

First meeting 1 April

~~XXXXXX~~

One of the first statements that Chris made was that when we fail to produce something that is profound or has the nature of a being is not because of lack of talent, but because we do not pay attention, we are not looking for it.

"The major point ~~ix~~ is that you do not pay attention when you create something. You do not create something with this "thing" in mind: you are not looking for the quality in your drawings, designs and acts. That is why your deeds have not this quality. It is not because of lack of talent, but because of lack of concentration. You should check each single act you undertake. Ask yourself how does it feel; does it have the quality which is inherent in the yellow tower? If it does not, just forget it; throw it away and start again.

Each act has to be correct in itself. Dense and simple!

At the time you are doing something concentrate deeply on what you are doing. Try to make it feel nice, and try to attain the quality.

Don't think of the consequences of the act! What is going to follow.

When I do something I never think of the consequences of my acts. I want to do just one thing right at that moment. That is where I spend all my energy and thoughts".

What about the order of acts; do we have to pay attention on that?

"I think it is not important. I gave a lot of importance on this on the last few years, but I think That it is not really

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of great importance. If something is done with feeling and ~~X~~ concentration, on the right way, I think this is it. The rest will follow."

Second or third meeting 8 April, 17 April.

What is this process that can help us to bring into birth ~~XX~~ things that have this quality?

A tentative hypothesis: Simplicity seeking process (simplification of relationships).

Is it feasible that such a process can be described in such a way that can be replicated, and be operational?

Another formation of the M hypothesis: Find the simplest whole that heals. Among the wholes that heal, find the simplest one.

The first simplest whole that heals can be large or small.

Heal: Means more than an appropriate spatial configuration.

How do the properties enter on what you are doing?

Is there any hierarchy that brings the properties into an order of magnitude? Are some of them more important than others?

What about the contradiction inherent among some of the properties?

e.g. good shape, centers and roughness

Could it be that only the use of a set of properties, when done carefully, can guarantee the appropriate emergence of the others, without specifically trying to use them?

In other words what is the relationship between the properties?

Fourth meeting 28 April

What is the relationship between the simplest whole that heals and the properties?

Take the simplest whole that heals; how do you relate it to the properties?

Should the whole be related to a specific level of scale?

Is any whole a center at a specific level of scale?

Can we describe a process in such a way, so that it uses what is implicit in the properties?

How do the properties ~~xxxx~~ enter the process?

Are they useful as a checklist, after something is done?

Or, do you have them clearly in mind while doing something?

Or, do you have them in mind before you start, maybe in an order?

Or, do you use them as a checklist, after each single step?

Is there any hierarchical order in the properties?

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

Is it true that there is a definite interconnection among the properties, so that the use of some of them calls for the use

of some other specific properties and only them; that means,

is there any one to one ~~xx~~ relationships between the properties

During the performance of one act, do all the properties are considered? Or, only one or two of the properties are considered?

Is this enough?

Is there any overlapping among the properties. This could mean that if some specific properties are considered on a clear ~~x~~

definite manner, then immediately there some other properties which come into play without any conscious effort?

Are there some properties which are more important than the others?

For each different case that has to be considered, there are different properties that come into play.

Is it true that each property calls for another, always the same property? Or does it vary according to the different circumstances?

Is it true that for each one property there are some specific properties, always the same, which could never come into play as a consequence of the previous property?

State the differences between the processes which produce good things and the processes which produce bad things.

What is the balance between symmetry and assymetry?

Be symmetrical at each step; Only when there is a reason to ~~X~~ break the overall symmetry, break it. Keep subsymmetries.

At each step you are taking, you are breaking a symmetry in order to ~~XX~~ create something. In order to produce something some symmetries have to be destroyed.

What is going on in the process in terms of creating symmetries and destroying symmetries?

What is the right ~~and~~ amount of symmetries and ass^mymetries at each specific act?

Nature is creating symmetries, except for when there is a reason for not doing that.

Do we create differences or similarities, while creating ~~XXX~~ something?

It has to be different unless it has to be similar, or it has to be similar, unless it has to be different.

Similarity of shape

Similarity of effect

The world is made of

similarities of differences

Similarities of similarities

differences of similarities

differences of differences

Not separateness: Removes the Ego aspect.

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If you want to keep yourself distinct you do not use this property

From all the properties, it has the most spiritual effect.

Not separateness guides you on doing something indistinguishable.

~~XX~~ The result is such, that you cannot say what belongs where.

What is the difference between unification of space and not separateness.

Unification of space does not tell you on what level of fantasy you are going to operate.

Not separateness leads you in such a way, so that what ~~was~~ is there cannot be distinguished from what was there before.

What is the link between not separateness and boundaries?

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Sixth Meeting 9 May 1980

Window exercise

At each step of the \boxtimes operation your state of mind should be the same. There is no step which is more important than others. Some properties generate some others.

Increase the amount of not ~~XXXXXX~~ separateness that exists in the world.

