues in the conventional world.
And what a novice seeker, like me, needs to ascertain in himself is, is he just an ‘applied’ spiritualist. Are his motivations just an advanced form of narcissism ? Is he mainly a player in the conventional world (with identification largely intact) and just a dabbler in the matter of the spirit ? Is he not ruthless enough, or focussed enough or sacrificing enough to be a truly objective and sensitive discoverer ?
I am optimistic that this is not spoken from a 'broken hill' but an unformed one. Hallelujah !
Gururaj

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by **Cassandra**

Gururaj,

I can relate to your concerns about sincerity, as I find it easy to lapse into sentimentality when I consider God or Jesus Christ, for instance. But reading some of Maurice Nicol has helped to challenge my views of a sentimental Christ and a sentimental Work. I believe that whenever I would fall into sentimentality regarding the Work or the world's ordinary workings, it is simply another way that the ego would coopt or take over my work efforts.

---

by **Lawrick**

Excellent post Gururaj.

It just occurred to me that the Islamic invocation "Allahu Akbar" has both a familiar expression and similar meaning to Hallelujah.

And draw us near
And bind us tight

All your children here
In their rags of light.....

My heart resonates to these almost perfect expressions.
Lawrick

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

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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?"

---

by **Judy**

What a comprehensive and intensive program for this week!

The observations and enquiries are very fruitful. It is quite alarming just how many attachments are there to be noticed, when the enquiry is broken down into pieces like this. Impartiality is slowly improving after the many small surprises of the first couple of days.
I am attempting work on one centre daily, rather than the three suggested. I seem to require the extra time to look behind even the smallest, for example, attachments of the physical body - to its cup of coffee first thing, then its morning hot shower - and its undeniable reactions if even the routine of these simple pleasures is altered in any way. So now I am experimenting with changing its routine and 'over-ruling' its confusion and grumbles with -
"It is nothing; I wish to be."

Enquiring a bit further, I see that my idea of "order" depends heavily on routine and expectations being met. So this 'ordered life' of mine is easily thrown into disorder, just with simple changes. And, as Madame de Salzmann says, in her new book "The Reality of Being", I am not IN the disorder - rather I AM the disorder.'

So this first part of the suggested program was continued into the afternoon and evening. I admit to the physical body being attached to reading on the bed for an hour some afternoons. It calls it its 'quiet time' and doesn't like to miss it, unless the work routines preclude, as they do on three of the week-days. So obviously, it doesn't need this rest, as such. So, while doing this program, I'm replacing with standing and hosing the garden for an hour instead. The taste sensation is quite attached to 'sweet'. There are soooo many things.
As Gururaj asks - "How serious am I about the spiritual path?"
Well, intellect and emotions are very serious indeed - yet the body tells me not serious enough.

Ian, I'll be doing this one center at a time - so request a repeat of this for at least another week.
How does everyone else feel about this?
Thanks for sharing this diamond with all of us.

---

by **Ian**

> ***Judy wrote:***
> What a comprehensive and intensive program for this week!
> ...
>
> Ian, I'll be doing this one center at a time - so request a repeat of this for at least another week.
> How does everyone else feel about this?
> Thanks for sharing this diamond with all of us.

Hi Judy,

Thanks for the feedback!
I have re-worked/expanded this program into 4 sections and will be presenting them over the next 4 weeks.

Work Program week beginning 16 August 2010

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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.

---

by **JohnS**

Apologies for my absence, but once again the time cost of making a living has been overwhelming, again!

The term 'horizontal aspirations' automatically engenders in me its antidote lying at ninety degrees to such a plane, and an automatic striving to replace the former with the latter. When I have these long, constant work pressures in my 'horizontal life', I inevitably go back to Nicoll's "Living Time', and, less often, Collin's "Theory of Recurrence'. There are sentences and paragraphs of Nicoll's book that I read over and over, which reiterate that you need to be able to think of time in a different way in order to be able to live life vertically, and this view automatically takes the importance and focus away from the horizontal time line and everything that goes with it.

"But we cut this life down to a little point - the present moment - which determines our weal and woe. Tomorrow is still one's life, and we cannot escape from our life. All my life, I must say, IS. Let the reader note the feelings that begin to arise with this summoning up of life apart from this present moment of existence and the false distinction between today and tomorrow"

The reason for reading and re-reading such passages is to experience the force of my ego trying to negate this reasoning -slipping back into yesterday, today and tomorrow, and specifically the constant urge to escape from today into tomorrow.
I must repeat to myself that the only way I can convince myself that horizontal aspirations don't exist is to see them from the greater and circular point of view. The theory is easy, the practise is a horizontal aspiration!

---

by **Gururaj**

Yes,John,higher aspirations do become 'horizontal' . My experience has been that even being fully in the moment and not caught in time can be a horizontal action when I am completely identified with the situation.Only a state of awareness brings about an activation of a vertical dimension and a realisation/experiencing of vertical aspirations,momentarily.
Today ,on starting the day as suggested by Ian in the 9th August exercise,the self-awareness and ,alongwith this the ability not to be swayed by 'horizontal desires' persisted for a couple of

hours only.
Maybe the multiple breaks for prayers thru' the day in conventional religious practices served as a reminder to get the balance back again.
The process seems to be analogous to getting a good fire going.First we need to stay warm and dry (by being in touch with the Work,fellow seekers and masters) and then repeatedly attempt to generate the friction(doing the exercises sincerely,paying for it with the fuel of our will and feeling) till the flame comes on.
Gururaj

---

by **Gururaj**

Methinks,I was getting too far ahead of myself there.Even to get warm and dry, a lot of wetness has to be removed.To become 'dead' wood literally,it appears many things in me need to die first.

---

by **Judy**

Ian wrote:

> Ponder: How can I reconcile my horizontal desires with my higher aspirations?

Thinking geometrically of a reconciliation takes us directly to the point where the two lines meet in the symbol of the cross; this point represents the present moment, the only time where one has a possibility of entering the vertical time of eternity as described by Ouspensky, Nicoll, Collin and many others.

The weekly exercise "The Cross Exercise" on What is the Work at Ning.com this week may be of interest to some here. (I see some of us are members, if only occasionally). It asks us to remember that we must serve something. At night, when horizontal and totally asleep, we serve earth and moon. During the day, when vertical, and only partly asleep, can we serve something higher? There is a possibility. This physical remembrance can also be extended to emotional and mental realms, I think, but the physical awareness is quite poignant. Everyone gets up and everyone goes to sleep. They are two good remembrance points.

John, I love Nicoll's 'Living Time' also. It has some excellent theory of going into the present moment. Another favourite help method I use is to listen to a recording of Eckhart Tolle's - "Voluntary and Involuntary Portals into Presence". This really engages the emotions and can bring glimpses towards oneness. Thich Nath Hanh books or recordings are also invaluable. Someties the closest I can get to that awareness of the present is by usung his Mindfulness techniques. They extend a better state for a while, though not as pure an awareness as those rare moments which occur in life, sometimes involuntarily, sometimes by Work effort.

Regards, Judy.

Work Program week beginning 23 August 2010

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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?"

---

by **Gururaj**

A perception in me that the physical attachments are very minor (or not obvious) compared to the attachments of the feeling and thinking centres ,has led to a lack of sincerity in exploring this week's task.The early morning large dose of green tea and the mid-afternoon cofee or tea - mainly to counter grogginess - are a regular attachment.I rationalise that they are even good for health ,but must admit that there is a craving for the mild mood alteration due to the beverages.Am resolving ,at least now to stay off them for a while and see what happens.
The other attachment is to have a nap in the afternoon on holidays ,again with the thought that it is beneficial and refreshing.This is another automatism to be managed differently.
When the body is not in balance due to a headache or fever or mouth ulcers ,I avoid medicines as far as possible and trust the natural healing process .However there is a lack of ease on the feeling front till health is regained.
Regards to all
Gururaj

---

by **Judy**

Gururaj wrote:

> A perception in me that the physical attachments are very minor (or not obvious) compared to the attachments of the feeling and thinking centres

This was my perception too, until I did this recent exercise from Ian. And I was pleased with that earlier perception too! I mean, is it not more seemly to be a more thinking and feeling person than a physical/moving centre one? Funny the ideas and little snobberies one has - hidden away in the unconscious as a part of "the shadow". And how interesting to see these things. They are not necessarily good or bad of course. What is interesting is that I was mostly unaware of their existence.
To give an example; I pat and play with my little grey cat often. It is enjoyable and good for both of us, I think. What I didn't realise is how much the sensation of her smooth fur appeals to tactile sense, as well as being very calming and anti-stress. And I'm not necessarily looking to change this. It is simply an added awareness. Yes, there is an attachment.
And throughout the day there are many more. I miss them when they are not there, but function okay. The heaviest attachments - one might even call them addictions - have been dealt with and abandoned long ago - at least the obvious ones.  And in hindsight, staying away from alcohol and cigarettes are two of my better decisions. There was restricted freedom in both cases. I suppose I liked both of those habits a little more than was ideal.

Ian asks:

> What sensations do your physical attachments serve?

I haven't quite come to grips with this question so far. Overall, the answer seems to be connected with the sensation of comfort, one way or another. But this takes the question almost into emotional centre area; to what one likes or dislikes, so am not sure if I'm seeing this one clearly.

---

by **Gururaj**

Nike encourages "Just do it" .In many other (denying) situations the opposite is more appropriate - "just do'nt do it". Broke years' of habit this week by not imbibing even a single cup of coffee/tea .Though it felt lousy at times,discovered that could survive and even sensed a better quality of sleep.(Now,on the other hand,I need to watch out against an 'enlightened' attachment to good health practices )
Seems that the physical attachments are relatively easier to go against and give rise to a feeling of encouragement to take on the tougher attachments of the other centers.
Regards to all,
Gururaj

Work Program week beginning 30 August 2010

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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?"

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by **Gururaj**

Intellectual attachments,for me, have been tricky to get the right perspective. How can the ordinary mind watch itself .Have not been able to get neither the objectivity in attention nor the willingness to try something different yet.

Would like to share a reading from Ramana Maharshi's answer to a seeker about the Mind wherein, my mind, finds many parallels to the Work, though more radical .(By the way RM has been a unique instance of a saintly human who is regarded to have first experienced a higher reality at a very young age (in his teens) and then ,when he read spiritual literature later to clarify doubts of seekers, he found his experience described in them)

Question – While there are different modifications of the internal organ ,Viz., Reflection, Intellect, memory, egoity, how can it be said that the 'destruction' of the mind alone is release ?
Answer – In the books explaining the nature of the mind ,it is thus stated ," The mind is formed by the concretion of the subtle portion of the food we eat.It grows with the passions such as attachment and aversion,desire and anger.Being the aggregate of mind,intellect,memory and egoity,it receives the collective singular name 'mind'.The characteristics that it bears are thinking,determining,etc.Since it is an object of consciousness(the self) ,it is what is seen,inert.Even though inert,it appears as if conscious because of association with consciousness(like a red-hot iron ball) .It is limited ,non-eternal,partite and changing like wax,gold,candle,etc.It is of the nature of all elements (of phenomenal existence) .Its locus is the heart-lotus,even as the loci of the sense of sight,etc. are the eyes,etc..It is the adjunct of

the individual soul.Thinking of an object it transforms itself into a mode ,and along with knowledge that is in the brain,it flows through the five sense-channels,gets joined to the objects by the brain(that is associated with knowledge) and thus knows and experiences objects and gains satisfaction.That substance is the mind.” Even as one and the same person is called by different names according to the different functions he performs,so also one and the same mind is called by different names : mind,intellect,memory and egoity – and not because of any real difference.The mind itself is of the form of all,i.e. soul,God and world.When it becomes of the form of the self through knowledge ,there is release,which is of the nature of Brahman.This is the teaching.
(Source – Self Enquiry / VicharaSangraham of Bhagavan Sri Ramana Maharshi)
Regards to all,
Gururaj

Work Program week beginning 6 September 2010

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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?"

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by **Gururaj**

Staying awake late into the night,i mull about my response for the week's task.The thoughts go like ," I have mainly experiences recalled in hindsight.What value to the group shall I provide with no authenticity ?" (An intellectual centre interpretation)The resultant emotions are a mix of guilt and fear of a (imagined) negative perception by the group if I still go ahead and make a post- further resulting in a loss of energy and a negative self-image.Maybe the payback for being in this dreary state is a strange way of being in comfort. Okay,am taking a plunge anyway and submitting this post.The resultant emotion at the loss of attachment to my gloom is a sense of satisfaction ,a gathering of energy for Work.(Do pardon me my trespasses ,anyway)

"What emotional states are you attached to? " - Getting depressed readily on occurence of (perceived) unfavourable events - usually related to opinions/actions of others inimical to my self-esteem/sense of right and wrong or when faced with challenges which I perceive as needing tough efforts to overcome.

" What emotions do you crave? " - As I have grown older and given up largely on "exciting" pursuits ,the need for not getting negative emotions itself is a major craving.

"What things or people are you emotionally attached to? "- Positive attachment - Situations ,persons not upsetting my "applecart" . Avoidance attachment - The reverse

"What emotions do you ignore?" - That's a subtle aspect needing finer attention.

"What objective conditions do my emotional states serve?" - The question is not quite clear.Does it need us to recognise what is the real outcome of different emotional states ?

Ponder: "How are my emotional attachments related to my self-importance?" Why just self-importance ,self-definition ,to a large extent is "charged" by my emotions.The sails need a huge amount of adroit handling.G help me !

Regards to all
Gururaj

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

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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.

---

by **Ian**

Just got in from sensing my feet whilst howling at the (almost) full moon.
Nothing spectacular to report, other than a bit of inner considering about the neighbours.
But that didn't stop me from doing it.

---

by **Cassandra**

Ian,

Why the howling?

---

by **Harry**

Cassandra, why not?

---

by **Ian**

> ***Cassandra wrote:***
> Ian,
>
> Why the howling?

Ah, the Howling...

This is an old exercise fro Northeon Forest.

Howling at the moon.

Just let your emotions rip... send all your negativity to the moon...

---

by **Cassandra**

Maybe I'll try it one of these months.

Work Program week beginning 27 September 2010

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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.

---

by **Judy**

Just a comment.
Yesterday at a monthly office meeting, which had become overheated, I made the remark to a colleague that what she was saying was 'inappropriate'. As I said this word, the weekly exercise came rapidly to mind and I was able to bring more consciousness to the exchange and diffuse the heat somewhat.
This was useful in a very practical way.

---

by **Harry**

Very practical at that point, Judy. But of more value if you could have recognized it before saying it. And then deciding whether to say it or not. Not censoring yourself. Just using the energy for your own growth.

---

by **Ian**

> ***Judy wrote:***
> Just a comment.
> Yesterday at a monthly office meeting, which had become overheated, I made the remark to a colleague that what she was saying was 'inappropriate'. As I said this word, the weekly exercise came rapidly to mind and I was able to bring more consciousness to the exchange and diffuse the heat somewhat.
> This was useful in a very practical way.

One has to consider - Is remorse of conscience a positive emotion or a negative emotion?

Were you feeling remorseful over what you said (after your initial feeling of self-justification)?

Was your "remark" internal considering or external considering?

Was your "diffusion" internal considering or external considering?

Was your "diffusion" a Work effort or an effort to "self-calm" (which of course removes any possibility of Work)?

I have been in similar situations and those are questions I ask myself...

Our actions; our reactions; our motives; and our efforts are not always clear cut.

Gurdjieff was renouned for going ballistic with his students.
One could ask - If he was such a highly developed person, why did he get so angry?

In response, one could say - He was using that anger for transformative purposes.

Which of course is what we are asked to Do in this Work - 2nd conscious shock - transforming our negative emotions into positive emotions...

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.)

---

by **Gururaj**

Haiku a mystery
With no Net connection
On remote peaks

(Was I.But now)

Back in city
Some Googling behind me
a little wiser

(Am i.)

Thanks ,LIFT, for some new experiences.

Attempted the visualisation on three days.Not yet vivid or smooth-flowing enough,maybe because of the
intervening thoughts about searching for specific weaknesses and ego manifestations to put in the fire.

Here's a Haiku from me - (fellow seeker's,do be indulgent with this infant step)

WAVES ROLL IN
TOSSED ABOUT,OH MASTERS,
HELP ME TO BE

With regards to all,
Gururaj

---

by **Ian**

Blackbirds intone
transparent forest
they are my mantra.

---

by **Ian**

Have you had a transcendant or numinous or mystical experience before?

If so, the Zen dictum that you can never step in the same river twice should be noted and contemplated.

Higher consciousness is first and foremost a realization - a level of objective consciousness as Gurdjieff would say -
and as such, a realization - an Ah-Ha moment - can never be repeated in all it's splendour and glory - you can only step in the river once...
After the initial realization, it becomes everyday life - cutting wood; drawing water...

---

by **Lift**

Dear Gururaj

Thank you for responding. I LOVE the Haiku you wrote.
If only this group would participate more.....
Lift

Work Program week beginning 11 October 2010

---

by **Ian**

Few replies
Time to reprise
Last weeks progamme...

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by **Harry**

I'm in here every day. Honestly I feel that energy has to be developed. A couple of times I have tried to generate energy. But feel the strong need for the group to develop energy. Perhaps we could start with everyone indicating why they don't reply. Many of us have been here for years. And there used to be regular discussion. Now it seems that one or two solo voices sing a few notes every other month. Is it time for Ian to just shut it down?

---

by **Gururaj**

Maybe shaped by many past experiments and experiences,right now in life,I see a lot of value in the 4th Way precepts and also feel the necessity to practice them.

Still ,there have been brief situations when I was not posting to the Online Work group as often as required.

Sometimes there was a thought that I have not practiced and have nothing of value to share

Sometimes there was a thought about whether what I want to express is of the right 'quality' for the esteemed group
Sometimes I was staying in places with no or very poor 'Net access.
Rarely I had an internal consideration that the group was not responding to some post of mine.
More often I felt dejected at being so busy/in total identification/asleep in day-to-day life that the feeling of 'unworthiness' took away the energy.

But all the above have been material to work on myself - aided by the support of Ian and participation of many group members.

The ES flame
Lightens everyone's path
with our fuel

---

by **Judy**

I'm in here each morning too. I agree, Harry, that this is an energy that needs to be developed.

What happens in a face-to-face group when attendance dwindles? In my experience, it is a decision made by the few who still attend as to whether to continue or not. Does this apply to an online group? Perhaps somewhat. But is it fair or even reasonable for Ian to present weekly exercises when there are so few responses? Are we regulars pursuing our own path? If there is no increase, would it make more sense to just keep the discussion group and have, for example, an exercise from time to time? Just a thought that it could be useful to know what the group's regular contributors think? For me, sometimes I do the suggested exercise and othertimes not. I post when I do it. Yes, it is not so easy without more group momentum and egregore, but undoubtedly still easier than attempting to work totally alone, which I find almost impossible to sustain. Thus this ES site is important to me, even with few responses. There is much goodwill and a degree of openmindedness and non-judgementality which I haven't found elsewhere.

So, Gururaj and Harry - (where have you gone lately, Karen, John, Alistair and sorry if I've neglected to mention by name any others this applies to) - how do you feel in this instance? I ask, because I've recently accepted that the others may not change and post more regularly, however much we ask or suggest - for no doubt many varied reasons. Of course new members may join, or old ones return - who knows? But for now, there are just a few of us here, so instead of appealing to the silent majority, what does the involved minority want? Regardless, it will depend on what Ian thinks; but perhaps he would like to know where we are comiing from?

Best wishes to all,
Judy.

---

by **Ian**

> ***Harry wrote:***
> I'm in here every day. Honestly I feel that energy has to be developed. A couple of times I have tried to generate energy. But feel the strong need for the group to develop energy. Perhaps we could start with everyone indicating why they don't reply. Many of us have been here for years. And there used to be regular discussion. Now it seems that one or two solo voices sing a few notes every other month. Is it time for Ian to just shut it down?

Dear All,

I know that there are people here who have been participants over ther 7 years that this online

group experiment has been in existence.

> Is it time for Ian to just shut it down?

I have been seriously considering/pondering this posibility.
Has this experiment run its course?
Has it proved useful or a failure?
Has it lived up to my expectations ?
Especially this expectation - "It is hoped and expected that all participants in this venture will eventually, after an appropriate probationary period, become members of an online Triad and contribute suggested exercises to the weekly Work Program."

The failure to fully implement this aspect of this online group can be partly blamed on my lack of initiative to consistantly demand this from Group Members and partly on the relutance of Members to comply and submit exercises on their own initiative.

So, if anyone has failed in this enterprise, it is me, for not pushing you all to make super efforrts...

---

by **Ian**

> ***Judy wrote:***
> I'm in here each morning too. I agree, Harry, that this is an energy that needs to be developed.
>
> What happens in a face-to-face group when attendance dwindles? In my experience, it is a decision made by the few who still attend as to whether to continue or not. Does this apply to an online group? Perhaps somewhat. But is it fair or even reasonable for Ian to present weekly exercises when there are so few responses? Are we regulars pursuing our own path?

What happenas in a face to face group? -

As you say - " it is a decision made by the few who still attend as to whether to continue or not. "

I have benn in situations where both decisions were adopted.
It depends on the committtment of the members and what they want to accomplish and whae

they have already accomplished.

As the instigator of this Group, I don't feel that I have accomplished my Aims.
On the other hand, I wonder if that is possible.

My main Aim was - " It is hoped and expected that all participants in this venture will eventually, after an appropriate probationary period, become members of an online Triad and contribute suggested exercises to the weekly Work Program."

The whole point of this Group was to train people to leaern how to make their own Exercises. And contribute those exercises on a regular basis to help other Seekers.

My feeling right now is that I have failed, in as much as I wanted to get members to contribute, and they have not done so.

---

by **Cassandra**

I THINK about the work everyday and justify not posting with the rationalization that I need simpler exercises. So I've thought of going back to Sy Ginsberg's Gurdjieff Unveiled.

This week I'll try to remember/sense a body part each time I have a meal.

---

by **Gururaj**

Some thoughts in response to Judy's query .

I would very much like the On-line forum to continue .Though there maybe other methods of Work,I have found this OLG very useful to (attempt to) stay Awake.The benefit has been proportional to the involvement.

But yes, participation of members is essential.Is there a minimum number for sustenance ? Maybe half- a- dozen ? If this minimum participation is not forth-coming ,can we consider (apart from stopping) a hibernation option ?The ES site ,presumambly, will still be available to Netizens and if the quorum develops the re-activation could be done.

Right now,what is in my circle of influence is to respond to Ian's Aim of exercise contribution by members.

By the way,a request to Ian to clarify this - I had understood "becoming part of an on-line Triad" to mean that a member will be grouped with 2 others and this team will create exercises.But why is in individual also called as a Triad ? (When one's name is announced with the contributed exercise).Is it that one is always at every instant the resultant of Triamazikamno ?

Regards to all
Gururaj

---

by **AlbertoB**

Well, i think there is nothing wrong with this experiment.
The Work is a living thing, and the way it goes now may be different from that of one century ago.
At this moment, i have not the possibility to work with a group here in my town, in Italy.
But, thanks to the super-effors of Ian, i can (theoretically) share my efforts with other people on the same path. Why my contributions are so rare? Mainly for ignorance. The Work is wide and difficult, good books to read are many, and require the few hours in the night that remain free from world duties, the concepts to handle seem very complicated. Reading the contributions to the site, i have the sensation that other members are clearly more advanced of me in the Gurdjieff Work. I have no good contributions for the site.
Many simple questions, perhaps...

On the exercises: i have great difficulties to change exercise every week. To be honest, the only exercise that i do often is the classical exercise that Mr.G gave on Life is real": attention on breathing and then try to push something from the head down to the solar plexus. It's the only exercise that gives me something real.
This first conscious shock creates the Fa24 hydrogen, it's correct?

In conclusion, i think that my speed is too slow for a group of so high level, perhaps Ian has to create a sub-group at a low frequency of vibration. I could accomodate easily in it.
But i hope that the site will not be closed and in the future, thanks to my fellows, perhaps i will enjoy the pleasures of intentional suffering ...

---

by **Gururaj**

Hi Alberto:
Thanks for your vote for continuation of THE experiment !

May I welcome you to "enjoy the pleasures" of intentional suffering right now and not postpone it to the future.I too entertained considerations of comparision with other seekers in this group.But the affirming influence has been to keep the focus on the weekly task ,attempt to do it and see if there is any difference/movement
for the better from whatever is my present level.

Would like to share the following gem which is there in a seeker's notings of Orage-conducted meetings (link given by Ian somewhere in the OLG).My words are in brackets at two places. - "With the end defined ,happiness thus depends on the effort to rise.And complete happiness results from the maximium progress towards the aim.In using the term "complete" happiness ,think of a row of pots,from one pint to one gallon size.If they are all filled to the brim,each one

experiences the sensation of fullness,
although they contain different quantities.That is,we are not comparing happiness with happiness,but completeness with completeness.At present we are half,or quarter or less full.As we move up the scale(our own individual scale) of any one of our three pots(centres),we experience more or less fullness."

So ,no point in comparing with others,is the sense I get from the above paragraph.

The second aspect you mentioned of the vastness/profoundness of 4th Way literature and the challenge of comprehending all of it soon enough ,was also ,and is still,a very daunting experience for me.But what has helped is to explore mainly about those parts which are related to the weekly task/quarterly program at hand or the BT chapter being discussed.

Another aspect is that,my ease of understanding and expression in English means I have one less barrier in posting.In fact,I need to curb any tendency to chatter.
Someone else,could be you too, may have experienced more ,but have a resistance about posting it.So ,the intentional suffering needed there is to wrestle with that denying force.

With best regards,
Gururaj

---

by **Karen**

Gururaj wrote:

> Sometimes there was a thought that I have not practiced and have nothing of value to share
> Sometimes there was a thought about whether what I want to express is of the right 'quality' for the esteemed group
> Rarely I had an internal consideration that the group was not responding to some post of mine.
> More often I felt dejected at being so busy/in total identification/asleep in day-to-day life that the feeling of 'unworthiness' took away the energy.

In my opinion, I think you speak to how many of us have felt and were not bold enough to share. But I will just speak for myself.

What stops me from posting? fear, worry of appearing absurd or outlandish, of being ridiculed for not having thought my post thru, looked upon as stupid or not expressing 'right quality'. How silly really. But the programming/associations are thick. I recall the 'Education' system I was put through. Praised for what was deemed as right and punished or made a fool for error or failure. If you were to raise your hand, you best be sure you had the correct answer or else you may just find yourself in the corner wearing a pointy black hat with the white letters D-U-

N-C-E written on it. Its no wonder one moves about so cautiously.

But ultimately, how does one grow by giving way to ones fears and lack?

---

by **Karen**

Thank you for your honesty Gururaj

---

by **Ian**

> ***Cassandra wrote:***
> I THINK about the work everyday and justify not posting with the rationalization that I need simpler exercises. So I've thought of going back to Sy Ginsberg's Gurdjieff Unveiled.

Sy is a great guy!
That is one of the best (if not the best and most practical) Gurdjieff books I have seen.
You will not go wrong by going back to it (in my limited opinion, of course).
I highly recommend it...

---

by **AlbertoB**

Gururaj,

thanks for your hints.
If i have well understood your answer, you suggest to consider the reluctance to post like a big denying force. Then, my duty would be to balance this big denying force with an affirmation, to create something new in me (with the Work as reconciling force?). Alas, the law of three is on the top of my ponderings, but for the moment i have only collected many analog concept in western or western religion or philosophies (Hegel) but it 's not for me a truth that i feel with all the centers.
But this would be an occasion for focusing all my attention on the Work. In many ways, it is just so. I'm constantly trying to understand the forces wrestling in the world in the light of the 4th Way. In the psychological domain, the explicative power of the Work is outstanding. On the biological plane it's more difficult to see the links, but it's a fascinating pondering. I will try to post something on it.

Regards, Alberto

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...

---

by **Cassandra**

I've been thinking of this quite a lot: facing rather than avoiding situations where internal considering rises. I believe that a woman whom I come into contact with every week or so doesn't like me and avoids eye contact with me.

Why should I care. I've often had vengeful feelings towards her or I try to ignore her presence. Rather than this, I will neither seek nor avoid her presence. If I encounter her, I will smile inwardly and bless her. If I don't see her but she comes to mind, I will do the same.

I challenge others to also offer blessings in cases of internal considering.

---

by **JohnS**

Very timely: guilt is a wonderful thing, especially when it appears before you simultaneously in print, then immediately afterwards in real life.

I'm planning a trip in December, and a friend challenged me today to reveal that I will be spending the New Year at the remotest location I could find (yes), alone (yes), would have a fantastic experience (yes), and keep it to myself (yes).
I use the excuse of meditation on isolation and simplicity, but I think a turning point away from retrospection is sorely due, if others see it in me so easily.
I will waste this precious experience by keeping it too private.
It is selfish not to make the effort to share.

I realise that, so far in this post, I still haven't shared anything.

---

by **Harry**

A couple of responses: Casandra. Remain neutral. Also use the woman as a mirror. What in her is in you. Recognize that. And your attitude will change. She won't become your friend, but she will become your reminder.

John, the remotest location I can find is my everyday life. I don't have to go there. I'm here. And it is a fantastic experience. Until I need someone. Like a sudden bout of arthritis. But you're probably too young for that.

Harry

---

by **Cassandra**

Thanks, Harry. I guess I can remain neutral and bless her at the same time.

---

by **Harry**

Ian,

I was pondering on this as I was laid up with some arthritis pain. I think what we're missing, to some extent, is the outer circle. We need those people who just are getting interested. Those "introductees" if you wish. Previously Reijo's advertising in all kinds of places provided that. But I think that's something that doesn't get met anymore.

---

by **Judy**

Harry wrote:

> I think what we're missing, to some extent, is the outer circle. We need those people who just are getting interested. Those "introductees" if you wish.

I've come to the same conclusion, Harry, and am in total agreement. From experience in a twelve step group locally, it is quite obvious that newcomers are the absolute lifeblood of the group. Their enthusiasm and questions vivify the whole group and help everyone to grow. And these exchanges contribute to both the information and emotional energy overall.

John wrote:

> I realise that, so far in this post, I still haven't shared anything.

Are you sure about that, John? Information and direct relation to Gurdjieff work is only one aspect of things. To explain a little where I'm coming from with this comment; fairly recently I've begun attending the meetings of the local Theosophical Society, though previously hadn't felt the need. They are a fairly small group of diverse people, though all pursuing their own paths, which come under some general aspect of Theosophy. (There's no local Gurdjieff group). Anyway, they've been meeting for several decades, with only minimum new input, which is pretty amazing.

oops - just lost a long post. For the moment, I'll post this bit.

Cassandra - you too. And you have spoken briefly about two very good possibilities for exercises.

Regards,
Judy.

---

by **Judy**

To finish what I was saying before the page expired - briefly;

Anyway, they've been meeting for several decades, with only minimum new input, which is pretty amazing. One of their techniques does indeed seem to be to make everyone a teacher, much as Ian is aiming to do. Most of the members have considerable life and seeker experience of some sort, and he/she is encouraged to share this. For example, at the end of my very first meeting I was invited to speak about my own experience with the Gurdjieff Work over the years. This was a bit daunting but went ok and certainly achieved any aim there may have been to involve and integrate me into the group.

Perhaps members could share about what they are currently reading?
Experiments with other traditions?
New insights from daily practice of sitting?

In other words, they share themselves; their energies; Being, if you like.

Looking at membership, I notice we have had several new people join this year. Are we looking after them? At least welcoming them? I know I've been remiss.

Gururaj' suggestion of a hibernation period also has some merit, though is not my first choice, which, of course, is to continue.

And Cassandra asks for simpler exercises and mentions a couple she has been doing. This suggestion may also be a popular one.

At least there is now an open discussion.

Regards to all,
Judy.

---

by **James**

Hello,
A good idea Judy, to share what one is reading and experiencing with the sittings and exercises, I am a member of the Berlin Movements group and much attention is given here to sensing exercises. The reality of the body and its observable manifestations is a solid base for work. Here is one of the exercises: while sitting, sense the right arm for seven 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 seven breaths, back to the spine for SEVEN breaths. Continue this sequence again starting with the right leg, and so on. The final sequence begins with the left arm.
As to what books Judy, at the present time I am reading Perspectives of Beelzebubs Tales by Keith A. Buzzell ,which is a beautiful Work recommended to me by a teacher met at a Movements seminar here in Berlin last month, which gives much “food “to ponder on about the Enneagramatical structure of the Tales. Ive only read the first few chapters, and have already been helped with my personal work.
What you said about being neutral Harry, was a good and timely reminder to me. I have been attempting an exercise in which when I meet people, acquaintances, friends and strangers, I try not using the usual well trodden phrases and behavior, but to sense them as unknowable, while observing ones own physical and emotional reactions. Its a little easier with strangers and seemingly impossible (for me) with family and friends.
Im away from the web for a while now as a sojourn on an Island beckons…
Good Luck to you all
James

---

by **Cassandra**

I started M. Nicoll's Living Time. My biggest challenge is believing in something other than what I can perceive with 5 senses. Living Time helps to challenge this resistance in me.

---

by **Karen**

Ian wrote:

> Please make an effort and share something with your co-seekers...

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.

---

by **Karen**

Judy writes:

> Perhaps members could share about what they are currently reading?

I am currently re-reading The Theory of Eternal Life by Rodney Collin (1st read was in 2007) and a short read by Samual Aun Weor - Magnus Opus.

Harry wrote in response to Cassandra's post:

> A couple of responses: Casandra. Remain neutral. Also use the woman as a mirror. What in her is in you. Recognize that. And your attitude will change. She won't become your friend, but she will become your reminder.

I have found that being impartial and non-judgemental with ourselves and others can be a very difficult task. As an excerise, I like to visualize my face upon everyone's face I meet throughout the course of a day. I get to see many I's in all kinds of roles on the stage! Like Harry mentioned, "What is in her is in you." Seeing everyone as a reflection of self has been a helpful reminding factor. It has also assisted in storing energy opposed to squandering it on wasteful gossip, toxic thoughts and ill-emotions.

---

by **Harry**

Karen,

Another thing you can do is apply the unfocused gaze when "seeing" another person. You will start to see different people. Watch them for a second more than usual, even if it feels embarassing. And you'll catch people changing faces. Don't respond to this. Just observe it.

If someone rubs you to the raw, just see them. Or focus on something you don't normally "see". Take a look at someone's hands, for example.

---

by **Judy**

Something I use for fear:

> (from Joseph Azize's book "George Adie - A Gurdjieff pupil in Australia.)
>
> Relaxation is the Key (13th January 1955)

I AM.

I record. I try and constate my immediate position. I try to comprehend deeply. I try to be. I am in touch with my real life. I wish for a coating to my life, that I may be relatively independent. I am alone.

I protect my inner sanctuary, protect it from suggestibility and the fear of others - and this way, I am more connected with others.

Relaxation is the key.

Relaxation is the key to the absence of FEAR. All negative emotions, and pain itself, are based upon or depend upon tensions. Relaxation transforms negative emotions. Relax, and remain apart.

Let my belly fall. Practice this continually with breathing. Relax the stomach all the time. Recall how you were poised, your posture, openness you experienced before G., after coffee, after music - posture relaxed attentive.

The essential need is to recreate myself by WILL each day. I must have an aim, and this aim is to acquire will. I must have the being work, the essential living process of relaxation - division of attention - breathing. If this alchemical process is not maintained, the light in me goes out. I must struggle really hard, and relate those efforts to my work . I awakened my energy, it passed to my head, but I relaxed, and it amplified, filled the column from base to head, fulfilling my presence, between movement and grace.

If the process takes place in disquiet, then it gives exterior results.

If the process takes place in semi-quiet, then mixed results, inner and outer.

But if in the inner quiet, then only, results which bring immediate contact with inner life.

Inner Life.

The direct link between all negative emotions and the bodily tensions, both conscious and unconscious, continues to amaze me.

What a joyous week here in our group! Thanks to all. Now let's see if we can continue.
I Am, I wish, I can.

by **JohnS**

I have had llimited internet access for the past week (nice to be granted study leave at the age of 61!), and to come back to this thread is a great discovery. Thankyou to all for these illuminations, especially Judy's detailed analyses, which always reveal both great effort and wisdom. And Harry does the same, but in one sentence.
Cassandra, the two books you are reading are constant references for me: I go back to them constantly for the very reasons you mention: extending away from the normal view, and trying to stay out there.

I bought a book yesterday by Pierre Bonnasse - a friend of Rene Daumal - called The Magic Language of the Fourth Way. This is another crass title, chosen by the publisher, I think, as was Search for the Miraculous, and the original title was Who is Speaking? It is a haunting book (for me) on analysing Gurdjieff's insistence on a special, precise language, and why it is so important. It emphasises that the most important factor of a speaker is the state of being of the talker, and that he must also be able to assess the state of being of the recipient in order to communicate anything that is not superficial. I know this sounds like basic Gurdjieff teaching, but the detail expounded is enervating, and the insight is profound. And it pushes for the urgency of using the Right Word at the Right Time, with the Right Thought behind it.

---

by **Harry**

John,

As someone who has immersed first in G's writing, certain words have a different meaning to me that their "translations" that have been used. Triamazikamno (doubt I spelt that correctly, though I hear it correctly) Heptaparaparshinokh. Partkdolg Duty.

There are others. But I think there is a magic in it. A real magic. Not the word itself, but G investing it with meaning. Which is one by reading it over and over again, three times. And hearing it. Etc. Just like OM starts to take on a certain meaning.

To Everyone in Everything: can we keep it up? To G's birthday, at least?

Harry

---

by **Ian**

> ***Cassandra wrote:***
> I've been thinking of this quite a lot: facing rather than avoiding situations where internal considering rises. I believe that a woman whom I come into contact with every week or so doesn't like me and avoids eye contact with me.

> Why should I care. I've often had vengeful feelings towards her or I try to ignore her presence. Rather than this, I will neither seek nor avoid her presence. If I encounter her, I will smile inwardly and bless her. If I don't see her but she comes to mind, I will do the same.
>
> I challenge others to also offer blessings in cases of internal considering.

Can you write a Haiku or poem about this?

---

by **Ian**

> ***John Summers wrote:***
> Very timely: guilt is a wonderful thing, especially when it appears before you simultaneously in print, then immediately afterwards in real life.
>
> I'm planning a trip in December, and a friend challenged me today to reveal that I will be spending the New Year at the remotest location I could find (yes), alone (yes), would have a fantastic experience (yes), and keep it to myself (yes).
> I use the excuse of meditation on isolation and simplicity, but I think a turning point away from retrospection is sorely due, if others see it in me so easily.
> I will waste this precious experience by keeping it too private.
> It is selfish not to make the effort to share.
>
> I realise that, so far in this post, I still haven't shared anything.

Could you compose a Haiku or poem about it?

---

by **Ian**

> ***Judy wrote:***
> oops - just lost a long post. For the moment, I'll post this bit.
> Judy.

As an aside - I have lost too many long replies due to timeouts. To circumvent that, I tend to compose my replies in Notepad (or some other kind text editor if not using MS Windows) and

then copy and paste them into my replies here.

---

by **Ian**

> ***Harry wrote:***
> Ian,
>
> I was pondering on this as I was laid up with some arthritis pain. I think what we're missing, to some extent, is the outer circle. We need those people who just are getting interested. Those "introductees" if you wish. Previously Reijo's advertising in all kinds of places provided that. But I think that's something that doesn't get met anymore.

If anybody wants to advertise next years All and Everything Conference, they are free to do so...
http://www.aandeconference.org/

---

by **Ian**

[quote="Harry"]Ian,

I was pondering on this as I was laid up with some arthritis pain. [quote]

Ouch! Hope you are feeling better now. I have RA, so know how painful that can be.

---

by **Ian**

> ***James wrote:***
> Hello,
> A good idea Judy, to share what one is reading and experiencing with the sittings and exercises, I am a member of the Berlin Movements group and much attention is given here to sensing exercises. The reality of the body and its observable manifestations is a solid base for work. Here is one of the exercises: while sitting, sense the right arm for seven 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 seven breaths, back to the spine for SEVEN

> breaths. Continue this sequence again starting with the right leg, and so on. The final sequence begins with the left arm.
> Good Luck to you all
> James

Hi James,

Great exercise, maybe you could work that up and present it here as a weekly Work programme?

---

by **Ian**

> ***Karen wrote:***
> Ian wrote:
>
> > Please make an effort and share something with your co-seekers...
>
> 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
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> Take three long, slow, deep breaths.
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> With each exhalation, imagine that your consciousness gets
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> larger and larger until it fills the room.
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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.

Hi Karen,

Great exercise. Could you present it as a Weekly Work Exercise here ?

Maybe you and James could work together to combine aspects of each of your exercises into one "sensing and breating" exercise to present here?

---

by **Ian**

Judy wrote:
Perhaps members could share about what they are currently reading?
Experiments with other traditions?
New insights from daily practice of sitting?

In other words, they share themselves; their energies; Being, if you like.

Well, I have not read many printed books lately because I spend a lot of time reading on the internet insead.

(The last print book I read was - Panpsychism in the West, David Skrbina, isbn - 9780260195225)
On the internet, I read such things as - quantum physics, astro physics/cosmology, conscious studies, neurology, psychopharmocology, parapsychology, NDE, UFO, computer programming, yoga, nutrition, philosophy, egyptology, archaeology, electronics, alternate energy, robotics, architecture, art, photography, digital imaging .

Experiments with other traditions? -

Well, much of the Gurdjieff Work can be found in other Traditions.
One thing that isn't well known or practiced in the Work is Mantra Yoga.
I have had a lot of exposure to this tradition and I can say that I think that it would be a valuable adjunct to the Work,
as it involves breath/sound/sensing.

New insights from daily practice of sitting?

You can never step in the same river twice.

You can only have an AH-HA moment once.
After that once, it is only daily life.
You can only be Enlightened once.
After that once, it is simply the way it is.

---

by **Cassandra**

> ***Karen wrote:***
> I have found that being impartial and non-judgemental with ourselves and others can be a very difficult task. As an excerise, I like to visualize my face upon everyone's face I meet throughout the course of a day. I get to see many I's in all kinds of roles on the stage! Like Harry mentioned, "What is in her is in you." Seeing everyone as a reflection of self has been a helpful reminding factor. It has also assisted in storing energy opposed to squandering it on wasteful gossip, toxic thoughts and ill-emotions.

One of my exercises for the week is to take the position of others I encounter. So this is helpful, Karen. Thanks. Also, thanks for the Breathing Out Fear meditation. I will try it, as fear and longing are often the two poles of my life.

---

by **Cassandra**

Ian wrote:

> ***Cassandra wrote:***
> I've been thinking of this quite a lot: facing rather than avoiding situations where internal considering rises. I believe that a woman whom I come into contact with every week or so doesn't like me and avoids eye contact with me.
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> Why should I care. I've often had vengeful feelings towards her or I try to ignore her presence. Rather than this, I will neither seek nor avoid her presence. If I encounter her, I will smile inwardly and bless her. If I don't see her but she comes to mind, I will do the same.
>
> I challenge others to also offer blessings in cases of internal considering.

Can you write a Haiku or poem about this?

Thanks to my fellow
Being for reflecting right
My fear and longing

I'm sure I envy the person for her stature in our small society--money, recognition for being associated with local power structures. My wounded ego goes back to grade school when children split into A, B, C, etc. groups. I want to be in hers, but I recognize that she responds to a different kind of energy than what I emit.

I can live with it.

---

by **Harry**

See I'd have gone to Fear and Loathing in honor of Hunter S. Thompson. But that's probably an age thing.

---

by **JohnS**

I dreamed a dream within a dream;
The dream was this:
that seven years would pass
before I'd find
the seven years I'd dreamed had passed

I'd yet to leave behind

---

by **Judy**

Ian wrote:

> You can only have an AH-HA moment once.
> After that once, it is only daily life.
> You can only be Enlightened once.
> After that once, it is simply the way it is.

I look at this quite differently, Ian. I have many ah-ha moments; to be sure they are each unique. I call each moment of good-quality self-consciousness a sort of aha moment and look for them in good self-observation daily. Of course there are long periods of being asleep in between.

Perhaps we are using the word 'enlightened' differently too. I didn't think there were many cases of sustained enlightenment (it is said Ramana Maharshi is one), but rather that the glimpswes of unity or unitive vision are indeed mostly few and far between.
Do you see where I am coming from?

Best wishes,
Judy.

---

by **Karen**

> ***Harry wrote:***
> Karen,
> Another thing you can do is apply the unfocused gaze when "seeing" another person. You will start to see different people. Watch them for a second more than usual, even if it feels embarassing. And you'll catch people changing faces. Don't respond to this. Just observe it.
>
> If someone rubs you to the raw, just see them. Or focus on something you don't normally "see". Take a look at someone's hands, for example.

Lao-Tzu wrote something similar, "Just remain in the center, watching. And then forget that you are there."

We first seem to become absorbed BY what we see, then become absorbed IN what we see...

Thank you for this approach Harry

---

by **Ian**

> ***Judy wrote:***
> Ian wrote:
>
> > You can only have an AH-HA moment once.
> > After that once, it is only daily life.
> > You can only be Enlightened once.
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> I look at this quite differently, Ian. I have many ah-ha moments; to be sure they are each unique. I call each moment of good-quality self-consciousness a sort of aha moment and look for them in good self-observation daily. Of course there are long periods of being asleep in between.
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> Perhaps we are using the word 'enlightened' differently too. I didn't think there were many cases of sustained enlightenment (it is said Ramana Maharshi is one), but rather that the glimpswes of unity or unitive vision are indeed mostly few and far between.
> Do you see where I am coming from?
>
> Best wishes,
> Judy.

Yes, I think I see where you are coming from.

I am using 'enlightened' in terms of the glimpses of unity or unitive vision.
In that sense, there will be an initial "revelation" or Ah-Ha moment. That cannot be repeated.
Any subsequent Ah-Ha's will relate to finer understanding of the initial one.

There is a Zen quote - You can only step in the same river once.

---

by **JohnS**

I think I can relate to the distinctions.

My one defining moment was, stuck in a traffic jam, glancing out the window and seeing a tree on a hill. That is the moment I have been trying to recreate as fully ever since.
It happened around a very emotional time, and I also believed for a long time that a couple of other events were equivalent then, but when I'm honest about them I know I had a clear message given to me in my head: 'Don't take this event personally - don't possess it - or you will taint it with your personal emotions. Just leave it alone and move on"
I consciously said No to these messages, because I wanted to be involved as much as possible, and paid the price.
But the tree remains the pure moment.

---

by **Harry**

John,

I'd go back and find one of the early exercises that Ian gave. Walk with the sightless gaze focused on the horizon. Let your attention flow through the twelve points in the body. If you focus you mind on the intonation at each joint, you will be preparing your organism.

Ah Ha has been taken into the everyday world just as De Je Vu (Or however you spell it) has.

We aren't moving toward a result. We're moving. And we begin to see things coming toward us. And, ah ha, we can also begin to choose not to go with some of those. The world becomes a different place.

Harry

---

by **Cassandra**

> ***Harry wrote:***
> John,
>
> I'd go back and find one of the early exercises that Ian gave. Walk with the sightless gaze focused on the horizon. Let your attention flow through the twelve points in the body. If you focus you mind on the intonation at each joint, you will be preparing your organism.
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>
> We aren't moving toward a result. We're moving. And we begin to see things coming toward us. And, ah ha, we can also begin to choose not to go with some of those. The world becomes a different place.

> Harry

Last year I'd do the twelve joint exercise while repeating the Holy Affirming, Holy Denying, etc. It always felt awkward, cold, emotionless. Maybe this is because it was in such contrast to the warm, fuzzy conversations and day dreams I like.

I'll begin again because I want to SEE and so desire to have the world become a different place.

Thank you Harry.

---

by **AlbertoB**

> ***Judy wrote:***
> Perhaps members could share about what they are currently reading?

Excellent idea, Judy. So it's more easy to share the search.
Currently i'm reading (and re-reading) the small book by Lee van Laer at his site Doremishock on chakras and the Enneagram.
http://doremishock.com/documents/ChakrasAndTheEnneagram.pdf.

There are some ideas in this book that are absolutely new for me. For example the connection between suffering and "to allow" the higher to enter in us. I recommend you this book.
There is an exercise in the book that seems to be appreciated by the members some months ago. It was Judy to propose it perhaps.
In this time i'm trying to do it with the correct breathing, and i feel (i believe to feel) some emprovement in my mood.
Another Work read is "Jane Heap/Notes". The intensity and concentration of these sayings are frightening.

"Purgatory is to understand more than you can do" .

---

by **Ian**

[quote="Cassandra] Last year I'd do the twelve joint exercise while repeating the Holy Affirming, Holy Denying, etc. It always felt awkward, cold, emotionless. Maybe this is because it was in such contrast to the warm, fuzzy conversations and day dreams I like.

I'll begin again because I want to SEE and so desire to have the world become a different

place.

Thank you Harry.[/quote]

The 12 joint exercise is more of an exercise to develop your dispassionate objectivity, attention, concentration and Sensing - it is not meant to meant to be a warm fuzzy exercise.

It is also a useful exercise to use intentionally in response to negative emotions.

The Driver needs to learn how to control the Horse and not let it run rein.

---

by **Judy**

Well, there is certainly some serious reading going on in the group.

I'm currently reading between Jeanne de Salzmannn's "Reality of Being" and Joseph Azize's book "George Adie - a Gurdjieff pupil in Australia".

Also recently begun a course by ttc in audio lectures - "Philosophy of Mind - Brains, Consciousness and Thinking Machines", which is most enjoyable, and some of it can be applied to work practices. For example, one particular lecture 'Mind in the World' focusses on the improving of effective logical and rational thinking ability by using various environmental 'extensions of the mental process, such as pen and paper (shopping lists to aid memory, posts to the ES forums to clear the brain of as much basic thinking as possible in order to effectively improve the pondering process for the more difficult topics - and so on). Of course, we all do this all the time with mathematics amd serious study, and I knew that posting usually clarifies other ideas for me, but I hadn't heard it expressed in quite this way. The section on robotics is really fascinating too.

Yes, Alberto, there was indeed quite some interest a while back in Mr Van Leer's chakra exercise. It is an interesting paper. Good to hear from you.

And Steve - welcome to the group. We look forward to hearing from you soon. Do feel free to ask questions if you have queries. There's a depth of knowledge and experience within the group. Someone will always give an added perspective.

Best wishes to everyone,
Judy.

---

by **Cassandra**

[quote="Ian"]The 12 joint exercise is more of an exercise to develop your dispassionate objectivity, attention, concentration and Sensing - it is not meant to meant to be a warm fuzzy exercise.

I know. That's why personality dislikes it. I find that early mornings I have a choice to attempt Work or trod the well worn but dead end path. There is such resistance. Still, work attempts this week have centered on putting myself in the place of someone I encounter. I'm still trying to figure out how best to do this.

---

by **Harry**

Judy, I've been reading Jeanne de Salzmannn's "Reality of Being" since it was mentioned here. I wonder how others are responding to it. I know she was a major player in G's life, work. But I'm finding the book less inspiring than many of the others I've read. I still read an exercise a day. But find the voice missing me.

Just a reminder about reading. If people are reading other works and haven't read Beelzebub 3 times please focus there. The book really is "All and Everything". But seems to have lost some attention in our discussion area for it. Likewise Meetings is a work to focus on. And if you haven't seen the movie it's available on DVD and came with one of the other books I ordered free. Well made by someone who really cared about Work.

If you've done the main readings, G and O, then Nicoll and Collin provide much insight. Nicoll being a student of Jung's put together thousands of pages of commentaries. And Collin probably has the most emotional approach to Work.

But All and Everything first and foremost. Until the language is ingrained in your being.

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

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by **Ian**

> 3. Regarding the foods for the Emotional 'stomach' - Are feelings/emotions the results or can they, to some extent, also be chosen as inputs ?

Good question.

It all depends on the situation.

Depending on the context / situation, emotions/feelings can be a result or they can be chosen.

In a real life situations where events unfold in real time, emotions are most often evoked by association.
In theose cases, the emotional parts of the brain process the incoming information and automatically generate emotions.

We can simply identify with those emotions, or, after the fact, after the initial rush of emotion, we can choose to recognize they are based on associations from our past and do something else with them. This is where self-observation and the 2nd conscious shock come into play.

If we are listening to music, we can sometimes choose what emotions we experience by listening to certain types of music.
In the case of music, we can deliberately alter our emotions by listening to the appropriate type of music.

In life, we can deliberately put ourselves in certain situations where predictable emotions will be evoked.

---

by **Judy**

Gururaj,
Thanks for that most interesting link. The Meetings Notes are crystal clear (in their presentation,not necessarily in their meaning)

I'm in to attempt this exercise.
I'll read pp7-11 after reading your exercise through a couple of times.

Orage is listed as having more than 230 publications, including books on Nietzsche, and Love as a Psychological Exercise, plus many others I was unaware of - no mean feat. Daly-King's "The Oragean Version" remains a favourite exercise book, although it is heady stuff and I take only in small doses.

I wonder if this is our first exercise directly from Orage? Maybe.

Cheers,
Judy.

---

by **Judy**

Studying the digestion of the second and third being-foods in their respective stomachs -

This is quite complex, as there is reciprocity and overlap; plus, the very nature of the exercise means that a degree of self-consciousness is needed to do it.
(using Orage's working definition here of consciousness being the awareness of images and therefore self-consciousness is consciousness plus the awareness of the organism perceiving.)

First question's answer is indeed the very obvious first thing to be noticed – that apart from the daily sitting, the amount of intentionality in this regard is not high.

It would be hard not to notice the direct link between the breathing and the emotions; and it can proceed in either direction; stressed organism = shallow rapid breaths; relaxed organism = deeper slower breaths of a different type.
Time and again this week there has been seen a need to relax; so much so, that I've been using an old and quick method most of the time. I'll mention it in case others find it useful. It consists of sitting on a bed and taking three sharp in-breaths and then one long and full exhalation to be done as one flops back limp on to the bed. It gives a reasonable general relaxation when time is limited.

Re question 2; feeling of satisfaction ? Maybe. Certainly an enlivening of the organism. Yes – a sense of fullness when what remains from the in-breath is sent around the body.

Early days yet. I'm experimenting a bit with the third question. Yes, depends on the situation. Ian covered this in his post and Harry points out that we now have choices as to appropriate reception of things. This becomes more and more true as the work continues.

And we do see a different world out there. This stands to reason from the very definition of consciousness as awareness of images used by O. here.
So as consciousness changes, our reception of images changes ipso facto.
Which relates us nicely to the current discussion from last week about ah ha moments, trees (John, interestingly, I have a pure tree moment as well way back there) – sorry, I digress – and not stepping into the same river twice and so forth.
And this brings me back to the point I was trying to make in that discussion, which is that, although it is difficult to talk of these things, I basically know when I have done good daily work. How? There will have been some brief changes in consciousness; and these are known, just as I know the difference between sleeping and waking, so do I know when there has been some self-consciousness.

Lastly, thanks for the suggestion to use Office or Notepad, Ian. This post would have timed out for sure otherwise. 

Regards,
Judy.

---

by **Gururaj**

When I first read the meeting notes,as Judy remarked,the presentation was crystal clear.There was a sense of satisfaction in digesting the new ideas resulting in some increase in self-awareness.

But the continued "doing" of the task has been frustratingly ineffective.The attentive posture vanished when life situations hijacked the emotional centre and the resultant disturbance took one farther away.

There is a mention in the Notes - an invalid stomach needs an invalid diet.Was this task too

strong for my present constitution, I wonder.

Regards to all,
Gururaj

---

by **Cassandra**

This is a timely exercise for me, given that I have made some changes in my diet recently. A Chinese medicine evaluation revealed that I have 'damp heat' (excessive) in my physical body. A remedy is to eat an 8 grain soup for breakfast and do other things which don't involve meat. I like meat very much, but my problem seems to be a life long excess of meat consumption.

My senses rebel. I do not look forward to meals of mung and adzuki beans and brown rice although these are excellent foods.

I ask: how might my other bodies respond to less meat consumption?

"How much of the contents (especially of the 2nd and 3rd stomachs) were intentional and how much were due to reactions/automatisms."

While taking a walk the other day, I realized how automatic was my reaction when I saw a woman I know, who was some distance away watering plants. Immediately I went into an imaginary conversation with her and also began criticizing her character. So this impression produced an involuntary response.

But generally I'm refreshed after a walk--fresh air and sunshine, but soon this energy gets dissipated in imagination. These are useful observations for me. Thanks for the exercise Gururaj.

Work Program week beginning 1 November 2010

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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.

---

by **Judy**

I used this as main daily practice for four days.

I had to add some variations/tricks to be able to do so effectively.

I ended up with saying inwardly - "Left arm is breathing in (one). Left arm is breathing out (one). Left arm is breathing in (two) - etc, up to seven. Then - "Spine is breathing in (one) etc, up to three --- and continue this process for the entire sequence.
This way, not only was the sensing good quality, but the sequences were clear and organised. It turned out to be simple, once organised; right arm, right leg, left leg, left arm; and going back to the spine in between each change of limb.
With the above wording, there were many instances where my 'sense of self' seemed to be in the relevant limb, too, which was interesting.
Sometimes, unsought flashes of illuminated bones washed across the mental screen - associations in the Work memory from some of Ian's earlier exercises perhaps?
Physical posture was a lying-down-on-my-back one.
Psychological posture was one of reverence.

Thanks, James.

---

by **Steve**

I found this exercise very intersting.
First thing I noticed was that I started interfering with my normal breathing tempo by adding the counts to 7, so rather than counting seven breaths it was more like i was breathing to the count. It also highlighted that I have a fairly good connection by sensation to my limbs and front, but not so good a connection to the area around my spine. After 5 days of practice half way through a round there seemed for a moment to to an inner connection between head and thorax but immediately imagination kicked in and everything got lost in looking and thinking, so

maybe what I sensed was the beginning of imagining.

I see on the forum that exercises are done for a week, is there any value in carrying them on longer as I feel I would like to explore this exercise longer to possible get more in touch with my back area.

---

by **Gururaj**

Looked up this task a bit late in the week and have done it on the last three days.Found it easier than others as it was a 'standalone' task not calling for awareness while involved in other daily actions.And when I did attempt it while on the move ,in non-sitting situations,the continuity or the count was not maintained.But experienced a momentary lightness and detachment from identification.

Welcome,Steve.
I guess ,if anyone wishes ,they can continue to explore tasks beyond the first week.I still often do the Chakra/enneagram breathing exercise - a task from many weeks ago.
Gururaj

---

by **Cassandra**

I was made more aware of my body but with all exercises like this, I experienced resistance. The mind wants to imagine instead. I often lost count but would come back to the task.

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.

---

by **Gururaj**

Thanks ,Karen ,for this opportunity to continue with this visualisation exercise.

When it was first shared by you a few posts ago,I had experimented with it briefly and had added a few variations of
1.imagining that I am out in the bright sun

2.visualising a huge expansion of the physical body which releases particles of negative emotions which get vapourised by the sun
3.Visualising more inert/solid tendencies to be trickling downwards as dark matter and coalescing into balls in my hands.
4.This matter is then thrown into a sacrificial fire in front (this part taken from an exercise contributed by Lift)
5.I come back to normal size ,thoroughly cleansed and light.

"Focus on what you want ,Not on what you fear"(or resist, as well ?) - a very wise phrase which ,to me ,is another way of saying - be with your Aim and not in Identification.
I need very much to get a taste of this.Thanks for providing a worthy Aim for the week.
Gururaj

---

by **Karen**

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>
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> I need very much to get a taste of this.Thanks for providing a worthy Aim for the week.
> Gururaj

Your additions to this exercise are very helpful visualizations Gururaj. Be with you Aim and not in Identification. Well said.

Experiments working with the energy of the sun have been a powerful way to transmute negative emotions and low level vibrations that no longer serve the highest good of the whole

here and now.

The other statement or intent I've added as part of the opening for this exercise and all other exercises or meditations I work on is:

"May all negative emotions and experiences be transmuted and all systems, bodies and all levels of my being transit and enter a balanced harmonic relationship through all time / space / dimensions / matter and particulates, here and NOW"

This statement continues to evolve and expand as I delve deeper within and without to address the whole.

Thank you for posting
Karen

---

by **Harry**

There is a description, used by O, I think, that describes self observation as imagining the Sun observing you as you walk through life. I've used this on a number of occassions. And used to combine it with the 12 joint/bone exercise.

Work Program week beginning 15 November 2010

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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.

---

by **Gururaj**

[quote="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.
[quote]

Due to recent events narrated below,I hope I can appreciate the value of Ian's exercise and look forward to smile graciously .

The events of the last few days had left me quite shaken and stirred .Today ,in a state of relative balance, I sat down and read the pages 39 and 40 from The Reality Of Being by Jeanne de Salzmann with the sub-title The awareness of “being here”.

As I pondered over Madame de Salzmann’s words, the profound knowledge in them complemented the ‘being’ experiences which I had had recently. What I also mean is that if life had not shaken me the way it had , I would not have appreciated the depth of what she was pointing at so gently.

The first two paragraphs “hit” me , so to say, and more so , these particular sentences which were – “I am always on the surface ,turned toward the outside in order to take something or to defend myself. Yet perhaps there is another another attitude, another disposition, in which I have nothing to take, I have only to receive.”

A few days ago I was on tour to a part of the Himalayas where a hydro-electric power project is underway on one of the chief tributaries of the Ganga. The colleagues in my team were very congenial, the customer gave excellent logistics support, the official work went very well ,the flight disruptions in both directions were quickly resolved ,the scenery and weather was great ,had a ceremonial dip in the very cold Ganga at Rishikesh and finally ,to top it all, had a thrilling river-rafting experience with the satisfaction of negotiating a few rapids . Throughout , I was basically “turned toward the outside in order to take something “ as Madame de Salzmann says.

On return to the office today discovered that the bonus paid out to me for the previous year, though generous in itself, was comparatively less than some peers. This ,coupled with the fact of having slogged a lot at work last year and an already existing perception of being treated unfairly in the past , I automatically went into a depression reaction. Did not confront the bosses , but walked out sharply on time very uncharacteristically. The hurt persisted at home. In this situation, here I was defending myself, nurturing my ego.

Later,after a brief walk on an errand ,somehow the pain had eased when I sat down to read the chapter.
(Is what follows, the reconciling force ?) Further into the reading ,as I pondered over it ,this was very inspiring, insightful - " We take consciousness as an object of observation. But we cannot see consciousness. It is consciousness that sees and that knows. I realize this if I experience it as coming from behind my body or from above. There is no observer ,there is a knowing. Yet if I experience consciousness as in my body, it seems that the "I" is the body and the consciousness an attribute of the body. I begin to feel what it means to be true, that is, the moment when my thought knows itself *as it is* and my feeling knows itself *as it is* . ….I have to learn to concentrate my attention toward this centre and stay here".

Regards to all,
Gururaj

---

by **Cassandra**

Gururaj,

Thank you for this example and the question of whether you experienced a reconciling force afterwards. I've had similar experiences with a hurt and then a softening.

---

by **JohnS**

It is a constantly observable fact that all excuses are justifications, as noted above, and top of the list is a lack of time to visit this forum. I could say that my current workload is insane. I could tell you what my daily work hours are, but that is displaying another reason for another excuse. Comparing my work hours to those of somebody 200 years ago should sober me up, but I can justify that one, too, or any other invented comparison.
When I think of the outstanding amount, diversity and quality of REAL WORK that some polymaths of the past achieved - Leonardo, Kircher, Bach, Humbolt (how can someone have the time to be a qualified scientist and a qualified doctor and a concert violinist, plus explorer plus botanist plus author plus artist/draughtsman, plus plus??) through their focus, concentration and dedication, then some perspective starts to make me ashamed of my ego even existing, wasting my time and my life like this.
True, one reason why I haven't posted is a lack of sufficient time-space for focussing on the most important of subjects such as this, though that comes down in the end to internal priority, too.

And the cure is known, of course, as stated above...so simple, and so appealing, but so elusive when life cycles get a grip.
So here begins another attempt....

---

by **Karen**

> When your likes or dislikes are discounted by others, do not press your point.

Went to costco for groceries with the family. Part way thru, caught myself commenting and pressing my point about various food products and suddenly remembered this part of this weeks program. Many instances presented themselves.

For the remainder of the trip I attempted to refrain from verbalizing.

Observations:

Instead of remarking - I would just casually grab things and put them in the cart.

The body would lunge towards certain isles (fruit, seafood and vegetables) while avoiding others (dairy, processed food section, candy)

It felt like something inside of me quickly reorganized (change of centres??) to 'work with and around' this aim.

Bringing awareness to the aim of 'refrain from verbalizing' seemed to create a 'holding zone, so to speak' for the point I was about to express. Energetically, it felt as though it didn't travel the route it would normally take.

What takes place energetically when we do not press a point? What changes or transforms?

---

by **Judy**

> 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.

I'm currently revisiting Dostoevsky's "The Idiot". The protagonist, Prince Myshkin, is portrayed as clearly having the quoted qualities in abundance. It is said that the author was trying to

bring to life a portrait of a truly good person, a saint, in fact. Dostoevsky is supposed to have said that to him the so-called "miracles" of Jesus weren't important. The real miracle is the incarnation itself.

On a personal level, I've had much experience with all three situations above
They are works in progress.
Sometimes the smile is more gracious than others.

---

by **Judy**

Karen,
At a basic level - talking wastes much energy. Energy saved can be diverted to awareness, as you experienced so interestingly. Not speaking unnecessarily is a first measure for me when work-quality doesn't seem up to scratch. I think it is similar for several of us here. (thinking here of John's and Harry's recent mention of "remotest place" and what a "fantastic experience" is to be had there..)

Best wishes,
Judy.

---

by **Ian**

> ***Karen wrote:***
> What takes place energetically when we do not press a point? What changes or transforms?

Good questions.
"What takes place energetically when we do not press a point? "
or, the paraphrase -
What takes place energetically when we do not press a mechanical reaction?

Resisting or restraining a mechanical reactions is the first part of the equation (not expressing negative emotions as Ouspensky said), but unless we do something else with the energy, it will just build up and eventually come out in a stronger mechanical reaction.

What we need to do is supply an alternative route or activity or intentional action or affirmation to dissipate or utilize the restrained energy.
We can do this by using conscious, pre-meditated actions such as - reciting a mantra; sensing the body in various ways; evoking an alternate emotion; or various combinations of all three.
Many exercises of this type have been offered here over the years.

If we can do one of those alternatives, then something may change or transform or transubstantiate.

Not that this is easy or always immediately effective - we need to work at it for a long time - and even then we will get caught up sometimes with mechanical reactions we never recognized in our selves before. So - this type of work - work on ego - is ongoing lifelong task.

Other types of work, such as being one with all, are much easier in many ways. The trap is to think that is all that is necessary.
Work on ego is much harder than people think and is probably a life long task.

We can come early in life to the oneness - but totally eradicating ego is probably impossible - still it is the most important work on oneself, but it is an endless task and your efforts must be unrelenting.

---

by **Karen**

Ian writes:

> Other types of work, such as being one with all, are much easier in many ways. The trap is to think that is all that is necessary.
>
> Work on ego is much harder than people think and is probably a life long task.
>
> We can come early in life to the oneness - but totally eradicating ego is probably impossible - still it is the most important work on oneself, but it is an endless task and your efforts must be unrelenting.

Your post sparked a reminder of Rumi's quote “Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it.”

---

by **Judy**

Ian wrote:

> Other types of work, such as being one with all, are much easier in many ways. The trap is to think that is all that is necessary.

Sri Madhava Asish, in his book "Man, Son of Man", talks extensively about this. He says it is relatively simple to go from focus on the physical body to focus on spirit/unitive vision. What is

difficult, and absolutely essential (as G. teaches too) is to deal with, and understand, all the areas in between; that is, the psychology, the ego, the beginnings and growth of the body Kesdjan and Mental body, and the large and much more difficult areas of fogginess in the realms which are closer to us now than pure Spirit, that is the etheric, the shadowy, the emotional realms - and so forth and so on. Asish asserts that this is an area often minimised by some popular teachers, but that Gurdjieff has it right. We have to develop step by step. And of course we will find the areas closer to us more difficult, exactly because we can know more of the nature of them, thus the obstacles. Isn't it harder to love the neighbour next door than the starving child across the world?

(clumsiness of expression is mine, not Asish's).
J.

---

by **Ian**

> ***Judy wrote:***
> Ian wrote:
>
> > Other types of work, such as being one with all, are much easier in many ways. The trap is to think that is all that is necessary.
>
> Sri Madhava Asish, in his book "Man, Son of Man", talks extensively about this. He says it is relatively simple to go from focus on the physical body to focus on spirit/unitive vision. What is difficult, and absolutely essential (as G. teaches too) is to deal with, and understand, all the areas in between; that is, the psychology, the ego, the beginnings and growth of the body Kesdjan and Mental body, and the large and much more difficult areas of fogginess in the realms which are closer to us now than pure Spirit, that is the etheric, the shadowy, the emotional realms - and so forth and so on. Asish asserts that this is an area often minimised by some popular teachers, but that Gurdjieff has it right. We have to develop step by step. And of course we will find the areas closer to us more difficult, exactly because we can know more of the nature of them, thus the obstacles. Isn't it harder to love the neighbour next door than the starving child across the world?
>
> (clumsiness of expression is mine, not Asish's).
> J.

Thanks for that Judy - there is indeed a lot of intermediate Work.
In fact, most of our lives can be spent (wasted?) cutting through to intermediate stuff.

I must say, that in all the comments from various people above, that there were very many great posts in this thread.
Karen, Cassandra and Gururaj - thank you for all your pertinent observations - I can resonate with them all based on previous personal experience...
Love you all...

---

by **Ian**

> ***Gururaj wrote:***
>
> > ***Ian wrote:***
> > 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.
> >
> > > Due to recent events narrated below,I hope I can appreciate the value of Ian's exercise and look forward to smile graciously .
> > >
> > > The events of the last few days had left me quite shaken and stirred .Today ,in a state of relative balance, I sat down and read the pages 39 and 40 from The Reality Of Being by Jeanne de Salzmann with the sub-title The awareness of “being here”.
> > >
> > > (CONTENT SNIPPED FOR BREVITY)
> > >
> > > Regards to all,
> > > Gururaj

Excellent post - I saw all my own ego traps in everything you said...
It's really tough to get through isn't it?

I guess this is why they call it WORK?

Work Program week beginning 22 November 2010

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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.

---

by **Gururaj**

Searching for a mechanical manifestation to work upon,one feature came on the radar,so to say, and am exploring it

- the thoughts always fleeting thru' the mind arising with no conscious intention.

Very initial findings are that a broadening of awareness like full-body sensing tends to minimise the static .

The resulting feeling is a sort of freeing up ,a conservation of energy.

---

by **Cassandra**

Where I live in the US South, the middle class culture is mostly polite. At the surface, we are welcoming and warm. It's required almost to say something nice about our fellows in a public discussion. I've thought of just not doing this if presented with the situation.

But inwardly, I spend much of my time day dreaming, which takes a lot of energy. I will try to replace this with 23 Psalm.

Today is Thanksgiving in the US. I am so grateful for this forum and the ideas others have shared with me over the past 3 years.

---

by **Judy**

I chose to sense the feet and the hands whenever inner talking was observed.

Sensing is becoming more and more a favourite method for returning to presence.

Regards,
Judy.

---

by **Ian**

> ***Cassandra wrote:***
> Where I live in the US South, the middle class culture is mostly polite. At the surface, we are welcoming and warm. It's required almost to say something nice about our fellows in a public discussion.

This sounds just like English culture here in the UK.


---

by **Ian**

> ***Cassandra wrote:***
> Today is Thanksgiving in the US. I am so grateful for this forum and the ideas others have shared with me over the past 3 years.

Why do they call it Black Friday?

---

by **Ian**

> ***Cassandra wrote:***
> But inwardly, I spend much of my time day dreaming, which takes a lot of energy. I will try to replace this with 23 Psalm.
>
> I am so grateful for this forum and the ideas others have shared with me over the past 3 years.

After all my years in the Work, I also still spend a lot of my time day dreaming!

Cassandra, I think everyone here has great reciprocal respect for what you have shared with us over the last 3 years.
You are a gem with many bright facets. Thank you for everything you have contributed.

---

by **Cassandra**

Ian,

Black Friday, the day after Thanksgiving is the official start of the Christmas shopping season and is considered the biggest shopping day of the year. I think Black Friday refers to a firm's balance sheet. To be in "the black" means that the firm is profitable, but being in the red means a deficit. Retailers use consumer spending on this day as an indicator of how profitable the Christmas buying season will be.

It is a time, however, when the worst of human emotion and behavior has been displayed. There have been fights, injuries and even a trampling last year of a Wal-Mart employee who was run over by a mob rushing into the store to take advantage of the deep discounts offered.

---

by **Harry**

Yes. Buy your big screen TV for $200. We have three per store. First come first served.

I'm glad you gave the Black distinction. I knew that most retailers depend upon the holiday season to make profits, some doing as much as 40% of their business in the last six weeks of the year, but never thought of the ledger connotation. Probably because I long ago stopped using red in my spreadsheets.

Work Program week beginning 29 November 2010

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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.

---

by **James**

Great exercise..finding here that it stops internal chatter,judging and preconcieved notions about others,enjoying the laughing too, which comes from deep within,a different taste.

---

by **Ian**

Hi James,

This is very serious Work - but we also need to laugh at ourselves...

---

by **Ian**

Dear Group,

We have had many exercises suggested over the last few years.
We need to use these exercises in our daily life.
Here is a Day Planner for Exercises.

Please use whatever exercises you have learned in this daily exercise planner -

---

by **Alistair**

Hello again to the workgroup
For some unknown reason my posts will not transmit to the site
This is another test

---

by **Ian**

> ***Alistair wrote:***
> Hello again to the workgroup
> For some unknown reason my posts will not transmit to the site
> This is another test

Message received here - any more comments?

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!

---

by **Judy**

Coincidence/synchronicity?

Rudyard Kipling wrote:

> If you can dream - and not make dreams your master;

I have recently been intentionally detaching from some very vivid dreams; not because they weren't valid, but because they were becoming quite a distraction.

Dream interpretation is so seductive. I wonder if it was this lack of balance regarding dreams that Gurdjieff seems to have warned about?
Sometimes that middle path is elusive and must be re-found.

Regards,
Judy.

---

by **Gururaj**

> ***Ian wrote:***
> "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.

Once ,during a sitting, observed the flitting about of thoughts going on with no real focus triggered by a complaining emotion.They subsided soon enough when the attention was shifted to sensing the body starting at one extremity.This gave a taste of a different presence.Just observing without thoughts - was this an operation of the real I or a Work I , I wonder.(another thought)

Elsewhere in this site , in another recent thread , Ian has mentioned about not taking oneself seriously.(More accurately,the 'personality' of oneself,I presume).The examples in Kipling's poem suggest the same.But how does one transform ongoingly that irreverence of our usual self to a reverence/discovery of our true self.Where does the passion for this "WILL to Hold On" come from.Most of my actions are driven by motivations coming from the usual personallity ,and Work efforts remain secondary.

Rudyard Kipling ,by the way , is noted for a statement attributed to him - " The East is East and the West is West and never the twain shall meet " .It is ironical that his stirring poem is source for an exercise in a work group inspired by the precepts of Gurdjieff.

Gururaj

---

by **Steve**

> "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

Fascinating! I, for the first time, realised that I was inventing or supporting a false representation of myself and false ideas about myself through fleeting and subtle imaginings. I paid attention to imaginations where I myself appeared in my pictures.

Example Deciding to gather logs for the stove - I just pictured the log basket/log store and decided when I would do it - there was no image of me.
Versus Cooking for friends: Did I really imagine myself chopping an onion like a chef and that being noticed ??? quite funny but at the same time embarrasing to see that indeed that that was true. Fascinating stuff!
I have made no headway towards taking myslef less seriously I suspect the root deficiency that leads to me doing that is pretty well hidden. Hopefully it will gradually be discovered

Thanks for this exercise.

edited to add this observation.
I suspect this is a side benefit of following a daily exercise program that practices attention to presence and breath: In the last week I have found that many times during the day my attention has been quite automatically drawn to the awareness of my breath, as if I am being breathed.
Thanks for this exercise.

---

by **Ian**

Dear Gururaj and Steve,

Yoou both asked very pointed questions relating to how to distinguish between false personaliy and real self/essence.

This is a delicate area. Real self will have nothing in it pertaining to self aggrandizement. Certainly there is a point in the Work where we have to stand up and offer our services to other Seekers.
But in "Life" with our family and job collegues we do not need to do that. Wer simply need to be ourselves.
Mybe in all areas of life, we simply need to be ourselves?

Which of course begs the question - what is our real selves?

Work Program week beginning 20 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.

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.

---

by **Karen**

> Try to sacrifice your desire to be considered superior or smart by doing something daily that makes others consider you foolish or stupid.

The other day I went to an appointment in brightly colored polar fleece pj's with hair undone and no makeup.

Was a good exercise to observe the manifestations of vanity and pride which surfaced, as well as others reactions to seeing me this way, their comments, and body language.

---

by **Harry**

Karen, superior and smart are a different thing. I say this because it's one I've struggled with much of my life. My Mother was a teacher. I had to excel. And she had reason. I would have been happy playing sports. But as the TV commercials say, a good mind is a terrible thing to waste. But it's just as bad to waste a good emotion or a good physical sensation. But what I got rewarded for was intellect. And then I went in the opposite direction. To emotion. And faculty criticised me for this. Because education is supposed to be cerebral. But I taught Speech and that's as much and emotional and physical experience as it is mental.

I was with an old friend a few months back. And she was well made up. And was lip glossing all the time. And I wondered why. Because we were old friends. And we were alone together in the car, driving.

There's a song lyric I always loved:

Oh for just an hour
Oh for just a day
To be cute cute cute
In a stupid ass way

Jacques Brel

---

by **Alistair**

Dear Ian & the workgroup
Apology for not being in contact either personally or though a work group contribution.
Of course there are several excuses that can be made.
Perhaps the most significant that for a few months for some unknown reason I have experienced great difficulty accessing the site

It's 6am in Ukraine on the morning of December 25th, just another day here of no special

significance
A year ago when out walking and similarly today there was/is a feeling that planet earth is quieter, there is less disturbance in the air than usual
Of course there are far fewer motor vehicles moving and far fewer people moving and far fewer machines machining
Maybe it's in part awareness of this that affects my feelings, regardless the planet does seem more peaceful today

This weeks exercise has a couple of elements of relative ease
Sacrificing unecessary speech is not so difficult if you live in a place where your language skills are limited to necessiting as opposed to idle chit chat.
It's now 9 years since a series of accidents led me to Ukraine, the last six in the quiet and solitude of the Crimea Mountains where I'm sure the second being food is as fine as anywhere on planet earth. You may consider me lazy not to have mastered the local language, Abram Yelov wouldn't be impressed , at times some of my I's would agree. There are other I's that feel it's no bad thing not to be able to 'chat'. We do all talk too much, 'Let your communication be yea yea or nay nay, for more than that cometh of evil' was allegedly part of the teaching of he whose birth is largely celebrated on planet earth today. My problem is that it's only occurred accidentally not by choice, nevertheless during the last few years it feels as though there has been a benefit in reduced talking. There have also been a few victims of overspeak when after a long spell of not talking much I come into contact with an English native speaker 

Another point to note is my relationship with Zhenya. Zhenya is a local who has assisted me with many jobs over the last six years. We can't converse well but can converse well enough to have some time ago recognised that perhaps this was the strength of our great friendship.

The last element of the exercise appears to be one of the easiest of the year or any year
Being considered foolish or stupid by others must be one of the most prolific occurences in daily life but the exercise requires that we do this consciously rather than mechanically. The difficulty as I see it is doing something stupid that doesn't cause serious damage. For instance it would be stupid and foolish if I burned the goose later today but that would be a waste. So i've just decided that whenever possible today I shall stand on one leg, not of course if there is the risk of personal injury 

Well, the post is written without knowing whether it can actually be delivered to the site. I sincerely hope technology is favourable today, perhaps the greatly reduced web traffic at this moment might be a benefit.

---

by **Gururaj**

> ***Ian wrote:***
> 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.

'Woke' up very rarely thru' the week to really attempt this task.Found that when some alertness is there one can maintain the expanded awareness longer than 15 seconds .But more often the 15 minute intervals just went by un-noticed.This made me explore using reminders from my mobile phone as an external cue.But it does not have that sort of repetititive alarming facility.


Since this ,in my opinion , is an excellent 'wake up ' exercise ,will keep trying.
Regards to all
Gururaj

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.

***

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."

***

---

by **Judy**

I've recently returned from spending Christmas with family down south. Many parts of the state (Queensland) I live in are in disaster mode, owing to severe floods. This, plus the additional traffic for the holidays, made travelling slow and quite exhausting.
Thus, how special it is to return to find the following very favourite exercise suggested for this week:

> 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 admit to not doing any intensive work while away.
Reading this brought a wave of fresh and energising feeling and I instinctively breathed a very deep breath and relaxed in gratitude for my many blessings.

Then, a little further down, MR Gurdjieff says:

> 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."

I'm paying close attention to this gem, especially until back solidly into normal working state.

AND - Greg, how heart-warming to see you back on the site. You've been missed. Welcome, welcome indeed. Already your posts are most thought-provoking and intriguing. Really good to hear from you!

Best wishes for health and prosperity and much Work well done to all, during the coming year 2011.
Judy.

by **Gururaj**

> ***Judy wrote:***
> Best wishes for health and prosperity and much Work well done to all, during the coming year 2011.

Welcome back and many thanks for the wishes,Judy - especially the latter part for intensifying Work efforts through the year ahead .

What resonated most for me on pondering about this task is how appropriate it is to feel "I am" alongwith the most fundamental sign of life - breathing - thereby acknowledging and (attempting to) be conscious of a universal I and not just the "my" I.

Wishing a fulfilling 2011 to all here,
Gururaj

---

by **Greg**

A Happy 2011 to Everyone on Endless Search!

I am slowly regaining my Work "sea legs" within this context and it will take some time for me to post again here. Serious illnesses within the family (which are largely my sole responsibilty) and a restored-on-a-different-foundation dancing life in NYC on the weekends will preclude the intensity of commitment I once had here. But change is a good thing for everyone.

I must say it has been a gratifying thing to read through all the postings that have been placed on this site --- I have learned so much, particularly from the work exerted on the text of BT. The site has truely begun to manifest a Work-garden.

AND "thank you" Judy, for your sentiments --- it is a lovely thing to again "hear" your voice. I am still reachable at the same email, if you feel so inclined.

All best wishes to All in the coming year!

love,
Greg

---

by **Harry**

I think that it is important that Ian posted the next exercise as one of relaxtion. Because

relaxtion is crucial to this breathing exercise as well. It is crucial to relax the physical body while doing the breathing exercise. One of the chief ways is to become aware of the tensions in your face. Relax your face as you are breathing. This can be done even if you're walking. So it doesn't impose any other restrictions.

Interestingly while doing the breathing exercise the other evening I had a distinct impression, and by that I mean one that is a physical impression, that our personality is like a carapace. It is something that we need to live in life, but we will eventually discard it. It is also something that we can take off and put on.

There could well be an analogy to our bodies here.

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.

***

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?"

***

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?

***

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.

---

by **Cassandra**

Yearly recapitulation:

To begin, I looked back over each week's exercise for the year and counted the times I did one. Looks like I participated about 25% of the time. I guess my failure would be lack of active participation, and this points to a lack of committment. Hurdles would be simply lethargy, sloth, not wanting to work.

The exercises that worked best for me were ones involving the recognition of emotions or different mental states and then a prompt to try to redirect negative emotions into more positive states--for example, when you feel anger, jealousy, etc., count backwards or sense a body part. This work forces me to struggle with unpleasantness when it arises--something I often try to avoid.

I can't yet relate to exercises that ask for intonation of specific sounds or non-sensical syllables. I must say I don't like these.

One practical goal for the year is for me to continue to put myself in uncomfortable social settings. Each Wednesday, we eat an evening meal where everyone tends to segregate by class, age, mostly. We tend to sit with the same people. I don't like this setup, but rather than not go, I'll make attempts to simply go and maybe conversate with people I would normally try to avoid or who would normally avoid me.

I will also try harder to push past my reluctance to post on the site

Thanks, Ian.

by **Ian**

> ***Cassandra wrote:***
> Yearly recapitulation:
>
> To begin, I looked back over each week's exercise for the year and counted the times I did one. Looks like I participated about 25% of the time. I guess my failure would be lack of active participation, and this points to a lack of committment. Hurdles would be simply lethargy, sloth, not wanting to work.
>
> > Mr Beidler used to say that if we could spend a third of our day working, we were doing good. So 25% seems like an excellent effort to me.
>
> The exercises that worked best for me were ones involving the recognition of emotions or different mental states and then a prompt to try to redirect negative emotions into more positive states--for example, when you feel anger, jealousy, etc., count backwards or sense a body part. This work forces me to struggle with unpleasantness when it arises--something I often try to avoid.
>
> I can't yet relate to exercises that ask for intonation of specific sounds or non-sensical syllables. I must say I don't like these.
>
> > One of the reason so many different types of exercises are given here is to make allowances for different personal preferences.
> > Seekers are encouraged to experiment with the various exercises and find the ones that resonate with them.
> > Mr Beidler called this the "shotgun" approach - many exercises are given and only some of them will hit the mark for you personally.
> > Another aspect of this is to Ponder why you prefer sensing over sounds, for example.
>
> One practical goal for the year is for me to continue to put myself in uncomfortable social settings. Each Wednesday, we eat an evening meal where everyone tends to segregate by class, age, mostly. We tend to sit with the same people. I don't like this setup, but rather than not go, I'll make attempts to simply go and maybe conversate with people I would normally try to avoid or who would normally avoid me.

I will also try harder to push past my reluctance to post on the site

> This Work is like weight training - every once and a while we have to add a little more weight and push ourselves a little harder.
> Of course we also have to recognize our limits and not over do it too soon. Don't bite off more than you can chew.

Thanks, Ian.

---

by **Gururaj**

2010 began with a masterfully eloquent clarion call by Ian (4th Jan weekly work program) for undertaking a “prolonged voyage across the tumultuous seas of life towards the calm shore of Being”.

The very next week Hroeder’s contribution was to “Be present at every breath……..Remember that you are travelling from the World of Appearances to the World of Reality”.

Having just got on board at that time ,I could hardly appreciate the trickiness of the voyage and the sense of the final aim.

After travelling for almost 13 months, now when I re-read them, I can see in me what one is up against and the aim of “discovering the world of reality” – is largely still an article of faith with no abiding ‘taste’ of it.

The exercises which ‘worked’ were mainly those to be done in time set aside from life interactions and daily chores. But the Work efforts required to done in the flow of action were very minimal. Especially when the ‘waves’ were strong or non-existent or as the day progressed, I became mechanical and un-aware. Maybe ,I have unconsciously considered Work as a luxury to be attended to after ‘urgent’ matters are handled or the ‘personality’ is calmed.

So the shift to be brought about in 2011 is to be PRESENT all the time. And then doing something against the grain.

There is a deep gratitude for Ian,Judy and the rest of the on-line community for all the exercise contributions and posts. Alistair had wondered in one of his posts whether any time in the past a group of persons across the globe had collaborated like this ‘in raising consciousness’. Surely the ES experiment is a different, wonderful use of the ‘net , often used to be in a virtual, unreal world.

(By the way, I have been able to make this post after scanning all the exercises for 2010 mainly because of being restricted to home due to an ankle fracture)

Gururaj

Work Program week beginning 10 January 2011

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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
---
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

---

by **Judy**

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

Right now;

Affirming force - fingers and keyboard keys

Denying force - virtual paper of this message box
Reconciling force - the actual "typing/writing"

OR

Affirming - moving fingers
Denying - keys of keyboard
Reconciloing - the actual moving of the keys.

This second one is clearer. This would then involve another triad to include the computer screen.
The first example seems like mixing triads to me.
Though, if consider the keyboard/computer screen as a modern extension of pen and paper, then I'd favour the first example. That way, keyboard and computer simply considered as a "tool". Yes, I'll go with that first one, I think.

Comments most welcome.

---

by **Judy**

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

Affirming force: "I"
Denying force: "me"
Reconciling force: the observing (the Work itself)

The fourth consideration, the Result, would be the actual post itself in the first example, and an objective (well, as impartial as possible) fact about, or mini-photo of, the organism, in the second. There may also be increased awareness/self-consciousness in the second example.

---

by **Cassandra**

Judy, thanks for your very practical examples. I'd not been thinking about ordinary living as containing ripe instances of the Law of 3. Now, it's clearer to me that my attempting the Holy equation exercise also suggested relates to the Law of 3.

affirming=walking
denying=thoughts of this is stupid, searching desperately for something important to report
reconciling=finishing the exercise with nothing to report

---

by **Steve**

I still have confusion over the law of three in everyday life.

A current situation:

I have a friend going through a difficult time. I wish to support them.

Seems to me there are multiple possible triads here depending on how I look at the situation.

I could see that my friends situation/needs/requests could be 'denying' as they elicit a response and my choice to respond could be seen as action of an affirming force. The reconciling force might be the results of new understandings that come from exchanges?

Alternatively if I have a 'need to help' then does that shift me into the place of the 'denying force' ?
Will this dynamic change moment to moment depending on what is happening at any point within the exchange just as in a converation when one switches from speaker to listener?

Another possibility I see is that at times a request is conveyed.
This request contains information which I can evaluate using mind and emotions and act according to my capabilities , using three brains , the sources of Affirming force Reconciling force and Denying force in Beelzebubs Tales.

When thinking about the realtion between body, mind and emotion I become confused. For example, take a situation where emotions rule the head. Does that mean that the sources of our own reconciling force can be active in a situation and the source of our own affirming becomes passive? I am confusing inner and outer triads which should be treated quite separately?
When I look at the possibilites of the emotional centre I can see that it can experience anger / sadness / fear / joy - a whole host of experiences which do not alway seem to me to be carriers of a reconciling force.

---

by **Harry**

Steve,

Start with your premise. You can't help your friend. You might be able to see the plus and minus in his situation. But that's the outside perspective. If you are trying to help yourself, you do that by neutralizing. Don't go with the plus or minus.

I know it sounds hard to say you can't help your friend. You can provide support. You can provide insight. But your friend has to help self.

---

by **Steve**

> ***Harry wrote:***
> Steve,
>
> Start with your premise. You can't help your friend. You might be able to see the plus and minus in his situation. But that's the outside perspective. If you are trying to help yourself, you do that by neutralizing. Don't go with the plus or minus.
>
> I know it sounds hard to say you can't help your friend. You can provide support. You can provide insight. But your friend has to help self.

Thanks Harry

Yes, I am aware that I can't 'help' my friend I can see that.

Re
If you are trying to help yourself, you do that by neutralizing. Don't go with the plus or minus.

I think I am seeing that more and more - is that sitting in between, bearing sufferings but not identifying?

---

by **Judy**

Cassandra wrote:

> affirming=walking
> denying=thoughts of this is stupid, searching desperately for something important to report
> reconciling=finishing the exercise with nothing to report

Cassandra,
Remember that something "new" will be manifested if reconciling force has entered; "the higher acts on the lower to actualise the middle" as is said in Beelzebub's Tales. Gurdjieff said we are often third force blind. It is "the Holy Ghost" part of the equation.
So, if, in your above example, the "finishing the exercise with nothing to report" was a new emotional state, for example, which resulted from the exercise, then maybe look at that as being the "result", and the reconciling force would likely be the "working of the exercise itself". (I find it helpful to refer back to John Bennett's clear example of the hand plus knife cutting the loaf of bread; where the third force is the cutting itself, and the result is the slice of bread.)

Good to hear from you.
Best wishes,
Judy.

---

by **Cassandra**

Judy,

Yes, I see that the doing is the result, the ordinariness that is often just the effort expended. I keep wanting to feel different, but that again is appetite. Thank you.

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.

---

by **Cassandra**

I haven't been able to connect well with the sightless gaze so I end up shutting my eyes. I'm able to better connect with familiar sensations which I take to mean some kind of coating may be happening. I don't know, but as I've mentioned before, I don't seem to be able to 'advance' from this point. Maybe if I worked more on the unfamiliar and uncomfortable sightless gaze, my experience would grow.

---

by **Gururaj**

My perspective and approach to the sightless gaze is as follows-

It would be an already experienced thing for all of us that even with eyes wide open,when we are engrossed in some other activity ,like conversing on the mobile,the mind is not registering the sensations reaching the eye.So there is a taste of this state ,though caused automatically.

Now when we are not in 'engrossed' situations if we consciously choose to not register any specific things in the visual field and just remain unfocussed , then the sightless gaze is experienced.Our attention ,quite naturally , includes our body and maybe also our thoughts.

This skill is a useful one in order to approach a meditative state even when one is active with eyes open and not needing to closely watch something.

Experienced seekers could correct / improve upon this.

Gururaj

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.

---

by **Steve**

It has taken me until today to realise why I felt so much resistance to the counting part of this exercise.

I have made excuses 'I can't do it - it's interfering with my thinking out the step of computer programming code I am writing (day job)
I have limited it to 'the shower' in the morning. And it has only just struck me today, I have been working on 'not hurrying', that doesn't mean doing things slowly, but doing things without the mental/emotional hurry attitude and I have only just noticed that I have not been applying this attitude towards the counting and as such the counting exercise has just revealed a way that I hurry that was previously hidden. And I have found that if I stay present and count backwards without hurry it actually helps to centre me.

Thank you for the exercise.

