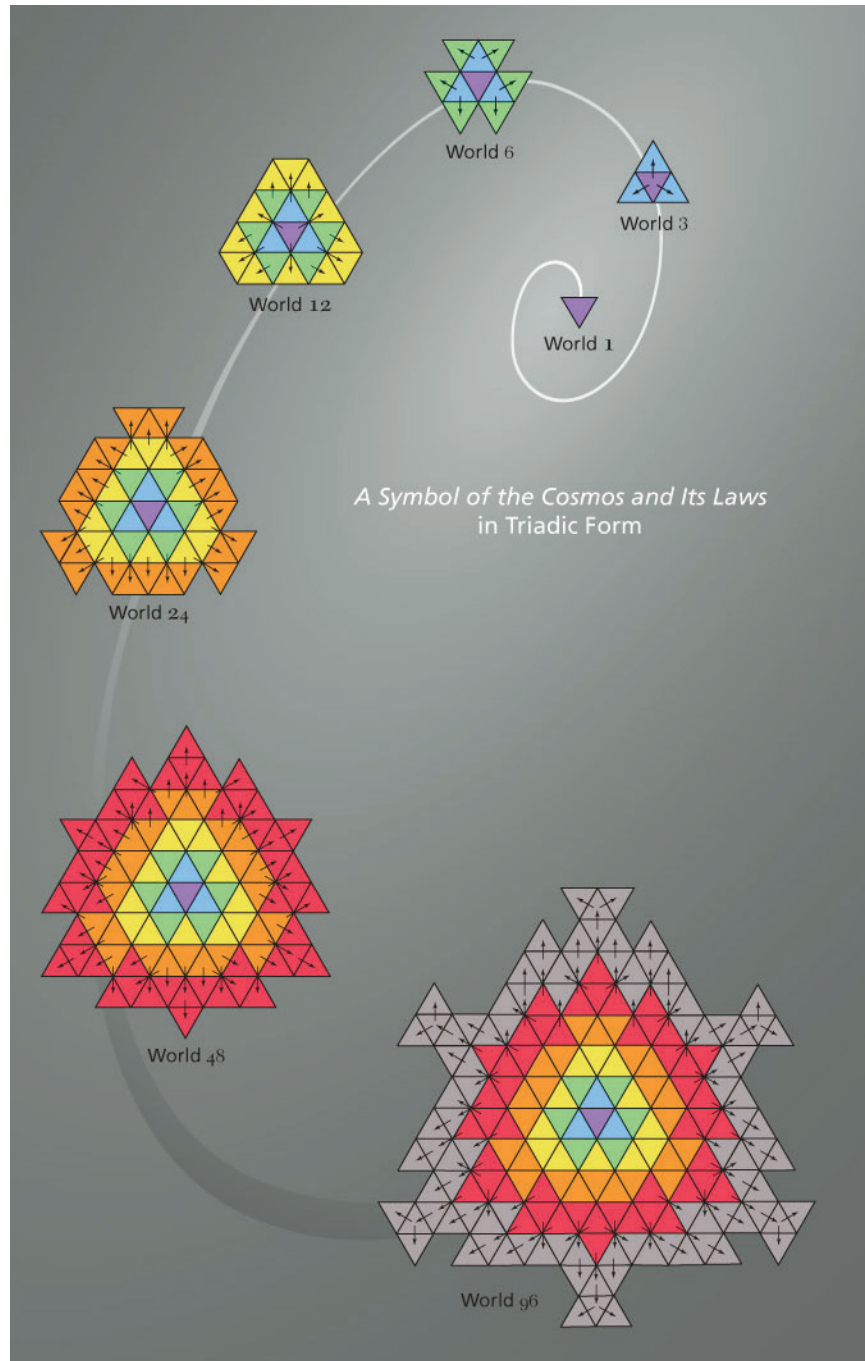
