

Chakras And The Enneagram

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This book presents conceptual approaches to relating the idea of the body's energy centers, or chakras, to the enneagram in a direct and practical manner. The ideas and techniques presented here are experimental in several senses.

First, because it is only through personal, physical experience that they can acquire real meaning. Understanding of these matters cannot be arrived at through the mind alone. Second, because they represent possibilities, not definite truths. It is incumbent upon each individual to assume the responsibility for carefully weighing what is said against their own experiences and understanding to see where the center of gravity in these questions lies.

Before swallowing anything in whole or in part, I urge readers to look first to their own lives and let them speak.



Two Essential Laws

Human beings, like all living organisms, have to serve as evolved as receivers and transmitters for what are called sacred energies.

The Enneagram depicts the two essential and universal laws that mediate the flow of these energies: the law of three and the law of seven. The law of three is clearly depicted as different from the law of seven. The triangle it forms provides the energy for the “conscious shocks” needed for the proper and complete evolution of energy in the octave.

In viewing the Enneagram as a depiction of the movement of energy—both sacred and otherwise—within the human body, we see that the energy needed for inner evolution *does not come from within the system*. That is to say, the human body needs the help of a higher kind of energy in order to help it in the evolution of its own octave. Gurdjieff specifically referred to this higher energy as astral energy in “Views From The Real World.” As such his understanding of it was consistent with traditional Yoga teaching.

This higher energy in question enters at the point of “do”, or the 7th chakra. It descends into the body, assisting as and where needed. Without the opening and participation of the 7th chakra the octave’s evolution is unable to fully complete itself; ergo the opening of the 7th chakra is vital to our inner work. Man’s inability to open this chakra at the top of the head, allowing sacred energy to flow downward into him to provide the shocks necessary to assist in the completion of the human octave, is a chief source of the many pathologies exhibited in human behavior. These pathologies are unfortunately so universal as to be considered routine, or “normal.” And make no mistake, we have all inherited these pathologies—no one is completely free of them. The ego spends a great deal of time self-justifying, that is, keeping up a relentless mantra that excuses our particular pathologies—but there is no question we are enslaved by “that which we would not do.”

In Christianity, it is taught that man is essentially sinful, and can only be cleansed by God. To put this simply, in an esoteric sense, what it means is that we cannot evolve without the help of higher energy. The sacred Do which enters man at the seventh chakra provides that help. In order to *allow* this to take place—the word “allow” is italicized because of its special meaning in this context, which will be discussed later—man has to become *open*. Again, the word “open” has special esoteric meanings, but it also means, quite simply, that the seventh Chakra has to be opened. When Christ said “knock and the door shall be opened,” it was this specific door he was speaking of.

In Diagram 1, the Human Octave, each chakra has been related to a specific position on the Enneagram. The chakras follow in logical order from first through seventh. (Chakra numbers, however, do not correlate directly to traditional chakra numerology because of the position of the shocks.)

The Enneagram shows the location where third force (law of three) energy is needed to assist in the evolution of spiritual—which is, in fact, very physical—energy.

