



The Enneagram the Law of Ninefoldness

Most of Gurdjieff's teaching about the Enneagram appears in Ouspensky's books *In Search of the Miraculous* and *The Fourth Way*. Gurdjieff mentions the Enneagram obliquely in *Beelzebub's Tales*, but concentrates his teaching around the Law of Seven and Law of Three ([Heptaparaparshinok](#) and [Triamazikamno](#)). Thus for a complete understanding of the Enneagram we have to combine the material from Ouspensky's and Gurdjieff's writings.

"Speaking in general it must be understood that the enneagram is a universal symbol. All knowledge can be included in the enneagram and with the help of the enneagram it can be interpreted. And in this connection only what a man is able to put into the enneagram does he actually know, that is, understand. What he cannot put into the enneagram he does not understand. For the man who is able to make use of it, the enneagram makes books and libraries entirely unnecessary. Everything can be included and read in the enneagram. A man may be quite alone in the desert and he can trace the enneagram in the sand and in it read the eternal laws of the universe. And every time he can learn something new, something he did not know before."
(ISOM 301)

"And so, my boy, these great terrestrial learned beings, the twin brothers Choon-Kil-Tess and Choon-Tro-Pel, now saints, were the first, after the loss of Atlantis, to lay anew the foundation of this knowledge. They not only laid anew the foundation of this 'totality of special information' but they were also the first on Earth to ascertain two of the three fundamental particularities of that

great law about which I have told you, that is to say, they were the first to ascertain its two 'mdnel-ins' That branch of genuine knowledge, similar to the one known on the continent of Atlantis as the 'science of the seven aspects of every whole phenomenon,' they called the 'Law of Ninefoldness', and they called it thus because they added to the seven clearly differentiated manifestations of this great law, which they called 'doostzakos,' the two particularities first observed by them which they named 'sooansotoorabitzo,' a word signifying 'obligatory gap aspect of the unbroken flowing of the whole ' And they named this law thus because during their exhaustive research they became convinced beyond doubt that in all the 'cosmic transitory results' they investigated, these particularities are necessarily found at specific places in the process of this great law." (16)

Here is Ouspensky's basic description of the Enneagram and its elements :

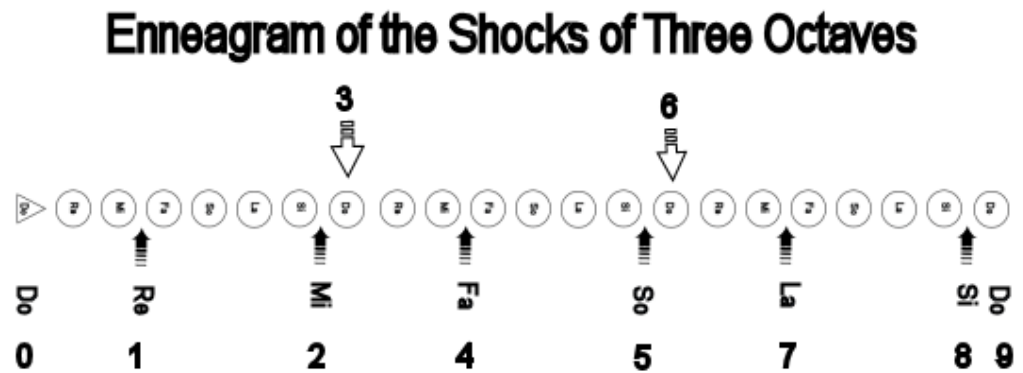
"The symbol which takes the form of a circle divided into nine parts with lines connecting them together expresses the law of seven in its union with the law of three."The octave possesses seven tones and the eighth is a repetition of the first. Together with the two 'additional shocks' which fill the 'intervals' mi-fa and si-do, there are nine elements. The complete construction of this symbol which connects it with a complete expression of the law of octaves is more complicated than the construction shown. But even this construction shows the inner laws of **one octave** and it points out a method of cognizing the essential nature of a thing examined in itself." (ISOM 294)

The intervals or shock points correspond to the missing semi-tones of the musical octave between mi-fa and si-do. The Neutral force enters the octave as the Do note. The Passive force enters as the second octave beginning at the mi-fa interval and the Active force enters as the third octave beginning at the si-do interval.

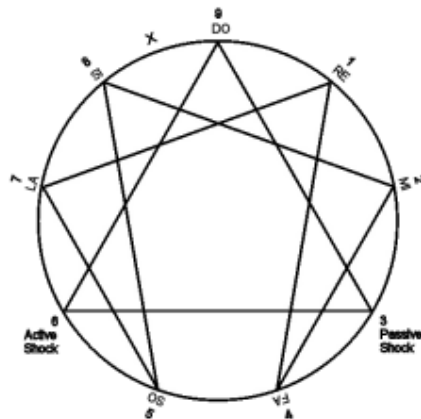


The complete construction of the Enneagram is composed of three octaves, one for each of the three forces of the Law of Three, Active, Passive and Neutral. The diagram

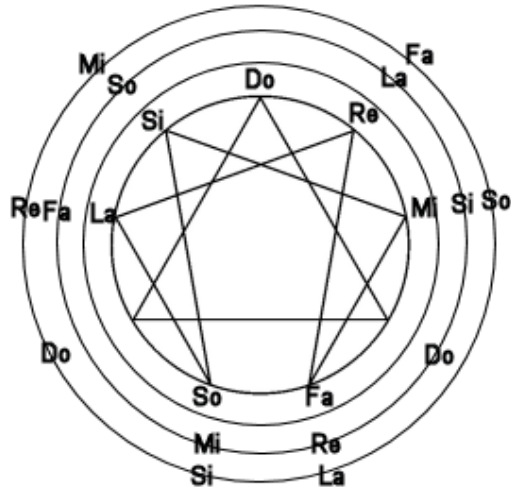
below shows the enneagram composed from the three octaves:



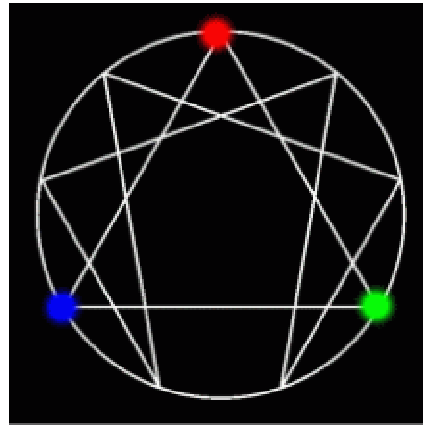
Below is a diagram of the Enneagram as it is commonly known, based on the diagram above, with the notes of the octave, the numbers and the shocks shown. The X marks the spot where the Second Shock should appear according to the Law of Seven.



Here is another way to view the Enneagram is as three overlapping octaves. This is similar to the diagram of the three foods that Ouspensky shows in his books. It is also a representation of the three centers of man.



The Enneagram is constructed from interval / shock points of the three octaves. Unfortunately with this approach, the Second Shock point gets moved from the si-do interval and is represented at point 6. This anomaly has caused much consternation to students of the Enneagram. Ouspensky said that this discrepancy indicated the nature of the Second Conscious Shock required for the development of the higher being bodies. It may indicate that a degree of anticipation is required when applying the Second Conscious Shock at the si-do interval. It is also interesting to note that both Gurdjieff and Ouspensky indicated that the Second Shock is supplied by the Will of God or His Endlessness. What this means regarding the ultimate Nature of Man is left up to Seekers to discover for themselves.