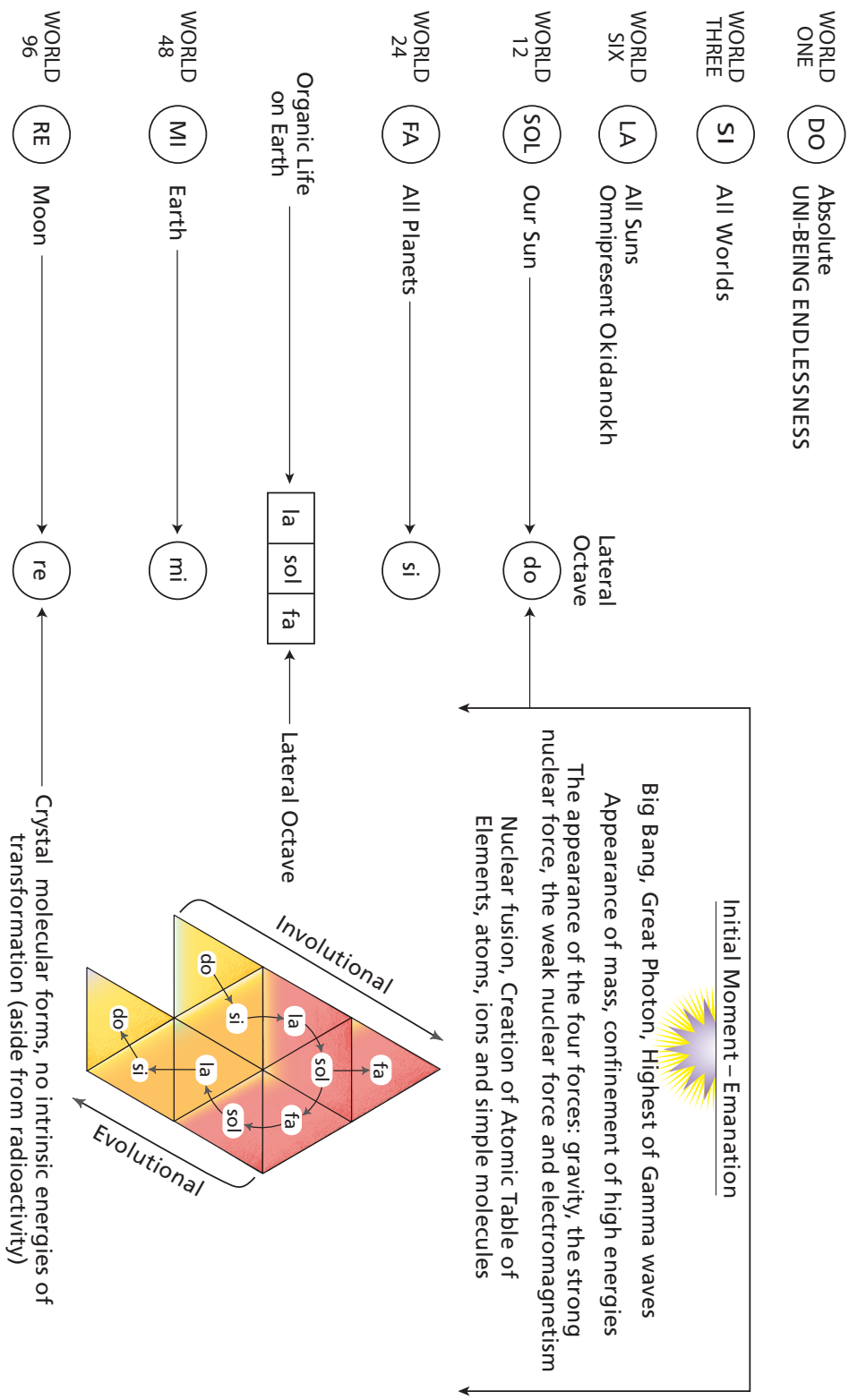