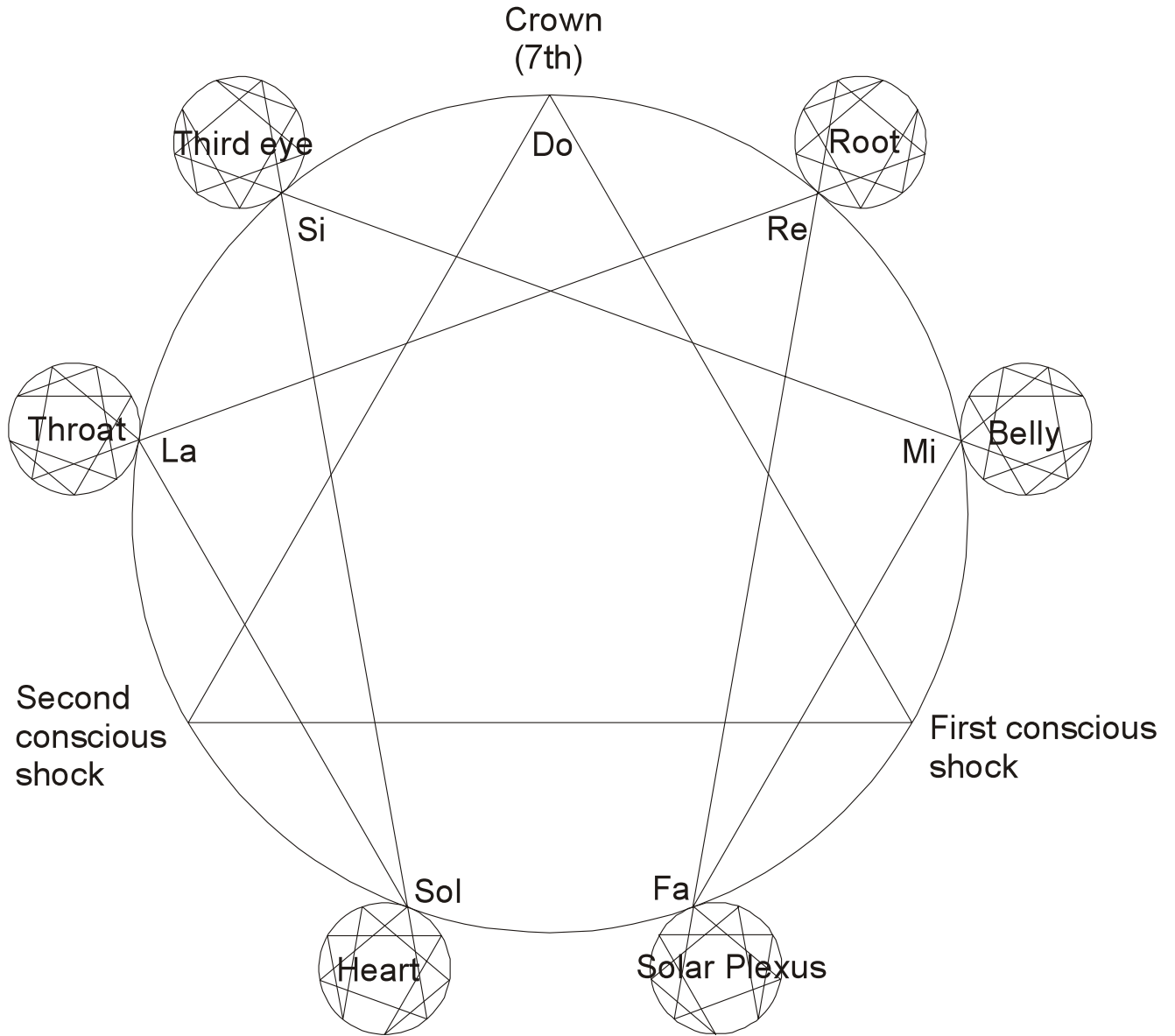


Diagram 1- The Human Octave

There is need for third force energy in work between the chakras of both the lower and higher stories. That is, taking the body's lower story as root, belly, solar plexus (right side of the enneagram), we see that these three centers complete their work with the participation of the first conscious shock. The upper story (heart, throat, third eye, on the left side) complete their interaction with the second conscious shock.

The understanding of grouping the chakras according to lower and higher stories in the body may be approached through direct work with inner energy. We'll get to that later.

Interdependent Levels



The reason that the shocks are referred to as conscious shocks is because they *emanate from a conscious source*. Man in his ordinary state is not, as we know, conscious. He aspires to consciousness, but cannot attain it alone. Only by seeking this help from above can he evolve to a more conscious state.

Help is sent from above because, in what might seem a paradox, *the higher needs the lower*. That is to say, every superior octave is dependant upon the octaves below it, because each note in a given octave actually represents do in an octave subservient to it. By understanding this we begin to see the essentially fractal nature of energy

evolution, and the manner in which every flow of energy is interpenetrated by the flow of both higher and lower energies. (diagram 2.)

