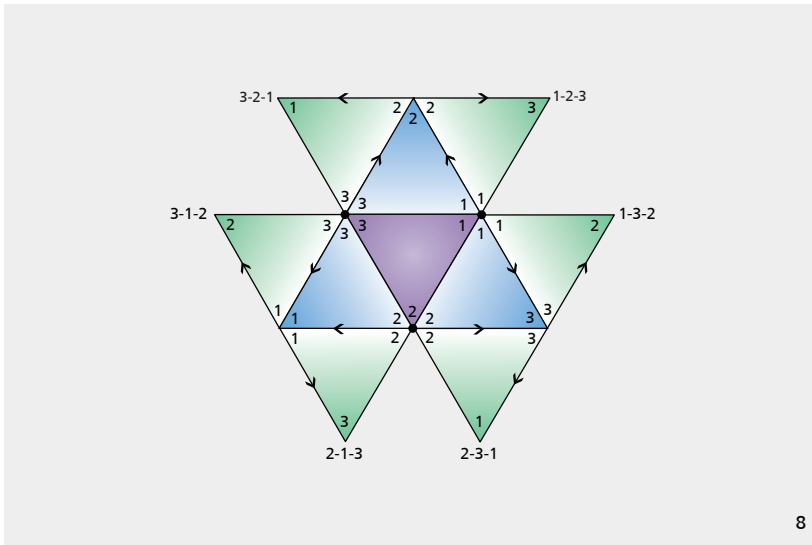


The illustration below represents the six laws of World Six that Bennett explored in *The Dramatic Universe*.



8

We now had a geometric, *self-unfolding*, representation that produced six forms of law that could be understood to correspond to Bennett’s six cosmic laws of World Six. Space does not permit a detailed exploration of Bennett’s fundamental six laws,⁸ but a portion of his assignments of meaning are explored below.⁹

1-2-3 EXPANSION, GROWTH, CREATIVITY — This is Holy-Affirming acting on Holy-Denying to manifest Holy-Reconciling. The principle of Creation that would always be the triad of expansion – expansion even like a fire. The Holy-Affirming in a fire is the fire, the flame. The Holy-Denying is the wood or the fuel and the result is the embers. So even in what looks like destruction, it is a triad of expansion because, as long as there is fuel, it will keep expanding.

1-3-2 INTERACTION, CONNECTEDNESS, ACTIVITY — The two things that are interacting are separated by the Holy-Reconciling so that no transformation or alteration takes place but an energy exchange takes place. For example, take billiard balls: one billiard ball hits another billiard ball; they head off in different directions (so far as interaction or motion) but the billiard ball is still a billiard ball; it hasn’t changed; there has just been an exchange of energy. A lot of human interactions are like that. You and I talk for awhile and, if we are talking about the weather or about the Fall season, or whatever, you don’t come away from that changed; I don’t come away from that changed but we have exchanged some energy. There’s a lot of interaction

8 Bennett, *The Dramatic Universe*, Volume II, pp 100-128.

9 These notes relate to a recorded discussion (2009) that the author had with Dimitri Peretzi concerning the six laws of J.G. Bennett, .

that goes on in the world, in the cosmos; it's a large part of Iraniranumange – the constant flow of energies without anything undergoing a significant or prominent change. That is Bennett's second law, the second one initiated by Holy-Affirming.

2-3-1 IDENTITY, INDEPENDENCE, SELF-HOOD — Beginning with this triad, you have the two triads that start with Holy-Denying, which Bennett calls the “triad of identity.” The 1, at the end, affirms itself but, again, nothing changes because the 3 is in the middle. The 3, or the Holy-Reconciling, separates the two. It's like a chair saying, “I am a chair. Don't take me for anything else; I'm a chair! That's all.” That's 2-3-1. We are all like that. You are who you are; accept me for who I am and that's the end of it. In the triad of identity, that's all there is to it. But it is a very important triad because it gives things identity—they are something. They are not the whole of the Universe but they are this.