---

by **Pablo**

Hello;
Last week I worked with the exercise number one. I did it one time a day, choosing one situation in my daily life. In most of the cases, I did it in the metro, a place which is typically used for wandering, a sanctuary of passive thinking. In general, it was a very useful exercise since it shows my lack of concentration, and the habit of lucubration in common situations like that. However, there were two specific occasions in which some interesting things happened, something out of the routine of the exercise with its permanent struggle.
The first one was in the metro. I divided my attention sensing my body and using the open gaze without focus on anything. Sometimes I directed my attention to the contents of my mind, and eventually if there were feelings but always with the open gaze. The first thing I noted was that my attention tended to go with women, particularly attractive ones. I could see the walls of the tunnel as the metro moved forward, noting the different lights activated when the doors were opened and the movement of diverse objects at the same time including people.
However, the most beautiful experience was after these observations, a state of calmness or a degree of silence... I have to mention that was impossible to reach such a state at will in the following days in the metro.
The second occasion was in the waiting room of the gynecologist of my girlfriend. I was alone with "metropolitan" magazines as the only material for entertain, so I said "why not here?". After some minutes, with inner considering feelings in view of the possibility that someone discovered me being present! (there were noises of doors, steps, conversations), the wall I had in front of me seemed to change the patterns of the shapes of its forms. Originally, it was formed by little holes, which looked like points as I gazed at them without focusing. The first impression I had was that the points were forming lines escaping towards the lateral sides (left and right). Then it seemed to form triangle patterns, and at the end a further configuration emerged consisting in diagonal lines. There was no experience of silence this time, but at least it was a new way of perceiving and experience that specific moment and the object in front of me. The points in the wall were the same, there was nothing magical or supernatural, but I witnessed the plasticity of our machine of perception remembered later some of the Gestaldt principles. I think it has to do with that...
The last two days were hard to me for remembering myself and my purpose of applying the open gaze. Resistance was strong, as a manifestation of laziness to act, which is normal in the scale.
Thank you for these exercises

---

by **Greg**

Dear Pablo,
Thank you for the detail of your reporting. The recounting of your perceptions of the waiting room wall are affirmative of experiences I have had with sightless gaze. We don't really 'see', do we?
You said:

> The first thing I noted was that my attention tended to go with women, particularly attractive ones.

Was there anything beyond your normal mechanical responses to "women" and "particularly attractive ones' that you would care to go into further? Was there an "energy" that you perceived through sightless gaze that helped you understand something deeper about "women" and "particularly attractive ones"? Were you aware which centres were supporting/being activated by these attentions?
Talk about what you can, if you feel like doing it.

Best wishes,
Greg

---

by **Pablo**

> ***Greg wrote:***
> Dear Pablo,
> Thank you for the detail of your reporting. The recounting of your perceptions of the waiting room wall are affirmative of experiences I have had with sightless gaze. We don't really 'see', do we?
> You said:
>
> > The first thing I noted was that my attention tended to go with women, particularly attractive ones.
>
> Was there anything beyond your normal mechanical responses to "women" and "particularly attractive ones' that you would care to go into further? Was there an "energy" that you perceived through sightless gaze that helped you understand something deeper about "women" and "particularly attractive ones"? Were you aware which centres were supporting/being activated by these attentions?
> Talk about what you can, if you feel like doing it.
>
> Best wishes,
> Greg

Hello Greg;

Thank you for your suggestions and advices.
What do you mean by "something beyond a normal mechanical response" in this case to women? can you give me some examples of possible indicators of this phenomenon? The

only thing I can tell you (if it's in some degree linked with what you say) is that also one day during last week, I'm almost sure wasn't that day of the experience, in few occasions I tried to see women in a different way beyond the dual categories of pretty-ugly, attractive non attractive, with no sexual background as the usual known "taste". But it was put in practice another day, I remember one woman in front of me in the metro who was the object of this practice... The magnetism or compulsion to look at woman is an issue that I'm trying to work from some time. I know there are cultural, sociological, biological and biographical causes of this mechanism... So we could say that I was aware of this phenomenon, even before last week during my inner work.
The topic of sexual energy is a very complicated one, I know even gurdjieff groups have exercises regarding this subject but there is a sort of secrecy about it... it seems an advance matter, isn't it? It becomes more complicated when you ask me to relate the manifestations of sexuality according to the three centers model of the fourth way.
I would like to understand more about this matter so I ask you, even to the other members of the group (specially Ian), to guide me in the topic of sexual energy and its connection with the three centers. How to recognize when the emotional or intellectual center is using or working with sexual energy? can you mention some exercises in this regard?

Regards

---

by **Greg**

Hi Pablo.

You've pretty much answered my question and I think you're doing just fine ---- I wouldn't complicate your point of observation any further.
When I am secure in sightless gaze and I, for instance, look at a painting I've always considered "beautiful" that viewpoint starts to see things which just "are". At that point I have to ask myself why I previously had to slap a definition of "beautiful" on it. Was it conforming to a standard of Beauty constructed by myself and/or the culture I live in? Was I trying to freeze and thereby control an element in the painting that was beyond my understanding? Was I trying to avoid the painting altogether and dismiss it altogether by refering to it as "Beautiful"? Where in my psychological terrain (centers) are my responses coming from? Did my gut, heart, or brain decide on that definition and with what "coloration, if any from another center? But, you are already heading in this direction as your response indicates.
I wouldn't worry about specific exercises, advanced or otherwise.
Thanks for the honesty of your response. Keep asking those deeper questions you've put forth for yourself.

Greg

---

by **Pablo**

> ***Greg wrote:***
> Hi Pablo.
>
> You've pretty much answered my question and I think you're doing just fine ---- I wouldn't complicate your point of observation any further.
> When I am secure in sightless gaze and I, for instance, look at a painting I've always considered "beautiful" that viewpoint starts to see things which just "are". At that point I have to ask myself why I previously had to slap a definition of "beautiful" on it. Was it conforming to a standard of Beauty constructed by myself and/or the culture I live in? Was I trying to freeze and thereby control an element in the painting that was beyond my understanding? Was I trying to avoid the painting altogether and dismiss it altogether by refering to it as "Beautiful"? Where in my psychological terrain (centers) are my responses coming from? Did my gut, heart, or brain decide on that definition and with what "coloration, if any from another center?
> But, you are already heading in this direction as your response indicates.
> I wouldn't worry about specific exercises, advanced or otherwise.
> Thanks for the honesty of your response. Keep asking those deeper questions you've put forth for yourself.
>
> Greg

Dear Greg;

Thank you for your help again.
Do not hesitate to complicate my points of view if by this we mean helping me to improve the levels of understanding and comprehension.
Regards

Pablo

---

by **Greg**

Dear Pablo,

Your earnestness and sincerity need simple means for now. Continue and maintain as much detachment as you can about what you are observing.
You have my thoughts *towards* you "in support".

Best wishes,
Greg

---

by **Gururaj**

Here's an extract from P D Ouspensky's "Talk's with a Devil" .I understood it as bringing a distinction between the two types of connection - Attraction with inner-disturbance (centers unbalanced ?) and love.

(The devil says ..)In our relations with people sex plays a large part; moreover, most people are much more easily influenced when it is employed."

"Somehow I completely fail to understand you," I (The author) said. "Earlier you said that you cannot see people experiencing emotions of love. And now you say that the

easiest way for you to influence people is from that direction. Which is the truth?"

"Both," said the Devil, not in the least put out. "The emotions of sex disgust and alienate us when they give rise to so-called romantic moods in people. Herein lies the

main evil. We spare no strength to fight it, but we can do nothing. These romantic moods surround a person like a wall and we lose him completely until the romance is

over. Worse still, of course, is the connection of sex with the mystical: that much talked about sense of the miraculous, and feelings of immortality. These sensations

take people completely away from us and make them inaccessible to our influence. On the other hand, the same emotion of sex can be beneficent from our point of view:

when it is connected with even the slightest feeling of aversion, with a sense of guilt and shame, with furtiveness and a sense of wrongdoing, that is just what we need.

You see, the same emotion in one man can manifest itself differently in others. It can be for us or against us. It is only those who have the capacity for romance or

romantic moods, or who experience 'wonder' in the sensation of sex [the Devil pronounced these words with scarcely disguised irritation], who are completely inaccessible

to us. But fortunately this happens very rarely. The majority of people, men and women, regard such things very realistically,without any romantic ideas. And it is very

easy for us to deal with such people."

Wishing discoveries to all,
Gururaj

---

by **Cassandra**

I have been working with this exercise for some weeks, or at least attempting to. I'm especially attracted to the task of feeling the hands continuously. I relate it to the edict to 'pray without ceasing' or to be in the body always. I have had very strong resistance to feeling my hands, but I keep trying.

Work Program week beginning 31 January 2011

---

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.

---

by **Judy**

> "All the beings of this planet then began to work in order to have in their consciousness this Divine function of genuine conscience, and for this purpose, as everywhere in the Universe, they transubstantiated in themselves what are called the 'being-obligolnian-strivings' which consist of the following five, namely:
>
> "The first striving: to have in their ordinary being-existence everything satisfying and really necessary for their planetary body.
>
> "The second striving: to have a constant and unflagging instinctive need for self-perfection in the sense of being.
>
> "The third: the conscious striving to know ever more and more about the laws of World-creation and World-maintenance.
>
> "The fourth: the striving from the beginning of their existence to pay for their arising and their individuality as quickly as possible, in order afterward to be free to lighten as much as possible the Sorrow of our COMMON FATHER.

"And the fifth: 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.

(G.I. Gurdjieff -‘Beelzebub’s Tales to His Grandson’, p. 385-386)
BTTHG original 1950 edition.pdf

(First task for me was to re-acquaint with the Strivings.)

---

by **Pablo**

First of all, I want to say that this site is like a "mind of gold" for seekers!!! I'm very pleased for this discovery and for participating in it.
Honestly, I need more help to have a real comprehension regarding the topic of this week... I can only have an intellectual, superficial understanding about The Five Being-Obligolnian-Strivings, and even more how to apply them through specific actions. Here I can see my lack of consciousness development, but is my desire to grow up and awaken.
The fourth and fifth striving are the most difficult and abstract for me... can somebody give me a simple definition or a brief explanation about them and examples of what exercise can I do?
How to evaluate these two dimensions in oneself?
How it's possible working simultaneously on all of them? is there any example of someone who already did it?

---

by **Gururaj**

Welcome,Pablo
The tone of your post seems to indicate a fine collaboration between the feeling and mind centres . 

I started reading,so-called,4th Way literature a few years ago,but (reckon) I have been practicing only for just more than
a year,mainly thanks to participation in and support of this On-line group.

Would like to share my two bits worth of (mostly intellectual) understanding of the 5 strivings and its application to my situation.
Hopefully it will help me summon some will and feeling to Work.

1 The first striving: "to have in their ordinary being-existence everything satisfying and really necessary for their planetary body"
would mean that the base is made steady,the foundation is kept strong in terms of fulfilling basic life needs all the time.
This may also imply that if anyone wishes to 'Work' they must have basic success in

conventional work resulting in having proper
sustenance for the body - according to individual capacity/outlook.(Note that a mendicant monk may feel perfectly satisfied with whatever
alms come his way).

Speaking of me ,this week,i intend to explore what feels unsatisfied for my body and whether I am wasting time and energy for any
un-necessary pursuits,aspirations,ambitions,etc. which can be diverted to precious inner-work. I often feel shortage of time to read,ponder,meditate.But are my priorities OK ?

2.The second striving: "to have a constant and unflagging instinctive need for self-perfection in the sense of being."
If one is unhappy,dissatisfied,having life-questions,etc in whatever way about life but resigned to it then there will be no motivation
to find answers.Or again if one is totally immersed ,unquestioning about life then where is the 'need' for Work.

In me I need to see and watch out whether I slacken Work efforts on occasions when either life is 'Roses' or fully thorns.Moreover,I need to
in fact,welcome discomforts and troubles as opportunities for self-exploration.

3.The third: "the conscious striving to know ever more and more about the laws of World-creation and World-maintenance."
Having embarked on the voyage , it will certainly help to have some guidance,some framework in order to make significant progress.
If human life is subject to any Universal Laws then it follows naturally for a seeker to read,be open to get coached and verify them to the extent
possible.
In the context of Gurdjieff's precepts,I need to be clear(intellectually,to begin with) of at-least those laws which I can verify with my present
Being.

4.The fourth: "the striving from the beginning of their existence to pay for their arising and their individuality as quickly as possible, in order
afterward to be free to lighten as much as possible the Sorrow of our COMMON FATHER."
My interpretation of this is that ,automatically one (and most humans) operate in the "me","mine" mode resulting,one way or another,in individual
and societal suffering.The more quickly we learn to be aware and transcend our automatisms,the sooner we shall Be (naturally)appropriate for universal
good - not as a moral stand.
So many of the exercises on ES are aimed for 'taming' individuality.Let me strive to do some justice to them - without postponing.

5.The fifth: "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."

I might appear to 'wiseacre' if I attempt to interpret this one.And help.."those of other forms" as well ? Truly beyond my understanding.

However ,just a point to ponder - As I said earlier, as we are, we behave instinctively selfishly (and inner-considered).This is still not distinct to me,
but if we take a conscious stand to be committed to other's transformation (in the Being aspect) does this assist me as well as the other ?

Regarding simultaneous action on at-least 1 to 4, I see that even though I may be aiming for a 4th striving result in various exercises,it can be effective
only if strivings 1,2 and 3 are internalised or happening at the same time.
Gururaj

---

by **AlbertoB**

I'm on the third step of this Jacob's ladder. No doubt. Few hopes to go up. The fact is, that this third step is so hugely large to explore, that all my time goes on in the exploration. And, to be honest, i understand clearly the law of reciprocal feeding with my intellectual centre, but not with the other two. I'm not ready to help our Common Father. Not yet.
About the fifth striving, a good method to give help to others would be to explain some current facts of life in terms of the Fourth Way. But is always easy ? And am i able to do this ?

---

by **Pablo**

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only if strivings 1,2 and 3 are internalised or happening at the same time.
Gururaj

Dear Gururaj;
Thank you very much for your help "seek-mate"... it's very kind of you.
It was really helpful for me reading your advises and explanations. I need to ponder more on them, above all the fourth and fifth.
I must confess this topic create resistance inside of me, aversion... surely it's because I can't really understand deeply its meaning, or there is someone inside who doesn't like it...
Regards, and thank you again

Work Program week beginning 7 February 2011

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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?

---

by **Harry**

An interesting experience of growing older is the shedding of roles that have to be played. When my Mother died last Spring I no longer had to play a certain role. I was now the family elder. And this had little to do with my service to her, but to maintaining the role for the other people who fed information to her. Maintaining that role for her benefit. I continue teaching online, but no longer walk into a classroom. So I don't have to play that role any longer, either. Fortunately my son and I have evolved a semi-human contact which transcends father-son as he has grown older. As I shed these skins on side effect is that I find myself being more human with ordinary individuals that I meet in passing each day.

---

by **Judy**

I'm just doing this one, as often as I can, all week;
"While walking, sense each foot as it touches the ground."

I chose this as it fits nicely with another exercise being done this week.
viz:

> Every person moves in a different way, walks in a different way. If a Buddha walks he is tremendously grounded. His legs are almost like the roots of a tree. He is in deep contact with the earth. He is nourished by the earth, the earth is nourished by him. There is a continuous transfer of energy.
> Ordinarily people are uprooted trees. They walk as if they are uprooted; they don't have roots in the earth, they are not grounded. You try sometimes. Just

> stand with naked feet on the earth or on the sand on a beach and just feel that your legs are like roots and that they are reaching deep into the earth. And start swaying with the wind like a tree. Forget that you are a man, think of yourself as a tree, and soon you will see something transpiring between you and the earth. It may take a little time because you have forgotten the language but one day you will see something is transpiring. Something is given by the earth to the feet and you are also returning, responding. And the day it happens you will start walking in a totally new way -- rooted, solid, not fragile, not sad, more alive, full of energy. You will be less tired and your footsteps will have a different quality.
>
> From “Talks on Zen” p47

This was chosen as some solidity, strength, grounding, toughness was needed after the cyclone. I also find it very energising.

Harry, I agree with you about the dropping of some roles with age. Some of these, the professional ones in particular, may have been necessary at the time. I don't know. Yet it is easily observed now that they were not "me" at all.

Regards,
Judy.

---

by **Alistair**

A week off tobacco has increased my confidence to participate rather than lurk

Cassandra commented that she perhaps participates in 25% of the exercises.

My participation is much less.

What is most important is realising that the weekly exercises are the most valuable part of participation on this site

The question of roles seems to have struck a chord this week. Nowadays there are fewer roles in my life. Living the life of a poor mountain peasant doesn’t require many different acts.

I’ve recently chosen to remove my Facebook profile which is a few roles less. This is perhaps one of the reasons that many people don’t contribute continuously, because there are people, their ‘friends’ that they deal with using different I’s and ‘I’ am one of these people. So it’s difficult to post a comment that can be accepted without misunderstanding by all my acquaintances.
That said, what is there to say to anyone now? Unless communicating with another seeker

and even that has its limitations.
Lie and be shallow, isn't this an exercise, purpose? Appearing to 'normal' people that we're 'normal 😉
We were joking the other night about the role of next Egyptian dictator; we laughed when imagining the worldwide reaction if in his opening speech he began recommend that the Egyptian people attempt to bring their three brains into balance 😀

One role that hasn't disappeared is also a suffering and a challenge to see others points of view.
This concerns my relationship with the 14 year old son of my 'partner'.

Having been brought up in Protestant culture where hard work was respected and admired I have come to expect this from others.
However here we have a young boy who has never had a father or any male influence in his life and has been indulged by a single mother, grandmother and aunties all his life to the point where he will now not even run an errand 100m to the local shop.
Any chores he does do are after considerable pleading from his mother, a disproportionate amount of energy being spent to persuade his participation.
Of course the boy is simply a product of his upbringing which those 'responsible' are reluctant to accept despite their own frequent displeasure concerning his behaviour.

From my own point of view it all reminds me of the words of Mr Gurdjieff in In Search of the Miraculous that the action of one I at one moment can sow the ground for a long period in a way that the proceeding I's find extremely difficult to deal with. Too often I find myself asking why I'm here and what I'm doing but extricating myself is far less easy than it was entering.

During some digging this weekend I came across the following definition in the glossary at www.gnosticteachings.org a website brought to my attention by Judy some time ago, thanks again

Cognizance
"To state that "this is good" or "that is evil" is an easy matter, yet to have cognizance of good and evil is very difficult. Likewise, to state that 2 + 2 is 4 is very easy, yet to have cognizance that 2 + 2 is 4 is a matter that pertains to Gods.
"The drunkard knows that drinking alcohol is wrong, yet the drunkard does not have cognizance that drinking alcohol is wrong. If the consciousness of the drunkard became cognizant that drinking alcohol is wrong, then he would prefer that a millstone be hung about his neck and that he be drowned in the depth of the sea than continue in the vice of alcoholism.
"Our consciousness awakens by means of more elevated levels of the Being and life. Thus, knowledge that does not become cognizance is worthless. Millions of spiritualist students study our books, yet the intellectual knowledge of the written truths alone is worthless, because having cognizance of these truths is what is important. Thousands of spiritualist students believe they have cognizance of the truths they have read; wretched beings… they are mistaken…
"Only the great Masters of Major Mysteries have cognizance of those truths.

"Students of spiritualist schools are parroting chatterers who repeat what they read, that is all. Therefore, what is important is the awakening of the consciousness, because the intellect is just a function of the animal soul, yet the consciousness is a function of God."

---

by **Gururaj**

Yes,Alistair ,cognizance ,as you have quoted it ,seems to indicate that the seeker has seen the truth so clearly that his being is aligned with it.From the foothills for me,this seems a long way to go.I wonder how those 'higher levels of consciousness and being' are touched.

Anyway,a little climbing (hope) I have done today while pondering over my "I"s ,Roles,Beliefs and sufferings as part of the task.It was somewhat liberating to see the patterns even if while just pondering 'off-line'.

Roles are many in family,work-place,society including as a participant in this OLG on ES.
But I see that many "I"s interfere in the appropriate performance of these roles.For example my role to be a caring son to my mother is marred by my "get irritated I' when I find she has not taken a prescribed medicine.
My role as a executive involving interacting very sanely with the senior management is corrupted by an 'I' which instinctively has some anxiety while interacting with authority figures.

Beliefs in me seem to be a series of 'should be' ,'should'nt be' ideas which are not so obvious.I am not considering here beliefs like a faith in the 4th way precepts(subject to verification) but more ingrained automatic approaches to handling life situations.For example I have a strong belief that I must be first demonstrating in my being/work whatever it is I expect my subordinates to demonstrate.But I have seen many bosses who have no such 'limitation' in their approach and they may well be more effective. Another belief I have is that it is more important to produce something of high quality than delivering it within the time expected by the users.

Suffering ,of the automatic kind, ultimately seems to be arising in me from the mismatch between expectation and actual reality tinged with a self-reproach on whether I have been in some way responsible for the unsatisfactory situation.

I have no problem in putting myself in others shoes as long as he or she is not kicking me 

Now let me strive for some 'cognizance' of all this inner-considering. 

Regards to all
Gururaj

---

by **Alistair**

Gururaj a steep hill indeed

Your mention of hope associated me to the inscription on the remaining tablet of Ashiata Shiemash

" 'Faith', 'Love', 'Hope'
Faith of consciousness is freedom
Faith of feeling is weakness
Faith of body is stupidity

Love of consciousness evokes the same in response
Love of feeling evokes the opposite
Love of body depends only on type and polarity

Hope of consciousness is strength
Hope of feeling is slavery
Hope of body is disease

May all seekers draw strength from Hope of consciousness always
Amen

Work Program week beginning 14 February 2011

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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.

---

by **Gururaj**

My vow is to ,with a prayer-like attitude of a priest, receive impressions thru' all senses,like rain falling softly on the body ,and

be - totally relaxed in body,

neutral in emotions

and with minimal/essential thoughts

in all situations this week.

Gururaj

---

by **Alistair**

The Cave Sura lesson of Khidr to Moses maybe the classic example of this weeks exercise
It certainly highlights how difficult impartiality can be

http://en.wikipedia.org/wiki/Khidr

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by **Alistair**

http://khidr.org/parable-of-blessing.htm

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by **Pablo**

Hello:

This week I tried to work on the three premises suggested with the following adaptations. Regarding the first of them, firstly I had to read and gather information about the concept of "impressions" for the fourth way since I read about it long time ago. Summing up, the way I understood this concept is by mean of the idea of "raw material" coming into the mind principally through the five senses. Ones in the mind it is organized and encoded in concepts and labels which have the particularity of being dichotomical (good-bad, big-small, etc). We could say the result of this process is the transformation of the raw material in a final product that one might call connotation, interpretation, meaning, sense, value (+-), perception... Also a thought or word can trigger other connotations and serve as a stimulus for further mental elaborations, but maybe we can understand this simple word we hear as first of all mere sound entering to our auditory system... hence a combination of a set of impressions give rise to vast systems of meaning called belief, ideology, attitudes, and so on. The problem is the mechanism of identification (key concept of G. system) which create the attachment to the impressions and its results. The implications of these operations and the combination of all elements such as the 5 senses signals, thought, emotions, immagination, memory is so vast that is better if we try to write a paper on it. This is my interpretation about the notion mentioned before, so if you think this is wrong or incomplete please tell me. I spent the first 3 or 4 days of the week trying to understand it in order to apply some exercises and specific action later on. Thus I chose an old exercise founded in this site consisting in: Before each meal

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

In addition I tried working on impressions about women, something I've been performing from some weeks ago although frankly I found difficult to carry out it since I realize my attempt is merely mental, of low quality. I'll keep working on it...

Relating to the second premise of this week program, I worked on the exercise of the sightless gaze in public environments. The new scenario where I applied it was in a park near my house, I sat down on a bench for 15 minutes to put a limit to the action. I did it one time in my living room as well, again for 15 minutes. Usually I use 15 minutes as measure for everything, for sittings as well...

Concerning the topic of relaxing tensions in the body, I chose 2 simple tasks. The first one was to sit down in front of the computer keeping the back straight for 15 minutes every day, and the second one consisted in making delicate movements or using the less force as possible while cooking mainly when cutting onions and vegetables. At the same time I tried to keep my abdomen relaxed. This was particularly difficult, I forgot often the aim.

Work Program week beginning 21 February 2011

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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.

---

by **Gururaj**

As winter faded out fast in my part of the globe ,which is in the tropics,the weather was inching to the warmer side .Suddenly a few days ago it rained.
The scent of the rain-soaked earth and the cool breeze made me rejoice,but thanks to the task of the week,the "warmth of attention in the heart"
brought in another dimension of awareness.

But till now, "rejoicing in our egoistic foibles " has been an elusive experience.Automatic suffering and 'sleep' has been my lot.

As I ponder now ,it seems that "rejoicing in our consciousness,our small portion of endlessness..." and "rejoicing in our egoistic foibles " seem to be linked.

When I see my small kids do something silly and get into trouble,i observe fondly ,with a "warmth of compassion" in my heart .My (superior ?)adult consciousness tells me they will eventually learn.

Similarly with my faith in my true consciousness (strengthened by rejoicing in it ?) maybe I ought to become more able to rejoice in my current 'sleep-induced' egoistic foibles rather than just suffering automatically.

So,hey,my usual 'being',here I come with my new (intellectual) knowledge to experience something else. 

Regards to all,
Gururaj

Work Program week beginning 28 Febraury 2011

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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.

---

by **Alistair**

"The miracles of our God have been worked since the first day when the universe was created; they take place every day and at every moment.
Whosoever seeth them not is deprived of one of the fairest gifts of life.

http://reluctant-messenger.com/issa2.htm

---

by **Gururaj**

Thanks,Dean,for the wonderful exercise which evokes a feeling or is more effective if done with a sustained feeling.

Alistair,the "Issa" odyssey was profound and moving.I then explored the associated links and read the opposing and
supporting literature as to whether Christ really spent early years in India and Tibet.

Pondering on the quarrels and disputations of mankind,I wondered how any sane person cannot but see that the fundamental
truths are the same for every creature and that the prophets and saints never created religions in the first place and
somehow the followers eventually did ,holding on to the peel and forsaking the pursuit of the fruit itself.

That led me to turn the spotlight on myself - What in me is preventing to BE on the Way of Issa - and became acutely aware
of my individuality and ego as the prime cause of my suffering and any suffering I cause to others.
For quite some moments hence,there was no thinking to corrupt the deep feeling of remorse.

---

by **Judy**

I found myself doing these pure and beautiful exercises with a heightened gratitude to Mr Gurdjieff - the Teacher of Dance.
The first one, in particular, resonated so deeply that even in my dreams I looked towards the clouds; just checking, just checking...

Thanks, Dean, for putting these exercises together for us.
What poignant reminders of the Master's vast Love and dedication to Truth.

Regards,
Judy.

---

by **Greg**

Dear Dean,

Great Lent and the Fast of St. Theodore began here a little short of 2 hours ago. Your exercise will be excellent accompaniment from the words of the man whose teachings and leads helped revivify a teaching which had long fallen into the dustbins of disinterest and ennui. Great Lent is, as a result of his proddings, a period of extended Joy for me. I look forward to it especially even as its current has begun to cut out a subterrenean stream throughout the year.

Too bad, as Lee van Laer reports, that even behind the fortressed walls of the Foundation that Gurdjieff's very special articulations have now been rendered obsolete and replaced by completely new sets of exercises. As if such things could be replaced. Some things, although they can and may encourage further embellishments and elucidations, *if they can and should*, quite simply need to be left as they are. The Beauty expressed here is evidence enough of that. How deeply lovely it is. How much we need that original food in our emotionally bankrupt times.

And my seed thought for myself this Lent will be from the Man himself, *untouched* by someone else ,thank you!:

"Two thing are endless, the stupidity of man and the mercy of the Heavenly Father"

All Best Wishes to Everyone no matter what is or isn't your persuasion --- it is, in the preparation for Spring, a special time for receiving and transforming energy.

And that is plenty of Good.

love,
Greg

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.

---

by **Judy**

> 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.

This is interesting and new for me - the continuous scanning of sensations while walking, I'm referring to. It began rather jerkily with random thoughts/inner comments intervening. I practised for a couple of days scanning head to toe and toe to head while simply sitting. This was better with a lot more flow and some intricacies observed. I've re-added the walking; quality improves with practice, as usual. I'll stay with this exercise for a while longer. It showed very clearly just how far from a meditative or three-centred state I was in my usual walking state - that's 'walking' not 'waking', though that of course also applies a lot of the time. 

---

by **Pablo**

I used to speak in the good times, why not in the bad times... I feel a complete collapse, negativeness and rejection of working on my self. The only thing I do is reading the posts, absolutely passive attitude. Now I withdraw all my troops, the enemy is so powerful... But I still want the change.
Thank you for the exercises and for the comments

---

by **Judy**

Pablo writes:

> I used to spoke in the good times, why not in the bad times... I feel a complete collapse, negativeness and rejection of working on my self. The only thing I do is

> reading the posts, absolutely passive attitude. Now I withdraw all my troops, the enemy is so powerful... But I still want the change.
> Thank you for the exercises and for the commentsPablo

Yes, the affirming wish has to be greater than the denying negativity for work to happen.
This is not uncommon, Pablo. You are not alone here. I certainly go through these times, though less often than I used to.
There are undoubtedly many methods of dealing with them.

I usually go right back to basics. If I find myself 'worrying' about not being able to work, then I restrict work efforts to a particular time of the day - for example, between eight and eight-thirty in the morning. I just live life the rest of the time. Sometimes this works, when I'll just do the 'I Am' exercise or a simple sensing exercise walking and picking up say, pebbles, and sensing their touch against my hand.
When even this doesn't revive the flagging spirit, which has happened a couple of times, I've reverted to "Lord have mercy!" or the Holy Affirming prayer; also spend more time in service to others, even if passive. For example, sit in vigil and send compassion and love to the people in Japan, at the moment.
Don't forget to nurture and have compassion for yourself too.

Request to everyone:
Please share any experiences you have of going through these 'dark nights of the soul'. We all have them.

And Pablo, thanks for the honesty in sharing this.
Best wishes,
Judy.

---

by **Judy**

Oh - and most important for me is that I consciously accept that I am suffering for my limitations.
Accept the suffering as joyously as possible.
As G. says;
"Without the struggle, there is nothing."
In acceptance there is often transformation.

---

by **Judy**

Another addition;
Thinking back, often wish has been strengthened, and interest rekindled, by reading/studying a selected work book. I had forgotten how often a new order from amazon.com was a prelude to

a productive work interval.
J.

---

by **Pablo**

Dear Judy:

Your words help me a lot... they give me inspiration and comprehension, so I'm very grateful for your advise. I feel there is wisdom, experienced knowledge in them.
I'll try your suggestions this week...
Thank you again

---

by **Gururaj**

> ***Judy wrote:***
> Another addition;
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> J.

Yes,this has been for me the best trigger (a reconciling force contributor ?) for getting back to Work efforts.

---

by **Pablo**

Hello:

Can you give me please at least three examples of playing roles??? I do not have comprehension on this subject. The problem is finding "minor" roles, not the "biggest" ones such as father, husband, protestant, religious, conservative... I would like to understand and detect the micro roles I play in my daily life, but nothing comes to my mind... I can't see... please make me reflect in function of your experiences.
Thank you

---

by **Judy**

Pablo,

Role-playing comes under the 'intentional suffering' group of exercises. There is a useful

introduction page here on our site:

http://www.endlesssearch.co.uk/exercises_roleplay.htm

Regards,
Judy.

---

by **Pablo**

> ***Judy wrote:***
> Pablo,
>
> Role-playing comes under the 'intentional suffering' group of exercises. There is a useful introduction page here on our site:
>
> http://www.endlesssearch.co.uk/exercises_roleplay.htm
>
> Regards,
> Judy.

Excellent!!!! that's what I needed... it shed light on the issue. Thanks Judy.
Today while walking and speaking with a friend, he begun telling me his intentions about join a choir. Suddenly he argued upon solfege techniques putting emphasis on it as a musical skill... it triggered in me my mechanical aversion on all conservatory stuff, given that for my machine the most valuable thing in music is to feel and improvisation... it was the jazz-rock character versus the classical one... I thought maybe these could be a good example, or even one can create the rol of the "agreer" and the "disagreer"... anyhow, I spoke very nice words about this matter, and felt energy better between us... my friend really believes in that, why not to be happy to? it's also a powerful and usefull tool...
So much to inquire about role playing...
question:

I quote the explanation in http://www.endlesssearch.co.uk/exercises_roleplay.htm :
"Prepare Affirmations to use during the Role playing that will encourage you to continue with the Role at those times when you feel yourself being overwhelmed by the demands of the Role and want to beat a hasty retreat."

What is the issue of utilization of affirmations? can you give me examples? how to build them and use it properly?

Thanks

---

by **Greg**

Pablo asks:

> What is the issue of utilization of affirmations? can you give me examples? how to build them and use it properly?

Just keep inwardly talking yourself through the role as you are doing it so you don't slip up in the <illusion>. You are acting just like going out on a stage to perform a role. Make sure it is a role which you can resonably do as this is your first time. As time goes on you will gain greater mastery and this will require greater challenges. But for now, keep it relatively simple, and try, in the middle of it to observe outward reactions towards you and your inward feelings
Good luck, and for the first time out: Have Fun!

Greg

PS
Ian requests:

> Pick a Role that doesn't correspond to your Essence

Do the opposite of what your astrological sun sign describes what you do --- if you are a studious Sagittarian philosopher, be a non-intense, flake Gemini Super-model.

---

by **Greg**

Fred:
I know you're around. I <smell> you while you're lurking.
Whattsup, Bro?
Read some of your postings from the past when I cut outta here.
YOU UNDERSTAND NOTHING ABOUT ME and I NEVER APOLOGIZE.
Just thought I'd let ya know.
I'm too self-responsible these days.
The World is Crackin' Buddy --- Time to get your Lazy Ass in Here!
Love ya bunches,
GREGGIE

---

by **Pablo**

Good one...

by **Greg**

Just have loads and loads of fun, Pablo.
You are young (29 from your biographical details).
You are being given permission to get away with something. When you get older this is harder to do because you are less flexible psychologically IF you haven't been practicing this over the long term.
Role playing should be a CONSTANT EXERCISE in your Work-informed life. It is just as important as the more spiritual scientific exercises like breathing and illuminating bones. If you are smart, if you are wise, if you are sly,sly,sly ---- conscious role playing will eventually become one of Your Very Best Friends. It's absolutely expansive.
I promise!!!


---

by **Pablo**

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> I promise!!!
> 

Dear Greggy and Greg:

I will tell you by mean of the best way available in my mind to tell you how your words helped me to comprehend this matter:
.....,,,,.,.,.....!!!

speaking with my mother I choose to convey the same idea (with the same words and grammar) from 3 different kind of emotions, better still with two (anger-indignation, submission) and the neutral one. I put to consideration of other seekers the usefulness to begin decomposing a macro rol (ex: mother, Italian, liberal, gangster...) into its components and patterns of behaviour (the "particles" of "matter", in this case we could say emotions, thought and words, body attitude etcetera) trying to reach the whole role. It could be a good method to learn this art... In my example, I do not care about the macro label of some role, I played picking up some random emotions... then you can increase the level of complexity of a role adding other features such as body movements, degrees of tension of muscles, face expressions, and so on. Think about how a puritan could react to a sudden conversation about techniques on (playing rol non politically correct?) clitoral stimulation?? maybe if you some day are involved in a conversation about sex, you can play the rol of a puritan Quaker of the seventeenth century... or be a feminist grassroot movement activist... incredible!! beginning from basics could help to do something... It works in my case, maybe you need to find your own method (if you are an amateur like me). It's only an idea to share with you.
ahhhhhhhh and something important to add I think: do it with PRESENCE, with no identification... even more difficult.

THANK YOU VERY MUCH Greg

---

by **Lawrick**

Greg writes;

Quote Greg WHERE'S FRED?
by Greg » Wed Mar 16, 2011 3:18 pm

Fred:
I know you're around. I <smell> you while you're lurking.
Whattsup, Bro?
Read some of your postings from the past when I cut outta here.
YOU UNDERSTAND NOTHING ABOUT ME and I NEVER APOLOGIZE.
Just thought I'd let ya know.
I'm too self-responsible these days.
The World is Crackin' Buddy --- Time to get your Lazy Ass in Here

I NEVER APOLOGIZE.....

Might make a good work program for you.

Freed

---

by **Alistair**

Proverbs 4;7
Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding (cognizance?)

Let's all make this weekend a time to pray for our wisdom

May the Lord have mercy on us
Alistair

---

by **Judy**

Food for pondering:

Gurdjieff's Aphorisms

1. Like what "it" does not like.
2. The highest that a man can attain is to be able to do.
3. The worse the conditions of life the more productive the work, always provided you remember the work.
4. Remember yourself always and everywhere.
5. Remember you come here having already understood the necessity of struggling with yourself—only with yourself. Therefore thank everyone who gives you the opportunity.
6. Here we can only direct and create conditions, but not help.
7. Know that this house can be useful only to those who have recognized their nothingness and who believe in the possibility of changing.
8. If you already know it is bad and do it, you commit a sin difficult to redress.
9. The chief means of happiness in this life is the ability to consider externally always, internally never.
10. Do not love art with your feelings.
11. A true sign of a good man is if he loves his father and mother.
12. Judge others by yourself and you will rarely be mistaken.
13. Only help him who is not an idler.
14. Respect every religion.
15. I love him who loves work.
16. We can only strive to be able to be Christians.
17. Don't judge a man by the tales of others.
18. Consider what people think of you—not what they say.
19. Take the understanding of the East and the knowledge of the West—and then seek.
20. Only he who can take care of what belongs to others may have his own.
21. Only conscious suffering has any sense.
22. It is better to be temporarily an egoist than never to be just.
23. Practice love first on animals, they are more sensitive.
24. By teaching others you will learn yourself.
25. Remember that here work is not for work's sake but is only a means.
26. Only he can be just who is able to put himself in the position of others.

27. If you have not by nature a critical mind your staying here is useless.
28. He who has freed himself of the disease of “tomorrow” has a chance to attain what he came here for.
29. Blessed is he who has a soul, blessed is he who has none, but woe and grief to him who has it in embryo.
30. Rest comes not from the quantity but from the quality of sleep.
31. Sleep little without regret.
32. The energy spent on active inner work is then and there transformed into a fresh supply, but that spent on passive work is lost for ever.
33. One of the best means for arousing the wish to work on yourself is to realize that you may die at any moment. But first you must learn how to keep it in mind.
34. Conscious love evokes the same in response. Emotional love evokes the opposite. Physical love depends on type and polarity.
35. Conscious faith is freedom. Emotional faith is slavery. Mechanical faith is foolishness.
36. Hope, when bold, is strength. Hope, with doubt, is cowardice. Hope, with fear, is weakness.
37. Man is given a definite number of experiences—economizing them, he prolongs his life.
38. Here there are neither Russians nor English, Jews nor Christians, but only those who pursue one aim—to be able to be.

Best wishes to all,
Judy.

---

by **Pablo**

Hi seekers;

I apologise for all my mistakes... I'm just trying to find the way to grow up... this is my decision, I'm ready to pay the price... try, without fear this is my intention... many different tendencies appear right now, my will is to remain with you... I want to lear, try, and try... my message is positive for you, we must try... ego is always here, in this very moment... I apologise, I want to lear from you, every point of view, every path... the jail is ever present... Break the mind, concepts, words, logic, yes brother that is wisdom something that is out of reach right now for me... My intention is to grow up.. let's try seekers!!!
I apologise...
My best wishes for you

---

by **Ian**

That might make a great work programme for all of us...

> ***Lawrick wrote:***

Greg writes;

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The World is Crackin' Buddy --- Time to get your Lazy Ass in Here

I NEVER APOLOGIZE.....

Might make a good work program for you.

Freed

Work Program week beginning 14 March 2011

---

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.

---

by **Greg**

What an interesting exercise this turned out to be! And it became more interesting once the decision was made to extend it for another week.

Role-playing is the work I do to (barely) pay the bills as the educational upgrade of energy, and development of conscience provided by dance, and other arts education is demeaningly seen as “woman’s work” and will never pay the bills. (Stupidly, I never “went” for technical training unsullied by a corresponding lack of responsibility for what it was I was doing --- I was unfortunately raised to be concerned about a “Greater Good” which as you get older you realize is, well, a pipe-dream . . . Oh well, *tant pis* for me.

Back to the point, my decision to play a drunk going on a bender perfectly mirrored the professional work I was doing the same week for the medical students. After clearing with those who needed to be informed --- boss, parents I take care of, friends ---of my “experiment” I proceeded with the manifestation. The additional week’s extension provided me with enough time to develop the case further and work it deeper into my marrow. I went to work with dirty

clothes reeking of stale beer, soaked as they had been in a home sink. I wore run down old shoes with stinking socks. I did not bathe for a week and a half, I did not brush my teeth. The first week I exhibited a continuous depressive and unkempt persona with a mildly belligerent emotional tone. The second week allowed me to intensify all that. Never actually drinking because 1) I don't actually drink and 2) because I wanted to maintain "awareness" of the comings and goings responding to my alcoholic's mask. The day after St. Patrick's I situated myself in Columbus Circle at the SE corner of Central Park facing the Hugo Boss store which now sits on the exact site of Child's Restaurant (where the man himself conducted his *office de bureau* back in the Oragean days). I inwardly called on G. as I opened a container filled with prepared "vomit" (green food colored dried oatmeal) and slyly took a mouthful which I allowed to pour down the front of me while emptying the rest on the pavement in front. I sat there for the next three hours with an inebriated grin on my face oblivious to the pottage on my chin and down the front of me cooking to a crust in the intensifying heat from the sun. I was the recipient of glares, derisive and judgmental comments, head-shaking, one well-aimed spit and a well-intentioned shake by the shoulders from a passing "homie". My inner eye conjured up this long-haunting-me image http://www.wga.hu/art/a/angelico/09/cells/07_chris.jpg (Fra Angelico; Mocking of Christ). There ran through my a brain a plentitude of new, and very personal meanings all of them far-removed from the specific ecclesiastical symbolism.

Many rich experiences came from the two weeks of all of this. New insights, some of them directly related to the role-play at hand some of them indirectly related. All worth while and situations I will never forget. Body scanning revealed an accumulation of psychic leaden energy lining the pit-edge of my solar plexus. Dance class on both Saturday's was hell and people around me registered "concern".

The presiding feelings of this two week period experience included "worthlessness" "not being able To Do", and their progeny, overiding "Vulnerability".
The most troubling realization was related closer to home and was uncomfortably brought into higher emotional relief :

A few week's back, one of our group members (Judy) was experiencing a terrorizing form of helpnesses in the face of recent nearly apocalyptic manifestations of Mother Nature. Other than a few cursory, and maybe sincere --- as in *Ordinary Sincerity*, ie "Work worthless" ---- "we-feel-for-yous", no one including my very own self, bothered to remind and/or exercise her through a Work solution to remove her from her situation of "drowning". The Terror of the Situation within the agency of this group remained a terror. We did *nothing* to aid her in rendering it TRANSFORMATIVE.

Greg

---

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through a Work solution to remove her from her situation of “drowning”. The Terror of the Situation within the agency of this group remained a terror. We did *nothing* to aid her in rendering it TRANSFORMATIVE.

Greg

---

by **Greg**

Acting is an over-riding exercise for me in the Work probably because of natural abilities in that arena.

Nearly 15 years ago, I was in a quandry, a "fix", in my life ---- I was stuck and couldn't budge. A situation presented itself to me in the form of an organization that had the strong possibility of offering me A KEY to ESCAPE MY CIRCUMSTANCES. There was no way shape or form that I had what it took to join this organization. So, we were the organization and myself facing each other.

After two weeks PONDERING, I realized that is I simply started small (ON THE APPROPRIATE-to-my-circumstances- SCALE) I could build a PERSONA to eventually enter that organization. There were two CONDITIONS which were absolutely to be maintained:
1) DO NO HARM
2) BREAK NO LAWS
To make a long story short, THROUGH ACTING I eventually entered that organization, became a member, became a well-respected leader and after twelve years left graciously after my aim (MOVING UP AND OUT A STEP) had been met. They got my equally met service. And none of them was hurt and none of them was any the wiser.

Greg

---

by **Gururaj**

> ***Greg wrote:***
> The presiding feelings of this two week period experience included "worthlessness" “not being able To Do”, and their progeny, overiding “Vulnerability”.

The above part of your post,Greg , was perplexing to me.Having moved yourself to 'perform' the 'drunk' role so thoroughly ,why the feelings of "not being able to do" ?

In fact, I have somewhat similar feelings at the end of these two weeks (well-deservedly )at not having been able to move an inch from my set patterns of 'being' with people around -

despite the relief felt when Ian gave another week's time.

Maybe over the years ,being more of an internally considering guy, I do not have enough data (observations of different ways demonstrated by others in similar situations) to role play .But more likely it is the fear of appearing silly and/or the inability to have an outer manifestation quite at variance with my inner state.

Lord have mercy.
Gururaj

---

by **Ian**

Dear All,

Please remember that when you signed up to these Forums, you agreed to certain constraints, namely -

Code of Conduct

This is a Moderated Discussion Forum and all posts that contravene the following Code of Conduct guidelines will be deleted. Repeated offenders risk the termination of their account.
Please post at least once a month.
Please try to bear the unpleasant manifestations of other Members.
Please be considerate and never belittle, hurt or unduly criticize other Members.
Do not stir up trouble by posting something that is deliberately provocative, offensive, spiteful, slanderous, hateful, threatening, or vulgar.

I would remind to take these above guidelines into consideration when replying to the Forums.

In other words, please refrain from stepping on others Corns.
If you feel your Corns have been stepped on, please try to bear the unpleasant manifestations of others.

In the future could we all please be a bit more more circumspect in what we say or imply to others.

Regards
Ian

Work Program week beginning 21 March 2011

---

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?

---

by **Lift**

> they are in harmony only when they are simultaneously in a relaxed condition

When I read the above, the phrase sprang to mind - "to be perfect under perfect circumstances, is to be a paper warrior"
So one should strive to be in harmony under ANY circumstances, relaxed under ALL circumstances.

Lift

---

by **Greg**

The most interesting thing about the two week acted drunk experience was how I was able to sustain calm and 3 centered balanced presence while ACTING inebrieation while ACTING beligerance while ACTING depression while RECEIVING displeasure, judgement, and spit. FEAR OF JUDGEMENT, VULNERABILITY, and REJECTION were met with the reminding practices of SENSING/VISUALISING the placement of pelvis, head, spine.
The Jesus in the Fra Angelico remains centered.
So did I.

Greg

---

by **Ian**

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Regards
Ian

---

by **Harry**

I pose this as a question for pondering. Do we relax the centers? Or do we tune them some they can work together?

---

by **Karen**

> ***Harry wrote:***
> I pose this as a question for pondering. Do we relax the centers? Or do we tune them some they can work together?

These are 2 very good questions Harry...

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?"

---

by **Alistair**

Mortify therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil, concupiscence and covetousness, which is idolatry. For which things' sake, the wrath of God cometh on the children of disobedience, in which ye also walked, for some time, when ye lived in them, but now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of you mouth. Lie not one to another, seeing that ye have put off the old man with his deeds and have put on the new man, which is renewed with knowledge after the image of him, that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity which is the bond of perfectness.

---

by **Harry**

There's one little point in that quote, Alistair, that makes it really meaningful. After listing deadly sins the quote adds " which is idolatry ". Quite an insight for only these three words.

---

by **Alistair**

Apology for not crediting the quotation
Colossians 3, 5-14

---

by **Alistair**

“Among a thousand who seek me, one finds me. Among a thousand who find me, one follows me. And among a thousand who follow me, one is mine.” - Bhagavad-Gita

1 in 1,000,000,000?
Please check my arithmetic

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?

---

by **Steve**

Hi Ian

I have dificulty with this part 'Allow the impressions to collect in the marrow of the bones.'

I cant 'sense' it therefore have no experience of it happening.

If I 'visualise' it then act of visualisation removes me from sightless gaze and my experience becomes 'internal cinema' behind sightless gaze.

In a situation where I dont have the sensitivity or the practice to direct the above can the 'suggestion' that this intention is underway be used or is there more danger of self delusion involved in using suggestion?

---

by **Harry**

Steve,

Imagine. The key part is to maintain impressions while establishing a "meditative state". Ie, don't "think" just let things flow in. And as they flow in direct them to the bones. This isn't so much of a sensation as it is a perception. Try to see the difference between percetion and sensation.

The idea is Imagination directed is beneficial. We don't know of a higher center except with our minds. But we imagine it, and give it energy and it will eventually grow open to us.

---

by **Steve**

Thanks Harry, that was helpful.

Steve

---

by **Gururaj**

> ***Ian wrote:***
> Allow the impressions to collect in the marrow of the bones.

This is somewhat similar to the exercise of imagining the flow of breathing thru' a limb of the body ,even while the actual breathing is happening in its usual place.
My experience has been that this is a more 'perceivable' imagination than ,say, visualising some image in the mind's eye. Moreover , the physical impressions (sight,sound,taste and touch) are all basically based on contact with the body and one can imagine that they proceed deeper into the body and penetrate the bones.
This 'absorption by the marrow' task aided in sensing the whole body.(whenever I could remember,that is)

[/quote]Sense your feet and Ponder - "I have good leather to sell for those who wish to make shoes." (Gurdjieff)[/quote]

A bit perplexing ."Gurdjieff can say that.How can I ? " was my thought.To get some sense,tried to generalise it as "I have good raw material for those who wish to make a useful product out of it " . Can it be that ,life as we experience it is a good raw material for our transformation - provided "we wish" to see it as such ?

The pondering on the Work Aim and evening recap. of results is a good focussing task.

Thanks to the contributor.
Guru

---

by **Judy**

Gururaj,
From Maurice Nicoll's Comentaries p856

THE PSYCHOLOGICAL MEANING OF FOOT
On one occasion it was said by Mr. Ouspensky that he had leather to sell for those who wish to make shoes for themselves. There are two kinds of shoes. The first shoes are made by life in us. We learn to behave in certain ways, to think that these people are right and those people are wrong, we imbibe ingrained attitudes through imitation according to our social position, and all the rest of it. Some of these shoes are made more by the mother and some more by the father. When you see a person walking in his father's shoes or perhaps in his mother's shoes, you understand that that person is not awake yet. All this has reference to the feet and we have to think to-night about the meaning of the feet esoterically. Life-shoes wear out sometimes and on the other hand sometimes they remain permanent. A person who has never questioned his acquired life-attitudes, his buffers, his prejudices, and so on, will perhaps have permanent shoes, made by the action of life on him. At the same time it is possible for a person to come to the point in which his or her shoes get worn out. Now the shoes are that with which we walk on the Earth. Esoterically speaking, our feet are where we touch external life and the shoes that cover our feet represent the attitudes and prejudices and opinions that we meet life with. When the Work says it has leather to sell to make shoes it means of course to make new shoes so that we can walk in life in a different way. The foot, psychologically speaking, is the most external part of us, the part of us that meets with life.

I just love this quote about buying leather to make shoes. I've over the years had any dreams about various different types of "new shoes" which are needed to be bought. his quote obviously touches the subconscious quite well.

Nicoll goes on fro the above to talk about the first conscious shock and a lot of other interesting stuff, if of interest to you.
There are searchable pdf files available (1996) which I find really useful. If you don't have them, Gururaj, email me if you wish.

Regards,
Judy.

---

by **Judy**

Postscript:

Please excuse more typos than usual The "m" on laptop keyboard is presently unreliable.
J.

---

by **Gururaj**

The words " leather for sale" implies that one has to pay, and in full, for the benefit.It is not available gratis.

And then,the shoes have still to be fashioned next with our own further efforts.

End of week ,I still have no new leather.The payment was insufficient.

Thanks ,Judy.Shall contact for any specific title.

Regards to all
Gururaj

---

by **Harry**

Leather doesn't come with a week's effort.

---

by **Gururaj**

nor with a weak effort !

---

by **Karen**

> ***Ian wrote:***
> Daily Pondering: What is my Work aim?

To know thyself first, this is my aim, then all will be well—all else will follow...Blessed is the man/woman who finds the creator inside, anywhere, in any circumstance, to any degree—for I believe that this is what changes the vibration of the planet.

> What did I do today to further my progress towards my aim?

worked on "open mindedness" to rise above duality. Active listenening to others despite

opposing views.

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.

---

by **Gururaj**

One 'discovery' has been that a lot of time , and quite a bit of the contents of , the inner states are not triggered by outer events but rather by one's own plans ,desires,worries and so on.

Of late it's been quite an all fronts.Trust everyone is fine.
Gururaj

---

by **Cassandra**

I observe that there is quite a lot of internal considering, oftentimes the need to be recognized or thanked for my good deeds. I am still feeling some resentment from not being invited to a wedding. I'm not that familiar with the newlyweds, but I still feel snubbed.

---

by **Steve**

I had an interesting situation with an friend where by decision to help gradually slid towards internal considering due to 'requirements' which were completely unconscious to me , in fact before the internal considering arose I would have stupidly bet a large sum of money that I had no requirements regarding that person

I was able to catch the inner grumbling and had a realisation that my friend would not have acted the way they did had they not been 'suffering' in some way and their actions were their way of seeking relief. I then spent a few days pondering whether my 'realisation which turned me back towards external considering' was not just a form of self calming when I chanced to re-read this section which is from ISOTM
P153
He begins by deciding not to consider and afterwards blames other people for not considering him. This is an example of how external considering passes into internal considering. But if a man really remembers himself he understands that another man is a machine just as he is himself. And then he will enter into his position, he will put himself in his place, and he will be really able to understand and feel what another man feels and thinks. If he can do this, his work becomes easier for him. But if he approaches a man with his own requirements nothing except new internal considering can ever be obtained from it.

In retrospect it seems to me that my 'requirements' came from an uneducated selfish or undeveloped place and perhaps my understanding that my friend was suffering was using one centre to educate part of another ? The experience has certainly lead to some thinking about the difference between when my explanations are a form of justification for self calming and when they are genuine attempts to stand in another place in order to understand them.

---

by **Gururaj**

Hi Steve,considering (no pun intended 😀) that you caught your "inner grumbling" would indicate ,I think, that it was a shift more towards self-remembering than self-calming.
Some thoughts arising on pondering over your sharing : - Is intention to help another itself an expectation which will mar the outcome ?
If everybody around us is a friend or foe or 'no relationship' person (or the same person occurs as being all these in different situations) then are'nt relationships more a reflection of us ? Is that why self-remebering the key for true empathy ?
Gururaj

---

by **Gururaj**

PS :
It has also been my rare experience that ,if a person is blunt with me , but he or she comes across as being non-reactive in that interaction , then somehow their response is more valuable to me than if they were just polite or simply hostile.

---

by **Alistair**

Accept the ignorance of others and spare them yours
Spare from them from your substance
and do not expect any of theirs

Do to me what is worthy of thee; not what is worthy of me

---

by **Steve**

> ***Gururaj wrote:***
> Hi Steve,considering (no pun intended) that you caught your "inner grumbling" would indicate ,I think, that it was a shift more towards self-remembering than self-calming.
> Some thoughts arising on pondering over your sharing : - Is intention to help another itself an expectation which will mar the outcome ?
> If everybody around us is a friend or foe or 'no relationship' person (or the same person occurs as being all these in different situations) then are'nt relationships more a reflection of us ? Is that why self-remebering the key for true empathy ?
> Gururaj

Hi Gururaj
Thanks for your comments.
I was caught in a confusion after noticing the grumbling that amounts to 'Am I explaining/excusing the others behaviour to calm and remove grumbling/conflict from myself or am I doing it to externally consider?
I also started to wonder where it ends - forgiving everyone (as if that is a bad thing).
Everything can be explained away:
The shopkeepers rudeness - perhaps they are having a bad day.
My neighbours rascist attitudes - poor upbringing entrneshed attitudes.
the man who stole from me - needs money / poor unbringing.
X did Y because, like me they are mechanical.

And i begin to see that the model of right/wrong and justice as presented by society if fully accepted can be a become source of intolerance in myself.
From ISOTM
Everything that displeases such a man seems to him to be unjust, illegal, wrong and illogical. At the point of departure for his judgment is always that these things can and should be changed. "Injustice' is one of the words in which very often considering hides itself. When a man has convinced himself that he is indignant with some injustice, then for him to stop considering would mean 'reconciling himself to injustice'.

But I also am afraid that there might be a danger of Polyanna ism - everything is as it should be - if I run too far with it.
So for the moment I am left to ponder :
Does external consideration only apply to the person in front of me at this moment?
Do I apply it more universally that it might become a seed for a wider compassion?

Are there traps where I am using it to escape from unpleasantness?

---

by **Judy**

Steve,
One can 'over-think' the Work.
I find it useful, on becoming aware of confusion, to remember my aim before the confusion. In this case it would be to externally consider. Then bring everything back to self; achieve a three-centred state of balance and begin again.
For example, as soon as I become aware that inner talking is labelling the shopkeeper as "rude", I need to remember that any time I am offended, it is the beginning of *internal* considering and that this is the exact opposite of my aim in this situation.

Coincidentally, I read that same page in ISOTM recently too. Should you wish to pursue commentary on considering, try Nicoll pp253 - 301 for the knowledge.
But for some understanding of how one can short-cut this process and simply come back to oneself when doubts/confusion assail, then there is a passage from Joseph Azize's book "George Adie - a Gurdjieff pupil in Australia" which may assist. I'll post it a little later today as a separate post.
Of course we love the intellectual meanderings, but essentially the task is to continue to work.

Thanks to Guru and Cassandra as well for this interesting discussion.
Easter blessings to all.
Judy.

---

by **Judy**

I posted the quote from George Adie in the Discussion Forum.

Cheers,
J.

---

by **JohnS**

Not having posted for a while because I have been constantly 'considering ' that I have far too much work to do, I managed to get someone in to help me one day this week, and I was amazed at how he sailed through 'my work' because he had no inbuilt bias on how difficult it might be; which led me to considering how difficult I make everything else - as well as my work - which eventually fills up my whole day, from start to finish.
What I really have had a glimpse of is how much my procrastination is equal to or greater than those I accuse: I'd say mine is greater because I also feel to be the victim, and that adds that ittle bit more, and constantly.

Objectifying these situations is the only way out of them, and I see at this point how far distat is true objectification..but...that's just procrastinating.
I've got no time to write any more, I must go off and start objectifying

John

---

by **Steve**

Judy
Thank you for the relevant pages in Nichols commentaries and for G Adies quotes in the other thread, most helpful.

And Alaister thank you fo the quote/maxim , who is it by?

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.

---

by **Gururaj**

A fine appreciation will be needed for determining the purity of my 'conscience' .

My posts will be rare ,if at all, for a few days as I am in a place with a very patchy 'net access.

Regards to all,
Gururaj

---

by **Karen**

Ian wrote:

> 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.

Beautiful Ian. Thank you for sharing this message. It resonates deeply and has created deep reflection.

The Seeker has realized that they have to be themselves. THIS for me is the place where heaven can occur in a new way. This for me is freedom from thinking there is a 'right' or 'best' way, because if I am following the dictates of others I am seeking to be something different from what I am. I am seeing myself as inferior, and this dictate or idea of truth as superior...and we are on this journey together where we are exploring being individuated

creators, unifying the divine and human. Grounding divinity here, in this life, on this planet!

We already contain everything that we need inside of us. We don't have to look outside of ourselves...Where I wish to go is to the freedom. Letting go of the path that got me here. This unified, complete freedom to come back into contact with that, having chosen to come out of contact with it. To become separate from this light (freedom) within.

> Of course, it is helpful to remember that not all we believe is true.

I have my own personal truth, my own feeling of truth. But my truths and beliefs are certainly not aligned with everyone else's nor are they the absolute truth.

It takes courage to come to this space of awakening, because for many it's the letting go of what we have learned, it is not learning more, it is unlearning, to come back to source within.
It is a beautiful thing to share, share experiences so that anyone who resonates can come and draw from that, and draw from the unique perspective and bring it into themselves. Not to take it and copy it, but to birth it inside themselves as something unique there.

What I write about is what worked(s) for me, what birthed freedom and love with inside me. But that may not be what it is for you. For many it may be, for other not. I am letting go of of this feeling of wanting to convert people or preach to my way of thinking. This alone is freeing. Awakening to the allowance, allowing everyone else to BE what they want to be. That's freedom. To let go of that NEED to change anyone else. That is a journey of change on its own.

Work Program week beginning 9 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 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.

---

by **Ian**

> ***Ian wrote:***
> 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.
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>
> Exercise - During the next year, all Seekers are invited to create and share their own Inner Work Programmes with their fellow Seekers.

Dear Endless Search Seekers,

What this Programme means to you all will vary.

On the other hand, what I am implying by this programme is that all future Weekly Work Programmes will have to be submitted you.

I will not be submitting any more Weekly Programmes for the next year!

If this Forum is to continue, then you will all have to arrange amongst yourselves a schedule for submitting Weekly Work Programmes.
(It is easy - just click the NewTopic* button in the Online Work Group Forum...)

I have spent 7 years here trying to convey to you the skill of creating your own Inner Work Programme and now it is time for you to put this into practice.
You have many resources - the EndlessSearch website with all its info; these forums with 7 years of past weekly programmes; all the books you have read; all the groups you have been involved with.

Regards

---

by **Judy**

I'd like to be involved with this.

As Ian says, we have a wealth of information plus more than 300 weekly work programmes to draw from.
Initial thoughts are to use this year as a kind of review process. I mean to perhaps choose favourite programmes from past years, with maybe a little personal addition or slant, making sure to address the various categories of Work from time to time. This may make it simpler for more members here to be actively involved too. I've been here for six years as of June 4th, and wish to at least continue mentally/spiritually along the teaching line of Mr Paul Beidler, as presented by Ian for the whole seven years. What a major octave, Ian!

So how to begin?
Who else is interested here? How many of us are there around which to organise a schedule?
What other 'initial thoughts' are out there?
I may perhaps from time to time wish to include some work along lines of Nicoll's Commentaries, or from "Gurdjieff Unveiled" by Sy Ginsburg.

There will be some questions of course and some details to work out, but first perhaps we need expressions of interest. I'm happy to share my gmail address with all here, if that helps.

Thanks, Ian, for providing this opportunity.

Regards,
Judy.

---

by **Alistair**

Yes Judy

Thank you Ian

---

by **Harry**

Judy I can certainly participate, but I think we need to think about how to expand the circle. There has been a distinct lack of interest outside of three or four members.

---

by **Gabriel**

To All Seekers members of this group:

Greetings. My name is Gabriel and I have recently (yesterday to be exact) become a member of the group thanks to the cordial invitation of Ian.

So I logged in here yesterday but just looking to become familiar with the protocols and some of the current topics of discussion. I need to strike a balance between my needs for information about what is going on here (I mean tactically, as strategically we are all geared to advance in the way of the work as presented by Mr. Gurdjieff and his main proponents, and actually begin doing things that advance group work following the existing methodology and/or style.

You see, I have the notion that both individual and work group can advance one's spiritual goals. I also think that individual work alone (except in a monastic setting) is not as productive as the one performed in small groups.

Also, alone, there is a tendency to stay too long performing the same set of exercises. This tendency tends to decrease their efficacy.

Well, I look forward to working with you towards the realization of our goals for growth of consciousness.

Gabriel

PS = I tend to be a tad ceremonial in my initial communications. However, I am easy going and like to work with other seekers.

---

by **Gururaj**

Yes , Judy , I shall participate.

If ,say, 5 persons indicate their willingness to contribute exercises ,then could it be decided that each person's turn will come once in 5 weeks ?
Or do we keep submitting to a pool of exercises maintained by one senior member(at her or his eMail ID) who will then select and release for each weekly program ?

Regarding areas of interest - am reminded of the story of 5 blind men feeling up an elephant and describing it differently.The Work may occur uniquely to each of us,especially novitiates. Or one may have a good overall perspective but would still need to work at a time on particular aspects.

Speaking for myself ,I would like right now to get deeper clarity / taste of the 'basics' rather than exploring (superficially) all over the place .
And in matters of practice I need to work on being present /conscious as life unfolds thru' the day,not just during a morning meditation sitting.

Regards to all,
Gururaj

---

by **Gabriel**

To All Seekers On-Line Group

I will be happy to work with any of you in developing work programs. Please contact me here through a post or at any of these two email addresses:
Gabriel

---

by **Judy**

Guru wrote:

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> Or do we keep submitting to a pool of exercises maintained by one senior member(at her or his eMail ID) who will then select and release for each weekly program ?

I prefer the first option. That way we can get started and when others wish to join in, it is a simple matter to extend the schedule. Why not take a vote here? I'm happy to abide by majority wishes.
Does anyone have something suitable for this coming Monday? Or any takers for a repeat of a favourite program from the archives? Or any other ideas? Most of us have been here for a while. How about you, Gabriel? Welcome! Have you been in the work for a while?

Best wishes,
Judy.

---

by **JohnS**

I am definitely in. And, at this stage, I would prefer the first approach.
I used to be in a house co-operative, where each household had their turn to get up at 3am and go to the fruit & vegetable market. It a) made you appreciate the food more, b) created a bond with the other houses, and c) encouraged you to canvass new members so that your midnight shift came less often.
In the interests of c) especially, I think we should invite Ian to take a turn, not as a moderator, but as a part of the circle he himself has created. Either that, or take an unofficial role as editor / debunker.
The other connected matter with c) is what is stated as a RULE that no-one can move on until he puts another in his place. I have never managed to do this, thus my static position in the work.

My email:

And...its almost Sunday already! Antipodeans have the disadvantage of being 8 to 12 hours ahead of the North, with deadlines like this

---

by **JohnS**

Minutes after my last post, I open a book by Pierre Bonnasse and find a quote by Daumal on the Holy Affirming, Holy Negation and Holy Reconciliation:

These are, symbolically, the three conditions for clear discourse: it presupposes
"a speaker who knows what he wishes to say, a listener in a state of wakefulness, and a language common to both."

---

by **Gabriel**

I believe it was Judy that asked if I can contribute some exercises now, and how long I have been in the Work.

I think that I can provide a couple of exercises that I have not performed in a while but which - have provided excellent results. I will have two along similar lines tomorrow. In response to your question about my time in the Work: I became a member of Mr. Willem Nyland's group in the late 1960s. I was in all city meetings (New York City and the Bronx) for four years or so. Then, my professional situation changed necessitating that I either travel or relocate for work, internationally or in the USA (but long distances)f. I would work with the group every time that I returned to NYC which was rather frequently. This went on until Mr. Nyland's death in 1975, I believe. Several health problems in the mid 2000s affected the intensity and frequency of my exercises. Currently, I am enjoying relatively good health.

Thank you for asking.

Gabriel

---

by **Ian**

> ***Gabriel wrote:***
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>
> Greetings. My name is Gabriel and I have recently (yesterday to be exact) become a member of the group thanks to the cordial invitation of Ian.
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> So I logged in here yesterday but just looking to become familiar with the protocols and some of the current topics of discussion. I need to strike a balance between my needs for information about what is going on here (I mean tactically, as strategically we are all geared to advance in the way of the work as presented by Mr. Gurdjieff and his main proponents, and actually begin doing things that advance group work following the existing methodology and/or style.
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> You see, I have the notion that both individual and work group can advance one's spiritual goals. I also think that individual work alone (except in a monastic setting) is not as productive as the one performed in small groups.
>
> Also, alone, there is a tendency to stay too long performing the same set of exercises. This tendency tends to decrease their efficacy.
>
> Well, I look forward to working with you towards the realization of our goals for growth of consciousness.
>
> Gabriel
>
> PS = I tend to be a tad ceremonial in my initial communications. However, I am easy going and like to work with other seekers.

Dear Gabriel and fellow Seekers,

I would like to welcome Gabriel to the group. He has joined at a pivotal time in the evolution/growth/history of this group.
Gabriel's view of what this group is and how it functions will be different that what has gone before this time.

I hope you all can work together to develop something new for yourselves.

As Judy says above, there are 364 past weekly exercise programmes to draw upon, covering the last 7 years of this group.
These exercises cover the range of the Work as I know it. It is now time for the rest of you to add to this body of exercises.
As Gabriel says - "there is a tendency to stay too long performing the same set of exercises."

When you post a new Programme, please stick to the new topic heading of - "Work Program week beginning dd mmm yy" (eg Work Program week beginning 16 May 2011).

If Seekers wish, they may include their names as authors of the programmes.

There are now 20 registered users on this group, not all of them currently active. Seekers may also consider forming Triads amongst themselves in order to collaboratively author a weekly programme. This is how Paul Beidler had us take charge of the weekly meetings; it is how I would now like you all to take charge of the weekly meetings here online in this forum
You can read more about Triads here - http://endlesssearch.co.uk/northeon5.htm

I will continue to forward our/your weekly programmes to the Northeon email list.

I will also start a new Forum Topic wherein I post the weekly programmes that I receive from the Northeon email list. These will give you a different perspective on this line of Work.

Regards

---

by **Gabriel**

Ian, thanks for your comments.

Concerning exercises:

1) I currently perform several exercises that I copied some time ago from the Work Exercises listed in the web site Endlesssearch.home (Ian's). I do not keep a strict order of perfomance (i.e. sequencing) except for the last two or three mentioned next. In a summary fashion these exercises are the following: "The filling from the toes", "Sixty Bone Exercise jointly with Holy Prayer", "Bone Illumination", "Joint Exercise (while walking in place)", "Bone Breathing," "I Am" resonating in the three centers, and "I Will, I Can, I am."

Ian has been instrumental in helping me out with some of these exercises by providing answers to my questions concerning detailed points of execution.
Sometimes I add other exercises in the areas of meditation, visualization (etc) mostly from the same web site.

2) When these exercises are completed, I always do Mr. Gurdjieff's "Special Attention

Exercise" (unsure whether the name is correct) version that begins with the words: "Fifteen Minutes relax. Break tempo of ordinary life before doing exercise." It is my favorite, and I always thank Mr. Gurdjieff's memory for having left this exercise for everyone, but particularly for people like me still learning, trying to sail over the perturbations of life like when the sea becomes violent and the boat draws water.

In case I am confusing anyone, this exercise aims at sourcing and using the extraordinary substances from breathing, and from the brain center (the substance that is produced by the flow of associations) to coat the inner higher bodies.

During the introductory comments, Mr. Gurdjieff clearly suggests that certain thoughts, sensations, and aspirations should be self-provoked to improve the chances of performing the exercise with some measure of success!

I want to add that these comments by Mr. Gurdjieff (aimed at activating the three main centers and place them in equilibrium with each other) are the same type of approach to the three center condition that I was told to use in the exercise that I alude to in the next paragraph. I practiced it very intensely years ago. I felt that - sometimes - I had extraordinary results. Currently, I perform it with less frequency because I think it needs very strict conditions of solitude, concentration, and perseverance that are not achievable every day at will!

In order not to make this post excessively long, I will defer for tomorrow the description of this other exercise.

I look forward to browsing through previous posts of Work Programs to prepare "packages" for practicing.

Thanks,

Gabriel

---

by **Judy**

(Post from Northeon thread repeated here in case activity on other threads in the Online Work Forum may have been missed - I often miss these cross-thread posts)

As there's mention both here in this new Northeon thread as well as in our April/May/June "Outcomes" suggested exercises, of various visualisations, how about we spend some time on these this week? Ok with everybody?
Replies could be posted in the three-monthly thread, which will give us a start there then as well.

The discussion around new schedules and so forth is coming along well and could be up and

running by next week, if we wish. Any more volunteers to add to the schedule? There are several people who have been consistent contributors here and much value to all of us over some years - you know who you are - that I'm hoping will join our current list; in addition a couple of newer members who may be considering joining the list. Don't forget you can choose to repeat a favourite exercise from the archives as a weekly programme too.

Best wishes fellow seekers,
Judy.

---

by **Judy**

So far we have six members signing up to contribute suggested work programmes.
Tonight I'll write the names on six pieces of paper and then draw them out of a hat and suggest that we begin in this 'democratic' order. This will thus give us a schedule for the next six weeks, which can easily be extended when others join, as they will, with the first submission date being the coming Sunday or Monday.

Does this meet with everyone's approval?

Cassandra and Karen - where are you? Be nice to have you here. Don't forget you can submit a repeat favourite programme from the archives if you prefer. I'd welcome a bit of female support here.
By the way, Ian will continue to post the three-monthly programmes for us, so there is an overall theme plus some backup work for us to consider. Thanks Ian.

Regards,
Judy.

---

by **Karen**

> Cassandra and Karen - where are you? Be nice to have you here. Don't forget you can submit a repeat favourite programme from the archives if you prefer. I'd welcome a bit of female support here.

Hi Judy,

I am here.

My contribution to the submission of program exercises has been lobsided. I think I've put forward only 1 or 2 programs since I joined.

Count me in.

In Gratitude,
Karen

---

by **Judy**

Here's the order in which our names were drawn out;

Guru
Harry
Alistair
Judy
Gabriel
Karen
John

This gives us a seven-week tentative schedule, with week 1 (Guru) beginning this Sunday May 22nd, and going through week by week until week 7 (John) on July 3rd.

Shall we give this a go?

Best wishes,
Judy.

---

by **Gabriel**

Dear Seekers:

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.

Thank you

Gabriel

---

by **Gabriel**

Is a good start Judy. I will do my week when it gets there.

Thank you.

Gabriel

---

by **Gururaj**

OK ,Judy.
I'll plan to post the exercise by Saturday night,India time, so that as the sun rises over Queensland on Sunday ,you can see it (the task).
(John,I presume ,stays further to the west).
Regards to all,
Guru

---

by **JohnS**

Fine by me.
I have disdained the west, I am due south of Judy, on the same longitude.

John

---

by **Ian**

> ***Judy wrote:***
> Here's the order in which our names were drawn out;
>
> Guru
> Harry
> Alistair
> Judy
> Gabriel

> Karen
> John
>
> This gives us a seven-week tentative schedule, with week 1 (Guru) beginning this Sunday May 22nd, and going through week by week until week 7 (John) on July 3rd.
>
> Shall we give this a go?
>
> Best wishes,
> Judy.

Dear Judy,

Please add my name to the list. I will contribute a programme when my week comes up.

Thanks for this effort to engage everyone in the process.
We only learn by doing.

Cassandra, why isn't your name on this list.

Regards

---

by **Cassandra**

Ian,

Because I have been lazy and looking for easier ways to 'work.' Please add my name. I'll read through the posts to see how it is to be done.

Thanks for the reminder.

---

by **Judy**

So now we are nine,,,
Ian - your week thus begins Sunday July 10th,
And Cassandra - glad you heard the cooo-eee - Sunday July 17th.

After that, we can either repeat or reshuffle or of course add, as more members join us, as is hoped they will.
,
Cheers everyone,

Judy.

---

by **Gabriel**

Judy, Let's see if I understand.Based on the starting date of May 22nd, my turn comes on June 19, Correct?

Gabriel

---

by **Judy**

Yes Gabriel - correct. 
Regards,
J.

---

by **Ian**

> ***Gabriel wrote:***
> Dear Seekers:
>
> 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.)
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> 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.
>
> ...snipped a lot of the text ...
>
> Thank you (sorry for the lengthy explanations)

> Gabriel

Dear Gabriel,

As there was no formal exercise submitted in the exercise list on the forums, I have reposted your exercise as a "new topic" so that it shows up in the exercise list as "Work Program week beginning 16 May 2011".

---

by **Gururaj**

OOps !
Noticed now that all new work programs are submitted with date starting on a Monday.

Judy ,does it then follow that every contributor's post must be shifted by one day ?

I am anyway ,as agreed earlier , posting the work program (for my turn) under a new topic now.

But the date shall be indicated as starting Monday the 23rd May.

Gururaj

---

by **Judy**

Sounds good to me, Gururaj. You are correct. I hadn't noticed actually. Thanks for pointing it out.

Regards,
Judy.

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.)

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---

by **Judy**

Hello everyone,

Ian has requested that, in the interest of conformity, we please ake the subject of each of the 'new topics' (the suggested work program we are posting each week) -
"Work Program week beginning dd Month 2011" (as above for example).
Also, I find it helpful to type the work out in an Office program first; then copy/paste.
This avoids losing any long posts owing to timeouts etc.

Thanks for posting the above most interesting exercise from Gabriel, Ian.

Regards,
Judy.

---

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Thanks for posting the above most interesting exercise from Gabriel, Ian.

Regards,
Judy.

---

by **Gururaj**

Gabriel and Ian,thanks for giving the opportunity to do this exercise.

Did it for the first time today and followed all the suggestions . The only part I could'nt quite invoke was a feeling of someone observing while I did the exercise.
The exercise chosen for doing in slow motion was a type of stretching exercise which I anyway do almost every morning.

In the long run whether the soul is strengthened or not,I experienced right now a slightly deepened and calmer being for a couple of hours after the attempt.The deliberate slowing down brought the perception close to the edge of the present moment which one is not at all aware of usually as events unfold.

Thanks again.

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

---

by **Harry**

I've long greeted the Sun every morning. One deep centered breath.

My only comment would be on the last observation in the post. The pondering. I'm not sure about the sustaining denying and affirming. My experience is that the crucial step here is to find and recognize the reconciling force. By doing that the affirming and denying change. And move higher or lower. this is a fluid development.

---

by **Judy**

Guru,
Just lost a post. Have to go out now.
Will try again tomorrow. Wi-fi unreliable this morning.
Cheers,
Judy.

P.S. Yes yes - I should have taken my own advice. Aargh..
J.

---

by **Cassandra**

Leaping out of bed...hmm....just didn't work for me. If I don't go to the bathroom first off to relieve myself, the sittng is severely compromised. So I had to first finish that necessary task and then start with the breaths. Focusing on the breath during meditation has always been more challenging than other forms where I might sense a body part. This is so because it feels 'empty'; I don't get those familiar thrills. But for this very reason, it is good for me to do what the sitting I doesn't want to do.

I think the push against my meditation comfort zone may be a way that brings about the coating of a 'new man' (being).

---

by **Harry**

Cassandra,

Just get out of bed, face the sun and greet it. Then do what has to be done.

---

by **Gururaj**

Maybe due to sleeping less than required , usually wake-up time is a groggy,grumpy time for me.So,it was difficult to summon up a lighter ,enthused feeling every day.

---

by **Gururaj**

"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?"

The " Orage Gurdjieff Meeting notes " file (containing weekly meeting notes by a participant of a program managed by Orage) - the link to which I had shared many weeks ago - is ,for me , a treasure trove.

Orage's exposition on pages 50 to 52 gives some great food for thought and for real-life exploration.

He says (my interpretation in italics) that Individuality *(Being)* is the third (reconciling) force in a triad ,the other two being (1) Will (active force) which is developed in us by exercising for an aim against mechanical inclinations - *for its own sake and not for the sake of our usual desires (in other words,by intentional suffering)* and (2) Consciousness (passive force) which is the awareness we need to sustain to see how the will is being exercised and the results thereof .

Further,he is quoted as saying , "...it is only regarding will and consciousness can we do anything directly.The first may be developed by self-observation and opposing inclination for no reason;the second by the effort to be on the qui vive when doing so;and let individuality lookout for itself "

This tells me that I can consider myself a true Worker only if I am invoking and developing these forces.

---

by **Judy**

Guru wrote:

> 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.

The sensing sequence here is interesting. I did do this part of the program daily, and found after a few days that the almost 'waves of sensation' had a calming effect, which aided preparation for sitting.

Cassandra, meditation can often be a struggle against going with various distractions which may seem more attractive at the time. Sometimes I sit and have to just watch a fair amount of inner talking until it subsides. This takes fewer or more minutes depending on state. During busy times the personality tries to tell me I am wasting time. It never does this when I actually AM wasting time of course. The opposite is clearly true, as you mention.

The leaping and dancing, though only done mentally, did start each day enthusiastically, with a touch of a smile too.
Thanks Guru.
Regards,
Judy.

Work Program week beginning 30 May 2011

---

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.

---

by **Alistair**

Since joining the group there have been many exercises that have coincided with those that I have actually been practicing at the time, this weeks exercise is yet another; this is especially valuable when attempting concentration in my attempt to reach a meditative state. It seems that when relaxation of the body is difficult that this practice is the best place to start, oh how we contort our faces.

---

by **Steve**

Already just two days in I noticed that I take my work computer face into the world: jaw half clenched, eyes seriously focused and I cant take pick out a single emotion but rather a conglomerate that results in an attitude of 'determination'.
I wonder to myself if the 'attitude' exisited in the past prior to work and feeds into 'how I do' computer programming work or is it a learned habit in work that has it become a habit outside?

Will continue observing other things in other places.

Thank You for the exercise.

---

by **Harry**

Try practicing the relaxation at work, Steve. You can do it sitting at your terminal. No one has to know. Also recognize that some of those I's have been conditioning your body for your entire life. This exercise is a tool. A means.

---

by **Cassandra**

> ***Harry wrote:***
> What I have observed mostly, of late, has been a periodic depression that has come with the passing of my mother. It is not so much that my mother is gone. We did all that we could for her. But it is a depression of facing the act of dying. And noticing the immediate and profound difference between her physical self the day before she died and the day she was dying. Like a different being was there. But my own depression comes more from being the eldest now. That I am next. (That is not a conscious thought.) And that I don't want to try to just fill my remaining time.

My mother in law died last night, something we'd been expecting. Some days before she died, I thought, there is no difference between us (the 'healthy' ones) and her. I had been trying to view her objectively, in order to help facilitate her dying, but it didn't seem correct.

I searched for Harry's post about his mother's death last year, and after reading it, realize also thta there are fewer and fewer cushions between me and the inevitable. Used to be, the 'old people died.' I'm now old, too. But what do I do with this knowledge, really fear. Stay with it. Ask that it heal.

I will also continue to observe my face in the following days.

---

by **Gururaj**

Your post set off associations ,Cassandra and then some pondering, and finally, hopefully ,a higher affirmation.

My father passed away just after I turned 30 many years ago.Within a couple of years thereafter quite a few dear elders in the family too were no more.

I became more inclined to ponder about profounder aspects of life .Maybe ,as is said in Work terms, a magnetic centre developed to explore so-called 'spiritual' aspects of life.

But the other 'I's still keep me quite attached to the usual passions of daily life and the intensity needed for a seeker is not really there more often.

Again only when someone close and known (and not much older than me) passses away , the intensity flares up briefly (or ,in other words, I go deeper into life) .Moreover ,nowadays as I grow older , If I understand correctly what you and Harry too shared, a tinge of fear is also there.

Further thought about this ,at-least intellectually, seems to suggest that we need to develop GILLS to dive deep and remain there for long .

My lungs force me to remain in shallow waters ,attracted to and tossed about by the only one type of known life.

For example,why must I be happy only when the world is fair and comfortable to me ? Can I not be Ok in all weather conditions ?

Thanks to the support and participation all of you ,Ian and this site I hope those gills are developed , a new way of breathing.

---

by **Cassandra**

Gururaj,

Beatifully expressed...remaining in the discomfort and in-between place of not knowing is the challenge.

---

by **Gururaj**

Thanks for the appreciation ,Cassandra.

My facial muscles would have relaxed a bit on reading that.  .

The practice of the task showed me that mental tension usually affected the jaw muscles straightaway.
Intentionally relaxing them did break the mechanical connection as long as the awareness lasted.

No wonder,as the saying goes, 'the face is the index of the mind / heart ' and poets have expressed it more eloquently.

Some discoveries on the 'net -
(1) Abraham Coles
"Contending Passions jostle and displace
And tilt and tourney mostly in the Face:
Unmatched by Art, upon this wondrous scroll
Portrayed are all the secrets of the soul."

(2) Shakespeare
"You have such a February face, so
full of frost, of storm, of cloudiness."

---

by **Judy**

I did this relaxation of the facial muscles quite obsessively all week. It is always a good exercise for me.
Each time I remembered to be aware, there was tension found.
How can that be? A I a tense person?
Not especially so. And yet....

Each time the remembrance served as a waking factor, a reminder to awareness.
And with each relaxation I noticed how any negativity melted away - very effective for this.

Thanks, Harry.

Oh, just a postscript; I noticed that the relaxation of facial muscles began a relaxation of other muscles (eg hands and feet muscles) by itself. This makes it a core exercise. Much energy being saved.

Regards,
Judy.

---

by **Steve**

I had an interesting experience at a Tai Chi class that I have recently joined.
At the class end I asked for a demonstration of a movement that I was not too clear about.

The instructor demonstrated and I was aware of my facial expression, - interested during the demonstration, thankful, acknowledging, appreciative - I relaxed my face, but left the expression the same. I said 'Thanks,I've got it now'
The instructor then gave me another demonstration. 'I kept the relaxed face with same interest and appreciation'.
I had understood the first time - I had not been far away from understanding the movement in my mind when I asked for clarification. The second time, my interest was maybe a bit less, I looked to see if I had missed anything just in case, and concluded that I was clear on the movement.

The insructor then gave a third demonstration , at this point there was a clear mismatch between my inner experience and my expression, I was no longer interested, there was definately a moment of ' hmmm, what do I wear on my face now ?'
Thanks for the exercise , very useful.

---

by **Alistair**

Always beneficial to relax the face
It seemed to me that the tongue was the most difficult part to relax
It's as if it's always poised
Does anyone else notice this?

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

---

by **Ian**

Indeed, we have to be aware of our own egoism, but we also have to be aware when some "teachers" try to divest us of our own critical faculties.
This video may be instructive...
http://www.youtube.com/watch?v=BSeLEoQ3VkE

Regards

---

by **Harry**

I was reading Nicoll this morning and would like others' feedback on his statement that young children don't use the word I, but instead refer to themselves in the third person. As I did not experience this with my son I was a bit skeptical about the concept. What is the experience of others?

---

by **Alistair**

Hans Christian Andersen, Snow Queen, lest ye be as little children

---

by **Judy**

Harry,

There's reference to this phenomenon in Bucke's "Cosmic Consciousness". He uses the term 'self-consciousness' to describe the change as the brain develops from eg: John seeing 'john' in the mirror to John seeing 'me' in the mirror. Bucke states this change occurs at around age two to three years (from memory).
Put simply, perhaps 'ego' - being connected with personality, takes time to come into being. Or is this just one aspect of it?

Yes, I'm watching this, plus lots of other processes, happening in my grandson Henry at the

moment. For example, colour sense, which Bucke says solidifies around age 3 too, comes in much much earlier with today's tots. Hen absolutely loves putting his Lego into piles of different coloured blocks, and has been doing this for some time now. (Oh, he was 2 in March).
He varies between using 'Henry' and 'I/me' to refer to himself at present.
Most interesting.
He seems to have realised quite recently that when I speak to him on the phone, I really am speaking to him and the voice is somehow coming over a distance through the phone, even though he cannot see me. Earlier, he used to laugh a lot - as if it were a fine trick. Now he tries to tell me stuff and always says 'bye' and so forth.
Don't get me started on the immense joy a grandchild brings...

Kind regards,
Judy.

---

by **Karen**

Harry,

Hayden refered to himself in the 3rd person until about the age of 3 when this slow yet noticeable transformation began to take place.

Elle will be coming on 2 in October and she has not made reference to herself in anyway as of yet. However, she clearly calls her brother Haayen, and her parents are mommy and daddy. She can easily point us out in photographs but stops at herself. If we ask her "Where are you Elle?" she points to her picture...

It will be interesting to monitor the I/me/myself with Elle over the next year.

---

by **Alistair**

Material on http://www.gnosticteachings.org a site Judy introduced to us some time ago states unequivocally that the ego lies dormant for the first 2 years after birth then begins to remanifest.

---

by **Gururaj**

The twin kids with Guru are approaching 4 years of age .I/me/mine is demonstrated in them quite clearly ,since more than a year.One example is fighting over possessing objects.But their egos are simple ,as yet.No carrying of hurts and grievances.No creating of images about themselves.Just spontaneous and natural.
The adults around may have hastened their sense of a seperate ego by asking questions like "who are you","what's your name".

Can adults deliberately consider themselves as a third person (without being neurotic or deranged) ? By not verbalising I/me/mine does the feeling of 'I' weaken a wee bit even ?

Well,Alistair has given the participants here a chance to find out.

---

by **Karen**

[quote][quote="Ian"]Indeed, we have to be aware of our own egoism, but we also have to be aware when some "teachers" try to divest us of our own critical faculties.
This video may be instructive...
http://www.youtube.com/watch?v=BSeLEoQ3VkE
Regards

Someone (not naming any names) suddenly has a hankering to build an airport hanger, all the while drinking copious amounts of Coca-Cola.

Just kidding!

Ha ha ha! Thanks for this Ian.

---

by **Karen**

This may be slightly off topic but sparked a ponder and wanted to share...

Bruce Lipton's "Biology of Belief" mentions that a child's perceptions of the world are directly downloaded into the subconscious during the first 6 years of life, without discrimination and without filters of the analytic self-conscious mind that is not fully operational during this time.

Consequently, our fundamental preceptions about life and our role in it are learned without having the capacity to choose or reject those beliefs. Since the subconscious mind controls about 95 percent of behavior, other people essentially program our lives...shaping behavior for the rest of our life...

until one comes to the work and begins the de-re-construction/de-re-programming process

This excerpt led further ponder of the following statement seen on a bumper sticker today: "don't believe everything you think!"

---

by **Cassandra**

I don't recall how much the children used the first person to reference themselves, but I do remember a lot of possessiveness, 'my toy,' strong attachments to objects and of course

parents. That's what comes to mind strongest, that after the children come, the parents' singularity, that is living largely for adult pleasures and interests had to be cut way down. There was definitely an intense 'we/us/family' after the children came that didn't get triggered when my husband and I married.

Judy, my daughter sorted toys and even food, when possible, into the primary colors. Once I picked her up from playschool about age 3, and she didn't want to leave until she had played on something red or green, or whatever color that needed attention.

---

by **Karen**

Last week Elle shouted from the rooftops "MINE". She just turned 20 months and attends daycare with many other little ones.

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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by **Harry**

Here is my question. I understand external considering. Put the other person first. But I'm not sure that this can see that person's wishes.

Outside of this group and a few very close individuals I'm not sure that I want to be in another person's mechanical desires. I can see what they want. I can even give what they want. But the as if I were that person would be becoming a machine. Because they don't really have a position.

I'm not trying to argue with this exercise. External considering is extremely important. As my mother was dying much of my life was given over to fulfilling her needs. Even her mechanical desires. And I often give myself over to my son's needs. Less often his desires.

I have a close friend who I speak to regularly. But those are often very mechanical conversations. I enjoy the contact, but seeing those mechanical reactions and being involved in those mechanical reactions often pushes me more toward the mechanical.

---

by **Ian**

As a social lubricant or as greasing ones palms, it may be expedient to put oneself in the position of others, but G was notorius for stepping on peoples corns.
A corn is a belief or Faith in something.

Putting oneself in other peoples shoes is good for an exercise or for to gain an advantage, or to socially lubricate a situation, but sometimes we have to step hard on the corns/beliefs of others.

Never-the-less, it is a good exercise. An essential part of the Sly Man's repertoir.

Regards

---

by **JohnS**

Have been wanting to post earlier, but could not get access to this site -"down for maintenance", according to Cisco.

For some reason or other, EVERYONE I've met this week has been pleasant, including my usual intimidator. Perhaps some of it was my preparedness to be non-confrontational and receptive aka this exercise, but I have had no direct grist for the mill.

On the other hand, what seems to be a 'side effect' of this attitude shift is: I am suddenly acutely aware of a war within myself: the left side of my body feels very aggressive and arrogant towards my rght side. All my antipathies are seemingly collected in my LH actions - hands, feelings, and are directed at my right side's equivalent functions and feelings. So I am concentrating, when interacting, on whether the left area is dominating the situation.
I have been forcing my right side to do actions normally done with my left (I'm left-handed, in the main), but the left doesn't like it, and sneers at the weaker efforts of the right.
Hopefully, by continuing to observe this, I can gain a better insight into the mechanical workings within, and, as a corollary, without

John

---

by **Judy**

I worked with the exercise last week before suggesting it and found it interesting for a number of reasons. I tried it about five or six times. Except in one case, where the person's wishes were clearly stated (in an office meeting and the wishes were the opposite to mine), I was struck with the almost impossibility of really knowing the other person's wishes. Assuming I knew proved to be incorrect in two cases. (As Harry says, often a person doesn't really have a position anyway). This led to various strategies; one of these was that I had to listen intently to the other; another was that I was led to ask several clarifying questions each time.
This, plus the striking clarity of the division of attention - being between two such seemingly different concentrations of consciousness, "me" and "other", plus the ongoing sensing (I chose the hands), made it rather a busy exercise.
And before even getting to that, there is the definite felt effect of standing a little closer towards essence than usual. This in itself is useful. Well, I think that is what it was - there was a kind of oceanic sense of inclusiveness sometimes.
I haven't done much work along the lines of external considering and it seems there is an art to be learned there.
I do see the points made about it being a social lubricant and so forth though. One person commented to me that I seemed "quietly thoughtful" today. (Makes me wonder just how far I am from essence a lot of the time.)

Best wishes,
Judy.

---

by **Gururaj**

The task appeared to be a natural progression on the previous week's about being sensitive to "I/mine/myself"

But the practice has been such that there is not much of actual experience to report.

The few times when I remembered the exercise and brought a shift in me was when I became aware of a resistance building in me,
dropping it and going along with what the other person wanted (the kids entreating me to play,wife asking for a helping hand and
an elderly uncle wanting to be heard out).

However can recollect now how I usually 'experience' another person is from a reactive nature thru' the prism of my needs, likes,dislikes,
judgements and the state of being.

---

by **Judy**

Guru wrote:

> However can recollect now how I usually 'experience' another person is from a reactive nature thru' the prism of my needs, likes,dislikes, judgements and the state of being.

,

I noticed this too, Guru. Thanks for expressing it. Yes, the attempt to externally consider seemed to assist any possibility of my interacting neutrally with another - with less bias, even though I don't usually see any present.

And it did follow Alistair's exercise quite well, didn't it? I love these little "coincidences".

Cheers,
Judy.

---

by **Cassandra**

I attempted to put myself in the position of my husband, whos mother recently passed away and also in the position of a work colleague who is today having surgery. What comes up first is a FEELING of sentimentality towards the person, which is accompanied by imaginary condolences, conversations, or myself as the one who can take away the imagined sufferer's pain. So, it seems I can't see this person for who or what they may really need or want, rather my ego wants to command the attention and make again a performance of the whole thing.

---

by **Judy**

Cassandra,
These are useful comments. Yes, this is one reason the exercise is difficult - ego gets in the way. It isn't the only reason, though. We cannot be mind-readers and often need to clarify where the other person is coming from and it isn't always appropriate to ask. Perhaps we can increase the weight of attention of the sensing in these instances. At least then it serves as practice for "three-brains- balanced" awareness and hopefully moves us closer to essence.
I did find the exercise most beneficial in a couple of situations of conflict resolution though, where the other person's position was clearly stated.