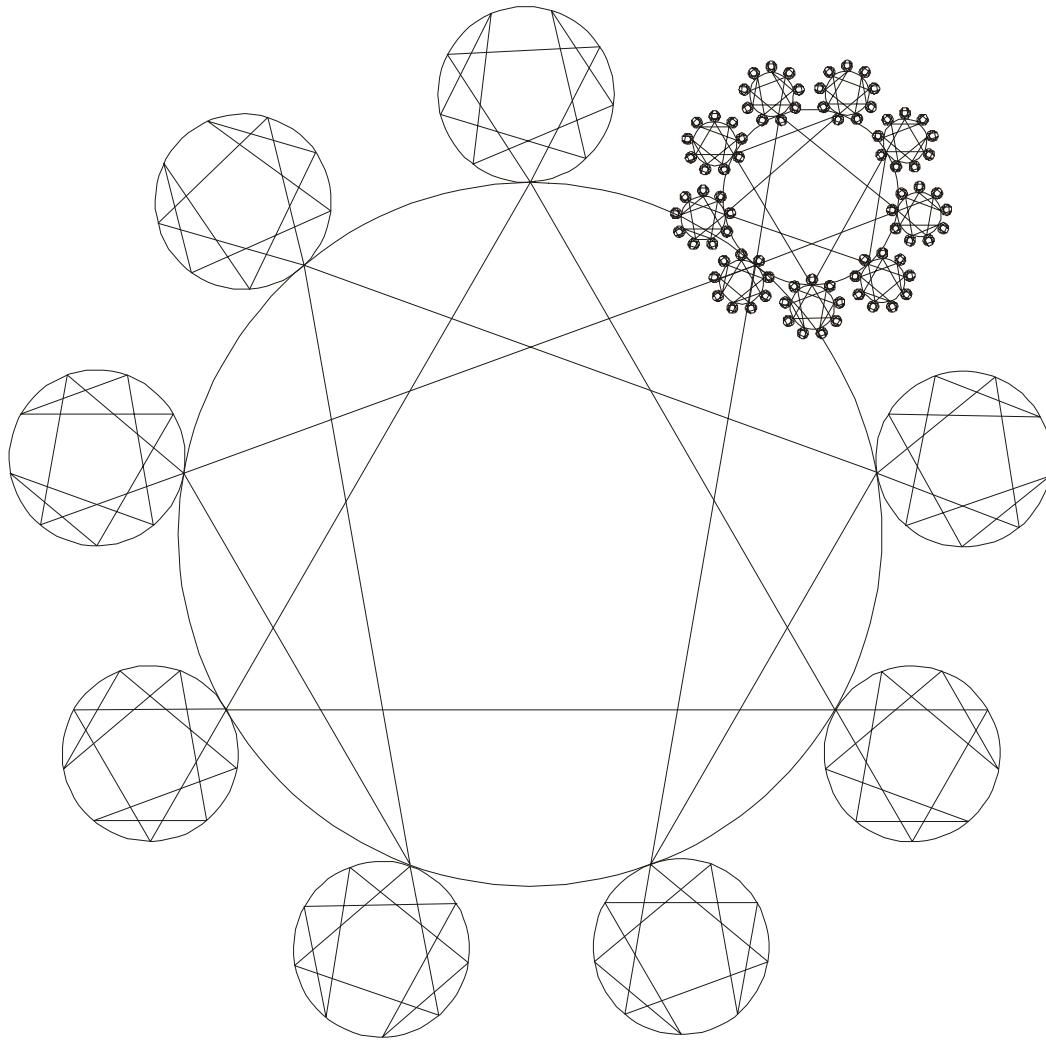


Diagram 2 – dependant octaves

The implications of diagram 2 are profound. It is a visual representation of levels of the universe as formed by octaves and their consequent dependant octaves. We can see from this diagram, for example, that the completed Human Octave acts as the Absolute, or Sacred “Do,” for a whole group of octaves below it.¹ Each completed note in the Human Octave is thus the absolute for a whole set of worlds below it. In the same way, man is no more than a single note in the evolution of a world one level above him. This diagram thus draws a direct and inescapable relationship

¹ What happens in dependant octaves formed at the point of “Do” and the two shocks is uniquely different from what takes place at the other points. A careful inspection of the geometry of these points will give rise to some surprising and intriguing ideas about the way the law of three both arises and functions on various levels. This property implies the essential dynamism of universal laws.

between the Enneagram and the understanding of the multiverse, or multiple universes, which is a prevalent theory in modern physics. Physicists have recently argued that because evidence strongly suggests that our universe is in fact infinite, mathematical probabilities all but guarantee the existence of multiple universes.

Above all, the enneagram shows us that the universe with all its levels is a *whole structure*. No level can exist without the levels above it and below it.

When looked at from this point of view, we can see that the Enneagram informed mankind of the inherently multiple nature of worlds and universes long before physics had any inkling whatsoever of this rather astounding property of reality. There are variations on this diagram, showing essentially the same relationship between superior and dependant octaves, in ancient artworks. One spectacular example from the palace of Nimrud is reproduced in the last chapter of Chris McManus's excellent book "Left Hand, Right Hand" on the nature of left and right symmetry. On careful inspection the resemblance between this and diagram 2 is highly suggestive. It appears to show not only dependent octaves, but the structural relationship of the seven chakras. In this particular bas relief, a libation is being applied to the throat chakra.

In relating this to man, we can see that man acts as the sun, or central source of energy, for a whole planetary system of organs which cooperate in creating his whole. He furthermore acts as a galaxy for a whole host of many billions of foreign microorganisms which live within his body. Descending one level further, he plays host to countless billions upon billions of beings which reside *within his very genetic code itself* in the form of viruses. Below this there is yet another level of chemical interactions, and below that an atomic one, which divides itself still further into subatomic interactions.

So man is woven into and occupies a position in a vast web of worlds. In seeing himself as the center of the universe, he completely fails to understand his position. This failure is part of the reason he has so tragically failed to meet his responsibilities as a steward for the planet he lives on.

