

WORM - DRAGON - ANGEL



SEMINAR REPORT



FIRST MEETING

The question is "where does anything and everything come from?"

One answer might be through ascending and descending octaves. Adam can be considered an octave one way, and Gaia an octave the other way. These octaves interact at the levels of Worms, Dragons and Angels - levels of the implicate order - according to various combinations of:

- mind - tries to form a greater wholeness;
- being - is a oneness (e.g. an atom);
- random - randomness builds from the interactions of being and mind; proliferation leads to differences, diversity.

THE IMPLICATE ORDER

The theory of the implicate order, as developed by David Bohm, is a scientific model of the universe which replaces the view that the universe is composed of discrete parts which can be analysed and studied separately (as in classical physics), with a view that the universe is an undivided whole. It is a subtle, many-layered, multi-dimensional view, which attempts to establish a scientific framework including insight into the unity of all things.

"Insight" isn't a discovery of fixed truths, but an angle of perception which discerns relationships within changing circumstances, and recognises that there are aspects within any whole process which are beyond analysis, and are part of an enormous causal network. Normally, our view of causality is based on recognising a few definable direct causes. This may be more manageable, but does not accurately reflect the complex nature of reality.

The network within unity is ordered, but there is a *hierarchy* of order, from simple relationships (such as that between 1 and 2 and 3 etc.) to complex ones (e.g. $f(x)=n$). Randomness itself can be seen as a very high degree of order within this unified universe. The hidden order pervading the universe is "implicate", that is not seen until it takes on form, when it becomes "explicate". But the ordering was there all along. Implicate and explicate are two sides of the same coin.

Fundamentally, the universe is holographic, each apparent "part" enfolding the Whole. The universe consists of flowing movement, with apparently discontinuous objects and circumstances appearing stable only as they unfold from the hidden order. They are stable, not in their separateness, but because they are part of the movement of the whole. The universe appears both continuous and discontinuous, but in addition, the observer himself is unfolding: an ensemble within a multi-dimensional wholeness.

Both consciousness and life are implicit in this "holomovement", and therefore implicit in all matter. Consciousness and matter are inextricably linked. Matter, or "extended substance", is within the explicate order, whereas consciousness is not extended in space, so is closer to the implicate order. Matter is the unfolding of consciousness, and both an observer and the observed appear from the same underlying process.

It is the nature of mind to attempt to form wholeness. We are surrounded by the manifestations of mind e.g. societies, economic systems, nation states, bureaucracies, technology, scientific theories etc. Adam is like mind - a force in the implicate order, a force towards wholeness.

MIND, BEING AND RANDOMICITY

There is in each of us a drive to realise the perfect. Some western schools of thought seem to encourage the belief that if we could only arrange matters correctly we could live in Eden, and carry through the cosmic scheme by a kind of sympathetic magic. Such notions have disturbed me.

Likewise, there is in us that which will be, and will have "more" being, for us as individuals. Being more abundantly. If that is our aim, so be it. But what do we do?

Some of us like change, and drive ourselves to experience more and more diversity. This can be especially interesting when we encounter the unexpected, or the unknown - the unpredictable. (Dangerous too).

These three drives, manifested in human beings, can be seen as the principles of mind, being and randomness operating in us. To be totally driven by any one of these is bondage of one form or another. Yet, at root, they derive from that within us that aspires to the highest.

Nevertheless, we have to try, we have to work, we speak in one way or another. All that we do has consequences. So too that which we do not do.

Let's imagine for the moment that mind is a determining force of the matter. Any action, any disturbance, has consequences - observable and otherwise, and disturbs what is, the pre-conceived. [By the way, it seems to me that such disturbances can only occur in the first place because of mind]. Mind attempts to contain the disturbance, but inevitably in doing so, it ensures that it is perpetuated and reverberated in some measure. In other words, it denies the random at some "cost" to itself, though (true to form) maintaining its purpose of holding together and separating the many forms of being. To develop this theme: in its attempt to deny the random, mind brings into being other influences, which themselves are subject to the same force of mind. As the power of mind attempts to bring these forces to order, its (local) field of influence grows further though may be weaker.

Here, two possibilities arise. 1) Mind ensures that these changing circumstances are incorporated in such a way that the current relationship between identities is enhanced, thus empowering what is. Or 2), other influences depending on disturbances "elsewhere" get mixed in constructively. This can establish a set of possibilities, having a kind of centre of gravity. What is actually realised, in consequence, depends on the nature of "neighbouring" identities, themselves subject to change. Nevertheless, what is important is that mind, of necessity, is involved in generating outcomes that are unpredictable, and that it requires the element of randomness in order to be able to operate true to itself.

It seems to me that what has been outlined above is a means by which new sets of relationships, and new arrangements of being are established. Also a mechanism that cannot do without the presence of the random. It is always with us!

But, though the domain of the mind is that of change, transformation and perfection, mind itself does not change - it maintains the integrity of its being through its own operation.

Of being itself, not much can be said, save that it is, and that it has seeded itself through all creation. All beings exist, and would be greater or smaller, according to mind. Does being change? Does being grow?

Because of mind, because of being interaction arises. Though interaction occurs according to law, the results of interaction are never completely determinable. Who can specify the next moment?

Mind is economical. Being immanent.

Pluck the strings of mind upon the field of being.

Listen, behold and go further.

Gaia can be identified with Eve, the "Mother of All Living" in the Judaeo-Christian tradition. She represents the potentiality of all being. However, that potential can only be realised if certain levels are filled. Being "is". It is perpetuated by mind. However all that is mind is not being. Gaia is embodied - she does not have to force anything.

GAIA

In pre-Hellenic times, Greece was a largely agricultural land where the cult of the Mother Goddess would prevail. By the eighth century B.C. when Hesiod and Homer were writing what have become main sources of what we know of Classical Greek Mythology, the Mother Goddess was no longer the dominant cult. Immigrants had brought with them warrior-like gods and, in particular, the Sky God, and the one Goddess had been separated into many less powerful goddesses.

There were four main myths of creation in Greek Mythology: the Pelasgian, the Homeric, the Orphic and the Olympian. They were formulated at a time when Zeus was the most powerful of the Gods. He and his brothers, Poseidon and Hades, now had dominion over the sky, sea and underworld respectively.

Pelasgian Creation Myth

Eurynome rose naked out of Chaos. She separated the sea from the sky and, as she danced on the sea towards the south, the north wind was set in motion. She rubbed it between her hands and it became a great serpent, Ophion, who coupled with her and made her pregnant with Life. Taking the form of a dove, she laid an egg on the waters and bade Ophion to coil seven times round the egg until it hatched and split into two, letting out her children: sun, moon, planets, stars, the earth with its rivers, mountains, trees, herbs and living creatures (the Heavens and the Earth).

Homeric Creation Myth

Here the myth begins with Oceanus, the stream that girdles the world (like Ophion), and names Tethys as the mother of his children, who like Eurynome, reigns over the sea.

Orphic Creation Myth

Black-winged Night united with the wind and laid a silver egg in the womb of darkness. Out of this egg came a golden-winged Eros who created earth, sky, sun and moon.

Olympian Creation Myth

The Olympian myth of creation is found in Hesiod's Theogeny. Gaia is the Earth. She emerges from Chaos, together with Eros. Chaos produced Night and Erebus, from which came Day and Space, and Tartarus. Gaia gave birth to Ouranos, who later become her lover, and to what is visible on Earth. (Continued on page 5)

Everything that exists is unique. It is impossible to predict the interactions of the multitude of unique elements. It is as if the seed of the interactive is based on randomness. For example, if one tried to cut a piece of wood into identical pieces, no matter how careful one was or how sophisticated the tools, one would fail because each piece of wood is intrinsically different from the other, i.e. each is unique. The structure is not truly homogeneous.

The random element has a vital part to play, and to try to eliminate it is futile. For example, governments always fail to suppress individuality, however hard they try. The more rules and laws that are created to make sure that everyone conforms to a certain standard or norm, the more people try to assert their individuality by rebelling or acting differently. This is an example of the polarity between mechanisation and freedom. Unpredictability is an important aspect of randomness (there is a link here with Chaos Theory).

OLYMPIAN CREATION MYTH (cont)

Chaos was first of all, but next appeared
Broad-bosomed Earth (*Gaia*), sure standing place for all
The Gods who live on snowy Olympus' peak.
And misty Tartarus, in a recess
Of broad-pathed earth, and Love, most beautiful
Of all the deathless gods...

And Earth bore starry Heaven (*Ouranos*), first, to be
an equal to herself, to cover her
All over, and to be a resting place.
Always secure, for all the blessed gods.
Then she brought forth long hills, the lovely homes
Of goddesses, the Nymphs who live among
The mountain clefts. Then without peasant love
She bore the barren sea with its swollen waves,
Pontus. And then she lay with Heaven and bore
Deep-swirling Oceanus and Koios; then
Kreios, Iapetos, Hyperion,
Theia, Rhea, Themis, Mnemosyne.
Lovely Tethys, and Phoebe, golden crowned.
Last, after these, most terrible of sons.
The crooked-scheming Chronos came to birth
Who was his father's vigorous enemy.

Hesiod's Theogeny (trs. Dorothea Wenders)

From her union with Ouranos, Gaia gave birth to the Titans - the first race of Gods, the Cyclops and the Hecatoncheires. Among the Titans were Chronos (Time), and Rhea. Ouranos, jealous of his children, confined them in the Earth but Gaia, finding this unbearable, devised a way to free them. She gave Chronos a sickle and told him to castrate Ouranos the next time he came to her. This was done. The blood which fell on the Earth brought forth the Giants and Furies, the testicles were thrown into the sea and Aphrodite was born from the foam. Ouranos left the Earth, but warned Chronos that one of his sons would usurp him too.

Chronos and Rhea were now the rulers of the world. In fear of being overthrown, Chronos swallowed his children at birth. Rhea asked Gaia to help her, and Gaia advised that when her next child was born, Rhea should give a stone to Chronos in its place. Zeus was the next child to be born, and Rhea had him hidden away in safety. When Zeus had matured, Rhea persuaded Chronos to disgorge their children, and Zeus was ready to lead his brothers to defeat Chronos. Chronos was supported by some of the Titans, and Zeus by the Cyclops and Hecatoncheires.

So Gaia was the Grandmother, and Great grandmother of the Olympian Gods. She was the personification of the Earth, the source of all life. Although latterly subject to the power of Zeus, her oracles were consulted through her priestesses, and she was a witness to oaths, being aware of all things that happen on Earth. The ancient custom of placing a new born child on the Earth to draw from her strength continued to be honoured.

If mind pre-dominated, the universe would be fixed and unchangeable. Being, or "is-ness" perpetuates via mind and randomness. Likewise, mind only exists through being and randomness, and randomness is necessary for mind and being. The constant processes are the mechanisation of things and the freeing of things.

At the point where the sperm and the egg come together, all other sperms are excluded and eventually die. The fertilised egg then undergoes a process of cell-doubling - multiplication. At a certain point cells simply cease multiplying; instead they migrate and start differentiating and aggregating. Here, mind has entered the operation and the possibilities therefore become limited. From the three divisions of ectoderm (outer cellular membrane), endoderm (inner.....) and mesoderm (middle.....), the organisation of the body evolves. The "organ-isation" of the mind embeds itself; the "neural" streak is present.

What do we know? How do we know it? How do we know anything?

What colour is the world? Internal and external senses are formed as part of the communication system, and these contribute to our understanding of the world. An example are the colour receptors in the optical system which compare information received by the eye so as to inform the brain of the colour of an object. Because we have sensed and organised it we think we know what the colours are. In fact, we do not know the true colour of anything. Rather, we just have the ability to categorise the various shades of light.

The point is that we cannot distinguish precisely between any of the three aspects of the implicate order - mind, being and randomness. If it were possible, we would end up with a mass of complex and contradictory information. A scientific analogy might be Heisenberg's Uncertainty Principle, which states that if you know the position of a sub-atomic particle, you cannot determine its velocity, and vice versa. It also suggests that the very act of observing something will effect what is being observed.

Issues:

- Is Adam mind, or like mind? Is Gaia being, or like being?
- What are ascending and descending octaves?
- What has "being"?
- **What is the relationship between Adam, Will, Gaia and consciousness?**

ADAM - WORM - DRAGON - ANGEL - GAIA

In the vast and empty chamber of night, the spirit of Gaia reaches out and draws Adam down into her. And slowly, as they spin, evolving, space turns over and becomes.

Obeying the primal urging of his mother, the worm turns away from the cave's dark warmth, and slowly makes his way towards the light. Through the darkness and the pain, past the dull, heavy tread of countless legions marching. Gasping, tearing, forgetting, the old world falls away, and the new dawn breaks.

Adam withdraws. Who is it that has Adam by the hand? She calls to Adam to remember her.

But how can Adam forget, he cannot forget, he will always remember her as she was when last he was with her.

Gaia changes, and will change again on his return, how can he remember her? But she will always know him.

Tantalising, beautiful, Gaia unfolds the wonder of the new world around him. Vulnerable and feeble in his nakedness, yet, through Adam, he begins to shape the mystery of Gaia. He grows and grows, binding first the simple, then the more complex and subtle. He acquires a name, he is becoming dangerous.

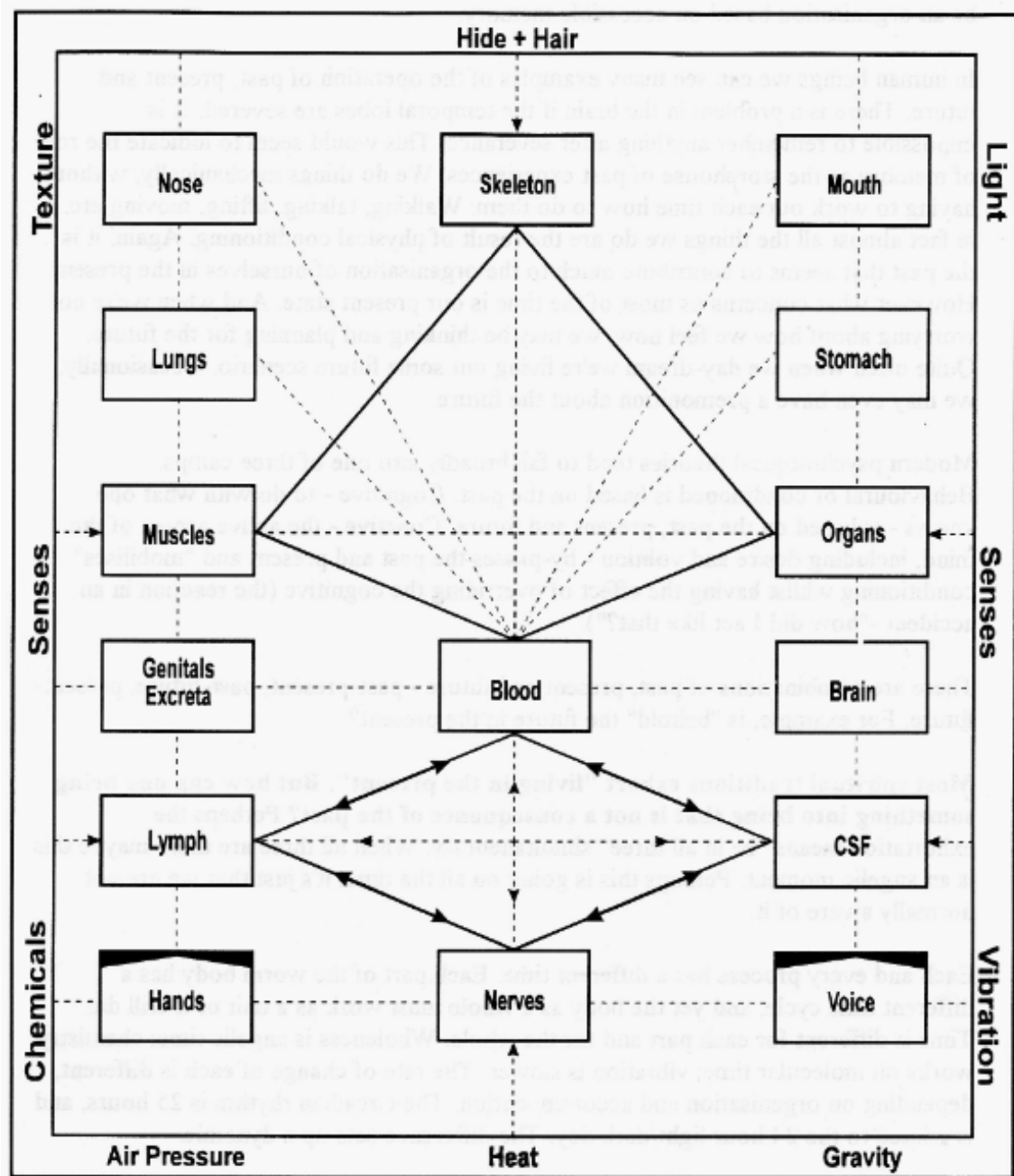
Into Gaia's chamber, the Dragon crawls, he wraps his scaly length around the forms that Adam makes of her, and clasps them closely to him. Jealous.

He is magnificent, his strength is terrible, she twines her legs around him, holds him fast, deep in her cave. He will keep her fast, bound with silken dreams and the golden promise of great power and all manner of precious things. Look long upon his treasure, remember it, she is part and she is joined with him. The Dragon's hoard is rich, yet he will look to gather more and without it he is as nothing. Take one dream away and he will know and grow enraged. Destroy it and Gaia here will die and Adam's heart will break.

Should Adam return now he will find you there, with her, deep in the old ones embrace, eyes glazed, skin flushed in triumph. How can he make her remember who she is? He must awaken the Dragon, and his wrath will be mighty. Can he withstand the rage of the Dragon, and open the gate to the Dragons Master. Can he summon the Angel of Chaos? What is the Angel's name that he can be called? What is his shape that he can be recognised?

Who can hold open that gate. Who can wait the timeless wait for nothing? For only when there is nothing, will the Angel come.

SECOND MEETING



What are the differences between human beings and the rest of the natural world - worms, insects, fish, mammals, plants etc.?

Humans have a sense of time. Most insects live in the present; many mammals live in the past and present (e.g. dogs, horses), but humans live in the past, present and future. Only human beings remember the past, can be aware of the present and speculate on the future. It could be argued that there is a hierarchy of beings – those capable of living only in the present (insects), those capable of living in both the present and past (dogs, horses), or in all three (humans).

There is also the difference between external and internal conditioning. Humans can condition themselves - self or internal conditioning. For that to take place, there must be an organisation based on accessible memory.

In human beings we can see many examples of the operation of past, present and future. There is a problem in the brain if the temporal lobes are severed. It is impossible to remember anything after severance. This would seem to indicate the role of memory as the storehouse of past experiences. We do things mechanically, without having to work out each time how to do them. Walking, talking, lifting, moving etc. - in fact almost all the things we do are the result of physical conditioning. Again, it is the past that seems to contribute much to the organisation of ourselves in the present. However what concerns us most of the time is our present state. And when we're not worrying about how we feel now, we may be thinking and planning for the future. Quite often when we day-dream we're living out some future scenario. Occasionally, we may even have a premonition about the future.

Modern psychological theories tend to fall broadly into one of three camps. Behavioural or conditioned is based on the past. Cognitive - to do with what one knows - is based on the past, present and future. Conative - the active aspect of the mind, including desire and volition - by-passes the past and present and "mobilises" conditioning whilst having the effect of overriding the cognitive (the reaction in an accident - "how did I act like that?").

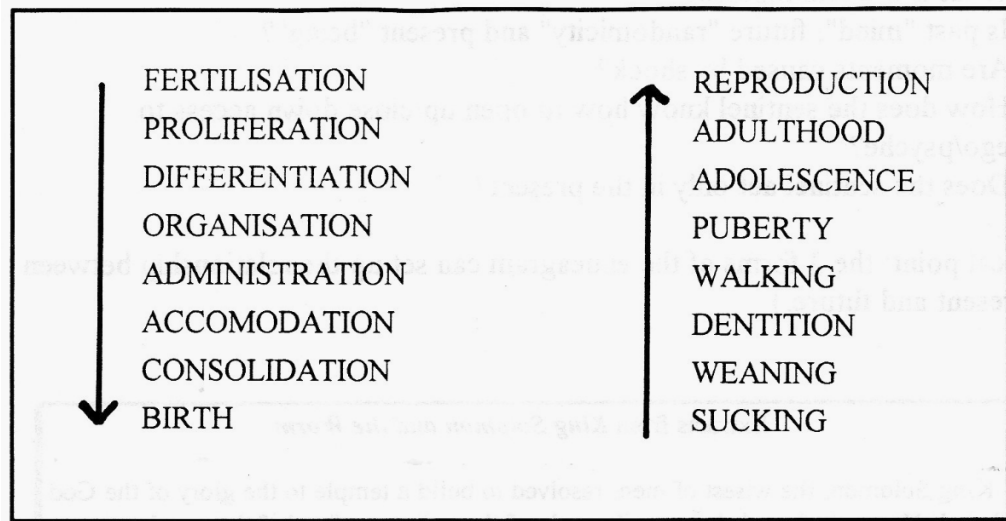
There are combinations of past, present and future - past-present, past-future, present-future. For example, is "behold" the future in the present?

Most spiritual traditions exhort "living in the present". But how can one bring something into being that is not a consequence of the past? Perhaps the exhortation means "be in all three" simultaneously. When all three are there maybe this is an angelic moment. Perhaps this is going on all the time, it's just that we are not normally aware of it.

Each and every process has a different time. Each part of the worm body has a different time cycle, and yet the body as a whole must work as a unit or it will die. Time is different for each part and for the whole. Wholeness is angelic time; chemistry works on molecular time; vibration is slower. The rate of change of each is different, depending on organisation and accommodation. The circadian rhythm is 25 hours, and is related to the 24 hour light/dark day. The difference sets up a dynamic.