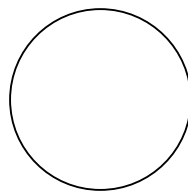
(c) 2005 Ian C MacFarlane

The Enneagram in Motion

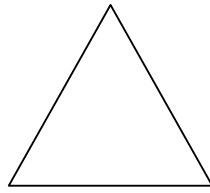
In Gurdjieff's cosmology, the Universe is represented by the symbol of the Enneagram. The Enneagram itself is composed of *tree symbols*.



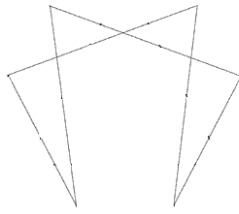
First, there is circle in which EVERYTHING is contained; it represents Onenes, Unity, God, the Absolute.



Second, within the circle there is a triangle; it represents three independent forces present in every whole phenomenon.

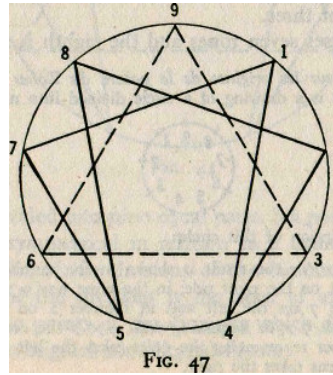


Third Symbol in the Enneagram is the Hexagram representing the first fundamental law of the Universe.



Here is Ouspensky's description of the Enneagram:

"The isolated existence of a thing or phenomenon under examination is the closed circle of an eternally returning and uninterruptedly flowing process. The circle symbolizes this process. The separate points in the division of the circumference symbolize the steps of the process. The symbol as a whole is *do*, that is, something with an orderly and complete existence. It is a circle—a completed cycle. It is the *zero* of our decimal system; in its inscription it represents a closed cycle. It contains within itself everything necessary for its own existence. It is isolated from its surroundings. The succession of stages in the process must be connected with the succession of the remaining numbers from 1 to 9. The presence of the ninth step filling up the 'interval' **si-do**, completes the cycle, that is, it closes the circle, which begins anew at this point. The apex of the triangle closes the duality of its base, making possible the manifold forms of its manifestation in the most diverse triangles, in the same way as the point of the apex of the triangle multiplies itself infinitely in the line of its base. Therefore every beginning and completion of the cycle is situated in the apex of the triangle, in the point where the beginning and the end merge, where the circle is closed, and which sounds in the endlessly flowing cycle as the two *do*'s in the octave. But it is the ninth step that closes and again begins a cycle. Therefore in the upper point of the triangle corresponding to *do* stands the number 9, and among the remaining points are disposed the numbers 1 to 8.



"Passing on to the examination of the complicated figure inside the circle we should understand the laws of its construction. The laws of unity are reflected in all phenomena. The decimal system is constructed on the basis of the same laws. Taking a unit as one note containing within itself a whole octave we must divide this unit into seven unequal parts in order to arrive at the seven notes of this octave. But in the graphic representation the inequality of the parts is not taken into account and for the construction of the diagram there is taken first a seventh part, then two-sevenths, then three-sevenths, four-sevenths, five-sevenths, six-sevenths, and seven-sevenths. Calculating these parts in decimals we get:

1/7—0,142857...

2/7—0,285714...

3/7—0,428571...

4/7—0,571428...

5/7—0,714285...

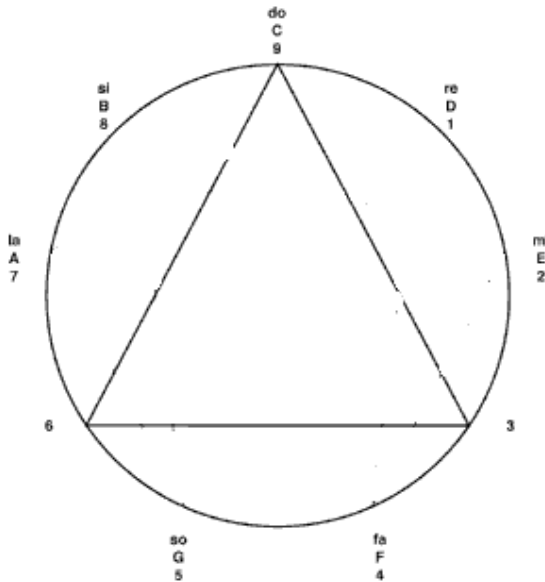
6/7—0,857142...

7/7—0,999999...

"In examining the series of periodic decimals obtained we at once see that in all except the last the periods consist of exactly the same six digits which run in a definite sequence, so that, knowing the first digit of the period, it is possible to reconstruct the whole period in full.

"If we now place on the circumference all the nine numbers from 1 to 9 and connect those numbers which are included in the period by straight lines in the same sequence in which the numbers stand in the period, according to which number we start from, we shall obtain the figure found inside the circle. The numbers 3, 6, and 9 are not included in the period. They form the separate triangle—the free trinity of the symbol.

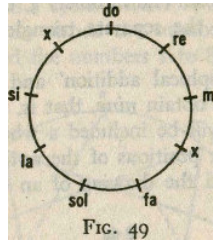
"Making use of 'theosophical addition' and taking the sum of the numbers of the period, we obtain nine, that is, a whole octave. Again in each separate note there will be included a whole octave subject to the same laws as the first. The positions of the notes will correspond to the numbers of the period and the drawing of an octave will look like the following:



"The triangle 9-3-6, which unites into one whole the three points on the circumference not included in the period, connects together the law of seven and the law of three. The numbers 3-6-9 are not included in the period; two of them, 3 and 6, correspond to the two 'intervals' in the octave, the third is, so to speak, superfluous and at the same time it replaces the fundamental note which does not enter the period. Moreover, any phenomenon which is able to act reciprocally with a phenomenon similar to it sounds as the note do in a corresponding octave. Therefore do can emerge from its circle and enter into orderly correlation with another circle, that is, play that role in another cycle which, in the cycle under consideration, is played by the 'shocks' filling the 'intervals' in the octave. Therefore, here also, by having this possibility do is connected by the triangle 3-6-9 with those places in the octave where the shocks from outside sources occur, where the octave can be penetrated to make connection with what exists outside it. The law of three stands out, so to speak, from the law of seven, the triangle penetrates through the period and these two figures in combination give the inner structure of the octave and its notes.

"At this point in our reasoning it would be entirely right to raise the question: Why is one of the 'intervals' which is designated by the number 3 found in its right place between the notes mi and fa, and the other, which is designated by the number 6, found between sol and la, when its right place is between si and do.

"If the conditions had been observed as to the appearance of the second interval (6) in its own place, we should have had the following circle:



And the nine elements of the closed cycle would have been grouped symmetrically together in the following way:

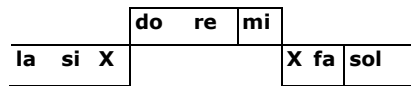
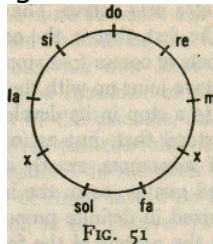
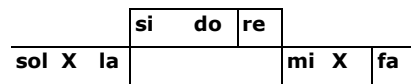


Fig. 50

The distribution we do get:



can give only following grouping:



that is, in one case x between mi and fa, and in the other between sol and la, where it is not necessary.

"The apparent placing of the interval in its wrong place itself shows to those who are able to read the symbol what kind of 'shock' is required for the passage of si to do.(ISOM188)

Let's examine the Low of Three and the Low of Seven for a moment.

The Law of Three is one of the two fundamental Laws of our Universe. It governs creation or manifestation. Nothing can come into being, nothing can happen, without the conjunction of three forces. One or two forces on their own will not produce a result. This means that there can be no creation without laws. Something will come under the Law of Three at the very moment it comes into existence. Thus everything in creation is under laws, and nothing created is free.