A Symbol of the Cosmos and Its Laws



By ordering worlds into higher and lower levels of unfolding, and by connecting these worlds in such a way as to make the entirety of Creation an interdependent *one* or *whole*, Gurdjieff united the seemingly disparate manifestations of humanity with higher world laws. The Law of Three Principles/Forces provides the relational scaffold for this unification.

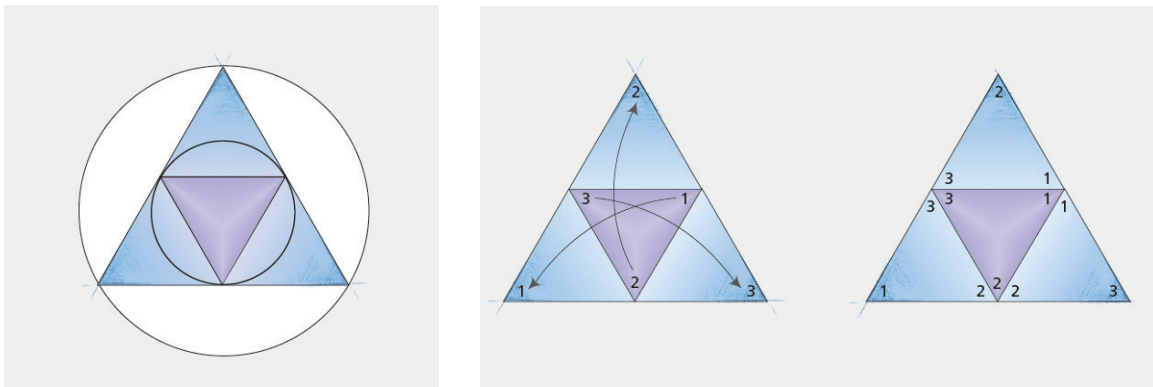


A Symbol of the Cosmos and Its Laws

A note from DR. KEITH A. BUZZELL

The earliest possibility of seeing something very profound in the structure of the Universe occurred after reading J. G. Bennett's *The Dramatic Universe* and his understanding of the triad and the Laws, following a thorough reading of Ouspensky's *In Search of the Miraculous*.

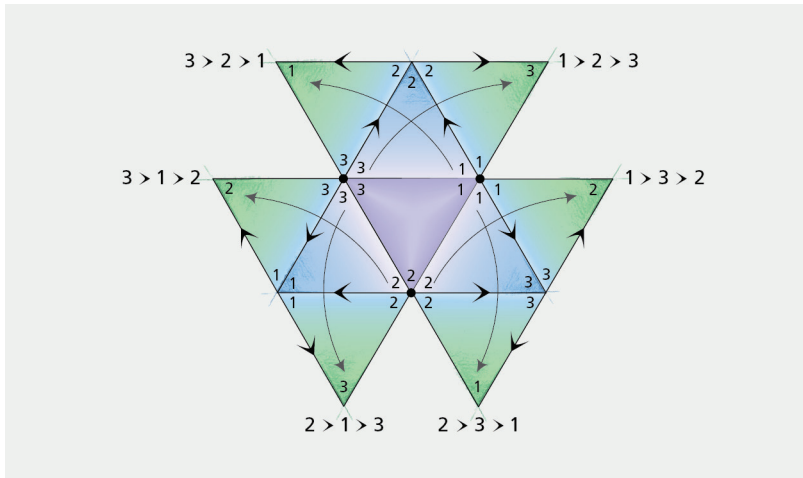
I began with a question. How to unfold, in a logical manner, the triadic structure of universal law based on Gurdjieff's Ray of Creation, as spoken about in *In Search*? I began with a triad with emphases on: the center point, the point at each apex, and a circle bounded by the three points? The first unfolding, could thus occur in the following manner.



When the enlivening of the three points derive directly from the center point, this indicates a separation of the singular center point into three separate-but-unified and coequal impulses (unified by the circle joining the three apex points and representing the role of time in the expression of the law). This expression of World Three is an expression of the triune Will¹ of the center point.

It became necessary to assign the numbers 1, 2, 3 to the apices of the triad, which came to be called "World One." The outer most apices of World Three were thus assigned 1, 2, 3. And the form of the unfolding to World 6 of each triad took on a numerical sequence 123, 132, 231, 213, 312 and 321. This sequence of six triads has the same assignation of number as J. G. Bennett's Six Laws (*The Dramatic Universe*, vol II, PP 100-128).

¹ References to the triune Will are found in: *Explorations*, PP 163, 200, 280-81, 285; *Reflections on Gurdjieff's Whim*, PP 15-16, 58, 61, 100, 122, 141, 162, 164, 204; *A New Conception of God, Further Reflections on Gurdjieff's Whim*, PP 24-25, 249-51, 253-55; *The Third Striving*, PP 67, 69, 105.



From these considerations it became possible to follow on the successive unfolding of a symbol that would encompass Worlds 24, 48 and 96. The animation is an effort to give a visually consistent representation to this unfolding. It will encompass considerations of: the enneagrammatic structure of the Universe and each of its enfolded worlds, the uniqueness of World 24 unfolding the possible transformation, via the *evolution* of brained beings, to Kesdjianian and Higher-being body realization.

“The symbols that were used to transmit ideas belonging to objective knowledge included diagrams of the fundamental laws of the universe and they not only transmitted the knowledge itself but showed also the way to it.”