At each step you give birth at least in one whole. It is an incomplete whole, since further development is going to complete it, and maybe generate some new wholes.

There is no solution to a problem that is unique.

You have to be aware of the larger wholes which are induced, while doing smaller ones. Reference to the larger wholes which are induced.

Seventh Meeting 16 May 1980
23 May 1980

Ceiling - Table

A whole is evolving gradually.

A whole is created by a series of transformations. The first whole is undifferentiated. Each one whole is built up on the previous one.

Focus on the transitions. What was there before the transition took place. What is there after the transition.

Each transition has the aim of bringing the whole thing towards a more evolved stage.

Distinction between transitions: Valid transitions - Invalid transitions
According to what criteria this distinction can be made?

What separates a valid transition from an invalid transition?

What would be a rule for excluding transitions?

At each one transition there is no one best thing to do, but one should be under this frame of mind in order to succeed.

For these transitions to be helpful, we have to know what is there, before undertaking any act.

Nilli proposed to describe what is there in terms of virtual centers, which have to be brought into birth.

There are some questions that have to be answered:

How do you define them?

And then, one should keep and celebrate all of ~~X~~ theme?

Do all of these virtual centers are of the same order of magnitude or some of them are more important than others?

Should a gradient towards one center be of a primary goal?

Do the virtual centers change from step to step, or do they remain stable and unchangeable?

~~XXXXXXXXXX~~ Is it permitted to eliminate some of the virtual c

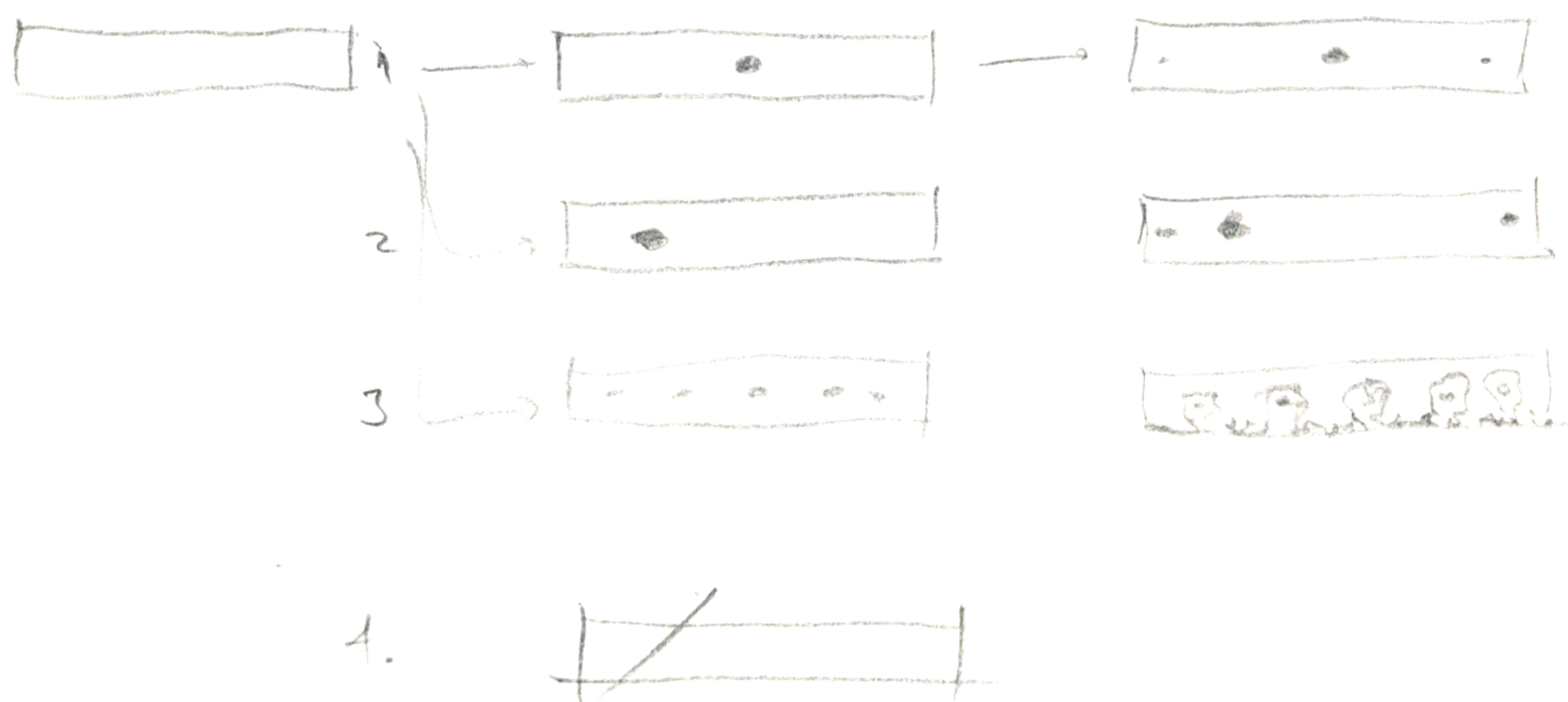
centers? What the outcome of such an initiative could be?