The three forces are as follows: there is an Active Force, a Passive Force, and a Neutralising

Force. The [three forces have several names](#), and are also given numbers---1, 2, and 3 respectively.

One can think of the Active Force as being the force that is acting, the Passive Force as being the thing that is acted upon, and the Neutralising force as being the thing that allows the other two forces to interact. The combination of reactant, reagent and catalyst in chemistry is a general example of the three forces interacting. The fact that catalysts are not used up by the chemical reactions they take part in and their method of allowing the reactions to occur is invisible are general features of the 3rd Force.

It is very important to understand that the forces are not things. They are invisible. Thoughts and desires are good examples of these forces. The forces act through things. This means the same object can have different forces acting through it in different processes. We can build a house out of a block of wood, we can set fire to it, or we can hit someone over the head with it. Thus the three forces are always to do with the particular relation between things.

We must start with ourselves when we wish to observe the three forces, because we are the closest and most constant thing we have to watch. And the only practical way to observe the three forces in ourselves is to try and do something, that is, to try and imitate or personify one of the three forces.

One could imitate the Active Force, for example, by struggling with ignorance. One could imitate the Passive Force, by trying not to express one particular negative emotion towards one particular person in one's life. Some typical small, habitual negative emotions are:

- [resenting the fact that one always seems to answer the phone at work](#)
- [being annoyed by the way one's flatmate sniffs](#)
- [inwardly seething at the people barring one's way in a busy street](#)
- [being annoyed by a housemate's habitual greeting](#)
- [disliking the radio station one's parents listen to at breakfast](#)

Psychologically speaking, the Active Force is what one wants, and the Passive Force is what resists one's efforts. It is quite enough to study just these two forces at first, because it is impossible to see 3rd Force until you can see 1st and 2nd Force. To study even one force requires not only that we try something, but also that we remember that we are trying to study a force. So this in itself requires our attention to be divided. We cannot observe a force while we are [identified](#) with it.

We must remember that we are attempting something very difficult in studying the three forces:

Do not attempt to try and see 3rd Force. It is quite useless at first. But try and see 1st Force and then 2nd Force. You cannot see 2nd Force unless you see 1st Force. It is 1st Force that makes 2nd Force appear. If you want nothing, there is no 2nd Force, in so far as your desire is concerned. People do not even know what 1st Force is in themselves---that is, they do not know what they really want. One reason why we have so much difficulty in understanding three forces is that we tend to see in everything one force. We think of force as one, and in everything that happens, in any manifestation, in any event, we tend to see merely one force. We attribute it to one force. We see one action in one event. This is partly due to our inability to think of more than one thing at a time as a rule. Sometimes we think in terms of two things, but to think of three things is beyond us---i.e. it is beyond [formatory thought](#).
[Maurice Nicoll](#), [Commentaries I](#), 1942.01.25.

At a more advanced stage, we can start to consider the different ordering of the Three Forces. There actually six possible combinations of the Three Forces, leading to [six distinct processes](#).

Taking the example of trade, with the three forces being Man, products, and money, we can see that a man can use money as a tool, he can serve it as an end in itself, or he can end up pursuing the product he desires. The three forces are combining in quite different relations here. In relation to others, some processes are better or worse, and some are just different. But at this stage, when we rarely distinguish one force, we should just, [Observe, observe, observe](#).

Notes From Discussion

The Three Forces always act, not just when we think we can see them. If there is a struggle going on inside us between 'yes' and 'no', something may well come along and act as Third Force, with the result that something happens. It does not need to be the Work. The Work will be Third Force when we resolve a dilemma by following what the Work says. We cannot escape the [Law of Three](#), but we can choose to place ourselves under a better or worse influence.

For instance, we may be struggling to not express hatred for another member of the group. We might succeed in this struggle because we remember that we are trying to study Second Force. We might succeed because we remember the Food Diagram, and realise we don't want to lose energy. We might remember this is Second Line work. Or we might succeed just because we have an attitude of, 'Must not express negative emotions.' In the latter case, it would be better to understand why one was not expressing negative emotions.

It is difficult to answer questions like, 'Is this 1st Force, that 2nd Force, and the other 3rd Force?' because we cannot verify them. They may or may not be so. One should concentrate on something practical, on understanding just one of these forces for oneself.

Other Sources

- [Rodney Collin, The Theory of Celestial Influence, Chapter IV.](#)
- [P. D. Ouspensky, In Search Of The Miraculous, p. 78.](#)

We are told that all events occurring in the Universe are resolvable into [three 'forces'](#), and arise from the meeting, accidental or otherwise, of these forces at a particular point in space and time. For an event to happen there must be present an 'active' force, a 'passive' force, and a 'neutralising' force. These three forces together form a 'triad'. All movement and change consists just of a linking of successive triads on different levels.

'Force' must be taken in the broadest possible sense. It can refer to matter or energy or to a

psychical entity like an [emotion](#), an [impression](#) or an [aim](#). In any case it will be some 'hydrogen'. A hydrogen, however it may appear to us, is a specific energy.

Some are more visible than others. To illustrate this idea, consider a coin. It bears in itself at least two energies: firstly there is its material existence as a piece of metal; secondly there is its value, which is a higher, more volatile energy. If the coin is dropped into the sea, it remains a piece of metal but this higher energy, its value, immediately dissipates (into all the other coins in the world, each of whose value increases).

A force can be said to have no movement in itself but the potential to create movement when suitably combined with other forces. In reality, of course, everything is in constant flux; strictly speaking there is no such thing as a force in isolation. So to see triads we must look first at events and try to resolve them into forces, rather than vice versa.

The example of the coin shows that we must be careful when specifying the component forces of a triad. A coin may be tossed in order to make a decision, or it may be used to buy something; in each case the coin contributes a different kind of energy to the triad.

A simple example of a triad, in which all three forces are quite visible, is provided by the leavening of dough; the ingredients are flour, water and yeast. Flour is passive: it is the raw material, that which is to be transformed. Yeast is active: it is the agent of transformation. Water is neutralising: it provides a medium in which the flour and yeast can meet and the reaction take place. This example exhibits the rôles generally played by the three forces, by which we can often distinguish them.

The words 'active', 'passive', and 'neutralising' are usefully suggestive, but there are other ways of referring to the forces. 'Affirming', 'denying', and 'reconciling' are sometimes used in their place. A hydrogen is sometimes called 'carbon', 'oxygen', or 'nitrogen', according as its rôle in a given triad is active, passive, or neutralising. (This may be connected with the rôles these elements play in organic chemistry.) The forces may also be referred

to simply as first, second, and third force, respectively, or symbolically as 1, 2, and 3.

Some Names of the Forces in a Triad

Active	Passive	Neutralising
Affirming	Denying	Reconciling
Carbon	Oxygen	Nitrogen
First	Second	Third
1	2	3
Life	Matter	Form
Father	Mother	Child
Effort	Resistance	Aim
Father	Son	Holy Spirit
Holy Affirming	Holy Denying	Holy Reconciling

The law of Seven is a law of vibrations. Just as in modern physics, this ancient idea considers the world to consist of vibrations, and this is a general law to help understand this, for practice use.

To increase the rate of vibrations of a material, we need to apply energy to it. E.g, to raise the temperature, you need to apply heat to a substance. In popular physics not much attention is given to the fact that the increase in the rate of vibrations is not always directly related to the rate of application of energy, i.e. applying energy at a constant rate does not always give a constant increase in the rate of vibrations. A very simple example is in heating water from ice to steam - there are two points, the point when the ice is at 0 degrees C, but not yet melted, and the point when the water is at 100 degrees C, but not yet steam. At these two points, one has to keep applying heat for a longer period of time for the temperature to rise.