(Ouspensky, *In Search*, p 280)

A NEW SYMBOL

In this video, certain geometrical forms, combined with color, are the basic components of a new symbol. This new symbol is called “A *Symbol of the Cosmos and Its Laws*.” It is modeled on G. I. Gurdjieff’s Ray of Creation and dynamically unfolds from an initial form (of point, equilateral triad and circle) to successive forms in a given sequence. The combined use of point, triad and circle provides a visual way to represent analogies of Will (as point), Being (as triad) and Function (as circle). In its successive unfoldings, it has, then, not one form but, ultimately, an octave of forms. Motion, implied by the circle, is an ever-present feature. Each successive unfolding is, simultaneously,

- ~ a symbolic container of its own laws (by “law,” we mean to point to the arena of proportions, ratios and symmetries contained in the form),
- ~ an elaboration or explication of the symbolic form from which it unfolds,
- ~ a matrix, in implicate infolded form, of the form which will next unfold from it.

Within this simultaneity (all three aspects as noted above) is expressed a way of understanding the notion that the laws of the Cosmos are everywhere the same—yet different. They are the same in their inner symbolisms, proportions and relationships, yet different in their expression within successive levels of the cosmos because of the changing frequency of vibrations. This ‘same but different’ is pursued in considerable depth in the chapters “Gurdjieff’s Creation Myth,” and “Transforming the Mind – Changing the Brain” from *Explorations in Active Mentation*.

For reasons which will become evident, each successive form of unfolding will be designated a world, paralleling the levels of the Ray of Creation as presented by Gurdjieff in Ouspensky's *In Search*. The use of the word "world" infers that successive levels of the cosmos are containers of their own infinite range of uniquenesses and, simultaneously, are intimately in relationship with other levels or worlds.

For example, in the terminology of modern physics, we could consider the subatomic (nuclear), the atomic and the molecular as three distinct but nested or enfolded worlds, with the atomic world enfolded within the molecular and the nuclear infolded within the atomic. The world of molecular interactions underlying chemistry does not, on the surface of it, require consideration of the laws that obtain in the nuclear world of quarks and gluons. The laws of the nuclear world are there, nonetheless; they underpin, make possible and harmonically contain the laws of the molecular world in an implicate form. Each world is infinite in its diversity, each having a lawfulness that is quite specific within its level, yet is simultaneously in relationship, deeply intertwined and interdependent with the adjacent (higher and lower) worlds.

THE TRIADIC UNFOLDING (SYMBOLIZING BEING)

Each of three aspects of an observed relationship, (i.e., the three sides or the three angles of an equilateral triad) will be infused with specific attributes or capacities. In the case of the initial triad, which unfolds in three directions simultaneously, the sides, as axes of rotation, are understood as being equally potent.

The capacity to rotate over a side axis becomes a characteristic potential which will be invoked at each step in the unfolding of *A Symbol*. At each step, however, while the attribute may remain the same, there will be a decreasing potency or capacity, because it opens into a lower level of the cosmos.

This first unfolding is called the first generation of triads or World Three (inferring the Law of Three). Each subsequent generation must follow the same laws, (i.e., all triads of a given generation unfold simultaneously, with equal potency ascribed to the resultant group of triads of the same color). Because whole new triads appear in each unfolding, each of these new triads is an expression and/or a state of relationship to itself as well as to all the other triads. It is in this principle of *expressed relationship* that the word "law" is to be understood.

Each side functions as an axis of rotation. Because each is equipotent (by definition), the resultant triads carry the same potential but are of a different (lower) nature. By assigning numbers to the apices, we can clearly infer a difference-within-sameness in the resultant triads.

Each of us is a living, walking example of *A Symbol*; all worlds embedded within—from cellular to molecular, to atomic, electromagnetic and nuclear.

THE CORRELATION OF MAN'S THREE BRAINS TO A SYMBOL (*Explorations*, pp 251-54)

Each of the three brains has a similar internal organization. They are:

- ~ A sensory or data gathering system (the sensory instruments); includes sensory end-organs and the nerve fiber tracts that carry that data back to what is called the sensory cortex.
- ~ The sensory cortex: that part of the brain where images are created from the impulses coming from the millions of sensory nerves. There is a separate sensory cortex for each sense. The images are then shared into the associative cortex.

~ The associative cortex: here the images from all of the sensory cortices are first blended into a present moment. The associative process itself then begins. This process is of great complexity and includes integration and comparison with images stored in memory. The focal function of each associative cortex is to assess the significance and meaning of the coalesced images and determine and expedite a course of action. In the case of the first brain, this will involve the assessment and associative exploration of images that primarily concern physical survival, (is it food? a mate? an enemy?). In the case of the second brain, the focus is on self-other group relationships, (i.e., what does the tone of voice or facial expression of other portend for the self?). In the case of the third brain, meaning and significance concerns one, or many, levels of abstraction, (i.e., ideas, creative possibilities, mathematical formulae, etc.).