Best wishes,
Judy.

---

by **Judy**

Cassandra,
These are useful comments. Yes, this is one reason the exercise is difficult - ego gets in the way. It isn't the only reason, though. We cannot be mind-readers and often need to clarify

where the other person is coming from and it isn't always appropriate to ask. Perhaps we can increase the weight of attention of the sensing in these instances. At least then it serves as practice for "three-brains- balanced" awareness and hopefully moves us closer to essence. I did find the exercise most beneficial in a couple of situations of conflict resolution though, where the other person's position was clearly stated.

Best wishes,
Judy.

---

by **Cassandra**

Judy, I also remembered that I didnt sense a body part while attempting to do the task. As it is ongoing, I will try to insert that element.

Thank you.

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by **Alistair**

Firstly please accept this apology for not contributing to the group work during the last couple of months. In mitigation and with the wish to avoid another travelogue in brief a ten week journey to the UK has just been completed during which there was little routine which seems to create more favourable conditions for group work.

The first impression of this exercise was its impossibility, the impossibility of making the correct assumptions that truly reflect those intuitive, feeling and intellectual impulses engendered by the particular individual selected.

The conscious application of our three basic centres might actually provide a more complete understanding of that individual’s position if indeed that individual is being driven by one particular centre, which is quite likely.

Is the ultimate aim of this exercise to better enable us to suffer the unpleasant manifestations of others with joy?

During the return journey by chance I encountered a 65 year old woman whose circumstances were on the face of it less than ideal. Several broken marriages had left her homeless & drifting from one hostel to another. During a conversation in the hostel kitchen it became apparent that she urgently required dental treatment. In the interest of assisting others I suggested to her that she visit Crimea where dental treatment in Sevastopol is both relatively easy to arrange at short notice, treatment performed professionally and inexpensive compared to ‘western’ service.

After a few days a message appeared in my inbox indicating that she wished to visit and she purchased a flight ticket to arrive on 14th June.

The morning after her arrival I was enjoying my morning tea in the garden when our guest she sat down and began to tell me she had made a great error and was all for returning to England immediately. Listening attentively I attempted to put myself in her position. Observing her uncertainty and fear of the unknown my own feeling was to say nothing that might exacerbate her discomfort and let it pass. Was she simply seeking some reassurance? There was a feeling of this but this I resisted as any reassurance I could give was without substance.

By the end of the day she had calmed considerably and two days later we escorted her to the dentist where treatment was a success and at a fraction of the cost she was accustomed to.

Today she recounted details of previous dental treatment performed unsuccessfully which causes her bitterness and resentment but as I again attempted to put myself in her position I realised that I would probably be more angry and resentful had I suffered the same. The painful observation is that here is a lonely woman who struggles constantly to meet her attention needs.

Idries Shah in his book Learning How to Learn devotes a Chapter to attention where he states that in every human transaction there is to some extent in both or all parties the need to satisfy our need for attention and that a constant awareness of this improves our communication.

---

by **Cassandra**

Alistar,

Thank you for sharing this. As for dental costs in the U.S., it's quite expensive even if one has insurance. I have a bottom tooth missing since I was a teen and have been told it would cost $2,500 at a minimum to replace, and my insurance doesn't cover this because of the "missing tooth clause" attached to many dental insurances. Because the tooth was missing prior to the insurance coverage, insurance won't pay. Maybe I'll replace it, maybe not.

> ***Alistair wrote:***
> Idries Shah in his book Learning How to Learn devotes a Chapter to attention where he states that in every human transaction there is to some extent in both or all parties the need to satisfy our need for attention and that a constant awareness of this improves our communication.

How true I've found this to be. How often I seek the limelight, even when I'm supposed to be in the passive role of listener--either by expressing some emotion ("oh, no...I can't believe it!", "how sad," etc). I will try to carry this remembrance through today, especially when I visit a

work colleague who's recovering from prostate cancer surgery. I need not 'perform' concern but try to be there with all 3 centers and perhaps enjoy the wine we're delivering to him, if offered.

---

by **Alistair**

Although aware of site guidelines to avoid posting large sections of copied text it felt right and satisfied my attention needs of giving to submit the entire Chapter 2 On Attention from Idries Shah's, Learning How to Learn, Psychology and Spirituality in the Sufi Way.

It's also interesting to read the reviews of this book on Amazon
http://www.amazon.com/Learning-How-Learn-Psychology-Spirituality/product-reviews/0140195130/ref=cm_cr_pr_top_recent?ie=UTF8&showViewpoints=0&sortBy=bySubmissionDateDescending

Having, I feel gained much from this book and with probably more to gain I was amused by critical reviews from those who I perceive to be 'supermarket seekers' expecting too much too soon from a path that may well be more than lifelong.

Learning How to Learn, Psychology and Spirituality in the Sufi Way, Idries Shah
Chapter 2
On Attention
Characteristics of Attention and Observation

(Copyright text removed)

As Rumi said: 'Do not look at me, but take what is in my hand'.

PS. A root canal filling costs approximately U$D 45, appointments are usually available in 48 hours

Wishing all a profitable & peaceful weekend
Alistair

Attention needs satisfied phew

---

by **Harry**

My son says that Learning to Learn and Knowing to Know where life changing books for him.

A root canal in the States is at least 10x what you quoted there.

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.

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.

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.

---

by **Judy**

I have made two attempts at the long exercise.
The part about being watched from, say, an angle or a corner of the room is new. I usually observe with "little i" being in the head somewhere and what seems to happen is that that is still happening, but I'm adding another kind of division of attention by having this further-distant Observing I.

So I tried the short exercise given at the end.
The paranormal event noted was a mental imaging of myself doing the long exercise, but watched as if from several feet away.
This seems a promising beginning, although I realise absolutely no simultaneity there.
These experiences are not easy to write about. I don't have many of them.

If I may ask a question, Gabriel, it would request further comment on anything you have found useful in your performance of this exercise, especially any clues or techniques or attitudes to assist the "observed from the wall or ceiling or angle of the room."
However, you have already given us so much that further working with what is given will no doubt clarify things for me somewhat. We here are most fortunate that you have shared this gem with us. I hope it will become a weekly, if not daily, exercise for me.

In gratitude,
Judy.

---

by **Gururaj**

Have tried the long exercise once as of now this week.
There was a slight improvement (compared to my attempt a few weeks ago) in imagining an observer - sometimes as being in front and sometimes on top.

Creating time for the exercise has been tough. You need time to work for timelessness ? 

Best wishes to all
Guru

---

by **Alistair**

The summertime schedule has not left much time to attempt this exercise.

This would be worth repeating in say November
No excuses for Judy:)

I'm also not quite clear about the movements

Is this a series of movements specifically selected by ourselves or have I missed something?

---

by **AlbertoB**

I'm not sure that the short exercise is easier than the other.
Perhaps i have not understand what to expect for "Paranormal experience". What i do expect is something "indipendent" from my will, and this would be an image or a statement. But it seems quite impossible to obtain something really indipendent from my desires and fears.

Turning on the "long" exercise, another point not clear is what is intended for "physical routine": is this a set of movements only for the arms (mantaining the usual meditative position) or a generic physical activity like, for example, some movement given by mr. Gurdjieff int the 39 series?
Apart from this, i have a direct question for Gabriel: when he says (point 3 of the long exercise) "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" is this to mean literally or not?
Or is this a by far too naive question to ask ?

---

by **Gururaj**

> ***Alistair wrote:***
> Is this a series of movements specifically selected by ourselves or .....?

I have understood the movements as one selected by ourselves and so chose to perform a sort of warm-up yoga routine which I am familiar with, but in as slow a tempo as possible.

Guru

---

by **JohnS**

With extremely little internet access and time over the past few months, I am posting rather late. However, the short exercise has been extremely enlightening for me: not regarding any paranormal result (the jury is still out on this one, but I can sense what it is implying), but the corner of the room is becoming increasingly important, with regard to detachment: this kind of separation is absolutely crucial to me, as every other task seems wasted without it.

The 'every other task' includes most of my waking life!

John

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:

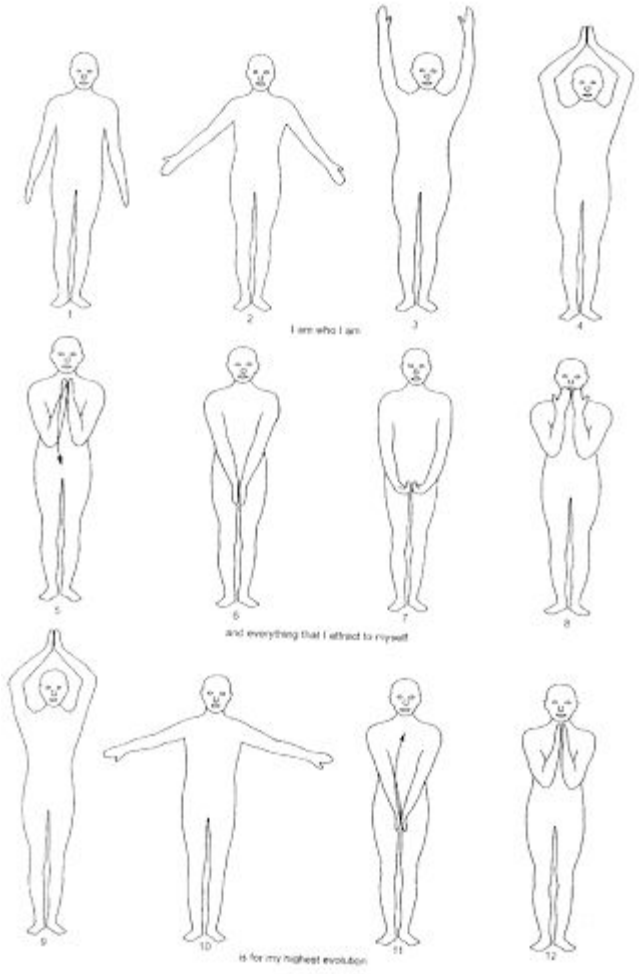
Movements as illustrated below :: sighting "I am who I am" outloud :: inner sequence - sensation of whole presence
I am who I am (sensing - of whole presence)

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.



---

by **Judy**

Karen emailed her exercise yesterday. It is a very useful little set of simple movements and I'd recommend anyone interested have them emailed, if we don't work out a way to post them.
I also tried them on Gabriel's exercise of last week and they worked very well.
Interestingly, as someone already mentions, these do only involve arm movements and though done from an upright stance, could easily be adapted to be done from a meditative position.
Oh, that reminds me, I don't think that was a requirement of last week's exercise though. At least I didn't perceive that way. I moved up from the meditation sitting before beginning the chosen set of movements.
The other reason I'm keen for these to be shared is that it would give us all a common frame of reference for any future similar exercises. Do we have one at the moment? If so, I'm unaware of it. For example, it could have been applied last week.

Regards,
Judy.

---

by **Gururaj**

Wonder whether it was a coincidence or not.Since attempting the exercice this week,a few situations occurred in my job where I found myself faced with new challenges unexpectedly.And by managing to handle them i did experience an evolution ,at-least on the professional front.The inner posture,maybe due to the exercise , was of acceptance of the situation.

In the inner work (about mental images) with the second set of the series of movements, was not very clear to me and clarifications are welcome as to what exactly is required.

Thanks, Karen for the exercise - on this site as well as thru' eMail.

Guru

---

by **Karen**

Interesting experience Guru. Perhaps there is a correlation. This exercise helps me harmonize and temper ego/physical consciousness.

> ***Gururaj wrote:***
> In the inner work (about mental images) with the second set of the series of movements, was not very clear to me and clarifications are welcome as to what exactly is required.Guru

For myself, I usually ponder a question for thinking. e.g. clear all mental images and ask What is moon? or Who is sensing? or whatever question arises for pondering. I've found that its certainly not the easiest to incorporate voice, movements and inner sequence.

The inner work of sensing, feeling, and thinking has always been a bit confusing. It would be wonderful if other fellow seekers could share methods that have worked for them.

Karen

---

by **Steve**

An interesting exercise. I practiced it in two very different locations. For the first few days in a very busy Paris and the following week in a quiet town of Vezelay in France,

On completion I was left with a sense of reverence and something else the closest which I would describe as an obligation towards maintaining quiet attention. This was more promounced in Vezelay where there is an old Abbey where i found myself going daily to the crypt under the abbey to sit in silence for some time. Just for the record I am not religious in a

church going manner so this was out of routine.

Karen , I am curious of the origin of this exercise, was it given by Mr Gurdjieff?
I am curious about the 2nd line:
: 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)

Everything I attract to myself seems to imply fate? Perhaps not , if I am always mechanical then perhaps 'I' just inhabit a more mechanical world?

---

by **Karen**

Steve wrote:

> Karen , I am curious of the origin of this exercise, was it given by Mr Gurdjieff?
> I am curious about the 2nd line:
> : 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)

Steve,

Thank you for your post. Interesting to read that this exercise created an obligation towards maintaining quiet attention for you. For myself, similarily, it aligns the energy bodies and seems to make essence active and ego passive.

The movements of this exercise were gifted to me by Inge Rosa Knott, an instructor of Anatomy & Physiology of the Human Energy System :
http://colourtouch.ca/inge-rosa/

The inner sequencing comes from a most helpful exercise on this site, "Movement #39" :
http://endlesssearch.co.uk/movement_number39.htm

On "and everything I attract to myself"...for myself, this statement has nothing to do with predetermined events or that of the like, but rather an increasing awareness and assuming of responsibility for Self and all energies one attracts to oneself based on ones present level of being. So in a sense, this ties in with your comment, "if I am always mechanical then perhaps 'I' just inhabit a more mechanical world?"

Thank you for sharing your findings

Karen

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.

---

by **Cassandra**

My first resistance is to including my father in the prayer because he was not a good father. But is that a part of the process, to include a denying force in my upbringing in this prayer for wholeness? I am willing to include 'father', but honestly I owe everything to my mother.

---

by **JohnS**

Yes, Cassandra, feeling the resistive force is the whole point, but just note the feeling and move on. It must be very difficult to think you should even repeat that word again, I imagine, but - easy as it is for me to say, who hasn't been through this kind of history - perhaps it does something small for his soul, in passing.

John

---

by **Karen**

John Wrote:

> 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.

Hayden our 6 year old son spoke to the above quote today in his own way in a random conversation as he was doing his summer school work.

He said, "mommy, don't you know that your brain answers for you all the time!" So I asked him to further clarify. He said, "well you have a head brain and a heart brain and they work together. You also have a brain in your stomach. Everything even in your feet is smart."

I asked, "so what happens if someone consults their head brain first and not the heart?" He said thats a problem mommy and its backwards.

Thought it was worth sharing...

Thank you John for this exercise.

Drunvalo Melchizadek, also speaks to this in "Living in the Heart" if anyone is interested.

Off to the mountains

Regards

---

by **JohnS**

So precise, and so confirming!

Ask your 6-year-old to post the next exercise

---

by **Judy**

John, regarding the order, some Gurdjieff teachers say what appears to be the opposite.
Mr Willem Nyland, for example, says that
"Intellect is King
Emotion is Queen"

Would you be so kind as to share the reference material for this? Perhaps I'm mixing up different aspects. Or maybe just being too "western".
I was thinking about it yesterday. Even the words "intentionally starting from the heart", for exaple. Where does the "intention" come from?

Also, Cassandra, if you are able to pray for your father as well as your mother, you may find it very beneficial in a deep sense. It will heal irregularities of the relationship. This prayer for one's parents isn't about superficial things such as whether it is "deserved" or not, I don't think. In a very basic sense, it is a prayer of thanks to them for giving the possibility of life in its present form.
Perhaps it is noteworthy that 12-step programmes stress the importance of praying about any resentments, in particular for any other person involved, no matter how much "disliked". The prayer releaases one from any lingering negativities faster than anything else I know of. It takes one to a slightly higher state in oneself.

Yes, thanks John, for this exercise. The journey from the head to the heart - the longest journey, but a blessed one.

Best to all,
Judy.

---

by **Karen**

> ***Cassandra wrote:***
> My first resistance is to including my father in the prayer because he was not a good father. But is that a part of the process, to include a denying force in my upbringing in this prayer for wholeness? I am willing to include 'father', but honestly I owe everything to my mother.

Cassandra,

I try to see the layer of resistance between me and what is “on my plate so to speak”. That is a great part of the work. It shows one the separation. It is the energy of the separation and it is through resolving that through transforming that, the awakening occurs.

Karen

---

by **JohnS**

Thanks for the input: currently my village has been hit by huge winds, large damage, electricity is out for at least another 3-4 days, and I can't get out: all roads are blocked, so I can't charge my laptop - its running out as we speak.
I've got a plan for tomorrow, if I can get to some sparky stuff, I'll reply ASAP

Thanks.

---

by **Judy**

Hi John,

I've been wondering how you are in the Blue Mountains. The news of the wild storms and outages has been broadcast widely. I hope you have a large wood fire and can keep warm too. Stay safe.

Kind regards,
Judy.

---

by **Cassandra**

Thanks to all-John, Judy, and Karen for your input. Surely, the ego speaks loudly and first--meaning those small I's resist work and put forth reasons not to work based on likes and dislikes.

Now to the task of saying the prayer.

by **JohnS**

By way of some requested background:
The Way of the Heart, as I have discovered it, comes via Ischa Schwaller de Lubicz, who, with her husband R>A, were Egyptologists for around 30 years. After studying hieroglyphs for many years, they discovered that it was a precise, intentionally emotional language, as opposed to the rational language of other Egyptian texts. It could not be comprehended by the brain, as the symbols had to be interpreted and incorporated by the Spiritual Witness (Gurdjieff's higher emotional centre)
This led to study of the purpose of each organ in the body, both with animal nature tendencies (ex the liver, seat of heredity and the personality) and higher emotions (the Spiritual Heart, situated near the spleen).
The Way of the Heart is emphasised in order to break down both the duality-only (yes or no) and analytical tendencies of the brain, and base the life around the brain in the heart (as Karen's 6-year-old mentioned), which is the seat of higher intuition (as opposed to animal-level intuition and the confusion with imagination and intuition) - which, naturally, takes training. The interactions and dependencies of all the organs and glands in the body play a precise part, but they must be impartially observed (local self-remembering, as in Judy's 1-4-2-8-5-7 energy flow exercise) to achieve optimum balance, usefulness, health and interaction). If all this process is based around the heart (which is a giver, not a hoarder like the brain), true intuition and not rational thinking will become the basis for the co-existence of body, soul and Spirit.This is not rejecting rationality, but putting it in its place, as Egypt did with its rational language and its spiritual language

The two books by Ischa which illustrate this system in such amazingly erudite detail are "The Opening of the Way" and "Journey into the Light", both published by Inner Traditions, NY. She also has a series of books on Her Bak, the Initiate, which is a more 'historical' view of initiation into the Egyptian temple system.

---

by **Alistair**

Hasn't Mr Gurdjieff stated that certain tasks are well executed mechanically?

Hayden's first comment draws attention to the need to balance our three lower centres to eliminate our lopsidedness.

Recently attempting to demonstrate the difference between the relative speed of the three base centres by stating that if one places their hand in a fire the thinking centre does not have time to make the observation the fire is hot, my hand will burn, best remove it; one's hand is removed instinctively. The listener commented, but surely the intellectual centre would have told you not to put your hand in the fire in the first place.

---

by **Harry**

The lower three centers are all mechanical. And they move with the speed of the fuel they burn. This is a machine. Our goal is to move beyond being the machine. I'm not sure that balance is as important as is right use.

---

by **JohnS**

Balance is also an intention of the heart-based system: I find it beneficial because I have a mental bias, and this is a way of trying to bring my emotional centre into balance with it. It is a constant struggle to do this, but it makes me very watchful over my physical and emotional centres.
I have a minor, permanent injury to my right arm, and it is interesting trying to maintain 'respect' for this arm, as the healthy side of the body tends to want to dominate it, so constant training is needed to bring it up to par. I find that 'emotionally caring' for this arm, rather than mentally examining its capabilities and defects, tends to make it want to work: it wants to get 'emotionally involved' with the rest of the body, rather than be mentally forced to participate through strict exercise, which tends to wane after a while.

---

by **Judy**

Dear Cassandra,

Are you contributing a suggested Work program for this week please?
Perhaps you could let us know?
If there's a problem or delay, perhaps some may like to choose one of Ian's recently submitted Northeon programs to have a look at?

Kind regards,
Judy.

---

by **Gururaj**

Cassandra's turn is actually the week starting 18th July - if one refers to the listing made under the thread started on 9th May.
And mine follows that ,thereby starting the cycle all over again.

Yes,Judy, we could focus this week on the latest exercise of the Northeon ... series,unless Ian suggests something else.

---

by **Judy**

Ah - I see what has happened and it is indeed completely my fault.
Sorry, folks.

Yes, Guru, you are correct. Cassandra's week is next week. According to the list posted in May 8th thread, this week should have been Ian's week. But, when Ian asked me for the roster list by email, I accidentally wrote incorrect order for this week and next week. Again, apologies - especially to Cassandra and Ian.

What we'll do is keep Cassandra's week as is (July 18th), and move Ian's week to July 25th. Ok with you two? This will return us to the order as in thread of May 8th as we begin the second round of exercises.

I'll post our back-up suggested program from the Northeon people very shortly.

Best wishes to all,
Judy.

---

by **Cassandra**

Hi Judy,

Finally back online. I'll post Saturday night, eastern standard time (U.S.). I assume I use the New Topic tab to post the week's topic? This will be my first time suggesting a topic and am not sure.

Thanks

---

by **Judy**

Hi Cassandra,

Yes, that's it. The "New Topic" button, then in the subject line is typed "Work Program week beginning July 18, 2011",
then away you go!

Kind regards,
Judy.

---

by **Steve**

Hi John

I am not completely clear on the 3rd line:
I give my heart to.....for the woman that she is, and for what she has done for me.

who or what is "for the woman that she is, and for what she has done for me.' that is refered to

each time.

Thanks
Steve

---

by **JohnS**

Hi, Steve;
This is more an example of a format: it can be either man or woman, but it has several applications:

) To give your heart (in the sense mentioned) as a reminder of someone to whom you should be grateful for generosity, help, or simply gratitude for their perceived being

) To give your heart to someone you would not normally think of giving to, but through duty (ex. a relative, or someone in the Work) - this aims to create a picture of generosity in the subject, so that you feel grateful towards them whereas normally you take them for granted.

John

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.

---

by **Alistair**

Toast to then idiot
I'm tonights idiot.....
maybe
ha
20 to midnight
vodka party
well not quite
banquet with Tatari
must listen
http://www.youtube.com/watch?v=NWIrSwcZ4aw&feature=grec_index
love to all
so much love
professor skridlov
tears

---

by **Gururaj**

Considering fresh produce as raw items,a few times this week, consumed a few fruits and vegetables which were not tasty .But the mind liked it from a health point of view. 

Saw in me that the good and bad qualities judgements one makes of a person is coloured by the good and bad they have done to me !

Remembered an Oragean task which asks us to judge persons in the context of considering them for selection to your team for a very difficult expedition.The personal perspective certainly alters.

The link shared by Alistair led to a brief expedition into Gurdjieff/Hartmann music,dervishes and Rumi. Skimming ,really , an ocean of exploration with different centres.

---

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---

by **Judy**

Thanks for the link, Alistair. I too enjoyed a brief expedition through its various phases.

In particular, Rudolph Steiner's assertion that the human-being's sensitivity to music is because the tones are already present in the astral body, and so to the extent that one can connect with this/be it etc.....and so forth.
Then a little further on, another master speaks of humanity eventually being uplifted by the octave, whereas today he is mostly only uplifted by the third (as in music); and then eventually he will fully embrace each single tone. (This brought mental associations to Mr Nyland's "3-bodies-diagram" which indeed tells us that current Kesdjan (astral) development is only up to the note "mi" - this would certainly confirm sensitivity to the "third" involving notes doh and mi, as it does.

All fascinating stuff.
The video is quite long, but well worth a look - much grist for the mill, everyone.

Cheers, Alistair.
Judy.

---

by **Alistair**

Apology for the drunken post, actually given the state at that moment in time the post is relatively coherent. With the slow internet speed here it’s quite a task to download You Tube stuff. This particular piece took in excess of three hours. Due to the download time there is a

tendency to replay the clip several times. This was the case during the course of Friday evening. Our Tatar neighbours prepared fresh plov to supplement the roast goose that had been executed the previous day, more on that. The music itself was so enjoyable that just before midnight there arose in me a strong impulse to share this with the group.
The goose must surely have qualified as fresh produce or to be strictly correct should it have been eaten raw? Perhaps not so fresh and possibly executed in part as punishment for killing two and almost killing a third recently born gosling. This two-year old male was the largest and dominant male in the field. Since last week everyone in the close vicinity, humans and geese are enjoying greater peace as the constantly honking goose is no longer. No remorse as it was being terminated.
Although the general consensus was that the goose was very tasty by my own standard I felt it was a bit undercooked, maybe he was just a tough old guy as opposed to many of his offspring eaten during the last year, this being his second year as a parent.
Fresh produce is a fairly normal part of day to day existence in Ukraine especially right now. The aforementioned banquet also included the first ever potatoes grown by us in this garden which were to my taste more enjoyable than the meat but had been cooked in the roasting tray, mmmmmmm. We have giant Zuchinni or locally know as cabachok taking over the garden, very tasty sliced thin covered in flour and fried not so nice raw. Could go on a bit here but better save that post for the cookery site. Being such a normal part of the diet here it's probably appropriate to remember Ansari's first trap; ingratitude in good fortune, we always say grace but maybe a longer pause for gratitude before eating would be appropriate.
No.3 is impossible. My I's don't know each other at all, so what would be the value in my judgement of others and by what I. Will it demonstrate ego? Or is this the trick? three of our own multiplicity of I's? Then there is the problem that each I is either good or bad as some engender remorse others not and maybe the ones that engender remorse shouldn't and vice versa. Back to the old nugget of smoking cigarettes, almost every one causes a tinge of remorse but that I is weak. The I that attempts to assist other doesn't engender remorse, therefore good. Now it feels like Pandora's box is open; the good I's & the bad I's.....
All that said Gururaj's mention of the Orage assessment i.e. those you would enlist for a tough expedition is food for pondering. Does that assume that one is the team leader?
John & Karen, afraid attempts at your exercises were unsuccessful. Not that there was anything wrong with the exercises just that our house is like the YMCA right now, summer guests & couch sufferers needing taken here there and everywhere, plenty chores not least the old water issue. Hoping next week things might quieten a bit and allow time for some concentration practice in the afternoon when the temp will be nudging past +40C. There will then perhaps be an opportunity to back track. The room usually used for any physical exercises is currently a dormitory.
In the next hour or so there will be a good test of my ability to remain serene among a house load of at least semi drunken revellers. To make this post and a few other comms I forewent a trip to the local fish pond where yet again there will be plenty vodka toasts but today felt like peace, serenity and a clean temple with of course the tobacco exception were the order of the day. Always one of the best exercises bearing other unpleasant manifestations with joy.
Haha, just about to post at 22:15 and the phone rings..... two Polish couch sufferers crying emergency, let down by their prospective host two hours north of here, what can one do but say welcome, that's my early night well and truly stuffed with joy

Work Program week beginning 18 July 2011

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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.]."

---

by **Gururaj**

A set of MP3 files containing audio of Eckhart Tolle's long talk on the topic "Dimensions of Stillness in human relationships" can be googled and freely accessed on the 'net.

Found them very inspiring and just the right aid to be with the aim suggested by Cassandra this week.

Regards to all,
Guru

---

by **Cassandra**

Thanks for the supplement, Guru.

---

by **Lawrick**

I'm constantly nagged by an almost uncontrollable inner dialogue which takes body sensations or unconscious emotions an intertwines images or fantasies into preambles, arguments,monologues in an almost endless commentary on internal or external impressions. It's not enough to wake up to these impostors except they be reconciled with a sincere and determined effort. To interpose a real effort, the use of something personally greater than myself, something Holy, helps create the necessary emotional energy to sustain my effort.

Although I have never used the specific phrases Cassandra suggests, I have used similar affirmations to wake up to the simple present. But of course there is nothing simple about the present, or the ability enter and remain there. However, Cassandra has given us another door this week and that's always a good thing.

Thanks Cass,
Lawrick

by **JohnS**

True (and great to see you back, Fred!)

I have just been reading this morning yet another book which tells me once again how easy it is to be present, because it is a natural tendency for our harmonious makeup to look for this state, and at the same time so difficult, because we are not in our harmonious state at all. It mentions that the Emerald Tablet aphorism "As above, so below" is not only a reference to the structure of the universe being replicated in our own personal space and makeup, but also to the condition that it only applies fully when the harmony of the Above is also able to be reflected when there is an equally harmonious (receptive) state Below.

How many times do we need to be prompted? Endlessly, it seems.

---

by **JohnS**

And, as a perfect example:
I was not present when I wrote the above post.

---

by **Cassandra**

Guru, yes, I'm sure the 'receptive' state is key to any possible hopes of reconciling, but often when the I's are confronted with irritations (especially these!), the simple presence where these annoyances abound is abandoned for some daydream of a 'better' state. As for example, while on vacation now I become irritated with the children's sillyness or my husband's cigarette smoking, I imagine a mate who does not smoke or picture perfect kids. I refuse even the possibility of of the reconciling force. And this seems my constant condition.

---

by **Harry**

It is very important to understand that three forces always work together. Don't think in terms of "reconciling" as we would normally use the word. Think in terms of + - = Think in terms of the triangle. Every thing that happens, even the husband smoking has a reconciling force or it couldn't exist. And it can easily be seen that silly kids can be both positive and negative and maybe even reconciling to the husband smoking. (That last was a stream of consciousness joke.)

Read Beelzebub's discussion of viewing Earth from Mars with a telescope. (I forget the word he used for the viewing device.) (Tescoano?)

Positive isn't happy. Negative isn't angry. Equalizing isn't uninvolved.

Push. Pull. Don't leave go of the rope or everyone falls down.

A tisket a tasket. . .etc.

---

by **Gururaj**

IS it also true that when we set along on this path and profess to seek,that obstacles either arise or we become more sensitive to them?

Are we tested by life ,so to say ?

These issues are dwelt upon in the article by Hugh Shearman , of the theosophical school.
http://www.katinkahesselink.net/other/shearman43.html

My 'me' is quite bothered right now about an issue at the office front and this perspective might help in 'reconciling up ' rather than take away my energy.

Further another of Hugh Shearman's ponderings on the topic " A cool view " (supportive of self-remembering,though he does not use those terms), in my opinion is also excellent.
http://www.katinkahesselink.net/other/shearman3.html

---

by **Judy**

Cassandra,

Maybe you could replace the imagination with an exercise of your choice in transforming suffering. There are many of these, some excellent ones on our site here - for example The Heptachord of Suffering. There is a search bar on the Gurdjieff exercises page which will bring up lots of them.
Sometimes, though, in the heat of an emotion, you may want something faster. Then The Serenity Prayer or The Holy Equation Prayer could be chosen (or one of your choice of course) until calmness is restored.
And, if one can accept the suffering by observing it face-to-face, turn it perhaps into intentional suffering even, then much Work is done at the same time. Of course, this rapidly becomes the method of choice, because when one does this, suffering ceases to be suffering in the usual sense.
What is not so simple is to remember to do any of this when the heavy energy (eg irritation) is at its highest. Do it in hindsight even. It all helps.

Best,
Judy.

---

by **Harry**

Everything happens in the only way it can.
My being attracts my life.
I want to replace "life" with the Work.

So you have a situation at work. If you think you can do anything about it, you can't. You can only do what must be done. So the best attitude is to remain passive. (I don't mean negative passive, but meditation type passive.) Work. If you Work in that situation then the work situation will happen as it should.

I once walked into work in the morning expecting to lay myself off. There was no money left and no prospect of finding any. To face this situation I Worked as much as I could. Strangely I received a call from an associate that morning. He was looking for a way to accomplish something for his organization and had money to make it happen. From giving myself a pink slip at 8 AM I went to having funding for two years by noon. I did nothing. I let it happen. Two years later, though, I did lay myself off permenantly.

---

by **Gururaj**

Wise counsel. Thanks ,Harry.

Neither be positive active nor negative passive .Just try being meditative neutral.That shall be my mantra.

Fits in well with the next week task.

---

by **Lawrick**

> ***Cassandra wrote:***
> 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.]."

Cassandra I am continually reminded of Ian's injunction that contact with the body is always the simplest way to remember yourself. For what it's worth.
Lawrick

---

by **Cassandra**

I very much appreciate everyone's input on this, especially the emphasis on facing and dealing with what presents itself. These may be irritations, but there is nothing else for me to do, really, except to deal with these. As Judy and Fred suggested, using one of many exercises once entangled, preferably before this state arises--And Harry's example of 'working meditatively, not negatively' rather than insisting on my way--this is great.

In terms of relations at the office, a couple of weeks ago, I nearly went to someone's office to tell them off, that is to say, I felt my authority was being disregarded and my position disrespected.

Luckily, I did not, and the situation resolved itself. Or rather, I resolved to try and deal with someone I don't like. But as it turned out, this person is probably leaving the project for a much better position. I'm certain I would have caused bad feelings and created much tension among several people by voicing my feelings. I still don't like this person's personality, but I feel a sort of reconciling force was allowed in.

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?

---

by **Harry**

If you sacrifice an illusion, do you really want to replace it? Or do you want to see what the reality is?

---

by **JohnS**

Long discussion today with a friend on illusion, ad how to get beyond it, prompted by her feeling that everything she sees and feels is 'not quite real'. It led to the limitations of our understanding, and how difficult it is because of this to replace the hidden state with the 'reality' around us. We talked about developing the 6th sense, how to replace imagination with intuition (someday), and falling back on a sense of presence being the only solution, partly because it has a feeling that comes with it.

The talk ended with us once again discussing illusory things (social stuff), but it felt for both of us that the nagging fight had to continue, through more and more illusory steps, before we could even begin to replace illusion with anything but more of the same.

---

by **Gururaj**

"2. Endure the holy denying creatively by visualizing that you are ingesting it. Imagine it will fuel your becoming."

An ad on TV helped here .It showed,in reverse, the dark ink-like colour (which normally spreads out from a black tablet dropped in a clear glass of water) merging back into the tablet leaving the water sparklingly clear.
Whenever , on a few occassions , found self engulfed in a heavy denying state,on the deep in-breath imagined all the dark negativity merging back into a dense point in the solar plexus area.On the out-breath this point burnt up with a bright light pouring out in all directions in the body.
At the least this stalled the deepening of the denying feeling.

"4. Direct your attention to your reading habit. What do you read? Why? How does it affect you?"
This was experienced -
Reading the newspaper - Mechanical.Read more out of habit,while sipping the morning tea.Shallow experience.Avid feeling at the end of it.
Reading a work book - only if done very slowly ,repeatedly,while pausing and trying to ponder/sense the import of the words in my own experience.With this intentional effort,sometimes valuable insights occur which would have got glossed over if one read at normal speed.

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by **JohnS**

In theory, Gururaj, I would never need to buy another Work book: I am currently reading one which I have read at least 6 times before, and each time it is like a new book. But I am still re-reading passages 3, 4, or more times.

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

---

by **Gururaj**

The feeling of love for being was, if at all, present all too fleetingly. Hence the 'taste' was of the usual reactive state.

Only on one occasion, I watched out for a typical negative triggering and related with my younger brother differently thereby preserving a somewhat balanced state physically and emotionally.

Somehow ,of late ,its been all quite on the Posting front to this OLG.I hope all are OK .(healthwise)

In case the task has not been somehow "Workable", I wonder whether the two to three days I took just before August 1st was too short a time to do justice.

On my part the next time around I would'nt like to succumb to the disease of delaying.

Wonder too whether the delay and the quality aspects can be minimised by working in a team

of at-least 2.

Regards to all,
Guru

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by **Judy**

Hello Guru,

Yes, these are interesting times. Yes it has been quiet, but that happens from time to time. Thanks for the good wishes. I am well, thank you. Hope others the same.

Ian has thrown open the whole repertoire worked over the past seven years, and now it is up to us what we do with it. It is of course a challenge. And it is early days. Personally, I think there is progress, in that we have individually chosen to take up the challenge. Jacob Needleman, in his synopsis of "In Search of the Miraculous", reminds us that we do in fact *have* the great knowledge. How often complacency sets in and I forget the wonder of those many early "aha" moments of unforgettable wonder. I take it for granted. Perhaps it is human nature. Sogyal Rinpoche, when asked how to live the enlightened life, said, "Eat when you eat; sleep when you sleep." So presence is much involved.

Your program instigated some pondering on my part. I realised that "the love of being" has to be consciously evoked often, very often, so that it eventually becomes more frequently known to me. So it is very much a work in progress. Meantime, perhaps I can actually use the usual old reactive state by reading about "love of being" - just keep working, really. More familiar terms are self-remembering, self-observation maybe.
Nothing "unworkable" at all, Guru.

Regarding preparation times, personally I need a couple of weeks to present something even remotely new/original. Even then I'm usually not as content as when I re-produce (perhaps with a little personal perspective) a favourite exercise taken from the past seven years or so, or perhaps from earlier groups. A few days seems to be adequate for this. Additionally, others are ore likely to have familiarity with it as well.

Of course, if you wish to try working with another, go for it. Earlier it was felt, correct me if I'm wrong, somebody please, that perhaps online is a little unwieldy for the "Triad" to actually consist of three people. As mentioned, it is totally up to us what we make of this opportunity.

Best wishes,
Judy.

---

by **Cassandra**

I believe Gurdjieff said a lot about the waste of energy that goes into talking, commenting to

simply fill the often uncomfortable silence. For me it is easy to respond in situations from the I that would comment and gossip about situations, fueling the negative exchanges of energy. Negativity, is by the way, very prominent, seems to fuel many of my exchanges with others, often in subtle ways.

Can I respond from the love of being present, I wonder, because I often do not have a love of the present. Rather, the near continual stream of commentary on things would pull me out of the present and into an imaginary conversation that is negative.

However, I notice attempts on my part to resist the empty chatter. This imparts a feeling of liberation and authentic power, just this simple thing of not engaging in a negative exchange, for example, "It's so hot today; when will we ever get rain! Must be global warming--no global warming is a hoax, etc."

Renewing vows to move deeper include taking up morning meditation again and commenting less.

Guru, thanks for the exercise

---

by **Karen**

Guru,

Impressions arrive, and various tapes are brought forward playing the same ol 'recordings' over and over again until my universe makes a conscious effort to recognize them, even locate the learning aspects and rewrite and re-record.

Ah, but to increase the gap in which impressions arrive. To have a chance to catch them, to have a choice to be able to respond from a higher place...this is one of my goals in the work.

"from the love for being present" every playground and interaction becomes a platform to work. The focussed intent to always come from the love for being present is powerful. Much gratitude.

The 'taste' becomes lighter, less dense and more freeing. However, many "i's" are resistant. The energy does not want to transform or leave. This is where additional efforts to locate the memories and players behind each situation are required. To move through such density is liberating. It is very much worth the effort, even if the reward is seemingly not visable.

Thank you Guru

In all I am, in all that is
Karen

---

by **Gururaj**

Thanks, Judy for covering all the bases , with ref. to my post.

On reading the other posts expressing their aim was "love for being present",it seemed to me that that is more 'Workable' than "love for being".

Thanks , for your sharing,Karen and Cassandra [I do not have the Chutzpah {the broader,modern meaning to be taken} of Lawrick to address you as Cass !].

Guru

---

by **Cassandra**

Guru, no need to stand on formalities! 'Cass' or 'Cassie' are both fine.

I also need to keep this in mind, what Karen mentioned: "It is very much worth the effort, even if the reward is seemingly not visable."

Work Program week beginning 8 August 2011

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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.

---

by **Gururaj**

Early this evening, on sensing a recurrence of the (flu) fever of the earlier two days, I decided to rest a while.
My wife (not knowing the reason) chided me as she needed my support .

Yours truly, roused himself up and set about doing some chores.Initially there was an internal grumbling and a mild
reproachful statement to my wife that my fever has recurred.But just then remembered a Buddhist monk's words in reply
to a question as to what is enlightenment.He says - oh, its just eating when you eat and walking when you walk.
This remembrance made me give up my internal chatter and mindfully attend to the chores on hand.A certain peaceful state
resulted for a few minutes.(I could observe a little inner gloating which ,I reckon, hastened the departure of the state).

Regards to all,
Guru

---

by **Karen**

I am grateful to be alive here and now! I am grateful to be...

---

by **Cassandra**

I haven't learned to self observe but remembering I think I can do. When I observe the machine, I see clearly the tendency to talk, to give an opinion when none was asked for. And again, observing that most exchanges with people are in negative terms although this passes for the positive. These exchanges don't come from the Heart (as suggested in an earlier

excercise) but from the shallower part of our existence, from the myriad roles or 'Is' we display. Erving Goffman's (sociologist) Presentation of Self in Everyday Life may be an interesting read on this.

For me, the task is to break through this every once in a while.

---

by **Harry**

You have described some observations. But self remembering comes later. You need to BE present in the present. To not allow the small i's to babble. Observation let's you see things. But don't take it to that next step. Don't judge that the communication is in negative terms even though we think it is positive. That may well be true. But just observe what is happening.

---

by **Steve**

I have had some experiences of coming to myself and feeling a connection to the moment and it seems to 'life' where there is a sense of stillness and quietness and just being. This sate is not maintained for long but sometimes I seem to be able to come back to it throughout the day. At other times , when tired - or when I felt I was fighting an infection I had quite the opposite experience, a chaotic feeling, self remembering was momentary connected to, it felt full of effort and there was an intense emotional desire to reject the state as if felt too much effort - as if I had to try and 'hold the moment' there was intense desre to let the mind ramble on with associative thought or even concentrated thought as long as the focus was external rather than on self and as long as it involved mostly 'thinking' - the resistance to 'being' was almost too chaotic to bear.

---

by **Judy**

Harry wrote:

> Apply the first conscious shock at least once a day for the next week.

Various ways of doing this have been the quintessance of Work for me for a long time. When working solidly, there are often approximately ten attempts daily.

Sorry to be so late with this, folks. I've had little to no computer-time for ten days or so, owing to outside committments.

To continue... Even so, how refreshing to have the experiencing of the first conscious shock as the main target for the week's suggested program!
Thanks, Harry.

What I did do, which was a little different, last week, was that on Saturday, for the duration of a long drive south to a funeral, I practised the "I Am" exercise for pretty much the whole way. This could not help but to make the simple graveside funeral a memorably beautiful experience. Really it was a memory and a celebration of a remarkable lady's 96 years on Earth. She was a true pioneer; a German immigrant who did much for her community. Rest in peace, Great-Aunt Elsgret (Elsbeth Margret).

On another topic, I agree very much with Harry's comment that if anyone doesn't have a method of self-observation/self-remembering, then we should most definitely talk about this.

I, for one, simply cannot think of anything more vital to the Gurdjieff Work. In fact, the increased awareness (and it is truly increased awareness, not just alertness) of these quintessential practices have kept me on this particular path for three decades. They are experiential. We have assurances in that occasionally in life they happen spontaneously. But to evoke them regularly is vital.

Best wishes to all,
Judy.

---

by **Cassandra**

Harry,

I meant to say I can observe but not remember in the Work sense. I have been able to observe myself twice when I didn't get the response I wanted in a one one one conversation. Both involved my children's schooling. Important for me is the aftermath of such exchanges, what I do with the somewhat unpleasant energy that arose in the exchange. These people weren't mean or bad, just didn't react how I wanted them to. I see clearly the chance for coating the higher being. The 23rd Psalm is a good mantra for helping with this, or a walk around a the block.

---

by **Harry**

Being in a situation where you are likely to have an irritation is a good place to begin. Go in "working". Go in with a reconciling attitude. Don't allow yourself to be an ordinary life self.

I remember once my boss invited me to lunch. I was not a favored lunch guest. So as we walked to the restaurant I worked. I am. I wish. I can. Breathing. Walking with purpose. And I continued this work effort throughout the beginning of the lunch. I knew what my boss was going to say and do before he did it. I was not trying to accomplish anything. I was simply following G's advice "do not do what can't be done". In this case the agenda was his. By being in a totally reconciling mode this "event" played out in a much different way than either of us would have anticipated. Because I was not the "self" he expected me to be. So he couldn't be

the self he wanted to be. And I continued to work all the way back to the office. None of those negative wellings surged up.

Hope this example is something you can apply.

---

by **Cassandra**

Harry, very much so. Thank you.

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!

---

by **Harry**

I am compelled to say something. Self observation and the subsequent self remembering are a key to Work. The first conscious shock needs to be applied for the octave to move forward. It is ok to do exercises where we manipulate physical experiences which "remind" us. But this isn't a conscious shock. It is an aid.

If you don't understand self observation or self remembering, then I think we need to discuss this topic. Because they are activities that should be a part of daily life. I am self remembering as I type this. I am conscious of my eyes. My fingers on the keyboard. My breathing. The words coming from my brain aren't being thought about. I am aware of my posture. I am aware of what my body is doing. I breath. I breath. I drop down and push "submit". . .

---

by **Cassandra**

It would be very helpful to have some more discussion on self remembering.

---

by **JohnS**

Yes, I think it would be very beneficial, especially the progressive differences between self-observation and self-remembering.
Another essential aspect is acquiring the energy to do it. I know self-remembering itself stores energy, but how to continually create the Terror of the Situation in order to fully realise the urgency??

---

by **Harry**

O described self observation as taking pictures of oneself. Many of the exercises that we are given early on help us to get moments of observation that we wouldn't normally get. The one that I found helpful early on was any time I walked through a door to observe myself as if something were above me like the sun observing me. And then try to keep that observation going as long as possible. Some of the walking exercises also help with this.

I have had the thought that some of the seemingly inane things we were taught as youngsters were observation exercises that got filtered down to the general populace. As a young man I was obsessed with "step on a crack break you momma's back". But of you think of it as an exercise the emotion goes away and an opportunity for observation opens up.

These observations begin to string together and create an opening in a center. This then gives you more power in situations. We've all had deja vu experiences. Self remembering becomes very similar to that. It is remembering the taste of an event and stepping outside of the event. Working. I've quoted Tom Rapp before: "We are all prayers of action on our way to God." That is what we want to become prayers of action. Working is a prayer of action. It is coming into that magnetic center and holding it present during a given situation. Nicoll calls this transformation.

The point in both is objectivity. It is not to get what we want. It is not to make anything happen. It is to keep ourself from doing what can't be done. How often in our lives to do we try to do what can't be done.

Yes I know that is one of those G statements that stick with you. But those are the best aphorisms. I once bought a book of poetry simply because of the title. "All gods must learn to kill." What a thought worth pondering.

---

by **Gururaj**

ONE offshoot for me of this week's 'supplementary' task was to become curious about the solar pattern of rise, set and daylight duration thru' the year at the city where I live, Bangalore.

Amidst the hustle and bustle of life in a crowded, once green and open city, I have rarely seen the sun at dawn and dusk.

Further, restarting a morning meditation routine has been of some help in getting back to 'Work' after a very listless period.

Regards to all,
Guru

---

by **Alistair**

Remembering to walk when we walk, wash when we wash, eat when we eat but don't vacillate, don't day dream and concentrate on the task. This is objective.

---

by **Cassandra**

> ***Alistair wrote:***
> don't day dream and concentrate on the task. This is objective.

This is what I typically do, day dream, rather than to strive for the objectivity mentioned by Harry. If a good feeling comes about, I give in to it by trying to enhance it with day dreaming. To remain objective, even in the face of warm, fuzzy emotions is the aim. At church, for instance, the temptation is strong to become attached to emotions that certain hymns evoke.

Better would be to watch even that emotion, which, when I was younger seemed to be the end, the god after which I searched, but I realize now that it is nothing. Something lies behind that.

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.

---

by **Lawrick**

I've tried this exercise twice now, both times using the draining exercise and a variation of same. The inbreath I and the outbreath Am have the annoying habit of becoming habitual, an imposter, posing as awareness but in fact providing nothing more than background music form my sleep. I must continually sense the body without which nothing happens.

The "NOW" aspect of the exercise is quite new and appears to serve as a shock. But when to apply the now? Any ideas? How strange that if I command the "NOW" immediately following the outbreath, the command echos from my solar plexus. If, on the other hand, I generate the "NOW" after the inbreath, the command seems to originate in my head. Somewhat confused here but perhaps more work will clarify the situation for me. 

But the "NOW" command is an interesting addition to this old companion and I believe will unlock a few doors as the week progresses.

regards,
Lawrick

---

by **Gururaj**

The pattern which I have settled upon is to out-breathe in two stages and say 'now' (internally) alongwith the second stage of the outbreath.The first stage of the outbreath is the automatc reversal after the inbreath whereas the second stage is due to a conscious extention aided somewhat by a further relaxing of the muscles involved .I found this to be the least disruptive way of breathing while at the same time co-ordinatedly intoning I AM NOW.

With "I" ,i evoke feeling (of relatedness between the individual and the Absolute)
with "AM" the body is sensed and
with "NOW" the mind is centered.

Thanks ,Judy, for this gem of an aid.

Guru

Work Program week beginning 29 August 2011

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.

***

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.

by **JohnS**

This has been a very hard exercise for me: I have trod the fine line between active suffering and the mediocre role of the Victim. I know one involves observation and the other is totally subjective, but observing the inevitable slip from one back into the other is frustrating: what automatic power habits and small desires have!
I thought about 'just accepting' before I made a decision whether or not to force a situation, to try and improve everyone's lot at work : should I do it, or just accept the current circumstances? Well, in a calm moment I did it, and I think it was a 'good' decision, although after it was done I began to see, of course, the inevitable set of new circumstances that the new situation will carry with it. So, if the decision-making was not conscious enough, then nothing will have really changed, except for a slightly different view of mediocrity.
"Suffering" is sacrifice, I can see: sacrifice the small desires for the larger ones, the higher ones, and focus so constantly on the Big Picture that it becomes the permanent goal.
There's a big leap waiting here: another octave to begin. I haven;t yet been able to do it by this reverse future and past method, as I find they are basically the same, connected by habit: future imagination is just a repeat category of past pleasures.
I'll try again.

---

by **Harry**

G: "The only thing we can sacrifice is our own suffering."

John, I think the idea of sacrificing for higher ideals is moving away. Because it means you, your 'i' has already decided what better, higher is. And if it is making that decision, how can you trust it?

Do something totally selfless. Or as selfless as we can be. What is the difference?

---

by **Gururaj**

Practiced the octave exercise a few times this week but without the eating part included in the same sequence .How does one eat when it ai'nt meal time,thought I .And was not 'awake' to do it while eating.

One instance was satisfying.

Yesterday after a long,hectic day ,as I set the mobile alarm to wake up after another 5 hours,the automatic suffering thoughts occured - brooding about lack of sleep.But instead of just trying to go off to sleep,I rested awhile on the bed and neutralised the negative thoughts with an affirmation that the organism can renew itself quickly .Sensing and relaxing the body,I centered it with last week's "I am now"" exercise .(Yes ,this can become one useful routine).It was a surprise in the morning to wake up without the alarm and without the expected

grogginess. A higher octave touched ?

Noted John's observation ,and Harry's caution too, about desiring a higher state (and putting the efforts accordingly) decided by our usual "I". But is'nt some "I" , maybe a work "I" ,needed to consciously choose the path less trodden ?

---

by **Judy**

Ian wrote:

> 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.

This was new and most interesting as a way to transform everyday negativity and by going into the body by sensing, coing into presence. The words "one part of the earth eating another part of the earth" resonated deeply and appeared in various guises in my dreams for a couple of nights.

Oh, John, by the way, I took the reversing of past and future differently. I brought both past and future back to the now. Yes, I do see where you are coming from though.

There's rather a lot covered in that octave. It is more complex than a couple of favourite methods I routinely use for sacrificing suffering/negativity, though simpler than the Heptachord. All good grist for the mill.
Thanks for sharing this one, Ian.

I want to share something personal from recent activities.
I have begun regular yoga classes after a break of almost twenty years. Have to say I'm loving it.
One side-effect is worth a mention perhaps; before falloing asleep most nights, a cascade of very old "moving" memories have come into consciousness. By "moving", I mean such things as dancing, diving, swimming, running, skating, rowing, even long-ago yoga classes! In fact, I don't recall these ever being so vivid, though obviously they must have been at the time.
There's an awareness exercise at the end of each class and the quality of full-body sensing which happens concurrently is the best I've experienced.
These vivid memories seem to be coming from the body. The body remembers and fifty minutes of yoga has enabled me to access various rolls archived in moving centre. Also some rolls out of eotional centre. I recalled the frisson of fear/excitement before the first dive from a beach diving-board (aged about eight years), and then the relief/satisfaction on emerging safely up through the water.

It is early days with the yoga. Obviously I mean to continue. What a bonus gift - to be aided so much in some Work exercises as well as the usual health and vitality gains.

In gratitude,
Judy.

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.

---

by **Gururaj**

The devotion , the fine feeling and the continuous attention for this week's task (and any other Work aim) would be inspired (at-least for me it has) by this remarkable 17th century document about Brother Lawrence available for free download at this link
http://www.ccel.org/ccel/lawrence/practice.html

What a direct path !

I see 'me's' mischief clearly,immediately.

May the divine sustain this .

---

by **Steve**

RE:
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.

Today I went and prepared lunch, I then went to put the knive and plate in the dishwasher. Much to my horror the dishwasher was full of Clean dishes when I expected to find and Empty dishwasher, My Heart Sank at lifes injustice - I was going to have to empty the dishwasher.

I jest a bit, but seriously, I thought 'oh crap I thought this had been emptied'
I immediately saw how lunatic this thought and attitude was, Seriously , how did I get to the point where I can have an negative attitude towards a dishwasher or the task of emptying a dishwasher. How could I have let such useless patterns of thought and emotion to proceed unchallenged and what others are there ?
This 'attitude' is a distorted pattern.....

Thank you

---

by **Gururaj**

"REVALUE[/b]
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!)"

At least now after the situation has passed I am seeing now the great power I have given to a need in me for others/life to be fair to me.The boss again said something that I considered was unfair and a night's sleep was ruined in total "sleep" .

Thankfully ,a while ago , somehow heard Ian's superb talk about the Second conscious shock on You Tube
http://www.youtube.com/watch?v=uII4gx1Wxkc&NR=1 (The text version is there already on this site)

and the distinction between automatic suffering and conscious suffering is clearer.

One of Gurdjieff's aphorisms says to the effect that the most troubing situations of life are of the greatest value provided one is remembering oneself.

May I practice the Affirmations of this week's task on my Denying manifestations - more often.

---

by **Karen**

Steve wrote,

> My Heart Sank at lifes injustice - I was going to have to empty the dishwasher.

Guru wrote,

> At least now after the situation has passed I am seeing now the great power I have given to a need in me for others/life to be fair to me.The boss again said something that I considered was unfair and a night's sleep was ruined in total "sleep" .
> ...
> One of Gurdjieff's aphorisms says to the effect that the most troubing situations of life are of the greatest value provided one is remembering oneself.

When remembering oneself, these irritations become pearls, and paradoxically, something of value emerges from that which was problematic.

Thank you for sharing your experiences and posting the link to Ian's talk.

---

by **Cassandra**

Karen,

I sometimes talk with my 10 year old son about emotions not being all there is, of separating from these. My prayer for him is that he come to know wisdom and courage. I also think the same work can be applied to pleasant emotions, watching these come and go as well. And Guru, speaking of work, I recently received a promotion but not one I was seeking. I feel not ready for these responsibilities and some fear of just the whole thing. I keep repeating this to my friends, but that seems counterproductive. Better is to see what it brings, in the work setting, not speak if I have nothing to say from the HEART and accepting NOT KNOWING.

---

by **Karen**

> ***Cassandra wrote:***
> Karen,
>
> I also think the same work can be applied to pleasant emotions, watching these come and go as well.

Cassandra,

Agreed. Not sure if you had a chance, but the I found the exercises from the work program from Paul Beidler posted for August 29, 2011 useful and insightful.

To experience, familiarize and know both sides of the stick, and eventually find the falcrum point and neutralize. This for me is where something new can be created...in the middle.

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.

---

by **Harry**

I happened to read a section of Nicoll this morning in which he quoted G. When you look at a tree you are looking with your head. When I look at a tree I see a tree.

---

by **Judy**

John wrote:

> This standard method for self-observation (by a French pupil of Gurdjieff's) gets its power from the final observations:

Gosh, isn't that the truth, and an effective portal into presence.
I looked out the window at the tree and the final observation of this week's exercise took me straight into a clear presence. And yes, I KNEW it - in absolute existence, the tree and I are born of each other.

May I enquire where you found the quote, John? It would be interesting to read more.

Cheers,
Judy.

---

by **JohnS**

Judy;
The quote is by Louis Pauwels from his book 'Monsieur Gurdjieff' - which I have not read.
This quote appears in Pierre Bonnasse's book "The Magic Language of the Fourth Way"

Thanks

John

---

by **Cassandra**

And John, to know something is perhaps not to be bored of it or not to be bored at all. When we were in a national park (Yellowstone) where one goes for a non-commercial vacation, I noticed the same kind of consumptive drive among all of us visitors to SEE (really consume) the buffalo or moose. After one consumes the object, boredom sets in or even if it's not consumed, we become bored because its physical form cannot fill the void.

Judy, glad to know of your experience.

---

by **Lawrick**

The quote by Pauwels is pregnant with perspectives for approaching this elusive state of consciousness. As yet I've been unable to reach Judy's level of remembering, but it seems to be hovering, light, prescient whenever I do the exercise. Perhaps by the end of the week.....

The quote is one of the better descriptions of the process, and I plan to keep a copy in my wallet. Thanks John,

Regards,
Lawrick

---

by **Karen**

This weeks exercise sparked this ponder:

Couldn't consciousness be an emanation on the scale—an emanation divided infinitely but infinitely complex and powerful—of the universal law, of "universal consciousness"?

If the answer is yes, the words by Socrates now resonates fully with a great burst of truth: "Know thyself and thou shalt know the universe and its gods."

Therefore, every fiber of our being contains a portion of our consciousness and consequently reacts in alignment with that consciousness.

---

by **JohnS**

Karen et al;

Yes, for me the struggle between recognising universal consciousness as a reality rather then an idea is helped by my long-held belief (ie an understanding) that there is ONLY Universal Consciousness: each person taps a certain amount of it according to their natural affinities, and as no two people are the same, the individual consciousness mix is different. A genius or a Master is able to access a richer amount than the average.

This has also helped me to see that someone classified as a genius - for example - is not one because of their talent, but because they have nominally received a greater "gift from God", this gift being a mental, emotional and sensible fact rather than a theory. Therefore pride should not exist, as we are not individuals, but all connected as part of the Pool.

It makes me grateful for my 'talents" rather than taking pride in an individuality which does not exist.

---

by **Karen**

> Therefore pride should not exist, as we are not individuals, but all connected as part of the Pool.

Beautifully said John!

On our scale of existence, if there is in fact a single memory, a single brain so to speak—that of the whole of humanity, each time someone increases his or her clarity of thought, harmony of feelings, or beauty of actions, it is a holographic present given to the whole of humanity.

It is my daily aim to work on myself and pay for my arising...contribute to this gift, this change of mind for the whole of humanity. It is my wish and hope that others do their work over the course of their lifetime and allow/give themselves the gift of awakening, the renewed state of wonderment in all things.

Thank you the spark...

Work Program week beginning 19 September 2011

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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.

---

by **Harry**

From my morning Nicoll reading: Either you do it consciously, or it does you. Quite a good way to understand Work.

---

by **Cassandra**

I sent a post from my IPhone but guess it didn't make it. After giving an "important" presentation on Tuesday, I wondered for hours after how well it was received. For me this was an instance of Nicole's discussion of the Imaginary Self presenting itself to Imaginary Others, with the focus on performance. As I sat on a train anticipating the 13 hr. trip home afterwards, I thought it better to sense a body part or repeat the Holy Equation rather than think about how well others perceived the presentation. I didn't do this, though. Instead, I cast quick glances at people whom I wouldn't normally come into contact with. No worries here, just class bias on my part. At the same time, though, this contact was a good shock for me. I had to ask myself: Do you really think you are better than the guy muttering in his coffee cup?

---

by **Gururaj**

A 4-day conclave of some 40 Gurdjieffian Workers from a few cities of India occurred last week in sylvan surroundings on the outskirts of the city where I live.Yours truly was one of the hosting team members as it was the turn of our small city group this time . Early morning

chants ,meditation sessions,discussions about an ancient Indian myth in the context of the 4th way and a rare occasion to experience some movements every day - orchestrated by three wise old souls who had travelled a long way across the globe - all contributed to something special for everyone.
There were epiphanic moments (usage is OK) and by the end of the period did sense some fine energy in me, though in a diffused way.

However ,getting back to usual life,I am seeing a dissipation happening ,accelerated maybe, by my getting swayed by passions, and not being attentive enough.

So ,the doing of this week's task has been a useful one in nudging me to stay on course.Often thru' the day ,have come to my senses, so to say, and intoned 'I am now' with awareness of body ,mind and feeling.Thanks Cassie !

A thought also occurred - why the automatic urge to regain comfort and composure as soon as possible ?

Regards to all,
Guru

---

by **Judy**

Cassandra wrote:

> 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.

Yes, Cass - well put. I've enjoyed your exercise this week. Thank you.
The "letting-go", allowing, accepting process has become a true portal into remembering/presence often for me. It works even better when combined with some sensing, of course. There are many situations in life where our usual meditative portals (silence, for example) aren't easily available, and acceptance is very useful here.

Harry, I often read a Commentary in my morning readings too. Just that one simple practice helped the Gurdjieff work to remain warm over some decades. Your quote above is so true. More and more I find I can choose. The addictions obsessions and compulsions are gone - at least the big ones are - and a better state can often be chosen through Work. This is still recent enough to retain its "miraculous" hue. What a blessing!

Guru, thanks for sharing about the conclave. I feel its warmth a little. It sounds very good indeed. Coincidentally this past week I've also been delving a little into an Indian myth, via listening to Deepak Chopra's four cds on "Life after Death", which I enjoyed very much.

Kind regards to all,
Judy.

---

by **Cassandra**

> ***Gururaj wrote:***
>
> A thought also occurred - why the automatic urge to regain comfort and composure as soon as possible ?
>
> Guru

Thanks to all for your comments. Guru, yes, why the urgency to return to the comfort zone, when in the distress a blessing might wait.

---

by **JohnS**

Yes, I've been reading some work on shamans (ex. Don Juan), and their connection with the essence of the world around them is fuelled by tension, danger and risk.
How removed are we from this as a normal condition of living?

---

by **JohnS**

And then, i read, on a comment on Waiting for Godot:

Indeed, who wants to wait for someone who will never come, not knowing who they are waiting for? Who wants to start the day just like the day before it and the day after, like a sick robot? No-one, no-one would want to lead such an unfortunate existence, answers the first person to whom we pose this question.
We wait, not knowing why, for things to happen instead of triggering and then seizing them. We wait for the 'luck' that, by definiton, will never come (except by the law of accident), blindly submitting to the law of chance.

Easy and scary to ponder.

---

by **Cassandra**

John I agree that mechanical waiting racks the nerves but consciously done I believe essence can be uncovered.

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.

---

by **JohnS**

A very interesting question, which I have been podering all week, as it currently relates closely to a project I'm involved in, and whether I'm the 'right person' for the job, or whether I've just made up my past personal history to suit my inclinations.
I'm still a little scared to truly face this, because of my life-long commitment to it.

Work Program week beginning 3 October 2011

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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

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by **Karen**

Thank you for this weeks exercise.

This simple exercise is a lifesaver and cultivates a coherent state in the garden of one's mind.

I've been 'trying' to reside in the feelings of appreciation or gratitude, without any reason to do so, other than to just simply enter into this vibratory state without causation other than 'choosing' to do so for 1 to 2 minutes at a time, a number of times a day.

Experiencing gratitude appears to be something passive, you just rest in it, and it creates a vibratory field that by its very nature protects the emotional and spiritual essence.

This is of great benefit to us as an Initiates, to cultivate a coherent emotional state, something we can return to again and again. A great ally!

---

by **JohnS**

I've noticed this week that my gratitude is 'on hold': regarding a big project I'm involved in, I'm definitely at the si-do interval, and have been trying to bridge it with as much balance as possible, and also trying things such as introducing a lateral octave, and I know I'll only be grateful when I get a result, and not before. At least this realisation is good, but I'm not showing any gratitude for the effort involved - which I should be, because that's keeping me conscious of the situation.

---

by **Judy**

Good one, Fred!

Engendering an attitude of gratitude is a regular daily routine. It begins with mentally listing five new things to be grateful for each day. It is food for the soul.

Recently I was listening to some audio tapes by Deepak Chopra - revisiting from more than a decade ago. He maintains that one of the most effective ways to slay the dragon of self-importance is this engendering and expression of gratitude. This is because gratitude is the direct opposite of self-pity, which of course is the reverse side of self-importance. Interesting - and it certainly works!

Kind regards,
Judy.

---

by **Cassandra**

The COurse in Miracles says the ego speaks lodest and first. Similar to the Work idea that he Mechanical respnds fist. It is a task to wait and respond from 3 centers. That is the positive. One of the auhors of Buddha's Brain also stressed the importance of being positive. In doing

so you become your savior.

---

by **Gururaj**

Many instinctively welcome situations/events happened of late for me which naturally makes one feel grateful - like moving into a new house in a better locale ,enjoying the innocence and liveliness of my kids, fairly even-keel sailing at work and so on.

But maintaining the 'posture' of gratitude thru' troublesome situations ,even as one is experiencing them, is something still to be tasted.

Ultimately ,gratitude needs to be experienced as Fred so eloquently puts it - "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".

Guru

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

---

by **Judy**

Hi Guru,

Thanks for this exercise. It presented good opportunities and I already regret that I slept through most of last week, so missed them. I'm including some "acting against inclination" this week and will report back then. In fact, it usually happens as a regular facet of my work.

Kind regards to you,
Judy.

---

by **Judy**

Acting against inclination has, I have to say, made for a week of extraordinary happiness. Sounds trite, but there it is.

I've in particular been working on how I view "exercise". I've mostly looked at it quite half-heartedly, going through the motions, but not being a true believer as to its benefits. Anyway, there has been extra this week. I've used the stairs, not the lifts and elevators - and enjoyed it.

And little synchronicities abound. I heard during the week - "*It is easier to act oneself into a new way of thinking than to think oneself into a new way of acting."*
Definitely true.

Thanks Guru. Acting *as if* has been given a boost thanks to your exercise.
Regards,
Judy.

---

by **Gururaj**

> ***Judy wrote:***
> "*It is easier to act oneself into a new way of thinking than to think oneself into a new way of acting."*

That's a good one to remember and use.Thans, Judy.

Not lingering on in bed at wake-up time was one exercise I started on that week.

Guru

---

by **Cassandra**

Hi Guru and Judy,

Acting against the routine in everyday pursuits such as moving from one place to the next and waking habits, now that's where the rubber meets the road. I hadn't thought of applying the exercise to things like that.

After reading this just a day ago, I thought of acting against my tendency towards introversion. I'm traveling for work right now, and one of the things I've had some instruction on during this trip is an evaluation of the emotional/behavioral type that I'm supposed to be. Well, that's 'introvert.' So, after a long day of interacting with others, I don't want to go to the 'hospitality' suite and have wine or beer; I want to go eat, just with 1 or 2 people maybe, and go to my room.

Instead of this, I went to the hospitality suite 3 evenings, and though it was somewhat draining, I socialized around small talk, listened to stories of people's sick or dying dogs and just tried to

absorb or be in the social.

Thanks for the exercise

Work Program week beginning 17 October 2011

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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.

---

by **Judy**

That's an interesting little bit, Harry - about changing the unconscious movements to not necessarily meaningful (I took this as "meaningless") conscious movements.

Just a couple of experiments, one with tension in the jawbone and one with hand movements, have demonstrated clearly that much energy is indeed wasted through the tension of nervous restlessness, for want of better words. The whole thing even seems quite silly, once the conscious movements are observed. (I chose light tapping the teeth together for the conscious movements around the jawbone, for example.) Indeed, I had to smile, and couldn't keep the conscious ovements going for long either. Yet, the body keeps lots of these little "restlessnesses" going for much of the time. Incredible really.

How much I need to remember to consciously relax as often as possible.

Most interesting exercise, Harry.
Where to from here, having observed this clearly? Is there any particular follow-through I'm missing? Or not?

Thanks.
Regards,
Judy.

---

by **Harry**

Judy,

Once you have the initial observation, this is something that can become one of those time photographs. If you find your hands moving, then try to become more aware of your hands. One of mine used to be shifting weight. Especially when I was teaching. I would constantly shift weight from one side of my body to the other. And becoming conscious of that leads to stopping that. It doesn't lead to it "going away". But it does lead to reducing the more conscious I become of the habit.

---

by **JohnS**

Harry;
The posting of this exercise has brought not only my observation up a notch (I don't seem to have all that many nervous extra-movements, but I am discovering traits such as your shifting weight), but I have consciously revived my hand position I was taught years ago in Alexander therapy: there is a certain positioning of the hand (with the first finger extended and the wrist at an exact, unnatural angle) that gives a surge of energy and location awareness, which changes the way you walk, and other traits. Some African tribes use it naturally, which is part of their greater body awareness.

It just seems to be getting incrementally better this week. My hand will keep you posted.

John

---

by **Steve**

I have just had a day to observe and practise this having been away from home and offline for a week.

One startling thing I became aware off yesterday as I was catching up with computer based things was not just unconscious movements of hand but even unconscious preparation of the limbs.

Example: Catching up on emails, sitting ccomfortable in an easy chair with the mouse on the arm on the chair. I noticed that even when my 'mouse hand' isn't moving that it is 'activated' it is ready to move , ready to press and not at rest. Consciously readying and consciously relaxing was very interesting as was the slip back to habitual readyness or activation.

Initially it appeared to me to be a fairly simple and straightforward exercise but from what has emerged from what little I have explored I think there is a lot I could learn from the continued study not only of limbs but to find how far this habit of unconscious activation has pervaded. Is it just my body? Does it affect thinking set up? Emotional attitude to habitual situations? Thanks for the exercise.

---

by **Harry**

Steve,

Want to take it really further? Just try to observe facial expressions. Feel them.

---

by **JohnS**

Observing facial expressions is a large jump, because that auotomatically -for me - suddenly includes the whole room that the face is in.
Having just returned from a fairly 'intense' cafe conversation, where matters of the soul were attempting to be thrashed out, I found that observing my. facial expressions came whenever I attempted to really listen to the other person.
I'm pretty sure, also, that immediately after these moments began, I quickly 'adjusted' my observed expression in order to appear more conciliatory or sympathetic. I never once was able to just observe without adjusting.
Therefore, I did not 'feel' the expression, as you put it.

John

---

by **Harry**

Remember to separate judgment from observation. Observation is just that. An objective camera focused on your self. Yes we often try to change our expressions. But we can also just observe. Like right now my mouth is slightly open. My eyes are focused so there is some tension in my upper cheeks. The rest of my face is neutral. A little wrinkling of my forehead as I search for words.

---

by **Steve**

> ***Harry wrote:***
> Steve,
>
> Want to take it really further? Just try to observe facial expressions. Feel them.

Thanks, I will add that in.

Steve

---

by **Gururaj**

Observed that when the feelings are constrained (negative ,anxious) , the body is also constricted in different parts. The mind also is not efficient.

On the one hand ,it is said in Work literature that we need to train ourselves to (intentionally) use all centres together in the same tempo.(Could anybody share some examples of this state ? And how to prepare oneself to evoke it ?)

And here I find that in mechanical / automatic states , these centres are all in synch. (negatively)

By the way , this is the link to Orage's 1925 article on Economising energy.

http://www.gurdjieff.org/orage13.htm

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

---

by **Judy**

Most interesting exercise, Alistair, regarding the observation of which way turns are made. Some experimentation clearly shows a "natural bias" for turning clockwise.
I haven't heard of this being related perhaps to the clockwise turning of the chakras; rather just put it down to a sort of "right-footedness" - so to speak. Of course this varies a little with the particular circumstances involved, but generally, I'm surprised at the degree of preference; much greater than expected.

I've enjoyed the mindful walking as well.

And thanks so much for your sharing of some activities. I know we are quite an intense and active little group here, though do not necessarily share the same thread of activity all the time. Yet we do have common purpose. And sharing helps strengthen this, don't you think?

Note to all:
I'm heading south to spend some time with family tomorrow and return in a couple of weeks. John, bless him, has kindly swapped roster spots with me, and will be contributing a program for next week, as I won't be at the computer much, if at all. Thanks John.

Regards,
Judy.

---

by **Judy**

Oops - post above posted twice - just editing.

Postscript:
New activities for the past month for me have included resuming concert-going locally and having just the best time!! Plus a day of mindfulness given by the Khacho Yulo Ling Buddhist

Centre here is coming up soon after I return and I'm looking forward to that.
Gurdjieff-related reading has been mainly Nicoll's Commentaries plus Ravi Ravindra's "Heart without Measure".
And I've been playing the piano a little.

Stay well everyone,
J.

---

by **Gururaj**

Walking situations (not counting the short steps at home) mainly come up for me in the campus of the organisation where I work for my living (and habit ?).

Often ,thanks to the task of the week,could remember to be mindful of just walking.

Apart from not frittering away energy with automatic thoughts , it also was useful as a reminder to Work and be present.

As to turning inclination, the few times I was aware , saw that it was as per the needs of the situation but there seems to be a preference for 'left-to-right', i.e. clock-wise .Could be because of being a right-hander/footer ?

As I post now, saw the unnecessary tension in the jaw muscles and the fingers even when not typing or tapping .Surely, work on these aspects of the body will be a long on-going one.

Regards to all,
Guru

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?"

---

by **Alistair**

Dear John, was it really shame or perhaps disappointment or possibly remorse of conscious? Whatever; are you truly responsible?
As Harry sometimes says, don't judge (even yourself), just observe

Patience is being patient with patience 

Happy Halloween

http://gnosticteachings.org/the-teachings-of-gnosis/lectures-by-gnostic-instructors/496-the-mysteries-of-halloween.html

---

by **Gururaj**

So John, you are inviting us to check every now and then whether we have written out rain cheques (UK English version) to ourselves or truly making the payment !

Wonder what Michel Salzmann meant by "And they are in real danger".

Just a preliminary comment.Hope to get some experiences as the week goes on.

Thank you

---

by **Alistair**

Dear Guru, the razor's edge?

---

by **JohnS**

Well put, Alistair: the razor's edge.

Gururaj, I believe my feeling was one of shame, as it was spontaneous, and related to a level of inconsequence, when I should have known better after all this study and time, and especially concerning all the help and information given freely by 'those who know'. Shame at not adequately appreciating their efforts and sacrifice up to this point.

John

---

by **Lawrick**

The Razor's Edge. Great movie about personal inner observations confounding people after the Great War. I continue to wonder what was so bloody great about it, with the exception of the numbers of corpses. The Razors Edge was remade into a remarkable personal journey that starred Bill Murray. One of the few movies that actually mentioned Mr. Gurdjieff I believe.

Great program John. Requires courage to gaze into the depths of such perfect symmetry.

Regards,
Fred

---

by **Alistair**

This is what the Gnostic Glossary has to say about 'The Path of the Razor's Edge'

"The Initiate must travel, with determination, along the Path of the Razor’s Edge. There are terrifying abysses on either side of this difficult road. On the difficult path to the dissolution of the ego, there are complex passages which have their roots precisely in the real path. Obviously, from the Path of the Razor’s Edge multiple paths diverge which lead nowhere. Some of them take us to the abyss and despair. There are paths which can transform us into the majesties of this or that zone of the universe. However, they can never return us to the bosom of the Eternal Universal Cosmic Father. There are fascinating paths of a most holy, ineffable appearance; unfortunately, they can only lead us into the submerged devolution of the infernal worlds. In the work of the dissolution of the “I,” we need to devote ourselves completely to the Innermost Christ. At times problems appear which are difficult to resolve. Suddenly the path is lost in inexplicable labyrinths and we do not know where it continues. Only absolute obedience to the Innermost Christ and the Father who is in secret can, in such

instances, wisely guide us. The Path of the Razor’s Edge is full of danger, both inside and out." - Samael Aun Weor, The Great Rebellion

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.

---

by **Harry**

This is a very effective exercise. Willing what must be done.

One of my favorite G quotes to hold on to is "Do not do what can't be done." So often when we don't will what we must do it is because we want to do what can't be done.

---

by **Alistair**

Dear Karen, do you have a link to an online copy of the Commentaries?

---

by **Karen**

Alistair,

Some of Maurice Nicoll's work can be found on scribd.com. I couldn't locate Volume 4 though.

I do recall Judy mentioning in another thread that she has some of the commentaries as pdf's. Judy, do you have a copy of Vol. 4 available for the group?

Regards,

Karen

by **Judy**

Hi Karen,

Yes I do. In fact, I have all the Commentaries plus the Imdex.
Volume 4 is a 1.25mb file. I'm only too happy to make it available here, but cannot seem to copy/paste to our site and I don't have a personal website.

Leave it with me for a day or two. I'll ask Ian if there is a way to do it. Otherwise, Alistair, and anyone else interested, could email me and I'll attach file in reply email. We'll do it one way or another. I've been thinking about it for a while, as it is probably out of copyright by now.

Best,
Judy.

---

by **Judy**

Postscript:
Alistair, and anyone else who hasn't read the Commentaries, you are in for a treat.
J.

---

by **Judy**

Hi Everyone,

I heard back from Ian immediately. He has the same six pdf files and will post them soon onsite, for members only.
Cheers,
Judy.

P.S. And how about Sy Ginsburg's site with the free pdf of "Gurdjieff Unveiled"! Another tasty feast for anyone who hasn't read it before. It is without doubt one of my most used and valued Gurdjieff books. Thanks, Ian.
J.

---

by **Karen**

Fantastic!

Making all of the volumes available to our members will assist in the Endless Search Discussion forum "Self-Remembering" thread that Judy initiated and all other commentary references moving forward. They are a most tasty treat indeed!

Best Regards,

Karen

---

by **Judy**

Karen - your signatory comment -

> We are always the student of the higher order and the teacher for the lower order, along a fractal ladder of intent in a field of change.

I came across this very recently elsewhere. This ladder of consciousness is, according to the author, Jacob's ladder.
Most interesting.

Yes - it will be great to have member access to thbe Commentaries. Hardcopy is quite expensive.

Kind regards,
Judy.

---

by **JohnS**

Thanks to Ian and Judy for the .pdf - am just about to devour it.

With regard to Karen's exercise: it has been most opportune for me, as I have just started a 3-week holiday. The intention of this holiday has always been to catch up on multiple tasks not done: work on house, cars, music, etc.
I always knew - in preparation for this busy time - that there would be competition between the tasks - between the Favourites (subtitled Most Necessary) and the Dark Forces (the Supreme Excusers).

If I can see a trend where any real Will becomes dominant - I can't see it yet, clearly, although the overall attitude towards everyday tasks is changing - I can feel it - without it yet being anything like permanent.

John

---

by **Steve**

> ***Karen wrote:***
> 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.

Hi Karen

Can I get some clarification on this please, is this setting an intention in advance ,rather than haphazardly plodding throught the week?

---

by **Harry**

Steve,

There are many things we have to do. We have too cook, for example. I have little problem doing that, because I enjoy cooking. But if I will to do it, the process becomes more concious. But there are other things we do because life requires them. Some can be simple, like writing the monthly housing check. I don't like to do it. But it must be done. So I will to do it. And will to do it on time. When I had a lawn I hated cutting the grass. Willing to cut the grass, cutting the grass consciously, changed the act of cutting the grass.

---

by **Harry**

Judy,

If you could guide me to where Ian has posted these, I would appreciate it. I have all five volumes, but having a searchable file on my computer would be a great benefit.

---

by **Steve**

> ***Harry wrote:***
> Steve,
>
> There are many things we have to do. We have too cook, for example. I have little problem doing that, because I enjoy cooking. But if I will to do it, the process becomes more concious. But there are other things we do because life requires them. Some can be simple, like writing the monthly housing check. I don't like to do it. But it must be done. So I will to do it. And will to do it on time. When I had a lawn I hated cutting the grass. Willing to cut the grass, cutting the grass consciously, changed the act of cutting the grass.

Thanks Harry, thats very helpful.

---

by **Alistair**

Further to my Discussion Group post in connection with this weeks work Eliphas Levi also had some interesting things to say

That human willpower is a real force, capable of achieving absolutely anything, from the mundane to the miraculous.

AXIOM 1:"Nothing can resist the will of man when he knows what is true and wills what is good."
AXIOM 9:"The will of a just man is the Will of God Himself and the Law of Nature."
AXIOM 20:"A chain of iron is less difficult to break than a chain of flowers."
AXIOM 21:"Succeed in not fearing the lion, and the lion will fear YOU. Say to suffering, 'I will that you shall become a pleasure,' and it will prove to be such-- and even more than a pleasure, it will be a blessing."

---

by **Judy**

Harry, I don't think Ian has posted them onsite as yet.
I've emailed you and Alistair with half of them. The rest to follow soon.

Folks, let's give Ian a few days and if there is a problem with posting here, then I'll collect emails from those of you who would like a copy. Ok?

Cheers,
Judy.

---

by **Karen**

> ***Steve wrote:***
> Hi Karen
> Can I get some clarification on this please, is this setting an intention in advance ,rather than haphazardly plodding throught the week?

Thank you Harry for responding to Steve. Waking to the first alarm in the morning and cleaning the cat litter are tasks that require me to 'go to them as they usually take me to them", as I mutter profanities.

All preparations…Exercises to prepare the soil in the garden of our being. To prepare us to receive higher energies without blowing our hard drive...Pray for the neutralizing force of the Work, which comes only through self-observation and self-remembering. Eventual with much effort, 'super efforts' as G says, a psychological transformation can occur and in my experience there are certainly no shortcuts on the road to mastery.

For whatever reason, and a wee bit off topic, part of me felt like sharing this very long internal dialogue on the topic of energy (bear with me as pen hits paper in an attempt to translate into language, the pieces of the puzzles floating around in the soup).

I had the honor of meeting a brilliant scientist by the name of Dr. M. Sharp. He spoke of energy and that we need to consider and keep in mind 3 features of energy that have an impact on how we create and function in the world. The qualities of energy being:

Persistence
Neutrality &
Valence

Once you draw energy to yourself though intent, and once that intent is manifested or expressed, that manifestation tends to stick in that form.  It becomes viscous. The lower the vibration of energy, the denser, thicker it becomes.

The energy of creation is neutral. Energy is just energy and it is morally and ethically inert. It makes no judgments about its use or abuse. It simply is.

Think of our own storage and use of energy. We eat 'food' that is converted into energy that our body uses in activity. However, what we 'eat' and how our energy is stored does not dictate what actions we engage in. You and your body are always free to choose how to utilize stored 'food' energy. The point being as Nicoll pointed out on pg 1390 in the commentaries, 'how you react to incoming impression is up to you" (keeping in mind that energy tends to stick around).

pg 1389 As has been said, if you could see incoming impressions before they act upon you mechanically, and put the Work itself between your reception of them and your mechanical reaction, you would begin to know what Self-Remembering means, which is really Psycho-transformism.

Energy is just energy and it does not care what we do with it. It has no mind, no will and no morality. It is the substance of God, of Cosmos, the Absolute. But the energy in raw form is empty of Spirit and responds only to intent. As with your choice of activity/action, you have a choice on how you use this energy. As Harry mentioned in an earlier post, “So often when we don't will what we must do it is because we want to do what can't be done.”

Energy also has valence. Sounds so eloquent. It carries an imprint. Our bodies are manifestation devices and as energy passes through our bodies, it takes on an imprint provided by our body's emotional state. Valence can be described in terms of spin and color. Our bodies spin energies in one of 2 ways: clockwise (towards unity), or counterclockwise (towards disintegration). Energy also has emotional color and us “artists” color energy with all kinds of emotions. Whatever you feel, you can stamp or imprint. (kind of a scary thought)

Now, combine the qualities of persistence, neutrality and valence and we have a set of qualities with profound implications.

Because energy is neutral, you can draw it and choose to manifest whatever you like. Because energy has valence, you stamp that energy with your own personal imprint. And, because energy is persistent, it tends to stick around in the form in which it was originally creating. If you stamp energy with negative emotions, the energy you have used to manifest stays like that until you make a ***conscious effort*** to re-stamp it.

However, in the body and in amnesia, things are significantly different.

So as Dr. Sharp explained, at root we are dealing with energetic inertia and the fact that we are “asleep” or not fully conscious. We forget who we are, forget who our brothers and sisters are, and react inappropriately and fail to take responsibility for our reality.

We live on a planet riddled with negativity and sleeping people. Energy follows intent, As Above in Consciousness, So Below in Matter.

Oh what a mess we have made...Shame on us for stamping so much negativity and not cleaning up after ourselves! 😔
What an incredibly difficult task it is, in our current state, to begin the path of neutralizing and transmuting our energies.

As per Nicoll's wise words "The beauty lies in realizing that you have a right not to be negative and without that realization you cannot remember yourself." We can choose not to be negative.

We can choose not to be negative. We can choose not to be negative. This is our birthright!

---

by **Alistair**

Karen, isn't it funny how cats make us curse . Smiled this morning reading your post visualizing you cursing the cat litter tray as I might well also but fortunately our wee beast lives mainly outdoors. I do curse the cat when chasing it out of the house except at night when it's allowed to sleep in the hall.

As a rule simple tasks no longer seems to bother me perhaps because I've been fortunate enough not to have to go out to work for over a decade and all my activities can be dealt with largely at my convenience. That said this morning when I wanted to continue working on this post and other work work I was mildly irritated taping the front door to enable spray painting the panels especially have anticipated that others might perform the task for me. Worst of all I was too busy to will it.

Where the greatest irritation is consistently encountered tends to be with those closest to me.

'Whatever it is that we criticise so much in others is something which lies on the dark side of ourselves, and which we neither know nor want to recognise.'
SAW, 'The Great Rebellion'

This is where the greatest opportunity lies; to comprehend ourselves through meditative analysis of our flaws, these response to others that cause us remorse.
It seems that the more we can simply tell ourselves to 'let it pass' the better off we are given the nothingness of everything that is ego.

---

by **Harry**

My son left me two cats when he moved across country. The only thing I find irritating is that the female is just plain to affectionate. I don't know about you two, but if I say Food they know where to go. If I so no they will usually respond. If I say in or out they do what I'd like. Of course they only go out to the balcony. But as my son says, you don't train a cat, it trains you.

---

by **Cassandra**

> ***Harry wrote:***
> Steve,
>
> There are many things we have to do. We have too cook, for example. I have little problem doing that, because I enjoy cooking. But if I will to do it, the process becomes more concious. But there are other things we do because life requires

> them. Some can be simple, like writing the monthly housing check. I don't like to do it. But it must be done. So I will to do it. And will to do it on time. When I had a lawn I hated cutting the grass. Willing to cut the grass, cutting the grass consciously, changed the act of cutting the grass.

So, 'willing' is not insisting on one way over others but consciously doing what needs to be done?

---

by **Alistair**

Cassandra, nicely put & perhaps I might add with joy in your heart

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?

***

(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.

---

by **JohnS**

The general theme of this exercise reflects the current situation I find myself in, ie that for some time my WILL has not been sufficient to cause any permanent changes, and as a result I have been at a virtual standstill, compared to the effort (WILL) needed for any true vertical progress.

I can certainly sense right now the urgency of this task, prompted by my having to return to work next week, thus I have a mental deadline, before the work regime tries to overwhelm once more.

I have been asking those questions: "If I could do, what would I do?" and "How can I change a desire into a non-desire (and vice-versa, in the interest of doing)?".
Question 1 has been answered by an "I" interested in the Work - so I should be able to monitor its progress (thus interest) via a task that also has a definite deadline, but where I am stuck at a si-do interval.
Question 2 has a definite focus of interest, as I can feel the enormous potential of the conversion of a particular desire. I 'converted' this desire once before, ten years ago, after much work, but now the task has to be done again. At least I have the emotion of the past experience as an aim, if not yet the WILL.

John

---

by **Alistair**

As my work effort proceeds, please note proceeds rather than progresses, nothing should be taken for granted, while digesting, or attempting to digest the lessons from written material and practical exercises coming from many greatly learned individuals, it is easy to forget that one

of the first lessons when embarking on this path is not to take everything as gospel, to practically test and ultimately follow our own path.

Having reread the work programme for this week despite seeing great value in some parts of the programme in others I felt some reservations.

Let's start with Judith's introductory paragraph. While unquestionably we are grateful for Ian's work in creating the Endless Search website supported the knowledge he gained from years of study with Mr Beidler the most valuable information comes from source and that is Mr. Gurdjieff. Remember that the essence of any teaching is rapidly diminished and lost and this was very much in my mind when suggesting we try to continue our study of Beelzebub's Tales which should not be underestimated as purely an intellectual exercise.

That said if one goes back to 'The Arousing of Thought', page 24, immediately after the tale of the pepper eating Transcaucasian Kurd, the following long paragraph states that simply by reading Beelzebub's Tales (most likely although not stated at this point, in the recommended fashion) will in the majority of people cause a desirable mechanical transformation with results that are proper to man.

So, if we've all read 'the book', three times why do anything at all?

Being Partkdolg Judy; Conscious labour & intentional suffering

So back to this weeks programme.
'This dominant I, must be fortified by exercising will in the form of vowing certain elementary tasks without fail'.
• Alchemy
• Meditation
• Service to others

Although my experience in these studies is of a relatively short time span, the aforementioned seem to be the three critical factors.

The first instance of where I am at odds with this weeks programme is from the paragraph beginning, never to smile. While agreeing that the elimination of hand and face gestures is actually most valuable while talking, most of the examples will simply cause astonishment in others and while creating some inner friction can this not be created without causing astonishment in others. I can't immediately recall where but suspect that somewhere in Learning How To Learn, a venerable Sufi master states that it is wrong to astonish others especially with work related manifestations. Indeed I have resisted the temptation for a couple of years to post material with 'work' emphasis onto Facebook where astonishment and misconceptions will result.

I find considerable inner friction restraining myself from anger outbursts at actions I perceive to be undesirable by those with who I reside. Bearing their unpleasant manifestations and perceived stupidities with joy, in other words acceptance, avoiding the urge to teach and direct

in the knowledge that most of what is imparted will be misunderstood & misconceived.

The breathing exercise also makes me a little suspicious. While finding some benefit in actually being aware of my breaths and also in filling my belly with air rather than only my chest I must draw our attention to the Chapter Ekim Bey in ‘Meetings With Remarkable Men’. Mr. Gurdjieff has encountered a Persian Dervish who initially draws attention to method of eating and goes on to explain the dangers of general breathing exercises. While the exercise described might be beneficial there are those who might be damaged, can we be sure?

If I could do, what would I do? We know we can’t so why feed the ego by asking a question that is likely to do just that?

If I could do, what would I do? Bear patiently with my effort to achieve inner illumination. Don’t create expectation.

A random look back at some previous work posts homed in on the Work Programme for the week of 11th July 2005. Therein was a useful reminder of the student whose cup was too full.

Desire into non-desire, always crucial to us, as usual for me the beast of tobacco is never far. By and large at home in the village I’m managing to avoid it but temptation is strong on town visits where watching the world go by with a coffee and cigarette was/is always mechanically pleasurable. It is a powerful I that clings to tobacco if it can be truly dissolved in this lifetime it will be progress indeed.

How to achieve this aim? A view on the possibility could be continued in this post but despite a previous comment regarding site partitions the continuation will be more appropriate on the Beelzebub’s Tales Forum hopefully sooner rather than later; but given that the sun is today shining brightly in a beautiful Greg sky I shall now prepare myself for a 7km bus ride to the east end of the Belbek Valley from where I will spend the afternoon hiking home through the decayed Soviet orchards..... without tobacco 

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by **Gururaj**

Have chosen one task for seeing 'inner consideration ' - not shaving the beard since Monday.
By the second day , some folks have started noticing and one friend has even commented.
My wife expressed her views more strongly - disgust.

But I've not been explaining why.

Vanity and being concerned about appearance is just one of the many attachments.
And ,if at all, am still not seeing their movement as the feelings manifest - but later.

This week's task with a specific focus should help in going more closely into this.

Guru

by **Judy**

Alistair.
Don't think for a moment that I missed it. 
Regards,
Judy.

---

by **Alistair**

Judy, there are quite definitely long periods when I feel that way, last year at the A&E Conference was at a time when tobacco was easily avoided despite quite a few puffers around. The fall came during the return trip from the UK to Crimea as I dropped in on some friends in the Netherlands. It took until this Feb to act again but for some reason a few shopping trips to Bakhchisarai in March and a cig with morning coffee at the bazaar reopened the door and this years trip to the UK was smoky with the exception of Easter weekend when the Friday/Saturday fast prevailed. The following day was Easter coffee & cig and off we go again.

On 23rd August we made a visit to the local Govt. office in the neighbouring village Zelonoe (Green place). While standing in the sunshine waiting for the office to open I was smoking and saw an old woman making her way slowly along the dirt track towards us, she had a walking stick unusually coloured Greg. She walked straight towards me and asked for my right hand, stroked my palm then said a few words in Russian and hobbled off. The two women I was with explained that she had said if I didn't stop smoking I would be dead very soon but if I stopped I would live for many years to an old age. What do you do? One would surely be a fool to ignore a such a warning from baabooshka. That day there were few smokes, one after lunch an perhaps a few in the evening. Since then I have smoked but not much. Mostly at the weekend if there are a few drinks & on occasion while drinking coffee during a visit to the city.

There is an interesting Gnostic concept 'the false sentiment of the I' on which basis you would be challenged to resist temptation to smoke in the most stressful tobacco motivating situation and this would demonstrate whether that I was truly dissolved or just very well hidden. Gnosis comments that the sentiment of the I is always wrong.