The Enneagram and related diagrams offer us an opportunity to gain a glimpse into the precise nature of universal interrelationship, as well as man's exact position. As such, study of this diagram represents an opportunity to inject some science into the art of spirituality. In the previous century, Paramahansa Yogananda argued passionately that establishing communication with God was a science, not an art. Judging from the available evidence, Gurdjieff apparently agreed with him on this matter.

Dual Energies; Non-Linear Movement



There's a consistent temptation in mankind to view progressions as linear. For example, we experience time as linear.

Modern physics generally agrees that the perception of time as a linear process is strictly an accident of human perception. From a physics point of view, time doesn't really exist. It is, from the point of view of the physical sciences, nothing more than a summation of myriad interdependent interactions—something Gurdjieff also taught many years ago. Gurdjieff introduced the octave to his pupils as a practical illustration of an alternative understanding, which is that movement is both circular/non-linear, and always dependant upon other movement for its direction. In other words, everything is perpetually in motion, excited and stimulated by the infusion of light. Without the infusion of light, all matter would bleed off its energy until it reached the lowest energy state possible—a phenomenon referred to in physics as the “heat death” of the universe.

The interesting implication of the relationship between the chakras and the Enneagram is that it suggest something that is, so far as I am aware, not taught in conventional or “popular” Yoga- that is, that from the point of view of proper

evolution of the human octave, the movement and evolution of energy within the human body is not linear. That is to say, it does not flow up and down in a straightforward manner, logically progressing along the spine from 1st to 7th chakras or vice versa, which is the understanding generally passed on by such schools

There seems to be a good deal of disagreement, or perhaps just plain old confusion, in various schools about the nature of higher energy and its paths through the body. Study of the Enneagram in the context of chakras may help clear some of that up.

Generally speaking, spiritual energy in the body has mistakenly been lumped into a single phenomenon. Just as humanity has two natures—a higher and a lower nature—so the flow of energy in the human octave takes place along two distinct paths, arising from two separate sources. There is one distinct path in the body for the energy of this level, and a second path traveled by energy from a higher level. One of the essential functions of the human being is to act as a vessel, or crucible, within which these two energies can blend.

The first energy derived from and active on this level follows the path described between the six notes Re, Mi, Fa, Sol, La, Si on the Enneagram. This “law of seven” energy belongs to the human body, and is always functional in one manner or another. This particular kind of energy has multiple aspects, and manifestations of its variants can arouse a wide variety of unusual states.

The second source, law of three energy, flows from Do and follows the path created by the two shocks, which forms a triangle. This energy is this higher energy known as Prana by Yoga schools, Chi by the Chinese², and the Holy Spirit by Christians. There are many names for it, but this energy is, simply put, the energy of Divine Love, which is omnipresent, emanating from the top of the ray of creation and passing through all the levels, unchanging, to the bottom. The entire universe is an engine built by and running on the energy of Divine Love. Gurdjieff taught us that without this energy, the human octave can’t complete itself effectively. Human beings are in fact vessels specifically designed to act as receptors for this energy at this level of the universe. Man’s failure to properly step into this role must be viewed as one of the tragedy’s of the Earth’s ongoing attempts to evolve.

Unlike the energy which flows between the six “lower” centers, in the human body, the energy of Divine Love flows directly down the spine and up the front of the body. (It can also travel in the other direction.) The Enneagram allows us to clearly distinguish between the two energies, since it places them within two distinct and distinctive geometric figures. Law of seven energy follows a very different and more

² I suspect Chinese esoteric schools may in large part have the law of seven energy, which is also very powerful in its effects, confused with law of three energy. Law of seven energy would have a powerful effect on health, since it involves the proper functioning of lower centers. Law of three, or sacred, energy is a very different ball of wax. However this mistake is probably common to other schools as well, because it’s only with the study of the Enneagram that the dual nature of energy in the human body becomes apparent.

dynamic path of interrelationship than does law of three. Divine Love descends and ascends through the body in a much more straightforward manner.

It is the blending of these two kinds of energy which allows the complete development of humanity. They depend on one another. This creates an interesting conundrum, because the two energies only derive their meaning in the context of relationship with each other. Alone, either one would have a limited role and be incomplete. This serves as a graphic commentary on the concept forwarded by Gurdjieff that God needs our help, just as we need His.

Chakra Positions And The Ray of Creation



Even though the movement of inner energy is essentially non-linear, it helps to study it laid out in that manner. Diagram 3 accordingly depicts the chakras in relationship, laid out vertically, in the same way they are found in the human body. This diagram includes a model of the ray of creation based on Ouspensky's diagrams in in search of the miraculous. The drawing shows the level each human chakra stands at in relationship to the model of the ray of creation that exists within the human body. So we see, for example, that the heart is at the level of the sun for a

human being. This in itself seems like a significant relationship which can hardly be accidental. Let's look at each one in turn to see what else turns up.