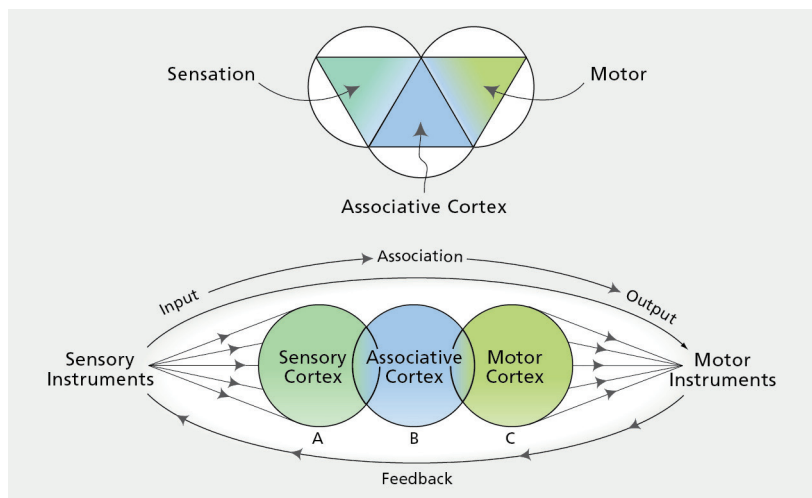
When a relative conclusion regarding the meaning or significance of the coalesced images has been reached, a series of directives (transmitted by neural patterns) are given to the motor cortex.

~ The motor cortex: the organizational center for overall movement patterns (patterns of muscle movement—first brain, patterns of emotional expression—second brain and patterns of intellectual expression—third brain). Activation of those patterns is carried to the expressive motor part (the large muscles—first brain; the spindle apparatus—second brain; the muscles of the tongue, vocal cords, face and so on, for speech, or the hand muscles for writing, painting, etc.,—third brain) by the motor nerve fibers, to junction at the end-organ of the muscle itself.

Considerable relativity must to be applied to the concept of the modular function of the brain. The entire brain is always active to some degree; multiple foci of intense activity coordinate their functional expressions via nerve impulses and shared frequencies of vibration (of electromagnetic fields generated by loci of brain tissue).

THE BRAIN IN SYMBOLIC FORM (from *Explorations*, p 252)

The image on the previous page is a diagrammatic representation of the organizational principles for each brain, coupled with a triadic-circular representation of *A Symbol*.



In the following illustration the three brains are now placed within the World Six form. Note that each brain has the same basic organization.

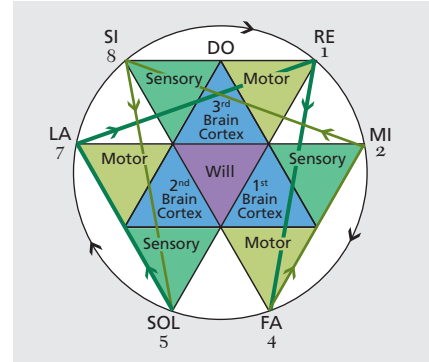
~ Each brain unfolds sensory and motor instruments appropriate to the world to which it opens (outside, inside and abstract).

~ The flow of the inner circulation (1-4-2-8-5-7) is carried by nerve pathways, (i.e., “tracts” in neuroanatomy) that form the fundamental arena of connections and relationships between the three brains.

~ This inner circulation unfolds during involutory/embryological development. It is, thus, given from Above (from Great Nature) as the basic minimal interconnectedness that a human being must have in order to be able to function as a three-brained being.

~ The outer circulation (0-1-2-3-4-5-6-7-8-9) is the flow of time in any external event in which human beings participate.

~ The inner circulation (1-4-2-8-5-7) occurs in neural time, hundreds to thousands of times faster than the flow of the vast majority of external events.



The symbolic form shown above includes the arena of circular or functional motions (inner octaves) that take place as a natural expression of brained function.

The direction of flow around the inner circles is established by the outward thrust from the apices of the three blue triads (associative cortex of each brain). Note that some of the motions of the inner circulation are in the same direction as the circular flow, while others lie in the opposite direction. This counter-flow establishes a feedback mechanism, which is a fundamental principle in all living systems.