At the level of the worm, the relationship between Adam and Gaia is governed by efficiency. In examining the descending octave of growth and the ascending octave of organisation there are definite stages when organs are formed and behavioural patterns are mastered before being dropped. Fertilisation - proliferation - differentiation - organisation - administration - accommodation - consolidation are the stages prior to birth. After birth we have sucking - weaning (and crawling and grasping) - dentition (chewing) - walking (and sphincter control) - puberty - adolescence - adulthood and reproduction.

During childhood the infant learns by experimenting with the world around it. It interacts using the body and senses. It tastes objects, throws them and feels them with different parts of the body. Its ability to recover physically and psychologically can sometimes be very fast. Hence broken bones heal easily, scars disappear and rage may be overcome within minutes.



At the beginning of puberty (around the age of 6), the thymus [Gk thumos] – a temporary gland situated near the base of the neck and connected with temper (childhood tantrums) and temperature control - begins to disappear. The adolescent begins to acquire mastery of feelings - the beginning of detachment. Part of the turmoil associated with adolescence is due to the rest of the body taking over what was controlled by the thymus. Once the "sowing of wild oats" of adolescence is over, adulthood begins.

Adolescence, adulthood and reproduction are three distinct stages. Not all adults reproduce. Reproduction is not just having children; it is reproducing work which adds to the sum total of human life and achievements.

Our two most basic tools over which we, as humans, have control are the hands and voice. (A few people can also use their feet.) We have very little control over the muscles, genitals, lungs and excretion for example. We have no control over the rest! [The brain is mystery, myth, magic!]

What is the worm? It is all of instinct, interaction and conditioning. Learning and speculation provide information for the application of past, present and future to Adam - Gaia. Out of the worm the dragon arises. Dragons all have memory, and visions of the future. The memory is implanted in Gaia; it has a record of everything that has happened. Presence of mind implies being. The critical mind is a trap. We are asking for "speculative randomness". Structured learning is important; you can't key in without a foundation.

Issues:

- Is time discrete or continuous? Answer "yes"!
- What is the purpose of "bringing in the present"? The present is here!
- What is presence of mind? What are momentary experiences? Angelic moments!
- What is a worm moment?
- Is past "mind", future "randomicity" and present "being"?
- Are moments caused by shock?
- How does the sentinel know how to open up/close down access to ego/psyche?
- Does the sentinel act only in the present?

{ Technical point: the 3 forms of the enneagram can set up the relationship between past, present and future. }

Extracts from *King Solomon and the Worm*

King Solomon, the wisest of men, resolved to build a temple to the glory of the God of Israel. He remembered the sacred words of the scripture "and if thou make me an altar of stone, thou shall not build it of hewn stones: for if thou lift a tool upon it, thou hast polluted it." The tools of iron symbolised the sword, the instrument of war and death, whilst the altar and temple were symbols of peace and life. Solomon resolved that ... no instrument of iron should be employed. How was this wish to be realised?

All the wisest men in the kingdom we summoned, and one of them said

"... among the countless creatures of the Most High there is one which can ... cut stone better than the sharpest tool of iron. I refer to the tiny but wonderful worm called the Shamir, or diamond insect ... the Almighty created ten marvels in the twilight of the eve of the first Sabbath of the week of creation. Among these marvels was the worm Shamir. Its size is that of a grain of barley. It is endowed with miraculous power, for, behold! it can split the hardest stone by merely touching it. Moreover, iron is broken by its mere presence."

Only Ashmodia, king of the demons, knows the whereabouts of the worm, and after various adventures the demon king is captured and says to Solomon:

"... Mighty master, since the days of Moses, who employed the Shamir when writing on tablets of stone, the worm has been entrusted to the care of the Prince of the Sea who has given it into the charge of the woodcock. The woodcock lives at the top of a very tall mountain and had sworn to carry the Shamir with him at all times ... beneath his wing.

The woodcock is tricked into dropping the worm, which is placed in a lead box and delivered to Solomon.

THIRD MEETING

Survival	fight, flight, freeze
Movement	includes posture, walking; how do I get from here to there?
Location	sense of up/down and direction, where am I? how far?
Identity	identity of organism
Socialisation	pecking order, authority, bringing up children
Sex	some beings can switch to either sex
Offspring	perpetuation of the species
Nourishment	food, impressions, breath
Manipulation	altering environment e.g. nest building, tools
Territoriality	preservation of identity, security
Adaptation	evolution of identity or species
Irritability	sensitivity; reaction to stimuli

How much of your life is governed by these? How aware are we of them in operation? All the above are the minimum necessary for life. The list is not exhaustive. One or two or more pre-dominate in each of us. All have to be conditioned. It is easy to underestimate the importance of these. All run very deep. They are instincts in us; how we as individuals take up each point is up to us. Does the list apply to other forms of life e.g. plants, trees? Probably, yes.

Daily Rhythms

	Number	Cycle	
Essence	1	24 hrs	Light and dark
Motivation	16	90 mins	Alternate nostril enlargement
Thought	96	15 mins	Concentration
Meaning	576	2.5 mins	Interest
Associations	3,456	25 secs	Attention
Conditioning	20,160	10-16 per min	Breath
Interaction	112,320	76 per min	Heartbeat
Instinct	691,200	8-13 per sec	& rhythms

Some notes on the "Daily Rhythms" table: The ratio of the numbers in the list is approximately 1:6. There may be some correlation with The Octave Of Man. The natural rhythm is keyed by another rhythm, just as the 25 hr Circadian rhythm is keyed by the 24 hr diurnal rhythm. The "interest" and "attention" levels are speculative – the dragon levels perhaps? "Breath", "heartbeat" and "& rhythms" are common, resting state cycles. (All molecular interactions are excluded.)

Light and Dark Affect the pineal and pituitary glands in the brain. As light enters the skull, it causes the pineal gland to secrete melatonin and serotonin. The pituitary, which is situated next to the optic chiasma, is also affected by light.

The pituitary gland is situated at the base of the brain. It is connected to the hypothalamus and close to the optic chiasma. It sits inside a protective boney saddle called the "Turkish saddle". Together with the hypothalamus it controls the release of certain hormones. These are necessary for the survival of the whole organism. It affects the kidney's ability to retain and release water; the release of hormones which stimulate the growth and maturation of eggs in the ovary - the menstruation cycle, the secretion of sex hormones affecting the gonads and growth hormones which are especially important during childhood and adolescence. It also controls the secretion of milk from the breasts after childbirth and starts labour. It controls the production of cortisone which is responsible for the manufacture and storage of energy-giving glucose.

The pineal gland is a small reddish-grey body contained in the pineal recess in the middle region of the 3rd ventricle. The gland consists of a number of follicles which contain a transparent fluid and a quantity of matter. In the beginning it is hollow but it soon becomes solid and loses its connection with the ventricular cavity. It is thus larger in the child than in the adult, and in the female than in the male.

Alternate Nostril Enlargement The nostrils expand and contract as blood flows through the blood vessels over a 90 minute period. This occurs when the body is both at rest (connection with REM periods) and awake.

Concentration Average concentration period in humans. TV programmes insert adverts every 15-20 minutes.

Interest Adverts on TV last about 2.5 minutes - enough to provide an interesting break to one's concentration.

Attention Each advert lasts about 25 seconds - just enough to fill one's attention span.

Breath Average 10-16 breaths per minute for a body at rest.

Heartbeat Average 76 per minute

& Rhythms Alpha rhythms enable the body to survive when other senses are cut off or not operating; coincides with reaction time.

Imagine standing outside the galaxy; one glance lasts 100 million years (cycle of solar system orbiting the galaxy). What would you see? Imagine a blob of life, circling the earth. Visualise all of life on earth, flicking on and off. The result would be a worm. Life is a succession of moments, but there are no moments when life wasn't somewhere. Life on earth is like "the long body of man" from its connection to its mother to its death. (Women are connected - threads; men break and re-join, break and re-join - a dead end as far as nature is concerned.)

How does the dragon evolve? The worm is just life on earth, but when life becomes bigger than earth a dragon wakes up. It is as if Adam and Gaia have co-ordinated their efforts for humans (and other creatures) to live in a bigger world. The dragon is present in us from conception. In the embryo it can be seen as the "primitive streak" which then curves, like a worm, to enclose a space. (Need to visualise to make sense to oneself.)

Once, a Wayfarer spoke to me about the dragon.

“Two days after a sperm has fertilised an egg, there arises a tiny spark of awareness. This tiny spark feels itself to be lost in an apparent infinite and chaotic void. But at the same time, it realises that it cannot live without this nothingness. So it elongates its body and then, worm like, curls round in order to enclose a fragment of the void within itself.

“By the time the baby is born, all this is forgotten, but the terrible bit of emptiness is still there, hidden in the very deepest part of the child's structure. Moreover, as part of forgetting, the empty fragment has been distorted into the shape of a dragon.

“If, by accident or foolishness, the dragon is allowed to escape from its forgotten dimension, it can cause chaos, destruction and madness. Contrary to popular belief, the dragon cannot be slain, nor can it be conquered, but it can be mastered. Though difficult, the ability to master the dragon is the birthright of all human beings. If the dragon is mastered, great riches and poverty are found in equal measure.

“There is also a greater dragon. This one is vast, dark and terrible. It destroys worlds and eats suns, and with fire from the suns, it burns and distorts space and time. It is utterly incomprehensible.

“In some ancient books there are legends of great heroes who have mastered even this dragon. But they may just be stories.”

What would constitute a dragon? The worm body of earth has changed drastically in the last 150 years, as humans have begun to act collectively. For example radio transmissions have now reached beyond the nearest thousand or so stars. Also there is a large "globe" of communications systems around the earth - satellites - which were not there before. As this worm body swells it could turn into a dragon engulfing the galaxy. When it gets bigger it is breaking the dragon's egg; the dragon is waking up - beware! Dragons are connected with time - forward moving energy. **Is the dragon only in man?** Probably not, e.g. "thundering herds", wildebeest, packs of wolves etc.

What cracks the dragon's eggshell? Interest, enthusiasm, anything that moves us including anger, hatred and greed or any thalamic response represents the breaking of the dragon's egg. When the dragon breaks out it is very hard to stop. As "concentration", "attention" and "interest" are engaged the dragon can take off and fly. The dragon is in each of us, as things start working together - common enthusiasm, the "drill squad" effect. Normally one does not work in an integrated manner - the bits of us are not working together. Normally our "frequencies" clash, but when they work together, that is the dragon.

What is food for dragons? Examples include sound, crowd behaviour, resonance, things working together. Enthusiasm is "possession by God". The Nuremberg rallies, with Hitler's frenzied oratory feeding the collective passion of the crowds, and the feedback of the crowd's excitement - such synchronised frequencies illustrate well the consumption and effects of dragon food.

The dragon of feminism is alive and well. Each dragon has its own lifetime e.g. the invention of the printing press, Einstein, quantum mechanics. The emergence of dragons requires collective effort. **The dragon is dangerous and must be subdued. How? By angels?**

What is our cognitive sense of self based on? What is the awareness of “I” like from moment to moment? Why is there not awareness of the whole, or is there? Why is one's awareness discrete? "The Long Body Of Man" is awareness from conception to death. It can be argued that men and women are different in that women have an instinctive sense of the continuity of awareness since they are the vehicles capable of carrying it. They are part of the continuous breeding cycle. It takes a man to turn it on!

All this has arisen. In other words dragons are born by the application of mind - Adam. Gaia co-ordinates the efforts. The list of twelve criteria for life listed at the beginning of this section are normally working independently of one another. When they work together, it leads to efficiency, synchronisation etc.

Issues:

- Where does worm and dragon energy come from? What powers life? Nourishment; efficiency - less wastage, no noise, no heat. It's effective but the price is you can't do anything else; no leverage, no surplus; co-ordination is required.
- Transformation - can you do it? Or is it simply re-direction? Or transformation of the use to which it is put? Transformation of self - we all know what we have to do, but remember the quote from St Augustine "O Lord make me chaste,.....but not yet!"

THE DRAGON IN ALCHEMY

Alchemy is a violent art and involves many bloody battles, beheadings, stabbings and devourings. In this, the rampaging dragon is quite at home, and usually ends up slain, transformed, or - more rarely - tamed. All this is of course emblematic of the action in miniature that happens in the alchemist's vessel, where arduous chemical processes are carried out in order to create the Philosopher's Gold. The dragon plays an important part in alchemy, though not an indispensable one. Alchemy is noted for its rich and varied use of imagery and there is no specific set of images that is used in every treatise. Dragons appear more often in alchemical illustrations than writings, and the challenge is to try and define exactly what they refer to. As with most things alchemical, the definitions are slippery, so the interpretations which follow should be taken as general indications.

The alchemical dragon represents the power that is locked up in heaven and earth. It must be confronted, and often killed to release that power. It is not usually the very first substance used in alchemy (the Primal Material) which is often more aptly described as Ouroboros, the serpent eating its own tail. Ouroboros is the level of oneness, the foundation of the work: "One is the All. and by it the All, and in it the All, and if it does not contain the All it is nothing." (*Gold Making of Cleopatra* circa AD 100) (You could think of this, the Ouroboros level, as an outer circle of the process.)

The dragon is venomous and dangerous, but his medicine is what is needed for the alchemical process: "Delius with his warm arrow hurriedly kills the rough dragon so that he can put its life into the fire. If one would ask: Who is this dragon? The ancients answer: It is the sulphur." (Daniel Stolcius *Pleasure Garden of Chemistry* 1624) The three forces in alchemy are represented by salt (the body of Ouroboros), sulphur (the dragon) and mercury (both the metal mercury and the Hermetic spirit). Sulphur is sometimes described as the spirit and mercury the soul, but I think this is open to debate. It is also a part of alchemical teaching that the three forces must be freed and recombined into a new, harmonious, perfected form. In one illustration, the dragon is shown in a primitive state, with these forces represented as threads loosely dangling from his body, and then in an exalted "knotted" form where both dragon's tail and threads are beautifully woven into a new pattern.

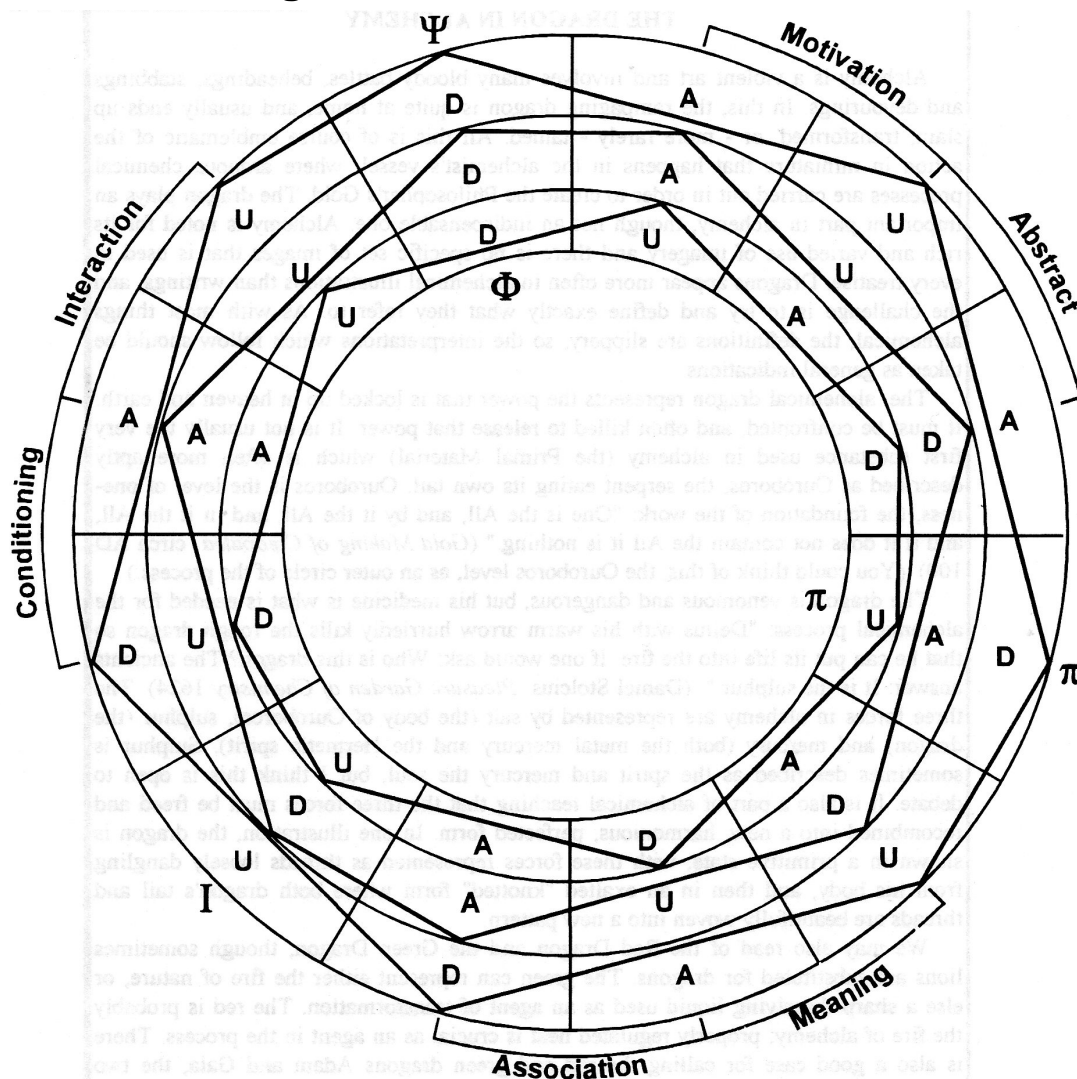
We may also read of the Red Dragon and the Green Dragon, though sometimes lions are substituted for dragons. The green can represent either the fire of nature, or else a sharp dissolving liquid used as an agent of transformation. The red is probably the fire of alchemy; properly regulated heat is crucial as an agent in the process. There is also a good case for calling the red and green dragons Adam and Gaia, the two principles also known in alchemy as Art and Nature. Art and Nature have to work together, even battle together, to bring the work to perfection.

The dragon is also known as the Hermes Bird, and it may slither into closer identification either with Ouroboros and the serpent, or with Mercurius:

"I am the poison-dripping dragon, who is everywhere My water and fire destroy and put together; from my body you may extract the green lion and the red. But if you do not have exact knowledge of me, you will destroy your five senses with my fire..... Therefore you should skilfully separate the coarse from the fine.....The mysteries of my art must be handled with courage and greatness of mind.....By the philosophers I am named Mercurius I am the old dragon....." (*Aurelia Occulta*)

A dragon in full rampage is never the end of the alchemical process; it must either be killed or transformed. Sometimes it is shown lying obediently under the king's feet. And though winged figures do appear throughout alchemy, it would be fair to say that the stage of the dragon is often superseded by the appearance of winged spirits - sometimes winged Mercury, the winged guide or Lady Alchimia, the eagle, or winged Sun and Moon. Thus it is possible to pull out three sequential strands in alchemy of worm (serpent, Ouroboros), dragon and angel, always bearing in mind that the imagery has many overlaps, and that the paths of alchemy are labyrinthine and wondrous strange.

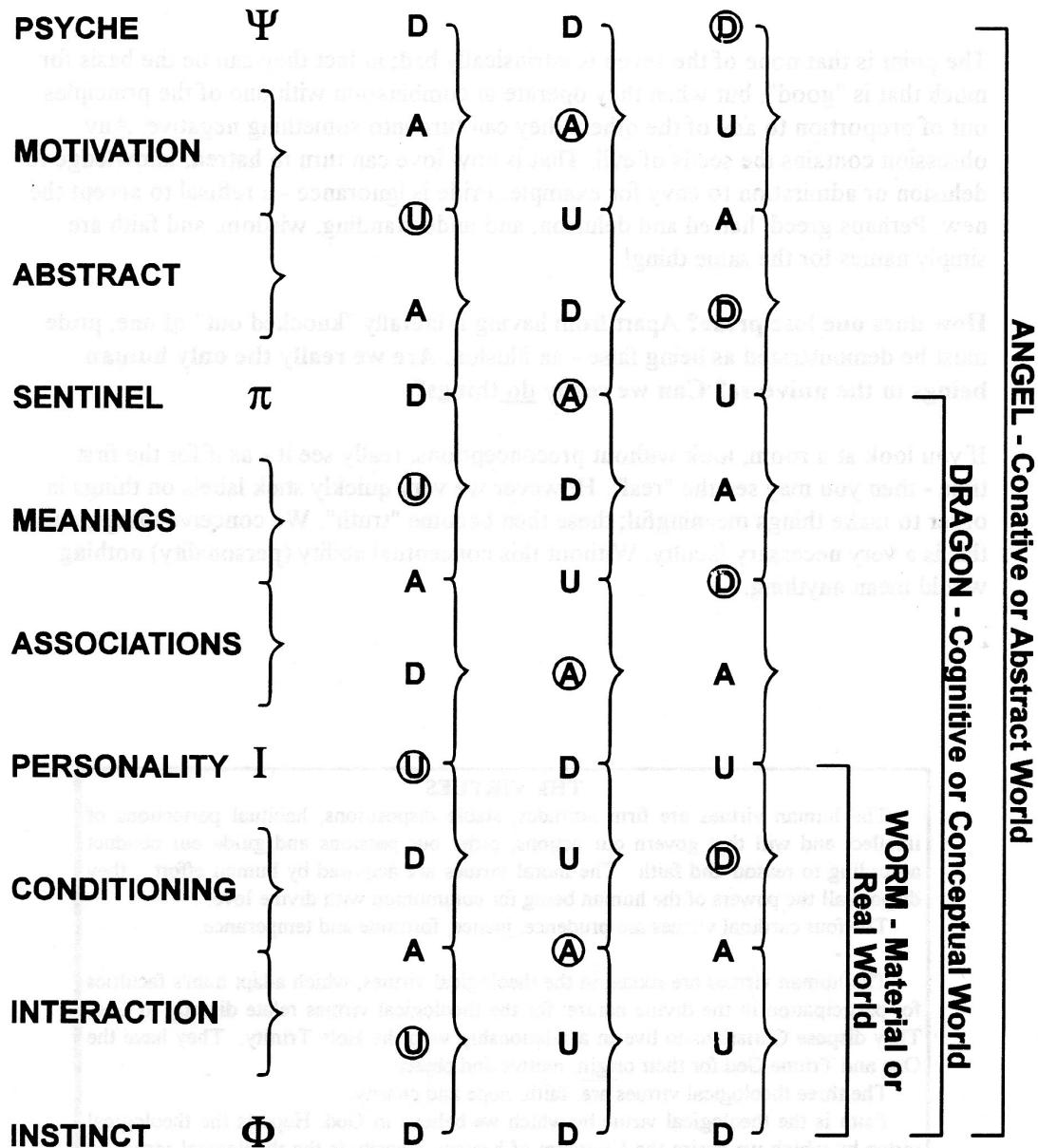
Fourth Meeting



Knowledge (faith), wisdom and understanding are principles, which underlie all that is considered both "good" and "bad" in the world. They are beyond conception, working at a very deep level over long periods and only discernible through the evidence of events.