Last night we visited the neighbours for dinner. My neighbour drinks vodka almost everyday & smokes every evening. Last night despite his 'kind' offers I resisted both. Within a short time of falling asleep was attacked by what I suspect was a very angry ego and woke crying out in a somewhat agitated state.

Are any of the rest of the group smokers or reformed smokers?

---

by **Gururaj**

Dear Alistair :
There is a 'Work'mate in my city who is always wrestling with his smoking habit.His family reproaches him for his habit."You are now a husband/dad/etc.At-least for others sake stop it". He himself tries to stop it but with no success as yet.It does'nt help that many famous seekers like Ouspensky were smokers and somehow (subliminally ?) it's OK to smoke in Work circles.No ordinary morality for us !

I've decided now to present him a new product - 'faux' cigarettes,ones with a somewhat benign variety of genetically modified tobacco.One can go thru' the motions of smoking,but not be harmed that much.

It somewhat amuses me how particularly this habit is such a ready target for the smoker as well as others around when there are many more not so obvious habits ,like ,say, getting depressed easily, which need to be worked upon.

As for me,beyond 2 or 3 puffs, more discomfort is sensed than any physiological benefit .So it has never become a habit though there were some periods when due to associative reasons the smoking frequency was tending to climb and I sensed it was becoming something of a bodily need.

In my experience,what helped to break the mild habit was not any direct attack , but getting involved in other activities ,like Yoga or sports , which almost without my 'participation' withered the need to smoke.Rarely , still , I do indulge on occasions.

Here's some matter about breaking habits which I archived after reading it first somewhere in Work related literature .I reckon, it does have some value.

"All you need to do is understand this key principle."The Strongest Desire Always Wins".It's not willpower that wins but always the strongest desire wins.

And you can have more than one desire hitting you at a time. But the strongest one in that moment will always win out.

Just pay attention to your own minute to minute decisions throughout the day and you'll see that they are always controlled by the two forces of PAIN and PLEASURE.

All you have to do to break a bad habit or addiction is find something you like better than the addiction and FOCUS on that instead. The stronger the desire you can generate the easier it will be to override your addiction.That stronger desire will block everything out except itself.

Whenever you're trying to break a habit or an addiction you need to find something you want more than that addiction. We all have that something inside of us and can turn on the switch at any moment.

We just have to find that desire or set of desires and simply focus on them. Your focus itself will give your new desires strength. And the more you take your attention away from your

addiction the weaker it becomes as a habit.And the less power it has to influence you."

May we all transmute our desires .

Guru

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by **Alistair**

Gururaj, thank you for the contribution to eliminate my tobacco addiction.

An general observation on the manner which tobacco is now delivered to the consumer compared to the days of Messrs Gurdjieff & Ouspensky is that it is unlikely in the first place that they would ever have seen filter tipped cigarettes although there would certainly have been some fancy holders. There would almost certainly also have been far fewer if any additives to the tobacco in the cigarettes as opposed to the extensive cocktails on sale today.

Guru, I understand exactly what you are saying about substituting one desire for another but would counter your comments in respect of our work which ultimately is aimed at eliminating ego driven desire. Desire; or you might say attachment to externals is the cause of unintentional suffering.
The definite aim of our current programme as I see it is to develop true willpower, Thelema. The problem here is to eliminate ego, I's in their entirety. This objective links in very nicely to Chapter 39, The Holy Planet "Purgatory" of Beelzebub's Tales.

Earlier today I was reading this lecture
http://gnosticteachings.org/courses/twenty-two-arcana-of-tarot/320-arcanum-1-the-magician.html

The unequivocal comment is made

'Spiritual elevation can be reached only through in-depth Meditation and sexual transmutation.'

Or in other words conscious labour; however it was in the Beelzebub's Tales forum that I wish to expand on the subject of sexual transmutation and unless that can be done today it might be the middle of next week before my next post as there is the possibility that this weekend could be busy.

That said it was a concern for me reading such a great amount in Gnosis emphasizing the critical importance of sexual transmutation in our quest for higher consciousness whereas Gurdjieff in Beelzebub's Tales is far less open or perhaps better put, literal about the subject than say for instance Samael Aun Weor in The Perfect Matrimony. So you can imagine how pleased I was when re-reading Chapter 39 to find that it's all there. Where there seems to be an anomaly between Gnosis & Mr. Gurdjieff is that, Mr. Gurdjieff doesn't use the term Kundalini for the raising of fire through the spinal medulla but describes the action in C.39 without attaching to it a specific name which given all of the neologisms in 'The Tales' is a

point worth noting for discussion in itself?

We know that Mr. Gurdjieff is quite disparaging about ‘Kundalini’ in ISOTM Chapter 11 mentioning that the term is sometimes connected with sex energy. Here is undoubtedly a terminological conflict between Gurdjieff and Gnostic teaching. So this is where we must go back to C.39 and study exactly what Beelzebub is trying to tell us.

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by **Alistair**

The Master Jesus said, “Ye must be perfect as your Father in heaven is perfect.” We are not perfect. Many people nowadays believe that this was a symbolic thing that He said, that we become perfect by believing in Him. But it is not said that way. It is said very clearly, “Ye must be perfect.” This is a very direct statement, and part of a talk in which He is discussing, anyone who has adultery cannot enter heaven; anyone who criticizes, who kills with their words, cannot enter heaven; murderers, fornicators, adulterers, cannot. The reason is heaven is, in levels, the realm of perfection, of perfected beings. How can we, who are imperfect, enter there? We cannot. We enter there by becoming like them, perfected in ourselves, which is a work of will.

http://gnosticteachings.org/courses/twenty-two-arcana-of-tarot/347-arcanum-1-transcription.html

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by **Alistair**

Last week in my first post to the online workgroup exercise I was somewhat sceptical about certain elements of the exercise, most specifically the examples listed as possibilities for confronting one’s inner considering.

In that post I quoted the following three elements as the key ingredients for creating the Revolution of Consciousness
Alchemy
Meditation
Service to others

Also in that post was a reference to my resistance towards posting anything work related onto my Facebook (FB) page. In that post the reasons given were the wish to avoid astonishment and misconception but there is also a niggling feeling of throwing pearls to swine even though some of my FB connections are those who participate or are at least aware of ‘the work’.

I’ve regularly found during the last few years while attempting to work that things just happen, you might call it coincidence, synchronicity, whatever.....
Last week having made the remark about FB and with some niggling thoughts about service to others I decided to post a link to a series of Gnostic lecture transcriptions on the subject of Death; in my view an excellent series that for me fleshed out the comments of Beelzebub in

the final two paragraphs of ‘the Tales’ before Mr.Gurdjieff has the final word.

The initial post was made on Friday 18th. Apart from a friendly hello unrelated to the lecture programme only one other of my 149 connections made any response. Interestingly however that one response came from a man I met during 2010 in connection with ‘the work’ and his response created an excellent opportunity.

Here is the exchange of posts

"We can learn very little from the phenomenon of birth, but from death we can learn everything." - Samael Aun Weor, The Great Rebellion
http://gnosticteachings.org/courses/death.html
18 November at 20:42

B; Why?
Saturday at 08:02

Alistair; Dear B, hello, I suspect your question may apply to the SAWeor quotation in which case the only possible comment would be, follow this valuable link, read the lecture transcriptions.
Saturday at 08:33

Alistair; B, once you've read them you're feedback will be much appreciated
Saturday at 08:41

B; OK I'll have a read. But I've spoken to students of gnosticism and also visited a centre of theirs here in Athens. Although they seem well read I find their philosophy to be a great mix combining Christian, Hindu, Western magical traditions etc. That I find suspect. I feel the same about New Age stuff that tries to combine everything into one. Anyway when I have some time I'll read the above link and let you know.
Saturday at 17:02

Alistair; B, thank you. Gnosis initially caught my attention due to similarities with Mr. Gurdjieff's material including much of the terminology. In current times Gnosis' most influential messenger Samael Aun Weor states throughout his writing & lectures that Gnosis is a synthesis of the essence of all religions which in their essence and by means of all the Holy messenger & scripture deliver exactly the same message to the inhabitants of this planet; awake, raise your consciousness . Unfortunately Facebook does not transcribe bold or underlined type as I wished to emphasise the words essence.

In respect of this particular post focused on our inevitable death you may recall the final two paragraphs of Beelzebub’s Tales where Beelzebub replies to Hassein’s question about the inhabitants of planet Earth…….

“Whether it is still possible by some means or other to save them or direct them into the becoming path?”

"The sole means now for the saving of the beings of the planet Earth would be to implant again into their presences a new organ, an organ like Kundabuffer, but this time of such properties that every one of these unfortunates during the process of existence should constantly sense and be cognizant of the inevitability of his own death as well as of the death of everyone upon whom his eyes or attention rests."

"Only such a sensation and such a cognizance can now destroy the egoism completely crystallized in them that has swallowed up the whole of their Essence and also that tendency to hate others which flows from it- the tendency, namely, which engenders all those mutual relationships existing there, which serve as the chief cause of all their abnormalities unbecoming to three-brained beings and maleficent for them themselves and for the whole of the Universe."
Beelzebub's Tales to His Grandson Chapter 47, page 373
Saturday at 20:49

B; Thanks Alistair. The Gurdjieff quote has great insight and is identical to a Carlos Castaneda practice. (of always remembering: "I am a being that is going to die". By the way did you know Castaneda was a very good friend, if not student, of one of Gurdjieff's pupils, Lord Pentland?). Yes awareness of the unavoidability of death is probably the fastest way to appreciate the value of one's life. But so is considering the question "Is there life before death?"

Now while in essence all spiritual paths originate and return to the 'Oneness', for want of a better word, I strongly believe that each spiritual tradition has its own integrity and reason for having been born. Every once in a while along comes a new religion that supposedly contains all the previous ones (eg Bahai religion)

Gurdgieff, Castaneda, and other esotericists reformulated ancient Knowledge because it was necessary for their times, and were able to do so because they were trained and also had direct access to the transcedental realm. So their teachings still have a ring of truth today, and a unique authenticity about them. This is very different from various New Age systems and modern day gurus whom I've seen or read who have created bastardised systems of teaching from the best bits that they picked from books they have read, and which they usually use to become rich .

When I visted the Gnostic centre in Athens I was very surprised that from the first meeting they gave everyone there an Indian mantra to repeat in order to start becoming conscious in their dreams. It was like saying :"take this magic pill and you'll become more powerful". There was no respect for the tradition where these words came from, they were simply stolen and also I believe devalued. By contrast, in my experience, if you study Buddhism, Taoism or Yoga your teacher initiates you into the tradition after some time and only then will give you a mantra, the meaning of which you can also understand because you have studied the scriptures. In other words first you adopt a way of life and a viewpoint as if you lived in a spiritual family, before you are given words of power that facilitate progress in that path. I questionned the Gnostic teachers about this and they just said that their system contained the best from all traditions (and that's why it was the best system of course!). The Gnostics have some interesting

philosophical ideas about 'the archons and the pleroma' but I doubt very much that Gnostic teachings today are authentic. I know a group of people who left a Gnostic group after the leader there died, and they were all kind of burnt out by the strange sexual tantric practices they had been taught.

My advice is for one to respect the integrity of traditions, not make a soup out of them and through one's own experience to reformulate knowledge for oneself first. In other words to first study oneself. Only then can one appreciate the diversity and unity of the various paths.
Sunday at 11:52

Alistair; B, apology for the delay replying but once you reach my age daily physical exercise is vital. The subject matter of this discussion also warrants some time spent.
You have much experience and knowledge of various religious traditions way beyond mine. Thank you for pointing out the manner in which these recognised and established traditions operate.

My experience of Gnosis is limited to the writing of Samael Aun Weor (SAW) http://en.wikipedia.org/wiki/Samael_Aun_Weor and transcribed lectures on the website http://www.gnosticteachings.org

SAW , as far as I am aware, the only currently reliable source of Gnostic written material, frequently emphasises throughout his writing exactly what you state in your last paragraph; one must experience for oneself. Real religion is not about belief, it is about experience. Those who are serious also know that ‘the work’ lasts at least a lifetime and perhaps more.

Maybe the question “Is there life before death?” could be answered with a quotation from ‘Beelzebub’s Tales’ Chapter 21 ‘The First Visit of Beelzebub to India’ p246
“Blessed is he who has a soul; blessed also is he that hath none; but grief and sorrow are to him that hath in himself its conception.”

Your comment on the recurring need for ‘the Divine message’ to be reformulated in order for contemporary understanding is undisputed. This could provide a clue as to why contemporary teachers might attempt to impart something quickly to an audience that is used to immediate gratification in convenience society. In Mr.Gurdjieff’s teaching we know it as the ‘first conscious shock’ which is essentially square one.

Tantra is also an interesting subject, fundamental in the teaching of SAW. Beelzebub also talks at some length about the subject in Chapter 39, The Holy Planet Purgatory, page 383 “being-Exioehary, which is for the beings themselves their most sacred possession”. He goes on to talk about our failure to now use the substance (page385) “neither for self-perfecting nor for conscious reproduction”. SAW in ‘The Perfect Matrimony’ deciphers much of the Bible allegory that relates to this subject.

The ‘Information Age’ has without question created the most fertile of environments for false prophets, the most corrupt of whom will almost certainly disguise themselves within established orders. Perhaps the reason Mr. Gurdjieff states in ‘Beelzebub’s Tales’ Chapter One, The

Arousing of Thought, pages 24-25 that in the majority simply by reading the book the appropriate transformation “which are proper to man” will take place automatically was because he knew how rapidly the essence of his teaching would be rapidly lost in the future especially if left to humans given as Mr. Gurdjieff himself said our “psycho-organic need to wiseacre.”
Sunday at 19:50

You might well observe here my determination to have the last word, this sentiment was at the forefront of my mind from the moment the post was made. Conversely I felt there was much importance in responding positively without contention. The greatest disappointment was that nobody else participated, however, if just one other read the posts & lectures and gained something all will have been worthwhile. The experiment also highlighted that to make any impact using this method will require repeated effort which I’m still not sure would be justified?

Work Program week beginning 21 November 2011

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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?

---

by **Judy**

Hi, Cassandra,
Yes - your turn this week. I posted the roster for the third cycle in the Discussion Forum and will continue to do this each cycle.
Warm regards,
Judy.

P.S. The title of your post is synchronous with what I was saying earlier this morning. It totally changes any emotional reaction to what otherwise might be viewed (well, if I'm only thinking of MY will) as adverse happenings.
J.

---

by **JohnS**

Cassandra;

As I understand it, the forces are not static: a force can be active in one situation, and the same force can be passive (or reconciling) in another. So, you might have a positive will to do something in one situation, but when you try to will the same situation later on, perhaps it has changed to a passive role instead of active, so 'nothing happens'. I need to try and remember this right now, as I have been trying to achieve something I've 'managed to do' before, and I've been sitting here asking myself why can't I do it again now??

The only way to even attempt to analyse what type of will is dominant is to sit back and try and see the big picture, every time.

John

---

by **Alistair**

Cassandra, this paragraph answers your question about I's being active, however the second paragraph from the following page relating to the first paragraph quoted might be viewed as less encouraging

In Search of the Miraculous, Chapter 3, page 60, paragraph 5
"The only chance of salvation is for a group of the more sensible servants to meet together and elect a temporary steward, that is, a deputy steward. This deputy steward can then put the other servants in their places, and make each do his own work: the cook in the kitchen, the coachman in the stable, the gardener in the garden, and so on. In this way the 'house' can be got ready for the arrival of the real steward who will, in his turn, prepare it for the arrival of the master.

In Search of the Miraculous, Chapter 3, page 61, paragraph 2
"But even the clearest understanding of his possibilities will not bring man any nearer to their realisation. In order to realise these possibilities he must have a very strong desire for liberation and be willing to sacrifice everything, to risk everything, for the sake of this liberation.

A sobering thought to start the day!

---

by **Cassandra**

Judy, John, Alistair, thanks for your comments. John, I can appreciate that the active and passive are dynamic and can change depending upon context; maybe this is what I need to keep in mind as well. And for me this has much to do with conserving energy. Knowing when to push and when to simply quiet myself. I had a situation at work today where I felt someone was attacking me. I was very taken aback; and now even hours after the event there feels like a small wound somewhere in the solar plexus arising from that encounter. The 'offender' apologized; so, what should I do with my hurt feelings? Will a peaceful relationship with the co-worker or put no engery into even thinking about him and what transpired.

I remember what Harry mentioned about thinking he would lose his job; rather than try to work it out, he meditated. So is that willing or allowing what will happen to happen? I think the latter.

---

by **Alistair**

The same advice as when starting meditation practice and the flow of thoughts seems unstopabble; everything passes, let it pass

---

by **Judy**

Cassandra,

There are many ways to transform negative emotions. We each have to find the ones which work the best for us in different circumstances.
Meditation is indeed one way.
Bringing yourself into the present is another. Then of course there are the many ways to do this; sensing is one of them, for example.
On this site we have several - the Heptachord of Suffering is one such.
Qualities such as 'acceptance' and 'letting go' have a place; even 'welcoming' the suffering.

Did you get the Nicoll downloads very recently from this site? If not, download them and if not all are successful, email me and I'll attach the six pdf s by return email. One could do worse than looking in the Index pdf under this topic and reading the relevant sections in Nicoll's Commentaries.

This is a most important part of our work. Some background theory is desirable. Sure - transformation is required; but how to effectively do this in the varying situations.....

Best wishes,
Judy.

---

by **Cassandra**

This has been helpful to say and be reminded of:

"forgive us our trespasses as we forgive those who trespass against us...."

---

by **Cassandra**

> ***Judy wrote:***
> Cassandra,
>
> There are many ways to transform negative emotions. We each have to find the ones which work the best for us in different circumstances.
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This is a most important part of our work. Some background theory is desirable. Sure - transformation is required; but how to effectively do this in the varying situations.....

Judy, I have Nicole's commentaries and have read some. The question posed was more rhetorical than anything else. I know the path to peace lies in allowing the internal considering to pass, as Alistair says. Following last week's post concerning the WILL, I ask myself, what do I want in this situation? A measure of peace, more material for the creation of a 'heavenly body,' or the same dead end? I want the former. But I have to continually ask for 'forgiveness of my trespasses' as I 'forgive' the trespasses of others. It's like two sides of the same coin. If I see wrongdoing in others, then I have done wrong. So, I ask for a reconciling force to help me SEE differently.

Best wishes,
Judy.

---

by **Alistair**

The things that raise the greatest anger in us are when we sense them most acutely in ourselves but this serves as an opportunity to understand ourselves.
It's that old cliche, nothing hurts more than the truth

How to reduce these I's/egos/psychological aggregates is another question which we are perhaps closely focused on right now on the Beelzebub's Tales Forum.

---

by **Gururaj**

Jeanne de Salzmann , in Reality of Being, Ch.20,pages 44/45 gives a precise exposition of the 'passive will' as an aid to sense a finer force in me - while engaged in the everyday manifestations and expressions (downward current) of our being.

"What is important is that the two currents (upward and downward , evolution and involution) be established in me, havin g a definite relation that is maintained.
Until now the descending current alone has been the master of my Presence,without being

confronted.
The ascending current has its source in the will to BE - not "will" in the usual sense but in the sense of the "wish to be".
It is necessary above all to disengage this will,to make room for it.I must accept being passive,really passive,in order that an active vibration can be perceived by my feeling.
The effort I can make with my ordinary means,the only effort that is incumbent on me , is one of voluntary passivity - a conscious effort."

I wonder what is the taste/sensation of this ascending current/ active vibration . Any experiences / pointers to share please ?

---

by **Alistair**

Gururaj, we are not sure about the term passive. It was our impression from descriptions of person types on the enneagram that type 9, the Mediator was the most difficult type to transform largely because of their passivity?

---

by **Gururaj**

Dear Alistair :

Did a quick recce of Eneagram personality types and it seems to me that they are the person's innate tendencies , and consequently the cause of their particular type of mechanicalness / expression in life.

But once the person starts 'Work'ing , other possibilities can be accessed.

The ' passive will ' indicated in my quotation from Mme Salzmann's book is , I gather, in the domain of Work ,a conscious effort, and not the in-born passivity of a type 9 .

Thanks for being a cause for me to look up about the Enneagram types.

Regards,
Gururaj

---

by **Harry**

If you are talking about the popular book on personality types, please don't bother. It is a wise acre effort. The enneagram is a learning device. Not a tarot card.

---

by **Alistair**

Dear Harry, would you conclude that the Enneagram has no useful purpose in identifying and

dealing with specific types of person. When you mention Tarot in such derisory tone one would assume you see little relevance there either. Do you include the Arcana as wiseacre?

---

by **Karen**

> ***Harry wrote:***
> If you are talking about the popular book on personality types, please don't bother. It is a wise acre effort. The enneagram is a learning device. Not a tarot card.

Harry,

A most revealing comment "The enneagram is a learning device."

I attended a course on sacred geometry last year that mathematically and geometrically defined the human body light body Mer-Ka-Ba. (chariot -divine light-spirit-body)

In short, our instructor, a student of researcher and physicist Drunvalo Melchizedek described the Merkavah as a "Star Tetrahedron", which can viewed as a three dimensional Star of David. By imagining two superimposed "Star Tetrahedrons" one masculine, one feminine as counterrotating, along with specific "prana" breathing techniques, certain eye movements and mudras, one can activate a non-visible 'saucer' shaped energy field around the human body that is anchored at the base of the spine.

One of the most interesting things that came out of the course work is that if someone was to look down from a aerial viewpoint at the human body with all bodies activated and in motion, one would see the enneagram. This was illustrated in the course via precise mathmatical calculations along with hands on exercises, some of which came from Madame Blavatsky.

Karen

---

by **Harry**

Alistair,

I have studied the Tarot. I used to do readings for others until they started to scare me. I've studied the I Ching. I've done astrological birth and progression charts. All of these have some meaning. But the personality of the enneagram, at least what I've read over here, is a book of pap. I started reading it once, decades ago.

Let me put it this way, The Kabbalah is one of the most sacred studies available. Whether you look at Hebrew, Greek, or Arabic. But I don't think Madonna has the slightest idea what the Kabbalah is.

If someone gets help from the Personality of the Enneagram, then fine. Don't kick anyone's religion. But this is a Work Group. This is supposed to be a group that is beyond the Madonnas of the world. (And that says nothing about Madonna. She might even be a sacred individual. But I kind of doubt it.)

Harry

Work Program week beginning 28 November 2011

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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.

---

by **JohnS**

I have already had an example of this situation this week:

Suddenly, from nowhere, I had a gut feeling of the reality of the'terror of the situation': for fifteen minutes I actually felt that something had to be done NOW regarding my development, or it would be too late.
Then: I suddenly had to ask a simple technical question, the answer to which I should have easily known 30 years ago in my professional career. I observed much embarrasment on my part, and following imaginary scenarios such as "I hope nobody else finds out"...
I was simultaneously telling myself this is ridiculous compared to what I had been previously experiencing, but the inner considering maintained a prominent place. I was embarrassed that I was embarrassed.

John

---

by **Karen**

> ***Ian wrote:***
> Ponder: Is there such a thing as objective inner considering and objective embarrassment?

How can one have 'objective' inner considering when one is identified or identifying? Is this not mechanical? Unless perhaps the considering is made conscious. But would we then call it external considering????

Karen

---

by **Judy**

Karen wrote:

> Unless perhaps the considering is made conscious. But would we then call it external considering????

Hi Karen, Interesting comment. I had a go at this the way you mention. What happens when my internal considering becomes conscious through self-observation is that I stop it, rather than calling it external considering, which it cannot be without changing content beyond recognition.
(I think. )

Best wishes,
Judy.

---

by **Cassandra**

Yes, yes an avoidance at all costs of being embarrassed. Would one rather be sick than embarrassed? For me this relates to the imaginary 'seat of honor.' I notice this in most social situations where I would like to be recognized, acknowledged for my comments, thoughts, humor, etc, etc. Be included as a member of the 'A' team as we say in the states. But instead of this, a task I set for myself is to attempt to be in a place and not be recognized for any meaningful contributions to the discussion. Of course, this is tricky as well because the internal I's have to forego recognition as well. In other words, if I'm in a discussion and externally I don't comment, then I have to be as vigilent in allowing that work to pass rather than stop and praise myself internally for being 'oh so conscious.'

I say all this to say that seeking the 'seat of honor' is the flip side of embarrassment. I didn't vow to do this, but I did go to a Christmas parade last night and yelled out names of my 13-year old daughter's friends as they rode by on floats. She was embarrassed a bit (I don't care), and it made me pause to wonder 'am I embarrassing myself?"

---

by **Alistair**

The moment we read this exercise it reminded us of our comment recently in a post to the Beelzebub's Tales forum
We said that we were embarrassed by how much had been missed in three reads of the Chapter

From that we pondered whether it would be objective if as a result of this 'embarrassment', or

maybe it was really just disappointment, that it prompted us to pay more attention and read more carefully, in other words to consciously learn from a mistake

---

by **Gururaj**

Embarassment - in my 4th way terms - a specific form of internal imagining and automatically constrained posture , usually in the presence of one
or more persons whom we consider as important for the esteem of our personality .

One feels a set of negative emotions ranging from mild to acute ,depending on our mechanical perception of how inappropriately we have expressed ourselves.The feelings are compounded if the significant 'others' also seem to be responding in a way appearing to judge us negatively.

On more than a couple of ocassions last week , I intentionally expressed myself overcoming a thought that that particular expression would be inappropriate
(for my personality). Somehow it was a bit liberating, giving some elbow room to manoeouvre in inner spaces.Thanks, Ian.

Only conscious application of attention and will can make the living of this mantra possible - " Be very serious about not taking yourself seriously "

Gururaj

---

by **Alistair**

Gururaj, the observation of your state is well articulated. It reminds us of the refreshing feeling of admitting oneself to be wrong. This feeling was first experienced during the mid 90's when in a senior management position. Our two closests assistants were women who perhaps as a result of their own egotistical aims delighted in pointing out my errors. The initial impulse is of course to defend ourselves until the realisation that it only leads to further conflict.

Your one remark that we are perhaps at odds with is to be 'very serious about not taking yourself seriously'
This reminds us of a Sufi reminder that being greedy not to be greedy is in fact still greed

---

by **Lawrick**

Karen writes,

> How can one have 'objective' inner considering when one is identified or identifying? Is this not mechanical? Unless perhaps the considering is made conscious. But would we then call it external considering????

Of course one can become aware of internal considering. How else could we observe and change. Of course one can become aware of being identified. Are you suggesting you've never become aware of being identified? Is it objective or mechanical for the OBSERVER to be aware of these phenomena. External considering is not being aware that one has become inconsiderate, (inner considerate). External considering is placing the requirements of another first, at which point it becomes external or objective. But of course you might disagree. 😈

Fred

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

---

by **Gururaj**

“If you love something……”! Would someone fill in the blanks please ?

Nice to hear from Fred Lawrick with this sublime exercise. It seems he has been more in communion with the Big Kahuna than we coconuts !

Gururaj

---

by **Lawrick**

Gururaj, I apologize for not knowing your name. Please fill in the blanks my friend.

“If you love something……”! Would someone fill in the blanks please ?

Nice to hear from Fred Lawrick with this sublime exercise. It seems he has been more in communion with the Big Kahuna than we coconuts !

"If you love something, set it free"!

In this context, in fact in all my experience, I've found that attempting to prolong a state of awareness is one of the fastest ways to chase it away. Holding on is an selfish act in my opinion, and these higher states of Grace, to me at least, are gifts from something so great and unfathomable that we almost commit a sin by attempting to alter that presence. What do you think?

As to your comment about having more in communion, please, if you only knew how little I experience, and how much I admire and respect the thoughtful commentary of the group and their experience, you would not make this statement. It's important to realize, that we all enter these states at different times and intensities not one more than the other and here, we have an opportunity to share.

My friends call me Fred. Lawrick is a nickname.

---

by **Alistair**

Fred, your last line reminds us of an old adolescent wind up
My friends call me Fred, you can call me Jim

Seriously thanks for putting into words something that's been around us for sometime
The classic example noticed many times is when walking through the village reminding ourself to remember ourself and as soon as somebody approaches, everyone still greets one and other in Crimea Mountain villages, we exchange greetings then 30 seconds later realise there was no self remembering at all. Of course this is the same as meditation or for us novices just trying to develop concentration, oh how difficult, keep trying, perhaps eventually

---

by **Cassandra**

Hi Fred, nice to hear from you. Hope you're enjoying your VAY CAY.

I'm to attend an office Christmas luncheon tomorrow. I have been thinking about who I want to sit next to, don't want to be beside a boring person, want to be where there is laughter. Yes, yes I know how it sounds, but it's honest. At the same time, I've thought about just accepting whomever shows up next to me. And the added consideration of trying to be present in that person's presence is a bonus. I will try the quietness and deliberateness of speak rather than the merry merry routine.

---

by **Lawrick**

Alistair writes;

> Fred, your last line reminds us of an old adolescent wind up
> My friends call me Fred, you can call me Jim

You can call me Fred, or Freed, or Freud, or Fraud, or Lawrick as long as you call. Is that better my Caucasian Cinder.

Cassy writes:

I will try the quietness and deliberateness of speak rather than the merry merry routine.

Cassandra, just BE. Observe and BE. The first part of the relationship is waking up, becoming aware. Then bring that companion into the sphere of your awareness.
If you are There then you shall begin to observe both yourself and the other. It helps to know your companion. There were times with my niece Karen, that not only could I maintain this state for a very long time, but after a while Karen and her essence would also appear. Karen's essence is about 6 years old and always wanted to giggle and laugh and play. Other wondrous things occurred but that would be up to Karen to disclose.

But within this sphere is a Love so great that I'm almost compelled to suggest that Consciousness is nothing less than pure Love, Agape. Very difficult to express with the wounded words we are required to use.

Harry, thank you for the difficult and brilliant work on the Tales. My understanding dropped rapidly beyond Chapter 36 but your work is giving me hope that much more might be understood.

Regards,
Lawrick,Fred,Freed,Fraud, Just don't call me Johnson!

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by **Judy**

Fred writes:

> But within this sphere is a Love so great that I'm almost compelled to suggest that Consciousness is nothing less than pure Love, Agape. Very difficult to express with the wounded words we are required to use.

Yes. And so beautifully expressed, dear Fred.

Thank you for this exquisite exercise. I am incorporating it into ordinary life (which it transforms, by the way) as often as I remember to do so. More on this later though, as this week I'm very short on computer time.

Sorry folks that I haven't posted the next cycle roster yet either. Gururaj, you start us off as usual please, this coming Monday. Roster will be up in the discussion forum soon.

Love and blessings to all,
Judy.

---

by **Gururaj**

> ***Lawrick wrote:***
> In this context, in fact in all my experience, I've found that attempting to prolong a state of awareness is one of the fastest ways to chase it away. Holding on is an selfish act in my opinion, and these higher states of Grace, to me at least, are gifts from something so great and unfathomable that we almost commit a sin by attempting to alter that presence. What do you think?
>
> As to your comment about having more in communion, please, if you only knew

how little I experience, and how much I admire and respect the thoughtful commentary of the group and their experience, you would not make this statement. It's important to realize, that we all enter these states at different times and intensities not one more than the other and here, we have an opportunity to share.


Dear Fred :

Firstly, I admit a lapse in missing to type "with" before "we coconuts" which has given a different spin to what I wanted to convey.My intention was certainly not to compare .Apologies to all other group members if such an impression was perceived.

Yes, holding on is like trying to grasp a fish in water.We can only keep tilling the soil,and do so with greater intensity in such states of presence. Not much personal experience of (obvious )Grace ,I must say here.

Gururaj

---

by **Alistair**

Oh Guru you're right on it, grabbing for the fish in water, keep on tilling the soil xxx

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

---

by **JohnS**

My most telling stop exercise this week has been at mealtimes: often I would suddenly do it while food was in my mouth, and besides the awareness it brought, there were other

observations such as: time had slowed, as it was now observed (it was no longer attached as a rushed part of my life), I was suddenly very hungry for the food I was eating, and often (but not always) there was gratitude for my simple action of having a meal. There was also observation of how hard I was being on my teeth (unnecessarily). Time didn't expand or stop, although it was much fuller and 'sweeter'.
Especially outdoors, with space around, time became more static, as there was suddenly so much more to see and hear, and for the body to become small within that huge space

John

---

by **Gururaj**

A discovery this week was the seeing that in most interactions with another person i have an emotional expectation or stake which was not so obvious as the explicit purpose of the transaction.
Some folks (more so, men) are more like this ,I wonder - unaware of feeling in themselves and the other person ?

---

by **JohnS**

Yes, Gururaj, I often notice this propensity with men, but wondering if it was just me, as it is something I have noticed in myself constantly, and which doesn't seem to get much better even though I fight it many times. I have been trying to improve myself, but, regarding the general idea of men in general, I find myself often 'hating' men for their attitudes towards women.
The counter-result is that when this happens, I tend to respect women more, every time.
There is something going on here, in the larger picture, regarding the possibility of redeeming mabkind through the feminine principle (the Way of the Heart)

John

---

by **Cassandra**

Gururaj,

Thanks for this challenging task. I look forward to the conscious doing of it although I have some experience with excercise 2 already. Just on Sunday at a restaurant with some friends, I noticed that the waitress made eye contact with these friends much more than with me. I've perceived this before, and I believe it has a lot to do with people (the waitress) seeking to connect with the most familiar face because I've also been in situations meeting someone for the first time with others around, and my face was the one focused on, I believe, because it was most familiar to the 'new' person. But my ego says to me in these situations, 'see, you're being slighted', 'even though she's looking for a familiar face, she should know better' or 'I'm not leaving a tip, etc etc.' I was able to give this waitress something of what I wanted by

continuing to smile and lightening up a bit. I tried to notice her movements and more of her being. I ended up leaving a tip.

Work Program week beginning 19 December 2011

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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?

---

by **JohnS**

I have had five northern hemisphere Christmases, the rest upside down in the South.

As far as history and myth go, the Southern hemisphere has always seemed to Westerners to be the poor cousin, because we slavishly and sentimentally follow the north in its traditions and timing. Our Christmas cards have San.ta and snow
There is sometimes a bit of snow here in winter in the mountains where I live (winter is June-July-August), so the hospitality industry has tried a "Christmas in July" promo for the past 20 years or so. It is now waning, as the pretence felt just too ridiculous. Plus it doesn't snow any more.
Of course, we are also out of kilter with Easter, which comes in autumn.

There is a strong alternative group up here who celebrate the solstices, and have a winter magic festival for the winter one, but it is definitely against the mainstream (except for the Grand Parade and the market stalls).

All the traditions and calendars we were brought up on were based on northern calculations, and it was hard for us to appreciate the turning point at the winter solstice - the first seeds born towards the coming spring - when it was 40 degrees celsius outside, and a ridiculous full turkey dinner sat on the table.
When you study things such as astrology and the precession of the equinoxes, all the books reference the northern hemisphere, and mention the south casually by saying "in the south, calculate the exact opposite."

I always travel to Europe in the winter, as it is the most powerful and cleansing time for me.

Perhaps we should follow the southern traditions (Aboriginal, south American, etc), but it feels too foreign, as we are invaders, usurpers, and feel guilty at trying to adopt local traditional culture in order to make us feel comfortable.

John

---

by **Alistair**

'Nothing we have is our own'

http://gnosticteachings.org/courses/path-of-the-bodhisattva/516-gnostic-nativity-of-christ.html

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by **Judy**

Some good food in the reading from the link Alistair provided above. Thanks, Alistair.
Here's a snippet appropo this time of year:

> It would be worthless for the Christ to be born one thousand times in Bethlehem if

> he is not born in our hearts as well. We have to form Christ within ourselves in order to enter through the doors into the triumphant and victorious city on Palm Sunday.
>
> Christmas is a cosmic event that must be performed in each one of us. The Nativity (Christmas) is absolutely individual. It is necessary for the Christ to be born in each one of us. - Samael Aun Weor, Tarot and Kabbalah (1978)

May we all remember each and every day to continue to form the Christ within.

Best wishes to everyone,
Judy.

---

by **Cassandra**

John, my home is towards the south of the northern hemisphere (the state of Georgia, U.S.). It gets cold here, but we don't have much snow. It's quiet at this time, many people taking end of the year, Christmas holidays so it adds a challenge to me, that I cannot expect diversions and easy talk at work. My husband opined that because the earth is turning back towards the sun, it is a difficult time on the planet (although westerners are insulated, don't notice nature) but like Harry alluded, the winter celebrations help to carry us over this hard time. My mother is now a member of a religious group that celebrates no holidays, least of all Christmas. This makes me pause, not that I'm that attached to Christmas, but more that the exchange of cards acknowledging the holiday will be something that we will not likely share again.

Regarding last week's exercise, to allow thoughts to pass and the analogy of still animals. As I attempted the task on a walk, I noticed a rather large doe observing me as I passed a small wooded patch. I would like to think that I could become as still as she.

---

by **Gururaj**

Being very much a non-traditional Hindu, this week's task was an opportunity to go deeper into the various rituals that I am vaguely aware of as being performed still by some in this part of the planet.
As per Vedic (Hindu) tradition the period from approx. mid-December to approx mid-Jan is to be observed basically with the motto " pray early, pray more and avoid new beginnings and avoid feasting" . The temple prayers begin about 90 min. before sunrise as against the usual practice of around sunrise.The devout person is expected to be done with prayers before sunrise followed by an early repast . It is said that any prayer offered to Vishnu, in the early hours now , is worth thousand times more than at other times of the year.Any person dying on a particular day falling in this period can rest assured of the soul going straight to merge with the Absolute.

The festivities,post-harvest , start from and after Jan.14th when the sun transits from Sagittarius and 'enters' the sign of Capricorn.
(So, the winter solstice itself (around Dec. 22nd or 23rd) is not the transition marker for this period but the sun's transit as told above).

Yet, the explanation for this tradition is as follows (based on my brief research only) - For the Devas (gods - of an intermediate status - and not the Holy Trinity) one day is equal to a year of earthlings.Their day starts as the sun reverses its apparent movement after the winter solstice and night begins when the sun starts to go back the other way after the summer solstice (presumably, the gods of the southern hemisphere sense these things in the opposite )

Now, the hour and half before sunrise for we humans is considered to be the ideal time for waking up and performing daily prayers and meditation.So , for the gods this period of Dec/Jan is wake-up time and we need to be very reverential now.

Another explanation for the extra rigour of this holy period is to counter balance the lesser day-lght hours and the tendency to sleep more in the cold winter mornings , though in most parts of India the minimum temperatures stay anywhere between 5 to 15 degrees depending on the latitude and altitude of the place.

---

by **Harry**

So the Hindu tradition remains very much the same with a different set of concepts. Thanks Gururaj.

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.....

---

by **Judy**

A personal zikr is something most of us may already have, though we may not have thought of it in quite those words.

For me, there are several chants, mantras, prayers and poems which I use frequently. They come from various traditions.

From Gurdjieff, there is the Holy Equation prayer and the AIEIOIUOA.
I would also include self-observation and self-remembering as an important part of my personal zikr.
Also the Gurdjieff "Sitting".
Also several learned methods of the transformation of negative emotions.

From other traditions come;
The lord's Prayer
Serenity Prayer
"Now I lay me down to sleep" etc - has persisted occasionally from age about 4 years.
2 prayers attributed to St Francis
"Lord have mercy. Christ have mercy. Lord have mercy" which I use when Work is difficult/flat/uninteresting. (Read as "When I am difficult, flat or uninterested..")

Om mani padme hum (chant)

Baba nam baba nam kevalam Baba nam baba nam kevalam Parum pita baba ki. (sung)
Sri Ram Jai Ram Jai jai Ram Om - repeated as a sung chant

Harimmmm - emphasis on second syllable - used as a meditation mantra sometimes

Poetms of Rumi, Rabindranath Tagore, and Walt Whitman. Also Gibran and various classical English poets such as Wordsworth Shelley Yeats. Also Dylan Thomas, Robert Frost, Shakespeare's Sonnets in particular, Emerson, Thoreau and the list continues.
Here's one of them I especially love:

What Was Said to the Rose

What was said to the rose that made it open
was said to me here in my chest.

What was told the Cypress that made it strong
and straight, what was

whispered the jasmine so it is what it is, whatever made
sugarcane sweet, whatever

was said to the inhabitants of the town of Chigil in
Turkestan that makes them

so handsome, whatever lets the pomegranate flower blush
like a human face, that is

being said to me now. I blush. Whatever put eloquence in
language, that's happening here.

The great warehouse doors open; I fill with gratitude,
chewing a piece of sugarcane,

in love with the one to whom every that belongs!

Poem by Jalaluddin Rumi,
translation ©2005 — Coleman Barks

And a new one for this week fro the Sufi tradition - thanks Alistair;

Repeating the name of the Beloved
I have become the Beloved myself.
Whom shall I call the Beloved now?

Maybe I've left some out, but a partial post is preferable to none at all.
I'd like to add to this. Maybe I can add something from the zikrs of others in the group, if you would please share here.
This is quite an important topic, Alistair. Thanks for your exercise. There will be times and situations for all of us when we will be left without access to information except that that we have made our own.

Best wishes to All,
Judith.

by **Gururaj**

What a diverse set of influences ,Judy !.Amazing open-ness.

As repetitive inner chants i 'do' just 3.

The Holy affirming,Holy denying,Holy reconciling .... prayer coupled always with the 12-bone sensing,
Om namoh Bhagavathey Shri Ramanaya (in deep gratitude to my first - spiritual- guru, Ramana Maharshi) and
the Gayathri Mantra

My regards to all with advance best wishes for a transforming 2012,
Gururaj

---

by **JohnS**

Thank you all for your insights.

Apart from many mentioned by Judy (the Gurdjieff ones), I have made up three myself this week, and intend to do several more, they being pertinent to the state I am trying to attain, because at the moment it happens to have more focus than usual, so I'll 'grab it while I can.'

Within a few days, I hope to have picked seven, and each of those with three aspects (active, passive and reconciling, for example, or physical, emotional and mental)
In this way, I hope that the inner structure will give me more focus in definite areas.

Thankyou, Alistair. When daylight saving ends in March, I will once more be up before dawn when going to work, so I will make an effort to recall your programme.

John

---

by **Harry**

I am, I wish, I can. Holy Rejoycing, Holy Revolting, Holy Reconciling, transubstantiate in me for my being. Amen. These are the G mantras. Others become sayings that are culled from many different sources, but which mostly come to mind when needed.

G: Do not do what can't be done.

The title of a book of poems: All gods must learn to kill.

e. e. cummings: there are possibly two and a half
and impossibly three

individuals
Every several fat thousand years
Expecting more is neither pathological
Nor fantastic, but
Dumb
The number of times a wheel turns does not determine its roundness.
If swallows tryst in your barn
be glad
Nobody ever earns anything.
Everything little looks big in a mist.
And if, by him whose blood was for us spilled,
Something more small
or more distorted
than so called civilization exists
I'll kiss a Stalinist's ass.
In Hitler's Window on Wednesday next
At 3 Eastern Standard Time
Bring the kiddies
Let's all have fun.

Leonard Cohen: An Ape with Angel Glands.

G: Personality scarcely has a right to exist here.

Bob Dylan: We have to pay for going through these things twice.

e.e. cummings: if most people were to be born twice
they'd improbably call it dying

Procol Harum: A pilgram climed to the top of the mountain to see the priest. When he finally got there he asked:
What's the meaning of life, father?
Well my son, the wise man replied,
Life is like a bean stalk
Isn't it.

Rolling Stones: You can't always get what you want, but if you try sometime, you just might find, you get what you need.

---

by **Alistair**

Thank you all for your rich contributions

There are so many words of wisdom available to us

Say Prophet 'If the whole ocean were ink for writing the words of my Lord, it would run dry before those words were exhausted' - even if we were to add another ocean to it.

Sura 18:109

Wishing you all the very best of health in 2012, with that, all things are possible.....

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.

---

by **Cassandra**

Happy New Year Everyone!

Today, I received a 'shock' which reminded me of the necessity, no the urgency to Work. Nothing unreal can replace work efforts. I cannot even say that I really Work but rather make attempts at working, which is fine. I suppose the following quote is in the Koran; I remember it from the movie Malcolm X: "take one step towards Allah, and he will take two steps towards you." So, my efforts at 15 minutes of trying to maintain awareness is all that is necessary. In doing so, I hope to attract 'Allah' or more consciousness.

Have a blessed day.

---

by **Alistair**

Cassandra, thank you for starting the year with a positive reminder.

---

by **JohnS**

I have plenty of opportunities every day in my travel and work routine to do this, but the reminder of this exercise made some moments more intense.

Looking back over the week, I can't sense that there has been any net gain in energy or attention - not that I'm looking for a result, though I am looking for a feeling, a sensitivity I have lost, which perhaps stops me from doing this exercise as well and as heart-connected as it should be done.

I'll continue with it, as it is so fundamental for training, but i'll continue to question myself until I can truly take the correct "step towards Allah"

John

---

by **Gururaj**

The task , of becoming conscious to what the senses were experiencing during intervals between activities, was a useful one to bring awareness to otherwise wasted moments.
I aim to make this an operative practice. So ‘coming back to one’s senses’ has a different, specific meaning now. 

Of late, though, my problem has been to get ‘free’ moments. A change in job function has led to me being somewhat overwhelmed by activities and to be amidst new situations which were automatically making me outward focussed.

But 3 situations came about which are helping me to attempt to manage mundane issues better and to arrest this automatic tendency of being identified with the external.

(a) Techniques for managing time better were , quite coincidentally, received – one from an Online source (http://www.superbeing.net/Simpleology101.html) and another set in a back issue (May,2011) of Harvard Business Review specifically focussed on personal productivity.

(b) I shared to a fellow seeker about my inner state about the situation I was facing at my workplace which was bothering me.(some , in my opinion, unprofessional work culture exhibited by a few colleagues) .Then , on further pondering, it occurred to me that the issue here was about what I was giving importance to – judging the behaviour of others or being aware of my self . This somehow led to more moments of watchfulness (of an immediate kind – not an after the fact, judging type. It has a different ‘taste’) . and sensitivity to when I was operating from personality.

(c) In response to my statement of life activities being too much , my friend gave a wonderful book by Karfield Graf Durckheim titled “The Way of Transformation – Daily life as Spiritual Practice” (Published 2007 by Morning Light Press) from his big collection of Work and related

books. I'll post shortly about my experience of reading it in the Discussion Forum.

Gururaj

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by **Judy**

Gururaj wrote:

> I aim to make this an operative practice. So 'coming back to one's senses' has a different, specific meaning now.

Yes, interesting, isn't it? I use this "coming back to one's senses"/sensing to ground me; also as a voluntary portal into presence.

Thanks everyone for the reports and comments.
Cheers,
Judy.

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

---

by **Harry**

When one of those small i's sound off for your attention, say internally "Stop. I don't have time to indulge you right now." Remember you can't fight. You can observe. Fighting internally is the civil war that G describes watching from Mars. If you fight a small i you give it power. If you separate and observe then you move into a neutralizing point.

---

by **JohnS**

Harry, I agree: I tried this week to fight, and I think I lost, on the whole.
Yet, today I read this quote:

The search for the soul is the hero's quest. Only by searching does one find it, for the soul only comes into being (is constructed) from the quest itself. That is the secret.

So: no choice but to try again, and look for the cumulative effect.

---

by **JohnS**

And, suddenly, just arrived in the post: quote from "Glimpses of Truth":

"You knew it all before. The only thing I did was to bring order into your knowledge. I systematised it. But you had it before you saw me. You owe it to the efforts you already made in the field....And thanks to this work, to your own work, you will be able to reach a much deeper understanding of what I have said. You will 'initiate' yourself. In a year's time we may say the same things , but you will not wait during this time in the hope that roast pigeons will fly into your mouth. You will work, and your understanding will change - you will be more 'initiated'."

---

by **Gururaj**

Apart from being aware of instinctively painful states like negative emotions,the momentary experience of

"I can stop savouring comfort ,pleasure and *identified* joy"

was also found to bring one to a balanced centre giving rise to a feeling similar to but not the same as *pleasure*

But that was last week.

This week,eventhough my first reaction on reading Karen's exercise was "wow",i've been mostly on autopilot.

At-least ,now , as I read the task again and the heaviness crept in at not having done justice to it, watched the cloud and away it went.

Gururaj

---

by **Karen**

> ***John Summers wrote:***
> And, suddenly, just arrived in the post: quote from "Glimpses of Truth":
>
> "You knew it all before. The only thing I did was to bring order into your knowledge. I systematised it. But you had it before you saw me. You owe it to the efforts you already made in the field....And thanks to this work, to your own work, you will be able to reach a much deeper understanding of what I have said. You will 'initiate' yourself. In a year's time we may say the same things , but you will not wait during this time in the hope that roast pigeons will fly into your mouth. You will work, and your understanding will change - you will be more 'initiated'."

Thank you for well said post John. What a great journey.

Karen

---

by **Cassandra**

So, similar to saying 'I can work stop daydreaming' while driving to work or home from work, I said okay, 'your life depends on doing the 15 minutes of opening to the world, without becoming identified.' I've been sort of staying with this one for a while to feel and do it deeper. But in order to really DO it, I had to impose a harsh restriction on the I's that wander, and they all do that, flit from this to that.

---

by **Karen**

> ***Cassandra wrote:***
> So, similar to saying 'I can work stop daydreaming' while driving to work or home from work, I said okay, 'your life depends on doing the 15 minutes of opening to the world, without becoming identified.' I've been sort of staying with this one for a while to feel and do it deeper. But in order to really DO it, I had to impose a harsh restriction on the I's that wander, and they all do that, flit from this to that.

Hi Cassandra,

Thank you for sharing your comments with the group.

Today I bask in gratitude (thankfulness for what is, as it is), but this was not the case last week.

On a similar front, my efforts to separate from negative emotions, well... The negative emotions that graced the stage were most powerful. I found much frustration by what should be versus what was actually happening. My request, wish and intent to work afforded fleeting moments of being a spectator to this event. But what I was able to view was more than usual and this in itself was difficult to digest. Despite my best efforts not to judge, I was serverly bothered by the mechanicalness of others and in turn, the mechanicalness of self. It went deeper this time and my ability to balance or reconcile was none existant. Despite Harry's warning, the internal fight was on.

One thing I was able to observe more clearly than before, was that placing demands or harsh restrictions on self and others created fight and a takeover of less beneficial influences. I observed this playing out this week at the office. Demands put the energy on the defensive, and prepared the troops for battle.

I was able to observe some of the contradictions in myself, illustrated that I am not one being, but many who are not necessarily connected or in alignment with one another. To read about this knowledge, or even receive a warning is one thing, but to search and have first hand experience of this playing out despite how difficult it is...this is the real gold.

Thank you for the warning Harry. Despite the fact that I could DO nothing, I beleive it assisted.

I parrot John's sentiments "So: no choice but to try again, and look for the cumulative effect."

Thank you Cassandra, Harry, Judy, Gururaj and John for sharing your findings with the group.

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

---

by **Cassandra**

Very nice suggestion, John. Often, in this forum someone reports on more or less "effective" ways to work, for instance someone reports "this worked better than that." I'm not sure if it's a good idea to expect results. So much of what may happen with Work may not be perceived at all, or at least not for a long time.

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.

---

by **Harry**

Using the unfocused stare can change a level of perception. Don't think. Just see. See the other being. One of the processes that maintains our ordinary perception is that we are always judging and interpreting. Stop and just look.

Much of my life I taught Public Speaking. In order to provide helpful feedback I practiced trying to see the other being during the speech. When I say being I mean full being. This really allowed a focus that saw beyond the surface masks that we parade in front of our imagination on a regular basis, and those that we try to project to others.

Another thing that you can try to practice is to see the being of an actor in a movie or TV show. Just see what is being shown. Break the fourth wall yourself. There is no story. There is just these beings who have been photographed.

Leonard Cohen uses the line "there's a crack in the world through which the light gets in". You want to sneak a peak through that crack. And you will find that you open a crack in yourself.

---

by **Cassandra**

The closest I have come to this perception is not close at all, really, just another role played. But I've finally realized the vast power of imparting something positive to another person. This is simply a smile or saying thank you. Admittedly, this is 'playing nice,' and is merely role playing but at the same time, it helps me see the other at least, as worthy of an ordinary courtesy.

What I would like to do is 'see' them as you say, Harry, without even the compulsion to feel I owe a nicety. This is the real respect.

As always, I appreciate your insight.

by **Judy**

Nice little synchronicity...
Last night I picked up BT and began on Chapter 41.
First page, fourth paragraph there is a comment about how the typical contemporary who likes to talk on "higher matters", often automatizes himself *without any essential cognition* to talk to anyone who will listen. And I couldn't help but be reminded of myself during the early years.

Harry, looking at the tv without the story becomes very boring very quickly, doesn't it? Thanks for that useful little exercise.

I do have moments towards essential perception sometimes. The involuntary ones seem to be invariably in quieter atmospheres. I haven't worked a lot on the voluntary ones, so thanks Cass, for this opportunity to do so.

Regards,
Judy.

---

by **Judy**

Here it is from the 1949 text;

> "He was very typical of those contemporary terrestrial three-brained beings who have a tendency
> to enthuse over, as is said there, 'higher matters' and who always automatize themselves to speak
> about them without any essential cognition with anyone they meet, on opportune and inopportune
> occasions. And whenever we met, he also liked to talk only about these matters.

Interestingly, the earlier manuscript version doesn't include the bit about essential perception.

---

by **Judy**

Harry,
I just had a glimpse of going beyond "boring" while looking at a tv character. Is this sort of what you refer to?

Kind regards,
Judy.

---

by **Harry**

Judy,

It's more than just going beyond boring. It is to see the person underneath the mask. Or rather, masks. G talks about this. How real actors could portray a role in its essence. We have very very few. Instead we have people who try to twist their personalities to fit some preconceived notion. If you can just watch this (sound is OK, because sometimes the biggest cracks come in voices) then you begin to see when one mask is taken off and another is put on. At that moment you can see the underlying "person".

One of the things that Cassandra indicated in the initial post is also great. When you are walking around, just try to see the people. Make contact with them, eye contact. Many will not let you. But on occassion you will see a "real" person. You don't need to smile. Though you might, because you've just had a vision from a higher part of the ordinary center.

---

by **Judy**

Oh, I see.
We often see "real" people though, don't we? As you mention, eye contact is a way. Isn't this one of the reasons that a baby can hold the attention of a whole room of adults? And quiet listening is another way, as Cassandra suggests.
This is much simpler than I was making it. I was attempting to perceive "about" various essences, such as including aspects of typology and so on.
Cheers,
Judy.

---

by **Cassandra**

> ***Harry wrote:***
> Judy,
>
> If you can just watch this (sound is OK, because sometimes the biggest cracks come in voices) then you begin to see when one mask is taken off and another is put on. At that moment you can see the underlying "person".

There are times when there seems to be a crack in the role someone is playing, for instance, when someone truly is amused by a joke. The polite setting of the face changes from a role or presentable expression to something less scripted. Someone is laughing at a joke because he really finds it funny, not out of politeness. This may be the fissure Harry mentions, the space

between one mask and another. I find myself drawn to these fleeting moments; they stay etched in the memory. I will try to watch a movie now.

---

by **Gururaj**

During a meditation session today had an insight in the context of the legominism "As above , so below " which diminished the mischief of the usual 'I'.
Saw this as an example of grace.
In the subsequent discussion among the few of us assembled there, I was just absorbing what the others were saying without nitpicking or considering
what to reply.There was a sort of unfocussed perception (akin to sightless gaze in the visual field).

[At-least one other person said he experienced a shift in the same session. Does a group (even our on-line forum) meditating together influence each other subtly ?]

More relevant to John's task of the previous week , would like to post something here from Ramana Maharshi on Grace.

"Question : Grace is necessary for the removal of ignorance ?
Ramana Maharshi : Certainly. But Grace is there all along. Grace is the Self. It is not something to be acquired. All that is necessary is to know its existence.
In the same way, the sun is pure brightness; it does not know darkness, although others speak of darkness fleeing away on its approach.
Like darkness, ignorance is a phantom, not real. Because of its unreality, it is said to be removed when its unreality is discovered.
The sun is there and shines and you are surrounded by sunlight; still, if you would know the sun you must turn your eyes in its direction and look at it.
Similarly, Grace is only to be found by effort, although it is here and now. "

Regards to all
Gururaj

---

by **Judy**

Morning Guru,

You wrote:

> Does a group (even our on-line forum) meditating together influence each other subtly ?]

Sometimes subtly and sometimes not so subtly.
Just before I read your above post, I'd been reading Ramana Maharshi's "Who Am I" from a small pdf found today also.
If you don't have an e-copy, I can send it if you wish. It is only small.

Kind regards,
Judy.

---

by **Gururaj**

Thanx Judy.

I have that booklet .

It had a massive (inner) impact on me many years ago and set me off on the truly religious path.

It made me begin to understand (intellectually) Krishnamurthi .

But finally Gurdjieff, 4 th way and actual practice with support of this group and a few persons in India, I am having 'organic' sensing , briefly, of these realities pointed at by Ramana.

Gururaj

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
---
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?

---

by **Gururaj**

A brief sitting with conscious relaxation on returning home from long work routine is always a

good refreshing experience . The 12 joint sensing while walking is experienced ,for me, more as a means of conservation of energy which would have been otherwise wasted in scattered thoughts.

Twice during the week was in a situation (a long meeting at my workspot where I imagine that I am being judged by superiors and peers and that I need to measure up) which automatically tends to make me inner-consider so much that a heaviness of body results.One can see straightaway the connection between suffering and wastage of energy.It was more like a inward spiral.A little bit of negative emotion leading to lessening of alertness and weakening of affirmative strength and so on till finally the denying influence stiffens the body itself.

These meetings will come again .So the experiment will continue - if the impartiality in the experiencer survives.

---

by **JohnS**

This exercise (though not so ordered) is similar to the Alexander therapy exercises I constantly do, which consciously removes tensions from various parts of the body by conscious observation and 'key phrases' which work instantly. One always has to start, though, with observing and relieving tension in the neck, as this takes tension off the spine, for the spine is where most other tensions arise from. This is followed by a technique for removing the weight of the head from the spine, so that, when walking, the head leads the body in motion, and, when seated, does the same, so sitting erect with no tension is no problem.
It has always impressed me with Alexander technique that the secret to it is to do nothing regarding will or intention, for trying to will or force something to relax creates another tension somewhere else. You must stricly only observe the tension dissipating.
It takes years of repetition, but without it I'd be a haggard, shuffling old man by now, but the self-observation of habitual postures is the main benefit.

Work Program week beginning 6 February 2012

---

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)

---

by **Gururaj**

Often when I 'Google' for a Work word or phrase , this ES site comes up as the topmost url. Ian's intentional suffering is worth it.

I looked up 'Being Partkdolg Duty' now and sure enough it led to this site . (By the way, in my vernacular mother tongue there is a saying " having all the while your kid slung on your waist , one looked for it all over town") Why go far and wide for a treasure near at hand ! . Thanks , Ian.

This was one of the pearls rediscovered - under Intentional suffering -

"Without self-love a man can do nothing. There are two qualities of self-love. One is a dirty thing. The other, an impulse, love of the real "I". Without this, it is impossible to move. An

ancient Hindu saying - "Happy is he who loves himself, for he can love me."
I see from Mme. S's report that no one has understood me. One needs fire. Without fire, there will never be anything. This fire is suffering, voluntary suffering, without which it is impossible to create anything. One must prepare, must know what will make one suffer and when it is there, make use of it. Only you can prepare, only you know what makes you suffer, makes the fire which cooks, cements, crystallizes, DOES. Suffer by your defects, in your pride, in your egoism. Remind yourself of the aim. Without prepared suffering there is nothing, for by as much as one is conscious, there is no more suffering. No further process, nothing.
That is why with your conscience you must prepare what is necessary. You owe to nature. The food you eat which nourishes your life. You must pay for these cosmic substances. You have a debt, an obligation, to repay by conscious work. Do not eat like an animal but renderto nature for what she has given you, nature, your mother. Work - a drop, a drop, a drop - accumulated during days, months, years, centuries, perhaps will give results.
(Gurdjieff. Meeting, December 7, 1941) "

Very momentarily this week there was a quite unfamiliar sense of having some mental discomfort and at the same time a distance from it.
Maybe invoking this state more often I can go to war on 'it'.

Gururaj

Work Program week beginning 13 February 2012

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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.

---

by **Alistair**

Interesting exercise perfect for the daily 475 paces to the village spring
Couldn't help but see John Cleese, does everyone understand? 

---

by **Alistair**

John Cleese

http://www.youtube.com/watch?v=IqhlQfXUk7w

---

by **Gururaj**

Nothing 'secret' about that !

---

by **Lawrick**

What was it? The Government Department of Bizarre Walks or something like that?
Freed

by **JohnS**

Because of an injury to my arm, my balance has been put out, therefore walking for the past six months has been a very concentrated affair. As a result, I am constantly aware of many movements, but especially walking.
I tried this exercise many times, and had some success (except when doing it downhill- difficult), but definitely not intuitive yet

John

---

by **Gururaj**

In the normal daily routine, i need to walk only a few times from points A to points B , about 150 steps at the most.

But almost every time that week,Harry's task was attempted, quite soberly and secretly , I presume , - not as jauntily and outrageously as in Alistair's video contribution
- though the third action led to some rocking back and forth sometimes.

Often , in the second action, the toe tapping (within the shoe) happened after the leg had landed forward. Anyway,if the aim was to use two centres consciously simultaneously,then some 'doing' got done.

Gururaj

---

by **Harry**

You're right, the aim is to change a normal routine. And to do this in a conscious manner, so that energy used can become more conscious. I used to have to walk from the parking lot to the office and did this daily, both ways. This was a path regularly people by beggars. Strangely when I was walking like this I rarely was asked to pay for that day's wine.

Work Program week beginning 20 February 2012

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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

---

by **Gururaj**

I have had to stem the "psychological song of inexhaustible thought" (of the type "the week has gone and I have no true experience to share")
to post now that a sincere attempt was not made.
Maybe it is easier to "do" something than "not do" ?

Regards to all,
Gururaj

---

by **Judy**

Thanks, Alistair, for the very nice exercise above. I often do mindfulness exercises from Thich Nhat Hanh's little book. This week it has been noticed several times when I think I like to procrastinate (eg: packing a suitcase for a trip tomorrow). I don't actually enjoy procrastinating. It is in fact exactly the sort of useless suffering which has to be sacrificed.

Kindest regards to you,

Judy.

---

by **Alistair**

Dear Guru, sometimes the short posts contain the greatest value, you did indeed obtain something from the exercise, the observation that it is eaier to do than not to do. The Buddha said that if you catch yourself a thousand times being distracted, it is a very useful meditation. If you do not catch yourself at all, you need to work harder. Wishing all a profitable 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.

---

by **Gururaj**

The sensing of the hand was a straightforward experience.
However the 'feeling' part was not.

If

> ***Judy wrote:***
> We shall call "feeling" the one whose place of origin is what we call the emotional center

then the perplexing thing was that there was no emotion involved in that part of the task
(like, *wow,it feels cool ! , or, how annoying, I do'nt really feel any difference !*)

Are'nt both basically 'sensing' tasks with some imagination involved in the second part ?

> ***Judy wrote:***
> 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.

I reckoned that the "results of the exchange of breath" to be an oxygenation of the blood which in turn is nourishing the body and specifically the hand.

> ***Judy wrote:***
> Do nothing else except to note how your day goes after this.

Somehow (If I have not imagined this) the first of the two days I did the task , was more 'vivified' and the impression of Air nourishing the body ,apart from the usual food,was felt more.

Thanks, Judy , for a new experience.

Regards to all,
Gururaj

---

by **JohnS**

Much as with Guraj, I experienced the feebleness of the emotional centre - a suspicion which I have had, and which has been confirmed by this exercise.

It sent me scurrying back to "in Search of the Miraculous', where I came across so-called 'passing comments' by Gurdjieff such as the astral body (the second body) is created via the emotional centre (its where it is 'attached'), access to the higher thinking centre is directly via the higher emotional centre, to be able to develop enough energy for self-remembering, you must work on the emotions - "THERE IS NO OTHER WAY".

Thanks, Judy, Guraj- I have my focus.

---

by **Gururaj**

Dear John : I meant that even the so called 'feeling' part of the task occurs to me more as a sensing exercise.

But yes, your observation is true that the emotion is a key element.I would say a force multiplier.

Pondering some on the feeling / emotion aspect , I wonder whether if the heart centre alone goes far ahead of the moving and thinking centres - emotion manifests .
Whereas if the other two centres vibrate as strongly as the emotion function then it is more a heightened, well channelled , feeling quite of a different quality than frothy,raw emotion.

Many years ago ,on the cricket field my batting partner made an acerbic comment when he thought I had run him out. Cut to quick , anger and hurt welled up in me .But somehow in unision with a heightened mind and body function, I played on 'out of my skin' , so to say, and scored well with a lot of uncharacteristic aggression.

Now , on the seeker's path, rarely whenever I do not get carried away by an insight or happy feeling but rather channel it to higher self-awareness, a higher feeling results. Can one summon the feeling , regardless of the situation ? Is this the way ahead for an evolving spiral, a movement to a higher octave ?

Gururaj

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

---

by **Harry**

Follow up question. How many log in daily and review each new post in each area? Not just the group area. Because if we are the "working group" then shouldn't we also be answering, whenever possible, in other areas as well?

I believe that having a number of people spread around the world on different continents can really be a benefit to us. But I also believe there is a responsibility to being here. Not saying everyone has to answer everything. Just that it would seem to me crucial to do what we can.

I have been reminded of late of a saying in the Work: "If the Devil were sick the Devil a saint would be."

---

by **JohnS**

Good point, Harry:
If you look through the list of subjects, information and exercises on this site, looked at in total it is an inspiring amount - a view that should give us hope.
Its like a book, so we must get used to reading more than just the first few pages.

John

---

by **Judy**

John quoted:

> "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."

Thanks for this, John. Most interesting.
Lots of questions arise, some of which may vary a bit because of this group's online nature. For example, most groups have a "primary purpose". What is ours, I wonder. Aim, I suppose Mr Gurdjieff would call it. What are our aims here? One would be to expand consciousness and help others to do the same. Or is this too vague an aim for the Gurdjieff Work? Another would be to coat the Inner Being Bodies. Perhaps as important though, I think, is that we should be able to help each other to increase the quantity and quality of actual Work each of us does daily. It is said that nothing much can be achieved alone. This gives high importance to a group.
As to "no personal interests opposed to the interests of others" or "opposed to the interests of the work" - this may be somewhat ameliorated in an online group? Or not? Certainly we follow

this in spirit. What would be an example of a personal interest which could affect an online group, do you think? What could be opposed to the interests of the work - well, all negativity could slot into this category. So if laziness prevents any posting, is the person still a group member? I guess he is if and when he chooses to rejoin. And sometimes life circumstances intervene and people leave for a while. Lots can happen. Hopefully we welcome all who wish to enlarge their spiritual life and live by these principles in a spirit of goodwill and peace. Others may have health issues or other difficulties and yet remain integral members who are active on levels other than posting. Where the attention is... Where the heart is...

More higher energies would be available to the group too. Incalculable benefit.

This is a big question. What do others think?

Yes, Harry, I check in daily - sometimes more often during active periods. Essential. Group members *care for* each other's well-being and participating, as in for example family life, is a way of demonstrating this.

I'm safe home after a few weeks travelling and catching up with family and extended family. During that time, my posts have been few as I've only had internet access on the smart phone. (Texting replies is still very slow for me, though improving with recent practice. )
Best,
Judy.

---

by **JohnS**

"One would be to expand consciousness and help others to do the same. Or is this too vague an aim for the Gurdjieff Work? Another would be to coat the Inner Being Bodies. Perhaps as important though, I think, is that we should be able to help each other to increase the quantity and quality of actual Work each of us does daily"

I would say there's nothing vague about expanding consciousness, as we all know instinctively what this means. And coating the Being Bodies is a result of expanding consciousness.

Perhaps an online forum has too many opportunities for shirking responsibilities, as we don't have what Gurdjieff calls "someone with a whip" to keep us awake, and to push us to do not just efforts but 'super-efforts' which are the only ones that count in creating higher bodies. Hard to know how to get around this one.

Maybe we should all physically meet twice a year?? Your place or mine? I'd guess that Hawaii would be a mid-point.

John

---

by **Cassandra**

:

> "
> So if laziness prevents any posting, is the person still a group member? I guess he is if and when he chooses to rejoin. And sometimes life circumstances intervene and people leave for a while. Lots can happen. Hopefully we welcome all who wish to enlarge their spiritual life and live by these principles in a spirit of goodwill and peace. Others may have health issues or other difficulties and yet remain integral members who are active on levels other than posting. Where the attention is... Where the heart is...
>
> More higher energies would be available to the group too. Incalculable benefit.

Laziness is what prevents me from being more active in posting. I agree that having a central figure would help, but the work has to come from the individual. I attend church regularly, meet physically with people who give similar encouragement and guidance, but again, that doesn't really make me work any harder. I still 'hide out' in the pews and do minimal work with that group. My thing too, is that after several weeks not posting, I feel guilty and sort of want to avoid the group. During these times, I think more about the work than anything.

Is the online group is now closed to outsiders now? If it is, maybe opening it would bring in others, a few of whom might stick to it and be a help over the long run. John, I like the idea of physically meeting.

---

by **Harry**

Use this as a work opportunity. Feeing guilty is a negative emotion when it stops you. Remorse of Conscience is a different thing and should motivate you to do. And don't mix levels. There is great inspiration from many Churches. But Work is at a higher level. It was there at the founding of many Churches and still continues. That is where the inner sanctum comes from.

---

by **Cassandra**

Harry, yes, it is in the church setting that I often apply the Work. I will look into Remorse of Conscience to find out more about that.

Thanks

---

by **Judy**

John, that's an interesting idea about meeting physically. And yes, Hawaii does present a pleasant mid-point.

How many 'possibles' do we have for this idea?

Let's all consider the possibility and report back here.

Meantime, John, on a less ambitious front, should you ever be up north in Queensland, of course there is an open invitation to visit, and if I'm local to Blue Mountains, I'll certainly contact you.

Regards,
Judy.

---

by **Judy**

Harry wrote:

> Feeing guilty is a negative emotion when it stops you. Remorse of Conscience is a different thing and should motivate you to do.

I've had quite a good look online this morning trying to compare - regret, repent, remorse of conscience, and even resent....
The older usages are one thing, the modern quite another.
Is your quote above from Gurdjieff somewhere please? (Had a look at BT Chapters 27 and 28, but not a lot of clarification to my understanding.
I've had struggles with this before. I recall Ian asking whether remorse of conscience is a negative or positive emotion and so on. We seem to be being advised to have no regrets, but to have deep remorse of conscience. I'd like to improve my current take on it.
Can you help me?

Warm regards,
Judy.

---

by **Judy**

Postscript. I forgot to mention that older usage of "remorse" is "to have pity and compassion". Now that one is nice and clear.
J.

---

by **JohnS**

And defining further: remorse contains the energy for recompensing and doing better from then on, as does true pity and true compassion/

I think my comment about physically meeting should not be taken too seriously: it would only be worthwhile if we could stay together for an extended time as a group.

What other alternatives are there?

John

---

by **Harry**

Two quick notes: conscience is defined as part of higher emotional center. Therefore remorse is an emotional feeling. You are crying consciously. Listen to Leonard Cohen's "The Future."

---

by **Judy**

Thanks Harry and John.
Yes - so remorse of conscience is a positive and real emotion. I read the lyrics of "The Future" which you posted the last time we spoke on this topic.
And regret is defined as "to remember with distress or longing" - indeed totally different; not much point in a memory by itself unless corrective action follows.
And 'remorse of conscience' may also be quite different from modern usage of 'remorse' used by itself.

Regards,
Judy.

---

by **Gururaj**

The Work encourages one to attempt impartial observation of oneself.

Seems to me, reading so many fine posts in this thread, that John has set in motion an intentional 'look' at us as a 'group' entity.

To the extent we are 'connected' we are more or less of a unit.

In a way the Law of Three is at work here too ,is'nt it ?

The more we strive to sincerely experiment with oneself and give of ourselves to this activity , the Affirming force is manifesting.

If we are not 'present' to the Work and to the group, may I say, that the Denying action is

predominant.Some Denying manifestations may also be , though participating here, I may be ,somehow, not - what's the right word here - 'appropriate' ? ,not in a good manners/etiquette perspective - but maybe more , in terms of adding 'good' fuel to the fire which brings more light to the group.
(God only knows how many times, I have been guilty of that and my fellow seekers here are being very polite.
But , on the other-hand , if such a politeness exists, it arises from what kind of Considering ? .Seems to me , when the child senses that it is unconditionally loved by its family, it will not mind some tough talking.But, it's always a tight-rope walk especially for a group dependent on written communication . The words seem to be written on rock.Whereas the same words face-to-face , with so many other nuances being exchanged, will be received differently.)

The Resultant , the whole body of output on this site and our individual Beings as we manifest in our lives , is the Reconciling element - which is a force by itself.

Thanks to this rumination among ourselves , some new ideas are emerging including adventurous ones like meeting in Hawaii (For many of you it may be a mid-point.For me it's the other side of the globe , folks !  . I am sure it was not meant to be taken literally, though. How about
(a) video conferencing, (b) joint meditation at the same time, or (c) baton-passing meditation as the sun moves from Australia(Judy,John) to Asia(yours truly) to Europe(Alistair and then Ian) and onward to America/Canada (It gets a bit crowded here - Harry,Cassandra,Karen,Fred . Not to forget Mukul who seems to be in transit - as of now)

By the way, I was out of my usual dwelling/working spot from Monday to Thursday. The organism was more in the grip of Personality than Essence,taken by new experiences. I came back today and as I drove to the office I put on a Kabir (mystic saint of India from a few centuries ago) inspired sufi song.It went something like this - the grain in the periphery of the grinding wheels gets crushed for sure.Those which are entwined with the axles are saved. It brought me to my 'essential' senses and the heart had a finer vibration. Would'nt have happenned , If not for me holding on to this group and vice-versa.

Regards and thanks to all my fellows here,
Gururaj

---

by **Cassandra**

Gururaj,

I'd be interested in either simultaneous or sequential meditation. I could also do the Skype thing or a weekly/bi-weekly chat room where we could exchange experiences. I think the barrier for me in embracing online group members more is that I can't get to know them, in a physical sense as you indicate (nuances, facial expressions). But I also think that knowing the personality could be misleading because I may go down the wrong path of putting my energy into manipulating or dealing with the personality (does he/she talk too much, too bossy,

arrogant, etc. OR "I really like this one") rather than placing effort on work. In any case, I too, appreciate everyone's input and that you are still here.

---

by **JohnS**

Gururaj, Cassandra;

Meditational synchronising would certainly help me, but this and also video coferencing, I think, would be defeated by the time zone differences. Also myself (and Alistair, I think) have pretty bad internet reception that won't support conferencing.

There has to be some way.....

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.

---

by **JohnS**

I only use my car on weekends, but I can't wait: me as a driver is one very special "I" which I have to keep constant watch over. He can be a beast, and usually a paranoid one - a flavour I can't recognise in my other personnas.

---

by **Harry**

I want to give a word of caution. Driving is one of those learned motor skills. Essentially you let the car become an extension of yourself. This is what you learn to do when you learn to drive. Move right arm to the right and the wheel turns. I offer this caution because you do not want to move out of that learned motor skill while actually driving.

---

by **Gururaj**

> ***John Summers wrote:***
> ... me as a driver is one very special "I" which I have to keep constant watch over. He can be a beast, and usually a paranoid one - a flavour I can't recognise in my other personnas.

Nicely put,John.
That resonates with me too.

No wonder that "absolute power corrupts absolutely".

I often have to remind myself that while driving ,i am just getting from point A to point B.

Gururaj

---

by **Gururaj**

> 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).

I wonder whether it was intended in the above exercise, but it was a natural extension, once I alighted from the car, to consider "I" as the driver and the body and all its actions (inner and outer) as the path taken by the organism as I manoeouvred thru' daily life.
There is a promise of seperation and non-identification in this 'posture' as well as a better chance of intentional driving as opposed to automatic functioning.

> 3. Ponder: what is the most fundamental thing in your life?

One will not be truthful in saying "seeking along the 4th way" .The reality is that most of the attention and energy is instinctively spent on keeping the personality afloat.

> 4. Make a list of all things that provide comfort in your life. Sacrifice one for a day.

The body,mind and heart all have their slavish habits.One of the not so apparent ones may be working hard at the office.
Maybe even , logging in here to the ES site, more as a familiar , cosy retreat. 

A great set of exercises.We could stay with it this week as well ?

Work Program week beginning 2 April 2012

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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

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by **Gururaj**

> ***Karen wrote:***
> Observation of Active or First Force
> The reference to active or first force in Volume 1 of Psychological Commentaries

Any further info. on which chapter /page ?
Thank you,
Gururaj

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by **Karen**

Hi Gururaj,

Volume 1- pg 154 (159 of 376) of the pdf Judy posted
Titled: Birdlip, June 19, 1942 NOTE ON PRAYER, RESPONSE AND REQUEST

For further info on THE LAW OF THREE pg 108 or 113 of 376pdf and THE STUDY OF THREE FORCES IN ONESELF pg 113 or 118 of 376pdf.

Warm Regards,
Karen

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by **JohnS**

As predicted, I found this observation almost impossible in anything like a direct way.

On the other hand, regarding some major habitual life issues which need to be changed, the thought of this first force gave me the sense that I cannot make the 'change' by force of will, as firstly , I would not be taking all the factors of the Law of Seven into account, but also because fundamentally I know its not me myself who is making a decision , its rather part of an overall process - one in which I must fit into with a very small role - and the better aim is to try and 'feel' the bigger parts in order to distance myself from my egocentric views, and thus graduate to the ability of observing perhaps some of the more local causes - otherwise if I don't, I have the definite feeling (now, in the plexus) that my non-observing parts will continue going round in mental circles.

As I say, this first-force observation seems very 'high', but its presence gives the feeling of something very fundamental - which I could say is one very important part of the exercise.

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by **Cassandra**

This is a realization rather than a direct experience of intention. Relating to Nicoll's comments on prayer/petition: if I want something, pray for it, wish for it, would like it to manifest--I am appealing to that which is holy, really that which is normal but cannot be experienced by me in my ordinary state. So if I ask for better clarity for some issue, for instance, but then turn around and day dream most of the day, then that day dreaming is incongruent with the prayer for clarity. I cannot serve two masters. If I don't receive that clarity, maybe it's because my greater intention is to remain in the mechanicalness of day dreams. That's the larger energy for which I'm 'praying/wishing' because that is where the bulk of my energy has gone for that day.

Thanks Karen. Happy Easter or whatever you might do.

---

by **Gururaj**

A recurring pattern in life for me has been of a lot of time spent for office work .The wish is there to bring a balance but there seem to be no easy solutions.

Maybe the pain of living with the situation is less than the likely pain of truly addressing the problem and making the necessary 'payment'.

Similar is the situation as to bringing a shift away from internal considering .

Is the 'intention' at the moment of reckoning (obviously, arising from my Being at the tip of the time arrow) what matters than the pious intentions /wishes thought beforehand ?

The task was an opportunity to review the broad 'responses' of the universe to this organism (health,livelihood,relations,etc.) and to read some specific areas of Nicoll's Commentaries.

Thanks, Karen,

Gururaj

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by **Judy**

Cassandra wrote:

> So if I ask for better clarity for some issue, for instance, but then turn around and day dream most of the day, then that day dreaming is incongruent with the prayer for clarity. I cannot serve two masters. If I don't receive that clarity, maybe it's because my greater intention is to remain in the mechanicalness of day dreams. That's the larger energy for which I'm 'praying/wishing' because that is where the bulk of my energy has gone for that day.

Thanks for this, Cassandra. Most insightful. Yes, remembering that our universe is a response to request means that one needs to take especial care with the request (expenditure of energy).
When facing a decision, I often have a tendency towards day-dreaming about possible details and intellectualising, rather than taking a small action which would undoubtedly clarify the situation - to take a small "first step", so to speak. So often that step opens the way for the appropriate next step to be taken, if wished. In other words, clarity is better found by a balanced reflection and action; and keep repeating until resolution of the question. This opens up other necessary perspectives, such as the practical aspects of the plan, plus the emotional component is explored.
I'll give an example. For some time I've been looking at and comparing various religious practices - I suppose Christianity and Buddhism being the two in question. Of course I have the Gurdjieff daily Work, and a Twelve Step programme in which I'm involved as well. Both of these emphasize the necessity of "improving conscious contact" daily and continuing to

enlarge one's spiritual life, so I look for ways to do this. It is said that one will remain blind until one *practises* one's religion. It is also said to not make a religion out of anything, including one's religion; wear the world like a loose garment - and so on. Hmmm...
Anyway, synchronicities have been everywhere - too many to ignore.
So a first little action step was to attend Easter Eucharist at the chapel in the grounds of the local Anglican school last Sunday. This has clarified the question somewhat, of course in the positive. And it isn't all about me any more. It's about being a person among persons, community, friendship, fellowship, service, usefulness. Life just keeps getting better and better.

In gratitude,
Judith.

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.

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by **JohnS**

What I have found with this exercise is that: every time I thought of it, the space around (ie the room, or the house, or, if outside - the world) immediately seemed to increase in size, which was a function of my being more aware of detail and environment.
A decrease in subjectivity and being shut up inside the head, shifting towards the exterior and the objective, bigger picture.

The big bonus is that it is done with FEELING.

John

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by **Karen**

John,

Nicely stated on your findings.

I took up the task to make this exercise my aim, to place the exercise as 1st force.

Imagining every place of entry as a temple for the glory of God created a shift in awareness and many intricate connections began to form. It felt like an infinite equation was unfolding and being revealed in glimpses. This focused intent also brought about an awareness of all actions and the potential impact the power of ones intent, thoughts and spoken words has.

The obstacles/resistance in the way of my aim were many. Many of which were belief systems that were directing my responses/interactions that were made apparent, surfaced and were recognized as a result of observation and a collection of previous work efforts. This exercise went deep and I am no where near reconciliation, but one step closer.

Thank you for posting this exercise Cassandra. It was most helpful.

Karen

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by **Cassandra**

Karen and John,

Thank you both for your insight and work with this task. You both report a change in perspective and an associated feeling or emotional component. I am convinced that this unseen energy is what real communication consists of. I'm not just talking about being nice when I'm talking with someone but a more fundamental belief in the holiness that surrounds. Choosing this matters.

This week though I did not practice this exercise at all. In fact, I had several negative exchanges of energy, and I consciously participated in them all. I'm certain that was the denying force. I will try this again the coming week.

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

by **Judy**

Hi Gururaj,
Thanks so much for the utube link. I admit to being somewhat distracted from the exact weekly program, but my meditative practice has taken quite a step forward, owing to a couple of those excellent videos.

Of particular interest were two I viewed this morning. To find them, just type the titles into the utube search bar. There's a nice little 9 minute one "10 signs of a spiritual awakening" and an absolutely magnificent one, for which you'll need to set aside 56 minutes all up, called "Spiritual Reality Power of Meditation." This has much pure gold; quite the best meditation guide I've viewed in a long time. Oh, he could have left out the bit on 'pyramid power' for my taste though. It only went for half a minute or so which I put up with. This told me I had some prejudices in that area. Or maybe it is because I don't have a pyramid in which to meditate.

Love and light,
Judy.

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by **Judy**

Oh, I forgot to mention;
The illustrations in the first part of the Spiritual Reality video allow clear visualisation for "watching the breath" in a way I haven't thought of before. It works really well in practice, and without any altering of the normal breath. This is something I've had trouble with from time to time.

There are clear explanations for many of the things which happen during meditation as well. Seeing one's own meditations (or parts of them) on the screen in front of one is quite astonishing actually.
Anyway, I won't go on and on. It may be of interest - or not.
As Guru says, most of us have our own tried and true practices which we regularly use.

All the best,
Judy.

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.

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by **Judy**

Harry,

In working with this a little, it is quite striking how similar it is to full sensing.
I've noticed over the past decade or so that I view myself and others much more often as three dimensional (or partially so) than I used to. I thought this may be due to the sensing exercises. I seem to fully inhabit the body more often, rather than have main existence in the head, so to speak.

My little cat is a total master in inhabiting her body, I've often observed. A small masterpiece.

Should you wish to expand a little on this exercise - it would be appreciated. For example, if it isn't supposed to resemble sensing, some more clues would be helpful.

Best regards,
Judy.

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by **Harry**

I think that you put a finger on it. When we truly sense our three dimensional selves then there is something observing that is beyond our normal observation. So we move a step toward Work. Like knocking on the door.

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by **Alistair**

Yes

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by **Cassandra**

I thought about this exercise often during the week but was not able to go beyond the physical in observing the mass of others, or of myself. It's funny though, that I had a meeting with someone who, physically, has a large mass. This is a very tall woman, 6ft. 5 inches, so unusual, especially for a woman. But I did manage to try and take in her verbal expressions, voice tone and intonation. In some small way, I felt this person had something to convey to me.

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

---

by **JohnS**

Its funny, this approach came to me yesterday from a different angle: I was reading a connection with Gurdjieff's "way of blame" - connected with true remorse - and it was mentioned also that Gurdjieff refused any praise: even at the Toast of the Idiots he would scold someone who proposed a toast to the Master's health.
Suddenly, I felt a great detachment from the piece of work I was analysing at the time, as I relinquished any praise connected with me 'creating' it. At that moment, all the other passengers in my carriage suddenly became fellow travellers, and we journeyed on together harmoniously.

John

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.

_____

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by **Harry**

I want to say something. Everyone should respond. Even if you respond to say that you can't do this. Just everyone posting an exercise a week isn't Work. Comment in some way on the weekly exercise. If you can't, then ask a question. If we don't begin to discuss, then we are doing the worst thing we can do with this opportunity.

As to this week's exercise, when I first met this exercise several years ago, I did it while walking. And like Judy had a word for each joint. And I quickly added one more thing. At the end of a cycle I said "Amen" and felt the energy rising in my spine to begin another cycle. Not given anywhere. But something that doing the exercise prompted me toward. And with each Amen there was a moment of taking of picture, of self remembering. And a moment of energy

to keep the cycle going.

---

by **Judy**

Harry, how interesting.
I too sometimes find myself adding an "Amen" - just with that 12 joint exercise after saying the Holy Equation words with it. You mention the spine. I've also been led to the spine, plus the skull and the sensing of the face. It just seems to complete the whole thing somehow.

I too have concern as to how we as a group are approaching this opportunity. Yes, discussion is needed. The typing/writing/posting has another equally valid aspect, as I see it. Like the longhand journalling which is considered the structure ("bones") of much psychological work, without expression through writing, much of a person's inner work exercises will be left undigested and so will be not very nutritious at all.
And just like that longhand journalling and inventorying, the hardest part about it is the beginning of it. An effort must be made. What is received after the fact is beyond price - but you don't even begin to believe this until afterwards.
For me, it is like digestion and elimination of the unused material, before any further progress can be made. Otherwise the organism is not so clear as it might be - psychologically - and there is not room enough to receive anything new.

Unless anyone has a desire to take over the facilitation, I'm happy to continue that for another year. Two years is a good time frame for this, I think. It isn't who facilitates that is important. It is who is posting and so opening the way for his or her continued development. I'm not saying the person isn't developing elsewhere, of course. Just talking about our development as a group and as individuals here on this great site. Speaking of that, I don't recall reading before the particular Tony Blake site mentioned, and wished to especially draw attention to it.

Best,
Judith.

---

by **Gururaj**

The 12 joint exercise and the one synchronising breathing with cycling through the chakras (From the post by Judy long ago titled Chakras and the Enneagram) are the
two sensing tasks I re-visit often.

Yes , to state the obvious, participation in any group endeavour benefits both the individual and the group.

I always look forward to posts by others on this site - it makes this forum more 'alive' and interesting to be participating.

And pushing myself to make a post always is like upward blending action of the law of three

(and not posting is the movement in the other direction).

Regards to all,
Gururaj

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by **JohnS**

Regarding other historical correspondences: around the same time as Gurdjieff, FM Alexander (an Australian) developed similar relaxation exercises. It developed from his work as an actor, when he had such stagefright that parts of his body locked up, and he could not perform. The principle is the exact same as the sensing exercise, but including a technique where no muscle is tensed in trying to do the sensing, so there is awareness of the part to be sensed, and at the same time awareness of lack of tension developing in doing the exercise.
The only difference in approach was he always started with the neck, because this area supports the whole rest of the body, including the head, so trying to sense a part while the neck was tense and unaware was futile, as the neck in this case would be spreading tension to other parts.
This has been my version of sensing for many years, and has constant results.

John

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by **Harry**

I think that it is important to separate sensing from relaxation. We are not trying to relax when moving energy around the joints. At times relaxation may result. But it is not the purpose. G. gives a number of relaxation exercises, including the draining exercise which he describes in the third series. He also discusses relaxing different parts of the body.

Tension can be both positive and negative. When it is unconscious and not being used, then it becomes negative. Try pounding a nail without tension. Or turning a screw. Even if you're using electrical tools you still need that tension.

---

by **Gururaj**

That's an important distinction - relaxation vis-a-vis just sensing.The latter has a hint of expectation , of desiring a particular outcome.

(By the way,after reading Harry's post , I tried intentionally tensing the muscles of the face and eyes and then letting go. That was another way to bring the body to neutral - if that be one's aim).

After years of unconsciously and instinctively not liking to be in a heavy,negative state whenever such a state got set, it was a novel experience for me to somehow find myself , at moments recently, just watching the state rather than doing anything about it.

That's the way for Intentional Suffering ?

---

by **Gururaj**

One correction in my previous post. I meant 'former' not 'latter' .

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by **JohnS**

I agree about the difference between relaxation and tension. Perhaps I was not clear enough in stating that the aim of Alexander techbique is - the same as Gurdjieff's -to notice and get rid of totally unnecessary tensions that reduce our energy reserves.
It begins with objectively observing the body, because without awareness, the tensions cannot be observed.
One really inrteresting part of the process is to be able to take the weight of the head off the spine - the difference in energy flow when this is achieved is often remarkable.

John

---

by **Harry**

Observing rather than fighting with something like unnecessary tension is certainly work. The most available is to relax the muscles of the face. This was a given exercise and it is often harder than it sounds. The draining exercise is something that can be done when there is time and much need.

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by **Cassandra**

Funny this week's task was about sensing. I had recently picked up (again) the book Sadhana- a Way to God. It begins with simple sensing exercises much like those recommended by Gurdjieff. I feel I need to stay with these for a long while before moving on with the book because there is something I need to see for myself. That is whether these simple exercises reveal anything about myself to me.

I have done the 12 joint exercise but have never noticed anything different or, just anything after doing them. Granted I didn't stay with these for months on end, but for the 6 weeks or so doing it--nothing to report. Not having any noticeable result is what discourages me from continuing. But I will commit to the sensing for and try not to expect any particular results but at the same time, do as G. suggested, try it and see what happens.

Gujuraj, I can relate to the pushing of oneself to post. Why is it I ask myself that the ratio of views to replies each week is often 3 or 4 to 1?

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by **Karen**

> ***Judy wrote:***
> 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.

Thank you Judy. The basic sensing exercise was very grounding and really placed me in the body. Any time that I felt flighty, and was aware enough to apply this practice, I'd visually the thick honey filling the body and it would snap my presence back into the body. A most helpful exercise.

Warm regards,

Karen

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

---

by **Harry**

This is an important exercise which G gave. Can you place I in different locations? Can you notice where the sounding is when you are not conscious of the utterance. Or even the thought. Can you feel other words.

---

by **Gururaj**

No particular discovery arising from the exercise.

An observation though - only when a thought or feeling springs forth, there is an "i" behind it (one of many).

In true silence , there is just sensation.

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by **JohnS**

I could not get it to 'move' to another lcation besides the chest, except for a few occasions when I found the solar plexus. This was done using Gurdjieff's recommendation to sound the "I" in the head and the "am" in the solar plexus.
If observations, not results, are required, then like Gururaj, I did not observe anything specific. If it is meant to locate energies - or flow of them - then Judy's 6-count Energy Circulator still seems to have more definite energy-flow characteristics for me. My guess is I haven't done this exercise nearly enough times, and with enough discipline

John

---

by **Karen**

> ***Harry wrote:***
> Can you place I in different locations?

Not sure about the capacity to direct or influence I to different locations, but when sounding I aloud, when centered, and aware, observed on a few occasions that the vibrations bounced between the head, heart and solar plexus then aligned and stood to attention so to speak on the pranic tube/central column.

When sounding the word ego aloud, it vibrated in the head, in the frontal lobe area or in the solar plexus, but never in more than one area at a time.

> Can you notice where the sounding is when you are not conscious of the utterance.

No, not at all.

---

by **Harry**

Just feel your hand. Nothing else. Put your consciousness in your hand. Focus all of your attention there. If something appears elsewhere, like the back of the neck, resist it. Then stop resisting the other influence and allow the consciousness to flow there.

For those doing the G exercise, do the entire thing. I AM I Wish I Can. I always resounding in the head. Flows to solar plexus, open the solar plexus. This is on exhale. Then I back to head. Flows to emotional center. (Can, and often is in three different places.) I back to head. Inhallation while the energy flows back up to the head on Can.

Happiness is a circular motion. Donovan.

Work Program week beginning 21 May 2012

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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

---

by **Gururaj**

"Essential" ---- Nurturing the Essence ?... Hmm.

Lord have mercy

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by **JohnS**

What this week has reinforced is the importance I try and put into the work, and the real lack of effort I use to achieve this, in terms of sustained attention. I have set myself an artificial deadline to achieve a certain state by a certain time, but unfortunately the "I" that created this deadline seems to have faded away.
Habit is the over-ruling god of my life. This week I tried to trivialise habit in contrast with the Essential, but habit won - again: an overwhelming victory!

John

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by **Harry**

Don't fight civil wars, John. Habit is a trait. Some habits are very good. They are things we need to live. If yo had to drive a car consciously every day you would go out of your mind. And be a very bad driver. Do not do what can't be done. When you can touch the essential live in it. Don't fight off the rest. Our higher centers know more than is dreamt of in our philosophies.

---

by **Karen**

> ***Harry wrote:***
> When you can touch the essential live in it. Don't fight off the rest. Our higher centers know more than is dreamt of in our philosophies.