If we take the root chakra to represent instinctive center, we see it is in the position of the moon. It is the basis for existence- the first rung of the ladder upon which everything else is built. This is the same exact understanding of nature arrived at in biology—that is, that instinct drives the planetary biological engine. In the same way energy from Earth is drawn into the service of the moon, so the energy of sex (second or belly chakra) is drawn directly into the service of instinct. This is a model for what biologists call natural selection. What we call instinct in both the biological world and in humanity seeks to rise to a higher level. Sex function—the recombining of genetic material through natural selection—drives this movement. Sex serving evolution is the effort of the lowest level, that of instinct, to rise to a higher level. This explains why we see a steady trend towards more complex organisms as the fossil record develops. On planet earth, so far, the highest living result of this movement is mankind. It also is in accordance with what biologists have said about the function of sexuality in regard to genetics—that is, that all life simply serves as a machine to preserve and carry on its genes from one generation to the next. We see here a reflection of the service that organic life on earth performs for the moon; the principle is much the same.

Take note of the fact that in the progression 1,4,2 it becomes obvious that in order for correct sex functioning, instinct needs the participation of emotion before it blends with sex center functions.

Gurdjieff taught that without the moon, there would be no need for organic life on earth. In the same way, without instinct, life would not exist. Perhaps we might thus call instinct a law-conformable “reflexive need for life.”

The belly is at the level of earth, or sex center. This is the level most of mankind is on, and the chakra at which, lacking the first conscious shock, most energy evolution stops. There is an inherent discrepancy here, because although the enneagram shows 1,2 as adjacent to each other, needing no shock for completion, energy in the “correct” or law conformable order of the octave's evolution is 1,4,2, as mentioned above. We can infer from this that although sex and instinct are hard-wired, that is, capable of movement from Re to Mi without assistance—the connection between the two only realizes itself fully once the shock is applied.

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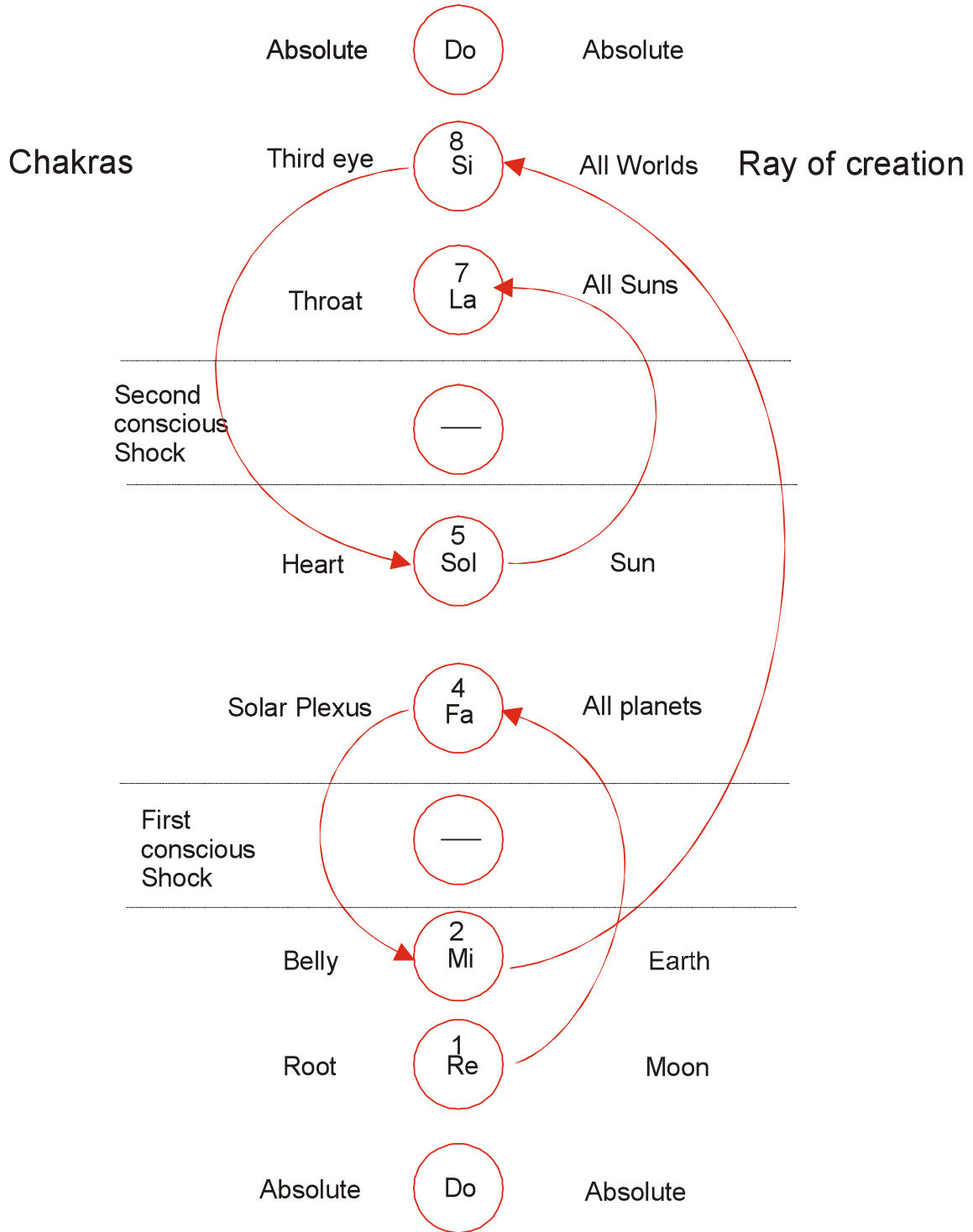