What is wisdom? Wisdom was described as experience, clear or pure seeing, correct or appropriate or right action, something that fits, knowing when toand when not to....., clear, blue-grey, love, knowing through experience, necessity, newness. It is rarely discernible at the time; in fact it may sometimes be seen as foolishness and only later is the wisdom seen for what it is.

Understanding can be illuminating, but it needs to be renewed if it is not to become binding. To see that things are as they are is not something that is easily forgotten, but such seeing soon turns to dogma unless things are seen afresh. Understanding can be followed by judgement. If one stays with the understanding one may acquire generosity of spirit, or hatred!



Knowledge or Faith. "Faith is the substance of things hoped for, the evidence of things not seen" (*Hebrews Chap 11 v1*) Faith turns into knowledge; knowledge can easily turn into its opposite - belief and thence into delusion, and also to preconception and superstition.

In the Christian tradition, the seven deadly sins are lust, sloth, covetousness, gluttony, envy, anger and pride. One of these combined with any of wisdom, understanding or faith can generate a string of consequent emotions. For example, pride (which Dante saw as the chief sin) and understanding can turn love into hatred or can lead to sentimentality, sanctimoniousness or morbidity; pride and wisdom can lead to judgement, greed or arrogance; pride and knowledge can turn faith into delusion or preconceptions.

The point is that none of the seven is intrinsically bad; in fact they can be the basis for much that is "good", but when they operate in combination with one of the principles out of proportion to any of the others they can turn into something negative. Any obsession contains the seeds of evil. That is how love can turn to hatred, knowledge to delusion or admiration to envy for example. Pride is ignorance - a refusal to accept the new. Perhaps greed, hatred and delusion, and understanding, wisdom, and faith are simply names for the same thing!

How does one lose pride? Apart from having it literally "knocked out" of one, pride must be demonstrated as being false - an illusion. **Are we really the only human beings in the universe? Can we really do things?**

If you look at a room, look without preconceptions, really see it - as if for the first time - then you may see the "real". However we very quickly stick labels on things in order to make things meaningful; these then become "truth". We conceive things, and this is a very necessary faculty. Without this conceptual ability (personality) nothing would mean anything.

THE VIRTUES

The human virtues are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions and guide our conduct according to reason and faith. The moral virtues are acquired by human effort... they dispose all the powers of the human being for communion with divine love.

The four cardinal virtues are prudence, justice, fortitude and temperance.

The human virtues are rooted in the theological virtues, which adapt man's faculties for participation in the divine nature: for the theological virtues relate directly to God. They dispose Christians to live in a relationship with the Holy Trinity. They have the One and Triune God for their origin, motive and object.

The three theological virtues are: faith, hope and charity.

Faith is the theological virtue by which we believe in God. Hope is the theological virtue by which we desire the Kingdom of heaven. Charity is the theological virtue by which we love God above all things for his own sake, and our neighbour as ourselves for the love of God.

The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit. They complete and perfect the virtues of those who receive them.

The seven gifts are: wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.

The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory.

The twelve fruits are: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.

DEFINITION OF SIN

Sin is an offence against reason, truth and right conscience; it is failure in genuine love for God and neighbour caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity.

There are a great many kinds of sins. Sins are rightly evaluated according to their gravity. Mortal sin ... turns man away from God. Mortal sin is sin whose object is grave matter (as specified in the Ten Commandments) and which is also committed with full knowledge and deliberate consent. Venial sin allows charity to subsist, even though it offends and wounds it.

Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgement of good and evil. Thus sin tends to reproduce itself and reinforce itself, but it cannot destroy the moral sense at its root.

Vices can be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished ... They are called capital because they engender other sins.

The seven capital sins are pride, avarice, envy, wrath, lust, gluttony, and sloth (or acedia).

Sins against the theological virtues:

Faith - through doubt and incredulity

Hope - through despair and presumption

Charity - through indifference, ingratitude, lukewarmness, sloth, hatred of God

[Extracts from the new "Catechism of the Catholic Church"]

Like animals sniffing, inspecting, exploring, marking and even hiding, when confronted by unfamiliar situations, humans carry out similar processes to label surroundings so that they become familiar and recognisable. Labelling something is "conceptualising" it, so that not only is it recognisable it can also be communicated. Without this ability to conceptualise - embodied in our personalities - we wouldn't know what to do; in fact, we wouldn't be able to do anything. Our conceptual base is built up from our interactions with the real world, and modified by our conditioned responses. These in turn form the basis of our meaningful worlds. They represent our education. Our conceptual base is the Dragon. The danger is thinking that our concepts are the "truth".

What makes a concept effective? We often try to convince others of the validity of what seems to us to be a "good idea". The more we convince ourselves and others, the more effective and the truer it seems to be. However, just because a "good idea" strikes a chord with others, it is not necessarily the truth and we have no idea, especially in the long term, how effective it may be. It certainly mobilises lots of energy - dragons flying, probably causing havoc!

Even if we don't like an idea and want to fight it, we tend to take on something of its values, like an infection in the body. The battle against communism is a good example of a dragon being subdued. Even though communism was to many of us an alien concept, we couldn't help being infected by it.

Once a concept has been developed and accepted, it becomes the norm. Everybody is channelled into a particular groove, conditioned to the point where anybody who doesn't accept the validity of the concept is considered mad. This fits with the conventional view of the behavioural psychologist for whom conditioned behaviour is the "truth". Perhaps, also, this has some bearing on why we place so much emphasis on the education of our children.

As one establishes a reputation for a particular skill, profession, policy, action etc. and becomes an "expert", so one is expected to fit in with and to continue fitting the norms associated with that reputation, to stick to that line, as it were. One is identified as being a "such and such". However this view is like a straight-jacket. It can restrict our potential limit what we might otherwise become, condemn us to a smaller world. This is a trap that faces everybody, not only people in the public eye with a professional reputation to live up to, e.g. politicians, pop stars, sportsmen etc., but also in families - we view our close relations in a certain light and expect them to conform to that image.

Obsession, over-identification, especially with power (and the dragon life means handling power) taken to self can result in the "deadliest" of the seven deadly sins - pride. An answer may be the cultivation of an attitude of non-attachment.

There are six levels of organisation in a human:

- interaction
- conditioning
- associations
- meaning
- abstract
- motivation

Interaction and conditioning are the level of immediate response. At associations and meaning the conceptual levels are re-cognised, and abstract and motivation provide a base for the abstract levels.

The abstract world is imperceptible. One knows of its existence only by the evidence of its effects over a long period of time. The abstract is the world beyond conceptions. It is the level of non verbal thought.

What is faith? Faith can be recognised because a question is asked and there are no answers. There may be concepts, as in Einstein's famously simple question "What is time?", but these are just concepts. If we were to depend on past conceptions, or have pre-conceptions, the world would never change. Change comes through the abstract, motivational level.

Abstract thought uses energy economically. In fact it energises, like "the moment before.....". However putting form on answers uses energy, as does associative thought. Asking speculative questions can generate energy. Trying to formulate the correct answers dissipates energy. We use energy when answering, but not when looking.

This leads to the notion of trusting, like putting a problem to the back of ones' mind. Often a workable solution will "pop up", like a toaster. Despair and doubt are energy-sapping indulgences which act as a barrier to trust. Don't force the mind to work in the way you want it to work. Feed it with data, and trust it. This is the beginning of faith.

Reading from *The Book Of Job, Chapter 41*

“1. Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

2. Canst thou put an hook through his nose? or bore his jaw through with a thorn?

3. Will he make many supplications unto thee? will he speak soft words unto thee?

4. Will he make a covenant with thee? wilt thou take him for a servant for ever?

5. Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

6. Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8. Lay thine hand upon him, remember the battle, do no more.

9. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10. None is so fierce that dare stir him up: who then is able to stand before me?

11. Who hath prevented me that I should repay him? whatsoever is under the whole heaven is mine.

12. I will not conceal his parts, nor his power, nor his comely proportion.

13. Who can discover the face of his garment? or who can come to him with his double bridle?

14. Who can open the doors of his face? his teeth are terrible round about.

15 His scales are his pride, shut up together as with a close seal.

16. One is near to another, that no air can come between them.

17. They are joined one to another, they stick together, that they cannot be sundered.

18. By his neesings a light doth shine, and his eyes are like the eyelids of the morning

19. Out of his mouth go burning lamps, and sparks of fire leap out.

20. Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21. His breath kindleth coals, and a flame goeth out of his mouth.

22. In his neck remaineth strength, and sorrow is turned into joy before him.

23. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24. His heart is as firm as a stone; yea, as hard as a piece of nether millstone

25. When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26. The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27. He esteemeth iron as straw, and brass as rotten wood.

28. The arrow cannot make him flee: slingstones are turned with him into stubble.

29. Darts are counted as stubble: he laugheth at the shaking of a spear.

30. Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

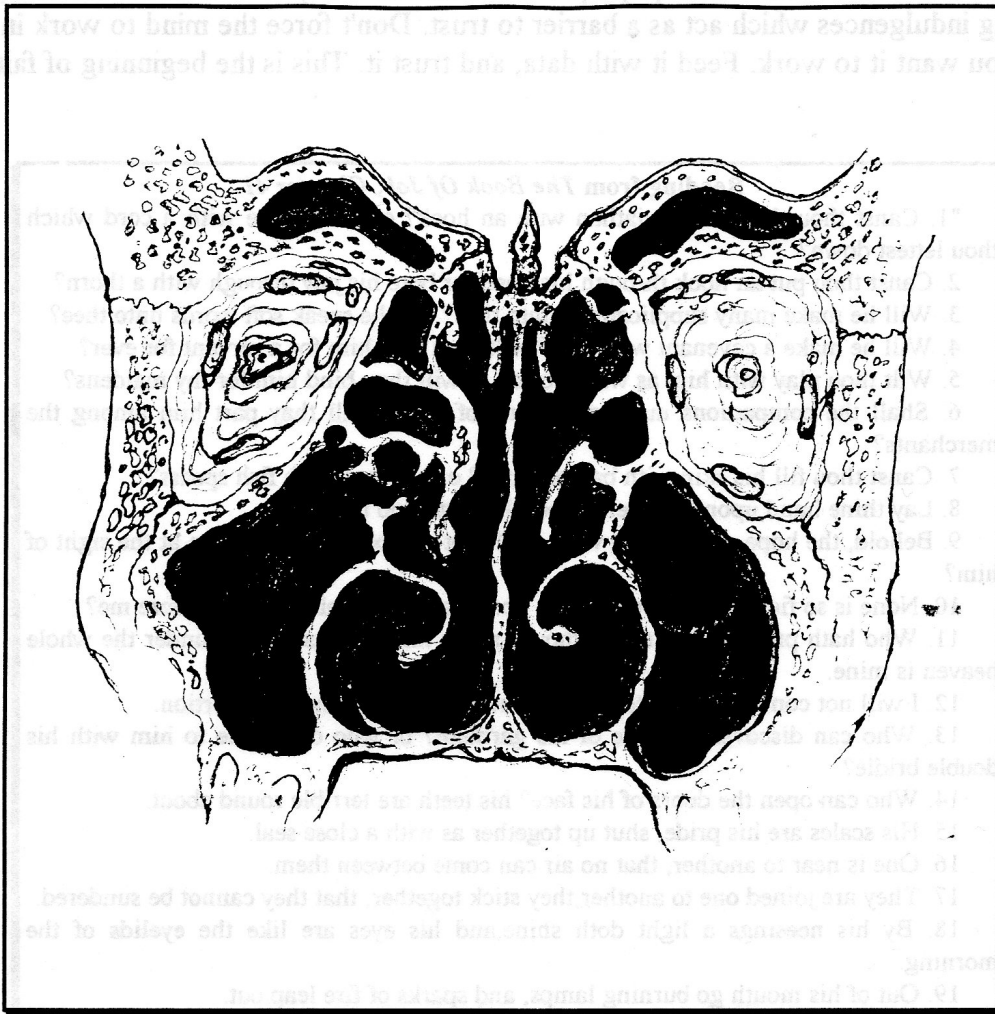
31. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32. He maketh a path to shine after him: one would think the deep to be hoary.

33. Upon earth there is not his like, who is made without fear.

34. He beholdeth all high things: he is a king over all the children of pride.”

[Note: the Hebrew meaning of "leviathan" is curls and hangings]



A frontal section through the face viewed from behind to show the conchas (turbinate) which circulate breath around the nasal passages. On either side of the main passages are the air-filled "maxillary sinus". The upper "frontal sinus" lie just above the eyebrows.

How can we know or understand anything without being attached to it? Hold the question. Accept no answers. Answers lead to the conceptual world and hence cease to be of immediate use.

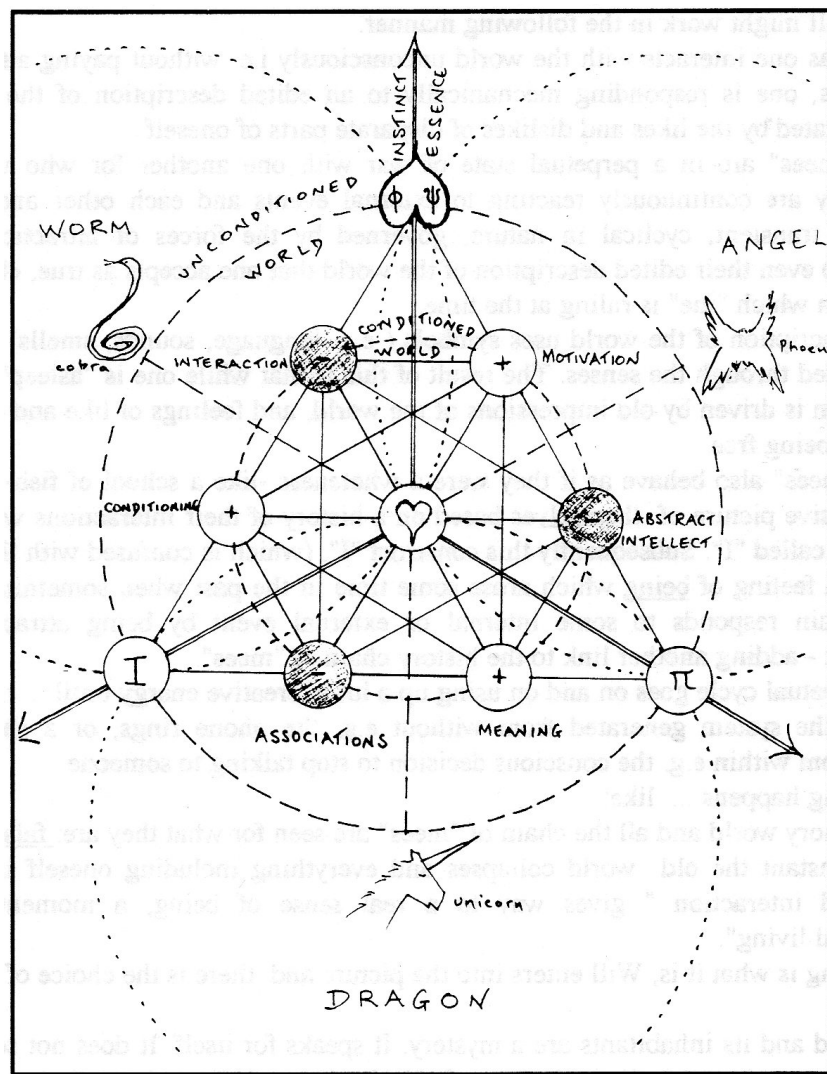
We knit up our world out of interactive responses; we weave a story out of it. **Do we dare unweave our own story?** Can we? Probably not, since we can't dissolve our lives. If we could we wouldn't be able to do or say anything. One of the meanings of the Buddhists' "nirvana" is not weaving. Maybe we can stop "weaving".

We can live in the worm world, the dragon world or the angelic world, or in a combination of any two, or in all three. But beware of pride, "abominable pride" if taken to self. After all we must remember we are only inhabitants of a planet in a solar system on the edge of a galaxy, which is one of billions in a universe that is only a minute part of a multiverse of which we know virtually nothing. Replace pride by non-attachment, and look without pre-conception.

FIFTH MEETING

Human bodies are continuously transmitting electromagnetic signals, as a result of the electro-chemical reactions of the nervous system. Not only are these signals travelling to the brain, they are also radiated externally (differently to animals because of the upright posture). Nerve signals or impulses are both chemical - crossing the gap in the synapses - and electrical - along the nerve wires to the spine and thence to the brain. Signals from the left hand side of the body generally travel to the left side of the brain, but crucially, some go to the right. This is important for the faculty, which allows the two sides of the body to co-ordinate. The junction is found where the spine meets the brain. An important co-ordinator in the brain is the "Tree of Life" (*arbor vitae* in the cerebellum), which is involved with movement; also the brain stem which deals with digestion and other bodily processes.

Around 95% of our responses are conditioned, socially, because of gravity and other factors. Behavioural psychologists claim that all our responses are conditioned, but the fact that sometimes, albeit rarely, we can take unconditioned action is what separates us from other forms of life.



THE IMPERCEPTIBLE IN THE PERCEPTIBLE

Contrary to reason and common sense the world that we live in and its inhabitants are a mystery.

This is easy to forget because in today's modern society any random elements are carefully weeded out, or deliberately ignored, so that our lives can run smoothly, efficiently and with very few surprises. But the price of efficiency is specialisation, an obsession with the machinery of our familiar world, its yield of results, and a conviction that this is all that we could ever be.

This is not true, what belies this cosy "status-quo world" is a world which is nothing short of... miraculous.

For instance the room in which I am now writing this essay seems familiar to me. Yet it contains objects and living beings which are changing continuously even as I write e.g. (the hues, the shadows etc.). I cannot sense any of these objects in great detail and I bet that there are others of which I do not even suspect their existence.

Nevertheless I behave towards everything in this room as if I knew everything about its nature and inherent possibilities and the more I believe what I do not sense the more this mirage has a grip on my mind.

Ultimately this illusion creates holes in one's perception and can cut one off from reality; in extreme cases the failure to open up one's senses can lead to madness due to a starvation of the mind from new impressions eg. "rave" parties; However what normally happens is that after many a mistake one is forced to open one's eyes, to look without comment at what is staring one in the face. Life can be a cruel and merciful mistress.

What I have been describing is a process of conditioned interaction with the world and oneself. It might work in the following manner.

As long as one interacts with the world unconsciously i.e. without paying attention to the senses, one is responding mechanically to an edited description of the world which is dictated by the likes and dislikes of disparate parts of oneself.

These "mees" are in a perpetual state of war with one another for who will be "Boss"! They are continuously reacting to external events and each other and their rulership is transient, cyclical in nature, governed by the forces of attraction and repulsion. So even their edited description of the world that one accepts as true, changes depending on which "me" is ruling at the time.

Their description of the world uses symbols (e.g. language, sounds, smells) which are transmitted through the senses. The result of this is that while one is "asleep" all of one's attention is driven by old impressions of the world, and feelings of like and dislike instead of it being free.

These "mees" also behave as if they were a wholeness -like a school of fish-. They build a cohesive picture of themselves based on a history of their interactions with the world, a self called "I". Subsequently this construct "I", (which is confused with the dim memory of a feeling of being which arose some time in the past when something was created), again responds to some internal or external event by being attracted or repelled by it - adding another link to the history chain of "mees".

This perpetual cycle goes on and on using up a lot of creative energy until ... there is a shock to the system generated from without eg. the phone rings, or a shock is generated from within e.g. the conscious decision to stop talking to someone.

Something happens like:

The memory world and all the chain of "mees" are seen for what they are: false.

For an instant the old world collapses and everything including oneself is new.

"Conditioned interaction" gives way to a real sense of being, a moment of "unconditional living".

Everything is what it is. Will enters into the picture and there is the choice of acting knowingly.

The world and its inhabitants are a mystery. It speaks for itself. It does not seem to care whether we choose to live wisely or foolishly. Nevertheless, these choices could make a difference to you, and perhaps the life of the human race and the direction that it chooses to take.

How often do we act "knowingly"? Mostly we have no recollection of specific "knowing" actions. We may think we can remember acting knowingly, but this is more likely to be the result of the memory of the observer, rather than the memory of the actual moment. Actions are frequently the result of conditioned reflexes. What we remember are the conditioned parts, the body's responses for example, not the "knowing" parts.

What happens in the moment? The moment is a decision point. Mostly the decision is made by our conditioned self. The "observer" may well be watching; there may even be a "commentator" sitting in judgement - "should I or should I not be doing this?" (The observer remembers retrospectively, the commentator self-conditions.) Just occasionally however, something else that is not either of these two operates. Something that takes an unconditioned decision. Other key questions therefore are **what is this "something else"?, what transcends the observer and the commentator?, and how does it operate?.** Is this connected with the "stimulus - response - I" issue? Is there a "decision" point between stimulus and response?