Now, the theory is that this pattern will occur for vibrations in any kind of material, and here we are talking about a wider category of material than physics usually deals with, for instance, one's own psychology.

The points of slowing down in the rate of increase of the rate of vibrations are called intervals.

Thus a process can be broken into three stages, that before the first interval, that between the first and second interval, and that after the second interval, just like the stages ice, water, steam.

We go a step further in this theory, and break a process up into 7 steps, or 8, with the last step in some way considered equivalent to the first. In Western music, there are 7 notes, DO, RE, ME, FA, SO, LA, SI, forming an octave. This terminology is used in the work to refer to any process taken from what would be called Do to Do, the start and the end.

It is very useful to have an understanding of octaves, as activities will follow octaves. For instance, writing these Web pages, I have an idea, and decide I will write about it. This is a common Do, the deciding to do something, which is actually quite a big step; as Goethe said:

Until one is motivated, there is hesitancy. The moment that one definitely commits oneself, then higher forces move too.

Then there is the first interval - I have to find out how to use HTML, how to write the pages...Each step will have a certain feel. Knowing the theory of Octaves, I know that there will come a second interval at some stage, and so I can be prepared for this. The better one understands octaves, the better one can achieve one's aims. If you know in detail what stages an activity will go through, you can predict the intervals well, and prepare to successfully cross them. People who do not expect difficulties can give up at once, believing that they will never get anywhere, just like the person who said a watched pot never boils, and gave up before it had had a chance.

This is only a very brief discussion of the law of Seven and octaves, I have not described each of the steps in detail, or given enough examples.

Examples

So far, most of my examples are rather fragmentary. Let me know if you can help me see a larger picture.

Quantum leaps

An idea from physics which may be related:

In an atom, electrons orbit a nucleus in various "electron shells", i.e., only certain (discrete) levels are allowed, they can't orbit just anywhere. A quantum leap is when an electron, excited by a greater input of energy, suddenly jumps to the next assigned orbit. There is no "in between" orbit allowed; it's like they disappear from one orbit, and reappear in another. Like crossing an interval between two notes of an octave.

Suggested reading.

There are many [useful work books](#) referring to the law of seven and the enneagram. In particular, see:

- [Enneagram Studies](#), by J. G. Bennett.
- [The Theory of Celestial Influence](#), by Rodney Collin.

Other Octaves

Do you know about octave in music or in other subject areas? These should be part of the larger theory of octaves. It may be useful to understand particular areas, such as octaves in music, to gain understanding of octave in general, so here I hope to collect links to various ideas about octaves in general. Please suggest more links!

- [Human Types](#)
- [7 notes and 6 chords](#)
- [Parallel Fifths and Octaves](#)

The Work says that everything in creation, in the universe, is alive and exists in a hierarchical structure flowing from the Absolute downwards, from the fine to the coarse, called the [Ray of Creation](#).

This was expressed in ancient times in the [Emerald Tablets of Hermes Trismegistus](#) as As Above, So Below.

Man exists at a certain level within creation. We exist upon the planet Earth and are a part of nature, a part of the thin film of organic life that covers the globe.

As we are now, we serve Nature's purposes. There is an idea in this Work that organic life acts as a shock, as a kind of transmitter/receiver that emanates and receives radiations from and to this Earth. That is, we transmit and transform certain substances coming from other parts of the solar system and the universe, namely, food.

The Earth is a living organism that is continually receiving radiations from the Sun, the planets, and galaxies---and is emanating radiations of its own. The Work says that there are two fundamental Laws of World creation and World Maintenance---one of which is the [Law of Seven](#), also called the Law of Octaves. This Law governs [processes](#) within Creation.

The major scale is a model of this law. In the major scale there are two missing semi-tones between mi-fa and si-do. Vibrations and processes do not proceed uniformly at a constant rate but upon reaching these intervals they slow down and are deflected in another direction, or cease altogether, unless a shock is introduced to fill the interval.

This is why there are no straight lines in nature, and why the 'best laid plans of mice and men oft go astray'.

Man and organic life serve as this shock in the Sun--Moon octave enabling the continuation and completion of cosmic processes.

Man is only developed mechanically as far as is required for us to serve Nature's purposes.

From pre-history onwards, legends, myths, teachings, and the great religions have indicated that Man has the potential to develop beyond this mere serving of Nature's needs, that Man has a potential for inner growth, of developing something finer and higher than his material sensory experience, to awaken from his [sleep](#).

Existing at a specific level within creation we are subject to certain [laws](#)---but we have possibilities of ascending or descending within the Cosmic scale. This idea is illustrated in the Biblical story of Jacob's Ladder.

This work says that to ascend in the cosmic scale we must go against the mechanical downward flow of creation from the Absolute.

Payment is a Cosmic Law: to ascend we pay by conscious labour and intentional suffering.

Among other things, this means sacrificing our [mechanical suffering](#) and negative emotions---for example, self-pity, self-love, anger, jealousy, [vanity](#), and so on---and becoming aware of our actual state and our [false picture of ourselves](#). It means developing attention and awareness.

Our payment is also in our striving to make efforts, and in bearing the discomfort and pain of awakening consciousness and conscience. Conscience lays submerged beneath [personality](#). As we awaken we begin to see and to feel the truth about ourselves. We are on the way to knowing ourselves. Know Thyself and Nothing To Excess were carved over the entrance to the temple of Apollo at Delphi in ancient Greece.

Personality is a shell that is built up around our essence. [Essence](#) is what we are born with, what is more real in us; personality is all the acquired behaviour and knowledge learnt from our experiences in life after we are born. Both are mechanical on their own levels, and are not ends in themselves. They are means to an end---of [awakening greater consciousness](#) in ourselves.

As we are, our personality is active and our essence is passive. We need to work to reverse this polarity--making essence active and personality passive.

To begin to work on ourselves towards awakening, we need to follow basic instructions of this Work:

- Formulate [aims](#).
- Do not express [unpleasant and negative emotions](#).
- Do not [identify](#).
- Do not [internally consider](#), externally consider always.
- Do not [lie](#).
- Minimize [unnecessary talking](#).
- Work against [imagination](#).
- [Observe yourself](#).
- Learn to [suffer](#).

- Remember yourself.
- And most importantly---Verify everything for yourself.

By applying these principles we begin to go against the mechanical flow of life, go against the downward flow of the Ray of Creation, gain emotional force, and produce and store more of the **energy** needed to begin to awaken.

***The Father, Son, and Holy Ghost,
Thrice blessed, three in one.***

The **Law of Seven** describes how a process occurs; the law of three describes what makes it happen.

The idea is that for anything to happen, there must be three forces, active, passive, and neutral. Each is equally important. If there is only an active and passive force, nothing can happen until a third force comes along, like a catalyst, to decide which of the forces wins.

Generally, the fact that there must be three forces is not recognised, but it is very important, and if you understand this idea, you can use it to understand how to achieve your aim. For instance, you want to take up exercise, as you're getting so unfit, but this clashes with your laziness. So there could be an inner struggle, forever saying "I'll start exercising tomorrow". But then you (a man) meet a beautiful woman, who is really keen on keep fit, and would love to go running with you every day - then with this third force, which is on one level unconnected with your aim, enables you to achieve it easily. Of course, this example might only apply to a certain person; but if you know that by bringing some particular third force in, say sexual attraction in this case, you can go and look for that force to enable you to achieve your aim.

Forces:

- When fear of losing your job if you are late gets you out of bed.
- When the setting of a deadline makes it possible to overcome procrastination and complete your project.