Which of these virtual centers does one choose to accentuate?

Is it a result of an analysis, that ranges the virtual centers in scale?

If, while undertaking some of the first acts, some of the virtual centers are eliminated, is this ~~destr~~^{active} ~~oyful~~, or could it be ~~is~~ possible to repair such an act on the following steps, so that the lost virtual center could be brought into existence?

The example of the strips (Chris)



All three first cases respect the virtual centers of the strip, but not the forth; Why?

What is the structure which is there? What are the acts that do not violate the structure which is there? (Ralf)

The major question is how all these ideas can become operational? Which of the transitions are O.K. trnsitions and which are NOT O.K. transitions?

But, when dealing with the underlying virtual centers, can we introduce some new centers, or such an act could be ~~destr~~^{active?} ~~oyful?~~

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Can we operate merely with respect on what is there?

Would it be enough to only pay attention on the existing centers even when we want to connect things more intensively?

You should respect the existing virtual centers, but simultaneously you should create some new ones. (?)

But, the new centers, should not violate what is existing ~~XX~~ already there.

And then, at what level of larger whole are you paying attention at each moment. It is clear that it varies from step after step.

The example of the wall of the seminar room with the door

What would be the first act that you could undertake in order to heal the wall?

The final outcome was to move the door away from the wall.

No clear explanation was given why such an act is in accordance with the virtual centers .



One rather ambiguous explanation was that the existing position of the door violates the whole structure of the wall.

So, if you want to go on, the first thing to be done has to do with repairing existing violations.

How do you decide what the virtual centers are? Do you decide by looking at the thing in isolation or in a context.e.g.

the wall by itself, or the wall as a part of a room?

Eight Meeting 27 May 1980

There are two different proposals

- 1. Pay attention to the existing virtual centers
- 2. Create wholes that unite wholes which are existing there

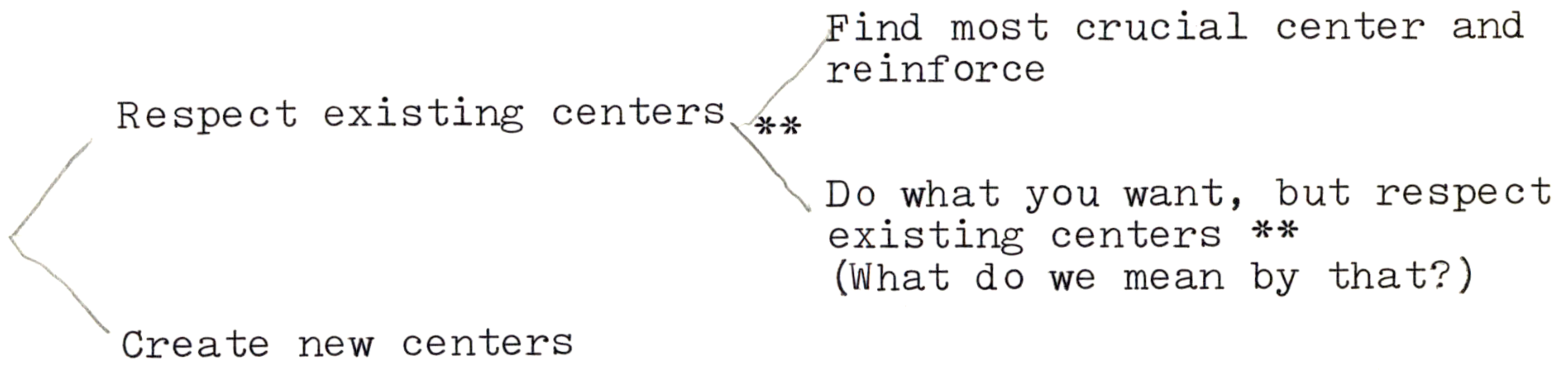
Do they relate to each other, and how?

How do they become operational?

From the virtual centers-wholes, which one is picked up to be payed attention to, and which one is let aside?

How do these two proposals relate to the centering process as described by Chris.

This description of the centering process is nessecary, but is it sufficient?



The existing centers should tell you what properties to use next (Ben)

At the moment that there is no more unwholeness or no more virtual centers, you have to stop. (Chris)

Start with whatever center, but respect the larger center (Hajo)

It is not always true (Chris)

Although you ~~viol~~ate virtual centers, you have to know ~~the~~ and recognize the violations of the structure and repair them.

Whatever the process is, these following things should happen

- respect existing centers(? doubts)
- heal wounds
- create new centers
- create the "being"

Try do define what is respectful and what is disrespectful of the existing structure.

What do we mean by respecting the existing structure

Where do we pay attention?

How do we look for the existing structure?

What are the elements of the underlying structure?