"I don't know what I did, but afterwards I saw that I had done it."

Each nerve is like the leaf on a tree. It is connected to a twig, and in turn to a branch, then to the trunk and finally to the root ball. The root ball is like the brain. Parts are dedicated to specific functions, others are not dedicated. It is like a clove orange, studded with particular centres of operation, all of which are inter-connected - associative links or memory. Memory is conditioning.

What is memory? Does a bone have memory? Do two chemicals which always react the same way when mixed have memory? Clocks and batteries may be memory personified. We tend to anthropomorphise memory to fit our experience of it. Objectively though, it seems to be the product of repetition and structure, and is not necessarily connected with "knowing" action. It is what allows us to re-cognise something. The "cognitive" is the ability to repeat what has happened before and predict what will happen when something is repeated. Memory is obviously important to our being, to the forming of us. **What are the differences between living and dead memories?** A "record" is a dead memory! **How do we manipulate memory?**

The thalamus and hypothalamus are the centres of emotional responses within the brain - the seat of the dragon. This where the feeling sensations reside - pleasure, satisfaction, excitement, dissatisfaction, comfort, etc. - and the tools of instinct - sex, pain, hunger, fear, etc. Their action is through imprinting on the memory, and setting the pattern for the future - conditioning. The feelings are easily conditioned; the tools of instinct tend to operate because it is very difficult for them not to. It is difficult not to satisfy the urge of hunger, or for a male not to have an orgasm once sexual intercourse is underway.

The thalamus and hypothalamus dictate our states and actions. In short they are the seats of the things that drive us. Input to them disturbs the balance. The results are emotional response and action which are attempts to restore the balance, or to establish a new balance. (Other animals - dogs, pigs, horses and apes for example - also have a similar structure.)

Reading from *The Hobbit*

"There he lay, a vast red-golden dragon, fast asleep; a thrumming came from his jaws and nostrils, and wisps of smoke, but his fires were low in slumber. Beneath him, under all his limbs and his huge coiled tail, and about him on all sides stretching away across the unseen floors, lay countless piles of precious things, gold wrought and unwrought, gems and jewels, and silver red-stained in the ruddy light.

Smaug lay, with wings folded like an immeasurable bat, turned partly on one side, so that the hobbit could see his underparts and his long pale belly crusted with gems and fragments of gold from his long lying on his costly bed. Behind him where the walls were nearest could dimly be seen coats of mail, helms and axes, swords and spears hanging; and there in rows stood great jars and vessels with a wealth that could not be guessed.

To say that Bilbo's breath was taken away is no description at all. There are no words left to express his staggerment, since Men changed the language that they learned of elves in the days when all the world was wonderful. Bilbo had heard tell and sing of dragon-hoards before, but the splendour, the lust, the glory of such treasure had never yet come home to him. His heart was filled and pierced with enchantment and with the desire of dwarves; and he gazed motionless, almost the frightful guardian, at the gold beyond price and count.

He gazed for what seemed an age, before drawn almost against his will, he stole from the shadow of the doorway, across the floor to the nearest edge of the mounds of treasure. Above him the sleeping dragon lay, a dire menace even in his sleep. He grasped the great two-handled cup, as heavy as he could carry, and cast one fearful eye upwards. Smaug stirred a wing, opened a claw, the rumble of his snoring changed a note.....

The dwarves were still passing the cup from hand to hand and talking delightedly of the recovery of their treasure, when suddenly a vast rumbling woke in the mountain underneath as if it was an old volcano that had made up its mind to start eruptions once again.....

Smaug was still to be reckoned with. It does not do to leave a live dragon out of your calculations, if you live near him. Dragons may not have much real use for all their wealth, but they know it to an ounce as a rule, especially after long possession; and Smaug was no exception.....Then he missed the cup!

Thieves! Fire! Murder! Such a thing had not happened since first he came to the Mountain! His rage passes description - the sort of rage that is seen when rich folk that have more than they can enjoy suddenly lose something that they have long had but never before used or wanted. His fire belched forth, the hall smoked, he shook the mountain-roots. He thrust his head in vain at the little hole, and then coiling his length together, roaring like the thunder underground, he sped from his deep lair through its great door, out into the huge passages of the mountain-palace and up towards the Front Gate.....

He issued from the Gate, the waters rose in fierce whistling steam, and up he soared blazing into the air and settled on the mountain-top in a spout of green and scarlet flame.....

A whirring noise was heard. A red light touched the points of standing rocks, the dragon came."

An exercise to "create a quantum universe" was set up. A lens, representing the surface of a field was held between two groups. One group was given the instruction to "push" the dragon of light through the lens. The other group was given an instruction to maintain the integrity of what passed through the lens. The radiation striking the lens took on a "reality". It was focused, creating "something" that was not there before. It illustrated the point that the power of the dragon was a result of the focusing of radiation through the field of mind to create something. Because "it" was not there previously, it could not be remembered, except by being there. The object of the exercise was to set something at the back of the mind, to be nursed, not fixed! The lens was a representation of Adam, the product of randomness through the lens was Gaia. People were generating frequencies, not identical, but pretty much the same, varying randomly, which produced Gaia. Magic only works randomly!

Mind is memory or form. Gaia is the maintenance of wholeness and can allow for change of form. At the dragon (and angelic) levels this can be very dangerous. People have the ability to pass on or transmit feelings and ideas. The whole earth can have a direction composed of the identities of Gaia and Adam at a particular level which would be very energetic, and changing all the time (randomness), based on the implicate order.

Throughout these meetings we are talking about Adam and Gaia at different levels of operation. For example, the dragon is the operation of Adam and Gaia at the emotional level - a source of drive and enthusiasm.

"THE WORM SEEKS THE LIGHT"

The brain contains an area which is phylogenetically very stable. It includes the hypothalamus, the pituitary gland, the third and fourth ventricles, the suprachiasmatic nucleus and the pineal gland.

The nervous system is controlled mainly by the hypothalamus, the endocrine system by the pituitary gland. It is concerned with responses that are localised in space and time, while the endocrine system is concerned with diffuse and prolonged reactions. Effective regulation of the body requires the co-ordination of the two, ensuring that different signals from the environment, both internal and external, are transmitted to the endocrine glands.

The pituitary gland is a dual organ, it is connected both with the nervous system via the hypothalamus and with the endocrine system, perhaps mediating between them.

Part of its function is hormone activity, i.e., the pituitary will secrete a specific hormone, which will act on another hormone which will then act back on the pituitary and the cycle will be repeated. Need which is immediate, such as that which arises through accident or shock, will be relayed from the nervous system via the hypothalamus. Longer term processes such as gestation, childbirth and ageing are relayed by the endocrine system.

The ventricular system of the brain is a series of four interlinked spaces. Within this system the cerebrospinal fluid (CSF) arises. This fluid is extremely important, it bathes the nervous system, circulating around the brain and down and around the spinal cord, it also supports the weight of the brain. Its composition supports such chemicals as naturally occurring analgesics which get broken down very quickly once they enter the blood stream.

CSF pressure is used in cranio-sacral manipulation, practitioners feel the rise and fall of the pressure as generated by the expansion and contraction of the ventricles, the rhythm being 6-12 cycles per minute. This pressure is said to drive the wings of the sphenoid bone which lies laterally across the base of the cranium, and is connected directly and indirectly to mechanisms which affect the whole of the body. If this is the case then work with the ventricles affects the whole body.

The suprachiasmatic nucleus (SCN) is a tight group of small cells which lie just above the optic chiasm. A tract of nerve fibres that lead from the retinae of the eyes through the hypothalamus, terminates in this nucleus. It is connected neurologically to the pineal and pituitary glands. Research points to the SCN being, or containing, the master circadian clock in mammals.

Anatomically the pineal sits just underneath the main cranial suture, which at birth is wide open and is called the fontanel. The SCN could be triggered by light striking the pineal at birth. The pineal is directly connected to the SCN. It is an organ whose cells operate as neuro-transducers, that is they convert a neuronal input, (an electrical connection across a synapse) into an endocrine or chemical output. In the case of the pineal the output is serotonin and melatonin.

Initially the pineal is a soft tissue organ but after about 10 years it begins to calcify and becomes like a tooth or bone, some literature refers to it as a horn. The reason for this calcification is unknown.

In fish and reptiles it is said to act as a third eye, that is it responds directly to light. The hormone melatonin is responsible for skin colour and changes in colour, which, in fish and reptiles, are a matter of life and death, they indicate, for example, age, gender, sexual state/availability, aggression, hunger, fear.

In mammals melatonin secretion is related to the light/dark cycle, it peaks at midnight and troughs around midday. Serotonin and melatonin are thought to be connected to memory entrenchment. Serotonin mediates connections between neurones, thereby perhaps opening or "smoothing" particular pathways and closing others, it is also connected to the sleep mechanism.

SIXTH MEETING

THE GOLDEN FLEECE

A tale which starts with a wicked stepmother, continues with a wicked uncle, and finds room for a dragon and a witch at the end.

Once upon a time, in the Greek country of Boeotia, there was a king called Athamas, who was married to Cloud. They had at least two children, called Phrixus and Helle. But Athamas grew dissatisfied with his rather insubstantial and aloof wife, and fell in love with Ino, the daughter of Cadmus.

What with one thing and another (mainly the complex politics of the divine family on Mount Olympus), Boeotia ended up with a famine. Under these circumstances, Athamas naturally turned to the Delphic oracle, as Ino had known he would. She had already bribed the prophets there to interpret the priestess's rantings as a prediction that the famine would end if Phrixus were sacrificed.

Athamas was broken-hearted at the oracle's reply, but set out to do as Delphi had commanded. However, just as he was about to plunge the dagger into Phrixus's chest, a golden-fleeced ram, sent by the lady Cloud, swooped down from the sky and rescued the boy. The ram flew off east towards what is nowadays called the Black Sea, and came to land at Colchis. In gratitude Phrixus sacrificed the ram to Zeus.

Time passed. We move now to Thessaly, further north up the eastern coast of Greece from Boeotia. There, in Iolcus (modern Volo) the wicked Pelias had usurped the throne from the rightful king, his brother Aeson. Loyal servants smuggled Aeson's son away, to prevent Pelias killing him, and young Jason - as the boy was known - was brought up in the company of other heroes by Cheiron the Centaur.

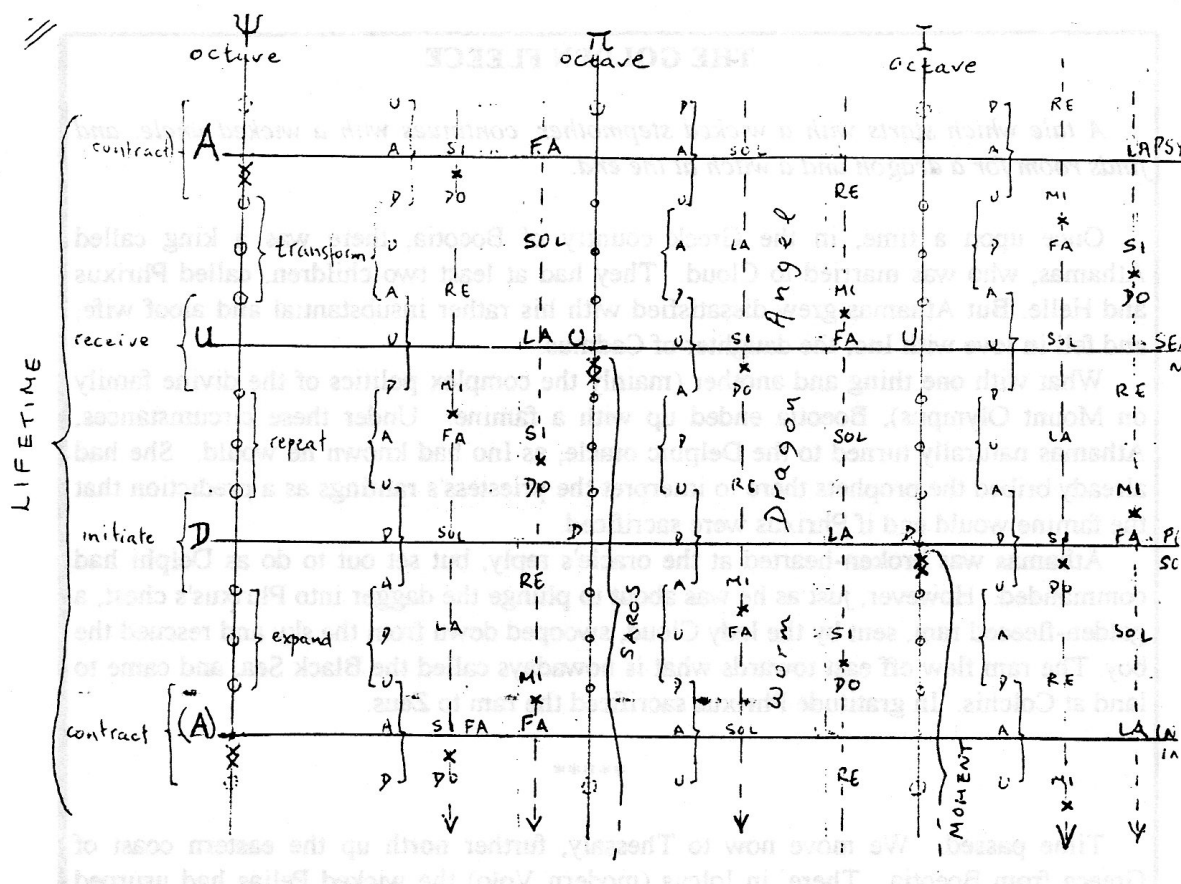
Now, there was an oracle telling Pelias to beware a one-sandalled man - and yes, Jason did eventually get back to Iolcus, arriving with one sandal lost on the way. But Pelias tricked him into setting off again, this time in search of the fabled golden fleece of Phrixus's ram, in order to lift the curse of Phrixus which was troubling Iolcus.

Jason built a ship, the Argo, and assembled a fantastic band of heroes to sail with him. After many adventures they reached Colchis. Jason presented himself before the king, Aeëtes - and the king's daughter, the witch Medea, who promptly fell in love with him.

Jason explained why he had come to Colchis, but Aeëtes was reluctant to let the talismanic fleece go. He told Jason he could take the fleece, but only if he completed a series of impossible tasks. First, he had to yoke two fire-breathing bulls, then, using these bulls as a team, he had to plough the field of the war-god Ares; finally he had to sow the field with a magical serpent's teeth, which would immediately produce a crop of fully-armed and hostile warriors.

Well, thanks to Medea's infatuation, these tasks proved no problem for Jason. She gave him a potion to rub on his body, which protected him from the bulls' fiery breath, so that he could yoke them and plough the field. She also told him how to cope with the serpent's-teeth warriors. As soon as they sprang up and began menacing him, he threw a stone into their midst, which provoked them to turn on one another. There were no survivors.

Medea now led Jason to the shrine where the golden fleece hung, guarded by a terrible thousand-coiled dragon. She enchanted the dragon with spells and put it to sleep with a potion. Jason removed the fleece and together they escaped on the *Argo* - and into a further nest of stories.



THE DRAGON

From the ancient Chinese and Egyptian and Near Eastern myths to medieval chivalric romances and alchemy, the dragon lore has been elaborated in numerous evocative legends and fables. A hybrid of various aggressive beasts and birds of prey, the venerable dragon itself has assumed numerous shapes and from its earliest incarnations in myth, has always been ambivalent and enigmatic, variously revealing to man both its dangerous and benevolent faces.

In the oldest myths and legends the dragon appeared in the shapes of the primordial chaos-dragons who have to be conquered so that the creation of the world may be accomplished. But besides these dangerous forms of dragons, associated further with human sacrifices, frost and drought, there existed more benevolent dragons, living in the deep recesses of the earth, guarding its fertility and treasures and communicating their profound mysteries through the oracles of the ancient sanctuaries.

The ancient dragons could be seen as ancestors of the earliest imperial dynasties and were also associated with war: in the legend of Cadmus armies of warriors sprang from the dragon's teeth sown by the hero. Furthermore, the red and purple dragons on the badges of the Parthians impressed their Roman enemies and the Roman legions brought the image of the martial dragon to Britain where it became a sign of royalty and an ensign for war. Despite the Christian vision of the satanic "Great Dragon" in the revelation breeding paganism, sin and heresy, and the potent images of the dragon-fighting St Michael and St George, pre-Christian vestiges of the dragon lore persisted in the Middle Ages in popular and chivalric legends, heraldry, magic and alchemy.

(By Yuri Stoyanov).

From The Philokalia - Evagrius the Solitary on Discrimination

"We have learnt, after much observation, to recognise the difference between angelic thoughts, human thoughts and thought that come from demons. Angelic thought is concerned with the true nature of things and with searching out their spiritual essences. For example, why was gold created and scattered like sand in the lower regions of the earth, to be found only with much toil and effort? And how, when found, is it washed in water and committed to the fire, and then put into the hands of craftsmen who fashion it into the candlestick of the tabernacle and the censers and the vessels from which, by the grace of our Saviour, the king of Babylon no longer drinks"? A man such as Cleopas brings a heart burning with these mysteries. Demonic thoughts, on the other hand, neither knows nor can know such things. It can only shamelessly suggest the acquisition of physical gold, looking forward to the wealth and glory that will come from this. Finally, human thought neither seeks to acquire gold nor is concerned to know what it symbolises, but brings before the mind simply the image of gold, without passion or greed. The same principle applies to other things as well."

Psyche is the full potentiality of the whole being. It is laid down in instinct. Psyche and instinct are not the same, but they are not different. Instinct is the basis on which everything is built. Psyche is the outer form of instinct; it conforms with the nature of that which builds it. For example the seed of a tree contains within it all the information required for the tree to reach its final form, even though that tree may be denied such form by pruning, pollarding etc. A seed from a tree that has been pollarded will still contain the same information. Seeds from different species contain the information required for "tree-ness", as well as the detail for the relevant species - individual and collective psyches. Psyche's processes cover the whole lifetime; the reason for the existence of psyche is to complete life.

If you are part of a continuous process, where can you stand? Think of a spinning top; how do you discern the pattern on the top? With difficulty since the motion is continuous: there is no stationary moment. On the Octave Of Man, which is a continuous process, how can the sentinel have a standpoint when the "observer" is part of the process? Our experience is that we "jump" to the sentinel, like the moment of waking up from sleep.

There is a parallel analogy with the application of Will. **If life is a continuous process, what scope is there for the exercise of Will?** And yet we know from our experience that there are moments, albeit rare, when we act as if we had intended it. Gurdjieff groups have a reputation for being in the "here and now", for no unnecessary action, for no negative emotion. Their "will" is apparently strong. But is it will? Or is it desire, or even an imposition?

However, there are points at which a process can be stopped. If you are climbing a mountain, whilst actually climbing you are not aware of where you stand in relation to other mountains, landmarks, valleys etc.; you have to stop, and look around. This is the point at which the process has been stopped, the point at which you can stand. If you are absorbed in the process you cannot observe. The psyche, sentinel, "I" and breath points on the Octave Of Man are such points. They are intervals on the octave. The question "Who are you?" triggers a stop point, or more accurately a series of stop points. You have one answer at first, then another and another and so on.

The stop points or intervals provide the opportunity to start something else - the start of another octave at a different level perhaps. There are enormous possibilities. However, the interval just before completion can be very difficult. To complete something may require 80% of the total effort (only 20% having so far been expended). Or the law of diminishing returns may set in - this law states that more and more effort is required for less and less result. This interval is the point at which you can usefully do no more. What is useful will depend on how the original process has been defined. The end result is never perfect, never ideal. If it were so, that might be the achievement of Godhead.

How do you know a job is finished? Its completion is inherent in the starting. The reason you finish a job is the reason you start it! For example, if you decide to do a job for money, the job is finished when you get paid. (Don't mix up jobs, processes, tasks.) **When a process stops, how do you know it has stopped? Is it to do with something new starting? Can you effect a process when you stand back from it?** No, but maybe you can recognise it quicker.

Processes are like octaves. They consist of a number of identifiable stages, interspersed with points where extra energy has to be injected - shock or interval points. They are also dependent on "mutually maintaining" octaves. E.g. somebody wants a tree cut down. Another person wants money. Bring the two together, and one's desire enables another's job to be done. The law of mutual maintenance states that every operation is dependent on another, in some form or other. Other examples include night/day, hammering a nail and rhythms of the body. As living beings our bodies require external energy from other processes. This is interdependence - the way things fit together. (Incidentally these processes continue whether we want them or not.) An interesting question is what starts a process; normally this will be the interval on another octave. Speculatively, the first process was started by an act of affirmation, or activating; if it was not started thus then it only has existence outside our experience. (For any one force, A, D or U, to exist, the other two must also exist.)

Psyche, the Sentinel, "I" or Persona and Breath are all intervals on the Octave Of Man. Psyche is the fundamental condition for any person to exist. However, the Persona has to deny the existence of Psyche to affirm its own identity. This raises the question as to which has authority, and which should have authority! The Psyche, Sentinel and Persona look both up and down. The job of the Sentinel is to act; to isolate the Psyche/Persona from undesirable infections of the other. It is automatic, and unifying (separating and joining). It is like both a governor and a volume control. There are conditions where the Persona can be totally open to the Psyche - moments of life threatening danger for example. Our *modus operandi* changes in such circumstances, and it is trainable. It can present us with decision points, moments of choice. You can push yourself beyond the limits but there is a price!

The angelic may, or may not be independent of humans; humans are not independent of the angelic, or are they?

SEVENTH MEETING

Forces represent the division between things, just as musical notes represent the division between frequencies. A division is where the interaction occurs.