- When a third factor comes in that allows you to make the decision you have been pondering for some time.
- The effect of the order of application of the forces

Observations and Examples

Now I am going to make a collection of some of my recent observations about three forces. Most of these are incomplete, there are many questions. If you're thinking about the same questions, let me know!

Note, although objects are not forces, in the examples below, I refer to objects as forces, when strictly speaking, the forces are acting through the objects, as described by Plato further down.

Example 1

I'd been studying for a while, and was starting to get tired. I really wanted to get these new Japanese words learnt.

First force: Desire to learn.

Denying (second) force: My brain; seemed like a block of cement, and I was trying to chisel new marks in it. It was resisting, denying my attempts.

Third force: perhaps what the outcome would be?

The above is an example of a triad where the active force acts on the passive material, transforming it into something else.

Example 2

I was thinking about the forces so hard I'd forgotten about the chocolate. I remembered, and took a bite, wondering, "How are the three forces coming into this?"

First force: Me, wanting to eat the chocolate, my teeth, being active.

Second force: The chocolate, putting up some resistance to my teeth; it did not just melt and slide down my throat, required some work.

Third force: What determines whether my teeth break on the chocolate, or whether it gets swallowed and digested?

This is the same kind of idea as the above, where the action was on my brain instead of the chocolate.

Example 3

There was going to be a concert of classical music I wanted to go to. But I had a lot of work to do.

Active force: want to go to concert.

Passive force: Objections, difficulties in going, "I'm too busy"

Third force: The third force did not seem very strong; I could not decide. There was an imaginary picture in my head of me sitting in the concert and worrying all the way through that I would not end up doing all the work I had. I'd worry so much I would not be able to enjoy the music. But then, as I walked past the concert hall, intending not to stop, there was suddenly another imaginary picture, of me at home working away on my own, feeling dull and lonely, having a really boring evening. And that picture was more than I could bear, and I found myself suddenly in the queue to go to the concert. So, the third force was the imagination.

First force: I have to write a paper.

Second force: This is such a lot of work, I keep putting it off.

Third force: Not sure what the third force is, but this example is connected with octaves, since I've almost written the thing, and it's stuck at an interval. The trick for crossing intervals is supposed to be to arrange the forces in advance; which evidently I did not do.

Example 5

First force: I wrote an article for the student newspaper. I put quite some effort into it, and it was something I really wanted to say.

Second force: Inner considering, I was worried what people might think of me; perhaps they would think what I said was stupid.

Third force: There was a huge struggle between these forces, which resulted in doing more or less nothing for several hours while it was debated. Eventually the work came in. The work knows that I have to work against inner considering. So I submitted it.

Example 6

Sometimes I would write letters to the teacher about my mechanics, to ask for help.

First force: I wanted help.

Second force: I didn't really want the teacher to know about my imperfections.

Third force: Probably some attitudes, related to the work. I would overcome the second force by holding the letter over the mail box, saying I wasn't really going to post it, and then drop it "by mistake". This must be a good example of the many Is too.

Example 7

In a conversation, I really want to understand something, but I'm finding it hard to get the person to tell me.

First force: My desire to know.

Second force: The persons resistance to telling me.

Third force: What will determine what happens?

The above is generally the situation in learning, for instance, in the work, the student has to be the active principle, and has to ask the right questions to illicit the knowledge from the teacher. It's impossible for the teacher to just tell the student, since the student will not hear what he is not ready to hear.

What will the third force be?

Another similar thing can sometimes be seen in a conversation between an active and a secretive passive type, who will be evasive and avoid giving direct answers; for some people it may actually be impossible for them to give straight answers. And for the active types, it may be impossible to ask indirect, subtle questions, and to deal with delicate matters.

Example 8

When I left the restaurant, I had two choices of how to walk in to get home. One way was in the same direction my friend was walking in. A bit of a detour, but I would have to walk much less on my own going that way. As we walked along and chatted, it seemed so enjoyable that the wind and cold did not matter. It makes a huge difference having someone to walk with.

What are the forces?

The first force is that I want to go home.

The cold is denying (second force) I think, with the other efforts of the walk.

The third force determines how I felt about it, as well as the route I took. The third force was the company.

Example 9

Sometimes, what is third force in one octave becomes first force in another. I'm not sure if this is universally true though.

The other day, a friend came to ask me to explain some mathematics. Since she was asking, she is the active force; I was passive, responding.

What is the third force? I think the third force is what brings the first two together, reconciling them. So the questions were the third force.

Then, while we were talking, the questions become first force, and we have to concentrate on them. In the same way as above, in example 1, they were difficult questions; it was difficult to concentrate. The brain, or the difficulty, seemed to be denying.

But we managed to keep at it for two hours. I think the third force was that we managed to keep all centers active, getting across intervals by every now and then discussing Japanese and English language (since we were attempting to converse in both languages), and also doing some origami for a little.

This seemed related to the idea of having three lines of work in the school, so intervals can be crossed.

The System teaches that everything in the Universe is material, even quantities such as thought and emotion which we are not accustomed to think of as such. However, the materiality of substances varies very much, according to the Scale of Hydrogens. All matter consists of vibrations, and the density of the matter is in inverse proportion to the density (or frequency) of vibrations. This density determines its place on the scale. Within the overall scale, there are further scales, inner octaves and side octaves which in their totality encompass all materials contained in the Universe.

To construct this scale, we take the [Ray of Creation](#) in the expanded form of three octaves of radiations, spanning the four fundamental points: Absolute-Sun-Earth-Moon. In each of these octaves, the Fa-Mi interval is regarded as a note in itself. This gives a total of $3 \times 8 + 1 = 25$ notes, from the highest Do (in the Absolute) to the lowest Do (in the Moon). These 25 notes are organised into 12 triads, with successive triads overlapping in one note (Do-Si-La, La-Sol-Fa, Fa-**-Mi, and so on). The order of forces in all these triads is affirming-denying-reconciling (1-2-3, corresponding to the [Process](#) of Growth, or in the language of Organic Chemistry, carbon-oxygen-nitrogen or C-O-N.

The elements C,O,N refer to forces, and each is designated by a number representing the density of the matter in which the force acts. These numbers are always in the ratio 1:3:2. (So the affirming force acts in the most rarefied matter, the denying force in the most dense, and the reconciling force in matter of an intermediate density.) The numbers double with each successively descending triad:

Do	(C 1)		Do
Si	(O 3)		Si
La	(N 2)	(C 2)	La
Sol		(O 6)	Sol
Fa	(C 4)	(N 4)	Fa
**	(O 12)		**
Mi	(N 8)		Mi

and so on.

Each triad of forces taken together gives a particular hydrogen, whose density is designated by the sum of the three numbers entering into it: these densities therefore follow the sequence: H6, H12, H24, and so on to H12288.

These twelve hydrogens represent twelve categories of matter contained in the Universe from the Absolute to the Moon.

Therefore for the study of Man we use a reduced scale, in which H24 is denoted by h6, H48 by h12, and so on, and H12 is denoted by h1.

All matters from h6 to h3072 are to be found and play a part in the human organism. Each of these hydrogens includes a very large group of chemical substances, linked together by some function in connection with our organism and representing a definite cosmic group.

For example, man's ordinary food is h768. A piece of wood, which cannot serve as food for man, is h1536. A piece of iron is h3072.

Water is h384. The air we breathe is h192. h96 includes the matter of animal magnetism, hormones, vitamins and so on, some rarefied gases, and many other substances known or unknown to modern science.

h48, h24, h12 and h6 are matters of our psychic and spiritual life on different levels.

The Food Diagram shows how these hydrogens are transformed in the human body, and how this process of transformation may be extended and made complete with right work on oneself.

The Ray of Creation is a representation of the Universe which takes account of scale. It provides a framework for the study of esoteric [cosmology](#) and [psychology](#).