This is such an important point that you make that has been a learning as of late. To see so many things that could be done and could not. . . and to just take notice, put it all up on the shelf so to speak and touch 1 thing at a time, the essential, and remain neutral to all of the rest. Not to fight off the rest...it has been a learning, that fails at times, but has create a more balanced state, a richness, a conservation of energy.

---

by **Cassandra**

I probably spend 10-20% of any given day thinking about work but not actually working; however, this varies. Like John mentioned, the I that vowed to WORK tires easily. Typical distractions for me are lapsing into day dreams/fantasies and voicing an opinion (a loud one, sometimes). But there are also many times over the course of a month where I am aware of the need for silence.

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by **Gururaj**

> ***John Summers wrote:***
> 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....'

"I read (and pondered a bit) on some Work literature today" - Is this too a diversion from actual Work ?.

Somehow , I manage to do this (reading) for about 1/2 an hour or more every day. I do'nt watch TV or 'indulge' in any pleasurable pastimes just for relaxing. But moving beyond reading

up to being ,say,present to the moment and trying to validate what I read, hardly ever happens.

G says in VFTRW that knowledge is the water , flour is the body and emotion/suffering is the fire - to bake the bread.

May John's task continue to remind me to evoke some feeling heat into this equation.
Regards to all,
Gururaj

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by **JohnS**

Gururaj;

You have mentioned the vital factor which I left out:
When I was struck by the meaning of the word 'essential', that was an emotional shock.
When I 'planned' the viewing of essential and non-essential tasks for the week, I did not include the emotions as a vital part of proceeding.

Thankyou
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.

---

by **Gururaj**

The simplicity is indeed useful.
Have been able to do the exercise atleast once daily and am also ,more often, sensing the status of the face muscles.
So , no suffering of not being able to do the weekly task 

Thanks Cass !

Gururaj

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by **JohnS**

I also do it often. I found that concentrating, as suggested, on point of entry and exit of air (instead of the lungs) was a more immediate awareness of the process, possibly helped by the fact that at this point one can physically feel the air movement, and thus 'investigate its quality' in both directions.

John

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by **Cassandra**

Thank you, Gururaj and John for your posts. This is a good one for me because of its straightforwardness. It helps me not to get caught in expecting an immediate response from work efforts. Simply paying attention to various body parts and the breath. Important for me to note is that I have noticed nothing out of the ordinary in doing these two things, just the tedium and effort to focus and bring attention back again and again.

Work Program week beginning 4 June 2012

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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

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by **JohnS**

I'm very attracted to the Queen of Hearts, especially with her direct method of dealing with my over-dominant intellectual centre:
"Off with his head!"

John

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by **Judy**

Ah - "The Queen of Hearts she made some tarts..." - She likes to make tarts and to be positive. She says she has a right not to be negative.
To this end, she can be very tricky, and manage to get both the King and Queen of Diamonds working towards her positive ends.

For example, this morning I was considering that "I have quite a difficult day ahead."
Queen of Hearts didn't like that approach much.
So I changed it from 'victim' to 'volunteer', being the Diamond attitude. Perhaps a sort of metanoia in there.
Now it sounds more like
"Yes - interesting day. Let's go to it."
Consciously changing from victim (*having to do)* to volunteer (*being interested in doing)* brings about a shift; a sort of "unfreezing" of the lower centres, so Spades and Clubs swing easily into service.

Of course the defect of self-centredness was prominent in the victim attitude, whereas the

volunteer attitude is more 'others-centred'.
Queen of Hearts is somehow happier and grateful.

In general terms, though, intellect is King and emotion Queen. Yes, they work best side by side and with the other centres in train.

Thanks, Gururaj. This is a good one.
Best wishes,
Judy.

---

by **Harry**

So we're praising the Queen of Cups? Emotions? And why is the Queen of Swords (Spades) so routinely defiled?

---

by **Cassandra**

This is a bit off subject, but the power of emotions/thoughts in regulating health was presented to me last week. I'd had a certain tenderness in one part of the body but when I was told, 'oh, no worries," the tenderness seemed, no did, disappear virtually over night. I'd had it for 2 weeks. So why can't I harness that kind of power, consistently for work efforts? I wish I could believe as strongly in this week's exercise in eventually bringing about a different body.

---

by **Harry**

You can't harness it regularly because you are talking about a single incident. Who knows what happened. It may well have been "forgetting" the problem. Or directing energy toward it. G. gives a variation on the I Am, I Wish, I Can in which energy is directed to a particular part of the body for a particular impact. But this is not something a lower I can direct. And we can't Work for results. We Work and the results happen. We must observe them. And carry on. Until we are able to fully understand what Work has what Result. And that may be in another life time.

---

by **JohnS**

Harry;
That's a timely emphasis regarding the lower I trying to direct an exercise, and directing the thought instead totally on observation only.
Every time I have an enthusiasm for an exercise or task, I'm more aware now, most times, of it being a compartmentalised enthusiasm, raised by a small I - even though enthusiasm is something which at the time seems all-pervading and 'right'
It really is, as you say, an eternal fight.

Thanks
John

Work Program week beginning 11 June 2012

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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.

---

by **Gururaj**

On some of the days this week, for just about 3 to 5 minutes at a time , I did the "I Am" exercise but with no particular relationship/person in mind.
The next day in a couple of interactions, I wonder whether it was imagined, or it was just a coincidence, but a state of being grounded and connected(more aware of) the others was experienced.

Have read other similar exercises indicated by G (at-least one of them is in the "Du-Versity" section of the ES site) .
But I hav'nt tried them consistently.They appear as a somewhat simple but exotic ritual compared to other Work efforts like self-remembering .

But may be they are just the simple tasks one can do more easily first before being able to attempt difficult Work efforts.

---

by **Harry**

Work is simple. If an activity gets too complicated it's sort of like using a fancy word when a simple one would do.

Yes, this is a variation on G's major Work Exercise. I am, I wish, I can. And it does store energy for future use.

by **Cassandra**

Harry, I am (no pun intended) adding the "I am" to the breathing exercises I began about a month ago. Rather than only concentrating on the sensation of breath in and out of the nostrils, I do the I on the in breath and am on the out. I have no person or activity in mind.

I've been doing this over the past week and remember doing it while driving in Atlanta traffic. I was driving with a work colleague; most of the time we try to maintain small talk conversation, which for me is sometimes hard to do, especially when trying to concentrate on driving and mentally preparing for these evening meetings.

Anyway, I attempted to do breath I am for a stretch of highway only and was able to give it some attention. I noticed a very subtle calming or relaxation in the car and almost a jolt when the conversation resumed. I'm not sure if the task fortified me for the meetings, but they ran very smoothly.

I will continue with the I am breath. Thanks

---

by **Harry**

Remember to direct your breath. Inhallation up the spine to the head center. Exhalation down to the solar plexus. Once this circle becomes familiar, add the I wish. I can. steps. This will give you a full centered three brain experience.

When dealing with others, prepare yourself. And then behave as usual. This is acting. You aren't lying to them. You are just acting consciously instead of letting the record play. I am can provide a stop. You can also tell the playing record to stop. And then choose which ones to play.

---

by **Cassandra**

I've looked on the site at the breathing exercises and can't find what you suggest. Can you give the complete reference for the inhaling up the spine and exhaling down to the solar plexus. Is that "I" up the spine and "am" down to solar plexus and the same with "I wish" "I can"? Thanks.

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by **Harry**

The actual reference is in the Third Series. G describes the exercise. I believe it is somewhere near page 100. . .just beyond.

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by **Cassandra**

THANKS

Work Program week beginning 18 June 2012

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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

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by **Gururaj**

> ***Alistair wrote:***
> 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.
> Wishing all a profitable week

No 'profit' yet , Alistair.On the other hand, niether have I 'invested' much efforts.

One thought , or doubt - When I remember , I SENSE my physicality & inner state.
But of others I can only SEE them (not feel) in 3 D.

By the way even this is a shift .Normally I only feel the automatic triggering of the memory I have of another person when I meet them

---

by **Judy**

I agree with you Alistair, about the usefulness of this exercise. I too use it often and yes, there is an alteration of perspective every time. One can almost feel new neuronal pathways happening.
I've been noticing the sensations of differing bodily masses/depths connected with different feelings/emotions at certain times too.

On June 15th, I was at the funeral of my closest cousin, Helen Kay. We had a lifelong bond. She was like a sister to me. We spent much time living in the other's households as children, when respective parents were away travelling, as they did a lot. Some tears had flowed. As the service ended, I couldn't help but notice how extremely heavy the body felt. I had some difficulty moving, in fact.

May she rest in peace. Hers was a fine death, if it can be called such. She was conscious and peaceful, with all the family around her. At 2pm she looked up and said faintly that it was time to go. Then she closed her eyes and breathed softly. Twenty minutes later she stopped breathing. She is sadly missed but we must release her. Prayers for her soul especially welcome for these first forty days.

At other times, those of high energy, there is a lightness and joy about the very same bodily mass.
And yet again, the degree of relaxation of the muscles changes the perceptions here.
However, I don't want to complicate this exercise by intellectualising too much. Kept simple, it definitely helps me to live more completely in the body.
Little Russian Blue Elliecat keeps it very simple; she lives perfectly in her body. 

Warm regards to all,
Judy.

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by **JohnS**

I have a cafe I go to with a window onto the street, where I can watch people passing by. Several times I have done this exercise, and when a passer-by becomes 3-dimensional, you see their history: in their face, and how they move. I can't actually READ that history, as their thoughts are invisible, but I can feel the mass built up over their lives, especially in their movement. Even 5-year-olds have large chunks of what they will be and do already ingrained in them.

Of course this perception shows me two main things: my habits of watching and analysing, plus my automatic -and immediate- judging of people. I have to constantly pull back and just WATCH.

I am certainly very aware of my own mass, my own history, and at times like that, lightness of Being can seem a long way away.

John

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.

---

by **Gururaj**

"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."

One of my major distractions being inner considering , this gem from Nicoll's ..Commentaries ,pg.264, which I came across quite randomly has been of some help
towards the mindulness exercise.

" The being identified with oneself comes first,being upset and offended comes second,making inner accounts comes third"

---

by **JohnS**

On trying this, plus via material I am reading, I have found that for any effectiveness to be confirmed, I must be aware I'm doing it in the right part of the right centre. As I normally live in the formatory parts of my centres, trying a delicate exercise like this is not valued unless I am in the emotional part of either the intellectual or emotional centre. One faint indicator that I have moved out of the formatory parts is a feeling of expansion. I'm not talking about results, but about the process.

This has been apparent to me since attempting the 'I am' exercise recently: I had to be constantly aware that the "I" expressed as "I Am" was not a false I. "I" was fooled many times, but at least I was aware of the deception sometimes.

Thanks, Judy, for yet another method towards the means, as distinct from the end.

John

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by **Judy**

Yes, John - an interesting point you make about which "I" in the I Am exercise. Mr Nyland used to say it should be the highest "I" in you, and to take a little time to work towards this, depending on your understanding. For instance, remind yourself that you are partly "star stuff",

or that there is a vast unsuspected most of the time Inner Power which can be called by various names, and so on, before this primary exercise is attempted.

And Guru, thank for the comment and Nicoll reference P264. An absolute gem! I so often these days concentrate on the fifth volume that it has been a while since reading that one. I would *love* to read Nicoll at a steady rate of say, two pages a day. It would take a while, and we'd need a small dedicated group - just like the one we have doing the work progras, come to think of it - and we could read individually and share comments in a new forum here, perhaps (with Ian's ok). Hmm - not a bad idea really. Do we have any takers or expressions of interest?
I know we have a BT Forum which needs resuming. It sees to have however run out of steam at present. Maybe we could still consider the above. Sometimes one thing feeds another, and knowledge is much needed.
Here is another Sogyal Rinpoche recent reading about ignorance which seems appropo:
June 17
"There could be no bigger mistake than to think that ignorance is somehow dumb and stupid, or passive and lacking in intelligence. On the contrary, it is shrewd and cunning, versatile and ingenious in the games of deception, and in our wrong views and their burning convictions, we find one of its deepest, and, as Buddha said, most dangerous manifestations:
What do you have to fear from the wild elephant
Who can only damage your body here and now,
When falling under the influence of misguided people and wrong views
Not only destroys the merit you have accumulated in the past,
But also blocks your path to freedom in the future!

Thanks for the comments and interest in this little sojourn into Tibettan Buddhism this week.
Best wishes to all,
Judy.

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by **Gururaj**

William Blake is considered as a mystic,is'nt he.

After pondering quite a triggered by the 3rd part of Judy's work program,finally I saw Blake's lines and it sort of seemed to sum up my thoughts.

1.Forgiving others and seeking forgiveness - are acts of remorse necessitated by having lead a life in strong reactions,steeped in the past and future,holding on to joys and sorrows.

2.By the grace of the divine ,if one is lucky to learn to live in the present and kiss the joys and pains and let them fly by, then there is a chance to experience deeper realities.As Madame De Salzmann says in Reality of Being , the usually 'active' in us must learn to become 'passive' and be in a state of service to allow something in us which is hidden and passive to become stronger .

3.Then at the point of the giving up of the body , if there is a finer energy apart from it,maybe

its further movement would be an evolutionary,lighter one ,even if in another new body ? I have'nt the faintest clue as I am mostly BEing in (1) above and aspiring for (2) .

I am OK Judy with your suggestion.We could also take each of the building blocks of the WORK ,like the Centres,Considering,being Asleep,etc. and read and share what each of the great seekers on the way ,like G himself and others have said about that aspect - while at the same time studying that particular aspect in our own lives.
But what do the other seekers in our small band think of it ? Is our chain (I sometimes visualise it) stretching across the globe energised ?
Guru

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by **JohnS**

Well, we just seem to be hanging in there: I thought the basic aim was to contribute one reply per week, but we seem to be fading.....I tried to email Ian, but I just got a message saying we are not accepting new members at present.

I must admit I was a bit stumped by the current BT chapter on America, and perhaps others were, too. But as you say, Judy, a revival is a priority at the moment, and I agree Nicoll's Commentaries would be a place of real focus.

I'll have a real think about things this week, as far as they may be under my control.

John

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by **Cassandra**

Judy, I'd be interested in reading Nicoll's commentaries. Thanks.

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by **Harry**

I want to say something. I have read much. I have read all five volumes of Nicoll. And consider him a good psychologist.

Personally I began this quest over 30 years ago when I found A New Model of The Universe. This lead me to The Fourth Way and In Search of the Miraculous. My academic training then kicked in and said if I was reading the pupils I had best find the source. I went to the public library and found All and Everything. I then read it three times as instructed in the prelude. Followed by Meetings with Remarkable Men and finally The Third Series, which, at that time, was only available by special purchase through the Gurdjieff Institute.

If you came upon something that was written by Christ, or Buddah, or any of the major figures would you not desperately read that? And if it gave you instructions wouldn't you follow those instructions?

Yes I know All and Everything is difficult. It is meant to be difficult. G rewrote it again and again judging the impact upon listeners. He created his own language. He wrote in symbols. And part of the beginning of the Work is to digest this teaching. The chapter on America is not just on America. We need to ask ourselves why the jam is so suspicious. Because that is how we live. But we also have to remember that America represents the New World. The World to Come. And this pretty jam which has no nutritious value is typical. And anyone who is living today has to be certain that we are doing only "money business". But what does that mean? It means we are saving up things of supposed value and not producing anything for our own futures. And Mr. Bellybutton. Wow. How funny. How beautiful. Big old fat Mr. Bellybutton and Lindsay Lohan. (I choose the latter on purpose. A very talented young woman who has been belly buttoned and drugged into wasting the talents given her. Just like the biblical story of hiding the talents.)

If you are struggling, pick up Nicoll. I still read a chapter at random when I want advice. But take a moral oath to yourself that you will read All and Everything three times. As G describes. And that you will work on understanding symbolic language and made up words and begin to Work as you read. Because you will Work as you read.

If you read a full chapter of G with as much attention as you have I will posit that you will get "high". And you will reach a state beyond that of meditation. Then try to keep that state alive as long and as often as possible. You will then realize that much of what we need to do is not waste the little energy we have. To create new energies. Because you cannot power a Formula 1 Race Car on kerosene. It will run, but will never be what it was designed to be. But kerosene lights a great lantern that can help us find the race car.

Finally, this is a struggle that we all continue to be on. Whether we have been in touch with this Work for 40 years or 4 days. And we need to help each other with our growth. If we can do this, this little outpost on the Web can be the most important door we ever open.

---

by **Gururaj**

"But kerosene lights a great lantern that can help us find the race car". Superbly put

In Sanskrit , the great original works are "Sutras" - cryptic and profound - the race cars.
The "Bhashyas" (light of the lanterns) were the commentaries on the "Sutras" created by the more adept among the followers -
to better understand the main work.

But I wonder whether we should ,or should not, compare the issue of contemplation on the works of Nicoll vis-a-vis G's
with the example , say , of a fighter pilot first getting trained on less challenging vehicles.

Or ,is it that the effort needed to stay with BT ,itself the thing which transmutes us (from kerosene to aviation fuel)

which benefit may not be there in ,say,the Commentaries?

---

by **Karen**

Harry wrote:

> Because you cannot power a Formula 1 Race Car on kerosene.

What a brilliant fully loaded sentence Harry!

I began this quest, and sat at the table, feasting on many a great writings etched by those in the Work 5 years ago this July!

Speaking from personal experience, All and Everything is very difficult, but our physical body needs to work everything through emotionally and mentally first, so it's important to feed the new information to the body little by little, so that it has an easier time integrating the information on all levels...and so our ego doesn't go off half-cocked, sending our systems into panic mode creating mass pandemonium.

Much gratitude for being a part of this group of fellow seekers. Everyone's contributions and efforts to post, have assisted in my growth and as Harry mentioned we need to help each other out.

Dean, Chuck, Layne where are you? -- miss your input

Karen

---

by **Harry**

I began my post by saying that I started elsewhere as well. If you want the full background, had I not had wonderful English instructors who taught me to truly read, I might never have reached out for even those. Of found that marvelous little bookstore in the basement of a more traditional bookstore run by a hippie couple. Or even the arcane shop where I eventually bought my own copy of All and Everything, despite feeling very freaked out just endering the domain of someone very very strange.

We all come to this Work with some background. I even read Nicoll this morning for my Morning Reading. Before I feed the body I feed the spirit.

That stated purpose of All and Everything, to utterly destroy everything you currently believe, is certainly true. I have a Masters in Theatre. Love film. Much of what I originally read was almost an affront. But I was convinced this was a Teacher. Perhaps The Teacher for Our Age. I still remember when I came to the personal realization that Rimbaud was an act of emotional

masturbation. Because I had embraced the poet as a young idiot. On the other hand no one will ever convince me that cummings wasn't someone who knew. And was preparation for what I would experience later. Actually taught me to read poetry by his own pecularities.

Two books my son read were Learning How to Learn and Knowing How to Know by Shah. There are many out there who belittle Shah. But he was the only available source of Nasruddin when I was investigating those stories. (I also own a complete set of Burton's translation of the 1001 Arabian Nights, all 12 volumes bound in leather. Maybe read three of them. The footnotes are better than the stories.) (I have also read the Eastern, Indian, and other original sources and once even ventured into the Book of the Dead.)

After all the years I came to the conclusion that the title All and Everything literally meant that.

We are a beginning Work Group. The best thing we can do with this opportunity is to spend time here exchanging ideas and thoughts. And Karen's five years are just as important as my 40. Judy and I have both had contact with Nyland groups. We have the advantage of different cultures and different live experiences. And we should be using this on a regular basis. We should pay Ian back for taking this chance and supporting this little experiment. We should provide him with food for his own growth.

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by **Cassandra**

So, the reason I'd be interested in a Nicole reading group is because of his references to the Gospels, ancient texts that form the basis of the religious upbringing I've had--christianity. Of course, I've heard the stories again and again since childhood but realize that the way they're routinely interpreted is limited to the level of the superficial, physical, material. Nicole's 'New Man' and and the Commentairies have been good for me because finally I feel that I can make sense of some of what Christ is reported to have said, get away from Christian exceptionalism and see similarities with other traditions. And as others have intimated, Nicole is easier to read than G.

But I get your point as well, Harry that BIG effort is required.

One reason I started with ISOTM several years ago was because of hearing G's name (again) in Eckhart Tolle's lectures. My husband had read some of G. way back, and he could vouch for G. But like you say, Harry, I wanted to read the original, but it's not easy.

I contributed to BT discussion early on but was way over my head in terms of being able to interpret anything or draw connections to anything I knew from other like-minded writers; so I limit my contribution on this site to the weekly discussions. I'd like to practice more of the ideas rather than intellectualize about them. What good is it if I can elaborate on the Law of 3 or 7 but am involuntarily (or vuluntarily) rude to the person next to me in the check out line? This is my task as I see it, how to accept what is in front of me graciously. Hopefully, I can add something to my being and realize the nearness of the kingdom of heaven.

Thanks everyone for your posts and input.

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

---

by **Gururaj**

An inner posture which I recently found useful to be in a more colllected state was inspired by this extract from Lee Van Laer's blog http://www.zenyogagurdjieff.blogspot.in/

In fact, since everything is already exactly as it is, preordained, and arranged according to destiny and the Will of God, if we feel we lack, the deficiency must belong to us, and not to God. When Al Arabi speaks of the eternal reality and essentiality of things, He makes it quite clear—as he must—that reality and essentiality are qualities without prejudice.
Since everything arises from God, nothing, in and of itself, can be deficient—even our feelings of deficiency constitute sacred truths, which must be inhabited. We forever wish to inhabit them conditionally—conditional, that is, upon our like or dislike—yet this choice is not actually ours to make.

I just totally accepted (not as a thought) a somewhat uncomfortable state I was in , and maybe it's fruit was that collected state.

Thanks ,John as well, for a 'do-able' task .

Regards to all
Gururaj

by **Judy**

Thanks for the reminder about Lee van Laer's site, Gururaj. I like it a lot.
Found there this morning, and relevant to the sounding of the I Am and the frequent emphasis on three-sentered attention, is;

"In any event, we must pray. It is this central attention pointed towards prayer, and the call for help, that keeps our minds from distracting us. To be sure, they'll distract us anyway; the mind is an undisciplined animal that runs from place to place like a rabbit, in search of the next good thing to gnaw on. The regular focused practice of prayer—preferably, a spontaneous and inspired one, but if not, a disciplined and prepared one—combined with a placement of attention on the point where impressions enter, is a powerful antidote for this kind of nonsense.

This idea of placing the attention on the point where impressions enter is quite important. It actually bears a close relationship to the practice of prayer, because the practice itself is the practice of the Presence of God, and that practice is inextricably linked with prayer, since (once again, as Al Arabi explains) one of the principal purposes of man, in so far as he meets the requirements of inner development, is an unfettered worship of the Lord"
(extract from "A Call to Prayer" on the site).

Thanks John for your most thoughtful exercise.
Regards to all,
Judith.

---

by **Cassandra**

John,

I had been doing a variation of the I AM during a breathing task, with a silent saying of 'I' on the inhale and AM on the exhale. Harry reminded me of the sensing of the spine and solar plexus. I've attempted to add these but find it hard to relax into the exercise because I'm torn between saying I AM and focusing on the spine and solar plexus. But that's fine, as I realize it takes a long time to see any results, and results should not be the end goal anyway. I just don't want to do things wrong, but I feel that any attempt is fine because even if I feel I'm 'doing it wrong,' my sincere efforts would attract a force to set me in a better direction. Thanks.

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

---

by **Gururaj**

This exercise ,apparently, does something.
Shall 'do' and watch a few more days and report further.

---

by **JohnS**

For some time I have used a 'short version' of some of the essentials of this exercise, in order to try and remember myself while busy with an activity:
I simply say 'Receive' on the inbreath, and 'Return' on the outbreath, also being aware that the air emitted is different to the air in, and I have retained some qualities.
The word 'Return' also implies for me that I am trying to give something back for my existence.

John

---

by **Gururaj**

G mentions (in the text shared by Cassandra) that this exercise has the possibility of strengthening the Real I .

Well, my experience was like this . Did the task, as best as I could, before going to sleep on the day I read it.The morning after , during a short early morning walk
there were states wherein one could see the I of the personality appearing and fading away .The witness in me then , was a distinct entity.For quite some time thru' the morning there was a different feel in my mind, which was reinforced by doing the task again for a while.
I had a thought not to squander by being unnecessarily outgoing and just be watchful. Yet was not very successful at that.

However ,on succeeding days the same vividness has not been there.

Yet , I reckon this is an exercise for the long haul.

In fact , I recollect having briefly tried out this task the first time I read it a year or two ago on the ES site.But maybe my visualisation/sincerity was not good enough then.Or is the 'effect' dependent on one's readiness , I wonder.

Thanks , Cassandra.

---

by **Alistair**

Dear Gururaj et al, the use of mantras, mind protection, and we would probably class I Am as a mantra, is indeed a requirement that might well last more than a lifetime in order to establish a still mind. My own experience is that this objective is extremely difficult having used a variety of different mantras generally built around the seven sacred vowels of which I Am are three. There is no easy way, so much to remember, moment to moment, to accept our karma and the unpleasant manifestations of others with joy and positive emotion
Luke 21:19 With patience ye shall possess thy soul.
Love & best wishes to all

---

by **Harry**

Alistair,

I would not qualify the I Am, I Wish, I Can as a mantra. This is not just a phrase to occupy the mind. It is an exercise in consciously eating and transferring energies.

---

by **Cassandra**

Thanks to all who posted. I agree Gujuraj that this is a task for the 'long haul.' I have tried this about three times and cannot say that I understand at all how to divide my attention. It is frustrating to say the least. But that's why I feel these kinds of exercises should be part of one's daily routine; then maybe after several years a person may be able to add something to their being. So, for me, nothing obvious to report except attempts at the exercise and a hope

that I may be able to eventually perceive something different.

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

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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.

---

by **Judy**

Willing to do things the machine doesn't want to do is a daily part of my life. Though word usage is slightly different, "willingness" and "being willing" to allow defects to be removed where they interfere with my usefulness to others is also implicit in Step 6 of my Twelve Step Program
(6. Were entirely ready to have God remove all these defects of character.) These are correct uses of the will.

Incorrect use of the will is seen in many of my negativities.
Here's a paragraph from a current read "The Spirituality of Imperfection" by Ernest Kurtz and Katherine Ketcham, p125
"According to Farber, our will - our ability to choose - operates in two distinct realms. The first is the domain of objects, which has to do with specific entities that we can directly choose. The second realm involves directions or goals, those realities that cannot be directly grasped or chosen; in fact, Farber warns, goals and directions are distorted, even destroyed, by attempts to control them.
Soe examples may help. We can, for instance,

directly will *knowledge* but not *wisdom*
directly will *pleasure* but not *happiness*
" *reading/listening* but not *understanding*
" *going to bed* but not *sleeping*

Confusing the two realms leads first to anxiety and then, inevitably, to addiction.(end of quote).

Experience shows me that "willingness" and "willing" are most important aspects of my ability to move up in various octaves of activity - perhaps THE most important for me at present. This leads to a growing realisation that these qualities/attitudes are closely connected to surrender, which is involved in the Second Conscious Shock for me. Suffering, as Ian says, may also be involved; though even this is surrendered eventually.

Anyway, just comments on a Thursday morning.
Thanks, Harry, for the exercise. Whether "willing" or developing "willingness", one certainly gains in consciousness, as you point out. This is the wonder, really; that in the actual day-to-day struggle with negativity, is the spiritual growth/progress itself. How blessed we are!
Another current read is Emmet Fox's "The Sermon on the Mount", which is beginning very well indeed.

Love and best wishes,
Judy.

---

by **Gururaj**

Nike may be using the slogan "Just Do It" to encourage people to indulge. But in another sense it is certainly an energy conserver .

By just getting on with it and doing what needs to be done , the focus shifts from 'moping' to 'doing' and the result is 'coping' with life situations.

The other day my dear wife asked me (not very politely) to manage the garbage disposal daily. The initial energy drain from internal considering did not persist
when I decided that , yes, it will be my job and even stared to think of better ways of doing it.

But it could also become a habit - that is always wading into tough tasks - without pausing to think of the aim, the final goal , as in say,working and accumulating money and not enjoying/ utilising it.

---

by **Gururaj**

And oh, would like to also share like Judy,what I have been reading .

Every morning a brief chapter from the commentaries of Maurice Nicoll (who inspires deep gratitude) is a very valuable "influence from out of Life" .

A few weeks ago I had completed "Reich and Gurdjieff" by David M Brahinsky - a comparitive study of the precepts of Gurdjieff and the discoveries of Reich (mainly in the aspects of sexuality of the organism)

Regards to all.
Gururaj

---

by **Harry**

Here is a language thing that left a "shock" impression. Over here a garbage disposal is a device in the sink that grinds up left over pieces of vegetables and meat. It is a flip of a switch.

The interesting thing is that I remember my Mom scolding "take the garbage out". Such a simple task that takes a minute. And yet it enticed such resentment. How we waste energy over nothing.

---

by **JohnS**

Very, very gradually, this week, I managed in some small ways to notice how much absolute foreboding I have for certain regular tasks - some of them large (in my mind's scale), others completely garbage-trivial. I see it is a life attitude, in that is my majority attitude, to worry beforehand. And I have seen how this gives me no will, pseudo or otherwise, mainly because there is no space for it.
I am doing it again today, and reflecting on the absurdity of: if I was going to always have regret for this task, then why did I initially accept it as a pleasant opportunity?
VICTIM!

Thanks

John

---

by **Judy**

Volunteers not victims...


It is ongoing for me. I use several tricks often.
Best,
Judy.

---

by **Cassandra**

Glad to be back after a 2 week train trip to California. I'm on the east coast of the U.S. (Georgia), and California is 3,000 or so miles away. It was nice to see the Pacific Ocean and giant Redwood trees.

Yes, my bain(sp?) is managing the check book. I tend to stuff receipts into my wallet and

ignore them, sometimes until the wallet bulges; so if I will to record a receipt just as it is received, or at least every week, I may be able to realize an energy savings. Instead of feeling bad because I don't do better, I try to DO better.

Thanks Harry.

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

---

by **Harry**

I went back and looked at my posts from that week. The exercise that Ian introduced is one that I still use. And we've discussed it some, in variations since. But more important, at least to me, was the discussion of the one Word and how to pronounce it. Because I think this discussion is an insight into how G wrote Beelzebub's Tales. There is much to contemplate on just that one word. And realize that G said the second reading should be aloud, so that brings more importance to it.

---

by **Gururaj**

1.Almost every day , at-least once , could remember to do the intoning of 'aieioiuoa' while having a walk and also doing the 12-bone exercise (which I normally mix with
the inward chant of each of the 12 words of the Holy Equation).

2.Regarding the mindfulness task, today attempted to remain conscious for about an hour as I got ready for work and then drove to the office . Earlier in the morning ,I had been inspired/influenced by these words from Nicoll's Commentaries -
" *'Life' demands mechanical effort,but if you practise non-identifying,it becomes conscious effort.*
Only do it for a certain time-say an hour- and keep conscious and observe yourself carefully. For instance make your aim not to object to anything for an hour.This helps you to see what non-identifying means."

I think, this must have been the first time I could stay with a Work Aim for a while.All was OK for some time But suddenly caught myself righteously blowing the car horn as a driver in front stopped to argue with another driver , holding up the vehicles behind him.

Reckon , being righteous is a recurring state for me.At-least am 'seeing' it now.In a flash Identifying sets in.

---

by **JohnS**

For me, there was something missing - or unexplained, unconnected - in this vowel intonation exercise, and now I think it was background revelation. I had a book I had put aside years ago, as I now see because I was not ready for it.
I will quote from the first chapters, and post anything that may be relevant as I progress. The first part of the book (The Mystery of the Seven Vowels) is theory, the second part is practice.

"The vowels, according to Nichomachus, symbolize what he calls elsewhere "the primary sounds emitted by the seven heavenly bodies", caused by their rotation, mass ratios, etc. But since the planets rotate in the aether, not in air, their sounds are inaudible (plus being outside our octaves of hearing); hence the vowels are unpronounceable (thus the derivations of the unpronounceable Name of God), until they are framed in the material consonants. The euphonious sounding of seven vowels is thus a way of reflecting (and connecting via the vibrational effect of resonance) the wholeness of this creative vibration that has formed the cosmos and the planets, as it has informed (like with like) our own souls"

John

---

by **Harry**

John, I really can't accept that explanation. G stated directly that his work was to be read aloud. And the idea that a vowel is unpronounceable is pretty strange. Vowels are what give meaning to words. If you look at Arabic the dictionary contains no vowels. Because a set of consonants relates a set of words. The change in meaning comes about from which vowel is used in the word.

---

by **Gururaj**

Reading the above posts got me vocalising all possible vowel sounds .

One thing led to another and i ended up watching this superb tutorial on YouTube

http://www.youtube.com/watch?feature=fvwp&NR=1&v=eeaghqkLRi8

Any clues from all this to any esoteric / hidden meaning in the sound aieioiuoa ?

Beats me !

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?"

_____

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.

---

by **Gururaj**

Lee Van Laer's blog post narrowed down to the real enemy being the 'unconsciousness' in us. In my case,this week,the enemy has won .

The thought and intention did come to be conscious while eating and speaking. But very rarely could I sustain it in practice even momentarily.

Would welcome any guidance / tips on what has worked or helped others in making a shift in awareness.

Regards to all,

Gururaj

Work Program week beginning 20 August 2012

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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

---

by **Gururaj**

While attempting to be as a Witness of oneself it is seen that
(a) when at ease and not otherwise occupied in any activity, the need is to remember the task
(b) when involved in activity especially with others , then the challenge is having the divided attention.

As Monday comes to an end, have fleetingly managed (a) .But have drawn a blank in (b) situations (did not even remember the task)

HELP - Group and Lord !

---

by **JohnS**

I have been helped in this task by what I have been (re-) reading: Rodney Collin, Theory of Celestial Influence.
For several days I have been reading about the internal instinctive operations of the body, and

it has given me (temporarily at least) a closeness and awareness of internal functions (especially bloodstream and air), and a high appreciation of its intricacy and delicate management and adjustability. Plus the feeling of only witnessing these processes: as I can control none of them, I can only 'watch' them, and this carries over into the witnessing of external events.

John

---

by **Judy**

Karen's exercise included -

> 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

This is a good trick! Works seamlessly in most instances. Thanks, Karen.

On a general note, I have asked Ian if he would consider re-opening the ES site to new members, as lately the participation has dwindled somewhat, and, as you know, newcomers are the lifeblood of any group. I also hope to chat with him during the second half of September, when I'll be in the U.K. I'll keep you all posted.

Kind regards,
Judy.

---

by **Gururaj**

Thanks,John, for sharing your experience in response to my post.
In my opinion, that is one example of one of the benefits of group Work, where fellow seekers share their practical efforts on this arduous path.

I read this the other day from the works of an Indian "holy-man" Rajneesh. He relates how a scientist , a couple of centuries ago
when on a short visit to an old European palace , observed two clocks hung adjacently , one bigger and the other smaller, working in perfect unision.
He stayed on for many more days to fathom the mystery and deducted that the smaller clock picked up the vibrations thru' the wall from the bigger clock.
Rajneesh goes on to explain that similarly in ancient Indian precepts there was a practice of seekers gaining enlightenment just by silently sitting near a master.

Being a passive witness and not letting the personality to run riot would, I guess, prepare one

to be receptive to tune in to higher energies.

Nothing to share from my own efforts , though. 

---

by **Gururaj**

Quite by chance(grace ?) today,while waiting at a busy,noisy junction,it occured to me to unfocus - sightless sight & soundless sound - sort of sensing. And,voila,it started to seem like impartial witnessing !

---

by **Judy**

Any enlightenment I experience is invariably Grace, Gururaj.
Gifts abound. But we have to be willing, put in the footwork, be receptive, seek it, and so forth..

As Lee van Laer points out in an essay "The Action of God" on his zenyogagurdjieff site yesterday, we have the capacity but not the ability.
Best wishes to you,
Judy.

---

by **Karen**

> ***Judy wrote:***
> Any enlightenment I experience is invariably Grace, Gururaj.
> Gifts abound. But we have to be willing, put in the footwork, be receptive, seek it, and so forth..
> As Lee van Laer points out in an essay "The Action of God" on his zenyogagurdjieff site yesterday, we have the capacity but not the ability.
> Best wishes to you,
> Judy.

Remembrance seems to be the forerunner of grace. There is no real quest without grace, nor is grace active for he/she who does not seek the Self. Perhaps our attempts are the earnest quest, and the deep inner movement is grace.

Grace is always there. Dispassion cannot be acquired, nor realisation of the truth, nor inherence in the Self, in the absence of grace.

But practice is necessary. Staying in the Self by one’s efforts is like training a roguish bull confined to his stall by tempting him with luscious grass and preventing him from

straying.-*Maharshi*

Thanks to all for your contributions to the weekly exercise. Sharing of our efforts and experiences are most valuable.

Karen

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by **Cassandra**

I've been attempting this task and a more general one of not talking to myself, not daydreaming, etc. Conserving that energy for work. I tried it last weekend at a family gathering, which went okay. But when it came to my son's recent entrance to a new school and the emotional challenge for him, I had a much more difficult time of not identifying with the situation. I see how inner considering works so strongly. Still, I am practicing the 12 bone exercise on walks, asking for help to see and know the reconciling force in this change. I find it hard to detach when it comes to my children, but then a more honest me must also admit that in my mind I set ideal standards for my children, and it's my ego that is hurt when they don't achieve that. So, realizing this, I ask for the reconciling force to appear.

---

by **Cassandra**

> ***Gururaj wrote:***
> Quite by chance(grace ?) today,while waiting at a busy,noisy junction,it occured to me to unfocus - sightless sight & soundless sound - sort of sensing. And,voila,it started to seem like impartial witnessing !

Can you elaborate more on this?

---

by **Gururaj**

Hi Cassandra:

Most of that week I had no 'progress' with Karen's task. I consider that a sincere attempt is the least one can do and I had not even done much of that.
Therefore was feeling somewhat helpless and remorseful about it.

So , that next Monday , the experience was that for a while I got into the mode of not particularly seeing the sights nor hearing the sounds around me
and rather just letting the impressions come .I cannot recollect any particular intentional choice to do this - hence the thought ,later, of it being a moment of grace.

The discovery was that when I was not pursuing an intention and I sort of had no inner reactions to the noises and chaos around , then the impartial witnessing was occuring with no interference of my usual 'I'.

Season's greetings,
Gururaj

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

---

by **Gururaj**

I've read here and there that Gurdjieff was a stickler about many things,especially for creating conditions of 'Work' for those he intended to test.
So somethings do matter.

But ,yes, as John is inviting us to see - whether many of our usual feelings,righteousness, aims,etc. really matter ?

I was impressed by one comment of Nicoll - we are careful about our bodies and take care to protect it and watch out whether the environment
we are moving into is suitable for the body or not .
But are we , he questions, equally careful of the environment our mind inhabits ?

Often I let it remain in a toxic state . It matters enough that I see this and do something about it.

---

by **Cassandra**

A constant concern of mine is for 'success,' the constant moving forward in terms of work, my children's performance at school, etc. Of course I know these are not the primary aims in life, but this type of internal considering in there. I have found, however, that the urgency for perfection in such worldly activities diminishes after a brief while if seek for the space of reconciliation.

---

by **JohnS**

Thanks for the replies.
I appreciate the concern on the things that matter - most certainly we are in this group for exactly that reason and to be involved in this kind of important detail.
I think I was a bit flippant in implying that "nothing matters" without qualifying it further. I only meant it in regard to the sense of scale which was the viewpoint of the exercise.

Thanks
John

Work Program week beginning 3 September 2012

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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.

---

by **Harry**

I believe you beginning by observing, hopefully in the present, but even in retrospect.

The first step is to banish the usual definitions. Go to Active, Passive, Neutralizing. Plus, Minus, Equal.

Then think in terms of a triangle. This is a crucial point. It is the first object that can stand alone. A point and a line, one and two dimensions, cannot stand alone. So there is a balance in the triangle. And that is what you are looking for.

Try to see the examples that have been used. Bread: flour, water, fire. Without the correct combination and temperature you do not get bread.

Begin by reconciling. This means to avoid being active and avoid being negative. Reconcile. Think of meditation. Walk through your life in a meditative state. Do not try to do. Do not try to undo. Try to fascilitate what can happen. This is a difficult thing, especially for those who feel we can do. Once you have actually participated in forming a triangle, you realize that all those things that "you" did, it really did.

I don't remember if you have children. Did you know when your child was conceived? In the moment of conception? Doing is like that.

I've often quoted Leonard Cohen. Will quote him again. Different Sides:

(Copyright lyrics removed)

Read more: LEONARD COHEN - DIFFERENT SIDES LYRICS

http://www.metrolyrics.com/different-sides-lyrics-leonard-cohen.html#ixzz25R96IXTz

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by **Gururaj**

The thought came this morning that the being/action at this instant is the manifestation of the three forces - whether we are aware of it or not.

It is like a light ball suspended in mid-air by a jet of water from below.

I am the ball(denying), the water(affirming) and the intelligence(reconciling) which is - ideally - maintaining the balance in a way which is implied in the

posture -

"Try to fascilitate what can happen. This is a difficult thing, especially for those who feel we can do." mentioned by Harry above.

---

by **Cassandra**

Harry and Gujuraj, much appreciation for your posts.

In response to your question Harry, I have 2 children, ages 14 and 11. I don't remember the moment of conception of either, but I have observed their personalities over these many years, and if I could categorize, them, the older one, the girl is active. She pushes for the best grades, wants to be at the head of the class, the boy, is much more passive in that respect. I feel he has so much more ability, but he seems afraid to aim for the number one spot. So, in steps mom to push the passive boy into action.

Much of my work effort is applied on my relations with these kids. So, your suggestion to begin from a neutral place, and facilitate "what can happen" is helpful. But I don't know what it means in practical terms for me, but will try to figure something out. One of my problems is confusing passive with neutralizing. I think, if I'm not in there making it happen then all else is just letting life's opportunities slip by, but there is this third position that stands outside of the push and resistance.

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

---

by **Cassandra**

> ***Gururaj wrote:***
>
> Denying – Being dependent on positive outcomes in life situations for feeling good ; Affirming – Seeking the understanding of being already Complete in oneself .
>
> Gururaj

Gururaj,

This one is something I have been paying attention to--that is stepping outside of the outcome, whether perceived as positive or negative. I find it very difficult. My approach is to go through the day with more attempts at self-remembering and non-identifying to see how these practices may aid in bringing about reconciliation with respect to dependence on positive outcomes.

---

by **Gururaj**

Yes, it is very difficult .

I saw that the 2nd(affirming) force in me is very feeble.It acquires some life of its own , for me, from reading some profound Work material and a prayerful attitude.

Some inspirations were - reading about the three forces from the prime source itself- that is BTG (Chapter 44) , the chapter on Identifying in Nicoll's commentaries and
Lee Van Laer's current blogs.

But even the little awakening of this consciousness for a while,due to the practice triggered by the inspiration, is a precious thing.

---

by **Cassandra**

Thanks Gururaj, I'll check out Lee's blog.

Work Program week beginning 17 September 2012

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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?

---

by **Judy**

Morning All,

Good one , Harry.
"And they come and they go singing praises of Michaelangelo."
Love it!

It is 2.36am here. I have a 4.30am pickup for a flight, so, to be honest, that is on my mind right now. I have risen early so as to have a quiet time in the usual routine.
This morning that includes some pondering over Chapters 44, 45 and 46 of the manuscript version of Beelzebub's Tales, which I read last night. Makary Makary who could you be?

Inspired, without a doubt. I *love* the manuscript version. Anyway, early days. I was downloading versions to the files on my phone so that I'd have them with me over the next three weeks, and got caught up in the reading.

Have to fly!
Judy.

P.S. No internet on a regular basis for a while. I'll pop in when I can though.
J.

---

by **Harry**

Judy,
Mockery Mockery?

---

by **Alistair**

Dear Harry, don't know about Zoroaster, but do know the difficulty accepting that the unpleasant words and actions of others around me, as I perceive them, are exactly what is due, no more no less.

The last three weeks have been hectic here since arrival of a communal water supply, progress indeed, but has triggered all sorts of other domestic remedial work. I'm physically tired and am constantly irritated by the adolescent son of my partner who spends his entire life horizontal playing computer games while his mother vents her agony on me, what I deserve, no more no less, suffer with joy 

---

by **JohnS**

My time to post is limited these days, but I have a chance in the coming weeks to change that, and, hopefully, permanently.
My reading and communication lately has seemed to stress the fact that, to observe anything such as attitudes, habits, hopes (unreal or otherwise), work, work, and more work is needed, as this is our earthly lot, our only method available (apart from the very occasional stabs of Grace). Plus, we cannot expect progress or results, except perhaps for incremental advancement (followed by slippage!).

So Harry's message is a timely test. Shame should result if we fail without making an effort.

John

---

by **Cassandra**

Post something everyday: I still feeling aghhhh about having to "whip" (we say that in the south) my son because of his slowness in starting this morning. His excuse "I'm tired." Well, we all are tired. Was this a mechanical reaction? I don't know, but I do know that I cannot accept smartass responses from my children. IT's the way I was raised, and the 'child and parent' as equal way that I see so many westerners use in raising their kids doesn't work for me.

Still, I am inspired by Nicole's comment that our goal is "to prepare the lower centers to received the ideas and force always coming from the higher centers." That is my daily task, to stop daydreaming and perhaps one day, I will KNOW.

---

by **Harry**

I think many of us were raised the same way. But try to see if you are experiencing negative emotions. And accept the teaching that negative emotions are useless. And fueling the rebellion is useless.

I'll give you one that I dealt with. My son was half way through his senionr year. He was 17 and wanted to fly to New York to meet a girl he had met and was chatting with. I knew fighting with him would not accomplish anything. But still, he was 17, it was NYC, and I was a single father. So "he had to visit NYU" as a possible college, and he had to get his picture taken in front of e. e. cummings' house. And call every day. Have little idea what he did in NYC, but he fulfilled all of my requirements and made it home alive.

Of course I experienced anxiety.

---

by **Gururaj**

> ***John Summers wrote:***
> My time to post is limited these days, but I have a chance in the coming weeks to change that, and, hopefully, permanently.
> John

Best wishes , John .

Permanent change. Major shift . Clean break . These are phrases evoking a wistful longing for me,when I see myself as deeply mired in my office work as a Yezidi in a circle.The feeling of helplessness is a negative refrain in the background.

12 to 13 hour days at work for weeks together and so many other commitments not getting attended the way they ought to be .Today I felt overwhelmed by it all.

I am scheduled to participate in a 4-day conclave of fellow Gurdjieffians from all over India- some 45 of them - starting from Wednesday and am in a whirl trying to tie as many loose ends as I can before the break.

There is a hope that things shall come to an even keel. But I suspect , It will not happen automatically.Some shift has to occur in me, I need to do something differently.

---

by **Alistair**

Yes Cassandra we are living in a time when child discipline is not in fashion
How many kids these days fulfill the list in the first chapter of Meetings with Remarkable Men?

From early childhood there should be instilled in the child:
Belief in receiving punishment for disobedience
Hope of receiving reward only for merit
Love of God – but indifference to the saints
Remorse of conscience for the ill-treatment of animals
Fear of grieving parents and teachers
Fearlessness towards devils, snakes and mice
Joy in being content merely with what one has
Sorrow at the loss of the goodwill of others
Patient endurance of pain and hunger
The striving early to earn one's bread

Judith sent me a series of seven lectures on the Tibetan Book of the Dead
One of their recommendations is just to satre out into the endless clear blue sky and softly say aaaaaaaaaaaaaaaa
It seems to work

On a cheerful note our village has in the last couple of weeks finally comissioned a communal water supply
In years gone by living in the UK I would never have imagined the joy of just having a cold water tap in the house

---

by **Karen**

Cassandra's post sparked a stream of activity related to belief systems, which has been top of mind as of late.

What do I believe and why do I believe it? Where did I pick up and adopt each belief?: parents, family, peers, the conglomerate system of beliefs and rules our society has taught us to accept as truth or the stories of our ancestors embedded in our DNA...what is each belief based on: love or fear, control, manipulation, anger, greed, power, lust etc. So many of these beliefs are so integrated that they have become invisible. The strategies and roles we have taken on and the emotional patterns that repeat themselves throughout out lives seem to stem from these core patterns (that are certainly not easy to identify on our own).

Awareness alone is not enough to change a pattern. These inner programs are like tapes that keep playing telling us what to do or not to do, stuck on auto play. So we carry the vibration of limited belief patterns and we continue to repeat the same self-defeating patterns. (ground hog day again?!@#) So when one finds a belief, how does one go about reprogramming that

reality? (releasing the old belief that no longer serves our being and bringing in a new one that is alignment with evolution).

In order to let go of these limiting patterns, we first need to ***neutralize*** the energy that is behind them.

So where do the roots of beliefs reside in the many layers of this body of light? Are beliefs geometrical formations, triangles? If we are structured similarly to a computer, these belief systems would have to be stored somewhere, in our masculine or feminine electromagnetic fields, perhaps, in our energy bodies. If our energy bodies and connected to every aspect of the physical and move the physical, then it would make sense that energy bodies are affected by our every thought, feeling, word and action.

There are no short cuts it seems. Assembling the details is like gathering the ingredients for a good recipe.

Gratitude to all

Karen

---

by **Cassandra**

Everyone, thanks for your input. I am clear about my expectations for my children's behavior but do feel regret about negative emotions that arise.

---

by **Harry**

Karen,

I think you've described the source of multiple personalities well. We have these different personalities through the instruction of "life". So we either try to meet those expectations, or fight against them. This is when it is important to develop Magnetic Center and develop an I that can transcend the personalities we have been "taught". That doesn't mean we throw them out. It means that we learn to use them, to act accordingly, when that is necessary, without identifying with the personality.

---

by **Alistair**

Dear Cassandra, don't feel regret, suffer your karma with joy 😁
At least if you remember that it might be advantageous to be joyous when you feel anger and frustration it may be a start
First commandment to love thy neighbour as thyself, no the ego, but to appreciate that manifestation as it assists us to see ourselves more clearly, to know ourselves. Here we link to

the undersatnding of our multiplicity of I's, the personality and its multidudinous, good word, manifestations.

..... and todays light note, Sevastopol today, in the warmth & sunshine, looking for a dry cleaner. Was at a CrimeanTatar wedding last week with 300 guests, just from the grooms side. Wore the white tux for the first time in almost ten years, they loved it. Pride? Tried to be conscious of that likelihood, intentionally remained sober despite the lake of vodka available, love them all without a condescending demenour. Pride now? recounting the story, maybe more likely, not the prime intention, just a wee anecdote to brighten up the day. It's easy to become intense in this effort so it would also perhaps be benificial if we include anything about events in the course of the day that create a reason to be cheerful and what ego's they trigger. Dinner time.....

---

by **Alistair**

Retrospection on a full stomach and a few slurps of piva
The sentiment of the I is always wrong
Pride at the wedding & pride recounting here
Attention needs!

---

by **Karen**

This post may be better suited in the B's Tales forum under chapter 44. There appears to be link with the stories of our ancestors embedded in our DNA that we carry forward and have been given the opportunity to transmute and transcend and help alleviate All who are connected! Generations past, present and future.

Guirdjieff wrote the following titled
Repair the past... that speaks to this

Gs: You know "Justice" is a big word - it' is a big thing in the world. Objective things are not small things like microbes, they go according to law, as the law has accustomed them to go. Remember as you sow, so you will reap. Not only people reap, but also families and nations. It often happens that, that which happens on earth comes from something which was done by a father or a grandfather. The results converge on you, the son or grandson it is you who have to regulate then, This is not an injustice, it is a very great honor for you it will be a means which will allow to regulate the past of your father, grandfather, great-grandfather. If misfortunes come to you in your youth, it means that someone brought them - for this you must reap. He is dead, it is another on earth who reaps. You must not look at yourself egotistically. You are a link in the chain of your blood. Be proud of it, it is an honor to be this link. The more you are obliged to repair the past, the more you will have remorse of conscience. You will succeed in remembering all that which you have not done as you should in the past. Those things which you have done contrary to JUSTICE have mortified your grandfather. Thus you can have ten times more remorse of conscience and your worth will

augment in proportion. You are not tail of a donkey, You have responsibilities, a family. All your family, past and future, depend on you, your entire family depends an the way you repair the past, If you repair for everyone, it is good. If you do not repair for everyone, it is bad. You see your situation, Logically, do you see what Justice is? Justice is not occupied with your little affairs, unredeemed pledges, it is occupied with big things. It Is idiotic to believe God thinks of small things. It is the same with Justice. Justice does not touch all that and at the same time, nothing is done on earth without it. Search for the reasons You are obliged to have a position of responsibility in the line of your blood; you must work more to repair the past. It is difficult to understand all at once.

A grand honor indeed and an obligation I've sought out for the past 2 years.

Much gratitude
Karen

---

by **Cassandra**

Interesting indeed. For me the task is to think about my foreparents not in a sentimental way but in a real way. Kind of hard to do this without having known them, only stories passed on. In western culture, the focus is on the immediate, nuclear family, sometimes a disdain for more distant relatives. Mom, dad and 2 kids separated from all those around and only vaguely knowledgeable about who came before.

---

by **Harry**

Part of what is being described is being a good householder. That is a message that often gets lost as we pursue metaphysical thoughts.

Taking care of our forebearers is certainly something that we must look at. Our psychic DNA if you will. I faced some of this early on because my father died when I was five. My mother remarried a good man when I was ten. But I moved from the city to the country and one DNA to another. Both my maternal and paternal grandfathers were major forces in my life.

The idea of changing our pasts is intriguing. I'm not sure that means changing what remember, but changing what we have carried forward.

---

by **Alistair**

Charity begins at home, the same location where most of the most unpleasant manifestations occur, we can choose our friends but not our family.

---

by **Cassandra**

After a more careful read, I see your point Harry, to change "what we carry forward." The quote is: " your entire family depends an the way you repair the past, If you repair for everyone, it is good. If you do not repair for everyone, it is bad."

Allistar, if I understand you correctly, I can relate to the thing of: being awake in situations, observing the action of self and others, and then the ego whispers, "see how you are conscious and they aren't." The pride of being conscious, but I realize this is just another I to observe.

---

by **Karen**

Harry wrote

> But try to see if you are experiencing negative emotions. And accept the teaching that negative emotions are useless. And fueling the rebellion is useless.

This is not an easy task.
What I've found through working with negative emotions is that I can 'try' to set them aside, and push them down, but that doesn't seem to change anything, their vibrational pattern still resides in my systems, and they continue to be triggered.

The triangle is very important tool I use for negative emotions. To be able to move from an energetically charged state, which i visualize as the left and right ends of the bottom of a triangle (positive and negative) to hovering above at the point at the top of the triangle in an attempt to rise above the judgement that created the emotion in the first place where the emotion can no longer be triggered. It's amazing how perspective changes from the view at the fulcrum.

---

by **Alistair**

Cassandra, Samael Aun Weor calls it the false sentiment of the I, exactly what you state, you think you are conscious when in fact the mind or should I say ego is just playing tricks; and this is why observing rather than evaluating our impulses is the correct action.
On the other hand there is evaluation required in the process of determining 'right action' in terms of say Buddhist ethics.
Judge but don't judge 

---

by **Harry**

Karen, start by not expressing the negative emotions. And then just start observing how the negative emotions emerge. Very few really emerge from inside. They may have been planted there long ago. And bubble to the surface when called forth. Usually they are called forth by an event, either big or small. So the first thing recognized is that they are reactions. Ask yourself

who or what is re-acting.

But be neutral. Neutralizing.

One of the things I learned from someone years back was to say "Not now. I don't have time for you now. I'll indulge in you later when it doesn't matter." This can be a surprisingly balancing position.

Then remember: If you're going on a spree go whole hog, postage and all. And add this refrain: if you aren't ready to go whole hog, then don't go any hog at all.

---

by **Karen**

If it there is truth in that we inherit the emotions and beliefs of our ancestors, programmed into our every cell, hidden deep in the memory of our DNA, it's no wonder we don't change and are influenced in ways we are not even aware of.

From a quantum perspective the past, present and future can all be accessed here and now. In a quantum way, there is no such thing as a 'past life', but the experience lives in your DNA as a current life energy....so could this be what G was aware of, that its just not that simple, that if its contained in that which is quantum, it cannot be broken down and layed out in a linear way (as he most certainly reminds us of in B's Tales). That It's a complex web of interconnected/interrelated and interactive systems that make up the flavour of the soup.

Maybe in all of Mr. Gurdjieff's brilliance he has aware on the surface one could linearlize and read the energy of ones past lives, but could one really "access it" for the purpose of using it NOW in this life based on ones current level of being and understanding?

My definition of family has expanded over the years to include all human and non-human forms as part of my family as we are all a part of this infinite desolation, each a single cell in the honeycomb and though individual pieces of this puzzle may never physically touch, they all form part of the same grand mosaic.

At my present level of understanding, i believe working on self, with all in mind, alleviates the suffering of the entire family. One cannot do the work for anyone but oneself, but working on self opens up the pathway and assists those who chose to follow; a chain reaction of unforeseen benefits. We might not witness those results but they happen all the same.

---

by **JohnS**

Gurdjieff, Ouspensky, Collin, Nicoll, etc all had practical approaches for actually changing the past, which was 'simply' to live in more dimensions than three - which is merely a crossection of life. The 'small matters' that Harry speaks of disappear in the big picture, where the past CAN BE SEEN and repaired by true remorse of conscience, beginning with how we treated

our parents so badly. This is the practical, physical aspect of self-remembering.

I am not citing quotes here from books: I am saying these things to myself to try and distinguish between 'gratitude for my arising' and the dreaded DNA I am trying to shake off - heredity habits I see and fight against most days.

John

---

by **Harry**

John, start with what is not hereitary. Start with what we have learned from others. From educators. Preachers. The Law. The culture we live in. These are traits which we have embraced in our "false personality" because they have helped us survive in ordinary life. We need to see then for what they are. Sister Mary Benedictus and her trusty metal edged ruler enforcing discipline. Mr. Jones master of the Chemistry Classroom. Our bosses. Our friends. Our fantasy desires.

Work Program week beginning 23 September 2012

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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?

---

by **Harry**

I don't know about the rest of you, but I'd like to see the dialogue continue as we had it last week.

My question on this one is "do we have a language difference"? I'm really unsure about abstract purpose? Is anything in this work abstract?

---

by **Gururaj**

First I needed to be clear of all shades of the meaning of 'Abstract' - otherwise my idea would be abstractedly different from another's(it can still be)

The info under this link was useful - http://www.thefreedictionary.com/abstract

Keeping an "*abstract purpose in mind*" is quite understandable - in that an idea or vision animates our actions rather than any 'sens'ible ,concrete aim.

On the other hand the task "*This may be coupled with an abstract attention to ones breath; ones sensations; ones impressions; ones emotions*"
is somewhat perplexing.

How can a sense ,impression or feeling be abstract ? Do we filter out the organic impressions of the body and remain with whatever is left - if any ?

By the way, am back from ,what one can call a ,spiritual retreat largely based on the 4th way teachings sprinkled with Movements.
About 45 of us from a few cities of India participated . An abstract idea may be the inspiration for such group activities .But the impressions are quite concrete
and there is a certain calm taste at the end of it.
(Just for the record, I have felt it fit not to share any specifics about my ES participation with my local city seekers who form a tiny group of 4 persons)

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by **Gururaj**

"Selfless service without expectation of reward" , in other words, Karma Yoga, is an aim which is seems to be clear enough .
Let me see what happens in practice.
Somehow , till now, this week, have been unconscious and identified and the task has not been kept in mind.

---

by **Cassandra**

I have been heavily identified this week with results! Have set the task of feeling a body part when eating, but have been so identified with conversation or just talk during meal. I also find the conversations with myself creeping back in, for instancce about how I would have won an argument in 9th grade, or stood my ground with an intimidating person. Sometimes I fear that it is my efforts alone that can only bring about a change, but like I've said, these efforts are oftentimes week. In the Christian tradition, we're taught to pray and to expect grace. Is that something the Work talks about, grace? In other words, if one works, should is it only our efforts or may there be some form of assistance from our higher consciousness that kicks in. I know we shouldn't EXPECT results, but are we alone, totally? I could use a boost every now and then. But maybe that's the group's purpose because I've certainly gotten encouragement from the group.

I found last week's stream of input very helpful, too.

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by **Karen**

Cassandra wrote:

> I know we shouldn't EXPECT results, but are we alone, totally?

You are never alone Cassandra.

Our guidance is here to support us in our highest good. The way to access this guidance is simple: When our deepest intention is to support our own highest good -- when our deepest desire in any given moment is to know what is truly loving to ourselves, and we are willing to take loving action on our own behalf -- spirit will show us the way.

While we may consciously think our intention is to love ourselves and support our highest good, our unconscious intention in that moment may be very different, and it is this deeper intention that actually governs whether or not we connect with our guidance. If your deeper, unconscious intention in connecting with spirit is to:

Have control over blocking out or getting rid of your painful feelings;
Have control over how others feel about you and treat you;
Have control over the outcome of things...
... Then you will not be able to connect with your guidance. When your deepest desire is to control rather than learn about loving yourself and others (not self-love but unconditionally), you will not be able to access the love and comfort, or the wisdom and truth of spirit. And we can't fool spirit.

Connecting with our guidance is easy when our deepest desire is to evolve into a more loving human being -- with ourselves and others. When we have the courage to take loving action on our own behalf -- such as standing up for ourselves and speaking our truth without blame or judgment, taking risks to discover our joy, taking care of ourselves physically through diet and exercise, feeling our painful feelings and taking responsibility for what we may be thinking or doing doing to create some of our own pain -- then spirit will show us the way. Spirit will find a way to communicate with you -- through words, feelings, images, books, dreams or other people -- when your pure desire is to learn about love, starting with loving yourself and learning how to take 100 percent responsibility for your own feelings.

Your guidance is just waiting for you to ask. Again easy to talk about and not always so easy to do.

With everything, take what resonates and throw the rest away.

Karen

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by **Cassandra**

Karen, I know what you write is true, but often that knowledge slips away. Thanks for the reminder.

Work Program week beginning 1 October 2012

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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.

---

by **Harry**

I'll start out with my reading for the morning: From the transcript of G's meetings: Learn when to be an egoist. Before you can be a philanthropist you must be an egoist. But not every situation allows for egoism. In this discussion G respond to a woman, "You cannot be an egoist with Mom and Dad." The point being that a high order was present.

We must also decide what is meant by true egoism. I am must be present for the ego to be in touch with Magnetic Center.

I want to touch a bit, also, to Karen's response to the other thread. In that she suggest to keep what resonates and discard the rest. The important unspoken is that you must keep what resonates with the Magnetic Center, or as Arnold described in his Victorian essays, the Gold Touchstone. You hold on to what has been proven true and see if what is coming in resonates with that. There are also times that something beneficial may come in but your Center doesn't resonate because it hasn't been prepared. Those parts of Higher Intellectual or Higher Emotional haven't been contacted yet. So something might not resonate today, but will resonate seven years from today.

---

by **Gururaj**

"Login in each day ..." . Like visiting a church or temple ? And renewing one's vows to Work ?

From my morning reading of Nicoll's Commentaries, I read , from the beginning , *learn from one who knows*.

In our search here is this "wise one" a single person, a set of persons and/or the written sources of the Work?

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by **Judy**

Good morning All,

Still in England. I met with Ian last Tuesday on the porch of St Martin in the Fields in Trafalgar Square. It was windy and raining, so we moved down to the cafe in the crypt below the church for coffee and chat. That took a couple of hours. It was lovely to meet face-to-face, though the funny thing was for me, that Ian was pretty much as I had imagined.
Anyway, he has agreed to reopen the site to new members and in fact may have already done so.
How good it was to be able to report that Harry's exercise of last week had some 25 posts. Ian was delighted that the forums have found a life of their own. I did explain that it isn't always like that though. The jury is still out on whether he will return to active posting. His other commitments don't permit at present, though he is most happy to work with us, however we wish to run things. We discussed possibly extending the time for one person to suggest; say from one week to perhaps a month on an ongoing topic. Interestingly, that is what has happened this week.

I'll be home in Cairns on Sunday next. My role as godmother at Lizzie's christening yesterday was such a privilege and definitely the highlight of the trip. I felt totally at home in St John the Evangelist Church in Crowborough, which is an Anglican church in the Catholic tradition, built in 1839, right on the edge of beautiful Ashdown Forest. Truly a blessed experience and one engraved deeply in the memory scrolls, I hope, as I did self-remember as often as possible.

Talk more soon after my return home.
Yes, Cassandra, we are never alone - "nearer than our hands and feet" is the higher guidance. True, we are not always aware of It.

Love,
Judy.

---

by **Harry**

My grandfather, my step-father's father, went to Church every morning. Until he was 92. Then it just became too difficult. It was not something I wanted to do. But I understand the need for those who are working on themselves to be present to each other.

My grandfather was a good householder. As was my step-father. No small part to Church,

which I have abandoned. But also due to heritage.

Can we be good householders in our online home?

---

by **Karen**

> ***Gururaj wrote:***
> In our search here is this "wise one" a single person, a set of persons and/or the written sources of the Work?

There is wisdom seeded all around us, right before our very eyes and beyond, and if one seeks, one will find..."but it must be knowledge of a certain kind that one must will"

Learning from one who know most certainly sets one in the right direction but only you or I alone can work to complete ourselves and change our level of being-individually.

I like what Nicoll has to say on will, being and structure on page 1496, Volume 4 of the Commentaries

"One may know all about esotericism and all about the Work without ever willing it and without ever doing it. When the Work is not willed, being cannot change. Change the will and being will change. But it must be knowledge of a certain kind that one must will, in order to change one's being. Willing ordinary life-knowledge will not do this. Knowing how to make an engine and willing it, doing it, will not change being. Knowledge that can change being comes down from those belonging to a higher level who have changed their being-that is, from the Circle of Conscious Humanity. To seek and get that knowledge and to do that knowledge changes being. For then you will be willing in a new way. If you will always as before it means your level of being is as before. But if you begin to will in a new way, new being will result, and new being in turn will result in new willing. What you formerly willed will not be acceptable to your being and what was acceptable to your being will not be so to your will."

---

by **Cassandra**

Karen, thanks for the opportunity to continue the open ended input. I have to remember to try to work, though, and not only provide comments on how difficult it is to work or how I can't make efforts. It's much easier for me to talk about the work, like the commentary from Nicole says rather than do it, which doesn't help.

---

by **Harry**

Provide comments on how you succeeded in working. Forget the difficulty. It would be called

Work if it was easy.

---

by **Gururaj**

When I am in despair of being lost in my identified way of being in life, reading Work literature is one of the causes to make me feel - "try again".

But the tough part has been bringing the awareness .

I do a lot of work in conventional life, but as there so in inner Work, the breakthrough is needed in making a shift from the usual way.

Maybe one small tip, i can share from experience is to be with an Aim,like-self-observation, for specific short times only.

Hopefully, in the long run ,(again from Nicoll) - *When you begin to really say :"What is IT doing ?" instead of "What am I doing ?", you begin understand the Work.*

---

by **Harry**

Every time you walk through a doorway remember yourself. Keep I present as long as you can.

---

by **Gururaj**

"Can we be good householders in our online home?"

This is a question we can all ponder on .For me ,it brings up further questions - what exactly is happening to me by this participation ?
How can one add value to oneself and others ? What are the acions for maintaining this home/commune in a way aligned to the unstated aims?
What influence are the 'others' here on me - or in other words - what specifically is the experience between being in the group and 'working' alone ?

---

by **Karen**

> ***Harry wrote:***
> Every time you walk through a doorway remember yourself. Keep I present as long as you can.

Many opportunities to walk through doorways today at the office. Busy day, coucil meeting, many affiliates in the office making random requests. Was identified and feeding negative emotions. After reading Harry's post, I thought, "I got this one", i will make this my aim for the remainder of the day. My success, if you can call it one, is that I remembered the exercise after walking thru doorways.

Will continue this aim tomorrow and post any changes.

---

by **Harry**

After the doorway is still remembering. Just don't let it be negative. Rejoice that you remembered.

---

by **Cassandra**

Remembering oneself, this is something I can try to do and had set the task of feeling a body part as I ate three meals. This is one of the early exercises from Ginsberg's G. Unveiled. I've not been able to do it consistently, only a bit at dinner, and then I'm caught in conversation or watching the TV as I eat. Yes, TV. I will try again tonight and also add the doorway remembering.

I have also set a task of not listening to coverage of the impending presidential election because I am so identified with the outcome. It would be good practice to listen to the pundits and try to bear it, but I'm not there yet.

---

by **Karen**

Continued the aim of remembering myself while walking thru doorways. Forgot many times but remembered on a few occassions. While walking thru the doorway, all other visable doorways became apparent. Don't know how else to explains this but it felt like an expansion of perspectives, an opening, and ability to see from many angles. Held onto this energy for as long as possible which lasted about 1-2 minutes and occured twice today.

---

by **Harry**

I've described it as coming to full attention. You walk through the doorway and suddenly you are present in a three dimensional world. Almost like watching an HD TV for the first time. Only it has surround vision, not just sound.

---

by **Gururaj**

Just more than 5 years ago I decided to stop watching TV.With twin infants needing my attention whenever I was at home, I could not continue to be a compulsive
TV viewer which I sometimes lapse into even now,like when staying in a hotel out of town.

Usually,the aftertaste of a TV session is not satisfying.The predominant state is of being hooked - a passive participation with mainly the emotional centre
being involved.

Today , after reading Cassandra's comment , I was pondering about my experience of having largely renounced the idiot box.Then it occured to me that ,in life ,I am continuing to be in a similar state as when watching TV. Only difference being that ,in a way, I am within the TV screen,sort of. I am now active and move around as one of the characters but the undercurrent of identification is there - even stronger ,in fact.

Holding on to this possible insight, went out for a short walk in the late night and could see glimmers of how my identified state is coming in the way of impartial observation.

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by **Karen**

Doorway presence not as strong today. How quickly and easy it is to become distracted and leak energy. However, today did not commence with stating my intent to work with a focused aim for the day. There appears to be a difference when doing so. The strength of all of my work I's create enough force to remind me to work when such intention is set forth.

Will set intent upon waking and note any changes.

Thanks to all for this weeks participation.

Karen

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by **Karen**

> ***Harry wrote:***
> I've described it as coming to full attention. You walk through the doorway and suddenly you are present in a three dimensional world. Almost like watching an HD TV for the first time. Only it has surround vision, not just sound.

Yes indeed. Very accurate description Harry. It was very much the taste of the experience. There was a very definite change between the states of unaware to being switched on. It was like a telescope being out of focus and blurred to having mega zoom with unbelievable pixel clarity.

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by **JohnS**

Back online!

Its good to come back to this thread, and see the responses as a whole.
My similar related awareness struggles were given a new boost this morning, reading Lee Van Laer:

"The higher energy I come into relationship with also works in secret. It needs to be ingested in small amounts, over a long period of time, in order to enrich and inform—inwardly form—what is needed in me for development. My insistence on believing that everything I know about working, and all the work I do, ought to be accessible to my ordinary self at any time, and visible to others, is nonsense. There is an iceberg in me. All I see is the tip of it. It looks shiny and white, so I think that icebergs are shiny and white, and float. 90% of the iceberg, however, is matte and translucent blue, and sinks; and furthermore, it's invisible."

A good reminder that we don't have visible results, and shouldn't expect them. Also reinforced by other reading, which says doubting is destructive: doubt comes from the body, and should be destroyed by the intellect (pondering), which, if used properly, should have only questions, not doubts. My present awareness task.

John

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by **Karen**

Many instances of remembering post doorways today, however no hd tv. Grateful for the messages received to remember myself. Have learned not to expect anything specific as every experience when it comes is different. A distinctive taste, but always unique. Thanksgiving dinner tommorrow. Many work opportunities usually abound.

---

by **Cassandra**

In response to Gururaj, about seeming to be in a tV show and identified with it--as a kid I would imagine myself as being sort of in an alternate reality, mainly because I have an active imagination and I wanted a 'better', 'different' family. Well, that role playing or identification was okay, I guess for a child, but as Paul says in one of his letters, 'when I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.' And so it should be for me, the imagination helped me through the ups and downs of growing up, but I have something now--the work--to help me put away childish, or lower level thinking and to think like a real person a 'man' or woman as is the case with me.

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by **Harry**

This is a little twist. Watch a TV show, but don't watch the characters. Watch the people. Try to actually see the individuals involved in the production.

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by **Cassandra**

I'll try this, but I'm not really sure what you mean.

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by **JohnS**

I think Harry means, try to estimate the consciousness (or unconsciousness) of the individual people.
I find the best place for this is in a panel discussion or an interview, especially with people whose opinions interest you. For me, it generally means switching off the show after a while, as you begin to see that the discussions are based on individual theories and personality rather than anything approaching what you could call a true statement, that applies to everybody.
This method tends to make me watch myself at the same time, how I am judging people from my own bias and habits. I also notice the tendency in the watcher to visualise how I would be uncompromisingly truthful if I were the speaker, and then comes the realisation that I would actually fold back into the safe area of personality and politeness, as anything vaguely esoteric (getting to the heart of the matter) could not be brought up in that environment, and I would also face the fear of being challenged in public.

John

---

by **Cassandra**

Thanks, John. I see what you mean.

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by **Harry**

You can also catch the point when the actor is changing masks.

One of the things I teach is Public Speaking. It is very interesting to see the different persona someone goes through in giving a speech. And from time to time they switch persona. And you can see the real self. You can also do this yourself if you begin paying attention to your own personae. Small i's.

With an actor on a show, the real person is always there behind the character they are playing. Try not to see the character on Law and Order. Try to see the person who is doing this. See what they are doing. Don't judge. Just watch. This can also be done with a film, But be careful you don't ruin watching movies for life.

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

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by **Harry**

I think we've turned a bit of a corner if we can keep this level of discussion going. There is a committment. As I said before let us be good householders of our online home.

I would also suggest that people pop in with things that have worked. Worked. And questions. We all have experiences.

One thing that might be something to share. How did you start this? Do you remember when you first came into contact with the Work? Was it a different experience? Can you still feel it? Know when and where it was? And what led you to that?

---

by **JohnS**

Good starting point, Harry, because to me, the beginning was so clear.

In the early '80s I shared house with a couple who were Gurdjieff followers, but who never mentioned that name. They gave me tantalising 'hints' about their meetings, but not much detail. They would answer some questions, but refuse to elaborate on others, always saying I would misunderstand unless the whole context was understood.
The next year, I moved to another rented house. The room I came into was totally bare - no furniture - just empty, except for a pile of 3 books in the centre of the floor. The book on top (the second one was James Bond) was Search for the Miraculous. As I read it, suddenly everything that had been hinted at fell into place: this was the system.

I threw out a lot of 'heavy' philosophy books after that: they became totally irrelevant, and have been ever since.

John

---

by **Cassandra**

When I have tried to remember myself, whether walking, going through doors, etc. I do not get the 3-D sense that Harry and Karen mentioned. I have a sensation of my physical body for several seconds at a time. I know this is different from my usual state because the mind seems quiet, the tapes stop rolling momentarily. Then this quickly passes into a duller sensation, and the mind is pulled back to usual thoughts or habits. I find myself wanting to hold on to the awareness, and when I do, the awareness state seems strained or turns into something other than awareness of my body. It's almost like I'm pretending to be aware when I try to force it. I'm struggling to stay aware, but I think the thing to do is to let go as soon as I sense a struggle and simply come back to it fresh after a few seconds.

---

by **JohnS**

Cassandra;

Perhaps these words from Lee van Laer might help:

"The inner arrangement has to be different, different enough to allow something to penetrate; and there's no need to discuss much of anything else. I need to keep this point of work in front of me over and over again, all day long. Actually, an enormous amount is taking place in this action: I believe that it is distant, that I only experience something remarkable or feeding once in a while, here or there, under special conditions. Yet the energy that creates life is ever present. If it wasn't, I'd be dead.

And I forget that.

I forget that a direct attention to this living energy will create a set of conditions that encourages it to express itself in a new way. I forget that this is always possible in one way or another. "

John

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by **Harry**

I dare say there are very very few people who know that I participate in this Work. I am very careful who I introduce to G. I have a very good friend, whom I talk with regularly. He knows I study The Work. And he will occassionally ask me a question. But his interpretation of

everything is academic. While there is certainly a connection between G and quantum physics, quantum physics does not explain All and Everything. Though quantum physics is explain in All and Everything.

Think about it. There are sayings we use without thinking about them. Pearls Before Swine. (That is also the name of a very enlightened Rock Group. . .find some of their music.)

---

by **Cassandra**

John, I agree with the quote. Perception of anything out of the ordinary depends on the ability to perceive, whether the place has been prepared for the "bridegroom," as the parable goes. I've spent most of my life in imagination. The vessel is not ready for many things yet.

Harry, I usually get very nervous when I have to speak in public. A couple of weeks ago, I did a webinar, no one could see me but many heard my voice. Initially, I had high anxiety, but I made it my aim to feel a body part as I sat there waiting for the GO light. It turned out well, but I typically repeat the same anxiety cycle before speaking.

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by **JohnS**

Harry;
One of the interesting things about the books I read when posting the 'Gurdjieff's big numbers' thread was exactly that perspective: how All and Everything and its influences - including the Pythagorean School - could be related to quantum physics, and not the other way around. The point of the books was, as the Work states, that all this quantum analysis was known in ancient times, with the difference that then it was linked with a relationship with the Whole, the One, the Unity, whereas science today is not allowed to take that definitive step and mention the word God - even though it is perhaps only a step away, as the more they 'discover,' the more they see how organised everything is, and how much the same everything is.

Your mention of your private reservations in mentioning the work is my situation also - unless the other person has a bit of 'inside information', any attempt at bringing up the subject - even in a casual way - falls flat or misfires.

John

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by **Gururaj**

Have been hoping to come back to an awareness of me (it) participating in life as it flows .Not much success. i do not 'will' it enough ?
What force in me can I summon stronger than the one of being immersed - is what I am asking myself.

---

by **Harry**

I'm not sure about that 'awareness of me(it)'. There is no one it. What you want is an awareness of I, or your magnetic center, of that spiritual touchstone. It will always be there. You live in it most of the time. And it can change in a microsecond.

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by **Judy**

Good morning all,
Wow! What a delight to come home to such a welcome plethora of posts. I haven't caught up with them all just yet. Yes, some good starting points, Harry.
I recall the beginnings clearly - both intellectually and experientially, together with some emotional highs and beginner's epiphanies. It began with "In Search of the Miraculous" plus a rather strange intro to Beelzebub's Tales, by way of the fact that a good friend kept on reading it without saying anything more than that it was "interesting", and I assumed (wrongly of course), after glancing at the cover illustration, that it was soe kind of a sci-fi comic. Not so indeed. It took years before I took it up seriously. Meantime, ISOTM kept fascinating, and as I began to apply some of the exercise suggestions, rather definite things began to happen on a regular basis. These were mainly in connection with attempts to 'self-remember', which, even in the early days, led to many moments I'll never forget (as Mr Nyland was fond of saying).
The first of these was whilst travelling as a passenger along a country road. There was an alertness, a clarity, as the trees in particular appeared to 'jump out' at me and colours were so vivid and yes, I was catapulted into the awareness of the three-dimensional world. Everything had more life. This was undeniable and to this day I remain grateful for these early glimpses of reassurance that a higher consciousness is not only possible, but achievable in this lifetime. I had been experimenting with lots of methods of increasing consciousness. Here was one that worked.
Some five years along and I was introduced to Maurice Nicoll's Commentaries. They have saved me many times and remain a regular reading (I'd like to say 'daily' but that isn't so). Here were ideas I could try. Here were suggested "life skills" which an expensive "education" didn't provide. And here were ideas that worked! Again! Gradually the negativity began to decrease and the mind to become calm. I am shown a better way to look at life. For example, when an event brings about ripples of whatever negative emotion you'd care to name, I'm told I can either (a) non-identify or (b) will it, depending on the circumstances.
So I'm still with the Work of Gurdjieff because it works for me. I use various skills from a Twelve Step program as well on a daily basis, for the same reason. The Twelve Steps and all they involve are inspired, in my opinion, and are America's most authentic contribution to modern-day practical spirituality in the world. I also love the "mindfullness" exercises of Tibetan Buddhism.
This potpourri is a kind of "Fifth Way" for me.

I'd love to hear about others' searchings and findings, especially in practice. It seems we have morphed just a little into a close little spiritual support online group here, does anyone agree? How blessed we all are.

Good to be home, after rather a big adventure out in our beautiful world.
Love,
Judy.

---

by **Judy**

Gururaj wrote:
Have been hoping to come back to an awareness of me (it) participating in life as it flows .Not much success. i do not 'will' it enough ?
What force in me can I summon stronger than the one of being immersed - is what I am asking myself.

Might be worth really going back to the basics entioned on Commentaries p1 in the letter to Mr Bush, Gururaj. Are you separating from Gururaj, for example? And do it in peace and quiet to begin with. I'm assuming you wish your "I" (that is, the highest, most spiritually developed part of you,) to be observing Gururaj (it) as he goes about his daily tasks. Self-observation, in other words.
As to "being immersed", not quite sure what you mean, but it is okay if your sense of "I"/presence seems to be within "Gururaj". For me, this changes. Sometimes inner sense, sometimes (less often), I may be looking from a corner of the room or above, for example. Make sense?
It is no easy thing to retain. I almost always lose the awareness after being in conversation with another for some seconds. Don't expect too much too soon. The real self-observation energy is a very high one, available to most of us only in glimpses. Anything longer is usually called an "epiphany" and is seen as Grace - well, it is all Grace, really. There's an interesting read called Jean Toomer's epiphany on the web somewhere. You might enjoy it if not already read.

Kind regards,
Judy.

---

by **JohnS**

Nice to have you back, Judy.

Gururaj, remember that to have the will for awareness, the emotional centre has to be involved: the awareness of the breath is via the emotional centres (the six of them, located at the six chakras.
Judy's 142857 energy flow exercise is always a good tool.
Gurdjieff reminds us that trying to understand self-remembering does not come from the formatory intellectual centre (worry) or from the body (doubt). Awareness of the breath (ie awareness of incoming impressions) is done by the emotional centres.

So easy to drift away from this and try to reason it out (the 'why' factor)

John

---

by **Gururaj**

Thanks - Harry ,Judy and John for your inputs.Much there for me to wrestle further with the issue , yes,simply put, of self-observation .

A superbly clear account of Jean Toomer's epiphany is on the ES site itself. Had read it long ago and it was good to revisit it.Very interesting person,I gathered from biographical accounts about him.

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.

---

by **Harry**

What does the external view matter? Does a note sound within you? Do you understand that you have met something that is different from any other teaching? Are there answers?

Reputation is a part of the outside world. It is not even part of personality.

If you want a great omlete and someone can help you learn how to make a great omlete, what does it matter if others don't like the teacher?

---

by **Gururaj**

In a subtle way ,G's many unconventional manifestations may also be being copied by followers.

"It's OK to do/ be .....G himself did/was ... " sort of thinking.

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by **Cassandra**

Harry, I think it's very important to question someone or something that presents an idea that I'm following. And yes, reputation is one of the pieces of evidence that I have to evaluate because I did not personally know G. I don't expect perfection but example, a mostly good example. If I were to evaluate some of G.'s actions by today's standards, I would reject his teachings outright. I won't do that, but if we can't look at the whole of someone and ask questions about irregularities, we are not looking objectively. Of course I find value in the teaching he brought.

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by **Harry**

Of course you should verify for yourself. It is at the heart of this Work. But what do you verify for yourself. Someone wrote a book called G and the Women. Lots of scandelous material there. (And I've only seen excerpts.) But what does it matter? The work is about awakening your higher centers and your soul. The outside world will say many things on outward appearances. And, perhaps, all of that scandal is designed to keep away those who want sensation.

As to people imitating the behavior. Why? If we are imitating behavior we are going against the entire purpose of the work.

As I am I cannot do. I want to be able to do. I want to have a Real I. I want to grow so that my life is complete with meaning.

The major work is All and Everything. And that includes all and everything. We talk about all of those things like the most recent chapter on Good and Bad. In a sense we are talking about that very thing right here in this discussion. We are judging. By outward reports. From someone else's camera.

Does the Work help you find something higher? Does it help you in times of difficulty? Are you growing?

What someone else thinks is really not important.

Someone has written a book called Jesus's Mistress. Have no idea what it is about. Mary Magdalen? I don't know. And I don't care. And I won't riot in a square if someone makes a crappy movie about it. Nor will I kill an ambassador. That is life and life is a series of events that only impact on me the same way that weather does.

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by **Cassandra**

Harry, it's interesting that you point to examples of alleged relationships with women for both G. and Jesus. That doesn't concern me.

But the greater ideas remain, and there are living examples of people like Maurice Nicole who offer much inspiration. I agree, the purpose is to work.

It seems we may have hit a turn in the road with these open discussions. At first there was a lot of participation but that started to wane some last week.

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by **Harry**

Just to be accurate. Nicoll died in 1953. But is certainly a major commentator.

As to participation, it is up to those who wish to be good householders to continue this

Wednesday.

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by **Gururaj**

It's still Wednesday in Bangalore now - a half hour left !

The discussion on judging made me ponder on and observe for a while on the nature and flavour of my thoughts as they occurred.

Some thoughts were a sort of putting in words of an observation,some were intentional to work out a solution for a life result.
The judging ones ,on the other hand,had an emotion attached.

The watching of thoughts ,and the gaps between them, seems to be an endeavour worth pursuing and I suggest could be taken as a
task for the week as we continue with the discussions.

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by **JohnS**

Recently I was given a source to read, written by someone in the New York groups, who had met and worked with Gurdjieff. He described him as pushy, sometimes bullying, equally short and kind to everybody, but with a sense of being he had never come across before or since - a being which far outweighed his personality.

John

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by **Judy**

Good morning, Cassandra,
You wrote:

> 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 Is in me that are looking for excuses not to work.

Every great man has many detractors. In Mr Gurdjieff's case, they seem to often be people who didn't know him - total strangers. Those who knew him loved him. I have never been bothered at all by any of the stories. However, if I were, I would be looking for a way to work with these doubts, which could well be a form of useless suffering which we are told to sacrifice/resolve, because it wastes much energy and is a distraction from our work. In this case, balancing the "reputation" is very easy indeed. There are many heart-warming accounts

of Gurdjieff, told by those who knew him. One of these is found in the "Epilogue" (last page actually) of John G. Bennett's brilliant "Talks on Beelzebub's Tales". I'm happy to type this out if you don't have the book - unless someone has an e-copy? There are many others. As Harry says, it isn't even personality stuff; it is another degree removed as 'reputation', so what does it matter? Not at all.
Doubts about the Work itself are entirely different. It is such a vast and complete system that there are bound to be parts of it which I may not understand fully, or, if some understanding is there, it may be difficulot to articulate, and this leads to varying interpretations of various aspects of the work by many different students. In these instances, I attempt to take it into everyday life and to verify its validity for me. If it works, it is added to the repertoire. If it doesn't, I may put it aside to be looked at again further down the track. There is so much division between different Groups even in these early days of the Gurdjieff Tradition. Whilst respecting everyone's right to be following as they see fit and understand, surely we must, as serious Gurdjieffians, show some unity about our similarities, instead of too much focussing upon differences, for the Tradition to thrive. I'd be most interested in others' thoughts about this.

Busy week here for me, on a personal note. I have my son and his wife staying here. Our relationship has always been close, and it is a blessing to have this time together as adults. He is forty-two. We may be touristing on the Cape for a few days, so if I don't post right on time this Sunday/Monday, please continue the open discussions and I'll post comments as soon as I return to Cairns.

Kind regards,
Judy.

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by **JohnS**

I agree with Judy's approach, and I have found that going to diverse sources other than straight from G's books has helped me immensely, as it has helped, for instance, in keeping me advised of the fact that sometimes Gurdjieff was serious, and other times seriously joking. Both had the same purpose in the end, but its a lesson to be learnt when you find that for years you have staunchly defended some idea in the Work, only to find you have been taken for a ride all that time. Its a revealing wake-up call when it happens, but diversity and luck are needed for it to happen.

This is also tied to the resonance of language: Gurdjieff's language is often a struggle (and he has stated good reasons why - it is an exact language, a precise language, a new language), but it often takes the style of another disciple to fortuitously give you a perspective on a difficult concept (Nicoll is good at this, as well as others like Charlie Nott, Bennett, Orage....). It may be only one sentence, or one word, or one idea, which gives you enough impetus to go back and tackle the original thought again.

Or, completely differently, when for example I found a whole new focus on the Work based on a different starting point (Gurdjieff's teaching via the musical intricacies of the Pythagorean

mystery school), the links I never guessed had existed opened up rafts of new detail and perspective.

Long and far may we search, and only resonance will raise our vibrations!

John

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by **Judy**

Yes, John, resonance is so important; and not only in its purest sense - of the way that various concepts are expressed; resonance of ideas. I agree reading others is often most helpful. Then I check back with BT, to see if understanding is increased in conformity with what G. has actually written.

As Harry suggested recently, we each may be sounding different notes in the group octave and this is necessary and lawful. Resonance is lawful. Dissonance too.

And to complicate further the fact that students will often have seemingly contradictory views about one topic (conscious labour and intentional suffering comes immediately to mind), we have concepts of 'levels' and 'scale', which are both very real in the Gurdjieff teachings.

So my job is to find something I can best work with practically, in order to keep doing the next right thing and being of use to others, as well as myself. To grow towards full potential one day at a time.

Kind regards,
Judy.

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by **Gururaj**

> ***Cassandra wrote:***
> 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?

The logical part of the mind says, if a person's actions are not in line with what he is teaching/saying/preaching ,then there may not be much validity in his system .
And, even if there is some truth in the concepts,he can't be trusted about being capable of coaching others to live those concepts.

But ,as in the case of G, if there is also a large body of evidence , mainly from written

accounts , and to some extent , from personal experience of the Work,of his enormous contribution, then one is left with bafflement about the reports.The fact that I continue to grapple with the Work indicates I am not letting these thoughts to stop me.

In india there is a saying " Do not probe too much of the origins of a river , a lady and a saint ".Maybe we should'nt hastily judge too much about anything.

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.

by **JohnS**

Judy;
What struck a chord with me was Lee Van Laer's post on conscious labour and intentional suffering, in that he states that these two forces or concepts belong to the Law of Three, and thus are external to us (see his accompanying enneagram): we cannot 'do' these things - even though we think we do - therefore we cannot develop them like, as he describes, a muscle or a will. They are only given to us, if we are open to them.
This removed, for me, a lot of the contrary talk, and theory concerning these difficult concepts

John

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by **Harry**

I've always liked contemplating the phrase "Being Partkdolg Duty".

Three words. Two often ignored. Being. Essense is connected with being. Not doing. Duty. What is required. Responsibility.

Then the mysterious Partkdolg.

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by **Judy**

John, It was actually the reading of Lee's recent essay on this topic which began my current exploration, as I couldn't readily see where he was coming from, but respect him enough to look for some reconciling forces between his view and my current one. I also heard in the Nyland Group here that "intentional suffering is far away from our abilities as we are" and noted its place on the 3-bodies-diagram.
My understanding (as far as practical work goes) is that conscious labor and intentional/voluntary sufferings are indeed exercises/duties that we must undertake to the best of our ability daily and every day - along the lines of information on ES site here really, plus Bennett's ideas in TOBT. Here's some material from our own site:

> "'being-partkdolg-duty,' that is to say, thanks to those factors which, from the very first arising of three - brained beings, were destined by our Uni-Being Common Father to be the means for self-perfecting." (8)
> Being Partkdolg Duty
> This term covers the core practices of the Gurdjieff Work and gives an indication of what is required of us in our daily Work. They are similar to the yamas and niyamas of the Noble Eightfold Path of Raja Yoga : non-violence, truthfulness and honesty, non-indulgence and austerity, non-possessiveness, cleanliness, contentment, self-observation, awareness of higher consciousness.

It includes the practice of :

Conscious Labor
Intentional Suffering
Five Obligonian Strivings
The Four Commandments

***

Conscious Labor and Intentional Suffering
And as for these factors, which are the sole possible means for the assimilation of the cosmic substances required for the coating and perfecting of the higher being-bodies, today we call them 'conscious labor' and 'intentional suffering. (9)
"And this is because the thought never enters the heads of these hapless contemporary 'monks' that, although it is indeed possible to perfect themselves by means of this substance, this can proceed only if the second and third being-foods are intentionally absorbed and consciously digested in one's presence, which is possible only for one who has already accustomed all the parts of his presence to fulfill consciously both 'sacred being partkdolg duties,' that is, 'conscious labor' and 'intentional suffering.'" (10)

"To tell the truth, my boy, I did not understand at once all that he told me, it all became clear to me only later when, during my studies of the fundamental cosmic laws, 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." (11)

"And so, my dear Hassein, when it became clear that there had entirely disappeared from the psyche of your favorites the instinctive need for conscious labor and intentional suffering in order to take in and transmute in themselves the sacred substances abrustdonis and helkdonis—thus releasing the sacred askokin for the maintenance of the Moon and Anulios—Great Nature was constrained to adapt herself and to extract this sacred substance by other means, one of them being precisely that periodic terrifying process of reciprocal destruction." (12)

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The terms 'abrustdonis' and 'helkdonis' refer to the two being foods of Air and

Impressions.

However, a page from gnosticism, found this morning, is also most interesting, and hints at reconciling between two seemingly very different views. Alistair, you used to enjoy some of Samael aun Weor's essays, didn't you? How are you? I hope you are well.
Here's the mentioned page:

Being-Partkdolg-Duty

Often translated as "Parlok"; a term used in the teachings of Gurdjieff.

"To exercise the Being-Partkdolg-Duty means that we not allow intellectual concepts to pass through our mind in a mechanical manner; in other words, we become cognizant of all the intellectual data that come to the mind. How do we become cognizant of that data? It is done by means of Meditation. So, if we read a book, we should meditate on it, try to comprehend it.