We did an experiment to try to clarify this.

total disagreement. —————→ next page

there are two types of rugs:

the center type rug Red prayer Rug

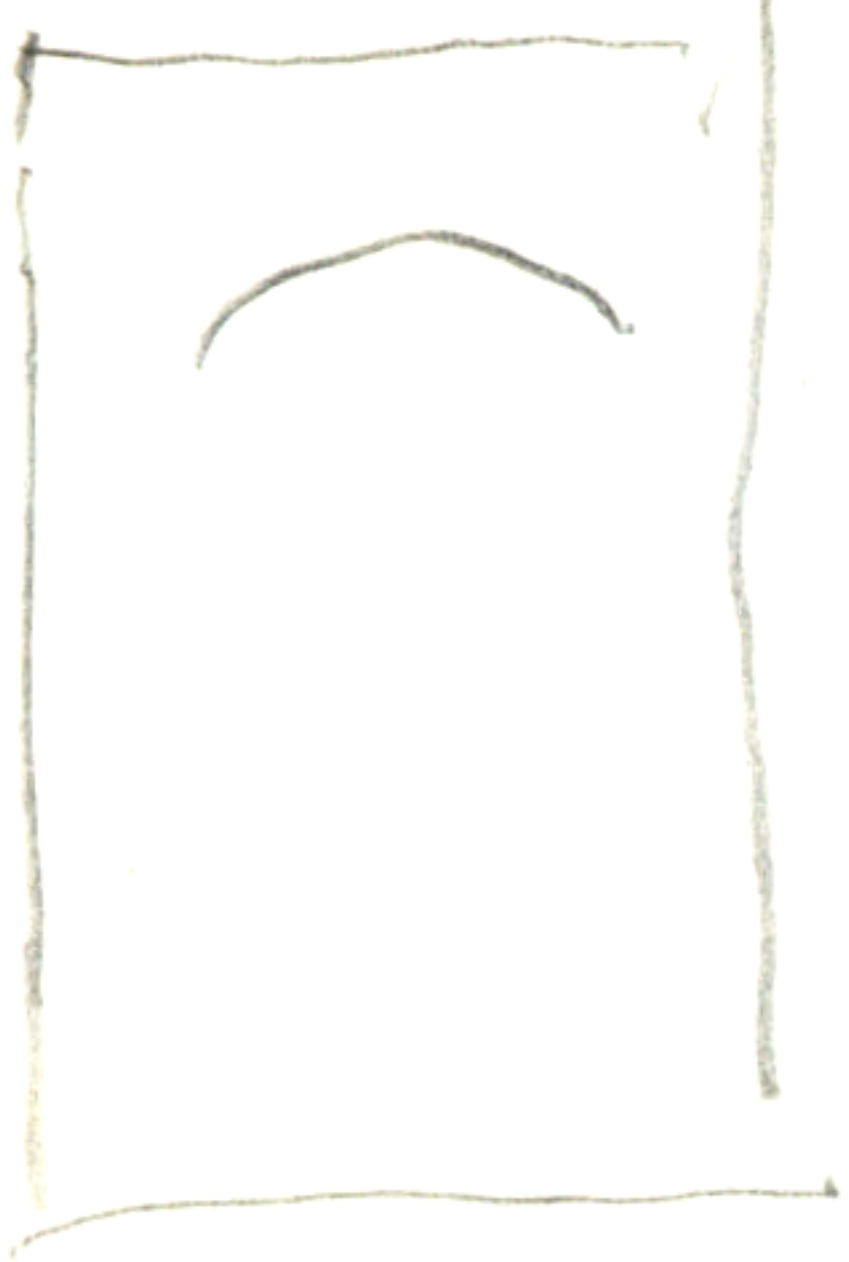
The unfinished repetitive type rug Yellow turkish rug

What is the different structure that underlies these two different type of rugs.

The criterion, according to which the following acts were evaluated:

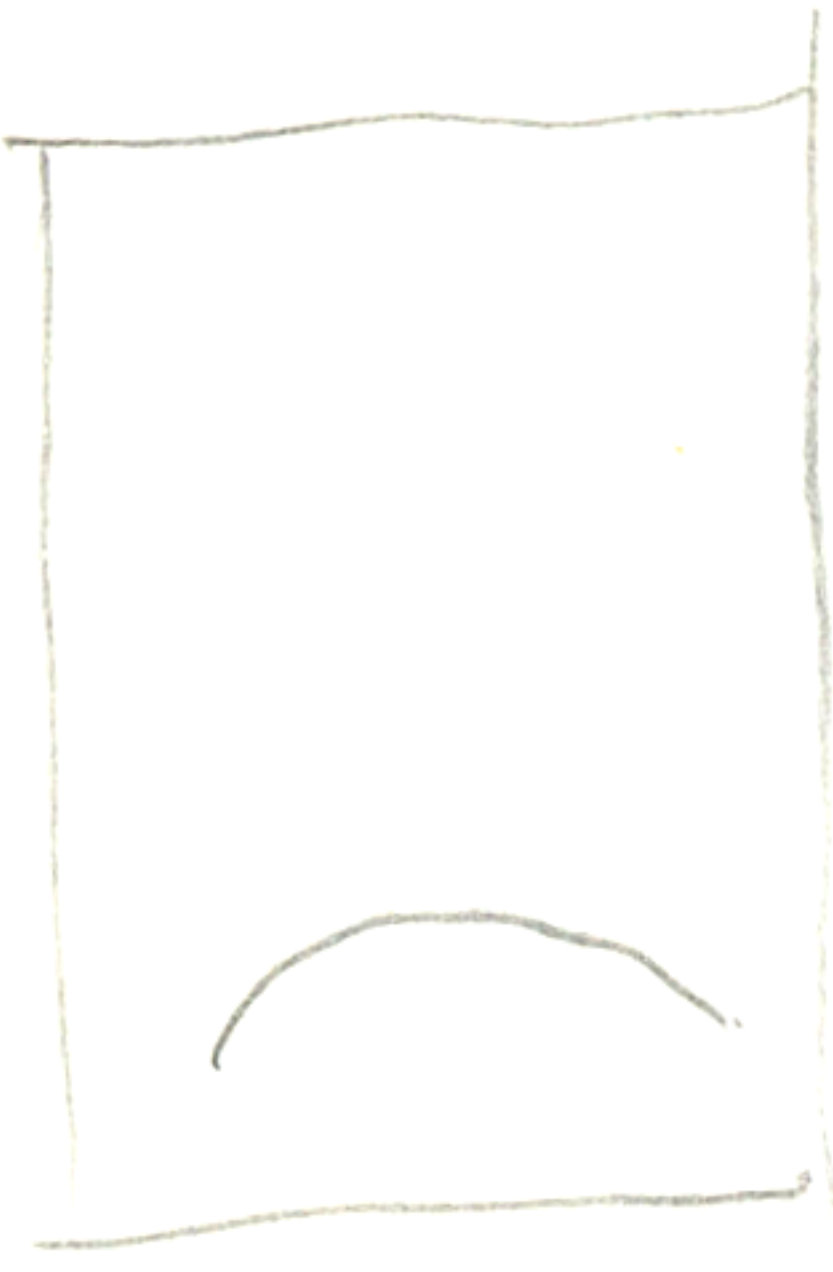
"Is this respectful or disrespectful of the existing structure?"

1.



Students judgement
R. A. D.
5 0 1

Chris' judgement
O.K.