It has the form of an octave, each note of which signifies a particular level of World:

Note	World
Do	Absolute
Si	All Galaxies
La	Milky Way
Sol	Sun
Fa	Planets
Mi	Earth
Re	Moon

ABSOLUTE	1	do
ALL WORLDS	3	si
ALL SUNS	6	la
SUN	12	sol
ALL PLANETS	24	fa
EARTH	48	mi
MOON	96	re
ABSOLUTE	▼	do

The names refer to our own ray, the ray which passes through our planet. Visualising the whole of Creation as a tree, this will be one branch, with the Moon as its growing tip.

We can discern two kinds of relation between each world and the world above it in the Ray of Creation: one is a satellite relation (as the Moon is a satellite of the Earth, and the Planets of the Sun); the other is an inclusion relation (as the Earth is included in the Planetary world, the Sun is included in the Milky Way, the Milky Way is included in All Galaxies).

The relation of All Galaxies to the Absolute is less clear, because we cannot really visualise the Absolute. Indeed, we must remember that our visualisations of all these Worlds are only very partial projections. We do not even see the Earth as it sees itself. We usually visualise the Planetary world as a small collection of spherical bodies in orbit around the Sun, but we have very little conception of its objective cosmic nature. (For instance, in a higher dimension of time, the orbits themselves would become solid bodies, spiraling around a moving Sun. And it is difficult to imagine the nature of the electromagnetic interactions on this level.) Perhaps the distinction between satellite and inclusion relationships is merely an artefact of our limited intelligence, and would dissolve with the application of correct scale.

As in any octave, two intervals need to be filled. That between Do and Si is filled by the Will of the Absolute. For the interval between Fa and Mi, a special mechanism exists, which encompasses all that we know as Organic Life on Earth. This is the Lateral Octave. It begins at the level of the Sun, Sol in the Great Octave, which sounds as Do in the Lateral Octave:

Great Octave	Lateral Octave
Sol	Do
Fa	Si
**	La-Sol-Fa
Mi	Mi
Re	Re

Thus Organic Life begins in the Sun; after passing through Si (on the level of the Planets and the Earth's atmosphere), it reaches the Earth in the notes La-Sol-Fa, which represent the thin film of organic life on the Earth's surface (mankind, fauna and flora). Passing into the Earth at Mi, it finally goes to the Moon at Re: some elementary life-substance travels to and nourishes the Moon. Thus Organic Life as a whole acts as a transmitter station for cosmic influences.

The fundamental property of the new language is that all ideas in it are concentrated round one idea, that is, they are taken in their mutual relationship from the point of view of one idea. This idea is the idea of evolution. Of course, not evolution in the sense of mechanical evolution, because such an evolution does not exist, but in the sense of a conscious and volitional evolution, which alone is possible.
G.I. Gurdjieff

The Ray of Creation is in us as well as outside us, and as well as a cosmological significance it has a psychological significance. We have in us levels of being ranging from False Personality to the potential Real I. Consciousness itself can be on very different levels, and can encompass different dimensions of time, corresponding to the levels of Worlds in the Ray of Creation.

It is impossible to study a system of the universe without studying man. At the same

time it is impossible to study man without studying the universe. Man is an image of the world. He was created by the same laws which created the whole of the world. By knowing and understanding himself he will know and understand the whole world, all the laws that create and govern the world. And at the same time by studying the world and the laws that govern the world he will learn and understand the laws that govern him. In this connection some laws are understood and assimilated more easily by studying the objective world, while man can only understand other laws by studying himself. The study of the world and the study of man must therefore run parallel, one helping the other.

G.I. Gurdjieff

In the [Ray of Creation](#), each level of "World" is assigned a number corresponding to the number of forces acting in that world.

In the Absolute, the three forces constitute one whole: the single and independent Will of the Absolute. The Absolute is therefore assigned the number 1. In a world of the second order (All Galaxies), the three forces are divided; these worlds are therefore assigned the number 3.

Thereafter, as we descend the Ray of Creation, each lower world inherits all the forces from all the worlds above it as far as World 3, and in addition, having been created, it manifests three forces of its own. Thus, in worlds of the third order there are $(3)+3 = 6$ forces; in worlds of the fourth order there are $(3+6)+3 = 12$ forces, and so on:

Ray of Creation	
World	Orders of Laws
Absolute (everything everywhere)	1
All Galaxies	3
Milky Way (a galaxy)	6
Sun (a solar system in a galaxy)	12
All Planets (a planetary system of a sun)	24
Earth (a planet of a planetary system)	48

The number of forces in each world indicates the number of orders of laws to which the given world is subject.

The fewer laws there are in a given world, the nearer it is to the Will of the Absolute.

The immediate Will of the Absolute reaches only as far as World 3; it does not reach World 6. In World 3 the Absolute creates, as it were, a general plan of the Universe, which is then further developed mechanically. The Will of the Absolute cannot manifest itself in subsequent worlds apart from this plan, and in manifesting itself in accordance with this plan, it takes the form of mechanical laws.

On the Earth we are very far removed from the will of the Absolute; we are separated from it by forty-eight orders of mechanical laws. If we could free ourselves from one half of these laws, we should find ourselves subject to only twenty-four orders of laws, that is, to the laws of the planetary world, and then we should be one stage nearer to the Absolute and its will. If we could then free ourselves from one half of these laws, we should be subject to the laws of the sun (twelve laws) and consequently one stage nearer still to the Absolute. If, again, we could free ourselves from half of these laws, we should be subject to the laws of the starry world and separated by only one stage from the immediate will of the Absolute. And the possibility for man thus gradually to free himself from mechanical laws exists.

The study of the forty-eight orders of laws to which man is subject cannot be abstract like the study of astronomy; they can be studied only by observing them in oneself and by getting free from them.

At the beginning a man must simply understand that he is quite needlessly subject to a thousand petty but irksome laws which have been created for him by other people and by himself. When he attempts to get free from them he will see that he cannot. Long and persistent attempts to gain freedom from them will convince him of his slavery. The laws to which man is subject can only be studied by struggling with them, by trying to get free from them. But a great deal of knowledge is needed in order to become free from one law without

creating for oneself another in its place.
G. I. Gurdjieff

Man has in himself his own "Ray of Creation", his own "Moon", "Earth", "Planets" and "Sun". These correspond to his **False Personality**, his **True Personality**, his **Essence** and his **Real I**, and they are subject to the laws of their corresponding worlds. False Personality is the most mechanical part of a man, under 96 orders of laws and under the influence of the Moon. Everyone in the Work must **observe and study** the laws of his own False Personality, with the aim of freeing himself.

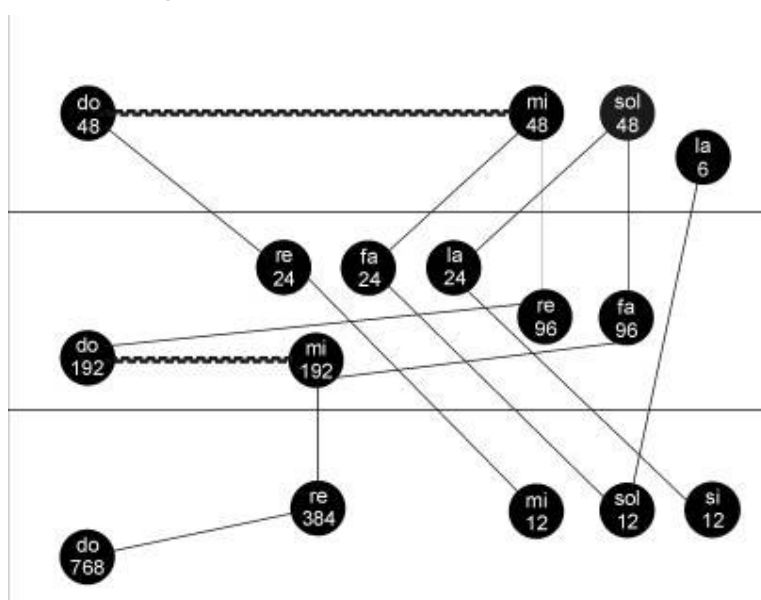
***Such harmony is in immortal souls,
But, while this muddly vesture of decay
Doth grossly close it in, we cannot hear it.***
William Shakespeare
The Merchant of Venice, v. i. 54

Anyone familiar with the basic fourth way material will be familiar with the Food Diagram shown below as it appears in Ouspensky's *In Search of the Miraculous* .