"2. We must become cognizant of all the activities of our Emotional Center. It is unfortunate to see how people move under the impulse of emotions, in a completely mechanical manner, without any control whatsoever. So, we must become self-cognizant of all emotions.

"3. The habits and customs of the Motor Center. We must become self-cognizant of all our activities, of all our movements, of all our habits, and not do anything in a mechanical manner.

"4. We must become lords of our instincts and subdue them. We must comprehend them in-depth, integrally.

"5. We must transmute the sexual energy. We transmute our creative energies by means of certain alchemical procedures.

"Obviously, our life unfolds harmoniously, when we fulfill in this manner the Cosmic Duty or Being-Partkdolg-Duty and we live in harmony with the Infinite, in agreement with the Great Law. Thus, we will be able to reach old age full of ecstasy; we will be able to attain Mastery and perfection." - Samael Aun Weor, excerpts from The Erroneous Functions of the Five Centers

And yes, Harry - the most mysterious "Partkdolg".

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by **Judy**

While I'm at it, may as well quote a little from a J.G.Bennett site http://starvethematrix.com/esoterica/fourth-way/the-work/item/217-conscious-labor-and-intentional-suffering-being-partkdolg-duty Bennett's full lectures on this subject are available here, for anyone who doesn't have TOBT.
Here's an exerpt:

> Let me sum up the three aspects of conscious labor, as Bennett sees it.
> First of all, it means being able to recognize what is needed.
> Secondly, it means to do what is needed without regard to the fruits of action, and
> Thirdly it requires being content to have sown the seeds for a harvest that others will reap.
>
> He reiterates, to quote again, that "It’s not difficult to see that if one works in this way this will contribute to liberating us from our own egoism, from the consequences of the properties of the organ Kundabuffer."

Kind regards,
Judy.

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by **Gururaj**

One interpretation for me of Intentional suffering (I S) is that it is lawful for the world to respond to us (or appear to respond to us) in ways we do not like or want inspite of our right efforts. Bearing this with equanamity is I S.
And one can ,however , be able to manage this only when Conscious Labour (C L) has become ingrained in us.
Otherwise the waves of life are gonna knock you down and wash you away.

Would welcome any further guidelines , if I am off the mark with the above interpretion.

Thanks a lot Judy for the contributions. Exploring them, I hope to design some exercises to attempt as the discussions flow on.

Regards to all,
Gururaj

by **JohnS**

I think the point I was trying to convey - especially in the light of Judy's following excellent quotes which clarify things even more - was that with we 'ordinary beings' there may be a lot of imagination involved in our ideas of carrying out conscious duties: we readily embrace the principles and are eager to participate, but mortals such as ourselves are not ready, as it is pointed out that it is a 3-centred state, and not an action (which is what we automatically think participation to be) that is required for the Duty which forms the higher being-bodies and the responsibilities (duties) that go with them.

The whole process depends on preparation, acceptance, which I for one know I haven't got: I'm not clean enough, I'm not clear enough, I'm not simple enough, I'm not conscious enough.This is not disparagement, as, for example, I see myself drifting towards and away from any real consciousness while I'm writing this.

I know one of the solutions to this dilemma is feeling the Terror of the Situation (ie emotional centre is involved and ready to fight to the death).. this is another aspect of Duty, and a good signpost whose absence is a warning that imagination is the only thing working.

John

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by **JohnS**

After now having read the Bennett quotes on this subject, I would say that there is a lack of responsibility in me for future generations and the fate of this planet.

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by **Harry**

Imagination does play a part. G and O both describe the process as imagining that you have an I. Be as if you had an I. This begins to concentrate magnetic center.

To act or to be. It acts. I am.

The world does not react to me. I am much too small for the World to even care about me. There are Events in Life that this thing that i am becomes involved in. This it will be acted upon. If I am, then I have the stilts to stand above the sandstorm of life.

---

by **JohnS**

"To act or to be. It acts. I am."

So. I'm understanding that, like everything else, conscious labours act on I Am. I don't acquire

them, they act on the Am. Perhaps they are not even assimilated, although something must eventually permeate and collect, like a residue, but in a fluid sort of way, until the stage of 'crystallisation.'

Perhaps this is the reason why we feel such little 'progress', as nothing is permanent yet (except the Ideas), and what is permanent is external to us at this stage.

John

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by **Harry**

What is permenant is not external. It is inaccessible to ordinary consciousness. It can be experienced. That is what the practice of self observation and self remembering brings. A connection with the accumulations, with the development of the growing magnetic center and hopefully the higher centers.

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by **Alistair**

Dolg as it would appear in Latin is a well used word in Russian that can can either mean duty or debt
dolgee, translates to long, as in long winter
dolgo, locally pronounced more like dolga translates as long, as in for a long time

post will not be accepted if they include cyrillic
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when submitting a post the error warnings at the top of the screen disappear

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by **Judy**

From Harry;

> Imagination does play a part. G and O both describe the process as imagining that you have an I. Be as if you had an I. This begins to concentrate magnetic center.
>
> To act or to be. It acts. I am.
>
> The world does not react to me. I am much too small for the World to even care about me. There are Events in Life that this thing that i am becomes involved in. This it will be acted upon. If I am, then I have the stilts to stand above the sandstorm of life.

Yes indeed. Thanks, Harry. Beautifully put.

And then from John;

> So. I'm understanding that, like everything else, conscious labours act on I Am. I don't acquire them, they act on the Am. Perhaps they are not even assimilated, although something must eventually permeate and collect, like a residue, but in a fluid sort of way, until the stage of 'crystallisation.'

This is helpful as well. And yet, and yet....
If "it" can somehow be caused/imagined/allowed to do the next right thing, as often as possible, day after day - then we have some true soul growth? Some true "Haida Yoga"?
But why then, if "it" is doing the labor, is the concept called "conscious labor"? Is it because only by allowing the highest within me to direct the "it", that this can be achieved?
And if this is so, then isn't the "I" acting on the "it" (or acting as if I have a real I)?

So isn't there a kind of 2-way action going on?
I don't know how else to express it - aren't we kind of being 'co-creators with Higher Centres/God' in this?

Thanks for all the input. What a complex concept. I sense a small breakthrough in my understanding. Gratitude for that. Precious - even if partial at present.

Alistair, I'll pass on your comment about posting difficulties to Ian also - or you can do if you prefer.
Your connecting of "dolg" with debt and duty much appreciated. Gurdjieff spoke of repaying our debt many times - yes? Helpful.

Love to all.

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by **Judy**

These days I accept that I must continue doing the next right thing, however small that may be, and that understanding may come further down the track.
This is quite a change from the old insisting on understanding something before acting.
There is some living contentedly with uncertainty.
Perhaps the beginnings of a little humility? Please.

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by **Judy**

Associative random thought - "conscious" because they lead towards higher consciousness as well? Could be also called "consciousness labors"... or soul labors?

Or not? 😎

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by **JohnS**

And, in conjunction, the 'I Am' is a prayer towards the hope of conscious imagination, or conscious wish?

John

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

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by **Gururaj**

Tired and groggy at the end of a busy weekend, I am afraid.yesterday I posted a task which was quite similar to one i had done two roster turns ago.

Yet , this feature of being swayed by emotions - of either type and more often the negative one - is an enduring issue for me.

After pondering on my experiences of the day , before I hit the hay today, I dwelt on the nature of happiness and the lack of it and sought out
a remarkable statement I had come across many years ago by Ramana Maharshi stating that happiness is innate to our true nature but
we somehow seek it in objects of desire in the external world.

You may see in detail his words in the famous classic "Who Am I" available freely at this link
http://www.messagefrommasters.com/Ebooks/Ramana_Maharshi_Books/Who_A

Of late have been in the throes of a particular desire peculiar to man(with a small m) and tonight itself (oh the wonder of serendipity !)
I came across this , for me , very valuable talk , addressing precisely the pain am going thru'. Do not be misled by the title - it is applicable for all humanity
and is available at this link http://www.ramatalks.com/insights/why-dont-more-women-attain-enlightenment.html

I am seeing that though the talk basically addresses sexuality , one can extrapolate and attempt to see in ourselves the sources of disturnbances of other types as well.

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by **JohnS**

Gururaj;

Here is another view of happiness, from Georgette le Blanc, which may help to lift you to a state of ease:

" According to me, life begins at fifty, and afterwards
rises all the time. Everything worth while begins at that age. It is the time for
“something else.”
I have the feeling that I have lived the whole of my life for this particular present.
I must admit that I have not yet finished with art and moonlight, with music and
spring, and that I shall never be insensitive to all the delights that are the delicious froth
of the earth. But in order to learn to live one must be prepared to abdicate, to make way
for changes of plan and level. There is a way of looking at things that is eternal and that
accords to happiness the place it deserves."

The full text is here:
http://www.gurdjieff-bibliography.com/Current/07_leblanc_la_machine_2004-07-02.pdf

John

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by **Harry**

"What does happiness have to do with it?"

There's a Procol Harum song in which a seeker climbs a mountain to see the guru. When he gets there he asks: "What's the meaning of life, father?"
The guru responds:
"Well, life is like a beanstalk, isn't it?"

Hedonism is the ultimate "philosphy" of "happiness". But we are looking at finding a center before anything else. In deep meditation there is a lack of almost anything. Nirvana called it

nirvana, but I'm not sure Curt Cobain understood anything about that name he took for his band.

Is happiness contentment? Then it would be awfully close to sleep, wouldn't it?

Just posing reactions. Which probably isn't a beneficial thing to do. But I have contemplated these ideas when dealing with this concept.

---

by **JohnS**

Another view on happiness, again from the link above

"It is the same with everything that touches on the secret history of humanity, of which Gurdjieff and a few others believe themselves to the trustees. But on what basis, precisely, does this science of the soul rest? Philosophers are satisfied in saying that: “this interpretation of the Universe, this anthropocosmogeny is the highest, the greatest, the most admirable, the most invulnerable that has ever been conceived; it overflows man’s thought and imagination in all directions.” (Maeterlinck.) “But,” they add, “what influence will a revelation such as this have on our life? What will it transmit to us, what will it add to our morals, to our happiness? No doubt very little. It will pass over our heads. It will not descend to our level. It will not touch us, we shall lose ourselves in its immensity and, in the end, knowing everything we shall be neither happier nor wiser than when we knew nothing.”

Unless we can assimilate the relativity of it, 'happiness' will remain a useless dreamword

John

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by **Judy**

No worries about the repetition, Gururaj; it is a good one. It fits in with some current work for me, which basically involves self-observation and personal inventory on a day-to-day basis until the end of the month, today actually; then at the end of the day I journal one of these observations. The addition of noticing emotions in connection with any inner talking etc, is excellent. Of course, I should have been watching them anyway, but a reminder of this aspect is always useful.

Happiness. Ah - this is a tricky one. I see it as a part of the natural state of awareness, together with existence/bliss. Thus it is only natural that we wish for this birthright. The tricky part is that, the more we seek it, the more it may elude us. Dr Leslie Farber says this is because seeking happiness is misdirected use of the will. (Oh, btw, Harry, I see hedonists as pleasure-seekers rather than happiness-seekers). Anyway, misdirected will in that we can do certain things but not others. eg; we can control objects but not directions or goals. Thus we can control pleasure but not happiness; knowledge but not wisdom and so on. I think I've

shared this before. The point is that trying to control directions such as happiness will cause anxiety ande even the opposite of what we seek.
The various religios traditions thus have various skills within their teachings. The general gist regarding happiness seems to be towards becoming "other-centered" or even "God-centered" instead of self-centered.
Sure enough, this works. That is my experience.
There is a good exposition of this on pp125-7 of "The Spirituality of Imperfection" by Kurtz and Ketcham.

Kindest regards,
Judy.

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by **Judy**

Oh, Guru, I've downloaded that 67Mb talk of Ramana Maharshi's but haven't had tie to listen to it all yet. Thanks.
J.

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by **Gururaj**

All your inputs were helpful.

The ease ,finally came back when I very slowly read and re-read the first chapter of Michel Conge's "Inner Octave".

Particularly apt was the statement "...In fact, I am nothing more than a ceaselessly moving point where lines of forces interact.
This perspective on things is the only one that can really show me the right way to work."

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by **Judy**

Thanks, John, for the Georgette le Blanc pdf. It is well worth a quiet read.
Here's a snippet from one of her journals:

> Monday, November 2nd, 1936—A great day. When I arrived at his flat he opened the
> door himself. I said at once: “I am in a new body.” The light from the sitting room fell
> full upon him. Instead of withdrawing, he lent back against the wall. Then, for the first
> time, he allowed me to see what he really is—as though he had suddenly dropped the

> mask that he is obliged to wear. His face was stamped with a goodness that embraced
> the whole world. Transfixed before him, I took him in with all my strength, and experienced so deep and painful a sense of gratitude that he felt the need to soothe me.
> With an unforgettable look he said: —“God helps me.”
> November 15th, 1936—The efforts required are infinite and almost hopeless; but to
> believe at last that a truth exists, is there, and that one can go towards it, is enough. I
> understand, now, that happiness was nothing, that the delights of love and art were
> nothing but pleasurable soul-deceivers evoked by a desire for self-manifestation. I am
> aware that my subconscious has lived in spite of me, like a deeply buried treasure. It
> was necessary to have lived first for a long, long time, according to the usual laws.

Yes, there is a whole eternity way beyond mere happiness. But, as she says, it is necessary to have lived first for a long, long time, according to the usual laws."
And living for that long long time is more effective with a modicum of happiness to lighten and infuse with motivation.

Cheers and blessings,
Judy.

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by **Gururaj**

"pleasurable soul-deceivers evoked by a desire for self-manifestation" . What eloquent words !

It appears that she perceived a movement beginning in her to another dimension beyond and above the usual one of pain/pleasure ,
(conventional,identified)happiness/unhappiness.

Lee Van laer somewhere quotes original Work sources to say that one only gets glimpses of the above state and a longer consciousness of

the same can only result after creation in us of higher being bodies (which respond and act to a finer vibration).

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by **Cassandra**

> ***Gururaj wrote:***
> 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.

One of the most useful quotes I've heard is something like this: "Learn to treat both happiness and heartache as strangers that come 'round and stay for a while, sometimes for a long time, sometimes for a shorter time."

For me, the aim is to learn how to be in that place where I can see these polar opposites and all that lies in between as visitors, as foreigners really to the essence of me.

Work Program week beginning 5 November 2012

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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?

---

by **Judy**

Good morning,
I plan to simply call in most days this week with a comment or two. This is a huge topic for pondering and practice, Harry. Where to start? Involved is the whole process of making personality passive and essence active - a life work. So, what can I do right now within the next hour? Just popping in here has at least woken me up to the fact that there is work to be awakened to daily. There are many opportunities for work, suffering and grace. Already, while pondering the question briefly, I had a couple of pictures of Judy gifted me. She was sitting reading the post, coffee in hand, and feeling slightly anxious about a swelling on the gum above a top tooth. Immediately I saw this anxious Judy, the anxiety ceased. Of course she could go about her usual day - it is only a tooth, after all, and if it doesn't clear, simply make a dental appointment later in the week. The self-observation effort, though slight, had allowed some Work third force to enter and there was some reconciliation. This of course saved energy which could otherwise have been lost to useless and pointless anxiety. In this freedom, a thought arrived, as to how useful it would possibly be, for us to have the diaries of a group of Gurdjieff students available to us to read; diaries written in James Joyce style "stream of consciousness" over a period of several days - or even glimpses of examples from such.
We could always attempt the writing. 
Now I am to sit for twenty minutes - after cleaning teeth and a quick shower. A friend replied recently to a question I had about prayer and meditation; "Two main points; the first is to start, and the second is to continue - daily." Simple, yes. Easy, no.
Regards,
Judy.

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by **JohnS**

As Judy said: making personality passive, and Essence active.

Practically, it means for me trying to recognise essence when it calls, to try and distinguish it from the tricks of disguised personality. As I write this, I feel something permanent, something grounded, that wants to connect with this task, but at the same time I must be wary of that

feeling (or thought) if I also am not aware of the presence and balance of three centres - and this is almost the case now: I can observe a certain calmness of thought - ie absence of the kind of thought that just wants to be heard - which happens when the emotional centre has some presence, and this can bring associatively (as now) the body as well.

Today being the first day of the working week, though, I observe that something has already mapped out my thoughts for the next four days (at least), so my personality has already rehearsed and acted out my pending reactions - word-for-word, in fact - and this is my work : to wait for these events, to be ready for them, and to reflect on how many times I catch them, and how many times I'm left with Homer's "Doh!". Then after that comes the standard weekend thoughts - which are totally segregated from the weekday ones, except for the overlap of preconceptions and planning that arrive on Sunday evening - and the cycle begins again.

The constant Work can only be in trying to change the circle into a spiral.

John

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by **Alistair**

Harry, Third Force refers to Holy Reconcilling?

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by **Judy**

Good morning,

The twenty minute morning meditation seemed to take little time today. I become quieter when the practice is regular. Two little gifts - one mental image of being patted on the head by the inner teacher, and the other a multicolored view of the screen of a computer defragmenting. Interesting. Read recently in an Oxford University magazine an article on the furthering science of meditation (Tibetan Buddhist style), where they spoke of the area in the brain, the insula, lighting up on scans after regular meditation, and that this connected to a "more organised" brain; also a more optimistic attitude generally.

So, some unseen Third Force (I'll use capitals to indicate Work third force) happening - yes, Alistair, Holy Reconciling of the Holy Equation prayer; Holy Ghost of Christian terminology. By the way, if you are interested in choosing an aspect to talk about, Nicoll gives many in various commentaries. Just check the Index for those on Third Force and it'll give several starting points. Harry, please excuse if I am butting in a little. I'm sure you'll let me know if you'd prefer another aspect of your question focussed upon.

Anyway, back to this morning's ramble. Recently reading William Chittick's "Heirs to the Prophets" ; also the Shobogenzo. Both illuminating. I have e-copies if anyone would like. Here's a small quote I like, to do with what he calls "imaginal vision" (I was actually looking up

"gnosis" when I came across this in the former.)

> The “gnostics” are those who achieve this sort of knowledge – direct, unmediated knowledge of self and God. Thus “gnosis,” if this is the right translation, means simultaneous
> self-recognition and God-recognition. In his frequent explanations of the meaning of this maxim, Ibn ‘Arabi sometimes takes one or the other of the two basic routes of understanding God – asserting his incomparability or declaring his similarity.The more we use our rational insight to analyze the knowing self, the better we come to recognize that we are not God and we cannot hope to know him. But the more we are given the gift of imaginal vision, the better we recognize ourselves and the world as forms of the divine self disclosure.

That's it for me this rainy morning.
Cheers and blessings to everyone,
Judy.

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by **Harry**

Alistair,

We are discussing the Law of Three. Higher blends with lower to produce the next higher or the next lower.

So if you have an active and a passive they need a reconciling to blend. In most of our days Life provides this force. Our education, our habits, our routines. Work asks us to place it in the position of reconciling. Thus changing the external result.

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by **Cassandra**

Practically speaking, this includes attempts at not identifying with outcomes. I mentioned before that I am very attached to the outcome of the US presidential race. If my candidate wins, the personality says everything will be alright for the next four years; and it is also about gratifying my self--that I'm on the 'right' side.

But what if the hammer falls the day after election--a close family member dies or some dread disease is discovered at my next physical exam, then what. So, for me the Work as a substitute for Life is about reailzing and knowing deeply that the next 'satisfying' event is not what saves but rather coming to terms with what simply is.

---

by **Harry**

Don't think of Work as a substitute. Think of it as a key. Life goes on. You will live Life.

There are some events that are larger than others. And these have the power of pulling us in. I went to bed last night satisified that another travesty hadn't been carried out. But woke up worrying that someone would have tried to pull something over night. Has nothing to do with my development. But my personality abhors what has happened in this country. Where a company has the same rights as individuals, except the right to be executed.

Of course G dealt with all of that a long time passed. Good old Mr. Belly Button and all of those dollar makers. Perhaps it was that contact with the work that first had me contemplate our obsession with earning more, owning more, having more reputation.

There is a line in a Jefferson Airplane song: The human name doesn't mean shit to a tree.

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by **Cassandra**

Harry,

I hadn't thought of the power that some events have on the whole of humanity, and perhaps it is too much to presume that certain things met without difficulty. That your personality doesn't like what's happened in this country--I've heard other personalities express the same except they fear we're moving too far left. So, how might a collective like a country move towards the reconciling space? This can't be just about 'reaching across the isle' because that's of false personality although on some levels it may help.

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by **JohnS**

I shouldn't think a country could consciously move towards a reconciling force when the large majority of individuals concerned are unconscious, thus the Law of Accident applies rather than the Law of Fate.

You would need someone of the highest motives such as Gandhi to be able to effect anything close to a conscious outcome for a country. And the Law of Seven has acted on the results of even his labours, if you look at India now in a general or economic or political view (spiritually I don't know).

Where are Gurdjieff's 'two hundred conscious men', who would be enough to save mankind? Right now that seems like a very large number.

John

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by **Harry**

Events are well out of our "control". Even a flu. Or, of course, a hurricane. But how we respond internally and externally is within our control. By Working we change our selves and those around us.

Can a group of individuals change the World? Well, G gives some examples. But that isn't the goal. It is the side effect. I believe that the 60s and 70s were one of those times when it was extra profitable to Work. That this also began to change groups larger than our individual selves.

I do not think that the Beatles were especially conscious individuals, but their moving toward consciousness impacted a generation. And when you combine them with Donovan, The Stones, The Airplane, The Dead. . .you had a cultural movement that impacted a generation. I know in the early 60s no one even imagined Meditation. Hell, when I was in high school I had no idea what pot was. But the Summer of Love was a different time. And think of the cultural leaders of your nation trying to "levitate the Pentagon". (Read Armies of the Night by Mailer if you are too young to remember this.)

There were two or three bookstores where I could find G and O back then. And the clerks knew what I was talking about. And could talk about it.

Nevertheless, back to the exercise. I think we change our own being when we can work in the face of an event. This election was an event in this country, perhaps moreso than 2008. Contemplate: 86% of those voting for Romney were White. Most were male. This is a change in the culture of this country.

---

by **Judy**

Seems appropriate to this week's task:

> Consciousness—attention, mindfulness— is the bridge between inner action and outer action; the reconciling principle. When we are unconscious — asleep, inattentive, unmindful — outer action attempts to inform the inward, with poor results. It ought to be the other way around: inward action should inform the outward

(from LVL this morning).

Thanks, Harry. Most interesting week of attempts.
Regards,
Judy.

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by **Alistair**

The Third Force, the result of every action

The manifestation of the Law of Creation

Does that action result in a higher or lower result?

Our essence strives for a higher result while the “I” strives for the opposite.

This is the crux of self remembering. Remembering oneself manifests a higher result while ego driven dominated sleep manifests the opposite.

Don’t ever forget that the sentiment of the “I” is always wrong!
Whenever we think we are not manifesting a particular sin; lust, pride, envy, etc we almost certainly are.

Law of Creation? - The Physical body is a result thereof; + & - , male & female create physical body
How does the Law of Creation differ in order to create higher being bodies?

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by **Gururaj**

Almost the entire week gone by was out of town ,travelling around on work, busy, distracted and hardly ever in self-observing mode.So compelling were the externals , or rather, my immersion in them.The Life third force had full sway.

However, is'nt it true that wherever we go, in whatever external circumstances we find ourselves in, the one constant is always this entity called ME ?
All the new impressions are still hitting the same ME.Yet being dazzled by the externals and not aware of one's internal dynamics, we consider that the new circumstances are to blame.

Back in familiar surroundings today, I re-read Harry's first post and here's some experience ,and the findings thereof, shared below.

Reminded by my wife, I had agreed that today is the day to buy the fireworks (of the safe variety) for our kids prior to a festival (Diwali) starting tomorrow during which traditionally many Hindus indulge in igniting fireworks emitting light and loud noise, though over the years the abstainers have increased.
Finally I bought and took home some fireworks to the delight of the kids.

In the process , looking back, I can see the affirmatory force INSIDE ME being the intention to buy, the denying forces being , initially some sleepiness and later a dilemma on how to get a good bargain.The reconciling element was when I chanced upon another buyer's approach to get a reasonable deal which solved my dilemma and made me complete the job - all quite automatically .It would all have been forgotten, and am recollecting it only due to the intention

now to use the experience for this post.

I think, if instead, one were "at Work" and self-aware , it might have influenced differently not only the third force but the nature of the other two forces too could have played out differently.I might have affirmed to give a different Diwali experience for my kids, the resultant resistance from the wife and kids would have resulted in a major challenge for me to resolve somehow. 

But as G said (in different words, and in a loftier context), a great dispute ,if one stays with it, gives a worthwhile result.

Apart from the above imaginatory example, I think one can truly say that while applying a third force from Work ,one would operate from a non-reactive state and ,at the very least ,be aware of our organism's participation more intimately.

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by **Judy**

Gururaj,
Thanks for such a clear example of third force in life coming in the form of new knowledge. Interestingly, In ISOTM pp77-81, Gurdjieff uses new esoteric knowledge as the reason for increased momentum to the initiative to Work, finally resulting in movement being achieved in the desired direction.

This Law of Three is easy for me to mix up. For a long time I didn't realise that the "result' was a fourth parameter (sometimes called the phenomenon) and that a fifth consideration, that of the "medium" also exists. The above pages resolved this confusion nicely.

I might add that daily increased knowledge often acts as Third Force for me. This happens both in life and in my Work. Sometimes an attitude has to be changed in me (and increased knowledge, together with prayer and meditation work well here usually) before I can launch into a particular day as a volunteer rather than a victim. It has become very important to well-being. I sometimes have to go back and start the day again if any negativity is not budging. New knowledge (someties I may have to read exerpts from several trusted books to achieve this. But I know when it happens. It is like a weight has been lifted. Of course volunteer not victim is just one example of an attitude. There are of course many.

I've had insidious little negativities this morning. Typing this post is somehow working well today. No actual new knowledge per se, but some "defragging" going on, has worked its magic. Examples are brilliant for this clarification process. I always so appreciate it when others share their day-to-day experiences in this manner. It is just of so much practical help. Yes, the theory is great; but how do I use Triamazikamno to convert a resentment into acceptance and gratitude and equanimity again? Yes indeed.
Cheers, folks,
Judy.

Work Program week beginning 12 November 2012

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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

---

by **Gururaj**

I suppose some you may have experienced that seperate Meditation sittings are an aid to be

more attentive in daily life.
(and to be able more often to do exercises like those suggested by Alistair this week).

In this context, a massive tome with the title "Zen and the Brain" authored by James H Austin, MD is a book I return to rarely and am progressing thru' it
at snail's pace.

In the chapter on Attention found these useful words

" "The faculty of voluntarily bringing back a wandering attention, over and over again,is the very root of judgement, character, and will".
William James
James was correct. And training both attention and awareness is also absolutely central to Zen. Everyone knows what it feels like to “pay attention.”
What goes on,technically, is that we enhance the way we process information from a preselected location in space.

Attention seems like a simple matter, but within it is a whole series of interrelated phenomena. They include awareness, a word derived from
being wary, watchful. Awareness implies perception, a purely sensate phase of receptivity. Attention reaches.
It is awareness stretched toward something. It has executive, motoric implications. We attend to things.We can be more or less attentive.

The term attentiveness conveys how much intensity we devote to the act of paying attention. This intensive aspect of attention
resembles in a sense the separate “volume” control function found on an older radio or TV set.

But in those days you first had to turn on the separate off/on knob. Then, before anything else could happen, you had to wait for the set to
warm up. The brain responds in a similar fashion. It reacts sluggishly when we first awaken. This fact reminds us that arousal is basic.

First, we must be sufficiently aroused. Then we become generally aware enough so that we can attend.
Arousal, awareness, attention."

James Austin recommends sittings twice a day.I would like to do that at-least once a day , to begin with.

---

by **Judy**

This morning was special locally. Cairns just happened to be the place (with enough accomodation) for the best viewing of the total solar eclipse due 6.38-6.41am November 14th,

2012. As the sun's activity is extremely high at the moment, this solar-system event will not be repeated at similar intensity and totality (94% totality here this morning) for two hundred years. Thus, local population increased by some sixty thousand this week, with scientists arriving from all over to photograph the sun's corona during the eclipse, as this gives them the best opportunity to view, thus study, it. Normally it is harder to see because of the intense brightness of the sun. There is also a vast gathering of new-agers here - interesting and colorful.
I've been thinking that the whole place had "eclipse-fever" and gone quite mad. That was before and until the experience.

Just after six , my visitor and I walked the one block down to Clifton Beach, where several hundred people were already set up, but of course there was plenty of room, as the local beach is some two miles long. There were apparently similar scenes along the whole coastline. Nature didn't disappoint. How awe-inspiring; and right on time. We were lucky, as could have missed the whole event if the heavy clouds had been over the sun. But they weren't. So the scene was set; balmy morning, 23 degrees celsius, fifteen kilometre breeze, high tide and waves, dry sand, and most of the nearby residents sitting quite close together. There were many involuntary oohs and aahs and when it became dark, the whole crowd cheered. Then there was a hush as we witnessed the cosmic spectacle. The darkness lasted a couple of minutes and the viewing was spectacular. I felt that familiar rush of the blessed third state of consciousness, which must admit happened quite involuntarily (before I had remembered to remember myself). Absolutely unforgettable.

So, although our blue planet is in the Solar System Ors, right on the edge of the Milky Way Galaxy, and indeed a very long way from the Absolute, and Cairns is way down in the Antipodes of the planet, there was amazing presence and grace available here this morning, for all those who roused themselves early, were aware, and paid attention.

Judy.

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by **Harry**

Life gives us reminders from time to time. An eclipse. A hurricane. Or just a strange event.

My son, his girlfriend and I were driving back from his birthday dinner when we looked up and saw a large triangle of lights in the sky, almost directly above us. And no noise.

It does not really matter what we saw. It took us back to that moment of awe we experienced much more often as children.

"You must be like unto these children if you want to enter the Kingdom of Heaven."

---

by **Gururaj**

The awe experienced by Judy and Harry are evident in your words.

Bye the way, Judy, though you did not mention it, was the viewing done wearing dark glasses as recommended by the medics ?

In traditions prevalent in my corner of the planet , many folks fast during the entire duration and cook only after the event.Pregnant women stay
indoors with curtains drawn.

A minor pleasantly surprising event for me on awaking today morning was the unusual restfullness and calm experienced
after only about 5 hours of sleep.

Instead of just hitting the hay late yesterday night, I meditated for about 20 minutes with a few minutes towards the end of inward chanting of the
"Kleem Krishnaya ..." mantra (with some feeling and devotion.It helps that I know the meaning of these Sanskrit words) and had then slept .

---

by **Judy**

No, Gururaj, no glasses, but I was careful and only looked directly during the totality, which was safe. I noticed that all the younger children were wearing the glasses, though, which was good to see.
Cheers.

Oh, Alistair, I've chosen the exercise of sensing and observing the mass this week. It is always a lot of fun as well as interesting. Cats are very good at living three-dimensionally - though they no doubt don't know it  . I place my hand on Ellie's side when she is quiet, and gently push sideways; she goes with it beautifully with all her mass, and then just before she falls over completely, she bounces back upright; except on a couple of occasions when she has started purring and just settled right down on her other side. No unnecessary tensions whatsoever. Beautiful.

Regards,
Judy.

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by **Alistair**

Dear Gururaj, would greatly appreciate your translation of the Sanskrit mantra

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by **Alistair**

Gururaj, this is the most complete available definition found to date

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by **Gururaj**

Kleem is a single word mantra invoking "attraction" - called a Bija (seed) mantra.
"Krishna" (the cause of all causes,the Absolute,also one of the incarnations of Lord Vishnu) and his other names being - "Govinda" (protector),"Gopijana Vallabha" (beloved of the cowherd girls of Vrindavan - where Krishna grew up) , "Svaha"(a word traditionally used at the end of every incantation while offering sacrificial
objects into a sacred fire during certain rituals.It is considered that if Svaha is uttered,only then the food/results to the intended recipients is transferred out from the oblations made into the sacrificial fire).
The addition of 'ya' at the end of each name of the lord converts it into a dative form - giving the meaning - to or for (Krishna).

However when the Individual words with their meanings as given above,are strung together , I will be wiseacring if I attempt to derive ,and tell here, the mantra's overall meaning.It's beyond me,frankly.

An evolved soul,C W Leadbeater in the "Hidden life of Freemasonry" has this to say -
"*Some years ago I was requested by our noble brother Sir S. Subramania Iyer of Madras to investigate a mantra which he had been using for many years, which had been given to him by Swami T. Subba Rao, a great South Indian occultist. I looked into the matter with considerable care, and also made use of it afterwards, for it was very remarkable.*
This mantra is found, I am told, in the Gopalatapani and Krishna Upanishads, and is composed of five parts, as follows: (1) Klim, Krishnaya, (2) Govindaya, (3) Gopijana, (4) Vallabhaya, (5) Swaha. As one meditates upon this with intent each syllable makes a line in such a position that a five-pointed star results, as in Fig. 17. <(A pentagram)>
And as the mantra is repeated these stars pile up behind one another to form a tube having this five-pointed form of cross-section, which makes a channel for spiritual force coming from Shri Krishna, who is the same Being as the Lord Maitreya, the present Bodhisattva or World-Teacher, the Great One who entered into the body of Jesus as the Christ. With this force coming through it the mantra can be used for many purposes, such as healing, or the removal of fire and other elementals, as well as for general good.
I found, however, that there were three stages in the process. With the recital of “Klim”, which it is said is called “the seed of attraction” by the Hindu occultists, the attention of the Source of the force is attracted and what may be called a kind of downward door or valve is opened; then, throughout the body of the mantra the force pours into the form; and finally, with the sound “Swaha”, that force is sent out to do its work."

Thanks Alistair - for being a cause for me to delve into some data from a culture in which I have taken birth but was unaware of.
Yet ,I feel, some glimmer of values in them can be discerned for me only using the 4th Way lens.

by **JohnS**

Something that has helped me with sensing the mass this week (i'm doing it now in a carriage full of people, and the first stage is always the sensation of a mass of pulsating flesh that seems so heavy, its a wonder the train can drag this weight along) has been stumbling across an old LVL post, where he links the three forces with Heisenberg's uncertainty principle in quantum physics: if mass is known (point 1 on the Enneagram), and also position (point 2), then momentum (point 4) cannot be known, as the presence of the observer (point 3) affects the observation. In other words, any two of the three properties required to define a particle can be known, but not the third. LVL relates this to Gurdjieff's invisible third force, known only by practising conscious labour - self-observation, the first conscious shock. Only by 'standing apart' can the real process be truly observed.

By linking these points of view (not the first time), you can easily see the great similarity between Gurdjieff's explanations and that of the physicists.

Seeing that science is getting closer and closer to having to say the word 'God' in discovering the organisation and intelligence of the universe, the correlation is far from surprising. It helps, though, when logic can be applied to so-called esoteric exercises, which strengthens rather than diminishes them.

John

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by **Alistair**

Gururaj, thank you for that brave translation, glad the exercise has struck a chord with you, while making the original post it had passed me by that there would be a close cultural connection through yourself.
Literally within minutes of making that post I felt the symptoms of what has turned out to be what many would define as a common cold. Monday Tuesday were the most uncomfortable days with plenty snotters  and a throb in the frontal lobe which seemed to abate whenever the Klim mantra was sounded.
Judith, thanks for the description of your eclipse experience. Haven't been paying much attention and had forgotten the event. Coincidentally had picked that day to reattempt a permanent tobacco fast and so far it's been relatively easy.
Klim Krishnaya Govindaya Gopijana Vallabhaya Swaha

---

by **Gururaj**

An expansiveness, a lightness was experienced a few times this week .It seems to be linked to the mantra's utterance.If so, it is a wonderous effect.
I have been cautious about the whole thing - not to do it often,not be mechanical about it ,not to wallow in the pleasantness of it - but to channelise it to Work.

Thanks again, Alistair.

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.

---

by **Harry**

Judy, I think you've given some good examples. But a word of caution. You won't want to start

a civil war inside of yourself. Observe, don't judge. Just watch. When the time comes for something to be chosen, the I that will be choosing is not one your ordinary mind can identify.

---

by **Judy**

Harry, that is so true! Thanks for taking the time.

I need to remember continually, really, just Who is in charge. And relax and trust and watch a life better than I could have even imagined, unfold. Mind you, I have to put in the work effort. 
But then relax and trust as to the outcomes/results.
So no civil wars - just looking for an incremental progress daily, and increased conscious contact with higher centres and beyond.

Thank you for the reminder, too, about ordinary mind not understanding what is going on. That is a goodly part of the wonder of it all.
Best wishes to you,
Judy.

---

by **Gururaj**

Am passing through that portion of Nicoll's commentaries that discusses about the Essence and Personality and the continual efforts needed to make the "passive", and initially very feeble, Essence to be watchful of the "Active" Personality.

Does Essence not manifest with and thru' thoughts? What is the taste of it? Does simultaneous sensing of some aspect of the physical centre help in this vigilance?
--- are some of the aspects I wish to explore.

---

by **JohnS**

From what both Judy and Harry are saying, we cannot trust where a particular thought is coming from, unless we have, as you say, at least body consciousness as well, plus emotional centre, to make us a three-centred being - no matter how temporarily. But personality has to be passive for essence to be active, and that takes much time and conscious labour.

The main hope on the horizon is that Essence is only passive with respect to personality: Essence does not need to be made active: if personality gets out of the way, then Essence would manifest automatically, without prompting.

The best - or most reliable - time for Essence to manifest is in times of danger, emergency, or some similar state where it takes over automatically - but even then we may not hear it if we are in a panic. I think this is why Gurdjieff stressed the 'Terror of the situation' such as the constant realisation of our own death and that of those around us - to awaken the emotional

centre and reduce thought to essential thought - essence thought.

When you mention the 'taste' of Essence, I guess I can relate it to times of danger (for me: in danger of drowning, and pending car accident), where time slows down while you completely dispassionately observe the situation around you. Your life doesn't really 'flash before your eyes', its just that you see all the details in a condensed, orderly parade as they march by while time slows down to an incredible extent: you can live through a lifetime in one amazingly long couple of seconds.

Perhaps these are the few characteristics of Essence we can trust: a sense of complete non-involvement, coupled with a different view / feeling of space-time: if you ain't got at least these signposts, then you ain't there yet.

I ain't there yet, but Judy's attempt to believe you are is a tempting but dangerous option

John

---

by **JohnS**

Immediately after posting above, I stumbled on this

http://www.zenyogagurdjieff.blogspot.com.au/2009_05_01_archive.html

which is much mor illuminating and precise than my paltry explanations

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by **Judy**

I came across this earlier today. A little gem from Sri Anirvan.

> Once a Nepali boy that Sri Anirvan knew, tasted something new and in delight he exclaimed,"It tastes so sweet." Sri Anirvan took pleasure in his joy, and remembered the words.
>
> The day before he died, Sri Anirvan wrote in "Aditi," the journal he was writing at the time, - (Translated from Original Bengali by Sudipta Munsi)
>
> "A cruel truth is that even the Maheshwar or the Great Lord has to be the bhokta or enjoyer. As on one hand that enjoyment is the poison turning the throat blue, on the other hand it is the ambrosia of Uma's body. There is no way of rejecting either of these. One who is able to enjoy both is verily Maheshwar or the Great Lord.
>
> Maheshwar is verily the true enjoyer, for He alone is the humorist. To him good and bad, pleasure and pain, all " taste so sweet."

> This is verily what is Brahmaswad - the taste of Brahman or tasting by Brahman, whatever you may call it.
>
> The intense heat of May - "It is so sweet." The unbearable intestinal pain - even that "tastes so sweet."
>
> The unuttered mantra of the whole day is this, "It tastes so sweet, it tastes so sweet." "Om Madhu, Om Madhu, Om Madhu."
>
> My self-consciousness is "Madhu" or "Honey" - let it be pleasurable or painful, whatever.
>
> While in the body I am counting out pain like taxes, that too is honey.
>
> One day I will not need to count it out any more - even that is honey.
>
> "Om Madhu, Om Madhu, Om Madhu.
>
> "I am Madhucchanda."
>
> This was the last thing he wrote.

John,
I had a look at the link you posted. Lee is very articulate. His essays are sometimes like what I'll call "talking meditations" in that I almost touch a meditative state by the end of reading one. Stream of consciousness style. Oh, deja vu! Or have I mentioned this before? If so - senior moment. I find Eckhart Tolle brilliant at this too; not his books so much, but his audio talks. He can take one into the present moment beautifully.

In general, I've missed a few days of meditation, though back to it today. The fruits of the more regular practice overflow into an increased ability to enjoy life, even quite tricky situations. A wee glimpse of "It tastes so sweet."

May our hearts be open,
Judy.

---

by **Judy**

Synchronicity.

The below quote from zenyogagurdjieff says most eloquently exactly what I was recently trying

to express when I attempted to post examples of inner work, as I do from time to time. It is from today's essay.

> Only the prisoners who share practical insights and advice with one another about their effort to become free have a chance of escape; And only in so far as they share what they know—not their speculations.
>
> Remember that Gurdjieff said, if you cannot do something or be something, pretend to do it or be it. The effort needs to be there, even if we fail. If we are not compassionate, we can pretend to be compassionate; let others decide if there's a difference. We should make efforts in every area to reach the highest possible standard, whether we understand it or not. And we should never, never, beat ourselves with the whips of judgment over the idea that we are not conscious.
>
> What matters is how conscious we are, not how conscious we aren't.
>
> Consciousness has an inherent wish for some freedom and light and joy; if I make a dank prison for myself and sit around in it, moping because I'm not conscious, why would it want to visit me there?
>
> Perhaps the door isn't even locked.

Examples, even if sometimes difficult to articulate clearly, are still the best way I know of exchanging real help with inner work to each other. And they are a sine qua non for being put back on to the right path too. Even a master cannot help me if I don't at least try to explain what I am doing.
Judy.

---

by **Gururaj**

Many of us here have become "followers" of LVL (it took me a little while to figure out the acronym when John first used it).
I mean "follow" -ing of the Twitter kind ,meaning to read his blogs on Work.

Yesterday I was inspired by a post of his (which I came across thru' John's link) to completely sense my body in stillness for about 15 minutes
and the sway of a strong negative emotion just faded away and a good sleep resulted - without me aiming for any such result.

Sri Anirvan's state seems to indicate a simultaneous existence of a fine vibration (of sweetness)witnessing the shifting experiences of the grosser nature
also occuring at the same time.An example of a person with well developed higher bodies

even when alive.?

Ah .. G's precepts makes one think like an engineer about all phenomena

---

by **Cassandra**

People have talked about holidays and special events recently on the forum--tomorrow is Thanksgiving in the U.S. As I was walking through the neighborhood just now in the warm sunshine (68 degrees or so), I noticed the beautiful colors of autumn leaves and neatly kept homes. These times take me back to childhood, remembering meals served and the loving presence of a parent. But it is these rememberings that can be a snag because what is recalled is idealized. Better is to work while noticing the loveliness surrounding me now.

I have been lazy the last couple of weeks, just being motivated to read something from the work. Instead, I have filled my evenings with old movies and melancholy. I feel today that it's time to get back going on the right track. Wish me well!

---

by **Harry**

You can Work and still notice the lovliness. Work isn't dour. The world can give us inspiration. In hale. In spire. Just don't connect those "memories". Be Here Now.

---

by **Judy**

The very best wishes to you, of course, Cassandra.
While looking at the loveliness, remember the two-headed arrow. In other words, don't forget to look back at Cassandra while she looks at the scenes. And they may become lovlier and more vivid and perhaps a work memory is formed. And, as Harry says, just be in the moment and don't connect those memories. "I Am Here Now."
You may wish to let us know how it goes?

Judy.

---

by **Gururaj**

True ThanksGiving is a 3-centred activity ?! A mind which is perceptive about the reality around it sees the fact of who are the benefactors, the heart wells with the emotion of gratitude and the body manifests a suitable action acknowledging this.

ThanksGiving is called for here - towards the creator(Ian) and the "All Quarters Maintainers" of the ES site (the stalwarts Judy and Harry chiefly).

---

by **JohnS**

True.
Notice how mysterious the Creator is these days - watching from the wings, perhaps, but busy in another cosmos.
Ian, I echo the thanks for keeping the site open - a lifeline for we far-flung entities!

John

---

by **Cassandra**

I also wish to convey my thanks from this part of the world for the site's continued existence....
Regarding Judy and Harry's suggestions on sharing observations--I had been thinking about what to report back when the flu bug hit my household, so just 48 hours after noticing the beautiful weather and feeling good about my home, I felt 'as sick as a dog.' But the beauty of that experience of sickness is that I noticed a slowing down of thoughts and of course actions. My mind is so often engaged in imagination and amplification, if you will, of realities. But when one is beset with body aches and pains, one's energies tend to concentrate on the most essential of functions. Strangely, in this concentration, judgments, arguments, self-flattery and so on were minimized.

---

by **Harry**

If the Devil were sick the Devil a saint would be. G.

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

---

by **Alistair**

We avoid the oment  because it’s easier than working now
Working now is hard
Many of my I’s think I work, and sometimes think they work hard but they don’t really make super effort
Tonight just after sunset, sitting under a tree vocalising chakra mantras an inner voice told me that although it was quite cool to strip to the waist again and go through the six asanas again which I did after a little internal procrastination
You can see these postures here;
http://www.space.net.au/~dcmorgan/Tibetans.htm
Now 12 days into the latest tobacco fast that includes a fair amount of physical exercise and chakra work.
A friend here questions the direction which they spin. Do any of have any information. Gnostic teachings say to spin clockwise as the Whirling Dervishes.
Also using vocalised mantra I.E.O.U.A.M.S.
I recall sometime ago there were a number of posts regarding the pronunciation AIEIOUOA; I would now suggest that it’s pronounced in a manner that creates the strongest inner vibration.

---

by **JohnS**

Perhaps we organically avoid this present moment because, organically, not conceptually, we know that it contains EVERYTHING -something that we fear is just too much to grasp.

John

---

by **Harry**

We avoid the moment because it is impossible, almost, to be in the moment. That is what Work is about. We are always reliving the past or anticipating the future. Anticipation was a song for a reason. Memories was a song for a reason. Being present is an effort. It requires work. Because our world doesn't live in the present. Except for maybe when you hit a ball. Or maybe drive a car in a blizzard.

---

by **Gururaj**

Ruminating on my today's actions, I text the following - seeing the truth of it in my life - hopefully not just blindly accepting what our teaching says.

Apart from the specific situations of the mind running riot(past , future, imagination,worry,etc.) , I see in me and the mass of driven humanity around a strong magnetisation, alignment or "sheep" walking thru' and with life.
We flow automatically with the dominant currents of LIFE and even help in contributing to the flow and keeping others in the grip of it.

In this sort of activity, eventhough apparently active and immersed in life, and working for certain objectives moment to moment,I am not fully aware,
totally taken by externals.
When the desired outcomes (as per the needs of the Personality from situation to situation) do not materialise , the mind/emotion reactions kick in
resulting in another type of unmindful state.

After many cycles and years of this, some homo sapiens (in any case , Gururaj) get to "know" about the Fourth Way.After a lot of "study" all I can do is
knowingly say "there goes my life according to the Law of Seven" 

Will it help to imagine the "blizzard" Harry and get some intensity , fire , feeling ?

---

by **Harry**

Life is a Blizzard. We don't have to imagine it. Events come at us just as snow does in a blizzard.
Can we steer our carriage?
Does the horse function if it is on fire?

---

by **JohnS**

I am fascinated by the real physical resistance that is pulling me constantly away from NOW. I can feel it most when I try to be in the moment, when I can observe it as being like a magnet pulling me off-centre, away from this point. So this must be the natural state: a constant, physical force creating distraction and non-awareness. It feels like trying to defy the force of gravity.
One of the incentives, then, feels like the chance to live under less laws, and the law of gravity is one of the 'heaviest' and most immediate ones we come across at every moment. You can feel the weight of gravity. Those free moments, though, are so brief, its remarkable that we have such a vivid memory of them, and try so constantly to recreate them.
The Unbearable Lightness of Being seems so far away sometimes....

John

---

by **Harry**

The Law of Gravity can be counter influenced, but not escaped.
Don't feel the weight. Pay attention to the Light.

And go back and watch The Unbearable Lightness of Being. Better yet read the book. Being. Is always out of reach in that work. But it is Being.

---

by **Alistair**

There is nothing better than a rocky path for keeping the mind focused on the moment and enjoying that fact, feeling your toes and how your muscles and all the other bits are moving There are of course many moments when we are completely absorbed in the moment but we are not remembering ourselves.

---

by **Gururaj**

Two nights ago saw the whole film The unbearable lightness of Being" available at this link

http://vimeo.com/44721262 .

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by **Cassandra**

Yes, for me that is the key to life--not just living a life of quiet desperation but being able to experience some of that thing called the kingdom of Heaven, in the present form of existence. The amusement park has appeal for only so long. At some point the roller coaster stops and the fun house closes--then what? I am left with myself. Typical is to 'go home' and wait for the amusement park to reopen, so to speak. But better is to Work, then the park is no longer needed.

Work Program week beginning 3 December 2012

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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.

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by **JohnS**

In relation to this changing of the seasons, I read something yesterday which expanded my fixed attitudes a lot, and broadened the horizon of my feelings: it said that the weather is not static (:Tomorrow will be 26 degrees"), but constantly changing, adapting to conditions. Suddenly I could feel the flow in the outside world, instead of looking and expecting and feeling by association only a rigid maximum / minimum temperature which was programmed into me by the weather report.
Similarly the constantly changing impressions I experience are an adaptation of these same ever-evolving conditions, and if I am not aware enough of them, I miss them completely, as well as the sense and the messages they bring.

John

---

by **Harry**

How much do we consider the placing of the Holidays to this season. The shortest days of the year? The least sunlight. Is it just coincidence that this is our biggest party season. That the Romans placed Saturnalia at this time of the year. Six days when laws didn't apply?

But of course laws do apply.

So what note are we sounding with our celebrations and our New Year's Eve and even things like Trick or Treat? If we did not sound these notes, would there be a difference?

Some of you live in different cultures. Are there similar holidays that you know of in those cultures that correspond to times of year. Easter is the dawning of a new cycle. A rebirth. And Christ was the fishes. But he is born well before that sign by this tradition. Which, of course, is certainly a doctrine that has been set up.

What have our ancestors left us in Kris Kringle and the like?

---

by **Alistair**

As usual there is a fairly comprehensive offering from gnosticteachings.org entitled Gnostic Nativity of Christ

http://gnosticteachings.org/courses/path-of-the-bodhisattva/516-gnostic-nativity-of-christ.html

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by **Cassandra**

I've often thought that the lights and merriment associated with Christmas is there to counter balance the dreariness of short, cold days. My husband mentioned some time ago that the approaching turning of the sun to a different direction brings with it a caution or precariousness--people in ancient cultures thought they should be especially careful at this time of year because "things" change. Life is more sensitive because of this turning and that great things or maybe not so great things could happen.

But who do I know that lives that 'close' to the earth that one would be so affected? No one. If I'm cold, I put on a coat or turn up the heat and so on. And the holiday sales events take my mind away from noticing anything really real that's associated with the changing seasons.

Still, I want to believe that attempts that I make to be present, to ask for clarity and guidance will be heard precisely because the 'angels are bending nearer to earth' at this time to help those of us seeking the Christ child or that rebirth.

So, I will continue to seek the quiet and hopefully not grow impatient when there seems to be no answer.

---

by **JohnS**

Only for the times when I lived in Europe did I ever feel the festivities were in their right place. Australia has mimicked the holiday times of year, but the seasons are out of step: Easter is supposed to celebrate the spring equinox, but here we are headed into winter. Similarly, the winter solstice is the shortest day of the year, but we celebrate Christmas in the height of summer - totally meaningless. An even more bizarre custom is celebrating Christmas in July in the mountains where I live, just because there's a possibility of snow.
Never did I regret the dark, cold days of winter in Europe, because the long memory of tradition could be felt behind them..

John

---

by **Harry**

John and Judy, what does Australia do for summer solstice?

---

by **Gururaj**

In my part of the planet and in Hindu tradition , the 6 month period after the winter solstice is the "day" part and the next 6 months are the "night" part
- of one day for the Gods.(So one year for earthlings is one day for the gods).

The "day" time is considered auspicious for new beginnings . Even for departing souls , death in this period is considered to be beneficial for their evolution.

But , as Cassandra says, in these days with their constant and unvarying routine throughout the year, (and the nature-insulated existence) one's life pattern
hardly varies with the seasons - more so at the lesser latitudes like Southern India. The more dependant people become on processed foods ,
even the diets remain the same.
Having a farming hobby ,however , I still get to be ocassionally with nature in a rural environment.

As the next roster gets underway a few days from now, any suggestions for different and new preparations here ?

---

by **Cassandra**

As John notes, the aura of Christmas only makes sense in the Northern hemisphere. This makes me wonder what type of rituals the Australian aborigines have had when the sun turns? Seems like much could be learned from them (if they have been able to retain remnants of truth) by someone not indigenous to that part of the world. I could learn much from Native Americans.

Gururaj, that is interesting that the year is divided into day and night. As for preparations for the coming year, I wonder if Ian made a decision about opening the forum to new members. Judy was checking on that.

---

by **Judy**

Christmas - peace on earth, good will to men.
Some say that "good will to men" means that it is a time when God's Will is available to man. That the angels brought not only the message, but also the possibility.

Sure, externally, things are different. As Gururaj points out, for those up north, it is the equivalent of the gods' sunrise; for us in the antipodes, it is the sunset of their day. Is sunrise any more special than sunset? They are different, but overall, I think not. And the weather

conditions are opposite, though the effect here is that we don't spend all that much time outside either - it is too hot! So the effects of the two weather extremes are similar; in that you turn up the heating inside and we turn the cooling up. Not much difference really. There are many festivities and carrolling and gift-giving and getting together; the same better-avoided manic shopping atmospheres and commercialism. I do see John's point about "not the same aura of Christmas as Europe", having recently experienced the true wonder of a little part of England, but Australia has its own aura of eucalypt Christmas trees and barbeques and daily surf and sand and swimming, and none of this is to be compared with the real Christmas spirit of seeing family and friends and having spare places at the table for those alone at this time, and all other expressions of good will which are seen at this special time.

Christmas for me is about the celebration of the birth of the Christ-child, both externally and interiorly. It is something much bigger than hemispheres, literally. Bigger even than global - Universal. I use Christian terms, as I know them best. But this Summer Solstice is all-inclusive of Traditions everywhere. May we all bless and be blessed during this Advent time.

Love to all.

---

by **Judy**

Oh, Cassandra, yes the site has been open to new members for a short while. Ian messaged me about one enquiry and potential new person just this week. It may happen any day now.
Best,
Judy.

Postscript to the post above:
I arrived in England late on a clear night. It was a different wonderland, yet it still felt the same. So much so, that when we arrived home at Crowborough, and I looked up at the sky - as one does when in a new place - I just expected the stars to look the same, which of course they didn't. Felt the onrush of one of those involuntary third states of consciousness. Another 'never to be forgotten' moment.
J.

---

by **JohnS**

I think the dichotomy for me is that the birth of the Christ-child is symbolically tied to the winter solstice, so here we should be celebrating that at the appropriate time of year, and the same for Easter. We are socially tied to celebrations that are legitimate in the North (in essence), but opposite at the same time in the South. This is what makes it empty for me.
I actually don''t know the history of aboriginal season celebrations:; I'll look it up.

John

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by **Harry**

I don't know how many were raised in a tradition like the Roman Catholic Church, but there were fasting periods for each of the seasonal changes. Advent and Lent were, of course, the big ones. And appropriately. The shortest time of the year in the northern hemisphere for Christmas, and the turn of the world back toward the Sun for Advent. Easter actually being calculated by a phase of the moon. But fasting occurred during Summer and Fall changes as well. And if you think of the weekly fasting, every Friday, then that may well have been a shock point in the weekly cycle of 7.

There is a lot of research out there to be found on ancient traditions that tie most cultures and religions together.

The diurnial period seems most tied to Hindu beliefs. Light and Dark. Inhale and Exhale. Daily and annually.

I have been thinking about this "practice" we've been doing. I think we need work exercises. But I'm not sure that we need to be changing things quite so much. We have been in a discussion period for a while and the core members are certainly participating. Why not make a dedication to continuing an exchange and then incorporating exercises as we go along without this continual cycle. I believe that we have studied most of the major exercises that have been given in a number of the G traditions.

For example, with a new G book being published (hesitant until I see it) why don't we all get a copy upon publication and do a chapter a week in this discussion area? (As I said, I am hesitant about this, because I'm not sure that G ever taught a Fourth Way).

If we look at both G and O and their meetings, there was a time for "teaching" but then also a time for questioning. And suggestions that were directed toward individuals and groups of the workers.

There are things that I've suggested over the years. I used to bring up G's suggested fast on a regular basis, but found little response. Understand. It is radical. But it came from G. Vegan for Lent? Or at least no cholesterol.

---

by **Gururaj**

Is this the new book being referred to ?
http://www.shambhala.com/in-search-of-being.html

Its an option we can try - joint journey thru' the book , but accompanied by a related task , so that it does'nt remain an intellectual exercise.
If every one agrees, we can start with the ordering process.

Regarding having tried all methods of the 4th Way (By the way, I have read some material

attributed to G specifically describing his precepts as a 4th way
- the way of the sly man - contrasting it with the other Ways) -
for me , the experience with Gurdjieff/Hartmann music and Movements have been very limited.
Of course, Harry may be mentioning in the context of
an On-line group.

Would like to sign off this post with a poem by a Sufi saint of the 18th century - Bulleh Shah - whos life and times and a few poems I read with great interest lately.

One thread, one thread only!
Warp and woof, quill and shuttle,
countless cloths and colors,

a thousand hanks and skeins --
with ten thousand names
ten thousand places.

But there is one thread only.

---

by **Cassandra**

Regarding the need for work exercises, I've noticed, too, that it's easier for me to opine about something than to remember myself when walking through doorways. I would very much like to read this book or any other one as a group and do the exercises. Thanks for the mention, Harry. And Gururaj thanks for the poem.

---

by **Judy**

Harry wrote:

> Why not make a dedication to continuing an exchange and then incorporating exercises as we go along without this continual cycle. I believe that we have studied most of the major exercises that have been given in a number of the G traditions.

Sounds good to me, Harry. Would you be interested in facilitating this? I'm happy to go along with this, plus the idea of a chapter each month of a selected book. I too have reservations about doing this with the new one suggested until having a look. My copy will arrive by the end of January. Meantime, we could look at something else ,if you wish. I recently started "Views" again and am finding it great. It is a much-overlooked primary resource, in my opinion. Or a volume of Nicoll? Or "Gurdjieff Unveiled"?
I'm also interested in considering the Lenten fast you have spoken of several times. I'll

consider it with some care. As Herbert Spencer reminds us:
“There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance—that principle is contempt prior to investigation.” And I like to remember that slight contempt often masquerades as indifference for me, which can lead me to think I a being open-minded about something, when it isn't necessarily so....
So yes, I'd like to attempt this.

What does everyone else think? How about you, John and Alistair?

Regards,
Judy.

---

by **Harry**

I have ordered the new book. Supposed to be released in the States on January 8th, per Amazon.

Views from the Real World we could discuss that until everyone can get another book. Personally I find much of the material repetitive of other sources, but it was certainly an inspiration when I first received it. Like some of the other works everything stopped just short of revelation of real details.

We never finished Beelzebub, which is mandatory for everyone. If everyone has read it at least once, we could move to Meetings with Remarkable Men in this private section. There is some real detail to deal with there. Life is Real Only Then When I Am should certainly be reserved until we are certain that everyone has read the first two books.

I am. I wish. I can.

---

by **JohnS**

I am certainly in agreement with the book readings, though I am somewhat concerned that the possible reasons for not finishing the All and Everything thread could carry over into the examination of new books. Personally, with the Beelzebub thread I felt it really needed a third force from a new member - not that the current inputs were lacking, but the 'interval' at which we had halted needed to be forced from without, in order to wake up the established order within. Perhaps it was just me who was stuck, but I don't think so. I believe another reason for the halt was that at least I myself could not see much allegory in the last few chapters studied, and could, on the whole, only manage to take them literally. I think I was at the stage of forcing myself to find alternative meanings - not a good sign.
Then again, a new book is a new octave - let's do it!

John

by **Gururaj**

BT also can be completed.
We are so near - the end , that is.

I intend to post about Ch 45 shortly.

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by **Judy**

I'd like to put in another BT effort as well. It would be such a pity not to complete this run through, when so much good work by so many have gone into it. I'll commit to devoting January to this task.
Very good idea indeed, Gururaj.
John, I know exactly what you mean about struggling to find allegory. I found the same thing. Perhaps it is time for me to relax and just follow Mr G's instructions - again.

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by **Alistair**

Dear Fellow Seekers,

As we approach the end of another calendar year, thank you for all the effort made this year and the current proposals to move the group forward.
With regard to the analysis of a book or other books I am not convinced this is a wise decision. We already have the five books of Mr. Gurdjieff to analyse that in theory provide a lifetime of work, and perhaps more.

In anticipation, one might argue that another's perspective on these five books adds to the effort to release us all from jail, maybe. I would be more convinced by that argument if the generator of that material or author, was an active participant in the group discussion.

As far as any commentaries or analysis of Mr. Gurdjieff's work I am also less than convinced of their value. As an example of this return to the group analysis of Beelzebub's Tales Chapter 39, The Holy Planet Purgatory, further personal investigation into what Mr. Gurdjieff refers to as our greatest vice on earth, or elsewhere in the great cosmos, the most sacred of divine sacraments revealed that none of the recognised Gurdjieff commentators or analysts have made any attempt to shed light on these references. The-most-sacred-of-divine-sacraments-in-the-universe; is it symptomatic of our tragic debility that we pass this by as though it were meaningless?

So it was therefore pleasing to see today that there is a will within the group to complete our own analysis of the remaining chapters of Beelzebub's Tales and then presumably to proceed to Meetings with Remarkable Men.

With regard to weekly exercises we have an archive that dates back to year 2004, surely this is the treasure trove in our hands created by us right under our noses. There must be many exercises of great value for us to repeat without us reinventing the wheel. We would all probably learn much from searching through the archive.

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by **Harry**

I believe that much of the value of BT is in the personal intellectual and emotional interaction with the books. There are many comments that can be made, but some should never be made aloud. Like speaking the holiest of names.

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by **Alistair**

Harry, with respect, then surely the objective position is to either talk about the entirety or not talk about it at all?
Any lines or limits will always vary from one person to another and it is most certainly the ego that draws the lines and disunites

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by **Alistair**

Whether or not Mr.Gurdjieff teaches Sahaja Maithuna or ‘sexual magic’ and if so how this message is hidden interests me because of my great appreciation for Mr.Gurdjieff’s teaching; while I also greatly value the teaching of Samael Aun Weor who openly teaches Sahaja Maithuna.

The importance is this; on planet earth, unquestionably, sex is our greatest vice, the stage for our greatest debility, deformity and loss of energy. Anything that might possibly interrupt that devolving path must be a benefit to humanity on this planet and potentially beyond.

It would be disappointing if the teaching of Mr. Gurdjieff acknowledges a major problem but fails to provide a remedy.

If one perceives this subject cannot be discussed publicly then surely within private study groups these subjects can be discussed. The sincerity and openness of group discussion is spoken about by Mr. Gurdjieff in his Fifth Talk in ‘Life is real only then when “I am”’.

Meditation, transmutation of sexual energy and sacrifice for others, the basis of Mr. Weor’s teaching appears simple although the effort required to make progress similar to the teaching of Mr. Gurdjieff is onerous and severe.

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by **Gururaj**

Certainly , it would be a useful and necessary indeed to harness the waves of sex instead of

being tossed about and even wrecked by them.

Small beginnings,simpler victories would first be needed ,though.

There was this e-file I had come across on the ocean of the 'net detailing some past seeker's notes of meetings with Gurdjieff .

There were in it a few Q & A s related to sex and , in response to Alistair's post above am copying them here. Thus spake Gurdjieff on sex -

Extracts from notes of Meetings at 6 rue des Colonels-Renard, Paris (Gurdjieff's Paris apartment) 1938with Mme de Salzmann assisting

Questioner:
Why does the major part of human suffering revolve around love and things of sex?
Gurdjieff:
Why this question? It does not concern you personally. Ask it in another way.

Questioner:
Why are the major part of the associations, which interfere with the work, sexual associations?
Gurdjieff:
This question is subjective. It is not so for all men. It is an abnormality which is a result of infantile masturbation. But what is the connection between this and suffering? There is no trace of suffering here. Each man has in him three excrements which elaborate themselves and which must be rejected. The first is the result of ordinary nourishment and eliminates itself naturally, and this must be each day, otherwise there follow all sorts of illnesses. (The physician knows this well.) For the same reason that you go to the bathroom for this maintenance, you must go to the bathroom for the second excrement which is rejected from you by the sexual function. It is necessary for health and the equilibrium of the body; and certainly it is necessary in some to do it each day, in others each week, in others again every month or every six months. It is subjective. For this you must choose a proper bathroom. 🤓 *(In Russian do Bedroom and Bathroom have the same word ?Italics & smilie are mine)* One that is good for you. A third excrement is formed in the head—it is rubbish of the food impressions, and the wastes accumulate in the brain. (The physician ignores it, just as he ignores the important role of the appendix in digestion, and rejects it as wastes.)
It is not necessary to mingle the acts of sex with sentiment. It is sometimes abnormal to make them coincide. The sexual act is a function. One can regard it as external to him, although love is internal.
Love is love. It has no need of sex. It can be felt for a person of the same sex, for an animal even, and the sexual function is not mixed up there. Sometimes it is normal to unite them, this corresponds to one of the aspects of love. It is easier to love this way. But at the same time it is then difficult to remain impartial as love demands. Likewise if one considers the sexual function as necessary medically, why would one love a remedy, a medicine? The sexual act originally must have been performed only for the purpose of reproduction of the species, but little by little men have made of it a means of pleasure. It must have been a sacred act. One must know that this divine seed, the Sperm, has another function, that of the construction of a

second body in us, from whence the sentence, Happy he who understands the function of the exioehary for the transformation of his being. Unhappy he who uses them in a unilateral manner.

Questioner:
Why do religions forbid the sexual act?
Gurdjieff:
Because originally we knew the use of this substance, whence the chasteness of the monks. Now we have forgotten this knowledge and there only remains the prohibition which attracts to the monks quantities of specific disorders and illnesses. Look at the priests where they grow "fat like pigs" (the concern about eating dominating them), or they are "skinny as the devil" (and they have inside little love for their neighbour); the fat are less dangerous and certainly more gentle.

Questioner:
Sir, I'd like to ask another question. I don't understand what conscious love can be. I don't understand why the lucidity with which one examines one's passion and discloses its causes does not at once kill it.
Gurdjieff:
Well then, say that love only interests the functions. It is only physical polarity that is working. When you have thought that,love will become repugnant to you. The love that everybody has, you have. But conscious love, that is real love. You have only love based on sex; it is a sickness, a weakness. You cannot have love. That which perhaps your grandfather had. Today, for everyone, love is based on sex and sex on polarity. So if a person has a nose like this you love her; if she hadn't a nose like that, you don't love her. Real love is objective; but in Paris objective love doesn't exist. You have made the word sentiment for sex, for dirty things; you have forgotten real love.
Questioner:
But must one seek to repress it for the sake of the other?
Gurdjieff:
Regard it as a weakness and put it aside. And at the same time, use it for looking at yourself. Profit from everything. And from instinct you will perhaps be able to feel real love. The taste will perhaps come to you. Once you have pity for a person whose nose you don't like, or for another who seems ill, for a child without a mother, for a person who is hungry, for a man without a wife—then,for each person, you will be able to enter his situation. Have contact with your different impulses; and if you remain impartial, you will see that everything you have had in you until now is merde, and at the same time you will be able to try to have the taste of another quality of love. And if the taste of it comes to you, I can explain the details to you.
Questioner:
Sir, in order to experience this conscious love, can polarity be a help or a hindrance?
Gurdjieff:
A hindrance, naturally. But you can't do anything about it. You are a slave of this law. Wish or not wish. Your body makes you love or not love. Consciously, you can be no longer the slave of your polarity. But first you must have the taste. All I can say in the meantime is that love exists, objective love. But you must have the taste of it. Afterward we will speak about it.

All that we can say beforehand would remain theoretical. About this, the First Series explains many things. Concerning the commandments of Ashiata Shiemash there is this:

Love of consciousness evokes the same in response.Love of feeling evokes the opposite.
Love of body depends only on type and polarity.
And there is also this about hope:
Hope of consciousness is strength.Hope of feeling is slavery.Hope of the body is disease.
And about faith:
Faith of consciousness is freedom.Faith of feeling is weakness.Faith of the body is stupidity.

Questioner:
Mr. Gurdjieff, this sex function is a function? It is not something one must reduce and flatten as much as possible?
Gurdjieff:
We are not speaking of the functions which are parts of us, but of dogs, that is, of weaknesses around our functions. Functions are the villages—one cannot change them. As to dogs, yes, one
must change their breed.

Questioner:
I suppose there are more dogs in a weaker village. Is it so?
Gurdjieff:
Perhaps the village becomes weak because it has many dogs to weaken it. Each dog has a name in those villages. I know all their names. [Mr. Gurdjieff jokes about the dogs' names.]

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by **Alistair**

Great synchronisities today, this morning found myself pondering 'Hope of consciousness is strength' mentioned in the previous post
Also two of the prayers mentioned in this weeks exercise subject have been a major focus for the last few days, Pater Noster & Ave Maria. Hope to post something in the next few days.....

Gururaj, thank you for the research. Is the most significant comment
' Happy he who understands the function of the
exioehary for the transformation of his being.
Unhappy he who uses them in a unilateral manner'

---

by **JohnS**

Also coincidentally, I have just met another follower in my village, and one of his main focus' (if I may speak for him) is the transformation of sex energy to form the second body.

And on the same subject, a woman whose 'shape of the nose' I have always liked, became something other than a law of polarity last week when my daily prayer for her changed

spontaneously to 'I am her angel' - not a self-aggrandizing shift at all, but a protective one, and hopefully a small step upwards on the scale.

John

Work Program week beginning 10 December 2012

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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.

---

by **Harry**

The horse carriage and driver is one of G's most important stories. And comes directly from the Sufi tradition.

We don't have a real driver. Just a hired man. And he can only communicate the most elementary rules to the horse. And he isn't always in concert with the passenger.

An interesting personal tale: My step-grandfather was a farmer. After a days work in the fields, which included sunset milkings, he would set off to market with that day's harvest. This was no mean journey. It's a good twenty to twenty five minutes in a modern car on modern roads. He would then sell that days harvest and head home. His journey home was his nap. He started the horse and the horse took him home.

How often do we start our emotions and have them take us where we want to go?

---

by **Judy**

Harry, most interesting story and the last line of your post is an absolute gem! Thanks.

How often, indeed. I reluctantly have to say that it happens a lot more for me than I would wish, though, as your story shows, it has its place. And if it isn't the emotions, it can be the senses; even to the simple example of too much coffee-swirl icecream. Still indirectly though,

its the emotions, which this time are seduced by the senses, quite inappropriately, when there is no sense of hunger present whatsoever.

How often does 'doing the next right thing' mean going against desires? Yet in that are the real rewards. And in that is the evolution.

Just yesterday, I read - "Any kind of life which is making no effort to evolve, is escapism." (Sangarakshita)

And from Lee yesterday was an essay relevant to this week's task...

> Gurdjieff's ideas are, on the whole, meant to try and raise the intellectual octave to the degree of objectivity. His movements are meant to try and raise the physical octave to the degree of objectivity; and his inner exercises — most of which are not recorded for review by the general public — are meant to try and raise the emotional octave to the degree of objectivity. By working on all three of these pieces of territory at the same time, the chances of the centers supporting one another is much greater.
>
> I believe it's important to understand this so that one sees that the system has a deep integrity and structure to it. The overall context and the exact aim can be clearly stated in this manner. It eliminates much of the vague and insubstantial commentary on how the system works, why we have three minds, and where the failing of their relationship lies. The situation is specific; it requires specific explanations

Of course, many of us have our yoga or alternate form of exercise to the movements, but you get the picture.

I notice, especially during this very hot season here where I live, that extra effort is invariably required for the usual business of living. It isn't helped by the ageing process either. This morning it occurred to me that, without the meaning which I get from the Work, it would indeed be very much more difficult. How blessed we are to have made contact with this system.

Judy.

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by **Judy**

From the ebook: Early Talks Section II, section 8 - a part thereof:

> It is easy to decide to change sitting quietly in your room.

But as soon as you meet someone, the horse kicks. Inside us we have a horse.

The horse must change.

If anyone thinks that self-study will help and he will be able to change, he is greatly mistaken. Even if he reads all the books, studies for a hundred years, masters all knowledge, all mysteries—nothing will come of it.

Because all this knowledge will belong to the driver. And he, even if he knows, cannot drag the cart without the horse—it is too heavy.

First of all you must realize that you are not you. Be sure of that, believe me. You are the horse, and if you wish to start working, the horse must be taught a language in which you can talk to it, tell it what you know and prove to it the necessity of, say, changing its disposition. If you succeed in this, then, with your help, the horse too will begin to learn.
But change is possible only inside.

As to the cart, its existence was completely forgotten. Yet it is also a part, and an important part, of the team. It has its own life, which is the basis of our life. It has its own psychology. It also thinks, is hungry, has desires, takes part in the common work. It too should have been educated, sent to school, but neither the parents nor anyone else cared. Only the driver was taught. He knows languages, knows where such and such a street is. But he cannot drive there alone.

Originally our cart was built for an ordinary town; all the mechanical parts were designed to suit the road. The cart has many small wheels. The idea was that the unevennesses of the road would distribute the lubricating oil evenly and thus oil them. But all this was calculated for a certain town where the roads are not too smooth. Now the town has changed, but the make of the cart has remained the same. It was made to cart luggage, but now it carries passengers. And it always drives along one and the same street, the "Broadway." Some parts got rusty from long disuse. If, at times, it needs to drive along a different street, it seldom escapes a breakdown and a more or less serious overhaul afterwards. Badly or well, it can still work on the "Broadway," but for another street it must first be

> altered.
>
> Every cart has its own momentum, but in certain senses our cart has lost it. And it cannot work without momentum. Moreover the horse can pull, say, only fifty kilos, whereas the cart can take a hundred kilos. So even if they wish to, they cannot work together.
>
> Some machines are so damaged that nothing can be done with them. They can only be sold. Others can still be mended. But this requires a long time, for some of the parts are too damaged. The machine has to be taken to pieces, all the metal parts have to be put in oil, cleaned and then put together again. Some of them will have to be replaced. Certain parts are cheap and can be bought, but others are expensive and cannot be replaced—the cost would be too high. Sometimes it is cheaper to buy a new car than to repair an old one.
>
> Quite possibly all those who sit here wish and can wish only with one part of themselves. Again it is only with the driver, for he has read something, heard something. He has many fantasies, he even flies to the moon in his dreams.
>
> Those who think that they can do something with themselves are greatly mistaken. To change something within is very difficult. What you know, it is the driver who knows it. All your knowledge is just manipulations. Real change is a very difficult thing, more difficult than finding several hundred thousand dollars in the street.

---

by **Judy**

Harry wrote:

> How often do we start our emotions and have them take us where we want to go?

Oh, I've just spotted the other side of the coin that I looked at earlier - the proper one perhaps! The carriage is just too heavy for the driver to pull by himself... Of course, use the horse.

Apologies if earlier post a little confusing. Every stick has two ends. 

---

by **Gururaj**

More often it is "... we start our emotions and have them take us where we (later) regret having gone".

Also ,some actions in the present are motivated by the memory of past emotions.

Many other actions seem to be driven by one's will .Behind the will is there an emotion -before and during also - while performing the actions, which aids or retards the movement?

What about habitual behaviour (in us as in the horse of Harry's anecdote).Is a "being comfortable" sort of emotion behind them ,even when we are doing tough tasks which we somehow like to do ?

Taking the example of this itself - as I struggle to make this post - One 'I' wishes to make a coherent post ,others intervene diverting the attention away from the task on hand, the body shows some resistance due to it being beyond my bed-time, but yet it also co-operates to some extent. The driver in this endeavour appears to be an entity which has learnt the language, has the knowledge of using the tools and methods of making a post. What is the 'horse ' element here? My motivation, the inclination in me to do this activity? Could be.

And you know what - I actually should have been attending to another task whose deadline is overdue. 😟 So the horse is running the show here, afterall. 😈

---

by **Cassandra**

This topic applies so directly to an experience I had three days back when someone said something to me that I resented to the nth degree. I became very angry (inside, did not show outside very much) that this person would pass such judgement on me. I don't often get angry. I did tell a friend about this, but I realize that's just making a case, building witnesses, if you will for my side of things. It matters not really if I was wrongly or rightly accused.

Still, I want to get on that horse and let it buck all across the countryside--self justification, anger, and so on. HOWEVER, I had just read in Nicole's Commentaries about impressions and the level at which they come in (Hydrogen 48). This is passive. What is needed to complete the triad or for the reconciling to enter is to have Hydrogen 12 come in to bring the whole thing up to Hydrogen 24--to have the middle actualized.

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by **Harry**

As someone who used to anger, there is something I learned. What good does it do to get angry at a machine? Nicole has the lovely statement: "Poor me, it is raining on MY birthday party." It is clear that the anger is mine and I must disown it. A learned small eye that other

machine know how to turn on.

Work Program week beginning 17 December 2012

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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.

---

by **Judy**

Gosh, Harry - quite a task.
As the saying goes about how to eat an elephant, with the answer being "a bite at a time", I'll post a couple of definitions as a starter.

> "My dear and beloved Grandfather, tell me, please, what does the word Legominism mean?" Hassein asked. BTG XXV
>
> "This word Legominism", replied Beelzebub, "is given to one of the means existing there of transmitting from generation to generation information about certain events of long-past ages, through just those three-brained beings who are thought worthy to be and who are called initiates. BTG XXV
>
> "This means of transmitting information from generation to generation had been devised by the beings of the continent Atlantis. For your better understanding of the said means of transmitting information to beings of succeeding generations by means of a Legominism, I must here explain to you a little also about those beings there whom other beings called and call initiates. BTG XXV
>
> "Well then, my boy, Legominism is the name given to the successive transmission of information about long-past events which have occurred on the planet Earth from initiates to initiates of the first kind, that is from really meritorious beings, who have themselves received their information from similar meritorious beings. BTG XXV

and, from Llewellyn Dictionary:

Term: Legominism
DEFINITIONS
Legominism: In occult traditions, a method by which wisdom traditions are transmitted in a form that appears to be intended for an entirely different purpose; the Atlantean legend in the 19th and 20th century occultism is a classic legominism.

All good grist for the mill. Easily noticed are some implied differences in meaning between the quotes.
Any particular aspect in mind, Harry? Big subject. Would you be so kind as to share an example, please?
Best wishes,
Judy.

---

by **JohnS**

I recall Ouspensky and Bennet interpreting legominisms in the Our Father, which opened up the prayer a lot for me. The most obvious are that it is divided throughout into groups of three (1 Our Father 2 Who art in Heaven 3 Hallowed be thy Name...etc). Also the structure is two trios of preparations before the third group, which is the first request (Give us this day our daily bread), which comes with two near-impossible (for ordinary man) conditions attached. I think also that it was Ouspensky (perhaps Nicoll) who noted that 'daily' was a mistranslation, and that literally it should be 'supersubstantial bread'.
I wish I had the sources handy, as there was much more detail than this, especially regarding interpretation - perhaps someone can elaborate further?

John

---

by **Harry**

Our Father who art in Heaven. . .Dear Higher Intellectual center.
Hail Mary full of grace. . .Dear Emotional Center that has been purified
Glory Be to the Father, Son, and Holy Spirit. . .Law of Three

---

by **Alistair**

Found this among my 'work' files, have a feeling it was posted on this site earlier this year, by who?

The Lord's Prayer
In the Original Galilean Aramaic Language that Jesus Spoke

O Cosmic Birther, from whom the breath of life comes.
Who fills all realms of sound, light and vibration.

May Your light be experienced in my utmost holies.
Your Heavenly Domain approaches.

Let Your will come true in the universe as on Earth.
Give us wisdom understanding sufficient to our daily need.

Detach the fetters of faults that bind us,
As we let go the guilt of others.

Let us not be lost in superficial things.
But let us be freed from that which keeps us from our true purpose.

From You comes the all-working will, the lively strength to act.
The song that beautifies all, and renews itself from age to age.

Sealed in trust, faith and truth, I confirm my entire being.

---

by **Cassandra**

The 23rd Psalm comes to mind:

The Lord is my Shepherd,
I shall not want (what is there to be desired other than the realization of god within)
He (this higher self) makes me lie down in green pastures (real I herds in little I's)
He leads me beside still waters
He restores my soul
Yea though I walk through the shadow of the valley of death
I will fear no evil for thou art with me
Thy rod and thy staff comfort me
Thou preparest a table before me in the presence of mine enemies (not al-qaeda but the many I's within)
Thou anointest my head with oil
My cup runneth over
Surely goodness and mercy shall follow me all the days of my life
And I will dwell in the house of the Lord forever--Amen

---

by **Alistair**

A little bit off topic but just read this piece and if you haven't already herad this story you'll probably enjoy it

A devoted meditator, after years concentrating on a particular mantra, had attained enough insight to begin teaching. The student's humility was far from perfect, but the teachers at the monastery were not worried.

A few years of successful teaching left the meditator with no thoughts about learning from anyone; but upon hearing about a famous hermit living nearby, the opportunity was too exciting to be passed up.

The hermit lived alone on an island at the middle of a lake, so the meditator hired a man with a boat to row across to the island. The meditator was very respectful of the old hermit. As they shared some tea made with herbs the meditator asked him about his spiritual practice. The old man said he had no spiritual practice, except for a mantra which he repeated all the time to himself. The meditator was pleased: the hermit was using the same mantra he used himself -- but when the hermit spoke the mantra aloud, the meditator was horrified!

"What's wrong?" asked the hermit.

"I don't know what to say. I'm afraid you've wasted your whole life! You are pronouncing the mantra incorrectly!"

"Oh, Dear! That is terrible. How should I say it?"

The meditator gave the correct pronunciation, and the old hermit was very grateful, asking to be left alone so he could get started right away. On the way back across the lake the meditator, now confirmed as an accomplished teacher, was pondering the sad fate of the hermit.

"It's so fortunate that I came along. At least he will have a little time to practice correctly before he dies." Just then, the meditator noticed that the boatman was looking quite shocked, and turned to see the hermit standing respectfully on the water, next to the boat.

"Excuse me, please. I hate to bother you, but I've forgotten the correct pronunciation again. Would you please repeat it for me?"

"You obviously don't need it," stammered the meditator; but the old man persisted in his polite request until the meditator relented and told him again the way he thought the mantra should be pronounced.

The old hermit was saying the mantra very carefully, slowly, over and over, as he walked across the surface of the water back to the island.

---

by **Gururaj**

The first few times I recited the "Klim Krishnaya ..." mantra there was a new me, there was devotion ...and there was some magic.
Now when I say it --- no such thing. So more than what is recited , who is praying ,and how - that matters.

Very evocative story, Alistair.

Regarding legominisms - except for a need for secrecy when there is persecution around or to preserve something for posterity (like the sphinx) thru' eternal
long-lasting symbols, why would anyone like to make information difficult to get ?

It may be more likely that the truth is staring us in the face but one is not evolved enough to 'get' it.

It may also be that an esoteric message is deliberately packaged in a 'popular' format to ensure it's longevity over generations to come.

But if a key like the 4th Way is needed to unlock the message, how could the encrypters of antiquity be sure that such a (seperate) key would become available ?

So it seems more likely to me that the means to bring about the shift in being , to thereby make the hidden truths apparent, are also part of the 'popular' vehicle.

---

by **JohnS**

"But if a key like the 4th Way is needed to unlock the message, how could the encrypters of antiquity be sure that such a (seperate) key would become available ?

So it seems more likely to me that the means to bring about the shift in being , to thereby make the hidden truths apparent, are also part of the 'popular' vehicle."

It seems there has always been a key, somewhere, all saying the same thing in different language: Buddha, Egypt,Persia, Babylon, Pythagoras, Plato,Christ, Islam, Sufism,cathedrals, templars, troubadors, freemasons, fairy tales, Rosicrucianism, Neoplatonism, alchemy, music, art, Gurdjieff....G says the line has never been broken, as direct links remain.
I have several books on alchemy, and if you think 4th way language is difficult, then try alchemy! Almost everything is symbolic, and seems to use the emotional centre to convey truths, as did the hieroglyphic language (Egypt had two languages: practical and esoteric). There is plenty of intellectual meat in it, but you can't get to it through ordinary logic. The same applies with the Enneagram (whichG. said was also ancient)

And of course you're right about the popular vehicle: laws of music, literature and art have a popular meaning and an esoteric meaning, and I suppose its hard to think how the esoteric "C" influences survive when diluted so much into "B", but....this little group, for example, is still

trying to separate the chaff from the grain, so perhaps the 'momentum' of an "A-launch"' was able to be calculated (G: everything can be calculated) - its just hard for we ordinary mortals to conceive of such foresight, but to me believing in such levels of knowledge doesn't seem incredulous, after the intricately-planned scenarios we have been privileged to partake in.

And, Alistair, that version of your prayer is stunning.

John

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by **Harry**

Keys?

They must be learned. That is one of the reasons we are all here. To pass on the keys we have learned. I remember being in Modern Lit class. And there was a novel to read every week. And in each of those novels a major character died at the age of 33. As a young college student this seemed like punching us in the face with symbolism. But no one discusses this. What is a Christ symbol? And what is the symbol Christ lived? And how does that get translated into Of Mice and Men or The Sound and The Fury?

Millions of people have seen the film I mentioned last week, Joe Versus the Volcano. To most of them it is just a dumb comedy. Or the one that was less known. Lord Love a Duck, created by a Hollywood Director who made a habit of including messages in his otherwise fluffy films. (There is a line in the closing credits of this one that says "Find a school, you only have this life.")

The Pyramids. or A squared plus B squared equals C squared. Is it really just geometry?

The Tarot became a deck of regular cards. And sometime someone has to sit back and why are those spades? Clubs? What is this all about?

Knowledge and Being are somethings that are not infinite in supply. And the swine will never do anything but eat the pearls.

---

by **Harry**

What is the sacred message in Christmas.

New Years.

The Epiphany.

---

by **Cassandra**

Harry,

I intended to give a Christmas card to someone I know. I called, and said I'd be over soon. The response I got was 'we're about to leave the house.' Noting the tendency for internal considering, I tried to let it be. After all, I called him. But the little voice in me kept at it with: 'he didn't even...' and 'I would have stayed home 10 minutes...' or at least said 'thank you.'

I found it interesting (coincidental) that 20 minutes before this exchange with my co-worker, I'd been listening to Christmas carols from one of the big English churches and thinking that I needed to look for something more than the sentimental in the holiday. The response from my co-worker was not sentimental, but was a kind of shock, if you will that pierced the tendency to sentimentality.

---

by **Harry**

Expectations, especially those that have been built on common sentiments, are one of our biggest enemies. Look at what G had to say about the tendency of people to unconsciously express sympathy to him at the death in the third series.

---

by **Gururaj**

I can ,oh so well,relate to that ,Cassandra.

If that Guru who takes offence , can just be a spectator instead ,what a great and different victory it shall be.

How can this usual I move to a place of there being no ' I ' , or some different I , which neither sulks in defeat nor savours a petty victory ?

Lord have mercy !

---

by **Gururaj**

And the Lord thru' G said "Externally consider always, internaly never"

By the way , I just went to the2008 Winter solstice OLWG weekly post and read Harry saying the above !

---

by **Cassandra**

This was a good experience with that co-worker. What resentment I felt has abated. There is another co-worker whose father died a few days ago. Not wanting to express false

expressions of sympathy, but also acknowledging, at least intellectually, that the loss she is experiencing is great. I certainly don't feel sad as she does because he was not my daddy, but to help relieve her sadness in someway would be helpful.

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

---

by **Alistair**

Ninety minutes later & that's the Christmas tree decorated.
First tree I've seen this year other than online photos.
One of the pleasant things about life in the USSR is that they don't become very enthusiastic until a few days before New Year.
Western influence is changing the culture, too quickly.

The tree symbolises the Tree of Life or our spinal column and the lights on the Christmas tree represent the senses of the soul that we need to awaken in order to perceive what Christ is.

---

by **Gururaj**

Another symbolism, i see, is that the lights are the enlightened beings like Jesus Christ - they emerge in different places at different times -
on the tree of organic life on this planet.

Their life and precepts are so illuminating that the darkness for others is dispelled - or at the least - they set out on the Path.
We are grateful for them at such times as Christmas and (ought to) deepen our Work.

Wishing that my fellow seekers get imbued with the Light of Christ.

Gururaj

---

by **Cassandra**

Merry Christmas to all on the forum.

By the way, Allistar, I received a copy of the Gospel of Thomas as a gift this year and am looking forward to reading it.

---

by **Harry**

Think of the Immaculate Conception. How much have we thought about this. Forget about it being an external event. Think of it as the virginal part within us conceiving something new. And once that is dealt with, what is the role Joseph plays in that teaching story. All those crib scenes are nice reminders, but we forget our own heart and higher centers when we memorialize the donkey. By the way, what is the donkey? Or was it just the manger that meant it was necessary to give birth within the "Earth".

---

by **Alistair**

and Harry, what about the hairdresser

---

by **Alistair**

We recognize the birth or emergence of Jesus as one who incarnates the light or fire of Christ (INRI, Ignis Natura Renovatur Integra, fire constantly renews nature), as all great masters. We celebrate or recognize this event at the darkest time of year when the light emerges from the darkness, link here to Genesis.
The moment of Christmas presents us with that moment when we can begin to retain and transform the Christic energy within ourselves, that is a conscious energy transformation. Jesus emerged on this planet to demonstrate to us how to incarnate Christ, to show us how to physically do it. The majority believe that Jesus was the only one.

In order for us to be born again—as Christ taught through the lips of Jesus—we have to be born by the waters and the spirit. The waters and the spirit are the symbol of this fire that we are describing here. The spirit is the Solar Spirit of life that is symbolized by Santa Claus and that comes and places gifts into the hearts of those who are working with that fire, with that

force.

Every year on 25th December the Christic fire enters into the planet, through the water, through the air, through the fire, through the earth, and into the body of the animals, plants, human beings, and minerals giving the gift of life. Who retains that gift and develops it in order to give life to their Tree of Life, or what people at this time call the Christmas tree.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." – Matthew 18:3
This is why Christmas, the Nativity of Christ, is for children. Do we have the minds of children? What type of mind do we have?

---

by **JohnS**

"Every year on 25th December the Christic fire enters into the planet, through the water, through the air, through the fire, through the earth, and into the body of the animals, plants, human beings, and minerals giving the gift of life. Who retains that gift and develops it in order to give life to their Tree of Life, or what people at this time call the Christmas tree."

My dichotomy about northern vs southern hemispheres has become widened a little more by these details, as it gives me just a slightly larger displacement and disparity between north and south. Jesus' historical message was given to the northern people, and their cultures have woven their lifestyles into it (with variations of the theme and date such as in Jewish and Muslim faiths) . I have searched for Australian Aboriginal tradition and December, but can find nothing specific yet. The northern hemisphere also has the rich history of winter solstice celebration before Christ (pretty much the same story), for example Zoroastrian and Mithraic tradition. So a Christmas tree in December should mean nothing to us - we should put one up at 'Easter', which is our winter solstice! Truly Christians down here are a foreign, displaced species, slavishly following Northern Homeland traditions!

I am not an Aboriginal, so I am not entitled to be part of their Dreamtime (though my story is in there). There is so much longing to be in the North.
Perhaps I need to study more anthropology to appreciate the similarity of all cultural messages - remember, Gurdjieff was also a Northerner, and never passed below the Equator, and based all his learning on Eastern and other districts in the North - not a 4th Way mention of the Antarctic!

O Northern Gods and your bright Christmas Trees, spare a thought for your poor Southern brethren!

Hello, up there,

---

by **Gururaj**

> ***John Summers wrote:***
> "Truly Christians down here are a foreign, displaced species, slavishly following Northern Homeland traditions!

Reading that, am curious to ask a Catholic Christian friend of mine (and fellow Worker) who is an ethnic Indian, whether he has any such (is it the right word ?) angst.

I think, finally what matters is the piety and religious feeling invoked in us by the tradition.

Australia is a relatively young country, and John, in a way, could your generation be a pioneering one for developing an Aussie flavour to Christian traditions? (- like the accent)

Speaking of other things - In today's reading of "Inner Octaves" by Michel Conge, in the 2nd chapter titled "The idea of evolution", he says: "...man has two roles to fulfill, a mechanical one and a conscious one"; and further, "To live this octave in its totality would be to discover that these two movements, which are called 'first birth' and 'second birth', far from being opposed combine with and complete each other.The first was the promise of the second;the second will justify the first".

How true! That second birth, that setting out on the path of developing consciousness thru' our organism, is such a vital step in one's life. Only C influences can trigger that - I think. And how fragile and wavering is that flame (if at all it is truly lit in me).

---

by **Judy**

John, I am a little surprised at the vehemence of your opinion as expressed in your last post and respectfully disagree.
Jesus' mission was much larger - planetary at the very least - in fact larger than geography at all.
There are some very fine Christians locally as well.
But I hear some suffering. Perhaps something else is entering here? Homesickness? I don't know.

I wish us some holy Reconciling Force.
We seek the unitive vision together.
Blessings to us all.

Judy.

---

by **Harry**

I want to echo Judy a bit. But also add some other comments.

Easter would not be the Southern Hemisphere's solistice. Actually it would be midSummer day. And that was also an important time for the Druids and many other believers.

The point is that these traditions existed because there is an inherent cycle in our planet. And much of what we are "celebrating" is really the message to treat these times as special. G had a name for them. Solionensus. (I'm not sure I spelt that correctly.)

The Mayan were an equitorial population. But their ancestors were Southern hemisphere.