A FURTHER EXPLORATION OF LAW VIA ‘A SYMBOL’ (from page 55 of *The Third Striving*)

Life does not appear on any planet until after the creative impulse has moved from the ‘moment’ of the Emanation, through the early expansion, to the appearance of mass and the coalescence of the first suns (“Deferocosmos”). Planetary systems began to appear later, after the completion of the creation of the atomic table of the elements. Only then, billions of years after the Emanation, did the possibility come about that life might appear. Gurdjieff refers to this appearance in *The Tales* as the “Innosoparnian” process:

“This sacred substance can be formed on planets only when both fundamental cosmic laws operating in them, the sacred ‘Heptapar-aparshinokh,’ and the sacred ‘Triamazikamno,’ function, as this is called, ‘Innosoparno,’ that is to say, when the said sacred cosmic laws in the given cosmic concentration are deflected independently and also manifest on its surface independently—of course independently only within certain limits.

“And so, my boy, inasmuch as such a cosmic actualization was possible only with the sanction of HIS ENDLESSNESS, the Great Archangel Sakaki, accompanied by several other sacred members of that Most High Commission, set off immediately to his endlessness to beseech him to give the said sanction.

“And afterwards, when the said Sacred Individuals had obtained the sanction of HIS ENDLESSNESS for the actualization of the Ilnosoparnian process on that planet also, and when this process had been actualized under the direction of the same Great Archangel Sakaki, then from that time on, on that planet also, just as on many others, there began to arise the ‘Corresponding,’ owing to which the said detached fragments exist until now without constituting a men-ace for a catastrophe on a great scale.

“About how and why upon planets, during the transition of the fundamental sacred laws into ‘Ilnosoparnian,’ there arise ‘Similitudes-of-the-Whole’ and about what factors contribute to the formation of one or another of these, as they are called, ‘systems of being brains,’ and also about all the laws of World-creation and World-maintenance in general, I will explain to you specially some other time.

Note the following:

The Archangel Sakaki is a representation of the laws of World 12 (Suns, yellow triads). While he must seek the sanction of HIS ENDLESSNESS before enabling the onset of the Ilnosoparnian process, the power to set that process in motion lies at the solar level. This sounds the do of the Lateral Octave.

THE LATERAL OCTAVE (from *Explorations*, pp 272-74)

In the illustration on the next page, the laws governing the Lateral Octave are identified. To avoid confusion, we have identified the steps in the Ray of Creation with capital letters (do-si-la-sol-fa-mi-re) and those of the Lateral Octave by lower case letters (do-si-la-sol-fa—fa-sol-la-si-do).

In Ouspensky’s *In Search*, the la-sol-fa is identified as “organic life on earth.” The mi of the Lateral Octave then blends with the mi of the Cosmic Octave and the re of the Lateral Octave with the re of the Cosmic Octave.

It is our perspective, that the do and si of a Lateral Octave represent the laws which are the expression of the creative potential of a sun. Each sun in the Great Ray shares in the creative potential of the Holy Sun Absolute, with the caveat that the creative potential is restricted to the sun’s immediate sphere of influence (its own solar system).