2-1-3 CONCENTRATION, STRIVING, EVOLUTION — The fourth triad, the second triad starting with 2, is *transformation* or digestion, where the 2 is now a passive 2, in other words, an acceptant 2. It accepts the 1 and, because of that, undergoes real change – transformation. It becomes a 3. This is clear in digestion when something such as a protein or a sugar is acted upon by an enzyme and broken down into a much more energetic substance than it was before. This is a 2-1-3.

3-1-2 TRANSITIVE ORDER, INTRANSITIVE ORDER, PATTERN — In the largest sense, this triad refers to pattern and ordering. For instance, in biological terms, this would be our DNA. Our DNA establishes the pattern or the order of the whole body, which is wrapped up in that pattern. Pattern starts with the Holy-Reconciling, 3. It establishes a state of reconciliation to begin with and then it reconciles 1 and 2. It is an indicator of cosmic patterns, of rightness, of order, of right behavior, of right interaction, putting it into action terms instead of thing terms.

3-2-1 UNIVERSAL FREEDOM, COMPASSION, HELP — This triad is the most mysterious of all because it starts with the Holy-Reconciling and it certainly reconciles 2 and 1 (Holy-Denying and Holy-Affirming) but it ends up in the Holy-Affirming. In ending with Holy-Affirming, something is reconciled of the two so that it is free. It's a triad of freedom or the law that makes it possible for us to become free of all the restraints and restrictions that preceded it in its order. If we take any whole process and start from, 1, from Creation and, if we go with that process such as DO – RE – MI – FA – SOL – LA – SI, when we get to the SI, one of the implications, from Bennett's conception of this, is that you have done all of this work through the octave, like in digestion, you have digested all of this food and you come up to 'hydrogen' ¹², the SI, you don't have to go back and repeat any steps in the octave. You are free of all the effort that went into bringing you this far. And now, there is freedom to commit into the future. That is the SI-DO.

At each level of descent in the Ray of Creation, the quality of the initial Cosmic Impulses becomes increasingly more conditioned or existential,¹⁰ with each succeeding world being restricted by the appearance of more and more complex, mass-based forms of matter – hence, the multiple descriptive terms in the discussion of the six laws, arising from the combining of the Holy Heptaparaparshinokh and the Holy Triamazikamno.

The ‘unfolding’ of *A Symbol*¹¹ continues sequentially through Worlds 12-24-48-96, following the same basic principles of unfolding mentioned earlier,¹² (The Septriune Reconciliation through World 96 is illustrated on the next page).

The details of this continuing, self-unfolding will be presented in a later volume. The intention here was to present the basic principles underlying the appearance of the enneagram-like form (illustration 6) at the World Six level. The addition of the inner circulation of 1-4-2-8-5-7 has proven to be a most interesting way to explore the inner relationships between the laws, as well as a useful tool to test relationships between man’s three brains.

It is to be noted that this geometric, self-unfolding form could be seen as a “clever” manipulation (it has been described as such by a personal friend of the author’s who was also a long-time associate of John Bennett). In spite of that, the implications of these geometric forms have been found to be of great interest, a helpmate in exploring such questions as; the nature of Kundabuffer, the appearance of the Lateral Octave (filling the FA-MI interval of the Fundamental Octave of the Ray of Creation), the lawful inner circulatory relationships of all brained life, and the evolutionary possibilities of the appearance and development of the Kesdjan and Higher Being-body.

An exploration of these and other questions raised by *A Symbol* has been undertaken, to a limited degree, in several chapters of this book. A more extended treatment is found in *Explorations in Active Mentation*, chapter 9, “The Power of Symbol.”¹³

10 See glossary.

11 At each level of the Ray of Creation a new geometric representation ‘unfolds’. Taken together these representations have been entitled, “The Septriune Reconciliation.”

12 The basic principles also include an unfolding which takes place over the single apex of a triad. This type of unfolding requires modifications of the ‘side axis’ principle illustrated in this appendix.

13 Buzzell, Salt Lake: Fifth Press, 2006, pp 135-45.