Perhaps it is best to remember that the culture of Australia is essentially Northern, simply because of the way the British exported population there.

This has nothing to do with the rest of this post, but it is a wonderful little snippet from my morning reading from All and Everything. (G in Russia for those who want to find it.) "This could not be explained in the language of Scherherazade or in that of Mr. Canineson."

Work Program week beginning 31 December 2012

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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

---

by **Harry**

We are in a holiday week. One that exists because of these extremes. And we have all of these "diversions" which help us through the extreme.

One of the resistances that I have seen many times is the desire to hold on to extremes. The mind knows that the highest up is but the opposite of the lowest down. And the mind says that it wants to avoid that down, but it also wants to hold on to that extreme up. As if the thrill of victory compensates for the agony of defeat. (For those of you less connected with the US culture, that was the tag line for an old TV sports show, The Wide World of Sports. Selling the emotions of victory and defeat.)

I think it is also most important that G talks about making a choice at the branch in the river. And that after a certain point we must make an effort to jump back into the other stream. Is the difference in the streams the difference between floating down the deep water way versus riding out the rapids? Surely the world teaches us that the rapids are fun. But they are fun because of the earth intruding into the water. And often that stream disappears into the other rather than emptying into the ocean.

The sine curve of life can have different amplitudes. Can you embrace the thrill of the roller coaster? Is it necessary to see the merry go round as a tame way to live life? Only if you don't

understand that the wheel goes round and round. Happiness runs in a circular motion, Mr. Donovan, I'm sure.

---

by **Judy**

Good morning Everyone,

Yes, as Harry says, a holiday week. Many diversions and outside distractions.

Appropo nothing in particular, I watched a BBC documentary about Bruce Parry in the Arctic recently. He was talking to a local Siberian tribesman about connections to the old Shamanic ways. The tribesman said that although the Shamans have gone, his people still try to live in the here and now. They ride on horseback most days. They attempt to constantly sense their heartbeat as a remembrance and recollection of presence and unity of all beings with the Earth and Cosmos. Anyway, I'm doing this this week as a Work exercise. It fits in with the 'busy-ness' and tempers the distractions.

I heard from Ian this morning that we have a new member. Welcome to you, Tomas. We look forward to hearing from you soon. I hope you find this site as beneficial as I have. It is a calm and clear lifeline to the work for me. There are many blogs and forums out there, but, although we do this as well, ES is primarily a work site. This is priceless. Let's make the most of the opportunity.

Best wishes,
Judy.

---

by **Gururaj**

Reading and ruminating on the above two posts and with the rememberance of a few turmoils in me this past week , some clarity is emerging now.

When we are unconsciously immersed in day-to-day situations, the pendulum swings sometimes gently (merry-go-round) and sometimes wildly (roller coaster) but the circle keeps on repeating. And maybe this is what is meant by the waters not reaching the ocean. This scenario plays out in innumerable 'stories' - one for each person.Most strivings and manifestations of life are the outcomes of this reactive process - good, bad and the ugly.

Blessed are the ones who somehow get a glimpse of this. But even they, (speaking of myself) go round and round the base of the sacred mountain for a long time. When the Work truly becomes the 3rd force, does the attempt to climb the mountain begin. Only then the circle can become an upward spiral.

May I maintain this awareness thru' the rapids of life and hopefully bring my centre of gravity closer to the centre.

by **JohnS**

I agree wholeheartedly with all the above.

At least with me - and possibly for most of us - there is an extra reason for seeking the extremes of the pendulum: efforts to escape the mediocre, the bland, the safe, which is a state despised both in the Bible and by G. Even though the realisation of states being circular is ever-present, our only hope is to turn our circle into a spiral. 'Constructive Imagination' is our narrow method of achieving this, and the theory is that, as the spiral grows, its increased momentum will take the place of the attraction for pendulum extremes.

Dangers in this view include hopes for the future masquerading as real effort. Sincere, constant reviewing of the big picture is necessary.

John

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.

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by **Alistair**

First contribution of the year on the birthday of dear Mr Gurdjieff, 13th January

Hate your neighbour!

This morning needed to repair the boundary fence because the neighbour's large dog had pulled it down
and was running into our garden, rummaging in the waste pile, just the beginning
..... and the neighbour wasn't doing anything about it.

Snowy day and even with gloves it was difficult to grip the wire being used for the poor quality repair
to what was already a dilapidated fence but more irritating was the large dog jumping on me and the section of fence being repaired. Perhaps the only consolation, as I cursed the neighbours,
for having a large dog, and not maintaining the fence was that at least I did notice myself doing it at the time
and commented to myself ironically 'hate your neighbour'! I did calm down and noted a variety of aggressive thoughts
toward the dog and the neighbours and all this after last week's preparation.....

.....spent, reading 'In Search of the Miraculous' cover to cover for the first time since 2009.

Initially the exercise was prompted by a wish to find the part where Mr Gurdjieff states that 'nothing we have is our own' which a few nights earlier I had found myself pondering with the result
of producing a most pleasant sensation having further concluded that if nothing we have is our own
then we have nothing so there is nothing there!

It ran in my mind that the statement, 'nothing we have is our own' was early in the book
and in fact it appears twice but not early in the book and amusingly I didn't mark the spots
so can't immediately reveal them.

Reading ISOTM cover to cover was of course an extremely valuable exercise.
It was in reality little of a surprise how much I had missed or forgotten.

Judith's post for this week highlights one of the main points of emphasis from ISOTM; that is our propensity to lie, a lot!

The first two pieces of text that I copied to my notebook were, 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.'

Coincidentally just a couple of days after reading this, a wordier version appeared on Facebook
quoted from another book, 'Toward Awakening' by Jean Vaysse.

How many writings on the work of Mr Gurdjieff plagiarize ISOTM?

The other point of note from this was the reminder that so much of what we might believe to be useful
in our development is quite contrary, and that in fact without expert direction we are best to do what we do best i.e. nothing.

The second piece copied was from Chapter 7
'If a man really knows that he cannot remember himself he is already near to the understanding of his being.
This is a very great realization. People who know this already know a great deal.'

After noting this it was obvious that a great deal could be noted but from there on nothing more was actually noted,
as I be came more absorbed in the book and didn't want to interrupt 'the flow' by stopping to make notes;
however it has stuck with me moreso than previously what seemed to receive the greatest emphasis.

At the time of Pyotr Ouspenski noting the fragments of Mr Gurdjieff's 'Unknown Teaching'
it seems that the technique of self-remembering is the most foundational process in preparation
for receiving anything of a more advanced nature emphasised by that short piece from Chapter 7
regarding the great difficulty we have in doing so.

This connects directly to the three centres and our gradual recognition of which does which and when one does what another should or should not, Seventh Commandment, Thou shall

not steal, one centre from another!

Two things stood out from this reading of ISOTM that are for want of a better expression not happening for me.

The first is that I am not under the direction of a teacher who receives my 100% obedience which it is stated is essential for any progress. Secondly the teacher would identify my ‘type’ and base all my tasks on that identification thereby eliminating useless or counter-productive effort.

These two factors highlight the difficulty so many off us face in our attempt to raise our consciousness.
They also served to remind me of quite a few things that it was too easy just to slip past when reading ISOTM
and focus attention on what was more easily digested.

When one reminds oneself of the difficulties facing us by reading this first hand account of Mr Gurdjieff’s teaching
it is easy to understand why All & Everything seems to have been written with a view to eliminating the need for a teacher,
assuming we accept The Arousing of Thought p24-25 ‘by themselves mechanically bring about that transformation’
which having re-read ISOTM requires tremendous effort to obtain a little.

Enough for now, it is my hope to return to ISOTM sooner rather than later and post some more on the subject.

Wishing us all a profitable 2013.....

---

by **Harry**

You must become your own teacher.

Realize that O was grounded in theosophy and other "esoteric" studies. ISOTM is a great introduction to G's Work, but it also includes O's interpretations.

We all must become our own teachers. And things like defining a type can help us if we understand how it creates interactions. I know, for example, that I am an introvert. This means that I depend upon my own judgments. And it helps me when dealing with others who require verification from others to understand that. But this is just an i. A means of operation. Perhaps even rooted at the genetic level. But still one i.

That teacher you seek to obey is the I that you are trying to grow inside.

The Kingdom of Heaven is within.

by **JohnS**

The details in these three posts constantly put me in mind of the Bosch analysis, the theme and message of which is the corruption of Divine influence in the earthly realm. It was emphasised that, even with good intentions, there is still degredation, as no ordinary motives contain enough purity of intent and complete lack of ego, which spoils any attempt, to a greater or lesser amount.
Gurdjieff's watchfulness and objectivity and analysis is the only hope towards pure motives.
The kingdom of Heaven is within, but is not so easy to get to through the invisible barbed wire.

John

---

by **Alistair**

Harry, thank you for the words of encouragement. The post was perfectly timed.
I viewed it immediately upon returning from the, weather permitting, daily sunset walk
or as I commented this afternoon, my daily sleepwalk, which ended with me accompanying the village Imam
on his way to evening prayer. Within seconds of us parting I wondered if this chance meeting had been a prompt to accept the Imam as a teacher to obey!

We first met in March 2009 when for a few weeks I attended the village prayer house but soon

found myself a bit at odds with their what I would describe as over emphasis on the Hadith to the exclusion of the Qu'ran, which although not surprising to me, didn't feel right.

Later that year the Imam was arrested for firearm possession and spent a couple of years in Simferopol Gaol.
I don't feel he is a bad man, of course we can't converse fluently, my minimal oral contact with others
for quite a few years now has perhaps increased other senses,
that said taking 'work' into account this is probably less apparent, certainly to me!

So Harry, I'll gratefully accept your advice this week and continue the search within. 

ISOTM; yes it seemed to me as I began to work through All & Everything that ISOTM had been perhaps the best possible introduction to Mr Gurdjieff.
While there is no doubt that once a word has been uttered the moment it is repeated becomes something different one does feel reading ISOTM that Mr Ouspenski has attempted as much as possible to quote Mr Gurdjieff word for word.

I always remember my first example of words shape-shifting from way back,
the story of WWI and the officer at the front sending a message to send reinforcements we're going to advance and the message that arrived was send three & fourpence we're going

to a dance!

There is no doubt that after the trip to Finland Mr Ouspenski’s observations increase culminating in his table of breaths which he never has the opportunity of discussing with Mr Gurdjieff or if he does the outcome isn’t covered in ISOTM.

Have already mentioned the emphasis on self-remembering in ISOTM and it has provided some impetus for just that. Also resisting the expression of unpleasant emotions which outwardly is much easier than inwardly both of which are of course material.

---

by **JohnS**

Alistair, the table of breaths and many other related and expanded calculations is in Rodney Collin's "The Theory of Celestial Influences"

John

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

---

by **Boever**

Hello to all of you,

I am new to this forum and I'm not quite sure how it works. Since I did not find a proper place to introduce myself, I will do so here, briefly.
I am Tomas, 25 yrs old and live in Belgium. Some years ago I discovered the world of occultism and, a little after that, I discovered the teaching of Gurdjieff.
From that time on, I have been very passionate about Fourthway. I hope I will be able to contribute to this online group.

Concerning this weeks exercises :
I adopted the good habit of keeping a "magickal journal" and "dream diary" so I have some observations to share concerning the exercises.

- I keep jumping from one goal to another goal. Never actually attaining something.. my line of work keeps deviating.
- I keep lying to myself that I am practicing alot. While my journal proves the opposite...
- I have no permanent I .. When you plan doing a practice, by the time you should be doing the practice your desire to do it is no where to be found. (Planning exercises is a good way to invoke some intentional suffering).
- Even after regular practicing (maintaining the good habit of 20 minutes exercise a day), it is possible that this line of work stops. At some point it will hit a retardation and slowly fades away.

---

by **JohnS**

Welcome, Boever!

You introduced yourself in the correct way: by posting something relevant and incisive. All you need to do now is make sure you continue the habit!

One of those happy coincidences happened yesterday while thinking about this thread: I opened my ebook at a random page, and there was Nicol's method of the stages in creating a soul. The first stage he called physical purification, by which he means relentless focus: deciding on what you consider to be essential in your life (aims), and trying to 'fix' them, ie make them permanent in comparison to other life aims (ambition, lifestyle, money, etc). This process includes pondering on the thoughts you have chosen to keep with you for the rest of your life, and do you really want to drag some of these around with you forever, or are they a true thought for development?

This struck me greatly as a true focus for thoughts, aims, habits, exercises, as well as a handy future 'review process'.

I wonder how long this focus will stay with me? I'm afraid Boever may have already answered this for me

John

---

by **Cassandra**

Welcome to the forum Thomas. It will be nice to get your input. And thanks Gururaj for steering us back to the task at hand. I read in Nicole's Commentaries this morning of the need to keep in touch with others in the work as this helps one's efforts. My priorities are child

rearing, work (outside the home), and resting! I've made it a goal to read the three books--starting with All and Everything. This is something I must keep coming back to because I would rather relax my mind after a long day at work rather than struggle with this text. To get around this resistance, I can take the book to work and read it at my lunch break when my mind is fresh. Where there is a will there is a way.

---

by **Gururaj**

Welcome on board , Tomas.
You are now the 2nd European in our group , after our Britisher , Alistair, who is domiciled in the Caucasus.
I hope , by some day, we will have seekers here encircling the globe - a la Akhaldan Society ?

Gururaj

---

by **Alistair**

Tomas, welcome to the Endless Searchers.
Today while pondering it occurred that we must strive to be able to reply as Mr Gurdjieff did to the journalist on the train ISOTM
"We always make a profit.....war or no war it is all the same to us. We always make a profit.
How many days or hours or minutes can we honestly say this? 

Yes indeed, self-remembering is without doubt a fundamental that obviously must be well developed before any further progress can be made...

Coincidentally Saturday was the 18th birthday of Thomas, one of my nephews. Along with sending love & best wishes for the day & many more
attached was this piece which you may have read , nevertheless, the link

http://gnosticteachings.org/scriptures/gnostic-scriptures/205-the-book-of-thomas.html

---

by **Gururaj**

This week took an aim of intoning (audibly or internally) the sacred sound OM with every outbreath - to begin with only while driving.
Not consistent but have kept coming back to it.
There is a sense of having conserved energy in the process.

Once involved in LIFE , either at the office or home, the 'me' goes to autopilot.

I need to see closely what is my inner structure which allows this.

---

by **Judy**

Gururaj wrote:

> I hope , by some day, we will have seekers here encircling the globe - a la Akhaldan Society ?

Nice. Then we would have a khalke of Akhaldans!

Just finished reading about the sacred root HLK (in Helkdonis as well).

Cheers,
Judy.

---

by **JohnS**

Did the task of writing down my priorities - which came out automatically in time-honoured order of preference, not in order of what "I" would call absolute priority - and now I have the urge to re-order in terms of absolute necessity, which will (unfortunately for my perceived image of myself) drop a few off the list.

That leaves a list of what proportions to divide the remainders in. I hope I can be honest,as well as review it, mentally at least.

John

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.

---

by **Alistair**

Dear Harry

Please excuse my ignorance but what exactly is the purpose of this medical test,
the definite aim of the 'health industry'

I live in quite a different world from the high tech USA
a photo of our local part time medical station would make you 

---

by **Harry**

Tells you if your heart is damaged or you have a series clogged artery.

---

by **JohnS**

Sympatico, Harry, with what you're going through - I'm doing the same in a few weeks, and though at this stage I'm a little anxious, Ive still presently got that 'disease-of-tomorrow', where the future possibilities bloom instead of the present moment, which is where I should be, being something, rather than trying to do something.

Its good, though, as you say, this lifeshock (I've also had to submit to retiring next year, because of this plus bad eyesight for fine work), because life doesn't begin when you have free time, it only begins when you can feel the reins in your hands.

And my copy of the book arrived last week.
Take Care

John

---

by **Gururaj**

When the horse is doing its own thing , does it not mean that either the driver is not there or he is unable to control ?

But more often, when we do the same things again and again, like going to the office and doing whatever it is we do, with no variation,
here too the reins are really not being used.

So going against the grain and sticking to the path till some aim is acheived - only then can the exercising of the reins be checked.

Its early in the week and I will chose a few contrarian approaches and see how it goes.

---

by **Judy**

Good news then, Harry, from the test. Hope yours goes similarly, John.
Just curious - my doctor is very keen on these preventive tests and puts me through various regular ones, but has not suggested one of these. Have you two both had possible symptoms or family histories to indicate this particular test?
I'm all for these things. If one can gain a little more time for work on this planet by taking responsibility for one's health, then why not?

We have just had the internet restored here after interruptions from a massive cyclonic system Oswald. (It's heading your way, John, but has weakened a lot, so good luck with it.) Wild weather all over half the east coast of Australia with serious flooding in some areas.

Regards,
Judy.

---

by **Judy**

Thanks for the example of the effect (often unrealised) of past "i" s, Harry. I've been pondering these a bit. Looks like they are quite powerful; perhaps all the more so when unrecognised. I can use them to advantage though, as in 'good' habits, when driver and horse want the same

outcome and work together towards it. Then the reins simply connect and require an occasional corrective tweak. Or they can work powerfully against me, as in 'bad' habits, even possibly addictions.
Habit is most interesting. Sometimes it is useful.
But often, when I wish to 'change my operating system', it works against me. Of course it must - as the brain is simply using the same old pathways. If I am seeking a changed consciousness (or anything connected with this), then habit/automaticity is to be avoided. Thus Gurdjieff changes the exercises. We change our focus ande exercises weekly here on this forum.
Quite a fertile topic.

---

by **JohnS**

Yes, habit is useful, but I notice factors like heredity tend to want to cement them in place, making them hard to shift, as you're working against your gene pool.

One of the best definitions I have come across of a Master being automatically present and controlling the reins - and, consequently, a state to work towards - is from Rene Daumal, and I keep it in mind as an ideal template to work towards:

"The true painter possesses within himself - in his muscles, in his sensibility, in his thinking - the golden numbers and the laws of colour, he possesses them, he has earned them, he makes them live through everything he experiences and sees, not just on the canvas: his work is therefore both useful and universal."

Judy, the cyclone remnants passed through here last night: all OK now - hope you survived up there

John

---

by **Harry**

Judy,

Doctors here prescribe tests that are covered by insurance. They make money. But in this case there was a symptom. The EKG he took in the office was "abnormal".

To show how isolated we are, I've heard nothing about Oswald. (And we would never name a hurricane after Lee Harvey.) And our TV covered the Australian Open for two solid weeks.

But back to the exercise. As O suggests someplace, it is important to repair the carriage and understand how the different parts work together. I think he also said we have to sober up the driver. Surely until I was able to sober myself up (not literally, emotionally) I did not even see this as an event. It was something to endure and survive. I still have a reminder. A nice large

bruise on my hand where the radioactive material was inserted. I look at it and a little i says shouldn't that be gone already?

I found myself also seeing my son in myself. He has always been very good in other people's crises. (Not always so much his own.) But as I worked through to the actual test, I became that dispassionate person who just did the right thing.

---

by **Gururaj**

To sober up as a driver (and also as the passenger) - even for a short time - what triggers this sometimes for me is when I read ,listen or see something
which somehow has a power to move. Subsequently ,there seems to be arise in me of shades of just emotion but could also be a finer feeling , a making available of more energy,which makes the driver be in greater control, which further ensures very less frittering away of energy in unaware manifestations.

Today , this paragraph from M Nicoll's chapter of the 'Commentaries' with the title 'Cosmology' had that effect :-

You remember the definition that Plato gave of the difference between a man glued to the senses and a man of understanding ?. He said : "The first believes that
matter created mind,whereas the second believes that mind created matter".
Do you think that mind and consciousness arose accidentally out of some chance combination of atoms whose origin you cannot explain,or do you think that
mind created matter and all its possibilities and you live in an intelligent and ordered universe

With the rememberance coming at the same time of the thought "As above so below" ,I was in an elevated mood for a long time thru' the day with some degree of
freedom from small "i" s and more watchful of inner movements.

---

by **JohnS**

The same for me, as well, Gururaj, and on exactly the same topic.

In this context of an ordered Universe, LVL talks about the 'chance universe' people such as Richard Dawkins, then examines Gurdjieff's system of this earth being under 48 laws. One of these which he explores is the Law of accident, which, if it is described as a law, is not random, despite what the description 'accident' may convey. It is more like a subset, acting under strict rules, which include karma, or cause and effect, but as a subset creates lawful choices, which produce lawful opportunities.

He quotes his teacher, Betty Brown, who, regarding this concept, often said "Well, constant change is here to stay!"

John

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.

---

by **Gururaj**

When I first read the task , I had been experiencing for a few days of very "good weather" internally and externally and even felt a bit smug that I have evolved
beyond this sort of exercise.
How wrong I was !. (Law of Seven ?) When the turbulent winds and discomforts of life hit me soon enough, the boy ran squealing to mama, so to say.

In the midst of a small (internal) cyclone, the memory of this task popped up.This visualisation was 'resorted' to and things came to an even keel.

By the way, have deliberately not yet heeded Alistair's invitation to see the old posts of 2005 for this same exercise. Thought, i'll do that after a week's 'original' experiencing.

Now let me move to the other discussion thread (with the title "In Search of Being ")where many of my fellow seekers of the ES Work group have congregated of late.

---

by **Boever**

Thanks Alistair, your post has been an "alarm" for me today.

I find this exercise very interesting. What we are trying to do here, is to transmute negative emotions into positive emotions. This is exactly what the second conscious shock is about. Remember that their won't be a second conscious shock without the first conscious shock.

This exercise follows the holy equation as given to us in Beelzebub's tales, The Holy Equation could be said to be the Sly Man's Pill". To me this is the real deal. This is what has to be done. This is the method of creating and coating the higher being body kesdjan.
http://www.endlesssearch.co.uk/philo_holy_equation.htm "

I will try this exercise this week and post some results. I always find it hard to get a connection with my emotional center...

Whishing you all good luck

---

by **Judy**

Thanks for this, Alistair. It comes from the time when I had just joined the site. It was most interesting to read the four pages and a good little ego-leveller.
I remember well that comment of Harry's;
"Non-sense is not necessarily nonsense."
That was rocket science to me at the time. I was really taken with it.

Yes - a most beautiful exercise. It made its way to becoming regular for me. I still use it from time to time.

In answer to a question, Jose and Greg no longer post here but so far as I know are still active in the Work. Jose also has some Buddhist tradition affiliations.
Be nice to hear from lots of members we haven't heard from in a while. How are you, Dean, Layne, Lawrick and others? Hope all are well and motoring along profitably.

Judy.

---

by **Alistair**

Perhaps the first observation on last weeks exercise is that if we were honest the process would take place almost constantly?

Some teachings remark that at least 97% of our existence is within the multiplicity of I's, hence the opening comment to this post; this exercise should be executed 97% of our 'waking' life?

The more I analyse honestly the more it becomes quite apparent that
a considerable amount of time should be spent here and it illustrates, for me,
the tremendous difficulty we face, especially given the limited number of occasions I actually put the exercise into operation.

Of course the moment the exercise was most required it was the farthest thing from my mind.
The old nugget, how many times must I remind myself of Proverb 23:9
Speak not in the ears of a fool for he will despise the wisdom of thy words.
I allowed myself to be unduly influenced by my partners son's behaviour,
the consequence, a large explosion in my chemical factory on a day I had been working fairly hard and built up considerable energy by engaging in several tasks at greater than average speed.
Fortunately the energy lost was rapidly re-accumulated by similar physical exercise conducted at a more rapid rate than necessary.

This ongoing strife with the boy is I feel firmly rooted in Karmic debt accrued by under valuation
of my own Father with who I frequently contradicted and now of course with the benefit of hindsight
recognise my own stupidity resulting in a legacy of regret and remorse.
On the other hand this relationship provides a perfect opportunity for me to fight against my own egotistical responses;
of course easier said than done.

Another observation, one that is not new, is the danger when having accumulated energy of exploding
with it rather than utilising it for transformation or real inner accumulation.

The exercise of last week did demonstrate that on the occasions when it was applied
it provided a calming and stabilising effect. This exercise as commented by others is fundamental
for us and would be useful practiced constantly as stated in the opening line of this post.

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by **JohnS**

You're right, Alistair, AFTER the explosion comes the realisation that that was a negative emotion, so the shame of expressing it comes quickly after, with the hope that its not too late to still save some energy. However, it works much faster than you can think, so no choice: what's gone is gone.
Perhaps, however, the shame is the first step in recapturing the positive inflow - as long as it doesn't turn into self-pity - another waster-in-waiting.

I have been following LVL's progression of posts on the distinctions between outer and inner energies - the former created by external events and the reactions to them, the latter fuelled by the amount of higher energies we allow to be accepted within our inner processes - and how to link the two, rather than trying to keep them separate by 'protecting' the inner because that is our imagined 'holy path'. I need to keep these views in mind when I react externally, as this reaction is also connected to my incomplete and misunderstood inner state, which is not open enough to higher influences so they can have a better chance of being the dominant force.
So I think it is possible to view the accumulation of higher energy as simply a measure of our degree of opening to them, rather than an imagined action of trying to collect and possess them.

John

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by **Cassandra**

Speaking of energy conservation, for me I would like to practice this more-- simply not commenting--even when I feel those comments are good and honest. Must someone really hear my views on a topic or hear how I might approach a problem? I had thought that I do good by 'helping' in this way, with these loving suggestions. However, I feel it may not be necessary and may be egotistical. The main or higher point is that energy, energy needed for my development is maybe wasted unnecessarily with talk; and maybe when I do comment, this should be with a softer voice rather than louder. I've wanted to steer away from stereotypical roles of women as soft, but this has nothing to do with that, rather with conserving energy that I would hopefully use to read Work material in the evenings or simply take a walk around the neighborhood.

Work Program week beginning 11 February 2013

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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.

---

by **Cassandra**

I am still focused on last week's exercise. Not expressing negative emotions--I will make this my aim, my god for a while to see where it might lead. I was just reading in Views, that magnetism can be acquired "by doing small things voluntarily." This statement comes during a Q&A on trying to accomplish some small task or aim. What is that for me--it has to do with less talk, specifically not expressing negative emotions either out loud or to myself. I had forgotten this and have been lately in the place of quick and easy criticism.

---

by **Gururaj**

My uncle (Father's elder brother) was staying with me for many months.He was almost 83 years old when , the other day, his living-ness stopped in front of my eyes, as
the cancer in his vitals finally made his body stop functioning.

As I do the meditation suggested in this week's task, a pondering is there on -

(a) Is there something which survives the body

(b) Is this ,what is said in the Work , Essence

(c) How do I (or even, can I)sense this when I am alive

---

by **Cassandra**

Gururaj, I think this time presents a very special opportunity for you and all those around you.

---

by **Gururaj**

Very true,Cassandra.

Death at close quarters is a powerful reminder for Work.

Work Program week beginning 18 February 2013

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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

---

by **Gururaj**

Is this week's task ,in a way, inviting us to explore doing any particular activity (Writing being one example) - very '3-centred' consciously ' and with quality
and full focus on the ultimate aim ? .(Correct me,John, if my reading of your post seems incorrect).

If so, then ,this extract from the latest Lee Van Laer blog post resonates with that -

" Mr. Gurdjieff has given your life a meaning. Here is your task. Now, in your everyday life, in what you do for a living,

try to manifest what you have received from the work so that it can be felt by others. It doesn't matter what you do in your life,
whether you are a teacher or a taxi driver or a doctor or anything, but do what you do with such quality that your inner work
will be sensed by the people you deal with. Do not talk about it to them, but only be it. Do you understand?"

Ask yourself, she continued, is this essay a manifestation of inner work or reaction that will only provoke counter reactions, etc., etc. ... forever?
Same old story. "Righteous indignation."

Regards to all,
Gururaj

---

by **JohnS**

Correct, Gururaj: a three-centred effort is the only true marker for any attempt at doing, otherwise, by G's definition, its not 'doing' at all.

Throughout the book I have quoted from, the impression is given that this process is being carried out - or at least constantly getting close to it - because there is so much emphasis on word and language - what they really mean at the deepest level -that it makes the writer constantly aware of what he is putting on the page. I'm sure what was written was reviewed many times, in order to reduce it to as essential a communication as possible. And to review like this, as close as possible to an objective view would be constantly required for that process.

To me, I believe that he has succeeded to a large extent (and, in the same way but differently, some of LVL's blogs), because the book, in the end, has the status of a reference, and not a theory.

John

---

by **JohnS**

The warning that we think we are 'doing' consciously when most of the time we are not -even though we believe we are, because we automatically think we understand - is expressed neatly in LVL's blog today:

"Even more insidiously, the network (layers of false personality) assimilates everything one has ever heard or experienced about inner work and folds it into itself like the Borg of Star Trek. It produces an artificial entity called "inner work" which one becomes entirely and absolutely identified with, utterly convinced that it's the real thing...when it is anything but."

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

---

by **Harry**

Something like a phone can be a good reminder. I would like to offer a caution. If you communicate via phone for ordinary jobs, be aware that some of those conversations are mechanical and need to be mechanical. That does not mean you can not observe your own mechanicality. But hold that in mind if your job requires you to spend time on the phone.

I have had fully centered job conversations, and they often turn out much different than the same conversation might have turned out without being centered, observing.

---

by **Gururaj**

Devoting long hours to office work and coming home late (the kids were already asleep today) , is a regular pattern with me.
Need to get to the root of it. Seems to be due to a combination of fear of failure and getting attracted and immersed in the job on hand.

By itself it is not harmful.But I may be missing out on something more valuable , more

precious.

Today ,remembering to be mindful , now and then, the difference at-least was, the enervation at the end of the day is much less than usual.

Before only a few calls sensed by body , but was not anchored after the conversations began. In fact, had not considered that as an Aim
and only after reading Harry's post above has that possibility occured.

Tomorrow is another day, as the saying (in Hollywood , and in the novel preceding it) goes .


---

by **Harry**

We depend so much on our jobs. Eventually I learned to sense 'storms' coming. On those days I would Work much more intentionally. I would walk through doorways consciously. I would follow the twelve bones while walking to lunch. And I can think of a half dozen times when I know that by working I kept myself from being embroiled in the swirling sandstorm. I had my stilts on.

---

by **Judy**

Hi Gururaj,

Yes, as Harry says, put your stilts on. One goes to work to earn a living and of course this is a right and proper thing to do. For me, it was helpful a lot of the time to simply be aware that this 'working' is an outside role I must play, but it is not who I am at any deep level. Somehow this assists in detaching a little and prevents strong identification with that particular role. Sometimes it isn't realistic to mix inner work deeply with our necessary outside roles. Detachment, wearing the world like a loose garment, though, is possible to avoid useless negativity.

Kind regards,
Judy.

---

by **Gururaj**

Thanks , Harry and Judy for your responses.

Pondering on the issue , it seems to me there are two aspects -
One - Managing life situations efficiently - which is a life skill and
Two - In whatever I am doing ,being on stilts - which is a Work skill.

As our Work skills , and the meaning,valuation, love for 'Work' increases, we may even alter our 'life' priorities fundamentally - in a natural way.

---

by **JohnS**

Yes, I am in the habit of dividing work and 'life' into different parts of the day, so they hardly ever meet: the journey to work (3 hours) is spent, mostly, in preparation for what is coming, ie life, and for this reason, they never meet: one stops where the other begins. Towards the end of the day, I am looking forward to my work hours on the way home. Thus there are hardly any 'triggers' during the day for observation and separation.

This has to change. My excuse is I am a 'busy man', plus the job pressure is high. I read about continuity of energised states, and how recall can help to preserve it, but my routine is too fixed to allow the right energy to flow and alter.

Reading this, I have a sense of shame for not having the courage to allow change to enter

John

---

by **Gururaj**

Here is a recording of an exchange between the great sage Ramana Maharshi and a devotee which , for me, shows an approach to Work for
a person (like me) who feels it is very difficult to balance 'life' responsibilities and the Inner Search.

"Once an earnest seeker came, prostrated in all humility to Sri Bhagavan and asked Him:

"Bhagavan said that the real nature of the Self can be attained only by constant dhyana.
But how is it possible for one like me saddled with official responsibilities and the management of household affairs?
If a major part of one's life is spent managing these, where is the time for Atma Vichara, much less uninterrupted dhyana?
What is the way out? I beseech Bhagavan to enlighten me on this."

Looking at him compassionately, Sri Bhagavan said:

"Suppose you leave your house with the intention of coming to the Asramam and on the way you meet a friend.
You greet him, exchange pleasantries and then take leave of him, proceeding to the Asramam while your friend goes his way.
Now you don't go away with your friend but rather continue toward the Asramam, do you not?
The thought of coming to the Asramam is so fixed in your mind that whomsoever you happen to meet on the way,

is spoken to in the proper way, and parted with in order that you may fulfill your original intention.

Likewise if the mind is deeply engaged in meditation after doing whatever has to be done, the mind will return to to meditation.
By engaging the mind before starting work and after finishing it, even while working,
it will automatically acquire the ability to do the necessary while inhering in its natural state.
In the course of time, this becomes in built, habitual and natural, and one no longer feels the lack of being engaged in constant meditation."

---

by **JohnS**

Thanks, Gururaj;

Perfect. Also, perfectly logical - that is the core of it - so 'doable'

John

---

by **Cassandra**

Yes, thank's Guru for the exercise and others' responses. This work issue I can understand as well. I have been working on a paper (research article) for about three months and am now ready to have my colleagues take a look at it. But along the course, I have sometimes become engrossed in it to the point that I would come home and work some hours at night. This isn't that unusual, but I have thought: what if I devoted time like this to the Work. That said, I do try to use those stilts throughout the day. Many times they are forgotten when the small irritations come in. This seems to be what gets me off track--e.g., someone in a big SUV cutting me off in traffic or the woman there giving me a 'look.' I have observed these ordinary interactions during the past week and have been able to come to my senses sooner rather than latter. It seems to me that this kind of interaction IS the stuff of work, it is, at least for me, the deep work. I cannot get to 'heaven' without coming to peace with those who would irritate me.

Work Program week beginning 11 March 2013

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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.

---

by **Gururaj**

Yes , we can observe others more objectively than ourselves.

But how accurately can we sense what exactly in the others' manifestation is influenced by me , and is therefore a reflection of me ?
That may be more difficult to perceive.

On the other hand, I saw , in hindsight at the end of the day today , that I could recollect I was sometimes obviously and oftentimes subtly,
differently behaved with different people - my children, my wife, the boss, the subordinates , the friend.

---

by **JohnS**

A potential solution to these 'mirror questions' and observing our inner and outer selves plus others, lies in the subjects LVL is covering in his current essays on internal and external considering: As G. puts it: "external considering always, internal considering never.'

Because internal considering is self-love, and involutionary, and external considering is mindfulness, and evolutionary.

Even writing this post, i have to be aware of inner and outer considering: outer because I want to be sincere (which according to G. is almost always an excuse and, thus, lying) and inner: trying to make an impression. I can SEE both, but I can't FEEL the difference, which means not being in all centres.

I guess, Gururaj, that your seeing your reflection in others is also self considering, but at least in a constructive way of 'mirroring', reminding us of our own faults in others.
But, do we have to transcend this stage (well, yes, if it is just a 'stage')? And what does this do to our mirror image? Maybe I will have the courage to see more of my parents in that face (a very difficult thing to come to terms with), and thus more of the illusion of myself as a unique and self-loving individual.

John

---

by **Gururaj**

"And in finding that mirror we find our self."

When I see (and more often imagine) my reflection in others - it is inner considering.
But when i see Gururaj's reflection , that is impartial observation.

I have been for the past few days in unfamiliar surroundings - travelling out on work. This throws up many new situations ideal for finding reflections.
But the tool for seeing itself is often shaky due to its identified state.

---

by **Cassandra**

I was told as a child that I favored, that is looked like, my paternal grandmother and my father. This always errked me because they were both very difficult people. I'm okay now with that since they're both deceased, but I can also see selfishness in me, the same I saw in them.

---

by **Cassandra**

Another thing about my grandmother, whom my sister and I called "Miss Carrie." She would often lament the loss of her dead husband Herbert. I never knew him, but as a child I took this in. I can remember seeing her on the couch wailing. I often thought she should just get up and do something else. Again, this is the same with me. I long for a deeper life, but spend more time relaxing than Working. I mean no disrespect to my grandmother, but I see myself clearly in her.

Work Program week beginning 18 March 2013

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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.

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by **Gururaj**

Did the task towards the end of the day for about 15 minutes.

For the past week ,have been thru' somewhat taxing times physically and psychologically ,on tour to another city.

So the experience of the task was mainly a draining of that tension , leading to a relaxation and good sleep subsequently.

While going back to the 2005 archives and seeing the many posts, the thought came "It was quite lively those days".

Valuable exercise. Looking forward to going thru' with it daily this week.

---

by **Harry**

Just want to note that this exercise is directly from G. He describes it in the Third Series.

Would also like to note that this is not something to be done frequently. That was noted in the original post. This is a very powerful exercise which should be done with reverence.

---

by **Alistair**

Yes Harry, this came over loud & clear, that this is not a daily exercise
It occurred to me that tomorrow Wed 20th the equinox, a time of balance on earth, might be an excellent moment for the process

---

by **Alistair**

This morning Wednesday 20th March performed the draining exercise for forty minutes.

Sat upright, feet flat on the ground, hands dangling.

Initially there seemed to be a quick clearance from my head then it felt like everything remaining was thick treacle and that a considerable length of time would be required for a full cleaning. Is this why one requires 40 days and nights in the wilderness or in the case of Ashiata Shiemash a bit longer?

---

by **Alistair**

This exercise seems to be a deep meditation with specific focus.

Yes the usual distractions occur but as Buddha allegedly remarked
'If you catch yourself wandering off a thousand times, it's a good meditation!'

---

by **Gururaj**

The Draining exercise daily before sleep and a slow absorbing of one M Nicoll chapter of Commentaries in the early morning - has been the routine for me this week .

By the way, when Ian posted this task in 2005 , he started saying "do this task daily this week" . So I am taking it literally - for this the first week at-least.

A deeply felt truism today - what matters is the Inner state .Our organism is a temple/church and the inner state needs to be taken care of like the Sanctum Sanctorum.
The First Conscious shock is nothing but the moment to moment inward watchfulness. Yeah - we need to come back to it a thousand and one times.

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.

---

by **Gururaj**

A very few times when passing thru' a doorway and more often after doing so - did I remember the task.

A marginal improvement compared to the earlier time this exercise was posted in the OLWG many months ago.

The Work is not yet the main focus for me.Life is.

---

by **Alistair**

Nothing makes us more angry than seeing our worst character flaws displayed by others

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.

***

Seasons greetings to all,
Gururaj

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by **JohnS**

Yes, I owe you one: physically I haven't had the opportunity till now to post, and I've done my cut and paste, only to come here and find: too late!

I guess I'll have to laugh!

Thanks, Gururaj

---

by **Gururaj**

The other day, was in a situation of acute discomfort when a subordinate over-reacted to something I said .
Later In some relevant context when I narrated the incident to a fellow seeker , he broke into a deep chortle.
Since it was of a wry sort and not judging of me, my painful memory of the event too melted and I smiled seeing
the incident a little bit more objectively.

I reckon when one can get this lightness on our own , and see one's 'seriousness' and touchiness progressing with age like ,say,
deteriorating eyesight , then the inner laughter would be there more often and manifest outwardly as well. That is truly infectious.

---

by **Judy**

In searching for something more on "surp otheos", apart from the references to Beelzebub's Tales Chapter 39, I came across the following about the Trisagion:

> Form of the prayer
> For other languages, please see the section below
> The Trisagion prayer is an ancient prayer in Christianity. It may be that the prayer was originally an expansion of the angelic cry recorded in Revelation 4:8 (sometimes called the Sanctus).
>
> In English:

> Holy God, Holy Strong, Holy Immortal, have mercy on us.[2]
> or more commonly:
> Holy God, Holy Mighty, Holy Immortal, have mercy on us.
> In Greek:
> Agios o Theos, Agios ischyros, Agios athanatos, eleison imas. (Traditional Romanization)
> In Latin:
> Sanctus Deus, Sanctus Fortis, Sanctus Immortális, miserére nobis.

Note the Greek in particular.
Most interesting.

Regards,
Judy.

---

by **Judy**

So what about the "surp" ?
Any clues from anyone?

Thanks for pointing out this exercise, Guru. Laughter is a huge topic. Paul Beidler makes an interesting comment about its mechanicality. Yet how this spontaneous, mechanical feature is much praised in our society. How we value "a good sense of humour". And an intriguing allusion to the possibility that what we laugh at may reveal clues to chief feature.
I've usually thought of sense of humour - or lack of it - as perhaps indicating something deeper than personality; but does it?
Here again, thoughts anyone?

And this reference to "deep, inner laughter". Ah yes.
Much grist for the pondering mill.

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)

---

by **Harry**

John,

I spent many years working through Castenada. Even learned his Tensegrity movements.

There is a difference. When I pick up G, or O, or Nicoll my inner touchstone says this is beneficial. This is in touch with something higher. When I pick up Carlos I can have fear. I have no doubt that he had contact with the Fourth Way. I also have no doubt that he had some

contact with shamanism. However there is the same hint to his work that there is to Alistair Crowley. Crowley understood the Tarot, for example, but if you pick up his deck there is darkness present.

I do not discourage anyone from any source. But I suggest to everyone to develop an inner compass, what was called The Golden Touchstone, what G calls Center of Gravity.

Harry

---

by **JohnS**

I can understand that, Harry, but what impressed me about what some may take as morbid, or depressing, or perhaps part of the dark side, was the insistence that we all have to die, and you must constantly be aware of your death - which always travels with you by your left shoulder, and one day he will tap you on that shoulder.

However, I'll take your view seriously. I have just downloaded a new book by Castaneda, and i will be aware of the tendencies, and see if he has changed direction at all - or not.

Very interesting.

John

---

by **Harry**

There are certainly insights in his work. I just put forth the caution. I still have his books on my book shelf. Crowley is stored away in a basement box someplace.

---

by **JohnS**

I had an actual experience of what is meant by 'shadows":

I was reading Castaneda, where don Juan was trying to explain how there can be a knowledge without words. It suddenly occurred to me to switch over immediately to chapter 48 of BTTHG. I started reading, and the changeover seemed seamless: apart from the style differences - which didn't matter - it seemed like the same person speaking. I went back and forth between the two texts, and there was no conflict, no 'division of intent.'

What I felt I was seeing was: the words were the 'doing' - the surface images - while the knowledge was the shadow in the background, living separately to the words, though superficially connected to them.

A wonderful, objective insight

john

---

by **Gururaj**

What I see and How I see are the issues being (shadow ?) boxed with here .. ?

WHAT I SEE - Is by 'shadow' meant here the subtle manifestation of a person (non-verbal ques, etc.) .
Or is it the darkness emanating from a person when they interfere or cut across a source of light - like ,say, when I am being mechanical ,or negative
and am basically not activating the 1st conscious shock of attention .

HOW I SEE - Is by 'seeing' or 'knowing' meant here a wordless illumination , an insight instead of ,literally , just observing/watching or thinking/analysing ?.

I mean , when Sherlock Holmes surprises Watson by telling him exactly what he(Watson) is thinking after observing his expressions for a while, is he being
spiritually wise or just very clever ?

---

by **Gururaj**

> ***John Summers wrote:***
> 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."

From listening,today morning, to the audio of Nicoll on the 4 centres in man (Vol 2) (Thanks,again,Tomas, for the link),it seems to me that G has been more precise and closer to the bone .
The above statement of Castaneda is clearer when we have the understanding from the 4th Way that when the impressions fall and are perceived only by some parts of some centres , say, by only the moving parts, then we do not 'get' the full picture.

The challenge then is what is the response needed to this ? First of course is the organic seeing of this (helped by the intellectual knowledge , to begin with)
and then , it seems to me thru' some means we need to develop finer materials in us to bring other parts of all centres into play.

The various 4th way exercises , like divided attention ones, I think, may help to create the ,

what are called as, the higher hydrogens for this.
Of course , the ballast for all this is our devotion, our feeling , our valuation for the WORK.

By the way, my habitual way of approaching things only from the mind, maybe, made me miss to acknowledge and rejoice alongwith John in his having of his objective
experience mentioned in the earlier post. I do that now. Way to go, John !!

Work Program week beginning 22 April 2013

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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.

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by **Gururaj**

Ever since I have become a member here and attempted to do the tasks involving bringing of awareness while going thru' life ,
rare has been the week when I could consistently remember and do as suggested.

Came across some Work input today which promises much to bring a breakthrough regarding this.

While listening to Nicoll's talk in Vol.2 on "The Enneagram - Talk V ", he speaks of a comparision between breathing and self-remembering.

He says , just as the (first) Mechanical shock of breathing involves an inward and outward flow, so does the (second) conscious shock - of attention or self-remembering
has a two-directional feature , of simultaneously being aware of our inner state while also being drawn to the external situation.

This made me use the act of breathing as a sort of peg to hang self-remembering on - though in an approximate way - and many times through the day came back to it.

As I breathe out , I sense the "sensations" and as I breathe in , I take a quick inventory of the state of mind and feeling.

This seems to be more "do-able" for me and also gave a centred state quickly - in a way being in sync with this week's task.

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by **Judy**

Harry,
Thanks for this. It is a wonderfully refreshing exercise with a lot of potential for me. In itself, it contains much. There have been some synchronicities while reading (below is an example from today) plus some very vibrant first conscious shocks from several attempts.

> As one grows closer to God, as one's embryo develops, one discovers that one is connected to everything, and that all of the objects, events, circumstances, and conditions in the universe are both deserving of, and attracted to, feeling conditions, that is, they are drawn in to the cyclical action of the chakras by a form of spiritual magnetism. So the growth of the Being-Body is analogous to every kind of growth, from the growth of the embryo to the amalgamation of planets around the sun — and the magnetism of gravitational attraction dominates this action. We draw the world into ourselves; and in doing so, we become the world.

(from LVLs essay "Everything" today).

Regards,
Judy.

---

by **Alistair**

Last week's exercise obviously has constant usefulness in the critical sphere of self-remembering as well as accumulating stored energy for subsequent effort. This week there were two prolonged activities that especially provided opportunity for this focus.

The first involved a strenuous climb of 800 metres accompanied by four others including a member of the Ukrainian National Orchestra who typified Mr Gurdjieff's description of a modern artist in every way. Easy to be distracted and consumed by his constant need for attention and adulation the necessitated for me the conscious awareness of enduring the

unpleasant manifestation of others with joy, and in the instance of interaction with modern artists the expediency of lying to them made the excursion infinitely more pleasureable than would have been the case years ago when his ego manifestations would have rubbed against mine thereby creating all manner of unpleasant inner friction for myself and also the possibility of negative outward expression towards him and the rest of the company.

The second opportunity occurred yesterday with the physical task of working with a grinding power tool equipped with a circular rotating sanding disk. The aim was to smooth off 130 different sized pieces of rough wood that I had cut earlier in the week with the objective of building 8 outdoor chairs, which given the cost of the plastic variety will provide us with longer lasting, more aesthetically pleasing and assuming nil labour cost, cheaper units.

I perhaps irresponsibly decided to operate the tool without the hand guard enabling me to turn the tool through a wider angle and as is usual with us undeveloped human organisms on commencement and during the activity my mind was filled with all sorts of distracting thoughts until having successfully cleaned off approximately 20 pieces I caught my left index finger with the rotating disk luckily inflicting minimal damage and pain. There is nothing like even a mild shock and a little physical pain to assist ones concentration. Gradually I became more focused on the task until the point where I was consciously making the same move each time I used two hands to manipulate the tool thereby negating the careless unconscious action that caused the minor accident to occur.

Next week, Easter week here in Ukraine, today is Palm Sunday, I am about to restart what is for me a major project. You may recall some posts made in 2010 that referred to my digging a water-well. Since December 2010, for various reasons, there has been no work on the project leaving the well uncompleted and a large hole in the middle of the garden. Having had an incredibly mild winter has allowed us to make faster than normal progress in the garden and with time available I refocused my attention on how to cover the large hole. The Law of Association led me to the inspiration on how to attempt the completion. Tomorrow morning four metre by metre concrete well liners are scheduled for delivery and digging will recommence. I’m sure this activity will provide fine opportunity for inner work.

In general it is quite noticeable that all my manual tasks that are performed in silence are more efficient. When I say silence, I mean with little or no talking, the real struggle is calming the mind and concentrating entirely on the task in hand.

---

by **Harry**

Just a question. Because I'm interested in holy days and how they are established. Here Easter is established as 40 days after the Pascal Moon. How do they determine Easter there?

---

by **Alistair**

Dear Harry

It's the same calculation, second Sunday after the first full moon after the spring equinox, but, still calculated using the 'Old Calendar' which is two weeks later. Coincidentally I only just discovered this recently.
Russia still has a public holiday to commemorate the October Revolution but its the second Monday in November.

Work Program week beginning 29 April 2013

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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

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by **Gururaj**

http://www.earlychristianwritings.com/text/james-kjv.html

Yours cryptically,
Gururaj

---

by **Gururaj**

While having lunch with a friend ,observed an impulse in me to fill up a silent period with ...chatter and, just that one time, used the mouth only for eating.

More often , the impulses ran riot and words which were not all that necessary were uttered. But at-least ,for a few times, there was an awareness in the background of this pattern in me.

LVL says in one of his blogs in April, that we are so driven to make a spectacle of ourselves in wordly transactions.
Surely,talking is one of the means for manifesting this urge.

---

by **JohnS**

In speaking to a casual acquaintance in a cafe yesterday, I first excused myself regarding opening a conversation by denigrating a previous stranger there, who I described as someone who talked too much. This suddenly made me aware of how much I was talking, and it let me 'oversee' the resulting conversation, where at least I consciously considered the other's position, and tempered my own mania for filling up the holes. I also caught my self justifying my chat, as I believed it was very interesting, and would benefit the other person greatly!

Coincidentally, while currently reading one of Castaneda's latest books, they are experimenting with holding onto reason, and letting it go. The criterion for losing the stranglehold on reasonableness is to stop the incessant internal dialogue. At this stage in his training, it often takes Castaneda only a few minutes to obtain silence, whereas in his earlier stages it would take hours.
One of the reasons for his progress is that he has someone external to keep prodding and shouting at him. How can we measure any real progress if we have to do it alone (physically, if not mentally)?

John

---

by **Cassandra**

> ***John Summers wrote:***
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> One of the reasons for his progress is that he has someone external to keep prodding and shouting at him. How can we measure any real progress if we have to do it alone (physically, if not mentally)?
> John

Good point, John. We are all alone in these attempts....The inner dialogue for me starts

immediately after waking and intensifies in the shower. In some ways, these are times of clarification, but mostly not. I had several opportunities to resist outward commentary, and on two occasions (big ones), I did. My 11 year old son has a head cold. He blew his nose in class; he reported that the teacher said this was "disgusting" and ordered him out of the class to blow the nose. Just writing about this makes me angry for a number of reasons, but I did not send an email or go to the school to tell her how I felt about this. School is almost over for the year, and I won't have to hear about this person any more. But I did relay this to another parent last night. So, I don't know how well I am able to really stand back from this and hold my tongue.

---

by **Alistair**

As expected there have been numerous instances this week of moments when the tongue would done well to stay silent.

The first major incident occurred on Tuesday afternoon during the first attempt to lower a 600kg concrete liner 6 metres into the well shaft using a chain winch. The winch only had a length of 2 metres so I knew beforehand that we would need to tie the liner and extend the winch rope. Unfortunately due to what I already knew was a shortage of rope I used a couple of pieces I shouldn’t and dropped the liner into the shaft causing it to shatter irreparably. This was the cue for my partner to start screaming I told you so not uncommon behaviour. More and more I accept that this is part of my karma and resist the temptation to verbally retaliate but on this occasion I failed and returned the derision with interest.

During the hours of sleep from Thursday night to Friday morning it was increasingly apparent that I was suffering some kind of illness, sore throat, running nose. Friday as mentioned previously was Good Friday, the first day of the Easter weekend fast, the culmination of Lent.

For Lent I exclude all red meat. Early in the period I was this year tempted by a little fish but as the period passed the non flesh diet was both enjoyable and acceptable. Easter weekend has become a full three day fast until Monday at dawn, water only, this year due to illness with a little lemon juice.
In previous years the fast was spent quietly with a little light work and frequent meditation but this year the combination of work in the well from just after 7am until 5pm and feeling unwell, with only water for support caused almost constant inner irritability that quite often manifested in to say the least sharp speech.

Today, as my health recovers and no need for physical work, thankfully there has been more silence.

So Easter this year has been quite sobering in the sense of realising how little progress has actually been made in the last three years since reading Beelzebub’s Tales three times and gaining access to Gnostic Teachings.

There seems to be some confusion with the order of posting group exercises. I have become

used to following Harry hence my post last week, but a look at the schedule today reveals that this it was not actually my turn, perhaps this could be clarified.

---

by **Alistair**

Guru

Thanks for the link to James, it's easier than my Bible with the magnifying glass 

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

---

by **JohnS**

Well, so far, I must admit, this directive ha been a total failure for me:

The preoccupations of life - plus the hopes and expectations accompanying them - have taken over completely, and comfort reigns once more.

I am reading and distilling some pretty powerful and illuminating material these days, however, this experience shows that my core is not resonating fundamentally with it - it is more like a surface wish, an ideal that I am able to put off indefinitely, although I can tell myself sincerely that an hour from now is too late, because at the end of that hour, another hour is certain to appear.

I shall try again.

John

---

by **Harry**

John, I think the problem with the exercise is the fantasy aspect of it. We all only live for the moment. It is our illusion that there might be more time. And deep down we know that. I think that is why we respond to disasters the way that we do. A 9/11 throws your being into a different level of experiencing. In the same way viewing a car accident. We "shift gears".

What G would say, I think, is to divide your attention. You only have so much energy. You act in life. You let life go on and no one should know you are doing anything differently. If there was only an hour left then you would act differently.

---

by **JohnS**

You've nailed it, Harry.
What I was trying to get at was exactly that energy for shifting the gear. It must be approachable to some degree, as G. emphasised it so much, and importantly and conclusively in chapter 48.

It definitely feels like a lack of the right energy, and as you pointed out, we know the method - but accumulation through practice has to be there first.

Sorry to bring Castaneda up again, but he refers to a diagram (not shown) of the 6 energy centres in the body, plus an extra two (higher centres) that are not connected, but need to be for extraordinary things to happen.
Love the equivalence, universality, of all these teachings

John

---

by **Gururaj**

Many years ago , as I stood at the edge of the bungee jump platform looking with unspeakable apprehension at the ground way below,
the person managing said, "When I say go, you go" .Somehow I did just that with no hesitation.

An external trigger is usually needed , the way I am.

On one's own , acting with a sense of urgency , even for conventional life aims, has been developed in me gradually over the years, and is always a struggle.

For inner aims, too consistent efforts seem to be required (from the lower centres) , for those fabled higher centres to do their job.

At the beginning of the week , for half-a-day, kept the feeling for the task - was quick to forgive ,apologised promptly and watched my breath closely.

---

by **Cassandra**

For me, the usual anxieties of whether I'd done enough to "enter the kingdom of heaven" after I died. Again, this superficial understanding of the larger picture--as if one day, I'm grocery shopping and the next (if I'd earned it), caught up in the spiritual realm. So, I imagined trying to 'get my house in order' so to speak so that I would 'live on.' But that's like seeing things in terms of a foot race or or other competition. I was never able to even approach a different energy level.

Work Program week beginning 13 May 2013

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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?

---

by **Harry**

An interesting question in that G says don't start with God. Make your parents your god.

My relationship with my mother was a bit of a quandary at times. She was strictly Catholic. When I was divorced I was going to hell. Even on her dying bed she wanted to see me get back together with my wife after thirty years apart. But more importantly is G's demand that we each "pay for our arising." This is something I taught my son throughout his life. And something he still tries to do, despite having a very strained relationship. In a sense my mother, his grandmother, was as much his female progenitor. And he helped her pass through the end of her life. Often spending more time daily with her than myself, my brother or sister.

I remember early on in the Work, when I fasted every Advent and Lent. Totally vegan during those periods. And Thanksgiving comes right there. I applied G's discussion about eating. When out in public others should not know what you are doing. So we ate thanksgiving dinner with Mom and Dad. (For those in other countries, this is a family holiday in which gluttony over turkey is honored above all else.) In her last outing before dying, we took Mom to a local French Restaurant for Thanksgiving dinner. We ate turkey with all the trimmings.

The interesting thing about this is that eating the turkey would almost make me ill. I had started me fast and meat did not taste good to me. And my stomach was already into the purge. Rest assured Mom never knew about this early on. After she passed 80 and was on her own I explained to her my fasting routine. In a sense this was something she understood. The Catholic Church requires such fasting. Or at least used to.

More importantly, I think, is the ethical and moral background we were raised in. Would I have found the Work without that religious input? I don't know. I see students now who have not had that same moral core. Beyond that was Mom the teacher. Every summer we read. Eventually a reward was given. A dollar for each book finished. Both my sister and I continued to be life long learners. Once I had my son on the reading path, he was devouring the library at home. (As an English major I have some library.) He told me recently how he climbed to the top of

the book shelf to get to the Work Books up there. G was and is held in reverence on the top shelf, together. As a young boy he realized these books were treated differently. They weren't kept from him, but the have always been on the top shelf. So he climbed up to investigate them, because he knew they held power for me. So he started reading the Work before I let him know anything about it.

He did get Sufi stories very early only. Highly recommend Idries Shah's Mulla Nasruddin series for anyone who has children. Great learning and fun for younger workers.

---

by **Gururaj**

My mother (now in her mid-seventies)was and is not a very religious person as far as outward practice goes.
This is quite a departure from the norm for a person from a traditional Hindu milieu of her age. She could never bring herself to follow rituals beyond the bare minimum nor did she express devotion to or deep curiosity about a higher entity.
Now she meditates a lot but does not read deeply about the subject.

When I moved into adulthood , my own attitude was that God was not the Creator but a creation of humans.

So I had no ready 'solutions' when ,through much of my later twenties and early thirties , often was in the grip of a major personal angst.
("*A feeling of deep anxiety or dread, typically an unfocused one about the human condition or the state of the world in general* ")
So it's been a long and continuing journey of discovery and an open-ness about the quest may have been unconsciously inculcated by my Mom.

My experience of Mother is a person who accepts everything about her sons. There is more give rather than take or ask.
And I must admit, I often take her for granted. I consider that I do my duty towards her but my wife is much more warmer in her interactions with my Mom.
Yet , when I hear or read any Ode to Motherhood, a lump forms in the throat.

---

by **Cassandra**

Growing up, my mother was everything to my sister and me. Father was there, but that's about it. We were brought up in the very conservative black church of the U.S. South; at an early age, I can remember my mother singing from a hymnal, and to this day, I wax sentimental when I hear a particular hymn. This context nurtured what may be a 'natural' inclination to search for God. Around about age 10, my mother's sister and her family became Jehovah's Witnesses. This conversion really changed the tone and tenor of our family because everything we'd believed or done as a family around religious holidays (and secular ones as well) was brought into question. No Christmas, Thanksgiving, Easter, Halloween, even

Mother's Day. That's a different story, but suffice it to say, there were long drawn out discussions/arguments among the adults about heaven and hell and who would go to each of these places--'only the 144,000.' Scary stuff for a 10 year-old. But my mother was influenced by these exchanges, and after many years, converted to JW.

After college, I realized could not reconcile with the 'Jesus as the only path to God' instruction I had grown up with. I don't tell my mother this, because similar to Harry's mother, she has a strict interpretation of God; and I see no purpose in rehashing the old divisiveness. We did celebrate Mother's Day with her last week, despite what her religion teaches about holidays. I now know the need I have to pay for my arising. I think this is crucial to right development but sorely lacking. One way of honoring and paying back for me is taking the material form of trying to help my mother purchase a home, one where the roof doesn't leak, and there is sufficient ventilation during the hot summer months.

Thanks both Gururaj and Harry for your input. I'll look into Idries Shah's Mulla Nasruddin series for my kids this summer for summer reading.

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.

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by **Gururaj**

After watching the sunrise from the house terrace for the 2nd time this week (nothing splendourous felt - in a city landscape) , I pondered on the
days gone by and the experiences.

The organism is always giving a feedback - through sensations of the body . When I adopt an uncomfortable posture , the discomfort is felt .When I allow negative emotions to persist , there is an effect on the body as well , which reinforces the negative emotion - if I allow it.

I am unconscious as I go thru' daily life and when the effects accumulate , finally the organism draws my attention to it.

This is not intentional suffering at all.

The chief unconscious part , or way of being ,seems to be allowing the mind-brain and emotions to run in their usual way , in the background .

Maybe watching them in the face, so to say, acknowledging and accepting them and making an appropriate affirmation - closer to the moments of manifestation,
would be a first step in getting back the balance to even start paying for my arising.

Thanks for the task ,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

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by **Gururaj**

I missed adding this part in the task above. Hence this postscript .

Almost 4 years ago , Chuck had contributed this link

http://www.phx-ult-lodge.org/eternal_verities.htm

Particularly read the sections numbered 35 to 43 as a valuable and inspiring input for the "shift in consciousness" portion of theweek's program

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by **Harry**

I met the Fourth Way in the basement bookstore over forty years ago. Found All and Everything in the library. Don't think I've gone a day since without it. I begin each day with a greeting of the Sun and a reading from one of the texts, chosen at random. (Or a book I'm rereading in order.) I end the day with a centering prayer and "Center of Gravity" contact with Higher Being Centers. Work is a balancing force in my life. It is the equalizing force. I'm not saying I am always successful, but the Work is there as I move through Life. And Life moves through me. When we do this we change our being, we change our life, we change our past

and future.

---

by **Gururaj**

2 days ago ,while reading the sections 35 to 43 on the Theosophical School link I posted above, , It was a shock of sorts to see a topic discussed which had always been a deep mystery for me - that there is no end to space . How can it be so - was the unspoken thought always.

Then the remembrance came of the Hermes Trismegistus saying "As above so below" leading to the idea that in me as well there must be an object as well as space around it . So it is but natural that this being simultaneously is identified as well as free.

Somehow the power of the thought did bring a distinct shift in being of "seeing" this dynamically . There was my usual mind, there was a separation from it and there was the attention of this as a whole. It seemed as though all 3 forces Affirming (some deeper or pure aspect), denying (my individuality) and reconciling (the overall attention) were acting simultaneously.

Priceless experience - unless I am deluding myself - and any cautionary inputs from others are welcome.

Such moments , and the preparing of the ground , show the value of Work for me .

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by **JohnS**

The Work has been a constant focal point for me since its ‘discovery’, because there was a truth in the detail that was constant throughout – and that detail was in itself a revelation. Repeatedly, the foundations of the system support me in other efforts, across all borders – something nothing else comes close to.

A typical life-enhancing example happened (again!) yesterday, in a non-Work-based book I am reading. In ordinary circumstances, this passage would be classed as ‘interesting,’ but with the Work background it became a crystal-clear explanation of a fundamental striving – and thus yet another verification of the universality of Gurdjieff’s system:

“Then I exploded. I disintegrated. Something in me gave out; it released something I had kept locked up all my life. I was thoroughly aware then that my secret reservoir had been tapped and that it poured out immediately. There was no longer the sweet unity I call “me.” There was nothing, and yet that nothing was filled. It was not light or darkness, hot or cold, pleasant or unpleasant. It was not that I moved or floated or was stationary: neither was I a single unit, a self, as I am accustomed to being. I was a myriad of selves which were all “me,” a colony of separate units that had a special allegiance to one another and would join unavoidably to form one single awareness, my human awareness. It was not that I ‘knew’ beyond the shadow of a

doubt, because there was nothing I could have ‘known’ with, but all my single awareness ‘knew’ that the ‘I,’ the ’me’ of my familiar world was a colony, a conglomerate of separate and independent feelings that had an unbending solidarity to one another: the unbending solidarity of my countless awarenesses, the allegiance that those parts had for one another was my life force.”

John

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by **Judy**

Interesting quote, John. Where is it from?

Regards,
Judy.

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by **JohnS**

Hi, Judy;

"Tales of Power" by Carlos Castaneda.

John

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by **Cassandra**

As someone said recently, we are all at different places with the Work. I think I joined this Forum in 2007, not sure what to expect. I saw (and see) that my life is mostly ruled by avoidance of fear and desires for what is not. This is what I hope to change by Working, but I find it is not glamorous, but if I can perceive a shift in being where the fear and the longing can be observed, then it is worth the effort.

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?

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by **Cassandra**

Harry, I started with an interest in meditation/yoga in college, then read a range of 'spirutual' books; but a really big help was the 12 step program--Al Anon; no bells or whistles but constant work on oneself. Then that lead to A Course in Miracles, eventually to Eckhart Tolle. He mentioned G. several times; and that lead to ISOTM and to this group. There was a group in Atlanta that I participated in for a while, but that never felt right, can't explain it. I eventually found this group. Recently, I started reading Views; put it down for a while but am about to pick in up again; also started BT with the group but stopped.

People on this forum mention other influences, but if they point to the same road, I don't have a problem with that. What seems important is consistency.

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by **Harry**

Speaking of Work on Oneself, has anyone tried any of the lessons that G included in his stories in All and Everything?

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by **Gururaj**

Turning the torchlight towards this organism , in a way, started first either side of my Twenties with popular self-help books.
Then it was the teachings of J Krishnamurthi and Ramana Maharshi.

Took many years to read G's BT - once through - , while also going thru' (more digestible material) on a site under the GeoCities link which has now become defunct.

Only after becoming a member of this forum did I attempt Work on myself. A few fellow seekers in my city are also there adding another dimension compared to the virtual on-line interaction.

There is an overall sense that the organism is slowly "drying" up and loosing the "moisture" of personality but a lot remains to be still lost to truly become combustible material.

Many more questions in Harry's post need to be pondered on and , as I see it , try to see objectively what I am doing with G's teachings.
Yes, he is a great Guru for me - both for providing the nuts and bolts , the daily tools for Inner work as well as a provider of a cosmic vision.

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by **Harry**

I often forget Krishnamurti. Some really interesting works.

The question isn't whether there are other valuable works out there. Hopefully everyone has done some comparative religion study once they met G or O or whomever. Because there is some much the same. And the archeology of things like the pyramids on two continents, the Taj Mahal, Canterbury. The lei system in England. The dolmans throughout the middle east. Pythagoras. And how many of those does G mention in his own works?

Modern literature. e. e. Cummings. Leonard Cohen. John Fowles. Steinbeck. How much is there in a small volume like Of Mice and Men?

But who else has provided a unified system of All and Everything?

---

by **JohnS**

I did a lot of study before G, including Gnosticism, Kaballah, Egyptian, Greek, American Indian, but there was always something missing - due, I found out later - to the fact that none of these

faiths were native to me. Strangely enough, after studying G, I began to see and feel the similarities in all these differing paths, and they are much more a part of me now, in a collective way.

Regarding contemporary writers / artists, I can't help looking at the centre(s) from which their work seems to come. Italians such as Calvino (and, in the past, Da Vinci and Dante) seem very balanced, and that to me is an overriding condition for appreciation.

I am currently reading a book on the Toltec indians, and I may as well be reading a Work book, the methods and aims being so similar. However, without G as a reference, it would all fade and disintegrate.

John

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by **Boever**

I have been studying the occult for about 5-6 years now, mainly focussing on Qabalah, Magick, Alchemy, Hermeticism, Egypt. Although I'm now fully focussed on fourthway and practical alchemy.
One needs a firm base in either of the systems before you can start comparing with other systems. Like John says, once you have some understanding of the concepts, you start recognizing the same in other systems.

Let me illustrate with an example of the simularity of hermeticism and fourthway.
Active force : Fire
Passive force : Water
Neutralising force : Air
Hydrogen : Earth

Although each system has some idea's I find the fourthway to be the most complete system. f.e. I haven't met with another system that has the idea's of self-remembering or identification in it.
Remember that the teaching has been the same throughout all the ages, it's just the outer form that keeps changing (necessarily). Esoteric Christianity talks about sleep and being aware of yourself, but without the understanding of fourthway these would just be some other meaningless words.

I have read BT's 2 times front to back and often pick it up to reread some chapter. I haven't read it as if reading it out loud to someone. I am planning on doing this when I finish my current books. Do you guys think that you should read them out loud to yourself? Do you pass the information to your physical center more easily like this?

I am currently in the Gurdjieff Institute of Belgium, this group was founded by 2 people in 1970. They asked for help from the Paris group (founded by Salzmann) to help organise the group. Now a days they are in close relation with the groups in Paris and Amsterdam. Our

group in Belgium has monthly movements and activities. The movements are being thaught by a women who knew Gurdjieff as a child. Altough I haven't been able to join the movements nor the activities, I would recommend everyone to look for a local group. The vibration that fills the room when everyone starts meditating together is remarkable.

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by **Harry**

I don't think you need to read it aloud to yourself. But you should read it as if you are actually pronouncing the words. When you do this you will also find G had a great sense of humor. Beyond Mr. Bellybutton.

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by **Boever**

I just read this interesting piece regarding BT
(Hidden Meanings and Picture-form Language in the Writings of G. I. Gurdjieff (Excavations of the Buried Dog) Copyright 2007, John Henderson)

So, if you have not yet read that book from cover to cover, do so now. Even if it puts you to sleep, fight that sleep and read it. Read it aloud (highly recommended) – or, as Gurdjieff put it, “as if reading to someone else” (when seemingly alone), which means, of course, that you should read aloud – to your other ‘self.’ Read standing up or pacing back and forth, read with a pot of coffee at the ready; use a cold wet cloth or pinch yourself or stomp your feet or do whatever it takes, but do read that book. This one will wait.

(sorry for going off topic a bit)

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by **Harry**

Not off topic. Just consider this. If you are stomping on your foot, etc. are you really reading as if to someone else?

G is trying to get you to read so that you are Communicating the Meaning to Another Person. Which means that you are already familiar with the content and are considering your listener. This is something that is done in the theatre all the time. You read to yourself as if others are hearing you. You look at inflections, sentence structure, pauses. You consider all of those parentheses that G uses. You consider the strange capitalization. But you don't go through histrionics to stay awake.

Quite frankly I have never found myself dozing when reading G. And I mean both types of sleep. If my attention wanes I go back and reread the same paragraph again.

---

by **Boever**

(Hidden Meanings and Picture-form Language in the Writings of G. I. Gurdjieff (Excavations of the Buried Dog) Copyright 2007, John Henderson)

I started reading Beelzebub's Tales "as if you were reading aloud to another person". I was wondering if I should read this aloud, I think Gurdjieff answered it for me on the very first page.

"..when beginning anything new, unfaillingly to pronounce aloud or, if not aloud, at least mentally,..."
"..begin by pronouncing this utterance and moreover pronounce it not only aloud, but even very distinctly and with full, as the ancient Toulousites definded it, "wholly-manifested-intonation".."
".. in this new venture of mine will now proceed, as is said, "like a pianola".."

Does he intend to turn us into a wholly-manifested-intoning pianola? 

---

by **Gururaj**

> ***Harry wrote:***
> Can man serve multiple Masters?

If one does that , it may be like trying to dig multiple wells for reaching to the water in the same water table.
It is better , instead , to stick to digging one well - well . (our energy is limited and precious).
However , one can always interact with other well diggers to learn useful techniques from them. 

As proposed elsewhere earlier at the start of this roster, we can continue for the next week as well Working with Harry's post started on June 3rd.

---

by **JohnS**

I'm tending to disagree about 'multiple masters:'

I know this is not implying a conflict in views between approaches, however I, at least, have often found a degree of insight from an appropriate (for me) alternative approach, even if only from the idea of perspective. Simply by some other party expressing a Work idea in a different format, it can suddenly expand the depth and vision of the original teaching.
One aspect of this has to do with the unfettering of the unconscious following of what is commonly known as Groupthink, where a firm belief in the truth of a system begins to become

rigid, as you must agree to all the principles and methods of this system by putting it on a preferential pedestal to all others, resulting in somewhat of a subtle closing off in ultimate value of those other approaches.

If 'other' methods end up reinforcing the original Work, thus placing even more value on this primary Belief, then I would class it as a reinforcement of focus, not a scattering. For example, I am currently investigating some specific exercises on feeling using self-observation, designed to refine what feeling is and is not. I know Gurdjieff has described this also, and in precise detail, however one does not negate the other. These exercises are quite simple, though specific, and I know I could not have endowed them with any worth without the unbending faith in my primary system.

As the Work emphasises, 'bad action' or wrongdoing increases unconsciousness, and the only good is conscious expansion.

John

---

by **Gururaj**

> ***John Summers wrote:***
> If 'other' methods end up reinforcing the original Work, thus placing even more value on this primary Belief, then I would class it as a reinforcement of focus, not a scattering.
> As the Work emphasises, 'bad action' or wrongdoing increases unconsciousness, and the only good is conscious expansion.
> John

Very true, John. The general emphasis of your post is also what I intended to convey.

G himself , I understand ,has said that his teachings are based on other , prior explorations.

Thanks, Tomas for the link to John Henderson's eBook extract. It was interesting to note G's clarification to his pupils that not just the bone ,
the dog itself is buried in his works.

---

by **Harry**

We started this out fairly well. Just post what is on your mind for the day. I'm sure we all do something every day. For example I reread the introduction to the Third Series this morning. Some interesting little insights. I get something new every time I read G.

A question he brings up himself, is it possible for someone not familiarized with his mentation to understand his writing? Is that why he suggests to read A&E three times?

---

by **Cassandra**

Okay, so just posting what is on my mind for the day: much has been said about various traditions--the emphasis being on the reading of these. If I concentrate only on this, I run the risk of possibly intellectualizing Work or Fourth Way ideals. Don't get me wrong, read on, but for me the "rub" comes when in the midst of life, being able to relate, especially to other humans, based on the foundation provided by real Work on oneself--from whatever tradition this comes. Currently, I'm on a road trip with my family-husband and 2 kids, to and from the US state of Colorado--halfway across country for us--Beautiful, cool weather in the Colorado Rockies, hot humid in the middle of the country. Seven to eight hours in a car all day with 3 others provides nice opportunities for the doing of Work. I'm constantly reminded.

So many examples of mechanicalness could be shared and also the fight against that same mechanicalness. For example, we drive through a city and the mind wants to categorize instantly: "is this a good part of town or a bad part of town; are these people Republicans or Democrats, should I give the panhandler a dollar for gas or not" etc.; Irritations from kids talking too loudly; sun burning too brightly.

How do I respond? Wonderful work opportunities.

---

by **Gururaj**

A magazine specialising in green alternatives , to which I subscribe, guided me to a link this week to a documentary titled "Earthlings" .

In graphic detail it shows how man has treated ,and is treating , with appalling callousness , fellow earthling animals for mass produced food, entertainment , luxury goods , scientific trials and by habitat degradation.

For us individuals all these are a remote issue. What is out of sight is out of mind.
It was a very disturbing , extremely saddening series of filmed visuals of actual every day scenes of man's treatment of his two-brained brethren on this planet.
What else can we expect from a mass of mechanical humans ? It was a shock to make me feel that I need to intensify my Work efforts.

Listening to Audio readings of M.Nicoll's commentaries are a day-beginner for me since many days followed by listening to short recordings of De Hartmann's G. music .

However much the reading , ultimately it is the sensitive self observation alone which is of value. Rare are these moments in the midst of incessant activity.

---

by **Harry**

Intellectualizing is one of the difficult things. When I first started this work, the constant feedback I got from the Nyland group was "get out of your head." To combine the two responses, I think our green movements are from a wrong placement of our intellectual interpretation. And this is also the reason I posted the question about serving multiple masters.

I find it impossible to read G with only one center. Yet the intellectual center is absolutely necessary. And such works as the Buried Dog seem to come from the same place. I remember when we first discussed it and I just stopped reading.

Wiseacring starts in the mechanical part of the intellectual center. In the secretary if you will.

I remember in college I had professors who berated me for using the word "feel". Because to them feelings didn't matter. So I learned to be an intellectual. And then I had to unlearn all of that.

You should have seen the diagrams and charts of Hydrogens and the like that I created when reading O.

---

by **Gururaj**

"getting out of the head" ....Umm .

These are more of a questions to myself - to organically explore.

'Intellectuals' are out of touch with their and other's feelings ?

One common observation of 'intellectuals' is that they are low on action / being.
So , for such tendencies to be balanced ,is that a pointer for what to Work upon ?

Are'nt feelings (of a certain kind) the origin of "green" movements or "green" thinking ?

What is the difference between being intellectual and being sensitive ?

Al Gore and George Bush come to mind , somehow.

The Lower intellect coupled with insensitivity can be very dangerous - if possessed by an action-oriented person.

Does a sensitive intellectual suffer more . If she or he gets the right magnetic centre ,do they therefore get more opportunities to transmute their pain
through intentional suffering ?

---

by **Gururaj**

The precision in language matters.

A person full of Inner consideration can also be termed "Sensitive" .
And such a person's "Green" campaign may be just a reaction from his mechanical suffering ?

I meant an impartial , objective sensitivity in the previous post.
It is just an intellectual ideal and I can see that ,for me as I am ,it is not an actual experience.

---

by **JohnS**

Being 'sensitive' to things such as Green issues could be based on our intuitive knowledge that we are literally part of the Earth and its systems, thus we should innately respect it; however, because we have learned not to trust or develop intuition, the end result is a feeling of guilt at our actions,
A comedian put it well yesterday (it could have been B speaking{):

One advanced being from another planet asked another: "How are the Humans going? I believe you said they are on Jupiter??"
The first replied: :I didn't say Jupiter, I said 'Stupider.'" Amen.

Reason gives us our fixed view of the world, thus it must not be purely intellectual, as it also includes emotions such as 'like' and 'don"t like', which are part of our classifications. And you're right in that they all belong to personality only, and thus are totally unreal.

What other kind of completely different world is out there and in there, for the three-centred being?

John

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by **Judy**

Good morning everyone.
Well, I've been absent for quite a while, though have managed to check-in each day (or close to it) to read this most interesting discussion.
The longer I do not post, the more difficult it seems to be.
So much so, that I have to wonder if this could be how we have lost some regular posters over the years.
However, I do not want to lose my seat at this sumptuous table. It is way too important to me.
So I make a small effort to get back into the "swing of things" today.

My Search began with Theosophy. Having said that, I, too, strangely, forgot to mention Krishnamurti. A favourite uncle, who lived with us when he wasn't in India, was a close disciple of J. Krishnamurti's. As he lived with us for several months each year for many years of my childhood, he had quite an influence on me. In hindsight, it could well have sown many seeds.
Some years into Theosophy, I "found" Gurdjieff - first reading ISOTM and The Fourth Way of O's, then Nicoll's Commentaries and Beelzebub's Tales came soon after. That was 1979.
Unlike Harry, I cannot honestly claim to have never left Gurdjieff. The first time I left it was to pursue a career after a marriage breakup. This went well for a time. Then I somehow got into trouble with alcohol. I joined the Transcendental Meditation community for some four years then - I still use their meditation method sometimes. Lovely people; no drinking; no smoking; no meat. It was good for a while. Though I had given up direct Gurdjieff Work, I still read Nicoll more or less regularly. After this came several years of great confusion and incomprehensible demoralisation as alcoholism gained a foothold. I found Alcoholics Anonymous in 1996 and, although it was not easy at first, I have since been blessed with a life beyond my wildest dreams. So now the Twelve Step Program is a big part of my activities.
Since 1996, Gurdjieff has been my primary path.
I don't perceive these different paths as "serving two masters". Both help me to serve God and my fellow human beings. The main distinction I need to make is to make sure that I am actually practising as best I know how, and not just reading about "how to practise."

I begin each day with prayer, meditation and several daily readings. Also check in here and usually read Lee van Laer's blog.
Thoughts this morning have included gratitude for the synchronicities abounding around "intuition" "inner knowing" and "language of the heart", which have also been talked about in this current thread. Everything I listen to or read seems to be echoing this topic.
Everyday thoughts mainly involve usual activities needed to make the transition from living in a guest room in my daughter's house for some weeks, in order to mind her four year old son during a very hectic study-time for her, back to living in my own beach house back here in Cairns. The cat was very pleased to see me.

Best wishes to all,
Judy.

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by **Judy**

Oh I forgot to mention.....
According to LVL today, Henri Tracol says that Gurdjieff, on his deathbed, did not say
"I leave you all in a fine mess."
But rather -
"I go now back to planet Karatas."

After reflecting, there was an inner prompting. Some others may be interested in also seeking that inner knowing we call intuition.

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by **Harry**

Is stepping on green stepping on corns?

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by **Cassandra**

Judy, thanks for the reminder of 12-step programs. I, too, joined a 12 step program some time ago--Al Anon, which is for family and friends of alchoholics. My father was an alchoholic and died from liver disease prematurely, I'm sure. Anyway, the 12 step program emphasizes WORK. Very similar in intent to the G. Work. No glamour, just day to day work.

I wonder sometimes about the makeup of this group, that we are mostly male, and that that tends to shift the focus somewhat away from the intuitive, touchy feely. I would not like to go in the opposite direction of emotion over reason or physicality either; there must be balance. I see the Work as belonging to what deRopp called 'The Master Game.' Humans can play all kinds of games--the scientific/intellectual, religious, and so on, but the one worth engaging in is that master endeaver, no matter what tradition it comes from.

My thing is the grandmother test: if a tradition could be practiced by my unlearned grandmothers then I think it has some merit. Could my grandmother self-remember yet not be able to construct diagrams depicting the intricacies Hydrogen? I think so.

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by **Judy**

As soon as I left my previous post, I remembered one notable omission to the search history - namely that in between Theosophy and full-on acceptance of Mr G's system, I spent twelve years, one monograph per week, on the complete correspondence course which was available from A.M.O.R.C. (Rosicrucians). After several years of this, the children also joined the junior order (think it was called the Torchbearers). They were aged about ten years and six years. We spent a half hour weekly exploring their little monographs and experiments. I also had both of them taught Transcendental Meditation about two years later. They both loved all these activities, though I didn't really see much long term influence. Funny how occasionally there is a nice surprise though. On my recent trip south, I forget what the conversation was about, but somewhere relevant, my daughter says; "By the way, Mum. I have no idea why you think I am agnostic or even atheist. I've always believed in God. Always have and always will - in an esoteric sort of way."

As to why these various traditions, one aspect in my case has to do with local availability to a community of like-minded people. For example, here in Cairns, I am two thousand kilometres away from the nearest Gurdjieff Group, Theosophical Society or Rosicrucian Group, and the closest TM Centre is about half that distance. So this online group is my Gurdjieff group. I do spend several hours weekly with friends from the A.A. fellowship and find absolutely no contradiction in this. It is all about practical spirituality and quite often I'll share something from the Gurdjieff tradition with them. They in turn share their own primary tradition (currently one close friend is a lay Carmelite and another a Buddhist nun) so it is quite eclectic.

So for me it is about daily living as best I can first in my own neighbourhood and then online and occasionally in the wider world. I love the intellectualism from time to time. Would happily immerse myself in the dry learning like a little pig in mud (as Robert de Ropp reminds, one can still be what he calls "pig in trough" even if it isn't about money, but rather about spiritual things. (Yes, Cassandra, "The Master Game" is definitely worth a read; thanks for the reminder) - and be of little use to anyone else. I also love retreats and 'sitting on the mountain top in pristine solitude' but too much of this is also most unhealthy and unhelpful. Where the balance comes in for me, the struggle if you like, is in practical service to family and those around me, because this often involves working against "what it wants to do."

Thanks for instigating this thoughtful discussion, Harry. A bit of a quick review serves to point out my lack very effectively.
Regards,
Judy.

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

by **Harry**

I spent a long while thinking about this late yesterday. There are so many changes that I could probably write a book.

I believe I came of age in one of those eras that G describes in which growth can occur spontaneously. From about 1964 through 1974 there was an almost universal revolution going on in the States. In retrospect it is called the Vietnam era, The Summer of Love, and many other things. We war babies (and I am on the early cusp of that) were all coming of age. Kennedy was shot. (If you're young think 9/11 but more of an internal revolution to the psyche.) This was followed by RFK and Martin Luther King. There was an unpopular war with nightly pictures of people dying home and away. And a military draft that faced all of those of us coming of age. But perhaps more importantly there was Music, and Literature, and Film.

People sat in front of FM Stereo radio (there was no such thing previously) and listened to underground rock. The Grateful Dead, the Jefferson Airplane, Woodstock happened. And film stepped into things like Easy Rider. (Which was also Music.) Drugs were exported out of the ghetto. People like Tom Wolfe, Tom Pynchon, Ken Kesey, Tom Robbins and John Updike were appearing in literature. Flowing in on this wave were the philosophers and thinkers imported with the Beatles.

My journeys began underground. In an underground bookstore and an underground music store. Multi weekly visits to both. Newspapers from the underground in NYC and LA. Rolling Stone, the magazine. (A social force. If you are much younger than me you can't imagine how much an influence Rolling Stone made.) Both of these stores were "managed" by what would be described as hippie people. (Others made the money.) And it was in that book store I "met" Ouspensky. On one of my journeys. Bought it almost as a challenge. The cover screamed: "The answer to every question you've every had." --Oh yeah, prove it.-- and he did. In the music store I found mind altering music like In Held Twas I, Dark Star, The Incredible String Band. If you've never been "high" listen to A Very Cellular Song and try not to fly.

I could go back and paint a picture of the seeds that had previously been planted that this wealth of fertilizer helped grow. But the real thing is that something had to be held on to. I could flow down to the gutter on everything that was flowing around or I could grab a life boat and start swimming upstream. I chose O and began swimming.

I need to mention one experience. I had read a library copy of All and Everything, and went in search of my own copy. There was another bookstore, called the Dawn of Light. The man who owned this was a devotee of Crowley. I actually feared going into this store. Incense suffocated. There were images that disturbed. But it was where I could buy All and Everything.

The second half answer is one that sits in the back of my brain. How to die. I'm 68. The end is in view. I don't have to work. There is little I want for. This is a changed perspective. I read the

opening of the Third Series. G struggling with what to do with his writing, musing that he might have three years left to do it. I must maybe nine. If we all make it that long.

---

by **Gururaj**

Is what is to be accessed / sensed / felt a 'something' implied by the following extract from an LVL blog -
"Jeanne de Salzmann well understood the intimate link between intuition and knowledge. From The Reality of Being: *"We have to guard against judging with our mind before we have allowed our intuition, which is at the heart of the experience, to bring us knowledge."* (p. 181.)

Again my thought goes to the 6th sense mentioned by G in BT but not explicitly described. Is this "knowing" , not exactly from the mind. something which is perceived by the 6th sense ?

In the same LVL blog it is indicated that *"So we need to know from within the heart, according to our own nature. We need to know what is appropriate for this world. And to know from within the heart is to know organically—from within sensation—and even more from within a blend of sensation, feeling, and intelligence, which is intellect rightly ordered and aligned with the other parts.*
This action is rarely present. Self-study accompanied by a right sensation unmasks the missing elements of feeling that belong in an intelligent exchange; and yet such intuition of the heart cannot be invoked or forced upon a situation. It is a Love that arises naturally. This is the intelligence we seek, and which can be given if we search."

Am all at sea , in this exploration. But need to remain in the Search.

---

by **JohnS**

"So we need to know from within the heart, according to our own nature. We need to know what is appropriate for this world. And to know from within the heart is to know organically—from within sensation—and even more from within a blend of sensation, feeling, and intelligence, which is intellect rightly ordered and aligned with the other parts.
This action is rarely present. Self-study accompanied by a right sensation unmasks the missing elements of feeling that belong in an intelligent exchange; and yet such intuition of the heart cannot be invoked or forced upon a situation. It is a Love that arises naturally. This is the intelligence we seek, and which can be given if we search."

This is it precisely. Add to this Harry's realisation of limited time left, plus monitoring (or decision-making) without closing off the explanation of the feeling by habitual logic - this really takes self-awareness in order to 'see' in an organic manner, plus intuition of the importance of doing this.

My exercise of a few weeks back (which I admitted I failed at, most times) tried to induce this from the best lesson I got from Castaneda: your death is at your left shoulder, it follows you

everywhere, and at any time may tap you on that shoulder. So make death your friend.
And, why do we have to die? Because we are born.

John

---

by **Harry**

I just read the section by G of giving up the most favored thing of his being. Hypnotism. That can be thought of in more ways that one. This is the reminding force.

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by **Judy**

Harry,
Thanks for the heads-up on "A Very Cellular Song". Absolutely wonderful! Somehow I missed that one decades ago. My cat had quite a reaction to it. She hopped up to near the laptop and started meowing! Pretty funny - might have been all the strings, but made her high too.
The bookshop (in a lower arcade level - underground) I visited weekly through the seventies was called The Circle Bookshop. And that is where I met O. and G. And yes, there was a favourite record store, yes, run by special people who were more or less alternate for sure. Do you remember Judy Collins and Seals and Croft? And yes, I went to see the Beatles in 1964 and was amazed. I take your point about the sixties and seventies being a time-opportunity for spontaneous growth. As Peter Paul and Mary sang; "The Times They Are A-changing". Wasn't that spot-on for 1960....

I am 68 too, and don't have to work and need for nothing. I like to volunteer two or three days each week at the local Red Cross though. I, too, wonder about dying well from time to time, though perhaps not as much as ideal. Life is good and there is much to be done.

Regards,
Judy.

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by **Harry**

Judy,

All of those people and more. I went to the University of Dayton (Ohio) and we had monthly concerts. People like Simon and Garfunkel before anyone had heard of them. And yes Peter Paul and Mary. I don't think those younger than us can quite appreciate what music meant in our lives.

Interesting that you describe a milieu in Australia that was so similar to what we had here in the states. Yes I know we are all part of one big world, but the particularities are interesting.

Harry

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by **Boever**

> ***Harry wrote:***
> I just read the section by G of giving up the most favored thing of his being. Hypnotism. That can be thought of in more ways that one. This is the reminding force.

Thanks Harry,

Your words brought me to a new understanding, namely understanding that he is here talking about self-hypnotism.
What better reminding factor is there then the constant self-lying, self-hypnotism, self-suggestion?

---

by **JohnS**

Yes, self-hypnosis is yet another way of describing the arch-villan of this thread. This is why it is so all-encompassing and yet invisible, unless seen from the 'outside.' also why it is impossible to fight, and only able to be observed. And probably why G. made it the centrepiece of work on oneself.

I have had some pretty good dreams a couple of nights this week, and have taken pains not to analyse them on waking, ie to put them back into the field of logic. As a result, they have slightly increased my field of vision, as I feel them to remain as real as my waking thoughts - though there is a constant magnetic pull from my mind to dismiss them and slot them away.

I know any small annoyance will instantly lessen the boundaries again, but I feel a certain amount of potential for elasticity - a readiness and acceptance for surprise - that has not been shadowing me for some time.

John

---

by **Gururaj**

Was'nt G an expert in the use of Hypnosis on others ?
I remember reading somewhere that he chose one day to stop using it.

So sacrificing a favourite source of power / joy / satisfaction is what is being referred here as a reminding factor ?

Like our fictional Superman being an ordinary media person most of the day !

Many years ago , I had made it a point to use a bicycle instead of a motorised vehicle for short trips around the neighbourhood .
On the busy city roads ,with more powerful vehicles whizzing about ,and me pedalling away cautiously , there arose a humility
and acceptance of my comparatively powerless state.
Moreover there was no energy left for imagination and other mental exertions. 

Anyway that was a manufactured "lack".
Without needing to artificially create a lack, one is anyway , in the usual course of the day often experiencing a sense of lack .
An awareness of this lack (instead of being totally identified with it) can be used as a reminding factor for Work on oneself.

---

by **Gururaj**

> ***John Summers wrote:***
> 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.

The fundamental (unreal) "programming" seems to be the creation and sustenance of a psychological Gururaj . Our body needs to be cared for and sustained by attending to the basic needs of the organism (The first Obligolnian striving , in fact, recommends it). But from a very young age - through comparision,etc. - very insidiously - a psychological entity is also created . The reactions of this psychological entity - paradoxically - even harm the physical body (Psychosomatic effects) . Moreover a large part of the organism's energy is engaged in sustaining this personality - to maintain "face".

There was a moment this week when I saw the movement of this force - the urge of my psychological entity wanting to have its way . This seeing gave rise to a truer valuation of external considering , a shift in feeling , albiet short-lived.

The value of a strong ego/personality is mentioned in the Work. Maybe only that , and grace, can help me watch , more often, how and when the false personality takes over. Experiences / comments of the group are welcome.

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by **JohnS**

In the books I am currently reading, the personality is described as our whole life. It encompasses everything we use to get through this temporal world. This is why the personality must be strong, so we don't give in, collapse with self-pity. Everything we think of is in personality - even God, because it is how we think God is, not what God really is. This is why G. says we can't destroy personality, because it is the basis of our earthly survival, like it or not. His message is to balance the centres of our personality, in order to give the Outside the best chance of coming in, as in this situation our main resistances (chief features) would be moderated as much as possible.
The only thing outside of personality is what we call spirit, or essence, or whatever. It could be Consciousness- but not our consciousness. It is always there, but ...where is there? It can't be wherever we think it is, because our consciousness can't encompass what is unknowable for our personal logic.
By this definition, the Unknowable will always be unknowable, but I think our individual striving has to do with...how close have some people got?? Can we do it? Our personality certainly thinks so, but where is the small, unmoving kernel that really knows? How do we really tell which is which - fundamentally?

John

---

by **Harry**

John,

I think this is the danger of serving multiple masters. Personality is all illusion. It is formed by imitation and little i's.

Would G say that the Absolute was connected to personality?

Yes, our normal concept of god is formed in personality. Because we have to make a conscious effort to reconnect and grow our essence. It is covered over like a nut.

When G says we need a strong personality that is what he is talking about. The seed or nut is designed to provide the food for the gestation of the plant. Without a good covering the germ will not grow into a strong plant. The initial food is in that outer layer. We don't destroy it, we use it. Until it is consumed and something else blossoms.