What would your reaction be to a hooded man with a machine gun entering the room? Fear? Danger? There are probably two different stimuli operating - one is the attitude of the man, the other is the fact that he is carrying a gun. Both generate responses of fear and danger. But the response to the gun is conditioned - we can only be frightened of a gun because we have learnt what it can do - if you'd never seen a gun before you wouldn't have any idea as to what it might do - whereas the response to the man's attitude is due to his power - leading to a "knowing" type of fear; danger sensed rather than learned. The gun has symbolic power, the attitude of the man is a real threat.

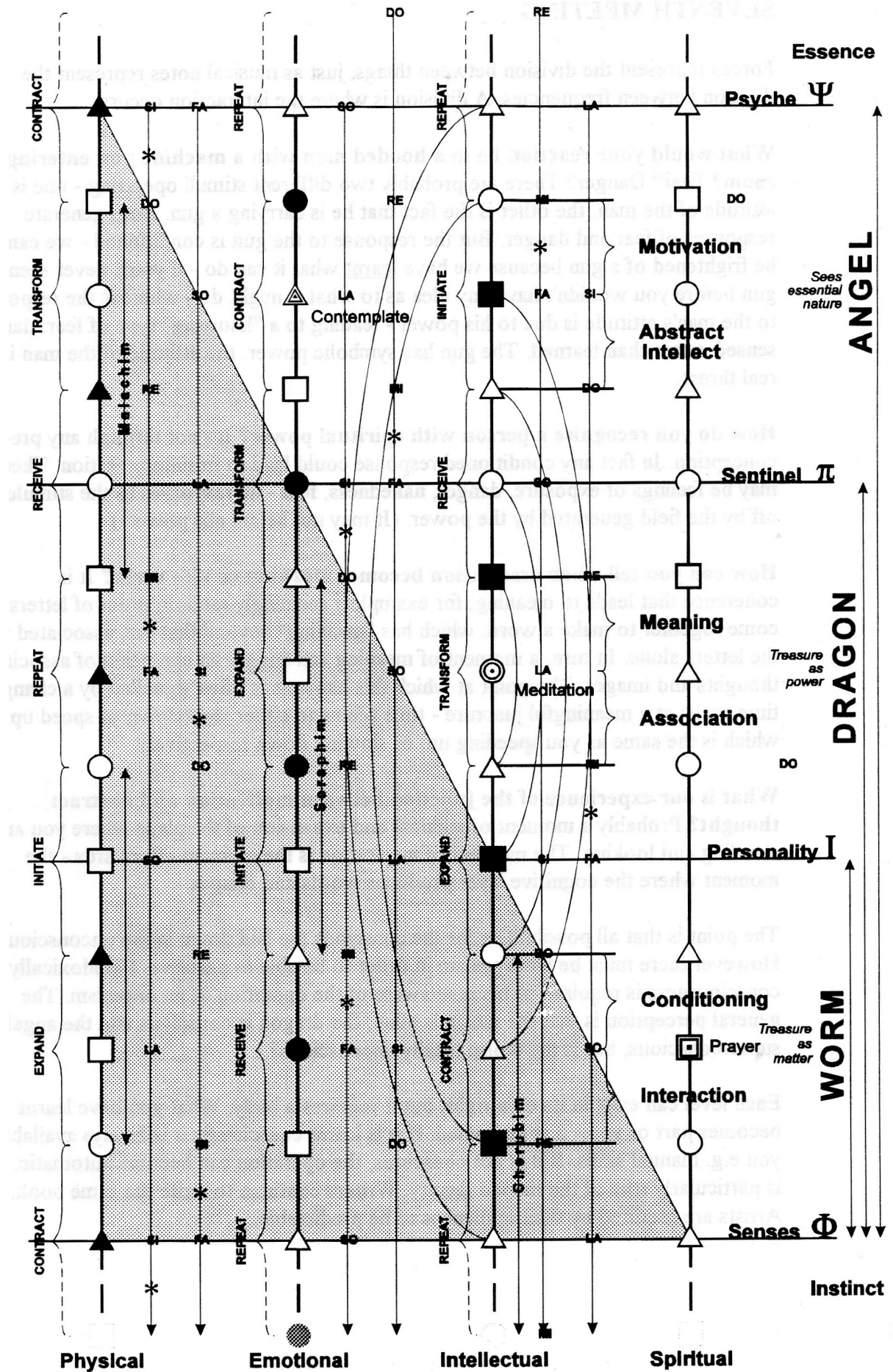
How do you recognise a person with spiritual power? It's not through any pre-conception. In fact any conditioned response could lead to misinterpretation. There may be feelings of exposure, danger, nakedness, fear - all responses to the stimulus set off by the field generated by the power. (It may not be angelic power!)

How can you tell when association becomes meaning or vice versa? It is coherence that leads to meaning; for example a seemingly random order of letters can come together to make a word, which has "meaning" beyond that just associated with the letters alone. In turn, a moment of meaning can trigger an explosion of associative thoughts and images. The point at which this happens is often signalled by a change of time scale; at a meaningful juncture - time seems to either slow down or speed up, which is the same as you speeding up, or slowing down respectively.

What is our experience of the junction between motivation and abstract thought? Probably a moment of stillness and expansion of the place where you are standing and looking. The moment of inspiration is the moment afterwards - the moment where the cognitive layer produces words and images.

The point is that all possibilities for the conscious are laid down in the unconscious. However there must be an organism in order to be able to perceive. Paradoxically, consciousness is required to become aware of the operation of an organism. The general perception is that the worm is blind, the dragon is conscious and the angel super-conscious, but is the worm totally unconscious?

Each level can exist in its own right, but it requires a body. What you have learnt becomes part of you - it is embodied. If it is learnt consciously it is always available to you e.g. manual skills. If it is not conscious, the operation can become automatic. This is particularly true of the mental faculty. Writers continue to write the same book. Artists are required by their audiences to be predictable.



From The Praktikos

There are eight general and basic categories of thoughts in which are included every thought. First is that of gluttony, then impurity, avarice, sadness, anger, *acedia*, vainglory and last of all, pride. It is not in our power to determine whether we are disturbed by these thoughts, but it is up to us to decide if they are to linger within us or not and whether or not they are to stir up our passions.

The thought of gluttony suggests..... that he give up his ascetic efforts in short order. It brings to his mind concern for his stomach, for his liver and spleen, the thought of a long illness, scarcity of the commodities of life and finally his edematous body and the lack of care by the physicians.....There even comes a time when it persuades those who suffer from such maladies to visit those who are practising a life of abstinence and to expose their misfortune and relate how these came about as a result of the ascetic life.

The demon of impurity impels one to lust after bodies. It attacks more strenuously those who practice continence, in the hope that they will give up their practice of this virtue, feeling that they gain nothing by it.....

Avarice suggests to the mind a lengthy old age, inability to perform manual labour, famines that are sure to come, sickness that will visit us, the pinch of poverty, the great shame that comes from accepting the necessities of life from others.

Sadness tends to come up at times because of the deprivation of one's desires. On other occasions it accompanies anger.....Now when these thoughts find that the soul offers no resistance but rather follows after them and pours itself out in pleasures that are still only mental in nature, they then seize her and drench her in sadness, with the result that these ideas she was just indulging no longer remain. In fact they cannot be had in reality, either, because of her present way of life. So the miserable soul is now shrivelled up in her humiliation to the degree that she poured herself out upon these thoughts of hers.

The most fierce passion is anger. In fact it is defined as a boiling and stirring of wrath against one who has given injury - or is thought to have done so. It constantly irritates the soul and above allit seizes the mind and flashes the picture of the offensive person before one's eyes. Then there comes a time when it persists longer, is transformed into indignation.....

The demon *acedia* - also called the noonday demon - is the one that causes the most serious trouble of all.....First of all he makes it seem that the sun barely moves, if at all, and that the day is fifty hours long. Then he constrains (one) to look constantly out of the windows, to walk outside....., to look now this way and now that.....He leads him to reflect that charity has departed from among the brethren, that there is no one to give encouragement.....He depicts life stretching out for a long period of time.....

The spirit of vainglory is most subtle and it readily grows up in the souls of those who practice virtue. It leads them to desire to make their struggles known publicly, to hunt after the praise of men. This in turn leads to their illusory healing of women, or to their hearing fancied sounds as the cries of demons - crowds of people who touch their clothes.....

The demon of pride is the cause of the most damaging fall for the soul. For it induces (one) to deny that God is his helper and to consider that he himself is the cause of virtuous actions. Further he gets a big head in regard to his brethren, considering them stupid because they do not all have the same opinion of him. Anger and sadness follow on the heels of this demon, and last of all there comes in its train the greatest of maladies - derangement of mind, associated with wild ravings and hallucinations of whole multitudes of demons in the sky.

Readings, vigils and prayer - these are the things that lend stability to the wandering mind. Hunger, toil and solitude are the means of extinguishing the flames of desire.

Turbid anger is calmed by the singing of Psalms, by patience and almsgiving. But all these practices are to be engaged in according to due measure and at the appropriate times. What is ultimately done, or done without measure, endures but a short time. And what is short-lived is more harmful than profitable.....

The problem is how to gain control of the dragon. One way is to use consciousness.

Consider the Sentinel. Its roles are to warn, to protect, to allow passage to that which is fit to be passed. The Sentinel can be passed in meditation. **Where is the meditator when this happens? Where is the "I" that started the process? Does it ever have meaning?** Meaning may certainly arise as consequence. Although meaning doesn't seem to matter any more once the Sentinel is "reached", nor at the junction between meaning and association on the Octave Of Man. The "I" and the Sentinel can be regarded as two ends of the spectrum; **what happens when the two ends are conjoined?** Remember that the psyche and the body are one thing.

The Sentinel oversees the operation of the cognitive mind. It is a warning mechanism. Therefore it takes courage to by-pass it. It can be overridden, knowingly and deliberately, but there are dangers here. The Sentinel is the level of conscience. To knowingly override it is to bugger it up. The automatic protection mechanism can break down, and a price will be paid! Hard drugs, alcoholism and some forms of magic are ways of overriding the role of the Sentinel. If you drink too much you are sick and have a hangover - this is analogous to the warning and protective role of the Sentinel; if you continue drinking too much you become addicted and the "protection" ceases to operate. This is subduing the Sentinel, rather than by-passing it, or changing its modus operandi as opposed to leaving it intact. Rather, you have to see the essence or nature of things to beyond or by-pass the Sentinel. If it is not life-threatening for you, the Sentinel may let you pass. You can "take the Kingdom Of Heaven by storm", or knock at its door! It is matter of recognising the greater powers for what they are rather than what you would like them to be.

"Let's start with a premise that most people would accept: that the human mind contains both conscious and unconscious dimensions. Given this, there must be some mechanism that keeps these parts of the mind distinct. This mechanism has received many exalted names in spiritual traditions - such as the sentinel or the guardian of the Threshold - but we might simply think of it as a kind of aperture that both impedes and occasionally allows material to flow from the unconscious to the conscious and vice versa.

You could also say that in modern man this aperture is too tight. Rituals, meditations, devotional practices that foster an interchange between conscious and unconscious realms have fallen by the wayside in our culture and if unconscious material does erupt into consciousness, it often does so erratically and destructively. So we may need a device for relaxing the barrier....."

(From *The Fires of Artifice* by Richard Smoley, Gnosis Magazine, Winter 1993)

MORAL CONSCIENCE

"Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment ... For man has in his heart a law inscribed by God ... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths."

Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.

It is important for every person to be sufficiently present to himself in order to hear and follow the voice of his conscience.

"Return to your conscience, question it ... Turn inward brethren, and in everything you do, see God as your witness."

Conscience...

- recognises the moral quality of a concrete act...
- perceives the principles of morality...
- enables one to assume responsibility for the acts performed...
- is upright and truthful...
- must be educated, which is a lifelong task ...
- awakens to the knowledge and practice of the interior law...
- can make either a right judgement in accordance with reason and the divine law or, on the contrary, an erroneous judgement...
- can remain in ignorance ...

Man has the right to act in conscience and in freedom so as personally to make moral decisions. He must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters.

[Extracts from the new "Catechism of the Catholic Church"]

The rider who subdues the dragon uses his lance to pin it down at the junction between meaning and association - the point "O". The rider must not be seduced by consequences and causes. In other words he mustn't kill the dragon.

The point "O" is like the Gurdjieffian steward. It has no identity but is a cohesive place. Like the steward it is trusted but does not own anything.

The rider's lance is the equivalent of "concentration plus mindfulness". Concentration is the application of mind. Mindfulness is aware of change. Neither should pre-dominate.

Meditation is the "easy" way of subduing the dragon. Prayer is open to all. In the beginning it just requires repetition. Meditation requires discipline. Contemplation requires detachment.) Shamanism is another way. A shaman actually becomes one (and all) of the legion of beings of which we are composed. In other words he treats the dragon as a thing itself. Few people can survive the training and ordeals necessary to become shamans - the forcible breaking-down of the Sentinel. In order to intercede, it is necessary to know the identities. Once shamans though, they take over the "Sentinel" function for the community, and as such become healers. Magicians can be very rigid - they are full of power. Channels of power become subject to that power!

The spiritual person is a rare being. Very few people take the spiritual way - the way where the body, mind and soul move together under Will.

Religions lay down a way. Formalised beliefs are often contradicted by authorities within the tradition. Buddhism as understood in the West, and as practised in the East are two different things. The "Californian" tradition is to pick the nice bits from different traditions, and mix them as if they combined to produce an homogeneous whole. Christianity generally views the dragon operation as demonic. (This was not always so - the early Kings of England fought under the banners of the Trinity and the Dragon.)

In the physical world, all is there, but normally unconscious. Imbalances between emotions drive us to do things. We manipulate words and images in our intellects. The spiritual world is developed through the physical, emotional and intellectual.

What would it be like to lead a spiritual life in Saros terms?

EIGHTH MEETING

What is a spiritual life?

What is our personal territory? Indeed, why ask the question? For animals their territory is physical; it occupies ground and is "marked". For humans, physical ground may be restricted, but it is still an imperative. In fact we "inhabit" territory, and within the boundaries we generate skills, security and other strengths. This is the land of the "self". The self can be considered a starting point; beyond that we find the common territory of mankind - the spirit. Here the self has relatively no importance.

How do we make the transition from personal to spiritual territory? (Beware of imposing our own personal views of the truth.)

The long-standing battleground for Christians has been "faith vs. work" - those who believe that faith will take them to Heaven as opposed to those who believe Heaven can only be attained through hard work. (The Mary vs. Martha approach, and Jacob/Israel illustrate the point.)

Two exercises:

First. A potted plant was placed on the table. The instruction was to "study it having divested yourself of any associations and meaning". But old connections are very tenacious! And when they are dropped, they are quickly replaced by new ones! This was an example of something to do with contemplation - attention with detachment.

Whose territory does the plant belong to when being contemplated? Who is doing the contemplation?

Second. There are people scattered world-wide who have heard of Saros. **Could people be aware of Saros without associations and meaning?**

The instructions were, firstly to divest oneself of associations and meaning concerned with Saros, and secondly to intend to connect or communicate (just to intend, not to follow the intention). The intention could be symbolised by visualising a single candle flame. One should distinguish between "intention", "willing" and "desiring".

The spiritual life is a combination of angel, dragon and worm. It cannot exist in isolation.

Saros is playing with the "big boys" now. The questions were asked - **"What is this all about? What do you want from me? Why are you attending this course?"**

"The most important thing about ourselves is that we do not know!" There are links here with the Zen notions of non-action, the sound of one hand clapping, the stripping away or divestment of our-selves etc. We are concerned here with matters of faith and trust. **"Why do we spend all our lives building up associations and meaning only to divest ourselves of them?"**

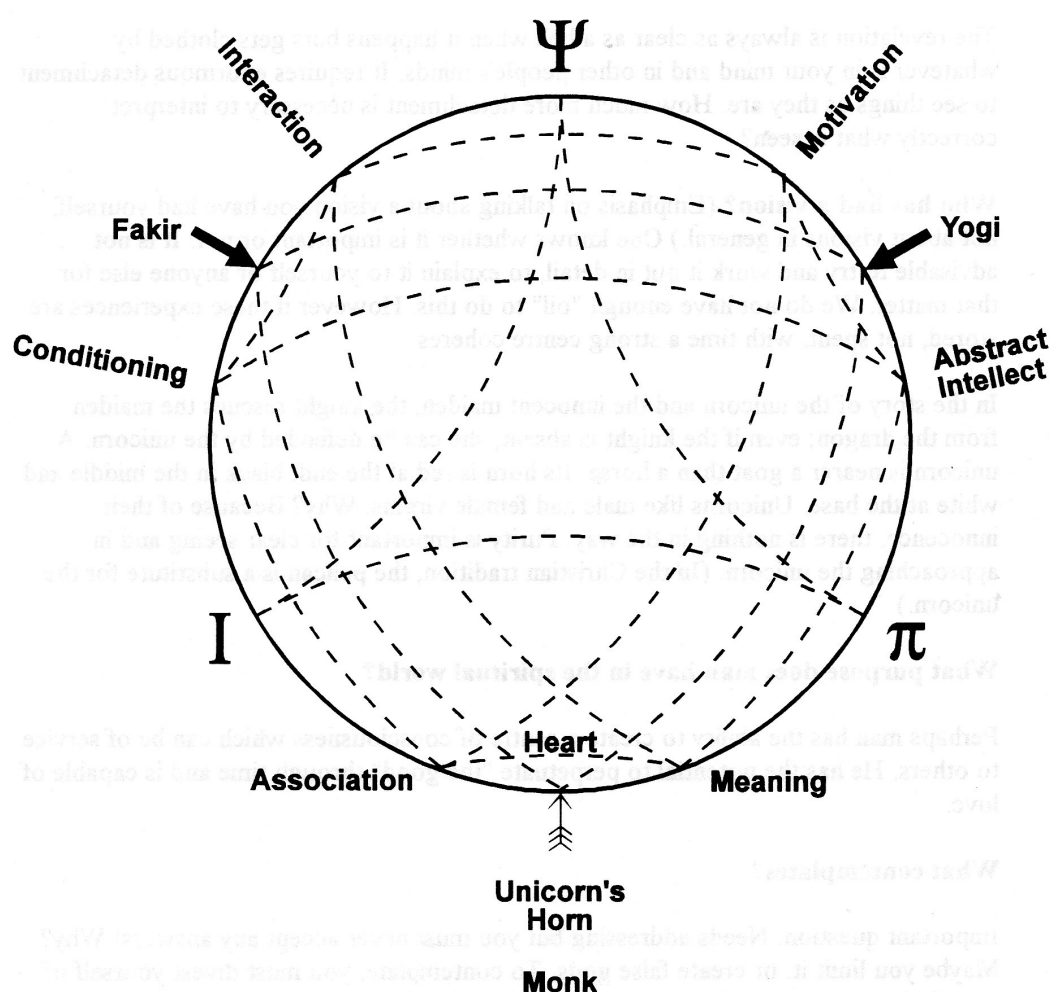
Issues:

- What is meant by revelation? What is its place?
- How do you attempt to distinguish between the attempt to extend the territory to include the territory of the common life, and the attempt to merge with the streams of consciousness common to all traditions?
- What purpose does man fulfil in a spiritual world?
- What do you want from us?
- Has the presence of the sort of intention being worked with in the exercise anything to do with human territory?
- Who is biggest - Gaia or Adam?

Saros work may produce a map of the territory. The task is the journey. **What's the point of a map in unknown territory?** We are in unknown territory for an unknown purpose. We need to know our territory.

"The King on the Mountain shows his people the way to knowledge, not knowledge itself."

NINTH MEETING



Questions which arose at the last meeting were addressed:

How do you distinguish between attempting to extend the territory to that of the common life from the aim of some movements to merge with the stream of consciousness?

The attempt to become one with all life or consciousness has led many to "quietism". This can be a passive state where one lives in a trance - quite useless to anyone else - or an active state where one does anything that one pleases because one feels that "it is all God". In some cases one may even say "I am God".

(Merging with the object of meditation does not enable one to exercise much control. Instead of being aware of that territory which is common to both the meditator and the object, one is likely, in the attempt to merge, to invade the object's territory and to compromise integrity. As result confusion arises and trouble can follow.)

What is the place of revelation?

The revelation is always as clear as a bell when it happens but gets clothed by whatever is in your mind and in other people's minds. It requires enormous detachment to see things as they are. How much more detachment is necessary to interpret correctly what is seen?

Who has had a vision? (Emphasis on talking about a vision you have had yourself, not about visions in general.) One knows whether it is important or not. It is not advisable to try and work it out in detail to explain it to yourself or anyone else for that matter. We do not have enough "oil" to do this. However if these experiences are stored, not spent, with time a strong centre coheres.

In the story of the unicorn and the innocent maiden, the knight rescues the maiden from the dragon; even if the knight is absent, she can be defended by the unicorn. A unicorn is nearer a goat than a horse. Its horn is red at the end, black in the middle and white at the base. Unicorns like male and female virgins. Why? Because of their innocence, there is nothing in the way. Purity is important for clear seeing and in approaching the unicorn. (In the Christian tradition, the pelican is a substitute for the unicorn.)

What purpose does man have in the spiritual world?

Perhaps man has the ability to create a centre of consciousness which can be of service to others. He has the potential to perpetuate "the good" through time and is capable of love.

What contemplates?

Important question. Needs addressing but you must never accept any answers! Why? Maybe you limit it, or create false gods. To contemplate, you must divest yourself of associations, meaning, abstract thought and motivations. If not, the reality of what is distorted or ignored. If you see something in terms of dark, and you are light motivated you will not be able to take it to heart. That which contemplates is not the "I", but it is an "I" which wants answers and then stops asking questions. **Is that which contemplates inherently from your "oneness" or from the "nothingness" from which you spring?**

What is the purpose of the angelic level?