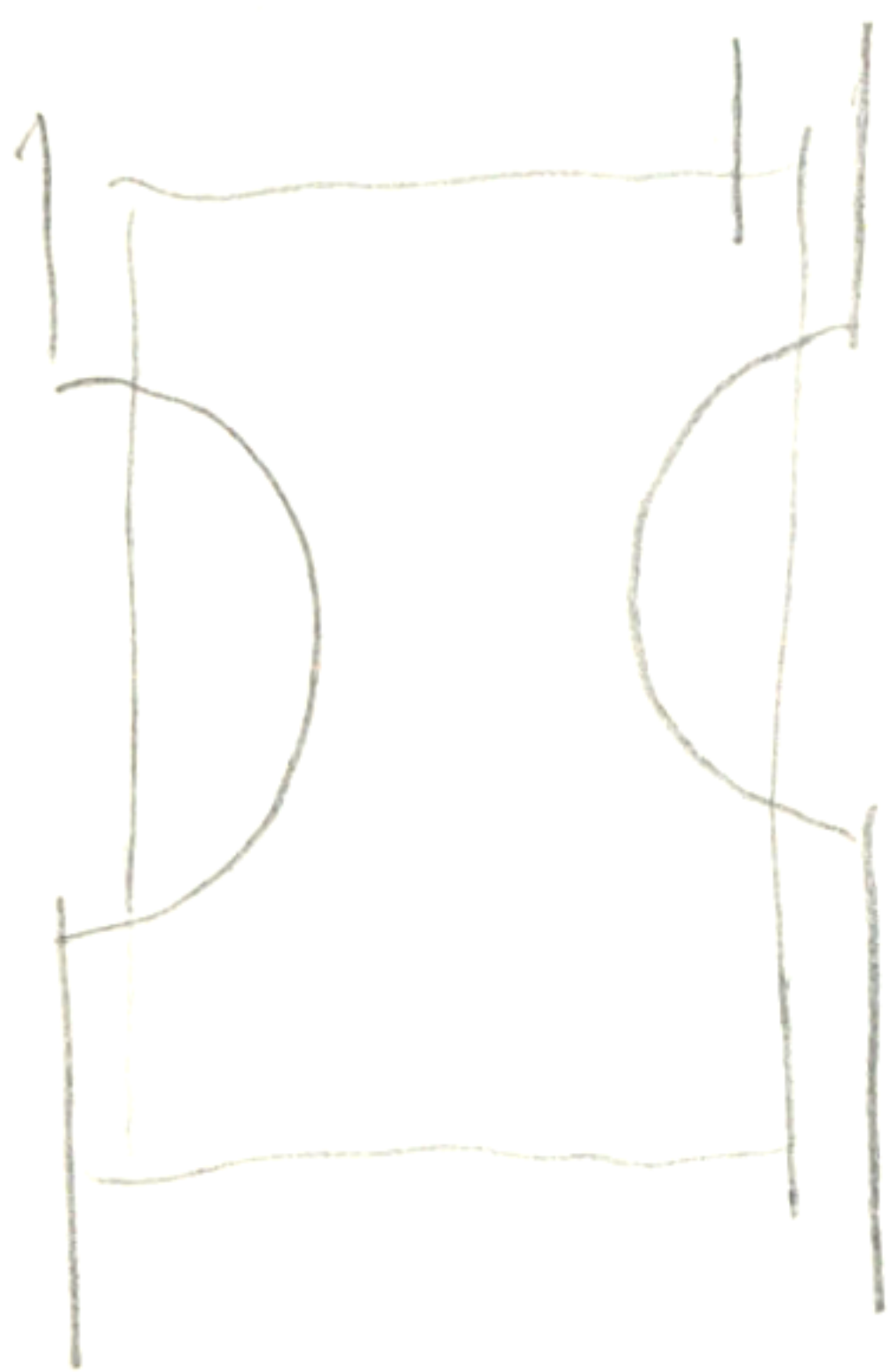
2 1 3

Ambiguous



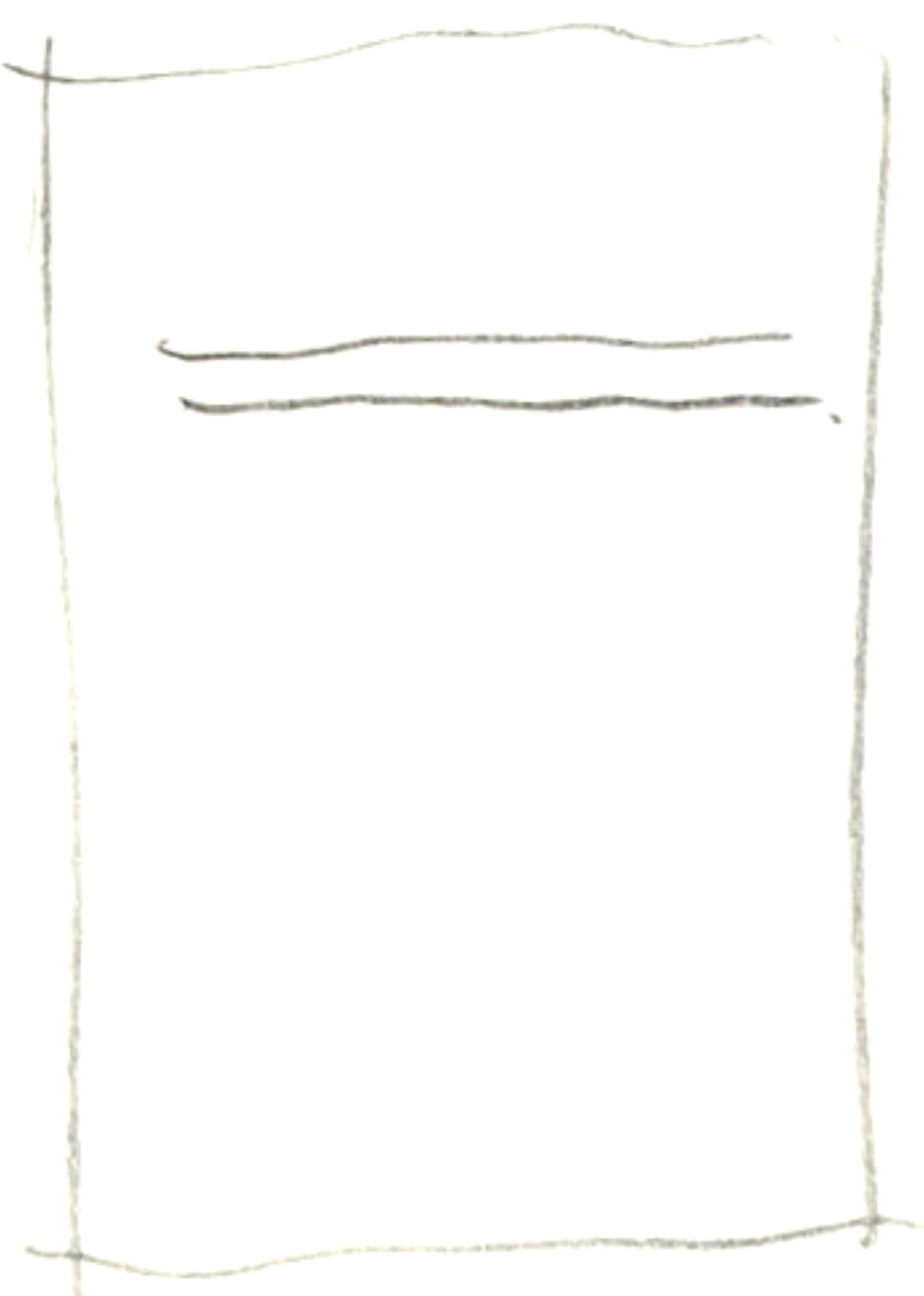
3 0 3

Grotesque



5 1 0

Disrespectful



3 2 1

Totally harmonious

Nineth meeting 29 May 1980

Existing structure: How do we look and recognize the existing structure? for

Hypothesis for transitions

1. Feel the virtual centers

Define the major ones at each transition

Work at each one of these centers, inducing a gradient

2. Each transition should create wholes at four levels

3. Each transition should create wholes that unite existing wholes

Pay attention to the structures as fields: Where are the gradients, where are the concentrations.

Open questions

1. What do you do at each step

2. How do you do it without violating the structure

3. Respect the structure

4. What does it mean respect the structure

5. What is the structure

You have to see the structure and scrutinize what are the predominant elements that somebody has to pay attention to.

How do we represent the structure?

Possible explanations of the structure.





The structure is the hierarchy of virtual centers and their relationships

The structure is the hierarchy of centers.

The structure is perceived as an infinite array of centers, which create different constellations according to the transitions.

When something new is placed, then the existing stability of c centers is disturbed and is moving towards another new state of stability. New constellations of centers are created.

An experiment: Is it respectful of the existing structure?

	R.A.D.	Chris'es jugdement
	1, 3, 4	No
	4, 4, 0	Ambiguous
	0, 0, 4	
	5, 3, 0	

A

Requirements for the process

1. The process should be well defined
2. The process should encourage the loss of the self

Contradiction

SIMPLICITY SEEKING PROCESS

The essence of any whole

Two characteristics:

1. Distinctness (coherent entity, distinct in itself)
2. Not separateness (part of something greater)

Tenth Meeting

Respect the existing structure; timid respect

respect that enhances what exists

A series of structure preserving transformations without breaks that violate the existing structure.

is it true that even a ^{one} structure violating transformation in a series of structure preserving transformations can screw the whole thing up completely?

And yet, is it enough that if there is a continuous structure preserving transformations without breaks, that the outcome would be great?

Is it true that structure preserving transformations tend to produce good things?