---

by **Judy**

The thing is, we are not going to be able to observe consciousness - nor infinity, spaciousness, awareness, and such, for that matter, because it is our real nature. We can say that it is 'here', I suppose, if we like. I have had enough direct experiential instances of this over the years to establish a stable kernel of inner knowing. The first instance of this peeping through the veil happened during an early attempt at self-remembering. Correction - this was the first instance where I realised what it was. Surely there were many earlier ones, but lack of knowledge may

have prevented the irreversible change in outlook which happened in 1979. I was thirty-four years old then. Felt like everything had rearranged. I'm sure most of us have similar experiences. We may or may not have realised what they are.
And we are both this Spirit/Essence and this 'monkey-human' with all its foibles. Finding the middle path between the two is a constant work in progress. It seems very important to do the small things consciously. This is the practice necessary to have any chance of 'doing' the big things like developing the soul. It also means truly living the life given at each moment. Of course I fall way short of this and that is ok. I must see this lack.

So I look at the "many masters" aspect from a different perspective these days. My current understanding and terminology is that I serve only God, Spirit, and whatever parts of me which are that or in line with that. "God' also means 'the good' for me. This of course frees me up to be quite eclectic in my readings and listenings. It is not so much an endless search any more. The focus now is upon how best to live these realisations, be true to the unitive glimpses I have been gifted.

Love.

---

by **JohnS**

I definitely did not make it clear enough that I was not implying that the personality was real: what I was connecting it to was the normal temporal world we see and live in , the conditions and vision of which are also not real, but our limited, personal version. So if we take our world as real, we take our personality as real. This is our 'education.'

A good exercise to test the grip it has on what we perceive as solid objects: science has proven that everything is mostly space, but our educated senses continually deny that.
The effort to 'see' objects as particles and space is enormous - thus the grip of our false personality is equivalent in its effort to bind us - thus the initial plea of this thread regarding the quest for the essential but almost-impossible Drastic Step.

John

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by **Cassandra**

Going back to John's solicitation that we post about a definitive shift in consciousness or being, something that made clear a response was needed. This actually happened to me at a fairly young age, about 13. I grew up in a conservative christian church, was baptized at 10, and felt at that tender age, that I'd been saved and needed to do nothing more than not sin in order to be in God's favor. It was after a Gospel Meeting (something like a revival) three years later that I knew my baptism was a sham of sorts. I knew that I didn't understand anything about what it meant to be a Christian, nothing. I was more or less following convention. This awareness had come about as a result of sincere prayer and longing after God. Yes, in my naivete, I stepped beyond the mechanical conventions that had "brought me to God," so to

speak, into the potential for something much more real. I know that sounds like a cliche (maybe it is), but I KNEW that something much more was required of me if I wanted something real. But I didn't respond to this gift; I was too embarrassed to admit to anyone what had been revealed to me. I spent the rest of my teen years in and out of fear/guilt/denial. When I left for college, I had sufficiently insulated myself from these feelings, but they never totally dissipated.

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.

---

by **Harry**

Judy,

Interestingly I just finished reading the first chapter in Life is Real in which G talks about stepping on corns intentionally.

As to the proposed discussion: All and Everything brings forth two very important discussions. One begins with Beelzebub talking about what earth looked like with the flare ups of red, as seen from Mars. These were the results of the wars which were generated by the diseases on earth that introduced a psychosis into the human creatures who lives there.

But more importantly is the other discussion. How human creatures had to take on the roles of rats, and tigers, and other two brained creatures because they had eliminated them from the ecoculture. Since men had eliminated these other beings, then they had to live the two brained being lives, because the Earth, and the Moon, and the Sun and the other planets needed these emanations.

We often forget that we are here as part of something bigger than ourselves. Right now our West Coast is baking in 120 temperatures. We have areas of our South East that are so wet that temperatures are lowered. And we experience massive storms that are record setting. We live on Earth. We contribute here. But we are small creatures in the big picture.

Recently we had three "storm chasers" killed when they drove toward a two and a half mile wide tornado. (For those in other cultures that is a 150 MPH cyclone on land.) And our news media praised these "heroes". I think, rather, that they had taken on the role of the cow seen in the 90's film Twister. Because we've eaten so much beef that someone had to take the place of that flying cow. And Toto is waiting his replacement, as well.

To me this comes down to quite a simple, but complexing G quote: "Do not do what can't be done."

---

by **Gururaj**

A professional body in which I am a volunteer is expecting a specific contribution from me this

week.

Struggling to get going with the job, I have been in the throes of internal considering .
On the one hand stress of "I must deliver and not fail " and on the other hand the woe of "what a pain" .

Pondering on this week's post on "giving" instead of "taking" - a liberating perspective is seen in the above struggle.

Why not aim to "give" value to my professional community instead of to "take" a satisfaction of "not failing/achieving" ?

---

by **Judy**

Harry,

I take your point with the complex quote mentioned above.

I am a little more optimistic perhaps. I see the evolutionary change we spoke of in the sixties and seventies as still happening, though on the surface, it doesn't seem as startling as that first burst.
We had Lyle Watson's "The Romeo Error" back then, in which he proposed that less than 1% of people even slightly awakening was sufficient for a global shift in consciousness. Maharishi Mahesh Yogi postulated the square root of one percent for global peace. Later there have been various postulates such as "The Tipping Point". And there is a huge increase in the value of emotional intelligence, finally dragging us out of three hundred years of Cartesian rationalism, with its attendant parental comments such as "Don't be so damn emotional..." , "Ladies don't get angry" etc etc.
Plus there is coming to be what Peter Russell calls "a global brain", thanks to new technology and the Internet.
And things needs must change quite quickly, otherwise new technology plus old Iago trance values of separatism could fling us into disastrous unsustainable states. At least that is a danger.
And there are many huge forces and high Beings involved in this experiment called humanity, for it to be allowed to fail easily.

But I take your point in that I can only do what I can at a personal and local level, and help raise awareness when given the opportunity.

Here is a quote which I read this morning, actually.

> Humanity is becoming our indentification
> group, and not the ego, or ego
> spelled large as nation, as state. Life
> will take us beyond the communication

> stage, and it will give us the next step,
> the consciousness stage. We are
> going through a process of evolution.
> — Ram Dass

Kind regards,
Judy.

---

by **Judy**

Gururaj,

Twelve Step Programs agree with Bennett about the focus on giving. They say if ever one doesn't want to get out of bed, shift one's focus from self to asking what one can do that day to assist others (without their knowing, preferably) during the coming day. And it works! It turns out to be a direct route to some real and positive emotions. It is an aim which liberates.

Bennett says yes, we give our bodies back to the earth when we die, but that is more or less by default (smile) and not enough.

Interesting that you are testing validity in a work project. Keep us posted?

Best wishes,
Judy.

---

by **Judy**

A further comment with quote from "The Translucent Revolution" postulating a change in paradigm from the Industrial Era to what the Author (Arjuna Ardagh) calls the Consciousness Era.
We are now in the Age of Aquarius, with symbol (for this air sign) of water pouring out abundantly into the air. The "water" symbolises information pouring out over the airways. No need to postulate this. We see it is fact.

However, for your consideration:
(humanity did indeed begin to "speak words" thirty-five thousand years ago according to recent estimates).

> It was our ability to communicate that allowed us to move from one paradigm
> to the next, as each outlived its usefulness. Communication allowed us
> to evolve together from the hunter-gatherer to the agricultural era (thirty-five

> thousand years ago), and then again to the industrial era. Today it is communication
> that will allow us to evolve from the industrial era, which has
> become as destructive as it was once useful, to the consciousness era, or translucent humanity. Our ability to communicate with every other human being more and more effectively is both the result of the wiring of the global brain and necessary for the cells of that brain to be able to work as one organism without conflict.

(Author defines "translucence" as bringing the new consciousness forth in the life lived - letting this knowledge 'shine' through).
I hope this isn't too much off-topic (green). I can see a connection to preventing the ongoing mass destruction of Earth's forests here. We could well need nothing less than a paradigm shift.

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by **Harry**

One of the things about living with pets is that you learn a lot about communication. Keefe left me a pair of cats when he moved to the West Coast. There is communication with and without words. I say food and they run to their room to be feed. They want something, they come and get me. And they have their own language. I think, at times, that they also receive messages nonverbally. And I don't mean from body signals.

Tracing this back to a time when we had yet to develop words, I'm pretty sure that any conscious being communicates.

I think the big difference is that we can decide on the language we are using. The words we use. I think that is what G did with All and Everything. He devised a language for his followers. And he developed a mental cadence.

I have never met someone who has seriously read All and Everything who hasn't developed a stronger sense of concentration and attention.

---

by **Judy**

Interesting your mentioning the care Mr Gurdjieff took to communicate with his readers.
I happened to read this today as part of a refresh and renew of many things "Bennett."

http://www.gurdjieff.org/bennett3.htm

Here's an excerpt:

> In the reviews of the book which have appeared, All and Everything has usually been described as a cosmological epic or allegory. This disregards the distinction between allegory and myth.7 Allegory is a weaker and more sophisticated form of expression than myth. It belongs to our ordinary language, in which only relative ideas can be expressed. The myths which to this day are the symbolic forms of our deeper thinking, have existed since the dawn of history. Toynbee has said that no genius has arisen in the last four thousand years capable of creating a new myth. This amounts to saying that for forty centuries, mankind has not discovered a new approach to 'the deeper truths.'
>
> I believe this to be right, and it is a measure of the place which I would assign to Gurdjieff's work in the history of human thought that I find in All and Everything a new mythology, the power of which will only be understood by generations yet unborn.

As to cats and communication, my little Ellie (she is in fact not so little any more and is now almost 8 years), communicates very clearly with her tail, especially when she has her back to me. I had to smile at the thought of Keefe's cats running when you say "food" in your home, Harry, while here I am in the Antipodes, with one grey feline running to her room when I say "dinner". 
Aren't they little masterpieces! I bought Ellie from a rescue centre in May 2005. She had been abandoned by owners who moved overseas. It has just occurred to me that it was very close to when I joined our ES site.

---

by **JohnS**

A fantastic book concerning Toynbee's comment on no new myths created is Giorgio de Santillana's "Hamlet's Mill," which traces the story of Shakespeare's Hamlet back to the Sumerian Epic of Gilgamesh, and via many cultures as diverse as Icelandic, South American and the Pacific Islands. And like the Tales, they all have their own special language, which is a mixture of myth and allegory.

The point made is that the purpose of myth is to connect mankind with higher powers and the greater universe as a force of everything created, and as such is a universal story, handed down from culture to culture. So I would be inclined to believe that Bennet's idea of Gurdjieff creating a new mythology - if that's what he means - is not accurate (for there are no New Myths), but rather he has created a new version of the oldest myth, and I tend presumptuously to think that G. would agree with this, as he himself stated that his teaching was not new, but based on ancient methods.

Its up to us now to try and organically connect with the stories of myth, rather than just treat them as a good read. This is our work and our new language.

Speaking of language, my cat knows one word of English, perfectly: "Now!"

John

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by **Harry**

I've tried to research cat tail movements. It's about as fruitful as researching human body language.

Keefe rescued Cobalt, the male of my pair, as an almost feral two week old and raised him from then. Must always sit on my chair until I'm ready to get up. I say up before moving because he sits above my head.

As to "myth", I think it is ignored that G wrote this book as Beelzebub. Imagine that in today's ultra conservative Christian world. Or if he wrote it as any figure in Islam in today's ultra conservative Muslim countries.

---

by **Gururaj**

Obedient for an organisation's purposes - like an ant
Instinctively reactive - like a rat
Going with the flow - like a sheep
Not minding to take on burdens - like a donkey
Busy - as a bee
Largely operating from and with the mind like ...an owl (?)
I have many animals in me

At-least those animals are authentic ,natural - to their selves

Attempting to "Work" is a saving grace.

Judy, the exercise of sensing the outer and becoming aware of the organism is simple yet effective.
Somewhat like the task suggested of seeing the candle and "dropping" it which you had posted long ago.
Thanks .

---

by **Gururaj**

I had said " Obedient to an organisation's purposes - Like an ant " . Too soon !

Now , when an expectation from the powers that be has not been fulfilled and that obedience

is shaken.

There is much psychological pain. After regaining some anchoring thanks to this week's task of moving back to the experiencer, I am reminded of the , as yet a concept for me, that it is one of the "I"s operating.

The wish to move away from the pain is there. The reactionary thoughts and words are there.

The wish of consciousness - to just stay with the pain and observe - is what I am aiming to strengthen - from now on as I write this.

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.

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by **Judy**

I couldn't let this pass without comment:

> Another variation would be to engage in any activities with the hand opposite of that to which we are accustomed to

.

It so happens that last night, around sunsaAet, I was opening a can of tuna for the curlews, which had been tapping on an outside glass door with their beaks, to be fed - when my right hand slipped on the can-opener, and I sliced open the knuckles of the first two fingers. There was much blood.
Anyway, just before logging in this morning, I had decided to put this injury to good use by using it as a reminding factor for self-observation of my own mechanicality. Already it has been fruitful I would have thought I cleaned my teeth using the right hand. But
no, looks and feels like it is always the left.

Synchronicities abound. This is a nice one.

I see also in the BT Forum that you suggest a possible moving on to MWRM - how exciting! Sounds great! We may need to request Ian's assistance to open a new Forum for this, unless anyone knows how to do this. What do others think of this idea?

Cheers, everyone,
Judy.

---

by **Boever**

Thanks Gururaj for your contribution. Let me give you an overview of my 'work' day.

- After my shower, I sit down for around 10 minutes for the preparation meditation.
- Whenever I remember myself during the day, I make a sincere effort to sense the whole of my body and release all physical tensions.
- At 12 o'clock, the people of the Gurdjieff Institute all make a sincere effort to sense the whole of the body all together.
- Before going to bed, I read a chapter from JANE HEAP' NOTES and reflect on it.

Remember, quality before quantity

I will try to set some stop signs today

by **Gururaj**

Tomas, you are well on the path to make the 4th Way as the 3rd force.

Actual Work is the best , but reading ,pondering and meetings with like-minded souls (in person or virtually) is also of much value .

The other week , as I weathered a psychological storm, saw the value of never losing contact with the Work for the past few years.

Trying out this frequent "stop" exercise these 2 days (with moderate recollection success) seems to be just right for the stage of Work at which I am in now.

For a long time this afternoon totally forgot the task - identified with my job. Finally recollecting it made me feel the loss/waste of a few hours
spent in unawareness and ,more importantly, a glimpse of separation from the I at the point of rememberance.

Does everybody have access to "Meetings with Remarkable Men" ? I do not as yet have a copy of my own.

Gururaj

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by **Boever**

I forgot about the stop exercise, will try to introduce some today.

---

by **Harry**

I want to say this about the "stop exercise". Realize that G said it was impossible to do this yourself. What it does lead to is a possible self remembering.

I may have mentioned it before, but when I was a kid we played a game called swinging statues. I have no idea how this got incorporated into our play. But an adult or a larger child would take the smaller children by the hands and swing them in a circle so their feet came off of the ground. They would then be left go and had to "freeze" in the position they landed, like a statue. Wonder if this went to other cultures?

As to self observation, give yourself one of those reminders. Like walking through a doorway. Or whenever a bell rings. You can try to freeze, but it is difficult to do without an outside master. The key is to observe. Later you want to remember.

---

by **Gururaj**

> ***Harry wrote:***
> They would then be left go and had to "freeze" in the position they landed, like a statue. Wonder if this went to other cultures?
> As to self observation, give yourself one of those reminders. Like walking through a doorway. Or whenever a bell rings. You can try to freeze, but it is difficult to do without an outside master. The key is to observe. Later you want to remember.

Have not come across any such game in my part of the planet.
The variant I have seen is that In playful moments among kids or in party games a shout of 'statue' by one of the kids or the stopping of the music, is a cue to freeze instantly.

I have read in Work literature that another approach to self-observation, as we go thru' the day ,is a sort of 'looking askance' rather than a direct gaze at our inner state.
Not had the taste of this , though.

---

by **JohnS**

Apologies for not posting for a while, have not been well for a few weeks

John

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by **Judy**

Sorry to hear that, John. And the really cold weather no doubt isn't helping. Hope you are speedily returned to good health.
Kind regards,
Judy.

---

by **Gururaj**

Wishes for a speedy recovery John.

Nature seems to have put a little 'stop' and the instinctive centre sure takes much of the energy away.

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.

---

by **Boever**

There is 1 octave of great importance and that is the octave of your own being!

The following chapter can be found in "The Reality of Being" by Salzmann p183

(Mme. de Salzmann was wholehearted in her devotion to Gurdjieff
and his work, dedicating her own contributions as "in homage" to
him. She was also unrelenting in her call to others to live the teaching.
These qualities are reflected in this book. She often echoed, and sometimes
repeated, his exact words. Examples include the text on the octave
in section 85, which she said came from him, and the exercise o f
divided attention in section 92, which is as he wrote it in the Third
Series.)

85. Degrees o f the octave

In Gurdjieffs teaching, work passes through the degrees of the octave, degrees of intensity. He described the process as follows.

First, there is a note, a vibration that comes from a higher octave and sounds as do. It is like an opening to a new vision o f a quality that was not here before, to an idea from a higher source. Then, because o f a relation between the energies, a stronger intensity begins to appear, a vibration given b y a higher octave. We have feelings, sensations, belonging to layers that are deeper, and pass to the level re. A new seeing appears that b rings a new understanding, a conviction. Here, there is a certain light, but it is still insufficient. It has the power to illuminate what surrounds it, but one feels a necessity not to project outside. The attention must stay free. What sees appears more essential than what is seen. We come to an intensity o f perception o f the idea that cannot be more intense. We are at the note mi.

The proximity o f another degree appears, a sensation o f another possible level. Nevertheless, it seems inaccessible by the same means, without the intervention o f new help. One feels that to pass to this new degree, the vivifying power o f the idea must increase. This does not depend on the idea alone. It needs a support that will allow it to last, a force by which it can be nourished. This is an important moment. The thinking is no longer enough. A second center must come into play. The whole body must voluntarily offer its participation. It must allow this force to intensify through it, to manifest. It feels the quality o f this force and refuses its automatism in order to receive the action. The body submits consciously in order to allow the conscious manifestation o f this force from another level. This is decisive. The struggle is between two octaves— one must take authority and the other accept it. If this is resolved in favor o f an inner sensation, the interval is passed— the octave is saved. This is the note fa that sounds.

The sensation must be d e fin ite ;^ needs to become established. It must exist in m y Presence as a complete sensation— stable, with all the new ideas and feelings that accompany it— in order to pass to the degree sol. Then, exactly what took place with the original idea begins again. But this time there is no longer a force from outside. It takes place with a force o f my own. The thinking and the body are no longer enough. A new feeling must appear— the feeling o f being. I feel myself subject to a force that is beyond me, a w ill that is beyond me, and I see the process o f inner transformation intensify in the fire o f the wish to be. The concentration then reaches its peak. And from the union o f these three forces appears the independence o f the sensation o f self, the consciousness o f se lf with its own individual life— a new octave.

The octaves are superposed and must not mix. Descent is obligatory if one mixes with vibrations o f lower notes.

Good luck!

by **Gururaj**

Cassandra , initial cause of my present joy - thank you , thank you.

After reading your post, one thing led to another and another and many things have fallen into place. The circle is complete. There is a coherence about
4th Way and what efforts are needed by me - finally. A blessed day. Am overflowing with thanks to G , O , the many deep seekers after them and our own Ian and all of you here to have kept this search going.

Actually , now it is truly START of the drill for me .

The cosmic vis-à-vis human scale , the laws of 3 and 7, the food factory, the five obligolnian strivings and the first and second conscious shocks - I see how they all fit with each other.

1. I am mechanical as I am. The difference in state is quite clear ,as a sense , not just a thought - between being immersed /lost and being aware of one-self.

2. So ,not 'do'ing anything , just being conscious, I make the food factory do a better job .The second octave (of Air) too moves to the 'finish'.

3. After a long ,persistent efforts , by grace, the finer material created in me shall aid in bringing about a more conscious state - one including the 2nd conscious shock - I do not leak energy with negative emotions, in inner considering and reactionary behaviour to others. The 3rd octave (of impressions) too shall move to its 'finish'.

4. This alchemical transformation and creation of finer materials shall , make one sense the higher emotional centre and subsequently the higher intellectual , as well.

5. The higher being bodies created in this physical organism shall make it more akin, miniaturely , to the cosmic design.

At every step above , the organic feel of the transformation in one's state itself can be the authentic feedback. One cannot delude oneself.

Being at point no.1 , I can see a very long and arduous way ahead .But at-least the path is seen and it beckons.
I need not go all over the place , still remaining unchanged in basically the same state.

---

by **Judy**

Hi Cassandra,

The site www.lovewisdom.net which your quote is from, is quite interesting. Thanks.

Also interesting is that nowhere does it seem to mention any particular either individual or group of individuals, or tradition or source.
Does anyone know?
Just under "new age teachings" perhaps?
Man as a "transformer of energies" sounds like a reference to Gurdjieff.
Just curious.

Best wishes,
Judy.

---

by **Judy**

Gururaj wrote:

> After reading your post, one thing led to another and another and many things have fallen into place.

Good for you! To the worker come the rewards.

Isn't it great when this happens, especially if unexpected...
Because quite a lot of the time, it is simply "chop wood, carry water."
Best wishes,
Judy.

---

by **Cassandra**

Tomas, yes I agree that the most important octave is that of one's being. Is this what is referred to in the quote: "what does it profit a man if he gains the whole world but loses his soul." It seems that the larger being octave is composed of the smaller ones, the ones that seem mundane, but if observed closer are the real stuff of soul building. For instance, if just for this week, seven days, if I can sit in the morning and walk about 45 minutes for exercise, that would help me at least mechanically to complete two beneficial things. I think that if I can demonstrate to the higher energies my readiness for what was included in your quote, then some type of transformation may be possible:

"It is like an opening to a new vision o f a quality that was not here before, to an idea from a higher source. Then, because o f a relation between the energies, a stronger intensity begins to appear, a vibration given b y a higher octave."

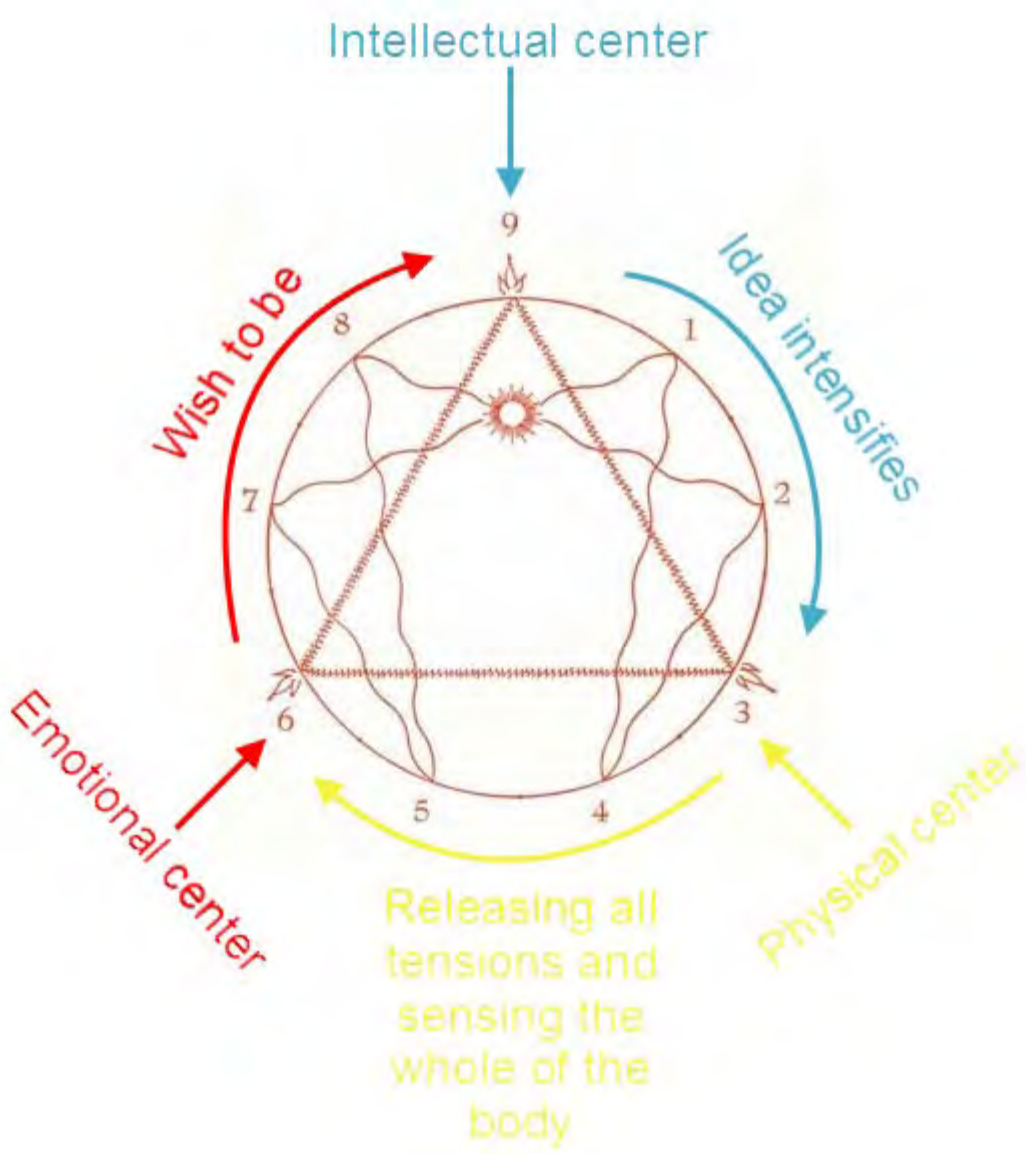
Gururaj, can you explain more about the one thing leading to another and another...? Elaborate on just one small piece of this chain, por favor. And Judy, I'm not sure what the site is about either that the quote came from. I tried to see more about it, but no luck. I did some searching on finishing the octave, and this came up. I'll try to find the exact reference in Views.

So, for me for the next 2 weeks, posting here and pondering what others post represents for me an octave of the utmost importance. Maybe not a post everyday, but attention to the task of remaining connected!!

---

by **Boever**

I distilled an enneagram from chapter 85. Hope you like it.
I'm mostly getting stuck on 6 :p, what about you?



DO/0 : The idea of collecting attention enters the intellectual center
RE/1 : The idea brings new feelings, sensations and thoughts associated with this idea
Mi/2 :
3 : The physical center remembers itself
FA/4 : The body allows this collected attention to flow through it, it submits to this new force
SOL/5 :

6 : The emotional center remembers itself
LA/7 :
SI/8 :
DO/9 : new octave : the consciousness of self (self-consciousness, next state of being)

Anyone able to complete this octave?

---

by **Gururaj**

> ***Cassandra wrote:***
> Gururaj, can you explain more about the one thing leading to another and another...? Elaborate on just one small piece of this chain, por favor.

The site was very quite/no traffic leading up to the last Sunday. So it warmed the cockles of my heart to see your post as promised by you weeks ago .
The thought in me was "Cassandra has sounded the 'Do' - with a post on the Law Of Seven. How can we now complete the octave over the next 2 weeks".

An intention arose to use the opportunity to get a clarity and an organic feel of this fundamental precept of the 4th Way. The first step of action (Re) was to look up more sources explaining this Law. I have found our ES site itself is a fine source and so gave a search command for The law of Seven and ,sure enough, at-least seven links came up. Slowly devoured each of them (having taken the Monday off from office was a big help) .

Especially one link http://www.endlesssearch.co.uk/philo_human_nature.htm was a rich one which made me think of going back to the original classic ISOTM.
Finally there, the food factory so clearly explained , with diagrams ,by Ouspensky quoting G gave me a sumptuous understanding like never before .(I had first read it a long time ago and had found the going tough).
As I said earlier , many other precepts of the 4th Way gelled with each other now, for me.

With heightened feeling ,I (my state ?) has moved to 'mi' with an increased remembering to be conscious , or one can say , from theory to practice. But am still in the right half of the Enneagram.

---

by **Harry**

Heptaparaparshinokh.

G himself strongly suggest that we read The Holy Planet Purgatory in All and Everything.

Also note that it is necessary to know and use Triamazakamno in order to fully understand Heptaparaparshinokh. The two combined form the enneagram.

---

by **Cassandra**

I had set for myself two tasks that I wanted to accomplish on a regular basis--morning sitting and walking exercise. I thought of these as forming an octave that I wanted to observe, observe myself as a participant in. This had been coming along fine; then on Thursday, I received some news about the possibility of a family member being ill, just the possibility. And I was stopped in my tracks emotionally; I became stuck in a tumultuous "what-if" cycle for about 17 hours. I've been like this before, and there seems that nothing can shake the state unless I receive confirmation that my fears are ungrounded. Well, that I got on Friday morning, but in the aftermath, it seems that it took several hours for my energy to get out of the 'bad' cycle. This experience has to do with the law of seven and three, and the enneagram. I think the shock allows for a parting of the clouds in the sense of saying "hey, how deep is this search of yours." If the things of life go sour, am I still motivated to be a seeker; or do I give up any search because of the superficiality of me, that my real search is only to be comfortable and undisturbed. I went to Nicoll's The New Man for guidance, and read the section on prayer. It's to be constant, asking only that heaven be made manifest on earth, the earth that is my life.

---

by **Gururaj**

Nice to read here actual struggles of fellow seekers.

From among the many eBooks under Fourth Way in the EsotericOnline website resource (link to which was shared by Judy) , would like to share from the readings of two of them -
One is from notes of Rodney Collin's meetings wherein I liked very much a practical advice he mentions of Working on something specific rather than have an aim like
"becoming more conscious"
The other is also from Notes of meetings .But the host of these meetings is the 'Pater Familias' (right usage , I hope) himself - Gurdjieff.
One exercise he had given was " Never identify internally and always play a role externally" . He also says to the effect that - come to a special state and visualise for a next certain duration what roles you are going to take with different persons and perform this as a 'complete egoist'. He cautions to do this exercise only with non-family members and also , of course, that no one should have a clue that you are playing a role.

This is valuable advice for moving from Mi to Fa , I reckon. Comments , suggestions are welcome.
What could be a more 'close to the bone' approach to Non-Identification than just saying to ourselves 'Never identify internally' ?

The other day , at office found myself automatically manifesting a hurt reaction to an insensitive comment of a colleague which stepped on a pre-existing corn in me
and then carrying on a negative state for some time thinking " How could I have been so reactive ?". Impartial observation - much gap remains between Knowledge and Being !

---

by **Cassandra**

Gururaj,

Nice advice, but how does one "never identify internally." Who can do this? So I have to come back to G.'s reminder that we can't do anything, really (at least in the beginning of the search), only observe.

---

by **Cassandra**

So, fellow seekers, can we finish this 2 week 'octave' of participation? This issue comes up often on the site--the relatively lack of participation. I was going back through some of the postings from several years ago and noted the activity when Ian was running the site. What then keeps interest? Is it intriguing and challenging topics, certain key personalities (i.e, Ian), a combination perhaps?

Any responses to Tomas' questions or Judy's? In response to Harry, I started chapter 39 of BT, re: The Holy Planet Purgatory, looking for insight into the Law of 7 and 3. Any comments on that?

---

by **JohnS**

Will be posting soon

John

---

by **Gururaj**

Listening to the Audio talk today morning on the chapter "Law of Fate and Law of Accident" of Nicoll's ....Commentaries... Vol 2 , got one more perspective
and a fresh impetus to being more conscious of the inner talk . Since then , for the last 1/2 hour , am sensitive to the inner dialogue as I move thru' the daily routine.
Nicoll discusses whether what keeps happening to us in life is due to accident or our Fate - accident meaning any life event/impact on us which may not be attributable to our actions, an apparently random occurrence which gives us pain or pleasure (we may attribute it to our luck or even think we made it happen) and Fate meaning , in some way a response of life impacting us in a way much needed for our essence (it may be quite painful also).
I saw that when I live unconsciously , I am more often swept away ,hurt,tossed and turned by

life events. Am more 'accident' prone.
When I am centred and more conscious , one is also aware of the inner state and there is a likelihood of better digestion of impressions.
This rumination gave a shift in my being to become aware of my inner talk which is generally reactive, carrying grievances, imagining and so on.
(under 96 laws applicable on the Moon).
This heightened awareness , on the other hand, seems to give a shift to be more "Earthed" (under 48 laws) , I suppose.

Is this an example of an external shock at the Mi-Fa interval , and the Law of 3 in operation , reconciling to a higher state ,giving a momentum to move further
on the Enneagram ? Am just exploring this here.

First - Why do I say Law of 3 operated and next how can this be construed as an external shock .
The 3 components would be my intention to Work (Affirming) ,my being/personality during the process(Denying), the Work literature itself- here specifically,Nicoll's commentaries and my resultant valuation of Work (Reconciling) - all pointed to the Aim of Working .

According to the Law of Seven, to move from Mi to Fa , and external Shock is necessary. We need to place ourselves in such a way that this Shock acts on us.
The external influence was the Wisdom of Nicoll and by staying with the task (both the immediate early morning reading and the 2-week task of this fortnight to have some insight into the operation of the Law of Seven) I allowed a possibility of the external influence to touch me.

Thy will be done.

---

by **Cassandra**

Gururaj, yes, yes, and yes. I can relate to your post. Your posting ins similar to what I was trying to relate in my post before last. I had an aim, maybe is was a rather small one, to go about the dutiful task of posting an exercise for the 2 week period, casually checking the site to see if there were responses. But then the news of possible illness acted as a jolt, I think to remind me that there are much higher stakes at play here. Am I really committed to this search, even if it might mean my earthly world is disrupted. Can I continue the search in discomfort, pain, insecurity? I realized (maybe the shock you talked about between mi and fa) that the larger octave required Nicoll's metanoia (repentance). This shock was a blessing.

Peace to you all.

---

by **Harry**

http://www.youtube.com/watch?v=3FzM_XrgtPo

by **Gururaj**

That was a fine impression for the mind and ear(melody). Much to digest.

After that , navigated to the following 3 more Leonard Cohen creations.
In which of these is Love the 'Creator's for us' and 'Our's for Life'

Is 'Repentance' the act of staying in-between ?

http://www.youtube.com/watch?v=OU7dlql8F3w

http://www.youtube.com/watch?v=PzjpRVmXF3k

http://www.youtube.com/watch?v=F24VqlFBvrU

---

by **Gururaj**

Some thoughts related to the relevance of participation here to our search

In the last fortnight we have seen many posts indicating the benefit derived from the posts of others here. This ,I reckon, is an example of the external shocks at the relevant stopinder to keep the octave going. On my own the striving is very difficult and the group's influence is valuable.

Yes, speaking for myself, it would have been very ideal and valuable if there were active members here , like Ian used to be, who are ahead of me on the path
so that more value is available for seekers. But reality will not be always the way we wish it to be and one can only accept the situation as it is.

On the other hand It need not be an 'acceptance' like the active one of the Caucasian Kurd of BT or the passive one of a patient who is not really on the way to recovery
but is just kept alive by the medical technology in a hospital.

I hope , from wherever each of us is at present, the evolutionary spiral of our seeking and discovery is kept going thanks to the participation here.
It is , for me - thanks to the rest of you.

---

by **Judy**

Gururaj wrote:

> In the last fortnight we have seen many posts indicating the benefit derived from the posts of others here. This ,I reckon, is an example of the external shocks at

> the relevant stopinder to keep the octave going.

Good point. Good example, Gururaj.
Yes, Ian is, of course, remarkable. We are most fortunate to have had his active guidance for so many years. What a blessing! Thanks, Ian.
Thanks to everyone, most definitely.

As the Buddha reminds us, everything changes. It is the way life here is. We must ready ourselves for possibly new or different opportunities and grasp them gladly after due consideration.
And keep working.
Be encouraged. Ask for help from the higher centres and it will be given.

Cheers, folks,
Judy.

---

by **Cassandra**

Thanks to you all for your posts. Keep searching....

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).

---

by **Gururaj**

Two quotes someone shared with me recently are also about the usefulness of the body for our practice -

“The important thing is the real I, which is independent of the physical body. But the body is very necessary because the higher energy needs the body in order to manifest itself. The body is needed so that the I can have an action. That I can create a new body if the connection is strong enough, that is to say, if one permits the higher energy to pass into me. The conscious response or attention, which arises from the me, which is personal, serves as a thread for connecting the I and the me. The I is not personal. I can awaken me and serve the Earth. The Earth as a whole has need of more conscious energy." --Madame Jeanne de Salzmann (1889-1990 CE)

"There is one thing that, when cultivated and regularly practiced, leads to deep spiritual intention, to peace, to mindfulness and clear comprehension, to vision and knowledge, to a happy life here and now, and to the culmination of wisdom and awakening. And what is that one thing? It is mindfulness centered in the body." --Gautama Buddha (6th century BCE)

---

by **Cassandra**

Thank you for this Tomas and your comments Gururaj. It helps to expand my continual prayer: Help me to see this thing as God sees it."

---

by **Gururaj**

A few days ago , in a brief period of inner sensitivity , could observe the mind's wanderings as a nebulous matter getting ahead of the other centres.

On shifting attention to the body , which is ,of course , sensed as solid and steady, I could observe the mind getting back in sync.

This was a good use of the body - as an anchor.

But it is far more often seen that the mind goes its skittish way like tree leaves and branches buffeted about in the wind.
Am wondering - Is'nt the psychological mind arising out of our sense of "me" which in turn has been created by our identification with our body / organism ?

This (the mind's mayhem) seems to be the denying aspect whose root cause is the same body.

Looking forward to John's return to these forums. Trust health is back to even keel.

By the way, have been able to be with Tomas' task every morning this week.

---

by **Gururaj**

Except for the moments of conscious effort , as when we are in the task of this week , I AM isn't

What prevails is (small) I suffer, I enjoy, I complain, I want , I act and so on.

What will be freshly available , if instead we remember to feel, imagine and think (and say say inwardly) at the various moments in life -

This suffers , I am ; This complains, I am ; This is happy , I am ?

---

by **Harry**

That's stepping in the right direction. See that these emotions are the same as the weather. They come and go (talking of Michelangelo).

One of the benefits of complex exercises is that they occupy the ordinary mind, trying to figure out where the exercise is going. But that is also a detriment. Because the ordinary mind is taking over and "so called learning". G gave specific exercises for specific purposes. Beyond that there were two: observation which came first and self remembering that came second. Only because it was higher. Or more interior.

I am. I wish. I can. Every exercise is that simple.

---

by **Judy**

"You are actually doing nothing. You are letting this happen"

Doesn't this apply to so very much in the spiritual life....
Also "letting go" as used for allowing character defects to be removed - as in the Seventh Step of the Twelve Step programs.

The other line about finding the particular spot on which the head automatically rests on the top of the spine was also effective in allowing small neck tensions to be released.

Thanks, Tomas.
Best wishes,
Judy.

---

by **Cassandra**

The exercise is fine when done early in the morning but by the time I've arrived at work 1 hour later, I'm lost again in thought, tension, worry. I'd like to think that I'm banking something with such exercises, but that's buying into the falseness that I can 'get somewhere' or 'improve' upon me. It's all about the now, not a golden future isn't it?

---

by **Boever**

> ***Cassandra wrote:***
> The exercise is fine when done early in the morning but by the time I've arrived at work 1 hour later, I'm lost again in thought, tension, worry. I'd like to think that I'm banking something with such exercises, but that's buying into the falseness that I can 'get somewhere' or 'improve' upon me. It's all about the now, not a golden future isn't it?

Cassandra, no real exercise is ever done for waste. You will always be drawn again by the descending force.. It is a matter of comming back to yourself over and over again.
You will have to find a balance between the 2 forces. You will always be taken away from yourself, try to see what takes you.

---

by **Gururaj**

"bankable" - An Interesting word . Do you mean by this that an inner action in one period creates a certain material (equivalent to money from outer actions)
which can be used readily in subsequent and different periods .

Though this sounds improbable, our own experiences ,on a closer look , seems to indicate to me that this could be valid even in inner efforts. For example, when we have good sleep or an effective meditation session , there is a carry over effect for some time - till we empty the reservoir by our various actions - inner and outer. The more wrong work of centres happens (worrying , inner considering, etc) the quicker is the reservoir emptied.
Moreover , when I first read ISOTM , it was surprising to read G saying to Ouspensky that everything is material .

Maybe we do not see the 'bankable' effect much because not much is accumulated in the first place . 5 minutes of the "I am " exercise may create only small change ? 

As Tomas' post mentions, this is a preparatory exercise and beyond it ongoing Work is needed as we move thru' life.

Harry , what is the taste of the pure "I wish" and "I can" ? How different is it from the normal I's wishes and actions ?
Of course you can't convey the "taste" to me .But some pointers would be welcome.

---

by **Cassandra**

Tomas and Gururaj,

I meant to say that it's wrong thinking to believe that I can accumulate enough stuff to coat the higher being bodies; maybe these same struggles with worry and fear I will have all of my life, so maybe I cannot erase them by sitting daily. I'ts not like a production line or physical treatment to get rid of anything, necessarily, but to be with what is there. I'm always trying to cover up that fear, to run away by doing something like reading, watching TV, or even sitting. Rather, it may be better to be bored or scared. Thanks, guys.

---

by **Boever**

Why wouldn't you be able to coat higher being bodies?

The following is from "Reality of being", thought it related well to your question

> It is only by working to be present that my attention will develop. When it has a better quality, I struggle to keep it from weakening, I try
> to prevent its being taken. I try but cannot, and I try again. I begin to understand what this requires from me even i f I cannot do it. In the
> struggle where I come back and then go again toward manifestation, I see that w hen my attention is completely taken, it is entirely lost to me.
> But if it does not go too far, it can be pulled back, as by a magnet. In that

> movement o f my attention, I learn something o f its nature. I will
> have to go toward manifestation, and I w ill always lose myself unless my
> attention goes both toward life and toward the inside.
> We think it is one attention divided equally, but in fact the parts are not equal, not the same. There is a great difference that I need to
> experience. If I cannot center my effort in a certain way, I am bound to lose myself. I must see that I cannot do it because I do not have the
> quality o f attention that is required. Here is my effort, here is what I have to exercise. This is the only thing that matters.

I would also like to hear more about the "I am" "I wish" "I can" formula. I lack understanding

---

by **Cassandra**

> ***Boever wrote:***
> Why wouldn't you be able to coat higher being bodies?

I don't quite know; I was reading something recently about the "now," not attaining anything just accepting the present state. That's what prompted my comment.

[/quote]I would also like to hear more about the "I am" "I wish" "I can" formula. I lack understanding[/quote]

Yes, that would be helpful to me as well.

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. . .

---

by **Gururaj**

Early observations being made here. Much remains to be intimately explored. This is not a thought experiment.

In a calm stationary state , "I am " meditation makes one be aware of more aspects than normally - sounds around, the state of the body - and one is not
taken by thoughts but can still observe them.
As I move thru' life having 'forgotten' myself, when I then remember and say "I am " , a central presence is created and one is less taken by the running thoughts.

In fact , when towards evening I had a headache and much unease bodily, and when I said inwardly "I am " the discomfort subsided and the headache considerably got
reduced by bedtime.

Regarding "I wish " and " I can " , yesterday had pondered awhile on this and felt that I can't make out how can "I wish" stand all by itself. Is'nt it "I wish " to be something and "I can" do something ? So had chosen a wish to imagine breathing thru' the spinal chord as often as I could remember . Kept coming back to this initially
but as the day progressed remembered less and less.

---

by **Harry**

In answer to the two questions about this circle that came up last week:

G gives this exercise directly in the Third Series. It is an exercise that deals with consciousness, breath, and all three types of food. We have had a number of exercises discussed which are complex amplifications of this exercise. The twelve joint exercise, for example.

We have three brains. But we rarely pay any attention to the differences and the interactions.

We eat three foods. And they have to be combined in the body. Breath has to mix with physical food to start the second octave. And intentional suffering has to mix with that mixture in order to start the third octave. This is explained in some detail in All and Everything. O also spends much time with his table of Hydrogens that is part of the same thing.

We have three bodies, possible, and these three octaves are native to the three bodies.

This also combines with the ancient teaching of chakras.

G gives the direct exercise in the Third Series. (One of two he gives there.) I believe it is around page 130 in my version of this book. But I have the copy that was privately published by the foundation back in the 70s.

How does Oxygen flow through your body? When you say I where do you feel it? Is there a singular I? When you say AM where do you feel the vibration. You say I again followed by Wish. Where do you feel Wish? Then I CAN. Where do you feel Can?

What we do here should build upon what G has left for us. We have plundered through Beelzebub. G specifically refers workers to the chapter on Purgatory which also relates to this exercise. Meetings is a whole different experience, for an entirely different body. As is the Third Series.

An exercise here should not be a callisthenic for the mind or body. It should be something that we can use to develop our bodies and to understand other things. We must develop our understandings.

Gururaj's answer also refers to this exercise. Because G talks specifically about how it can be used to work on disharmonies and even illnesses.

I sound like my teacher self in writing this out. Sorry for that, fellow members.

---

by **Dean**

Hey everybody, I'm going to be posting again on the forum and will be participating on the weekly work programs again.

The I am, I can, I wish exercise was good for sensing myself in a new way. I breathed into different parts of the body while doing the exercise, for example breathing into the chest, head and spine and skull while internally saying it. This brought about an awareness of the body and made me more focused on the present moment.

---

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---

by **Judy**

Hey Dean, that's terrific news! Welcome back!

I'm currently caught in a cycle of intense activity looking after my grandson - away from home - and with very limited time at the computer, so please forgive the lack of posts at present. I'll be back home next week though in plenty of time for some comments on this foundational exercise.

Thanks Harry for giving us the opportunity.
John, hope you are well and truly on the mend by now. I look forward to hearing from you soon too.

Best wishes for a fruitful couple of weeks with this wonderful experiential exercise.....
Cheers, folks,
Judy.

---

by **Judy**

And Harry, no apologies at all for sounding "like your teacher self" please....
It is wonderful. And a great help.
Thank you.

---

by **Gururaj**

Hi Dean

It's like a person in the family comes back to the ancestral home and there are kids of siblings, etc who were not born when he left home. 

Me being one such "Kid" of this ES on-line group , am curious for a brief Re-Introduction.

It would be nice if you / any of the elders can do this .

With warm regards,
Gururaj

by **Dean**

Well I began doing the work when I was 19 after reading The Outsider by Colin Wilson. This book mentioned Gurdjieff and his ideas of centers among other things. I began looking up information about the work on the internet and also began getting some more books on the subject, one of these being Ouspensky's In Search of the Miraculous. After a few years I joined the Endless Search site and began learning some new things in regard to the work. Endless Search has been a valuable resource to me and has helped with the exercises and some of the other ideas that are present in the work. Besides the work I am interested in music and play the drums, and have been doing this since I was about 11 years old. I come from a pretty musical family, my brother plays guitar, and my dad plays bass so we play together and try to come up with some things now and then.

Anyway, I hope to stay on the forum and look forward to participating in the weekly discussions.

---

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---

by **Gururaj**

Thanks, Dean for sharing. The abiding interest of all of us here in the Gurdjieff theory and practice facilitates our use of a common 'language'
though we have grown up in different cultures.
In the context of your long experience of creating music , of late I have had the opportunity to train briefly with others in my city in singing a devotional
song (called 'Bhajan') which is usually based on a poem composed originally by a saint / mystic . I have never sung together like this before. It has been a
very affirming experience involving mainly the emotional centre.

---

by **Gururaj**

Came across this today from Rodney Collin ....The theory of Eternal Life

"But what man's consciousness is strong enough to become attached to the explosion of an atomic bomb and retain its awareness?
When irritation or flattery or a sudden shout may instantly deprive men of all sense of their own individual presence and existence,
what possibility is there of them retaining such a sense through the unimaginable shock of death?
For that a man would have to be most intensely prepared and trained. He would have to acquire an incredibly strong being,
which by superhuman efforts had become accustomed to withstand, without loss of self-consciousness, the most intense shocks,
hardships, deprivations and violences which can be met with in the physical world. Only then could he hope to bear the final shock of death
without swooning into insensibility.
Such a possibility clearly does not refer to ordinary man."

The atomic bomb referred above is the transition in states at death. So WORK in life is a preparation for that , according to Rodney Collin.

Reading the above , I can now better appreciate the penultimate chapter of BT wherein B receives what is transmitted by higher beings and grows antlers.

I am . I wish . I can.

---

by **Cassandra**

Early attempts at the exercise highlight the tensions in my body rather than alleviate them. I'm reminded that I'm trying an exercise to help in some way but I don't know exactly what the aim of it is. On the surface, the exercises seem like much of the current self help stuff, "believe in yourself, you're the greatest, etc.", maybe they are in some ways. But I'll try to remember to do them and see what happens. Also, welcome back Dean!

---

by **Harry**

This is not believe in yourself. This is a direction of energies so that they are harmonized in the body. I resonates in the body. This is one of the three force. Holy Rejoicing. Am resonates elsewhere. Holy Revolting. Can (or now) has another resonation. Holy Suffering. Now the energy flows from I to Am to Now. This circular motion brings the results back to the beginning. And the whole resonates.

Now there is much analysis in what I wrote previously. Much of that comes directly from G.

Some from others who were his pupils.

The whole business of curing disharmony is directly from G. He also says this in context of "I was the only man in the world who could have cured her cancer, but I was not properly prepared due to my accident." Also remember that G has also said that this accident, like being "shot three times" wasn't really an accident.

Where is your Intellectual Center? Where is your Emotional Center. Where is your Moving Center. What are the connections. And how do you feed each of these bodies. We know that ordinary food is for our physical body. And G has taught us about using the Air Shock, which is a mechanical shock, which can be enhanced by the way it is applied. And then there is Conscious Suffering and Intentional Labors, Partkdolg Duty which is the intentional shock of certain impressions. And this impressions push both of the other foods forward and begin the final octave, the final body.

This is the enneagram. This is All and Everything. This is G's teaching. And it is all there for the receiving, if we take it and use it.

This is a formula to jump streams.

---

by **Boever**

Harry, Could you tell us more about conscious labours and intentional suffering? (I have scanned the tales several times to get a better understanding, but still I don't fully understand it).
Conscious labours is comming back to yourself? Reclaiming your attention on your centers? What about intentional suffering?

How can we "perform" these partkdolg being duties?

---

by **Harry**

What this exercise is. It is a conscious labor.

You need to read G. Or those major followers like O. and Nicoll. This is the Work. One of the conscious labors is to work on understanding the difference between voluntary suffering and intentional suffering. G spends much time with examples of this in both Tales and Meetings.

---

by **Gururaj**

On our ES site itself I found good resources about *Intentional Suffering* one of which is http://www.endlesssearch.co.uk/philo_is.htm.

Moreover under the Work Exercises link of the ES site home page , many tasks are mentioned

for experiencing this.

When we are "un"Consciously labouring thru' life ,we will be usually subject to "Voluntary suffering" (We bear this in return for some Life benefit - like getting our paycheck).
During the above process we quite often victimise ourselves with Automatic / Mechanical suffering (feeling hurt, angry, etc. on occurrence of unfavourable situations).

When we become conscious of all this and with awareness bear the pain - for the sake of Work itself and not for any Life intention/ benefit (though that may also be vouchsafed to us when we approach situations with equanimity) - then this is an experience of Intentional Suffering. There is an after-taste of being energised or at-least not drained while we are in Intentional Suffering as compared to the state when we suffer mechanically. And instead of reacting we respond.

While driving back from office today in chaotic traffic on bad Indian roads , I was mindful and courteous to others - for a change  . Much Inner benefit resulted.

---

by **Judy**

Good morning Everyone,

Arrived home safely from some weeks of family work away a couple of days ago. Still settling in. Good to be back.

This "assisting" exercise suggested by Harry could well be explored for a little longer - (Gururaj, what do you think?) - another week or so?

Has everyone read the Fifth Talk in "Life is Real..." yet and absorbed the detailed instructions for the exercise from Mr G himself? If not, it is most worthwhile.
How is the sensing of the reverberation in the solar plexus proceeding?
Personally, I do not yet experience this reverberation regularly, but am encouraged hugely when it occasionally is felt.
The instructions for the dividing of attention given in this chapter are very clear and detailed too. Wonderful.

I note that Mr Gurdjieff says towards the end, "not to use this exercise for strength". I'd forgotten that bit. The thing is, it works remarkably well for that purpose (emotional equanimity and calm courage) for me. Any comments on this please?

Also, Gururaj, whereabouts is the current roster please? I saw it once, but now cannot locate.
Good wishes to all,
Judy.

---

by **Harry**

Judy,

For the exercise, and many others, active imagination is necessary (And actually directly related to the exercise.) First start by observing. When you say AM where do you feel it? Can you change where you feel it? When you say I AM can you direct that feeling. In a sense this is like imagining the Master to the Carriage.

For me the biggest changes came over time. Am in the solar plexus seemed natural. It just came. Wish began to move. And actually there are three chakra areas that reverberate now. (I hesitate to describe some of this, as in a couple of my previous comments. Because I fully believe that we must individually discover what is there for each of ourselves.) And the circular movement through the body came of its own, as well.

I've actually added Higher Intellectual Center and Higher Emotional Center. Imagining contact with these two centers.

I want to say something, again, for emphasis. It is important for each of us to work through the Work Teachings, for our self(ves). All and Everything is, indeed, all and everything. G created a teaching text. Meetings builds upon that. The Third Series is like a quick commentary. But we must mine these works. Yes we can help each other. But we need to help each other find the veins of precious teachings which each must then mine. We can't mine for each other. By describing what we experience we should give the flavor, but each may have a differing experience.

---

by **Gururaj**

The current roster schedule is in the "Discussion Forum" under the thread "Options for the fifteenth cycle"
Am reproducing the operational part here

Harry - (started) 26th Aug.
John - 9th Sept. (I trust we shall be hearing soon from you, John)
Judy - 23rd Sept.
Gururaj - 7th Oct
Cassandra - 21st Oct and
Tomas De Boever - 4th Nov.

To avoid any possible confusion , I feel we can retain the sequence as above. The next fortnight is for John's post .
However till he comes back , we can continue with Harry's suggested exercise.
I shall also see the archived unanswered posts to see if any filler can be kept ready complementary to the exploration of " I am / I wish / I can " .

Alternative suggestions are welcome.

Dean, if you choose to, please inform whether you would like to join the roster after Tomas' turn.
And , of course , Alistair has said that he may join in one of these days.

---

by **Judy**

Oh, in the Discussion Forum - of course. Thanks, Gururaj. Sounds good.

Harry, thanks for the encouragement. Yes, I can move the "Am" around. I seem to naturally feel "Wish" in the heart most times. "Can" makes itself known in the head and the limbs, especially the legs, which seems strange, but that is the way it is at present. Isn't it interesting that I didn't think I felt the "reverberation" often at all. Mostly it is just felt/sensed as a sort of swirling of energy - sometimes spinning. Just occasionally, a true buzzing, which I'm now realising as being just a slightly stronger result.

I agree progress comes over time with lots of work. I sense an energetic vibration wherever the attention moves to, with the bones and joint exercises as given in the Sensing exercises on the site, for example; (more practice has been done with these) and usually sense the "Am" quite definitely in the solar plexus (although years ago it began in the head). Obviously, the Can and the Wish need more work. Not much has been done with them. I have begun.

There is a distinct bodily enlivenment afterwards. I seem to have become aware of, and be participating in, the actual "living in the body". Sometimes it even seems to be that I am sensing life-force in some way. So much so, that I have wondered from time to time where on earth I was living before... And yet, paradoxically. there is also an improved awareness that I am not just my body; it has become a comfortable separation into "Me" and "Judy". This of course assists further observation attempts enormously.

I too hesitate to talk about any of this. Indeed, much of it began with imagination and even self-deception (as G, points out, even self-deception can be put to good use for this high aim). I remember decades ago, when first introduced to producing the sensation of heat in various parts of the body by attention, how imaginary it at first felt. Same with this vibration. It has become real now.
As G. has entitled his Third Series book.

Your reassurance is much appreciated, Harry.
Sincerely,
Judy.

---

by **Judy**

And yes, Harry, I have been adding in the Higher Centres for some years now. This began as

a Twelve Step Program went a bit deeper, and the Higher Centres naturally became an integral part of my personal concept of a "Higher Power". The few times one of these seems to have been sensed, two happened as a head-buzzing; once inside the head, once outside the side of the head; and once there were two bursts of light in the inner vision. Very heady stuff - literally. Easy does it. But definite never-to-be-forgotten experiences.
Most necessary to be grounded. I best do this by balancing the inner work with some practical service.

I'd like to add that without a group such as this, allowed to continue for many years, it would not have been possible for me to have made much progress in this work. We are indeed fortunate.

Ok - as the saying goes, "In for a penny, in for a pound."
May as well share an experience of last Friday which was a result of the current exercise, I think.

I was experiencing a good-quality overall sensing after sitting in reflection for some minutes. The vibration of energy happened to be noticed, in both head and chest. I after a while looked at my cat. She was staring at me. The energy expanded out from me towards her and we both seemed to be in a sort of envelope of what I would have previously referred to as "oneness", but it may be better termed a momentary awareness of an energy field which we all "swim in", if you like. This lasted for about a minute or more with complete stillness from both of us. Then it faded.

That's it for today.
Going to the kitchen to cook Sunday lunch now folks.
Best wishes to all.

---

by **Harry**

I do this every evening as my night prayer. My cat knows when I have done this. I am centered and she moves on.

Interesting beings. There was cause for commotion yesterday evening and when I went to bed they both came in to keep me company until I had settled. The male never comes in my room in the evening unless I have some inner turmoil or there is a thunderstorm.

---

by **Gururaj**

John has communicated that he is still not fully fit to post and shall do it by the 23rd of Sept. Judy has offered to swap places in the roster with John and we should be seeing her post shortly.

Meanwhile, Continuing further with the quest / creation of a Real I in us , the following exercise

is suggested - from our archives (Contributed 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.

---

by **Boever**

Thanks Gururaj for the very cool exercise

---

by **Cassandra**

Everyone, please allow me to go back to the I AM exercise for a moment.

In the 3rd talk in Life is Real, Mr. G. says what "I wish" is not. This was helpful because I had/have some questions about what it is that the intoning or saying of the I AM I CAN and I WISH do! I will quote from pg. 111: When 'I wish'--I feel with my whole being that I wish, and can wish. This does not mean that I want, that I need, or that I like or, lastly, that I desire.... I never like, never want, I do not desire anything and do not need anything--all this is slavery.

Harry wrote earlier that these I AMs harmonize energy in the body. Maybe so with practice. For now, I try to bring in the recommended imagination by seeing a bright yellow energy in the solar plexus when I AM is intoned silently. I'll try this for some time and try not to expect any results.

If anyone has any insight on the fourth exercise G. gives in the same chapter that would be helpful, too. He tries to distinguish for English speakers the difference between his instructions on sensing and feeling. He talks about the importance of sensing and feeling fingers for this exercise; says sensing is related to the solar plexus and feeling to the spinal chord. Not sure how sensing the solar plexus, for instance, relates to sensing fingers.

I hope you feel better soon, John.

Gracias

---

by **Judy**

Cassandra,
The imagining of the reverberation is an essential part of this I Am, I can, I wish exercise given straight to us from Mr G. The reason for imagining the reverberation is that one is acting "as if", until the reverberation becomes real.
As Harry comments, this is a changing-streams exercise.
Mr Gurdjieff even says somewhere that without sensing the reverberation in the solar plexus, the exercise is of practically no value at all. It could even work against to strengthen ego.

Kind regards,
Judy.

---

by **Cassandra**

Yes Judy, that part is clear. Do you do the I AM, I CAN, I WISH as an extended meditation say for 20 minutes or so or is it interspersed throughout your day? Thanks

---

by **Judy**

Not as an extended meditation, Cassandra. My understanding is that this exercise is more like a prayer; so interspersed, or morning and evening - perhaps with other prayers.
The inner eye does much more than "see". It has to learn to sense and feel as well - all three parts - hence the reverberations and movements of energetic vibrations. And of course that is just one little added perspective of which I am aware.

What do others here find most effective?

Best wishes to you,
Judy.

---

by **Harry**

You can do this as you walk down the street. You can use it as a quick prayer. Once the taste is established it becomes a quick centering exercise. (An exercise to take you to a different level of being.)

The best extended exercise, from my experience, is the draining exercise which has been described here before. It is another act of being that you can use to move into the being state.

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.

---

by **Judy**

First part of the exercise;
Of course this self-observation when I meet someone I know is supposed to be happening all the time. But I'm not there yet. I did this yesterday, twice. Both times it completely altered the type of interaction. A significant amount of external considering appeared spontaneously and both interactions opened up and lengthened into much clearer and deeper communication. It was evident that something in me cared for these two friends a lot. Usually we would just casually pass each other but stay isolated in our own heads, so to speak. Not so, yesterday.

Not sure exactly what the second part means, but just playing around intentionally with physical energy levels to see what transpires. I went for an extra walk to the beach for example. Noticed several resistances, not of the body but the mind; therefore emotions involved too somewhere. I imagined I saw things differently, for example. It was as if the mind was trying to justify this added activity by finding a benefit. Not sure that there was any,

beyond the exploration of the exercise. Just doing things intentionally is its own reward, of course. There I go again.

Part three brought to mind that exercise Tomas shared, where one explores where the point is that the head automatically rests on the spine. I'm currently working through an "Uncommon Knowledge" program for anxiety, depression and lots of other negatives. (My usual focus for transforming negative emotion etc is Nicoll; just like to add something scientifically current to him once in a while. It always gives a boost.) There is a wealth of new (to me) information and they follow each section of this with a "Relaxed Review" guided meditation which is most effective.

The fourth part seems to have already been covered by the other three, but I'll find a couple of extras.

Cheers,
Judy.

---

by **Gururaj**

Have come back to my city from a four-and-half days retreat of 'Work'ers from all over India. 44 of us were there ably guided by two very experienced persons
one of whom took us thru' Gurdjieff movements as well. Felt very blessed to have this opportunity.
A clear perception of the value of being fully available to the moment at hand and the use of the body (in all its manifestations) as an aid on the path.

Unexpectedly the phone and internet connectivity had problems and was pretty much isolated from the internet.

Thanks Judy, for the contribution and look forward to experience them and post shortly.

---

by **Judy**

You are indeed blessed. What a fantastic opportunity. 44 participants!
Welcome back with all the new perceptions and understandings, Gururaj.

Judy.

P.S. Don't suppose you noticed any interest in anyone for becoming a member of an excellent online group?

---

by **Gururaj**

"Observe yourself when you first meet someone you know, what you think of them."

Whenever remembered the above, observed that it's more that there is a stored feeling in me for each person rather than a thought.
In any case , the thought is coloured by the feeling automatically arising on meeting the other person.

Yeah, Judy, it has not occurred to me to invite anybody I know to participate here. Maybe one of these days I should.
But, I prefer that they would need to be someone who I am not anyway meeting for Work.

---

by **Gururaj**

One *"uncharacteristic trait "* (this is a bit of a confusing combination of words , as Judy also implied) - which I sort of stumbled upon today was to start and complete an activity well before a deadline (either set by situations / others or self-imposed) .

I started one activity today afternoon overcoming my usual sense of the time to start - which is always a bit late and then tending to hurry to complete or miss the deadline altogether .Today ,started early and finished the activity well in time for a succeeding appointment and then realised that that was a new experience.

There will be many opportunities ,in the days to come, to explore this different approach intentionally more often.

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by **JohnS**

I'm very sorry, but I still won't be able to post today. I didn't have site access on the weekend, so I couldn't let you know sooner.

Apologies again

John

---

by **Gururaj**

Appreciate your conscientiousness , John, to keep us informed.

I'll post for this fortnight starting Sept.23rd and you can take over the Oct.7th slot in the current roster.

Meanwhile , look forward to sharing of your experience and participation here as and when you can.

With wishes for clearing of all obstacles to your return to ES,
Gururaj
(Hindu folks piously invoke a particular God while especially seeking this benefit - of clearing all obstacles before beginning an endeavour.
Whether or not there actually are such separate Gods ,I wonder whether diverse human aspirations are at the root of sustaining this multi-god theism
in my part of this earth . Anyway I have enlisted Ganesha , the elephant headed God, son of Shiva / Parvati,right now on your behalf.)

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 ?

---

by **Gururaj**

Could each of us share one "Denying force " in us that we have chosen to wrestle with for this fortnight ?

Speaking for myself , would like to take on something not too daunting or vague .
Am yet to choose that as well and to make the visualisation of the alternate behaviour.

---

by **Harry**

I'm not sure that we should be struggling with denying or negative force. It is part of the triad. Positive becomes negative and negative becomes positive. The whole idea of triamazikamno is that three forces are needed. The situation we want to avoid is when we allow the two forces to battle with each.

This is emphasized by G in the chapter on Good versus Evil. God needed Beelzebub. Is this not why G named his book what he named it?

Yes we have instant resistance to some things. But you don't struggle with that. You need to find the neutralizing force so you can move up on the octave. Turn the negative into a positive. Or vice versa.

---

by **Gururaj**

So the aim needs to be to, in some way, enable the third force to have an influence in this battle of the 2 forces ?

Seems to me Attention , non-identification , pondering about Work ideas and so on is this 3rd force
and visualising a different, affirming outcome is an attempt to strengthen the affirming force
- but, as I understand ,you are saying, that - we also need to be 3rd force aware.

Practice should make this clearer .

---

by **Harry**

Who is judging what is affirming? What I has decided that the affirming is better.

My own approach has been to give up that control. To recognize the presence of a quandary,

if you will. And then Work. "Holy higher intellectual take control. Holy higher emotional maintain my life. Maintain my perceptions." Or "I am, I wish, I can."

Remember we are looking to invoke another octave in these situations. Sometimes breathing is enough. Sometimes we need the conscious labors.

---

by **Judy**

I used to get in a tangle with this too. I recall your mentioning one time to me, Harry, "not to get into a civil war".
Now my approach is also to get into an egoless state as rapidly as possible; to, so to speak, get out of my own way. Then there is a space, an abiding presence, in which third force is more likely to enter.
Learning how to give up control, to surrender to higher forces, is a big part of my work.

Of course sometimes I still slip into 'project-micro-managing' life. That is the old way.
When aware enough, I don't do it. Why would I, when there is a better way...

I like this, Harry:

> "Holy higher intellectual take control. Holy higher emotional maintain my life. Maintain my perceptions."

I'll borrow that one. Thanks.

I often say the Holy Equation prayer,

Holy-Affirming,
Holy-Denying,
Holy-Reconciling,
Transubstantiate in me,
For my Being.

or, depending on the duress, it may even simply be "Lord have mercy" or "It is nothing, I wish to be." And yes, attention to the breath and the increased mindfulness of the three-centred state.

---

by **Cassandra**

When attempting Guru's number 1 above, the thought occurred to me that when I expand, this is who/what I am or closer to it-- "I AM, I Can, I Wish."

Speaking of seeming dichotomies or "civil war," I work for the US government, and currently

much of this government is "shutdown," i.e., no pay (at least right now). So there are very many opinions on this topic, very easy for me to take a side in this. For the sake of working on myself, this is an opportunity to watch my reactions, tendencies, desires around this. One part of me decided to remain neutral, but after hearing a comment on TV Friday, I went off (just to my husband), then decided again to attempt to work. A simple, identifiable thing I can do is not to express an opinion one way or the other, but to replace my position/comments, etc. with an appeal to (in Harry's terms) the higher emotional, intellectual, moving. Ask that my views be interpreted through these lenses. Why must I be right about this?

Work Program 2 weeks beginning 7 October 2013

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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.

---

by **Gururaj**

It would be all of your experience that , from our external and superior vantage point, when we deliberately intrude or interfere in the functioning of an animal or
insect , one naturally observes with curiosity the instinctive responses of that organism .

Don't we also have the ability to observe ourselves too ?
In this context the last statement in the task of *"feeling gratitude for our ability to ask questions "* can be extended to the feeling of wonder and gratitude
about our ability to be a witness "of our own land" .

But is it as objective and detached as in the above example ? For me certainly this a muscle which needs a lot of strengthening. The task appears to be an aid to
explore this closely.

Say something , folks. Let's reconnect .It's been very quite around here

---

by **Gururaj**

I meant 'quiet'

---

by **Harry**

If two or three of us have a conversation where is the energy?

Is there a commitment?

Is there even a question anyone else wants to ask?

---

by **Gururaj**

If a renewal is not happening , maybe fresh beginnings are needed. That's the way of nature , isn't it .

I ought to have shared it many weeks ago. But it brooks no further delay now.
It is regarding a communication from Ian about the future of this site.

Shall be using the eMail route to all of you in the roster today.

---

by **Gururaj**

Hi Dean - Could you inform your eMail id - either here or via mail?

I need to send a mail to you on the matter referred in my previous post.

---

by **Dean**

Ok, sounds good.

---

by **Cassandra**

> ***Gururaj wrote:***
> 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.

For me, this the key. It is the peace that passeth all understanding. There is nothing to be gotten out there to brighten what is within me; but that is the ongoing fallacy that tomorrow will be a brighter day. Still, that remains elusive for me.

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

---

by **Harry**

I would add this. What is the difference between the two situations. Is there a difference between observation and remembering? Is there a difference between observing the other person by paying full attention and shutting off your internal dialogue?

What "self" do you remember?

---

by **Cassandra**

By "self" do you mean which I happens to predominate at the time you are engaged with another person. If that's it, I don't think it matters which self because these are all from personality, and personality is that which we observe.

---

by **Harry**

That is the point. If the self is from the personality you are doing a callisthenic. And that is necessary. It is necessary to "act as if". But ultimately you must take this to an essence activity.

---

by **Cassandra**

I know we are to figure things out for ourselves, but Harry if you could elaborate on this a bit more, that would be most helpful. What is "take this to an essence activity?" Please throw another bone!

---

by **Harry**

We can "act" from any one of our "i's" Often we begin a task from an Intellectual I, the Intellectual Center. And this is often from the external part of the Intellectual Center.

(Remember too that type plays a place here. A physical type will act more from the moving center. And some activities come from there. Hitting a ball. Digging a ditch. Likewise emotional people and emotional activities come from that center. And often these become imitative. From the external part of that center.)

When we begin trying to work we are not balanced. We only have the idea of a I in charge. So we must act as if we have one. Once we have the beginning of an I then we can begin to truly remember.

Let's take an example. You are learning to hit a ball. Say a baseball. But substitute golf, tennis, whatever you want. We start with watching. We watch baseball players. We see what they do. We imitate what they do in our minds. And then we try to do it. We repeat and repeat until we get what has been called muscle memory. We see golfers lose this. This is a physical learning. A physical observation.

But at a certain point we balance the centers. Triamazikamno comes into play. We have a balanced approach to the activity. Yes the mind is working. But we aren't thinking things through. (Like once we've learned to drive a car we no longer think about the physical aspects of driving unless we are put into hazardous conditions.) The muscle memory is there. And we have an emotional balance. And we hit that ball. And we know we hit that ball with our entire being. With our balanced essence. It is still just hitting the ball, but it has become a prayer.

Like typing this becomes a prayer.

---

by **Cassandra**

Very nice elaboration, Thanks Harry. This is good.

So, if I make attempts at the suggested exercise--being present when in conversation, I begin with the calisthenic of physically calming my body, trying not to dart my eyes in the direction of the more interesting conversation taking place beside me; this may then lead to an emotional and intellectual presence.

I was in Lowe's recently trying to find material, and the store clerk assisting me had very penetrating eyes, it seems a presence about him that I wished I could convey in exchanges with people.

---

by **Harry**

Don't care what presence you give off. Just be.

I say this as someone who had the same thing said to him a couple of decades ago. "Get out of your head." Don't overthink. Don't try to become something.

Be Here Now.

---

by **Gururaj**

When I am in an interaction with another person I am seeing (now,after the fact, I admit) different elements present / arising.
(a) The objective reality of the other person's words, tone, expressions
(b) my own state at that time - influenced by the fact that either I have initiated the interaction for achieving my own ends or the other has initiated
or it is a random ,unplanned interaction.
(c) the inner 'froth' which gets created as the interaction proceeds further .

To the extent I am not aware of this whole thing then and there as it is happening , to that extent is my consciousness non-existent and, at best, clouded.
Usually there is no impartial observer .

Even the "sensing-while-going thru'-the-door' task is remembered only when I am in some level of awareness before crossing the door.

---

by **JohnS**

I have just resumed (after 30 years) classes in Alexander Technique, which is a method of body awareness through non-action. It centres on observation in detail of habitual postures caused by habitual thinking centred in the personality (defence, survival, maintaining the image of oneself, etc.). Its no use using thought or 'will' to change any of this, as this process simply introduces a new point of tension brought in by the new intent - no matter how well-intentioned.
The aim is perfectly described in a LVL post I read this morning:

"In examining an inner process today, I realized that Being has the ability to grasp anything in its entirety in a single instant.

This capacity is rarely used, but it is an inherent one that always resides within Being. And there is an inexorable logic to it.

Because Being is an emanation of divine consciousness, it already knows everything, and has the capacity to understand anything within one moment. Many cases of apparent brilliance in autistic people are there simply because that one part of them functions in direct contact with this particular quality of Being.

We call this intuition without understanding its nature, which comes directly from the Divine inflow. Actually, this capacity is at work most of the time within us, and consists of that part within that recognizes everything before thought arises. There is, after all, an inalienable part of us that belongs to God which cannot be extinguished.

Thought is actually an afterthought; that is, it arises after the intuition has already grasped the situation in its entirety. The body, the physical self, already functions in movement directly from this intuitive capacity, but the mind doesn't. Thought actually obscures the living process and covers it with a perception that is no longer instantaneous, that is, of the moment.

If thought were to stop interfering with this process, we would be left with instantaneous participation, which is much more natural and grasps what is at hand without obstacles."

In interaction with others, when I am paying attention to what they are saying, I am also simultaneously observing my change in tensions and posture which that person has induced in me, and also some changes in gestures / attitudes of the speaker. These changes / processes in the person are not caused by their noticing an increase in my awareness, as Harry mentioned correctly, but by their own habitual patterns.

This process is a further step for me from observation to self-remembering, as it brings the action of centres into view. The next big step is to observe - without thinking - which part of which centre is acting. That involves much clearing of the path.

John

---

by **Gururaj**

John ,I wonder whether this part which you have quoted from LVL's blog "*Being has the ability to grasp anything in its entirety in a single instant*"
is an example / consequence / manifestation of an Essence activity which Harry referred to in an earlier post on this thread.

Listened to a talk of J krishnamurthi on YouTube just before posting this and therein he says to the effect that observation in the present without thought
is true meditation . This alone can shatter the fallacy we usually operate from - of a particular "I" trying to "do" something to control and shape our moment
to moment problems and issues. The controller and the issue attempted to be controlled are both thought processes and therefore of no use.
Only pure observation can transform. Ah , for an experience of this !

By the way , It's a coincidence that only today , to our local weekly Work meeting , an Alexander Technique instructor (who is a rare entity in India , let alone my city) gave us an introduction to AT. So I could appreciate ,somewhat ,what you posted.

---

by **Judy**

Morning All,

Nice synchronicity with Mr Alexander, John and Gururaj.

And talking about meditation, Gururaj, I've recently been enjoying some old tapes by Rajneesh (Osho) on Vipassana meditation. He taught it in three stages: first is watching the breath; second is observing the thoughts; third is observing moods, emotions, feelings. He emphasises that this is to happen all the time, this witnessing. He talks of meditating for twenty minutes twice daily as being "meditation Western standard time." Most entertaining lecturer. They were different times though. As you say, Krishnamurti speaks in similar vein.

Our Gurdjieff system teaches us how to head towards this state, with much emphasis on objective self-observation.
Mr Nyland's group here suggests a minimum of ten attempts daily, for example.

I had a gift of an experience of a state of equanimity which lasted several minutes last Saturday afternoon while sitting listening in a group meeting of folks interested in "A Course in Miracles." Prior to this, my ego with its various communities of small demanding 'i's, was going through a difficult time. It (Judy) didn't want to be there in that space at all, but something deeper wanted to stay, so we did. 
Anyway, I was gifted with a clear detachment from the ego and simply observed the myriads of busy thoughts and resultant confusions of feelings happening. Impartiality was high and good spontaneity. And, having had in mind to use your first suggested exercise while at this meeting, Tomas, apparently nobody else noticed this and I continued to participate in it as expected, so thanks for the opportunity.

One last comment; I am continually surprised at how things work out when I get the personality out of the way as much as possible. I had expected to perhaps not stay at all. Instead, what transpired was by far my best work for last week.

Also, hope it was my turn to post the suggested work program for today. I had some idea it was due November 18, but folks, if that is incorrect, please just ignore and I'll repost at correct time.

Best wishes,
Judy.

---

by **JohnS**

I get more and more pleased as I come across non-G authors who have a very accurate analytic grasp of the presence and obstructions of false personality, and definitely not from the view of modern psychology.
I am re-reading Coomeraswamy at the moment, and his insight into things such as will, fate, intuition, etc do not clash, but reinforce, G's analysis.

John

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.

---

by **Judy**

No replies?

I want to say that this is basic Gurdjieff work. It is covered in Nicoll's Commentaries in many

different ways. Use one of these if you are not attracted to the particular method above from Mr Beidler. Is there nobody interested in transforming a recent negative emotion, for example, and sharing the experience with the group?

Best wishes,
Judy.

---

by **Harry**

Judy,

I did not reply because we discussed this a bit ago (you and I). I think this is an important exercise in whatever way it is applied.

We must act through three centers.

Harry

---

by **Judy**

Hello Harry,
Oh yes, of course. I do recall. Besides, you have been particularly busy here lately and I have been enjoying all the insightful posts, as I always do.

Thanks for reiterating that important point about working with the three centres.

Saying the Holy Equation prayer reminds me of this. The negativity is then seen as the Holy Denying. I can affirm towards transubstantiation (Mr Gurdjieff says we have a right not to be negative), and then often the Work itself becomes the Holy Reconciling. This is one triamazikamno. The Heptachord of Suffering uses two of these to form a heptaparaparshinokh and complete an octave upwards in consciousness.
What happens if I do nothing? Well, most often I go downwards towards useless energy-wasting misery.
I also try to remember to sense the body while working.

Harry, should you feel inclined towards elaborating a little on your reminder to work with the three centres, it would be much appreciated.

Best wishes,
Judy.

---

by **Harry**

Here's an example:

How much do we live in "stories" we tell about our lives? Sometimes I think that different i's look for events to participate in so we can tell the story later.

How does this impact on our real I?

How do we keep from getting lost in these stories?

The first thing is to attempt to recognize the story we are living or reliving in the retelling. This is where self observation comes in.

Then there is the attempt to step out of the story. This is self remembering. And the first way to attempt this is to move into the simple I Am Now. I Am, I Wish, I Can exercise. Inhale. I am. Feel it. Then let that vibration flow to the solar plexus. I Wish. And leave a pause while the vibration travels back up the spinal column. I can. Simpler: Same inhalation and exhalation with I Am Now.

This is simple Work and we can use it to move to a centered state. Using our recognition of the stories we tell ourselves, and then others, the stories we live in, using them as observed impetus to Work.

---

by **Judy**

Ah - stories! I could write a book on those.... smile.

We can get lost in them in 'waking' consciousness, and then while sleeping, doesn't the subconscious just love to make up fantastic stories in those "remains of the day" dreams! Yes indeed.
Of course I am usually lost in these. Occasionally I will recognise that I am dreaming though, which stops the story straight away. (I'm not referring to Work dreams or vivid ones with symbols and so forth here).

Thanks for the discussion, Harry. As you mention, there are many applications of this exercise.

Wouldn't it be great to not only recognise the dream story as a dream, but also to try to remember the "I Am, I wish, I can" exercise simultaneously.... The seed is planted. Now I at least have the intention...

Having sustained periods of mindfulness is also effective against losing myself in stories, and thus remaining somewhat present to the life. Perhaps I will open up the exercise to include any chosen method for either transforming a negative emotion, or even a favourite way to become more present to the moment. Feel free.

Best wishes,

Judy.

---

by **Gururaj**

Judy's *"No replies? I want to say that this is basic Gurdjieff work."* prodded me to see why I have nothing to report . The fact of the past week for me
was that there was not much of Work in the midst of a lot of work ! .
One is bustling along from activity to activity with no sensitivity . Even the daily Nicoll "audio" listening and the visit to the ES site are more activities without
their influence extending to what happens after I hit the road.

But today did remember to feel "I am " a few times and the quality of consciousness palpably differs for a while. The entity engrossed in the activity seperates out.

Listened today to a Ted Talk by Clayton Christensen , a renowned Management thinker for the corporate world. Unlike many Management Guru s he (a cancer
survivor) is famous for dwelling on and expounding about the need to focus on what is truly meaningful .
He says God does not Account and measure success in terms of what one has achieved in terms of growth in an organisation and/or how much money you have made. Rather , what matters is how you have made the best of the situation life has put you into and how you have impacted others in your life to be better in their lives.
I guess , one can also extend this to include how much we have transformed ourselves in the process as well.

He says the traditional focus on immediate results in life makes our lives unsatisfactory in the long run because we do not , consequently , invest in things like
relationships which , however yield results only in the long run.
Work , seems to me , is an investment in ourselves , the 'me' relationship - not for selfish reasons - because in truly understanding and relating to me ' essentially ' .
then alone the relationship with the others and the world is set right.

---

by **Harry**

Looked at G's exercise about the three fingers (about p 113 in third series) again. Interesting to really attempt to put feeling into one finger and sensing in another. The counting with the third is something that just puts a mental aspect in this. But how often do we confuse feeling and sensing. We think we know. But we have trained ourselves to confuse the two. And then we've trained ourselves to think that all of those formatory secretaries are good for something other then taking notes.

How often do we let the sensing influence that entry level thoughts?

I was also contemplating this forum some. We need at least a dozen active members here. We

have to find a way to make that happen. The idea of this group, and the idea of an octave or a dozen members is that we need those different notes to sound. Some of us sound very similar notes. Others are enough stopinders away to have an influence back and forth. But we need to fill in the other notes.

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by **Cassandra**

I am working still on attempting presence when in the presence of others and being aware when going through doors, for example. For me, these are important 'first steps but very important. I've been a member of this forum for sometime; still, these are things that need more attention from me. It's helpful for me to attempt to practice for a week or more, a particular exercise rather than moving to different ones more often.

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by **Gururaj**

This is from "Jane Heap / Notes " which Tomas had offered many weeks ago to share with anyone interested in it and
I have found it is a fount of practical wisdom for seekers on the 4th Way.

"In many cases one is struck by ideas very strongly - caught by the hope of finding something big - but this does not mean any search
or demand coming from myself for myself. I either find my own aim - a reason that concerns me - or the impact of the ideas slackens
down and I stop. If I find an aim - if I find in the study of myself that I am not exactly what I believed I was - then I try to find in the ideas
something that has meaning for me - some aspect of my life I would like to know more about - that I would like to work on but not for
the sake of quick change - some aspect that I know is not particularly positive.
See something in yourself not very desirable and identify less. Ask yourself if you will not find there something worth struggling
for. Then want to do something for yourself, something simple, at first - that has meaning for you such as you are now. If not you will
slacken - start again - slacken again - because it has no real meaning for you. If you can find it, there begins something like relationship
that has not been taking place before."
Thanks, Harry and Cassandra for breaking the quiet spell . I would have forgotten the login password

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

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by **Harry**

Nice sounding of another note for me, John. I just read G's description of "how to extend life" in that compilation book. And was struck by the concept, again, that we have springs given at birth. All we can do is change how quickly or slowly they unwind.

I've always been drawn to G's statement: "Do not do what can't be done." Even when I don't think I understand it. It still draws me.

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by **Judy**

Most interesting, John. Nice differentiation of regret and remorse. Yes, I see Gurdjieff's use of the word "remorse" as being closer to the older definition than the usual modern one.

(re·morse:
noun
1.
deep and painful regret for wrongdoing; compunction.
2.
Obsolete . pity; compassion.)

Thus it makes sense to relive an event and give it more consciousness. This would be done in hindsight, when one's state was improved of course. And then one could have pity and compassion for the personality one was when in that old lesser state. I do agree that things happen as they must, and in the only was possible given a particular state and circumstances too.
This then gives some value to the remorse experienced.
This could simply be a motivation not to repeat earlier mistakes which took one to the lower state, on a practical level, up to, as Gurdjieff says, bearing a little of the burden of Endlessness.

Harry, just the other day I was thinking about those springs unwinding. (Mine seemed to be unwinding very slowly at the time.). I have always been drawn to that idea as well. It brings into question many aspects of modern life, such as compulsive gymnasium attendance, marathon running and the worshipping of and participation in so many contact sports, to name but a few.

Best wishes,
Judy.

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by **Harry**

You gave a bunch of physical examples, Judy. What about emotional and mental? Theater. TV. Movies. Music.

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by **Gururaj**

Seems to me , Regret is throwing good money after bad . Am slowly coming out of a spell of this 'indulgence' due to some recent disappointment
on the job front.
And Is Remorse (in the sense indicated in this thread) making soiled money clean ?

Recollecting , objectively , as much as we can remember , all nuances of a past memory might be releasing all the 'charges' still tied to it.

Long years ago , on a journey by bus , I got into a mental mode of recollecting chronologically and without wavering, in as much detail as I could summon up ,
all my extant memories.

I was in this mode for at least 2 hours till my inner balance got disturbed due to some chance incident . There sure was a strange feeling at the end of that reverie.
(and I was very regretful later whenever I remembered the cause of the disturbance which broke the spell ,
since just a few more 'months' were left to be processed)

I've heard said about one Work task being to recollect all the days' memories, not just the painful ones , before hitting the hay .
Any corroboration of this from your experiences ?

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by **Judy**

Yes of course, Harry.
Where I was coming from when I wrote the post was from a place where my physical body had been making itself known as slowing down with a painful and wobbly ankle. Jolly nuisance. I have an older cousin who says that old age is not for the faint-hearted, and I'm beginning to think she may be right.

That being said, I hadn't pondered the unwinding springs idea for the other centres at all much really, and will do so.
Thanks.

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by **JohnS**

Regarding the difficulty of gaining true remorse vs remembrance / regret, its obvious from their feel and intent that different centres or parts of centres are involved in accessing each.
The difficulty and the intensity of the split between the two areas seems to me to be admirably expressed in Castaneda, read yesterday, where he says that every man is literally a dualism (read Genesis): There is an immense lake of true knowledge - all knowledge - overseen by a part of us that is calm, knowing, and does not care. Then there is the light, fluffy person who uses masks and denial to face the world.
The problem with accessing the inner person is that he does not speak, because he does not think, therefore his truths cannot be expressed, only experienced.
Thus true remorse is an experience of truth.

John

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by **Gururaj**

Thanks ,John , for mentioning about Coomaraswamy. I had not read about him till now.

His article on Art available at this link
http://www.studiesincomparativereligion.com/public/articles/Why_Exhibit_Worl

by_Ananda_Coomaraswamy.aspx
made me understand a few things for the first time. A lot therein to ponder.

What G means by Objective Art is clearer now.

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by **JohnS**

Yes, Gururaj, I have read and re-read many times some of his books on ancient art, and there are always descriptions of his which suddenly 'clear the clouds' - such as his essay "is art a superstition or a way of life?', and his conclusion at the end of it: "Art IS a superstition, and WAS a way of life".
There are also his discussions of us separating 'pedestrian art' from 'fine art'. and demonstrating that we do this through the easy way out of "I know what I like", and not "I like what I know." Which means we must strive to be educated, not passive.
I could go on....

John

Work Program 2 weeks beginning 16 December 2013

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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.

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by **Gururaj**

I see that Harry's 'experiment' can be applied on the present fortnight's thread itself as it still has a few days to be worked upon.

The statement in John's post *" He cannot realise ambitions for the realisation of which there exists no provision in his own nature."* also
implies a positive aspect - that is - what is uniquely my nature must also result in realising something aligned to that nature.

Looking at my own life , I wonder whether this has in fact happened or whether I (my personality and programming) has not allowed my true nature
to express and manifest results. Instead has there been a lot of energy diverted to what is not closer to my essence.

While each species of plant or animal is different , why do humans alone (thru' comparision, imitation and competition, etc.) try to measure
each other with one or two conventional yardsticks only ?

This is particularly pertinent to me now as I remain undecided about leaving my job of many years.

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by **JohnS**

Very timely, Gururaj, as I, too, am leaving my job, in six months.

Further on in the Coomeraswamy passage I quoted, he talks about us each being here for a

particular purpose (a subject often discussed by us in the Gurdjieff context), a purpose decided by our unique natures. The possibilities available to us are limited by our own natures, but these limitations also help to define and focus our task, instead of dispersing them amongst our 'interests.'

It all comes down to the parable of using or wasting our talents. The main task seems to me to be able to know (feel) our true task, and have the certainty, clarity and space to be able to act primarily in that field. No easy task in a life defined by habits.

John

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by **Harry**

I once had to lay myself off. (I generated the grant money that paid for my work.) So there can be a real quandary with some of these situations. I think, in talking about them, we need to avoid negative emotions and talk about the process and the moving on to something new.

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by **Gururaj**

Dear folks :
Here is an article , by a 4th way person ,presumably, - Martha Heyneman - inspired by Coomaraswamy's works.

http://www.scribd.com/doc/191366159/19-Heynemans-Disenchantment-2004-07-03-1

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by **Harry**

I need to come back and deal with the Heyneman article. Thanks for posting.

I have spent the last month or so living in crisis mode. My son became detached from reality, from his job, from his apartment and from his wife. The detachment from reality was probably the cumulative result of all of the rest. He spent almost two weeks driving the 2500 miles home. Through jail cells and snow storms.

Once here the situation became very violent emotionally. He was not sleeping, eating, drinking way too much, smoking way too much stronger herbs. And walking the streets in the middle of the night.

He had become lost in his own cracks. Taking touches of reality and turning them into very elaborate fantasies.

I spent working hours on octaves, trying to push his, trying to move it to a conclusion. I could not directly address him, because any talk about anything other than his delusions led to

violent reactions, verbally. And an underlying hint of possible physical violence.

I lay in bed at night with a frightened cat curled against my leg. Went through I Am, I wish, I can. Holy higher intellectual, holy higher emotional, take control, maintain my life, maintain my perceptions. What excess energy I generated I sent in his direction. I kept looking for some outlet that I could use to bring the situation to a conclusion that could provide help.

This morning, six days after he returned home, I sent him on the road to a foul diatribe and the taking away of the house key. The Police found nothing wrong with his dementia. He ended up on one of his friend's porches. Two hours later his friend, who I hadn't seen in years, showed up at my door asking me to fill him in. There is no need to go through the multiple delusions here. The friend went to the same police I did and he ended up in a psychiatric hold for at least three days.

A couple of observations: At one point I embraced my own potential death in sending him energy. This was not really a conscious thought but the result of those work cycles and octaves. If he were to attack me in my bed, I would not fight with him. I sent this energy to him.

The confrontation was not easy. But I also think he knew he was out of control. He handed me the key and left. Later posting some vile comments.

Lack of sleep is just as dangerous as drugs. Combined they are near lethal.

I knew I had to use the energy that was going on. I also knew that direct confrontation was not going to work.

Each day I would pick a book from my sacred shelf and turn to random pages. I always found something I needed during that day to keep the process going.

Peace and Love and Breath and Guirdjieff.

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by **JohnS**

Harry;

Not much I can say except to give you support from a distance in this extreme time.

Hang in there, good friend, and reflect on every bit of knowledge you can recall - if there's any left untapped by now - and don't ask "why?"

Take Care

John

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by **Harry**

I was reading Collin this morning on the period just following O's death:

"Our job is not to invent Work for ourselves but to carry out his. . ."

Perhaps we can use this discussion period to reflect upon that.

John thank you for the support. My son, 33, is now in hospital care. That was the goal as I worked forward. Now I must work toward the next goal of helping him find himself, again.

---

by **Gururaj**

> ***Harry wrote:***
> "Our job is not to invent Work for ourselves but to carry out his. . ."

" Is'nt His" work apparent to us largely or solely only thru' me (the individual) .
In other words, could it be that Working on ourselves ,rather than for ourselves may be the only domain available to us to "Carry out His work" ?

The way you are walking on stilts in this very serious storm is very appropriate.

May the storm blow over quickly , is my sincere wish, Harry.

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by **Harry**

Gururaj,

Could you give us some of your insight into Coomaraswamy? I have read through the posted article. I find some of it insightful. But I find some curious. I'm not sure about the dragon and lady being one. Of course if we identify the dragon as just emotion. . .but what is the St. George's thread, then, that the princess can hold?

I feel, at the end, that I am in a situation where nothing can be done, per this article. It wants the power of the dragon but the ability of control. Is that really what is meant by the two ends of the stick?

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by **Judy**

Dear Harry,

Just arrived home after some time away and caught up with the recent posts. I am sorry to hear of your son's illness and send my very best wishes and prayers towards a speedy and complete return to health for him. What an incredible blessing the Work is at a time such as this. You are being thought of.

Warm regards, Harry. Your son is as you say in the best place for him at the moment.
Judy.

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by **Cassandra**

Dear Harry, my friend who has given me so much food for thought, may you be strengthened by the higher powers, continuously. The first thought that came to me was the parable of the Prodigal Son, which may seem trite, but may offer something for you and your blessed son.

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by **Ian**

Has everyone seen the post about the new group site?

Has everyone registered at the new site?

Merry Christmas
Ian

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by **Harry**

Judy, Casandra,

Thank you for your thoughts. This has been a trying time. But it has also been something that forced me to work. I wish I had some wonderful life type news, but we reached a third strike type of situation and my son is in the wind; both literally and figuratively. Alcohol is such an absurd drug. And self medication when there are other choices available. . .

. . .I guess one of the hardest things is to see him ignoring The Work; something he had grown up with and embraced. When he went into the cold last night he did carry Nicoll's books with him.

Again thanks all.

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by **Gururaj**

That's a great Choice - Nicoll's commentaries.

A fine festive season to you Harry and all my Christian friends on this forum.

In India the kids have a week's holidays this last week. For the rest only today is a day off.

Here I am , mining thru' the old wisdom before this board is closed .

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by **Judy**

Harry, I hear you.
Yes it is hard, but if your son has tough love plus Maurice Nicoll with him on his journey, then there is much hope of a return to health, sooner rather than later.
And yes the Work is such a blessing.

Like Cassandra, the prodigal son story came to mind.
All the best,
Judy.

P.S. See you on the new site.
J.