This diagram shows how ordinary food and air and "impressions" are processed in the human body, according to the law of the octave, to create the "higher substances" on which human evolution depends. The "bottom story" is supposed to refer to the gut and spinal cord, the middle to the chest and circulatory system and the "top story" to the head. This diagram shows the processes when "self-remembering" or some similar exercise is carried out. The diagram of "ordinary life" is simpler (see below)

The numbers on the diagrams refer to "**hydrogens**" . As used here "hydrogen" is a technical term referring to the consciousness of matter, the higher the number the lower the consciousness. This depends on a fascinating "alchemical" view of matter which is one of the intellectual attractions of the fourth way material, although this alchemical view is left in a very uncompleted form. It does not contradict modern analytical chemistry but offers another way of viewing and making sense of the material world. The octave itself is of course very much part of that alchemical view of matter, and the theory of hydrogens is intrinsic to the theory of octaves; at least as it appears in fourth way work. This area is little explored, in public at any rate. The Food Diagram is our main source from primary material as to how the octave and the theory of levels of consciousness (or "vivifyingness" or "density" or "vibration" etc) of matter interact.

In the diagram below 768 is the hydrogen of food, entering in the stomach. It is transformed by saliva and stomach acids and so forth into digestible slop in the intestine, at hydrogen 384. 384 is also the hydrogen of water (remember always the numbers are only intended to be very approximate indications). Nutriment actually entering the bloodstream is at 192, which is also the hydrogen of air. Air enters in the second story as a new Do, that is "do 192", and this "do 192" also functions as the MI-FA shock for the octave beginning with food. If the air and the blood were not at the same hydrogen, ie 192, they could not "blend". (And so on. If you haven't seen the diagram before this should be enough to get a bit of a handle on it!)



We could also show the information in the food diagram more conventionally as so:

,

Food Diagram with First Conscious Shock

do..re....mi

IMPRESSIONS

Do..Re.....Mi.. _ ..Fa....Sol.....La AIR

DO....RE....MI.. _ ..FA.....SOL.. _ ..LA....TI _
FOOD

768 384 192 192 96 48 48 24 12 6

Hydrogen 768 and 384 appear in the "lower story" of gut and spine, as does Hydrogen 12. Hydrogens 48 and 6 appear in the head. The others; 192, 96 and 24; appear in the middle story. Without the First Shock of self-remembering the Impressions octave does not proceed and so the Food Diagram appears like so:

Food Diagram with No Conscious Shock

do									IMPRESSIONS	
Do..Re.....Mi.. _									AIR	
DO....RE....MI.. _					..FA.....SOL.. _				..LA....TI	_
FOOD										
768	384	192	192	96	48	48	24		12	6

On some browsers those last two diagrams may have appeared as a bit of a pigs breakfast...sorry if that is the case with you!

The Food Diagram shows how ordinary food, approximately Hydrogen 768 (all hydrogens given are very approximate) is processed into chyme in the intestine (Hydrogen 384, which is also the approximate hydrogen of water) and then enters the bloodstream (c. Hydrogen 196). In the octave this is the "MI" point, where a further shock is needed. That shock is provided by air, which is also Hydrogen 196, and so can blend with the bloodstream. Hydrogen 96 is the approximate level of "vitamins and hormones" (also fire and rarefied gasses), while Hydrogen 48, the material of Thought was supposed to be a material beyond the ken of official science. Mainstream science has moved on since Gurdjieff first taught, and I have little doubt that neurotransmitters and visible light are in the area of Hydrogen 48. (Although I believe many fourth way people would disagree.) Production of the neurotransmitter serotonin is sensitive to light.

"Impressions" enter as Hydrogen 48. Ordinarily this new octave does not proceed, but if one experiences self-remembering then the process continues as shown in this diagram. This is the "First Conscious Shock". In any case where it does progress Hydrogen 48 becomes Hydrogen 24 (the material of lower emotions and of moving centre energy) which then can be processed to Hydrogen 12, the material of sexual energy and also "higher emotional" energy. (And also it seems of the "instinctive centre") Where there has been no "First Conscious Shock" then SI12 is the only type of this energy produced; and it is sexual in character. Some believe, from an indication in Gurdjieff's Beelzebub's Tales that SI 12 is literally sperm; but a closer reading shows that this cannot be true as "SI 12" is produced by women too....and taking Beelzebub's Tales with solemn literalness is not wise. We should remember that human thought, the "lower intellectual centre" operates around Hydrogen 48. It is necessarily going to be difficult to grasp anything happening at the Hydrogen 12 level or to talk about it even if grasped. My own suspicion is that it closer to the truth to say that

DNA, or the information coded in DNA, is in some way part of Hydrogen 12. (Myth is said to be the language of the higher emotional centre which functions on Hydrogen 12...so story is something to do with Hydrogen 12) But anyway it is clear that one way that this octave can progress is through the generation of a new human being, through sexual intercourse, while another way it can progress is through the great transformation of which many traditions speak. Gurdjieff, as quoted by Ouspensky, called the beginning of this transformation the Second Conscious Shock. He is quoted as remarking that while many traditions speak of the Second Conscious Shock, they tend not to speak of the First. The result is that some attempt the transformation on sexual energies alone, which is not a good idea. Gurdjieff's Beelzebub explains how this knowledge, that the sexual energy could be transformed, lead to the belief in the inherent virtue of celibacy; and Beelzebub is amusing on that subject in a dark way.

However, if one has caused the First Conscious Shock to happen in some way then one has mi 12 and Sol 12 to work with as well. In fact if one has done one's first shock "intensely" enough then one will also have perhaps some La 6, the energy of the higher intellectual centre. (And there I think hangs a story for later) Ouspensky remarks in *The Fourth Way* that Sol 12 is an energy of the instinctive centre and mi 12 is an emotional energy. Basically these extra Hydrogen 12 energies help the transformation to occur. In some way. The Second Conscious Shock must itself be of Hydrogen 12. The nature of this Second Shock has been much debated, some believe that it is literally a pill one eats; and it is easy to see from looking at the diagram how some came to believe that they could induce transformation by eating bodily products. My own belief is that the matter of the Sermon on the Mount (for example) relates to the Second Conscious Shock.

So far so familiar for many readers. Many have found this material hard to work with. I think it does help explain a couple of things though, and one is the essential nature of "black magic"...so we get at last to the hook line I used for this page. Ouspensky tells a story of how the "Work" began, in *The Fourth Way*. The gist of the story is as follows: The Sly Man found the devil starving because people had no souls anymore...so the devil taught the Sly Man how to grow souls. So the Sly Man set up fourth way groups and taught them self-remembering and so forth. But when the disciples of the Sly Man came before the Pearly Gates they met the devil alongside St Peter. The devil asked them if they could self-remember and when

meeting the answer "yes" claimed the soul for dinner. When this news got back to the Sly Man's disciples they confronted him, but he was unrepentant. He had told his disciples not to talk about what happened in groups to the devil or St Peter or anyone else! Those disciples who had remembered this had made it through the Pearly Gates. The Sly Man had indeed made a deal with the devil but he had also made a plan to trick the devil. Thus Ouspensky.