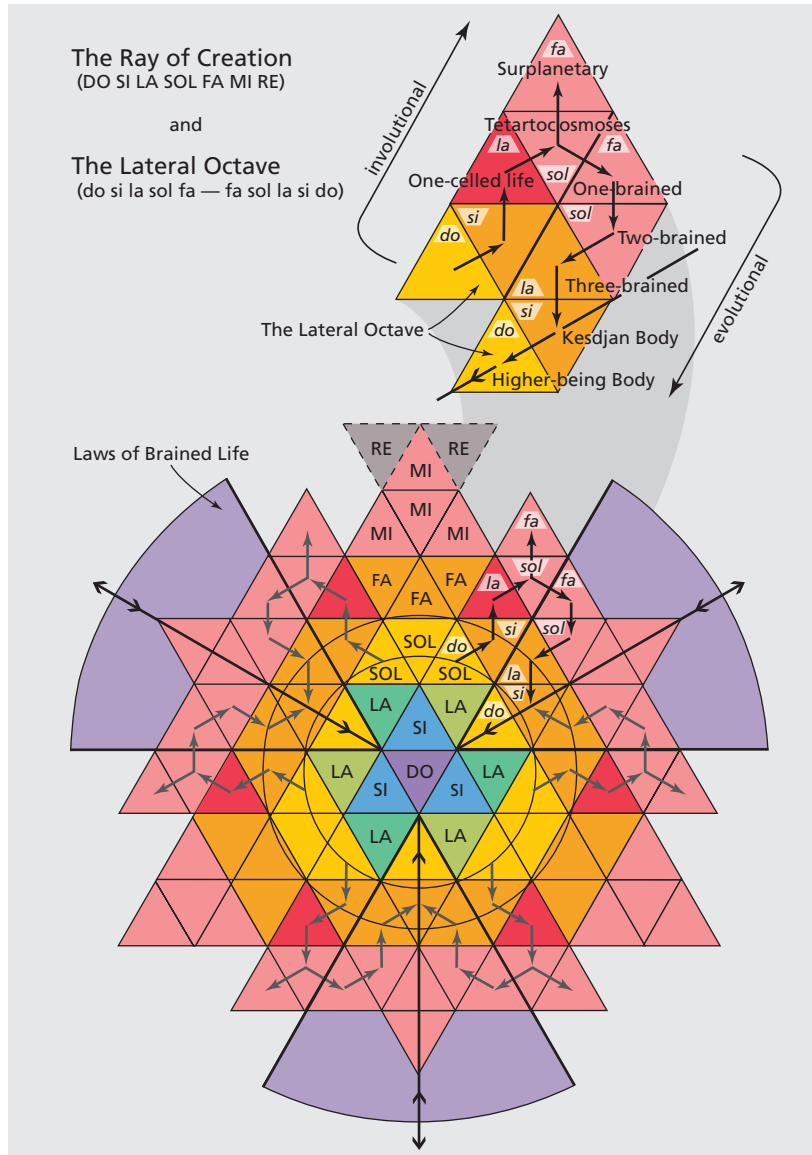
- ~ The la of the Lateral Octave represents the laws of microcosmic (uni-cellular) life;
- ~ the sol represents the laws of tetartocosmos (multicellular) life and,
- ~ at this level, the Lateral Octave splits into two fas with
 - one limb unfolding to surplanetary (multicellular plant or vegetative) life-forms and
 - the other limb unfolding over the line extending from the apex of World One to one-brained beings, the first being with the capacity for “independent automatic moving from one place to another on the surface of the given planets.”

The involitional Lateral Octave of Tetartocosmos, surplanetary and one-brained beings proceeds to mi (coincident with mi) and then to re (coincident with re).

These two notes represent the laws governing the return of the remains of the planetary bodies to the ‘moon’, World 96 (re—atoms and crystalloids), as shown in the illustration on cover of this booklet

At the fa of one-brained beings, the involtional octave (do-si-la-sol-fa) reverses and the progression of enfolding is then to two-brained beings (evolutional sol), then to three-brained beings (evolutional la).

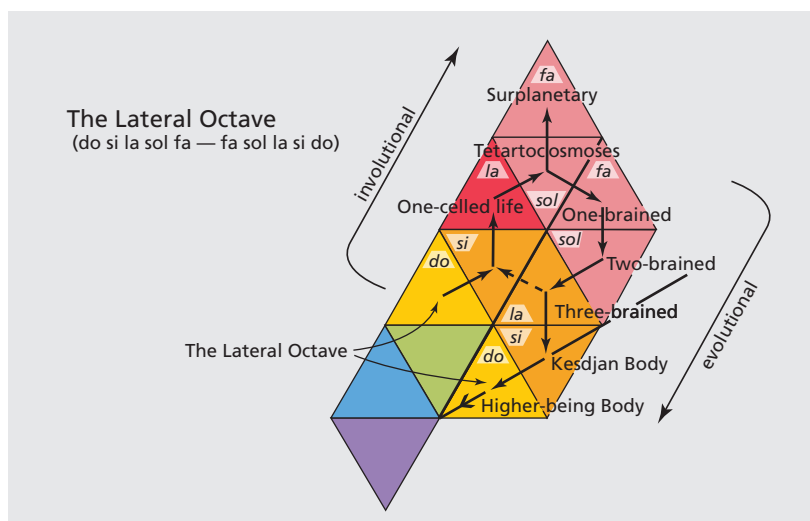
A three-brained being at la has the potential to coat a Kesdjan Body, which comes fully under the laws of World 24 (evolutional si). Note that the line passing through the center of the triad si has its origin from the apex of World One.



The evolutional limb reaches its do (World 12) in the enfolding to the triad of Higher Being-body, with its inner apex coincident with one of the apices of World One (illustration 28).