Diagram 3- the Ray of Creation

The solar plexus, or emotional center, is the collective center of the nodes of the sympathetic nervous system. It has been celebrated in many esoteric practices as a source of energy and a key component of spiritual work, and is found at the level of the planets. This is already a higher level than ordinary humanity, so to speak. The energy from fa, or the solar plexus, is the highest of the lower stories. Placing the emotional center in the lower story of the human octave may be unconventional, but I feel there is strong support for this based on my studies and interpretation of the chemical factory diagram. In addition, Gurdjieff himself suggested this was the locus of emotional center.

The heart fittingly represents our inner sun. Just as the sun pumps vast amounts of energy out into the solar system, so all the energy in the human body is distributed via the blood by the great engine of the heart. The heart chakra does not consist of the heart alone, but rather the heart/lung complex in the middle of the chest, taken together. This complex represents moving center, which is the center of our physical existence.

From here we move to much higher levels, because the throat represents all suns—it is on the level of, if you will, the milky way. It should be noted that the throat chakra is actually not just the throat, but includes the back of the neck and brain where the medulla oblongata is located. In Yoga, this energy center is traditionally viewed as a powerful cosmic energy accumulator. Activation of this chakra has a very distinctive character, since it serves as a vital pathway into the lower chakras. It is also the seat of intellectual center in the body, serving as it does as the “hindbrain” reflexive, or habitual, brain of the body. Although brain activity obviously takes place all over the cortex and other areas, a great deal of mankind’s intellectual life is lived out at the level of the medulla, which is in its ordinary state habitual.

The third eye represents all worlds, or all galaxies. It is to be further understood as the physical location of higher emotional center. This explains why it figures as an organ of tremendous (psychic) power in esoteric understanding. Third eye activation serves to feed a great deal of energy into the lower centers.

The seventh chakra is the Sacred Do, or the absolute. For humanity, this energy center at the top of the head represents higher intellectual center, or the divine. It is through this chakra that all the energy needed to complete the first and second conscious shock must flow.

Centers In Relationship



Each center in the body is represented by a chakra, which also corresponds to the appropriate level on the ray of creation. Diagram 4 lays out the correspondences in an easily understood format.

Following the logic of the flow of energy within the Enneagram and the Gurdjieff multiplications, and referring back to diagram 3, we can see that energy in the body passes from one center to another in a circular progression.

Note that in order for the first three chakras to complete their relationship energy must pass from the root into the solar plexus and then *descend back down*. We will see this pattern repeated in the upper stories.

This movement of the lower through the higher before returning to the middle is of particular interest when taken in the context of the Gospels, where we are told that one must already have something of the higher in order to obtain more. Nicholl also said a good deal about this. The point is that even in the lower story, *within* the development of the human octave (that is, exclusive of the question of the conscious shock itself) the lower must acquire help from the higher in order to complete itself. One cannot move to two without first getting help from 4.