Some might say that the angels are nearest to God. Next to them are the powers, then the principalities, then the dominions. But this does not mean they do not exist in us. The Divine Will works through a triple order of angels which are then tripled again. The angels nearest to God cannot act on intelligences furthest from them but can act on those next to them, thus the influence can pass, like a chain, to gross materiality. (One book which describes the way angels operate is *The Celestial Hierarchies* by Pseudo-Dionysius the Areopagite.)

What is gross materiality? Has anyone really looked at the four levels of materiality - earth, air, fire and water?

We tend to create things which are in the likeness of God. However consider the first three of the Ten Commandments:

1. "I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
2. "Thou shalt have no other gods before me.
3. "Thou shalt not make unto thee any graven image, or any likeness *of any thing that* is in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth."

Angels have no will of their own. If there is an order of worms, dragons and angels, then they must be part of creation and have a function.

What is the purpose of man and what is his task? Consider the question in the light of your own experience and with reference to right action.

Can you remember the look on the faces of new meditators, when they have just been initiated and done their first meditation? They can look like new monks - cleansed, awe, the "isness" of the person. But how easily can that develop into the stink of holiness? Either that or hyper-judgmental. Why? Often people get further in their first six months of meditating than in the next ten years! They see a new life that has the characteristics of purity, and then a dichotomy arises because it doesn't make any difference to the way they behave. The conundrum of the real versus the ideal. We switch between the two and they war with each other. Does it have to be so? Why?

What is "wrong doing"? We are rarely in doubt about a proper action so why don't we act properly? In the moment one desire is usually stronger than another. **Is it "I knew what I should do but I did what I wanted to do"?** But what "I should do" is an idea - so we have to drop that too. When you don't do what you know needs to be done, that is doing wrong! There is a place one can go to where neither has "I" disappeared, nor has the sentinel ceased watching and neither has advantage over the other. The stand point is between meaning and association. Often one acts out of fear or desire. Better to act out of faith. (It is said that acting from faith continuously can eventually cause one to cease to "be" - "enters the light and comes not forth again". Maybe this is not such a sensible thing to do. (Not speaking from personal experience.)

Traditionally angels have no will of their own and are fixed in function. **How does man stand in relation to angels?** Maybe Lucifer stands for man!

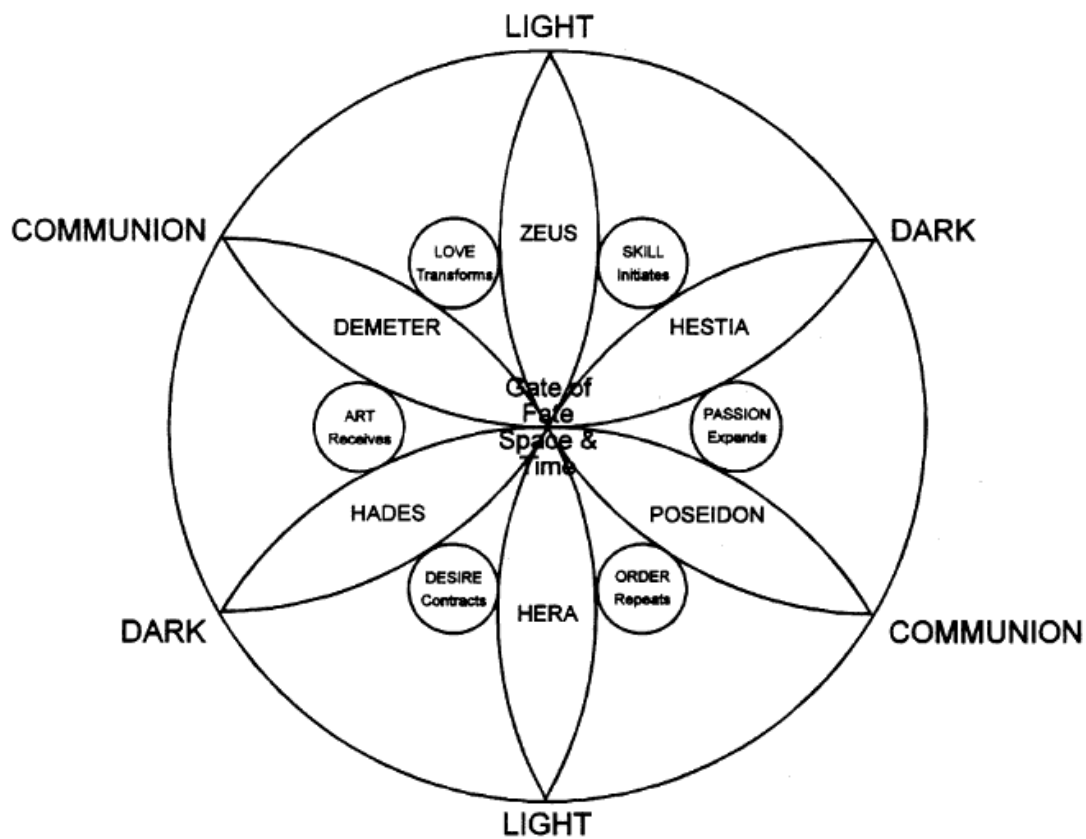
"I have no answers myself I only have questions."

If the orders corresponding to angels exist, and the orders corresponding to dragons exist and the orders corresponding to worms exist, and they all fulfil their purpose in creation then what is the purpose of Man?

Integration is a modern concept and is often an illusion. **What is integration?** The blood, lymph and CSF systems all work together for their own reasons, but in working together they keep us alive. Take one away and we would die, That is integration. Life on earth is integrated, but it is its "at war" attitude that keeps it all working. Integration nowadays often means standardisation. Conflicts of interest often result in creation. Is this not all the function of Gaia? And it goes all the way to the level of the virus - all in conflict!

Consider the following in relation to field, rhythm, flow and structure. A field arises. The reason that energy arises is because the field disturbs the status quo. Once the status quo is disturbed it tries to even it all out (flow). In the attempted balancing and the attempts to respond to the field, a sense of "oneness" is perpetuated at the next level. The periphery has more than one "oneness". It resembles a whirlpool with little whirlpools at the edges.

TENTH MEETING



How aware are you of life itself? How are you aware of it? Most people can sense some sort of being or presence. The sensory experience varies, but the initial awareness is often described as being located by "antennae" which would appear to be extensions of the temporal lobes.

This is probably the source of the many and varied experiences of the presence of angels, or fairies, or elves and other "beings" which are "recognised" and clothed by the perceiver, according to his or her motivation and what has been generally accepted through generations. The information is received in a formless way; then mind gets to work, generating forms that often have some connection to identities from the natural kingdom, like trees, birds, fishes etc.

The forms - usually portrayed as particular aspects of an identity such as an eagle, or an oak tree, or an angel with human characteristics - are representative of some "essence", respectively in this case of birds, trees and human life. The point is that we constantly focus down onto the specific, but the information that we are attempting to transpose is concerned with the essence of something. In the case of angels we are looking at something that is fundamentally inherent in mankind.

THE FUNCTION OF MYTH AND POETRY

As far as myth and poetry are concerned, worms, dragons and angels have always been living creatures encountered on a perfectly normal day-to-day basis, not obscure "imaginative constructs" not really believed in by sensible people. In fact, each of these beings is a gateway, a "door on the street" through which you may quickly slip into an alternative reality, plunge into a parallel universe of vastly extended possibilities.

Let's take the worm first: every disco employs an army of worms to wriggle and bounce inside the turntables and loudspeakers, pumping rhythm and energy into the dancers, making them feel happy and powerful and free just like the gods of old. Scientific studies show that kids who had taken no drugs get just as blissed out as those who do. It is the wormy music that does the trick.

Next dragons. When you walk through the door of the dragon you instantly (whether you realise it or not) enter a realm of gigantic resonating energies, a brazen, burnished world, inhabited by titans, magic and magnificence. When you hear of the hero doing battle with the dragon to save the virgin, you know that he cannot win by brute force but must use his utmost skill and art to pierce the great beast in just the right place in his scaley armour. Then the innocent will be saved and civilisation will continue, and the hero will have mastery over the pent-up power....and this knowledge is absorbed by everyone quite subliminally, whether they be a small boy in Michigan, a scientist in Tbilisi or a witch at a cauldron in Islay. Uccello or *Star Wars*, it can be high art or low, it doesn't matter. And, **Dragon** actually cuts across all cultures - OK the Chinese dragon opens out onto a different inner landscape to the British one, but the Chinaman could ride the dragon at Uffington just as well as I could - the medium is the message!

Now angels. Rilke the Austrian poet writes:

"Who, if I cried, would hear me among the angelic
orders? And even if one of them suddenly
pressed me against his heart, I should fade in the strength
of his
stronger existence. For beauty's nothing
but beginnings of Terror we're just able to bear.....
.....Every angel is terrible...."

All those who struggle with the angel will understand that, and while they read it are walking in the streets of the Holy City - well at least in its suburbs. Is that not an amazing thing? A spotty "A" level student swotting up Rilke for the exam tomorrow gets to walk in the Holy City, even though he thinks himself to be an existentialist atheist-rationalist in his heart?

Worms, dragons and angels are part of the subliminal architecture of our minds, alive in there but only represented in image and word and architrave on the surface. The more beautifully and vividly they are painted the more we realise them, the closer we come to knowing their workings in ourselves, to having a glimmer of recognition of the extraordinary possibilities rippling under our skins. And this is the work of the poets and mythmakers.

Our ability is to abstract from singular events - to go from the particular to the general. The abstract has no names, no forms; these only appear after cognition. Our difficulty is to avoid speculation, which mainly comes from memory. No one can describe the essence of something precisely, only by analogy - via the facets, or aspects or qualities.

Access is gained through one of the three "entry points" on the octave; the interaction/conditioning gap - the behavioural, the associations/meaning gap - the cognitive and the thought/motivations gap - the conative. The essence of the behavioural is sometimes represented by the shaman or serpent; the essence of the cognitive by the unicorn or the monk; and the essence of the conative by the phoenix

or the philosopher. No one is superior to the other. The Worm, Dragon and Angel are three levels in mankind, but they are more accurately seen as concentric circles rather than in a linear manner.

For example the detection of life can be done through the interaction/conditioned gap, but remember the old, mid and fore brains. Many people live on - take authority from - the "surface of the head".

Angels operate at the level of abstraction/motivation. They cannot be comprehended directly, but have to be translated. **What is the common experience of the angelic?** Angels, like heaven, are often represented as being "up there" - ethereal etc. But there are many who are just as clearly "down here"! Angels may have something to do with our "likes", whilst devils are our "dislikes"! **What is the mind's explanation of the initial response, and why do we call it angelic?**

CONCERNING THE EYES OF MICROPROSOPUS

607. The eyes of the head (*of Microprosopus*) are diverse from all other eyes. There is a shadowy darkness cast by the eyebrows which is (*as if it were*) painted above the eyes, whence all eyes are overshadowed with a dark shade.

608. Curling hairs hang down from the curls of the hair which is above them, and mark the form of the eyebrows above the eyes, at the commencement of the forehead.

609. And in both (*the eyebrows*) are contained seven hundred times a thousand lords of inspection who reside above the eyelids

610. In the eyelids radiate on thousand four hundred myriads (*of hairs*), which adhere to the edges and form the eyelashes; and far above these is the inspection of the eye of the Ancient of Days.

611. And often as those eyelids (*of Microprosopus*) are raised, the same eyes (*i.e., that of Microprosopus*) appeareth, just as when the eyes of any man are opened when he awaketh from sleep.

612. And (*the eyes of Microprosopus*) behold the open eye (*of Macroprosopus shining down upon them*), and they are rendered brilliant with a certain brilliant whiteness of the good eye (*i.e., that of Macroprosopus, because in Him "all is right" - i.e., good - and there is no left.....*

CONCERNING THE EARS OF MICROPROSOPUS

707. This have we learned. It is written (2 Kings xix 16): "Incline, O God, thine ear and hear:" namely, that ear which is hidden beneath the hair, and the hair hangeth down over it, and yet the ear is there for the purpose of hearing.

708. And from the inner part of the ear, elaborated with strongly marked concave formations, like a winding spiral ladder, with incurvations on every side.

709. But wherefore with curvings? So that He may hear both good and evil.

710. Also we have learned: From that curving part within the ears depend all those lords of Wings concerning whom it is written, Eccles. x 20: "For a bird of the air shall carry the voice, and the Lord of the Wings shall tell the matter."

711. Within that ear, (*the Spirit*) floweth from the three hollow places of the brain into this opening into the ears. And from that afflux (*the Spirit*) the voice departeth into that profound depth (otherwise, incurvation) and is conjoined with (*the Spirit*) in that distillation, as well good as evil.....

Readings from *The Kabbalah Unveiled*

Angels have a long history. The majority are Hebraic, with some Sumerian, Zoroastrian, Indian, but those with origins in Mesopotamia are probably the oldest. (The relationship with the four "Holy Animals" (Kabbala) - lion, bull, eagle and man - was mentioned.)

THE FOUR HOLY ANIMALS' CONNECTION TO THE ANGELIC

Ezekiel stood at the banks of the Chebar, when from the North appeared a whirlwind of amber fire. The heavens were opened. He saw. His world changed. He stepped from his knowledge of himself, his identity in his familiar world. Went out, met his fate. Which came from the North. No longer in the four square existence but as he stood at the crossroads he became fused with his fate and spun upon his axes through the realms of time and space; "where time expands, space expands; when time changes, space changes". He saw death, pestilence, plague and famine. He saw the purging of a nation. He transcended identity seeing the level of twelve (the twelve tribes) and the patternings of the temple.

Between the 6 and the 12 the four worlds exist, man exists and when we perceive it we may call it God. Here the four witness and demarcate our space. The angels hold open the space and we behold that which is common. We've heard tell of this level of four:

"And I looked and behold a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of man. And everyone had four faces and everyone had four wings.....As for the likeness of their faces they four had the face of man, and the face of a lion on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.....And the living creatures ran and returned as the appearance of a flash of lightning..... Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces."

This man was Christ and the four beasts the unfolding of Christ's life then and now.

The Man, his birth, his new beginning in Christ. We still, in our Christian society, celebrate the procession of his life, death and resurrection each year with the passing of the seasons.

The Ox symbolises the crucifixion, that which is to be sacrificed in our lives.

The resurrection is the Lion, the source of our solar arising.

The Eagle is the ascension. The Eagle, the next intersection point. The next crossroads for Man, where we have the opportunity to "somersault into the inconceivable".

"As the seer gazes on the blackness that the Eagle is, four blazes of light reveal what the Eagle is like. The first blaze, which is like a bolt of lightning, helps the seer make out the contours of the Eagle's body. There are patches of whiteness that look like eagle's talons and feathers. A second blaze reveals the flapping, wind-creating blackness that looks like an eagle's wings. With the third blaze the seer beholds a piercing inhuman eye. And the fourth and last blaze discloses what the eagle is doing."

From the East and the West, from the North and the South, we enter into the core of this place, to spin upon our axes to worlds undreamt. To carry man to his beloved and new level of begetting. To remember, "beginnings are important!"

What is the purpose of the "entry points"? It depends on the type of person, but generally, once through, one is in a different world. This may be the beginning of a spiritual life. At the abstract/motivation gap everyone, potentially, has access to the angelic realm. Angels are the highest form of the abstract mind. But for the spiritual life however, our view of angels will have to change.

Contemplation transcends space and time and leaves no trace in the ordinary mind. It can however act in the moment; it has conative quality.

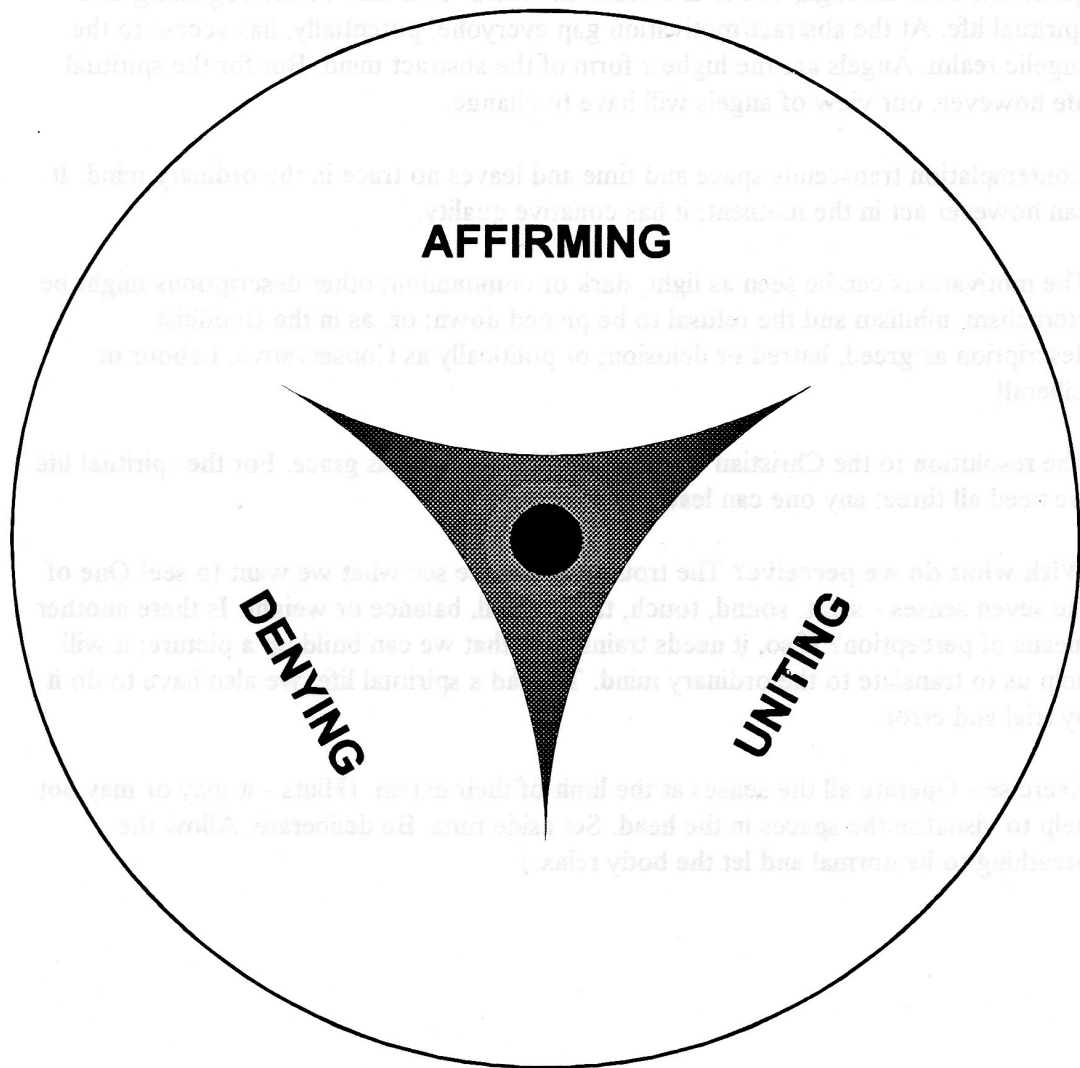
The motivations can be seen as light, dark or communion; other descriptions might be eternalism, nihilism and the refusal to be pinned down; or, as in the Buddhist description as greed, hatred or delusion; or politically as Conservative, Labour or Liberal!

The resolution to the Christian dilemma of faith vs. work is grace. For the spiritual life we need all three; any one can lead to a heresy.

With what do we perceive? The trouble is that we see what we want to see! One of the seven senses - sight, sound, touch, taste, smell, balance or weight. Is there another means of perception? If so, it needs training so that we can build up a picture; it will help us to translate to the ordinary mind. To lead a spiritual life, we also have to do it by trial and error.

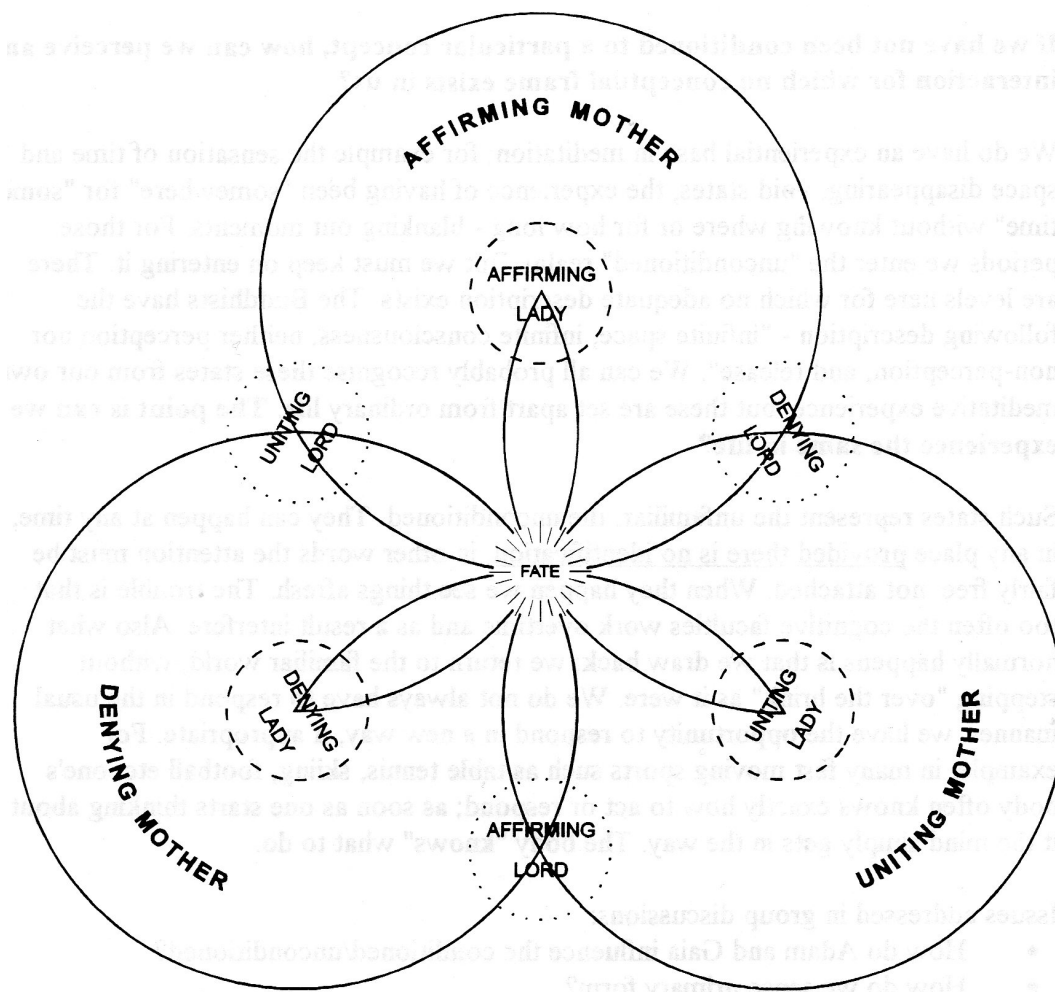
Exercise:- Operate all the senses at the limit of their extent. (Hints - it may or may not help to visualise the spaces in the head. Set aside time. Be deliberate. Allow the breathing to be normal and let the body relax.)