Only one of the six progressions of the Lateral Octave has been identified (in black) with the inserted notes and names. The other five lines of progression are placed in gray. Taken together, the triads of each note of the six Lateral Octaves can be joined by a circle touching their outer

apices. This circle represents the enneagrammatic cycle of laws for the particular life-form. This illustration outlines the enneagrams for surplanetary, one-, two- and three-brained beings.



There is an interesting inference present in the placement of the evolutionary la of three-brained beings (World 24) adjacent to the involuntional si (World 24). The inference is this: if a three-brained being has not developed a Kesdjan Body by the time of its death, the potential (in law) passes back to the si of the involuntional octave. Illustration 28 highlights this relationship with a dotted line joining the Will points (centroids) of these adjacent triads. Thus, a recurring circle (or cycle), similar to Ouspensky's notion of recurrence, is inferred.

THE TASK (chapter 13 in *Explorations*)

There is always a great task to be undertaken whenever the Work appears in the life of mankind. The availability of esoteric knowledge and method, to quite ordinary folk like you and me, is an astonishing accident in the line of our lives and seems directly tied to whatever crisis requires the overt manifestation of Work. The degree to which you and I can be helpmates in that task is a primary determinant of what we may come to in our own potential self-transformation. Said in another way, we can become part of that great Work impulse only if we give our sustained effort, in value, actions and reason, to goals that lie beyond our individual lives. We cannot grow unless we are a part of that great impulse-of-Work. Worse yet, if our egoism is fed by a distorted, non-resonant aim—as, for instance, my thinking that my personal transformation is of any importance independently of the great task—then we become thieves, stealing from the ultimate Source of this Work and thus adding to the sorrow of ENDLESSNESS.

We have not been told what this great task is and it thus appears that part of our long preparation is to come to a clearer and clearer realization of the interstices of the crisis that evoked this manifestation of Work. Discovering the causes and the origin of the causes of the crisis is itself an essential separation of the coarse from the fine within How to respond (what to do) relative to those causes is another matter altogether. This is the test of our Being and of our “degree of Reason.” At one level, it seems clear that we must be a contributing, supportive part of a great process, which is intent on creating new ‘B’ influences; influences that will help to neutralize our current, catastrophic slide toward savagery.

This is an enormous undertaking which demands a patient resolve and a Work-toward-Understanding and this will need to be sustained well beyond any of our lifetimes. Gurdjieff stated this with clarity.

The spiritualizing ways of the past cannot be fully formative here. On the opening page of the First Series, Gurdjieff speaks about his aims and the requirement of a new conception. If this conception has a sufficiently high level of resonance with Cosmic Law, it will incorporate all the best of the past; the best of its religious forms and rituals, their wholesome and “good customs,” as well as images of ultimate purpose, which is the true sense and significance of life. This reconciliation of the past with the future demands a level of Objective Reason far beyond our individual capacities.

For this reconciliation to succeed, we are obligated to a struggle to form the strongest, most harmonious Being possible. While there is much—virtually unlimited—help for that process, it is, in the end, our individual Work on ourselves that forges the physical, emotional and intellectual aspects into one Being. Strangely, Will both precedes and follows Work on the Being capacities of Faith, Hope, Love and Conscience. The Will-to-Be-and-Become is transmuted, in its proper blending, into the Will-to-Do; to be of service.

Withal, it is the degree of our Objective Reason that will be the ultimate determining factor of our usefulness. We must increasingly come to a greater understanding and capacity in manifestation of a resonance in high cosmic law between our physical body, our emotional world of values and responsibility and our intellectual world of concepts and images of law. Beyond even this degree of harmonious balance lies the challenge of spontaneity and creativity when Reason informs Will in the potency of the present moment.

If we are to avert this crisis, the ‘B’ influences must have sufficient power and resonant forms to last centuries. They must incorporate all the insights and knowledge of the whole of the modern sciences and, simultaneously, contain resonant and powerful images of the fundamental truths underlying each of the Great Traditions. The principle of reciprocal maintenance and relationship based on consideration and reason must underpin each level of the reconciliations that are required among all things, events and teachings, including both an enablement of, and respect for, follower and leader at each level of life and each level of humanity. It is truly no less than the creation of a new world that Gurdjieff has set as the Great Work of which we can become, independently, a particle.

With understanding comes the responsibility
of a being for his own development.

~ ~ ~

For your reference, the illustration below is a further detail of the “forced need” to create the Universe, which is shown and spoken about in the animation and found on P 14 of *Perspectives on Beelzebubs Tales*.