I believe that it is not enough to have a structure preserving transformation in order to produce something profound.

What about that each transformation intensifies or enhances the structure.

The properties have no sequence, but maybe that one is introducing another one specifically.

If the properties have an order that means that there is a starting point, a middle and an end, and that the different steps have different importances. This is not true.

Each step is the same as the previous one and as the next one, in terms of the attention and the feelings involved.

Is each step revealing something that is already there?

What do you have to reveal about a dot of lines?

(repetition, groups of dots, dots and space between dots)

What do we mean by structure? What are the elements of a structure?

1. Chris said that the structure is a structure of symmetries.

At each step you destroy one symmetry and you create another one or you create a assymetry.

2. David Bohm describes the structure as the structure of ~~XXM~~ similarities and differences

3. Chris also said that the structure is a field (the structure of three dots is completely different than the structure of a line of dots.)

Respecting the existing structure does not nessecerally mean t that this inhibits you from creating something new.

A good structure is a structure that emanates from transitions which do not violate the existing structure.

After each transformation the structure is changing, is transformed. Transformations of structure.

The paradox

What you are doing: is latent there
you create something new

If you have nothing and then you have a series of transformations which respect the "structure" then this is O.K.

If it comes from nothing, it is respectful.

If it comes from something, then something is wrong with that. You always have the ~~XXXXXX~~ introspective feeling that you can create new things.

But, when you are doing the best, you are getting the structure which is already there.

So, if you get the structure which is already there, how do you create something new?

If you ~~X~~ create something totally new, that might lead you to the wrong direction.

You do something that was never done before, but yet you are d
dealing with the structure that is already there.

Maybe the paradox is intellectual, because of the words we are
using.

There is nothing uniquely determined in terms of what you have
to do next. The structure sets the limits.

So, what do you do next? One or the other; then the structure
is tranformed toawrds different directions.