	Note	Chakra	Center	Ray of Creation
9	Do	Crown	Higher Intellectual	Absolute
8	Si	Third eye	Higher Emotional	All worlds
7	La	Throat	Intellectual	All suns
6			Second conscious shock	
5	Sol	Heart	Moving	Sun
4	Fa	Solar Plexus	Emotional	All planets
3			First conscious shock	
2	Mi	Belly	Sex	Earth
1	Re	Root	Instinctive	Moon
9	Do			

Diagram 4-Chakras, Centers, and the Ray of Creation

Penetration



Law of three energy, or seventh Chakra energy, is certainly necessary for man's development and opening to it is desirable. However, this energy can't be controlled by us; it is a gift, pure and simple, that is radically transformational in nature. Attempts to force or manipulate it should strictly be avoided. Even if well intended, acts of manipulation are essentially what is referred to as black magic, since they all represent attempts to force the higher into service of the lower. As Gurdjieff mentioned, such attempts may meet with success in the short run, although over the long run any such path will be self-correcting, more than likely at the expense of those who follow it.

Our role is merely to attempt to become more open to the Holy Spirit and allow it to do its work. In order for us to do this, we need to engage in as much preparation as possible. Most spiritual work is just this kind of preparation.

Christ said, "ask, and ye shall receive." These words indicate that our role is to call for this help through active prayer and meditation. In praying and meditating, we attempt to become softer and more female. We need to do this in order to open ourselves and allow ourselves to be penetrated by this force. Drawing a sexual analogy here is not really going to far, because the entry of this force is equally generative, and even more intimate. Everyone has at one time probably tried to imagine what it would be like to actually merge with one's sexual partner. We all

know that this is not possible in the case of bodies. However, it *is* actually possible in the context of receiving the Holy Spirit. We can become one with it. In doing this we both lose everything we are, and gain something entirely new.

This is a supremely natural act, but paradoxically from the point of view of man's ordinary state it is a very *unnatural* act. We have been toughened by a lifetime of misunderstanding and willfulness until our exterior shells are so hard that they cannot be penetrated without breaking them. No one wants to be penetrated. We—that is, our personalities—are constructed specifically in order to keep as much as possible in life OUT. They have designed themselves to serve in this manner for most of a lifetime. Essentially, Prana is blocked in mankind and cannot flow properly. According to Gurdjieff, the organ Kundabuffer was originally responsible for this problem.

The original Yoga schools referred to the force that blocks the flow of Prana as Kundalini.³ As such Gurdjieff's choice of terms seems very deliberate, and links his teaching even more firmly to traditional Yoga understanding. Kundalini has been described as a snake that coils within the body (reminding us of the story of Eve, tempted by the serpent.) This is an apt description. Our inner state is one of pervasive tension. One might liken our ordinary state to having a python coiled around the center of our being. This tension constricts in the same manner as a boa, tightening itself around the centers until the flow of energy cannot take place properly; and, like the snake who constricts its prey, if it is provoked its only response is to coil itself even tighter. For this reason almost any effort to go at it directly is doomed to failure. The only way to “get around” the serpent—to get it to relax its death grip on our inner energies—is to somehow get it to believe we are not there. This is an act, so to speak, of finely tuned inner acrobatics. If we succeed, however, Prana can begin to flow correctly, and once it does, it can reach the places it needs to in order to begin the repair of our inner machine.

Because of widespread confusion about and misinterpretation of sacred texts, the energy of Prana is nowadays frequently referred to as Kundalini energy. In an exquisite irony this is, as Gurdjieff told Ouspensky, just about the exact opposite of the correct understanding.

Opening ourselves and allowing an alien, higher force to enter us in an intimate a manner is an extraordinary concession on the part of the ego, who acts as the self-appointed gatekeeper for all our experience. It is in fact an act of suicide on its part. The moment this energy starts to arrive, ego begins to shrivel as it is forced to recognize its essentially subservient and inferior position.

³ See T.K.V. Desikachar's wonderful book “The Heart of Yoga” (Inner Traditions Intl. Ltd., March 1, 1999) for more on this.

In a very real sense, allowing sacred energy to enter and do its work is tantamount to consenting to death. No wonder it is so difficult! Ultimately it orchestrates the death of everything we are, and the birth of something entirely new.