A cute story, but what does it tell us? In my view, it tells us something we need to know. If we look at folklore the unbalanced higher intellectual centre is often personified as the Prince of Darkness, Goethe's Mephistopheles in Faust is a classic case in point. In the same way the higher emotional centre appears as an angel or a fairy godmother etc. (The symbol Gurdjieff designed for his Institute had a demonic and angelic figure above the enneagram; and likewise Jesus enjoined his disciples to be "wise as serpents and pure as doves" in a pocket size version of the same symbolism). This personification of the higher intellectual centre may be fairly literal, Hydrogen 6 is a very high energy and consideration of the food diagram makes it hard to avoid the inference that it is associated with personal consciousness in some way. That is that hydrogen 6 manifests, or can manifest, as a person. (In this connection one might remember the Ajna or "Third-Eye" chakra is portrayed by some authorities as composed of 7 sub-chakras itself)

Gurdjieff made a number of interesting remarks about evil. In general he insisted that there was no conscious evil, what we called evil is just unconsciousness. But on one occasion (in *In Search of the Miraculous*) he was quoted as conceding that sometimes intelligence might evolve in such a way that it became "separated from its roots" and then something called conscious evil might exist. Likewise Ouspensky quotes him talking of the possibility of illegitimately opening higher centres "with a skeleton key" in which case it was uncertain what we would find there...In my view both these remarks can be best understood by reference to the food diagram. Sufficiently intense self-remembering can produce La 6, which will begin to awaken or contact the higher intellectual centre. This is without the transformation occurring, without the Second Conscious Shock even beginning. This is the Sly Man's "meeting with the devil" as described in Ouspensky's story. But the Sly Man wanted to grow souls, that is to cause the transformation to take place. What if one just wanted the powers and knowledge associated with the awakened higher intellectual centre without the transformation taking

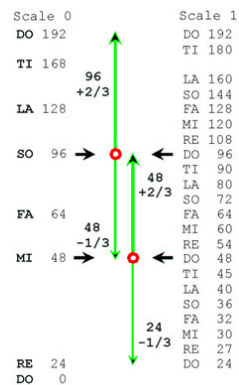
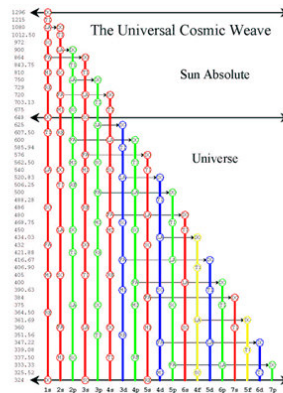
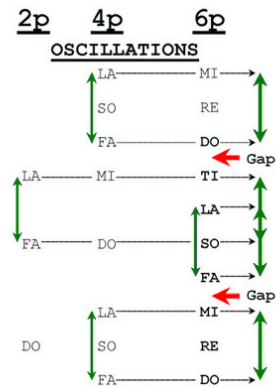
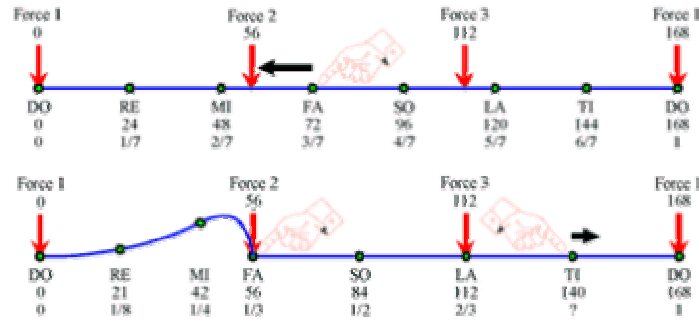
place? If one wants powers for the sake of preying on other people then undergoing the transformation would defeat the whole purpose. One might find ways of artificially intensifying self-remembering, or a substitute of self-remembering, so as to produce large quantities of La 6. This I think is what the taboo-breaking often associated with black magic, the "blood magic" up to and including human murder and so forth, is all about. And again, there are drugs which facilitate an experience close to self-remembering but far more powerful than most of us are capable of. It seems to me that Gurjieff's "higher intellectual centre" is associated with the Cabalist's Gevurah and his "higher emotional centre" with the Cabalist's Hesed. If this is right it is striking that the influential magician Aleister Crowley believed that Gevurah had to be opened before Hesed. (Ie he assumed that the order of evolution up the Tree was the exact inverse of the Lightning Flash of creation, a foolish assumption.) The magic of Abramelin the Mage, which Crowley followed, appears upon examination to be essentially a program of intense self-remembering enhanced with some mythic scary stuff. Its aim is to invoke the Holy Guardian Angel. Crowley claimed to have achieved this...although we may find his results problematic....

Look again at the Food Diagram in this connection. Note that La 6 produced by intense self-remembering is produced without, so far as the Food Diagram shows, the "mis-placed shock" of conventional enneagram theory; that is, without the shock between Sol and La which enables "external manifestation". Also the First Conscious Shock provides a "mis-placed shock" for the octave that results in si 12, thus fundamentally (we would expect by octave theory) changing the nature of the process.....

Incidentally, it is often believed that divination is an inherently dicey business....Why? I would say that divination involves contacting the Higher Intellectual Centre with the dangers remarked upon and implied above.

I will leave this subject here but it has profound practical implications and I commend it to your further thought.

The changing of the Law of Heptaparaparshinokh



Scale-0		Scale- 1		Scale-2	
1536	DO	1536	DO	1536	Do
				1488	Ti
		1440	TI		
				1405	La
1344	TI			1344	So
		1280	LA	1280	Fa
				1248	Mi
				1200	Re
		1152	SO	1152	Do
				1128	Ti
				1088	La
				1056	So
1024	LA	1024	FA	1024	Fa
				1008	Mi
				984	Re
		960	MI	960	Do
				948	Ti
				928	La
				912	So
				896	Fa
				888	Mi
				876	Re
		864	RE	864	Do
768	SO	768	DO	768	Do
				744	Ti
		720	TI		
				704	La
				672	So
		640	LA	640	Fa
				624	Mi
				600	Re
		576	SO	576	Do
				564	Ti
				544	La
				528	So
512	FA	512	FA	512	Fa
				504	Mi
				492	Re
		480	MI	480	Do
				474	Ti
				464	La
				456	So
				448	Fa
				444	Mi
				438	Re
		432	RE	432	Do
384	MI	384	DO	384	Do
				372	Ti
		360	TI		
				352	La
				336	So
		120	LA	320	Fa
				312	Mi
				300	Re
		288	SO	288	Do
				282	Ti
				272	La
				264	So
		256	FA	256	Fa
				252	Mi
				246	Re
		240	MI	240	Do
				237	Ti
				232	La
				228	So
				224	Fa
				222	Mi
				219	Re
		216	RE	216	Do

192	RE	192	DO	
0	DO			

Scale-0		Scale- 1	
DO	192	DO	192
		TI	180
TI	168		
		LA	160
		SO	144
LA	128	FA	128
		MI	120
		RE	108
SO	96	DO	96
		TI	90
		LA	80
		SO	72
FA	64	FA	64
		MI	60
		RE	54
MI	48	DO	48
		TI	45
		LA	40
		SO	36
		FA	32
		MI	30
		RE	27
RE	24	DO	24
DO	0		

THE UNIVERSAL COSMIC WEAVE