Bring together: Structure

- Virtual centers
- Properties
- Not separpteness
- Unifing wholes

The structure of nothing; a highly specific structure

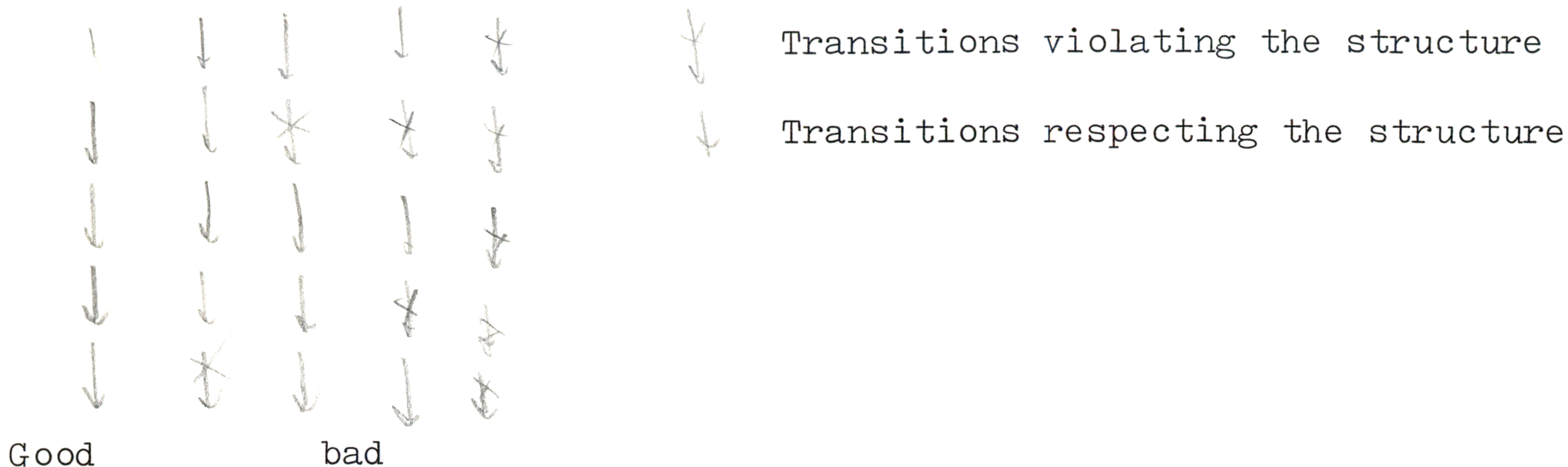
The specific structure of emptiness.

The bad things come from the violation of the structure of nothing.

If what you ~~XXXXXXXXX~~ have it already violates the structure,
you have to set it straight. Is it true?

One violation needs another violation to bring it back to the
ordered state.

Eleventh Meeting



The bad, are all equally bad, regardless to where the violations occur, or how many of them.

So, even with one violation there is no chance.

But, is it certain, that if no violations occur, that the outcome is O.K. Or, if it is O.K., is it profound?

If with one structure violating transformation we cross the line from good to bad things, then is there any way to go back, and how? Do we have to undertake another structure violating transformation in order to repair the situation?

Or what does it happen if the starting point belongs to the bad things? What do we do?

A row of dots is similar to empty space. They originate out of zero.

Profound things: they are transformations of the universal empty space. What is the structure of empty space?

The structure: How is it related to the properties?

What if the given incorporates things which are ugly?

Can we do something nice out of it without violating the existing structure.

The situation is completely different when dealing with buildings or with drawings. Completely different attitudes.

How can one get out of a messy situation.

- Quit
- Go back to "good" after violating the structure
- Go back to "good" without violating the structure

How can we articulate the steps of the centering process in terms of transformations?

It is not the violations that damage the thing, but the absence of enhancing the structure.

In a structure enhancing transformation the unclear thing is:
 THE DEVASTATING EFFECT OF EVEN ONE STRUCTURE VIOLATING TRANSFORMATION

How do we enhance the structure? What is the role of the properties in this case?

At each step we can pick up the property that enhances the structure.

How can we understand the properties on these terms?

Three kinds of transformations

1. Structure preserving transformations
2. Structure intensifying transformations
3. structure violating transformations.

Picking the second as an operational rule there is the problem that it does not tell you where to stop, unlike the idea of virtual centers that sets it clearly.

What about the idea of enhancing and intensifying the structure having in mind to produce not separateness.

Contradiction: distinctness

glue always together

Respect: too humble

Intensify: it tends to produce weird things

what about: RESPECT THE DEEP STRUCTURE

reveal the deep structure

A bothering case;unresolved: the wall with the door

when the door is moved it implies that you do not respect the deep structure.

How do you comprehend the deep structure?

Do you look at it within a larger context?

How do we explain the process in terms of structure respecting tranformations?

Should all of the transformations be structure respecting or s some could be blunt?

In a structure respecting transformation process you respect the structure step by step, since the structure is changing.

How does the structure is changing after a structure respecting transformation?

How does the structure is changing after a neutral transformation?

How does the structure is changing after a structure intensifying transformaiton?

How does the structure is changing after a structure violating transformation?

What is the best way to describe the process:

- 1. A PROCESS THAT TRY^s TO AVOID~~s~~ STRUCTURE VIOLATING TRANSFORMATIONS
- 2. A PROCESS THAT TRY^s TO CREATE~~s~~ STRUCTURE RESPECTING TRANSFORMATIONS.

What is the easiest to perceive? Violations of the structure

Or respect of the deep structure

How can we describe the deep structure in terms of the properties?

Deep structure and properties

could the deep structure be explained without the properties

Deep structure says something more than the 14 properties. What is it?

May be it puts the properties in an "order" How?

Maybe it helps to explain the relationship among the properties.