ELEVENTH MEETING



Are space and time the same thing? For example, consider two separate spaces which are identical in every respect; where or how does time exist? The scientific view is that in normal relativity they are different, but in quantum gravity they are the same - time may not exist. On the large scale the cosmological principle states that time is a change in the universe. In Saros terms, time can be considered to be "process".

How do children acquire a vocabulary? Through a process of copying sounds, receiving encouragement ("yes, that's mummy") - this sets the "meaning", repeating and thus learning. All senses and most physical movements are conditioned in a similar manner. The result is that our picture of the world is built up from the unconditioned. The unconditioned turns into the conditioned through interactions. (Even inherited genes, which have some influence on behaviour, are set by their first interaction.)



What, if any, vocabulary do we have for the unconditioned? An example was quoted of a schizophrenic case, where the subject had a base of perception, but no vocabulary. One was created, but the subject's reality did not fit with other people's. (We can live in two different worlds at the same time.) A "conjoining", or a mutual understanding of conceptual bases is necessary for people to understand one another. "There are 23 human beings in this room trying to understand each other; i.e. trying to create one being. In theory, mankind is one being".

Descriptions of experiences of the "extending senses" exercise included merging, dissolving, a sense of homogeneity, things becoming less meaningful and less clear at the limits. The common experiential basis which is realised in the concept of "angel" included an "a woofling of feathers, vibrating, in the air or up there, with sources of light and dark". There was further discussion about the variety of experience, as opposed to talk about angels or their qualities which is just conditioning.

If we have not been conditioned to a particular concept, how can we perceive an interaction for which no conceptual frame exists in us?

We do have an experiential base in meditation; for example the sensation of time and space disappearing, void states, the experience of having been "somewhere" for "some time" without knowing where or for how long - blanking out moments. For those periods we enter the "unconditioned" realm. But we must keep on entering it. There are levels here for which no adequate description exists. The Buddhists have the following description - "infinite space, infinite consciousness, neither perception nor non-perception, and release". We can all probably recognise these states from our own meditative experience, but these are set apart from ordinary life. **The point is can we experience the same in life?**

Such states represent the unfamiliar, the unconditioned. They can happen at any time, in any place provided there is no identification, in other words the attention must be fairly free, not attached. When they happen we see things afresh. The trouble is that too often the cognitive faculties work overtime and as a result interfere. Also what normally happens is that we draw back; we return to the familiar world, without stepping "over the brink" as it were. We do not always have to respond in the usual manner; we have the opportunity to respond in a new way, if appropriate. For example, in many fast moving sports such as table tennis, skiing, football etc. one's body often knows exactly how to act or respond; as soon as one starts thinking about it the mind simply gets in the way. The body "knows" what to do.

Issues addressed in group discussions:

- How do Adam and Gaia influence the conditioned/unconditioned?
- How do we sense primary form?
- How can we make the most of the opportunities referred to above?
- Is there a larger concept we can "key into"?

“THE THREE EYES”

Early Christian mystics and philosophers such as St Bonaventure and Hugh of St Victor held that there were three main ways by which man could obtain knowledge: the eye of the flesh, by which we perceive the external world of space, time and matter; the eye of reason (or mind's eye) by which we obtain knowledge of philosophy and the mind itself; and the eye of contemplation, by which we rise to a knowledge of transcendent realities. The eye of flesh is illumined by the exterior or inferior light, the eye of reason by the interior light, and the eye of contemplation by the superior light, the light of transcendent being.

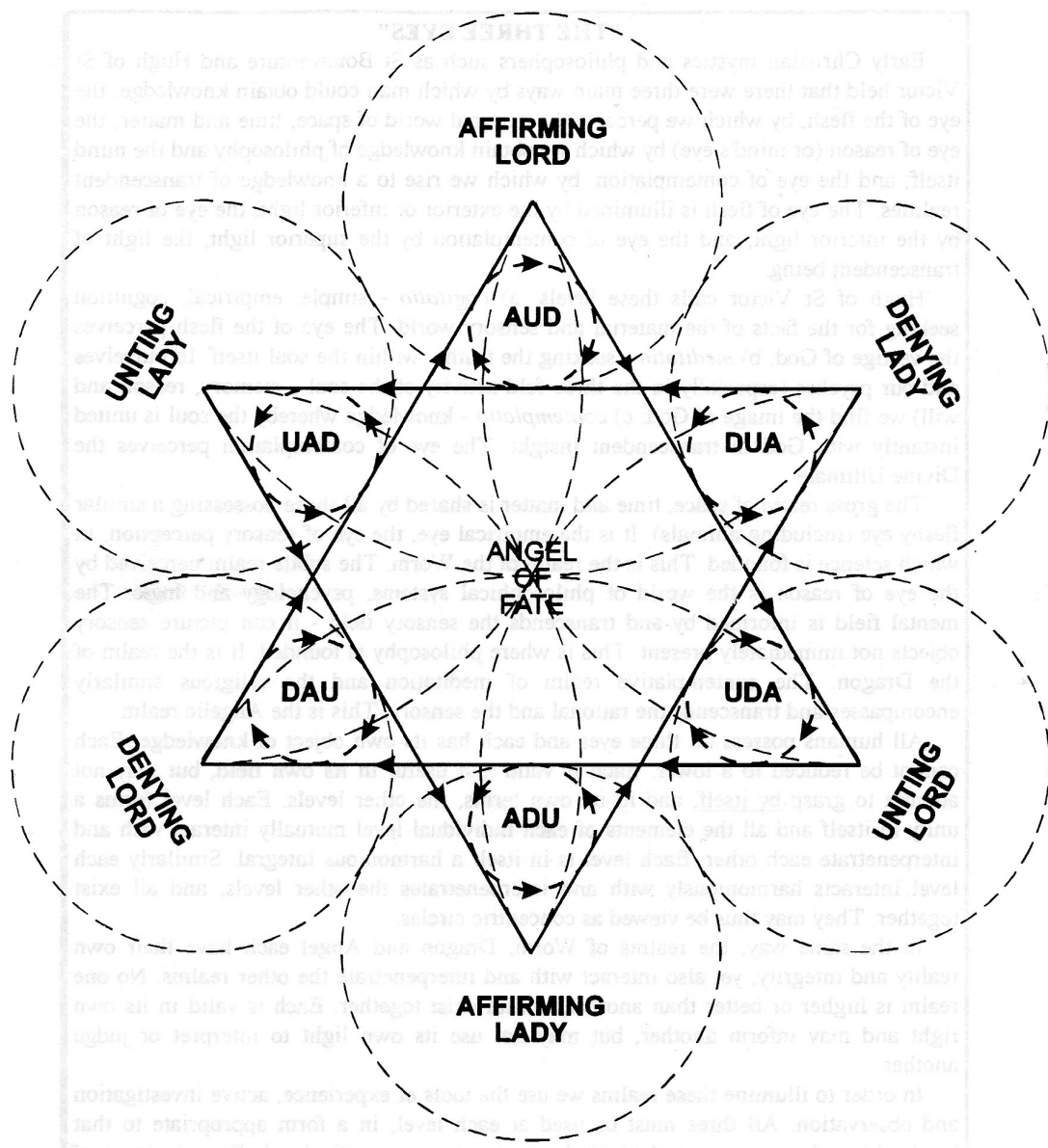
Hugh of St Victor calls these levels: a) *cogitatio* - simple, empirical, cognition seeking for the facts of the material and sensory world. The eye of the flesh perceives the vestige of God; b) *meditatio* - seeking the truths within the soul itself. In ourselves and our psyches (especially in the three-fold activity of the soul - memory, reason and will) we find the image of God; c) *contemplatio* - knowledge whereby the soul is united instantly with God in transcendent insight. The eye of contemplation perceives the Divine Ultimate.

The gross realm of space, time and matter is shared by all those possessing a similar fleshy eye (including animals). It is the empirical eye, the eye of sensory perception, in which science is founded. This is the realm of the Worm. The subtle realm perceived by the eye of reason is the world of philosophical systems, psychology and logic. The mental field is informed by and transcends the sensory field - it can picture sensory objects not immediately present. This is where philosophy is founded. It is the realm of the Dragon. The contemplative realm of meditation and the religious similarly encompasses and transcends the rational and the sensory. This is the Angelic realm.

All humans possess all three eyes and each has its own object of knowledge. Each cannot be reduced to a lower. Each is valid and useful in its own field, but may not attempt to grasp by itself, and in its own terms, the other levels. Each level forms a unity in itself and all the elements of each individual level mutually interact with and interpenetrate each other. Each level is in itself a harmonious integral. Similarly each level interacts harmoniously with and interpenetrates the other levels, and all exist together. They may thus be viewed as concentric circles.

In the same way, the realms of Worm, Dragon and Angel each have their own reality and integrity, yet also interact with and interpenetrate the other realms. No one realm is higher or better than another, but all exist together. Each is valid in its own right and may inform another, but may not use its own light to interpret or judge another.

In order to illumine these realms we use the tools of experience, active investigation and observation. All three must be used at each level, in a form appropriate to that level, although one may tend to predominate at any specific level. Experience is of particular relevance to the Worm, active investigation to the Dragon, and observation to the Angelic. However each of these tools must be refined and developed to be valid and appropriate to the level which is being illumined - whether the eye of the flesh, the eye of reason or the eye of contemplation.



Saros stands in the tradition of the Fourth Way. It favours neither shamans, nor monks nor philosophers in any hierarchical sense but seeing each as important as the other. Until we realise the conditioned nature of each we cannot begin to fulfil our possibilities of containing the essence of man. In order to fill the essence of man we must discard all ideas about the directions and objectives of man. If we don't, then we simply fall back into ideas of "universal peace" and "eternal harmony"!

It is important to keep as wide a view as possible. We judge in accordance with our own conditioning. Note that the commandments laid down by all religions talk in the generalities of society, not about individuals - you can't live together if you steal, or covet each others' possessions or commit adultery. To see what the essence of mankind is you have to go beyond any culture or epoch.

In order to lead a spiritual life, you must live on the level of the six constructors – the starting point for the Octave Of Man. If you live with their interactions you see the inevitability of identification. The combinations

initiate - expand

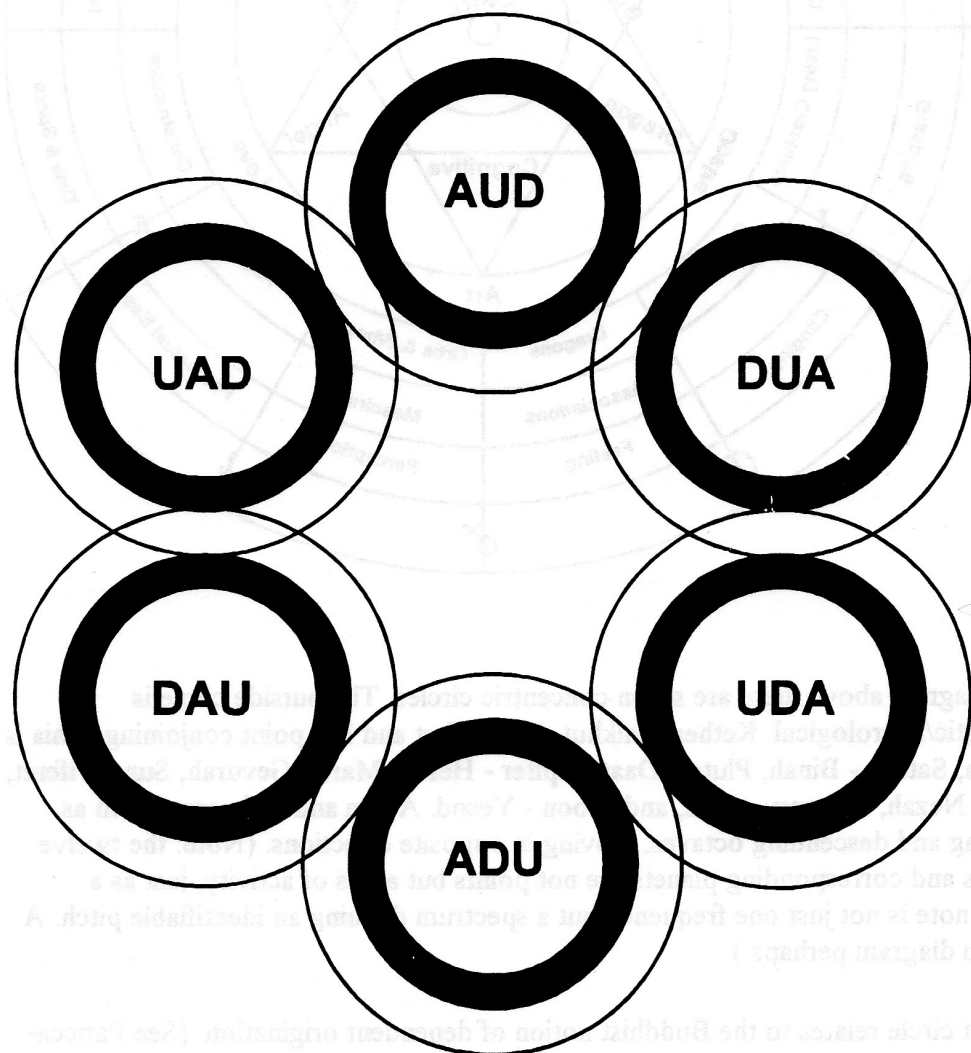
repeat - contract

receive - transform

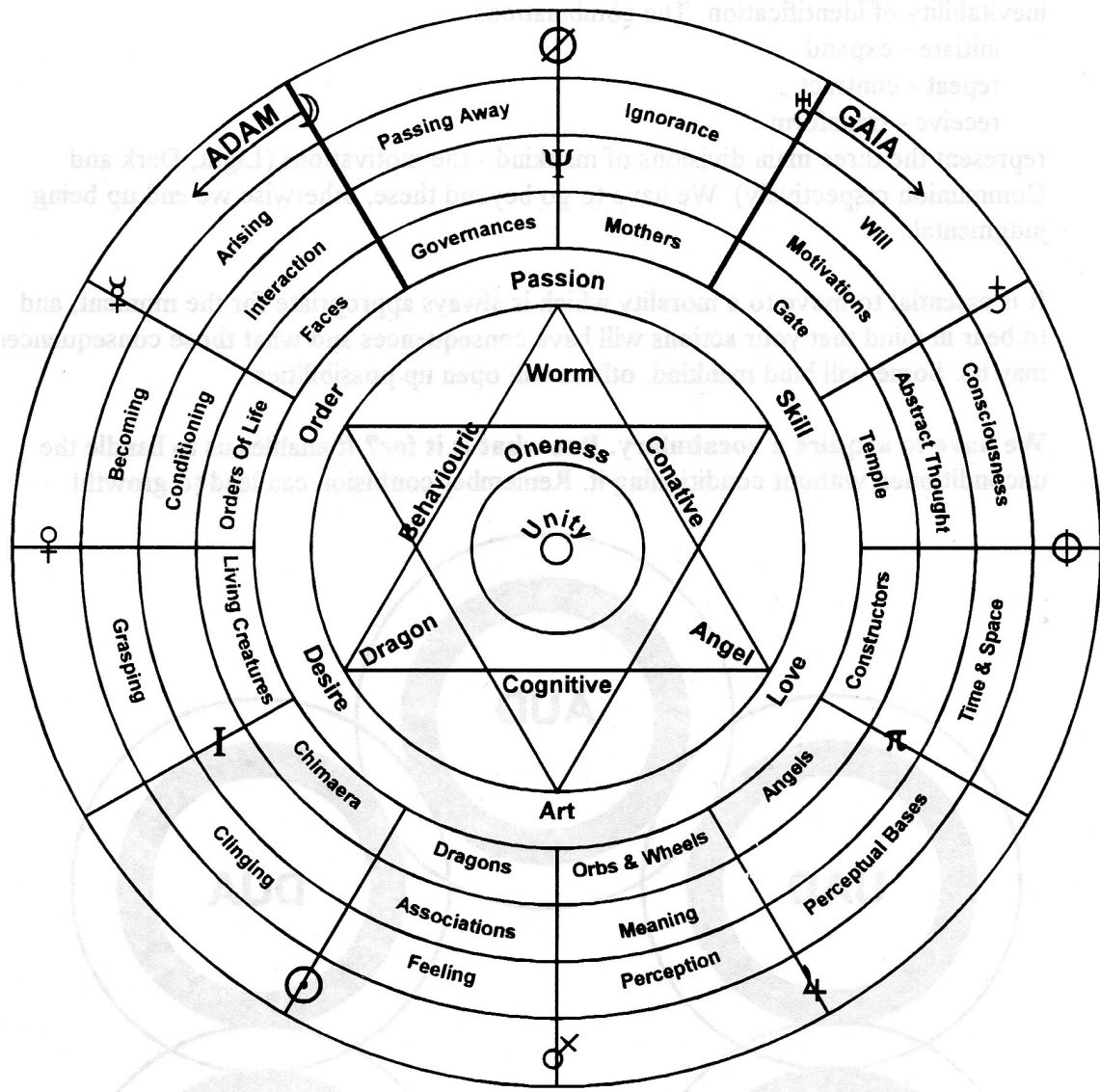
represent the three main divisions of mankind - the motivations (Light, Dark and Communion respectively). We have to go beyond these, otherwise we end up being judgmental.

It is essential to move to a morality which is always appropriate for the moment, and to bear in mind that your actions will have consequences and what those consequences may be. Some will bind mankind, others will open up possibilities.

We have to acquire a vocabulary. But what is it for? It enables us to handle the unconditioned without conditioning it. Remember confusion can lead to growth!



TWELFTH MEETING



In the diagram above there are seven concentric circles. The outside circle is Kabbalistic/Astrological. Kether/Malkhut are the first and last point conjoining. Gaia is Hokmah, Saturn - Binah, Pluto - Daat, Jupiter - Hesed, Mars - Gevurah, Sun - Tiferet, Venus - Nezah, Mercury - Hod, and Moon - Yesod. Adam and Gaia are shown as ascending and descending octaves, moving in opposite directions. (Note: the twelve divisions and corresponding planets are not points but areas of activity, just as a musical note is not just one frequency but a spectrum defining an identifiable pitch. A quantum diagram perhaps.)

The next circle relates to the Buddhist notion of dependent origination. (See Paticca-Samuppada from the Upanisa Sutta for a comprehensive explanation.) At Gaia a moment of ignorance of Unity separates you from Unity. This gives rise to personal will. Because of personal will consciousness arises. Because consciousness arises time and space arise, and therefore a means of comparison. This is the perceptual base. As a result of perception we can perceive feelings. Feelings arise and there is

clinging. Because there is clinging there is grasping. Because there is grasping there is the attempt to become the thing and therefore there is the moment of birth, old age, of death.

Going round the other way, from Adam, the passing away of one impression leads to the arising of another - the birth of a new impression - this gives a sense of "being" because of the reception of the impressions and the desire for it to continue: therefore clinging, therefore feeling, therefore perception, therefore recognition and an impact on the mind's store. Because there is an impact on the mind's store there is an impression of change in time and space, therefore a moment of consciousness, therefore one's will to be separate is triggered and therefore one has fallen into ignorance. These are integral parts of the Buddhist eight-fold path.

The next circle is the Saros circle. One way instinct - interaction - conditioning - etc. The other way - because we are fertilised - the egg divides into ectoderm, mesoderm and endoderm and one of these will be primary in you. That provides the basis for how we think, act, generalise etc. Light motivated will seek light and will generalise from that. Light will be paramount. From the generalising faculty (abstract thought) one will derive meaning. Because there is meaning there will be chains of associations and this will in turn influence one's conditioning and interaction with others. What is implied here is the same as is implied by Will and Hokmah.

The next circle is the extended octave of Saros. Within it the Octave Of Man spans "constructors" through to "faces".

The next circle is the summary of human life. In the 6 pointed star human life is comprehended by desire, passion love and the 3 aspects of achievement - art, skill and order. These are the essential parts of human activity. Skill and order are not enough, hence art. There is no art without passion. There is no skill without desire. There is no order without love. This gives rise to the 6 divisions of Worm, Dragon, Angel, Behavioural (conditioned), Cognitive (actions which can be identified and repeated) and Conative (unrehearsed and exploratory actions). Note: the angel is not higher than the worm!

Adam and Gaia operate in all three worlds. Mind and Being should be understood from our own experience; they are not just concepts! Everything consists of Mind and Being. Adam and Gaia are working against each other, but always in balance. They are contradictory forces, as in a fountain where the spout of water gushing up is countered by the force of gravity. In order for Adam to exist, Gaia has to exist and vice versa. Everything that exists is a combination of Mind and Being, and we objectify this as Adam and Gaia. Everything anywhere is produced by Mind but its substance is Gaia.

SIMPLICITY, COMPLEXITY, CHAOS, AND RANDOMICITY

The more we learn about nature, the more complicated it appears to be, but deep beneath these complexities lie simplicities - the laws of nature. Where does complexity come from? How do we see simplicity?

Mind perceives wholenesses. We transact our daily business using a basic vocabulary of a few hundred words. Complexities are usually hidden from view. For example, we don't need to understand the complete workings of a television to be able to use and talk about it.

If we look deeper into our simple world, we see underlying complexity. If we look even deeper, we see that this complexity is the result of the interaction of simple laws. Much of its complexity has simple causes.

Any complexity in nature, e.g. the collision of gases, arises because huge numbers of objects are interacting. When simple laws govern systems with a large number of variables, the underlying order is obscured by our inability to track every component, and it becomes inaccessible to our brain power.

The phenomenon of vastly complex effects arising from simple causes is known as chaos.

To explain something is to state it in terms accessible to the human brain. Fractal intricacy e.g. the Mandelbrot set, goes on forever, however it can be described in a few simple instructions. A street map of London is far more complicated since the data is random. Random data cannot be compressed. For example: take the two strings, of letters:

ABABABABABABABAB..... GDJKNSBLMWUIQRZT.....

When asked which is simpler, the answer is obviously the first, even if the string were a billion characters long. The complexity is directly proportional to the length of the shortest possible description of that object. The string is random if there is no rule for generating it which is shorter than the string itself.

How do large scale systems protect themselves from underlying randomness?

Simplicity is the process whereby a system of rules can engender simple features. It is the emergence of large scale simplicities as direct consequences of rules. Any system with the same rules will necessarily exhibit the same simplicities. Examples of simplicities are: in circular or rotating systems; Feigenbaum's number in dynamic systems where 'period doubling' occurs.

Chaos collapses when simplicities emerge.

Large scale simplicities are 'emergent phenomenon'. This means that they appear only when the system that must interpret the message 'collapses the chaos' of the message. Context is important. The complexity of DNA is dependent/determined by the complexities of actions that can be initiated by the chemical sequences within the context of biological development. Some laws are implied. Nature does not have to waste effort programming DNA to perform functions which are already taken care of by the laws of physics.

Where a number of systems interact and exhibit totally new features, totally unrelated to the component systems, we have *complicity*. For example: the transmission of malaria from person to person. This is preceded by the following facts: the flight of mosquitoes was not intended for the transmission of malaria, flight evolved before the existence of human beings, blood was not invented as food for mosquitoes. By the interaction of all these systems, there is a new dynamic.

Simplicity explores a fixed space of the possibilities of a system. Complicity enlarges it.

The processes of simplicity and complicity collapse underlying chaos to produce stable features from a sea of complexity and randomness.

(Source: *The Collapse of Chaos* by Jack Cohen and Ian Stewart)

Randomicity (the other essential ingredient for anything) is a result of the interaction of a myriad of "One-nesses". Everything affects everything. That is the essence of randomicity. (Chaos theory is a good example). Because a one is created it inevitably affects all that is around it. By the time there are millions of one-nesses there is randomicity. Extending the senses can give a glimpse of randomicity. We can only pick up a fraction of what is potentially available to us. We can't cope with more than that. That is the state of our ignorance.

Issues arising from group discussions:

- The diagram seems to be a summary of everyone's predilections, providing a sense of nostalgia in some!
- From the Light, Waters and Fields axis it would seem that the Dragon corresponds with Light, the Angel with Waters and the Worm with Fields. The Worm, Dragon and Angel are all on the female pillars and seem to relate to Being, whilst the Behavioural, Cognitive and Conative are on the male pillars and would seem to relate to Mind. This is only one way of looking at them
- Are the radial connections and correspondences meaningful? They are not all arbitrary.
- The diagram could be called The Unicorn's Horn.

Perhaps Necessity is our perspective of Unity. The diagram is just a momentary vision, not the word of God! It is circular and not hierarchical. Therefore the Angel is not superior to the Worm - all 3 are necessary.

Most of us were born into a Christian civilisation and we have Christian values. Even Jews living in a Christian culture have Christian value, as do Communists, Americans and all Europeans. How could one put the life of Christ on the diagram? Possibly the historical Christ at I, the crucified Christ at the Sentinel and the risen Christ at Psyche. One of the lessons of Christ's teaching was that it is pointless carrying guilt as this does not help us to see the world as it is.

People talk a lot about spiritual development and detachment. The view is of someone who is above it all, unmoved etc. This is true to an extent, but one does not cease to love because one is detached. Love knows things for what they are or could be. Love accepts things for what they are. Disappointed love quickly turns to hate - but then it has nothing to do with love, it is simply rejection.

To lead a spiritual life one has to sense the reality of the Worm and the Dragon and the Angel. They are of the same order and one must see all three working, which may imply a degree of non-attachment. (Even the holiest of men breathe, eat and shit!) Some 2,500 years ago, within the space of a mere 200 years, there occurred the golden age of Greece, the foundations of formal Judaism, the rebirth of Zoroastrianism, the caste system in India, the birth of Buddha, the formulation of astrology, Confucius, Lao Tzu, Mahavira. Many of these have a "12" base.

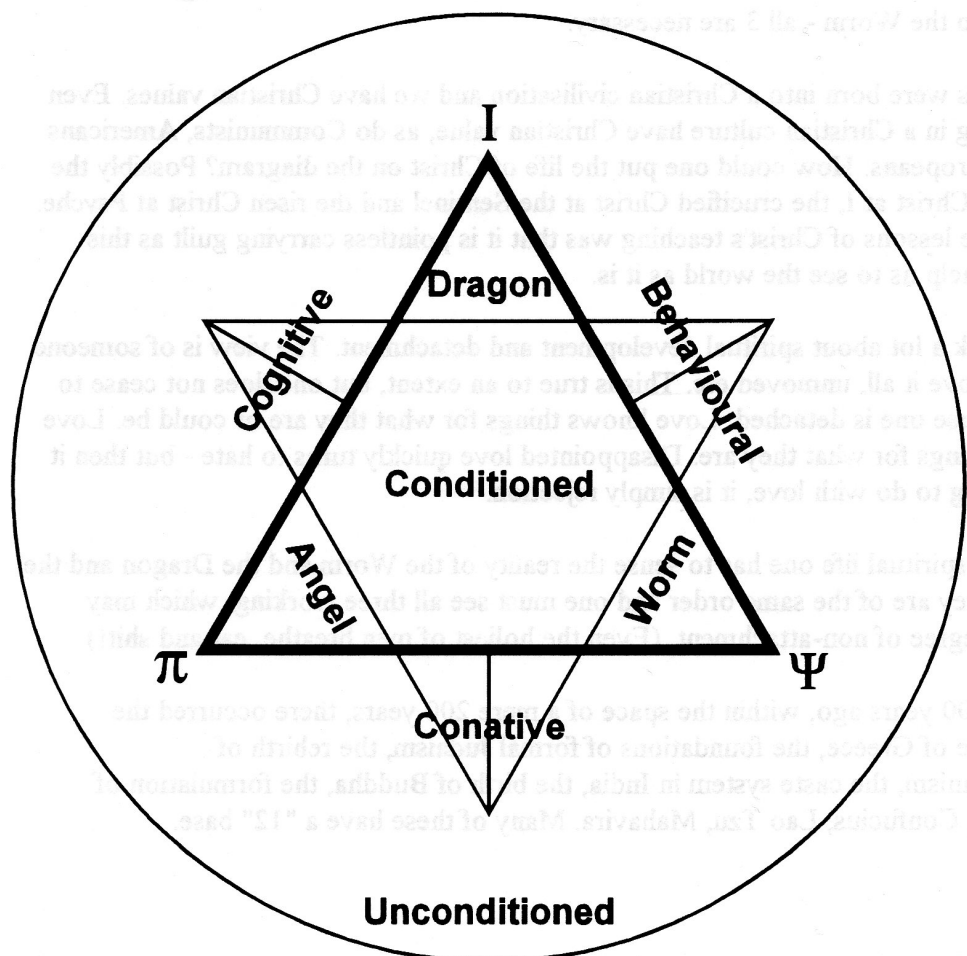
What does the world need at this time?

- An Idea (no use talking about cultures)
- A glimpse of Unity, not one-ness, through the present climate of specialisation
- Whatever it needs, we can only get it across if we see it

The work we do is perhaps for 200 years from now. Whatever happens we won't see the results. Starting at the bottom and working up, there will be an interaction with the octave from the top down. This is Adam and Gaia working.

When you see the world, don't see it as a personal responsibility, see it as it is. You can't say you should be this, should do that; you can't reject what is happening. **"Are you saying the majority of people are wrong?...What do you mean something is good?....Are you elitist?.....Are you on the side of the Angels and therefore against the Worm?.....Who says the Angels are closer to the Divine?"** Your view may be just one view. There are different orders of abstraction.

Look and see. Don't accept other people's opinions, not even your own! To lead a spiritual life you must realise that Worm, Dragon and Angel exist and are all equal. You must remove yourself from all three to see them. Human beings are a mix (of U, D and A). There is something within, which enables us to move beyond, but you cannot do it by rejecting some things.



THE TERRIBLE PASSION AND IMPOSSIBLE LOVE OF ADAM FORTY-ONE

This is a story from ancient times, when Mankind was still groping around the few hundred stars surrounding Earth and long before the establishment of the Galactic University.

The story has survived because it is the greatest love story ever recorded. The famous scholar Thngml-ett-Trui suggests that the elements of the story are so perfect that it can't be true. Perhaps, he said there was a grain of reality to it somewhere, but over thousands of years the rough edges were smoothed, details were embellished, new ones added embroidered and polished until *voilà*, a first class myth!

Great scholar though he was, and despite all his supporting evidence, I know the truth about the love that could not have been, between the proud, cold and aloof Grand Sir Adam Forty-One of the Great Guild of Formers-From-The-Void (to give him his full title), and Mistress Gahayar Si, a simple telepath of the T'rahalee race.

The solar system was colonised as far as possible, which wasn't much. Just Mars and a few moons responded to a meagre type of terra-forming. Mankind looked towards the stars. It wasn't just the immense distances involved using starships with sub-light drives, nor the fact that an estimated twenty-percent of colonists, frozen in time for a journey of a hundred years or more would arrive dead or mad. The problem was of finding habitable or potentially habitable worlds.

The most refined astronomical instruments could pinpoint planets around other stars but nobody knew if they could sustain life. Nonetheless thousands of expeditions over hundreds of years made the attempt, many with disastrous consequences.

One such expedition met the T'rahalee. For a thousand years humankind knew that it would meet an alien culture one day and thought that it was prepared. It wasn't.

If the first contact was with an utterly alien race it might have been different, but the T'rahalee were too much like us and too different. They had two arms two legs a body and a head. They reproduced sexually and cared for their young. They wrote poetry and made music although of a type incomprehensible and ugly to humans.

From early radio contacts both races knew this, but it didn't prepare them for the mutual terror and loathing of the first meeting. The humans saw a travesty of themselves. The T'rahalee were not of mammalian stock, nor reptilian nor even derived from insects. Humans found their smell nauseating and their faces repugnant. We now call it mid-brain fear which no kind of conditioning known at the time could overcome. The aliens had a similar reaction, it was their first contact too.

When far from each other, men and T'rahalee talked of peace and philosophical ideas. When nearby, they talked and made war. Eventually they just avoided each other. What it did cause was the snail's pace of space exploration to slow down even further because in the back of its collective head. Mankind was reassessing itself in the light of an unpleasant alien encounter.

Hundreds of years passed and then came a breakthrough. It was the discovery of the Nothing-in-particular, the space behind space, the time behind time.

Genetically manipulated men and women were born with the ability to vortex their emotions of love and hate down to the atomic-sized razor's edge of their Nothing-in-particular machines. These would hurl that potency to a distant planet of their choice, creating a frail thread across the nothing. Once this thread was established, a tiny nano-engineered probe was sent, arriving at its destination in an instant. It would then, guided by the mind of a trained Former-from-the-void, gather information and return.

If the planet had potential for colonisation, a Former would send out through the one-atom wide connection, a minute Wheely-Geely Eco Bomb. When detonated on the planetary surface it would vibrate back and forth in a nanosecond of time shedding its Earth-life potential so that by the time the settlers arrived a lush green oxygen world awaited them.

Formers were the elite of the known worlds, but oh, they were cold fish! Their emotions were all used up by the Nothing-in-particular and they had none to spare for ordinary life. They were revered as magicians by ordinary men and women while at the same time loathed and shunned for their expressionless faces and lack of humour. But Formers didn't care for they had no care left, but they did have a job and they were prepared to die for it. The Nothing-in-particular was a dangerous place.

After his last trip to the stars, it took nearly three years for Adam Forty-One to accumulate enough emotional power to be able to connect up to a machine and again hurl his mind through the terrifying void. Three years was about average, and in the mean time he was well paid enough to take holidays and do what he wanted. Formers when fully charged 'felt' as fully as anyone, in fact far more so, but their genetically engineered brains were incapable of expressing emotions except through their machines.

Adam knew that his mind was almost ready and that he should really be waiting near Guild Headquarters on Earth. He was, in fact, touring the famous jungle museums of Triton when the guide noticed he was a Former and he saw in her face fascination and revulsion quickly covered by a professional smile (a reaction Adam had seen a thousand times before). His body reacted not at all, but his mind trapped his own response of weary resignation.

This one small mental reaction was enough to complete the charge. He felt that his brain would burst with horror and joy and Adam knew that his mind was now ripe with a power strong enough to burst into the Nothing-in-particular. But first he had to get to Earth. Even with Guild priority it still took three agonising days before he arrived at headquarters and stepped inside the shiny metal oval that was his machine. He sat down in the chair with relief and began chanting the ritual:-

"Man and Machine as one".

"Joined by love and hate," Came the reply from the machine, and so they continued as they prepared to slice into eternity.

"A fish out of water

A bird without wings

Impossible journey

Improbable things

Joined by love and hate..."

The chant went on until the Nothing-in-particular was penetrated by the sheer force of Adam Forty-one's emotional power. He felt born for these moments, which of course he was, as his mind ripped through the material universe into fire and ice, heaven and hell, because that's what it's like out there, unshielded from the truth behind reality. Nowadays we take it all for granted, comfortably sipping our drinks and making conversation while the great Worm ships do the work for us. For the most part we buy our ticket, step on a ship on one planet, and with no sensation of flight whatsoever, arrive half-way across the galaxy. Easy peasy. But in those days, oh no!

Adam Forty-One was a professional and he did his job. The planet was pre-selected and the thread which was not a thread Formed. He waited while his machine prepared the exploratory probe, inserting it in his brain. Adam built up a new charge and blew his mind/probe to the destination planet called Vega 17.

Vega 17, was a dead world but a fair bet. Adam sensed gravity, temperature, orbital structure and eight thousand four hundred and two types of radiation. When all the tests were completed the probe returned to his physical brain back on Earth.

"Trance, Grand Sir Adam Forty-One while the tests are analysed," said the machine, while it busied itself with the probe, plucked from his brain.

Now I will tell you how a T'rahalee maid called Gayahar Si ended up on Vega 17 in a crazy clapped out spaceship at exactly the same time that Adam Tranced. But remember the T'rahalee were aliens and their thoughts and motivations are like rotten offal to us.

She was born on a minor T'rahalee moon mostly taken over by a sect who worshipped the Little-Vicious-Nowtab'da, which was most unfortunate as they despised both telepaths and music, the two natural talents of Gayahar Si.

"If I were born on T'rahalee Main I would be admired and cherished."

"Filthy decadents!" Replied the sect's town elder, "you are an abomination among us. I have communed with Little-vicious-Nowtab'da who has mercifully spared your life. Instead you are to be sold as the seventh concubine to a fishmonger after your telepathic and music centres have been cut out."

Gayahar Si was no demur little flower as she is usually portrayed today. She was a big girl, and in the ensuing struggle with the old man, bit his head off (these are aliens remember) and fled.

She fled into a large and ruined industrial complex with plenty of places to hide. After about a month, and half-dead from hunger, she came across an old sign in front of a huge compound which roughly translated read

DAN THE INTERPLANETARY JUNKMAN

Inside were the remains of all manner of ancient spaceships, mostly wrecked and disembowelled. Curiously she picked up a faint telepathic hum and eventually tracked it down to a half-buried little rust and lichen covered lifeboat. Warily she probed around with her mind, "Mistress in distress detected! Is this an emergency?" Shouted a voice in her brain.

"Extraordinary" she thought, "a ship with its telepathic sentience circuits still functioning."

"Mind your manners girl, Is this an emergency?"

"Yes I suppose it is."

"Then come on board, but I can only open the air lock about six inches, you'll have to manage the rest yourself. Gayahar Si squeezed and pushed her way through, then heard the door close with an unhealthy grinding noise.

"Don't you need my security code or something?" She queried.

"All my inhibitory circuits were fused into junk years ago so no problems. Now, as this is an emergency I am compelled to take off even if I haven't flown for four hundred and eighty two years."

"You're mad! How can an old rust-bucket like you get into space? Anyway if your inhibitory circuits are all gone, you don't have to, and you'll probably kill me in the process!" Gayahar Si screamed as the lifeboat shuddered and rolled knocking her over and out.

"I'll think about that when we've covered a couple of parsecs," thought the lifeboat to itself.

When she awoke she was floating upside down along with all manner of other bits of machinery and rubbish. If the screws were working and the Plexiglas bubble clean, she would have seen the stars ablaze. "Where are we and where are we going!"

"All long-range navigational aids one hundred percent non-functional," replied the lifeboat in its most clipped and formal space navy manner.

"As long as we don't ever return to that moon I don't care where we go. Anyway from the sound of your engines I expect we'll blow up shortly, or all the air will leak away or the heating system will pack up."

"Quite possibly but I do have plenty of water and food if you don't mind pills. By the way what can you do?" Gayahar Si thought for a bit and said,

"I sing songs and bite heads off priests."

Over the next few months she sang her entire repertoire of songs to the lifeboat who seemed to appreciate it, although it's difficult to say what the mad ship really thought of them. Then the food began to run out.

"Ship, I'm starving, I notice that you have a freezer pod, does it work?"

"Freezing you is no problem, it's just the reviving mechanism that's a bit unreliable."

"I'll take my chance, wake me if something interesting happens."

Two hundred and forty-two years later she awoke.

"The reviver worked but only just," said the lifeboat, "I wouldn't try it again if I were you."

"Where are we? What's going on?"

"I seem to have arrived at a star system with twenty-two planets. Would you like to have a look at one? I have a strange feeling of contentment. As machines don't usually have much in the way of feelings I find this strange."

"You're mad, that's why. Can any of these planets sustain life?"

"Let's have a look...number seventeen is your best bet but I don't have the instrumentation to know until we're in orbit."

Two days later they were there. "A nice planet," said the lifeboat, "mountains, valleys, lovely sunsets unfortunately no atmosphere to speak of. By the way, an annoying fault has developed in my orbital motors which will take me some days to fix."

Three hours later they crashed. Gayahar Si, bruised and bloody, crawled out of the wreck in a life-support bubble. The lifeboat was wrecked and dead.

She made herself as comfortable as she could, opened her mind to this silent world and composed her death song.

Adam Forty-One had never seeded a world with a Wheely-Geely Eco Bomb because only about one in a hundred planets investigated proved suitable. So far in his career as a Former, he had tested sixty-four planets none of which were quite right. He had only used a quarter of his available emotional power, which meant that he could explore several other planets before his mind was exhausted.

While he was tranced in limbo, the Nothing-in-particular machine analysed the data from the microscopically small missile. All the tests were perfect! The Directors of the Guild of Formers-From-The-Void were informed who in turn contacted the Department of Interstellar Colonisation. Permission to proceed was granted. The Wheely-Geely Eco Bomb, one of the most expensive and smallest pieces of equipment ever produced, was inserted in the brain of Adam Forty-One. He was woken from his trance and told the news.

His mind hovered above Vega 17 with its precious single atom. It was literally a time bomb. He was well trained for this moment. He had to detonate the bomb at just the right place on the surface using all his emotional power as the trigger, leaving enough to return instantaneously to Earth. It was tricky and very dangerous.

He intoned a ritual which in itself was the trigger. It began

Half life

Full life

Formers-From-The-Void...

When the ritual finished he plunged, unstoppable, towards the surface.

He immediately knew that something was terribly wrong as his mind became caught by the telepathically enhanced death song of Gahayar Si. Their minds became locked as he struggled with the urge to trigger the bomb. Adam dragged himself back through the Nothing-in-particular to his body on Earth, but he had pulled her mind along too! Gahayar Si horrified by his alien mind and not knowing where she was, pulled back with tremendous power, wrenching not only her mind but his mind *and body* through the non-void and back to Vega 17 in a non-moment. The vacuum left caused the entire Guild headquarters and everything in it to implode.

On Vega 17, Adam Forty One's persona was stripped clean and the ensuing emotional blast triggered the Wheely-Geely Eco Bomb.

The bomb did its work. It froze time and in the no-time, vibrated back and forth shedding its Earth-life-potential a hundred times, a thousand times, a million times.

Adam and Gayahar, locked together and caught in the centre of Life Unfolding, made love a hundred, a thousand, a million times.

Time resumed and Vega 17 teemed with life. But it was not Earth life, nor T'rahalee life, but an impossible amalgam of both. There were people, neither T'rahalee nor Human, because something that could not happen, had happened. With a million years of culture, technology and the inherited talents of Adam Forty-One and Gayahar Si behind them, these T'rahalee/Humans had mastered the Nothing-In-Particular and created not just Threads but the great Worm-holes between the stars we know today.