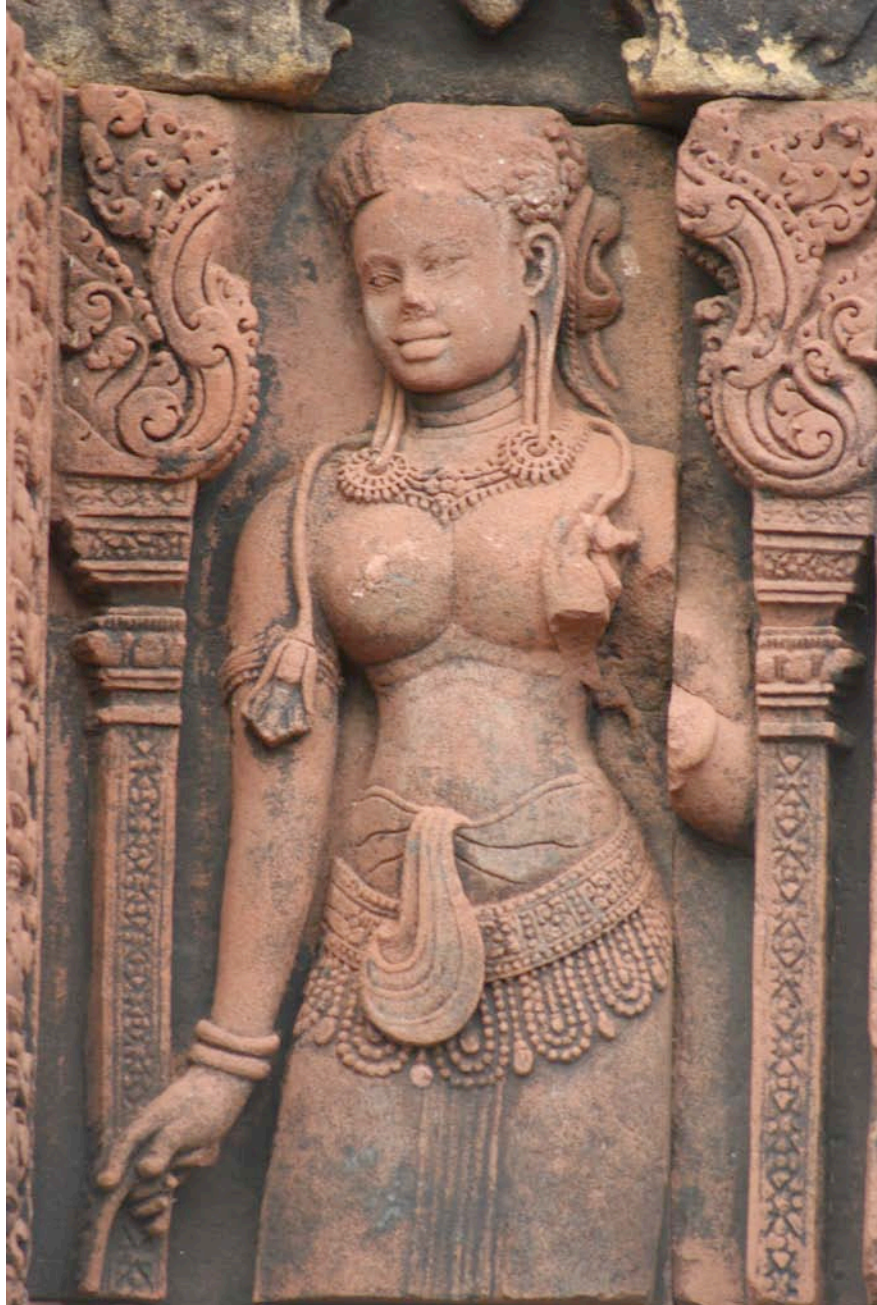
Ego vigorously resists this type of activity. The reason so much spiritual work progresses slowly, or not at all, is because mankind as a whole *does not want to change*. To change means to die, and no one willingly dies. You will know what this really means when you reach a point in your work where something on this order is offered from within and you actually refuse it. It's only then that one begins to understand just how absolutely we fear the complete surrender, or allowing, which is necessary for any profound transformation. Overcoming blockages created by inner fear is a constant exercise during active meditation. We are filled with tensions created by this fear. Only the higher energy of Divine Love can truly help to bring us the peace we need to relax enough to allow it to flow more naturally into us.

As so many have said, Divine Love is Light. We are engaged in trying to discover a new relationship with this Light within us.

Once Light—the finest and most subtle of all universal vibrations—begins to arrive, it gradually starts to seep in from all directions, not just the seventh chakra. The body becomes permeable to extraordinary forces that it was formerly quite unaware of. This can be a disquieting experience as the deeper nature of humanity's possibilities are gradually revealed.

Because of this it's important to continually remind one's self in this type of work that one must *accept* and *allow* what takes place, and above all not fear it. A lot of diseases which medical science has been unable to explain or diagnose are the result of an unanticipated opening of centers, resulting in the incorrect flow of inner energy. Fear and resistance will exacerbate disease of this kind. You will see as you deepen your work that most of what blocks us inside is fear. Letting go of this fear is the key to inner progress.

Conscious Shocks And Divine Love



The nature of the “conscious shocks” that enter to assist in the development of the octave have been discussed and contemplated ever since Gurdjieff first introduced the ideas. We can see from the enneagram that the conscious shocks are needed for the development of every octave at all levels. In other words, they are not unique to the conditions man finds himself in, but rather a universal principle.

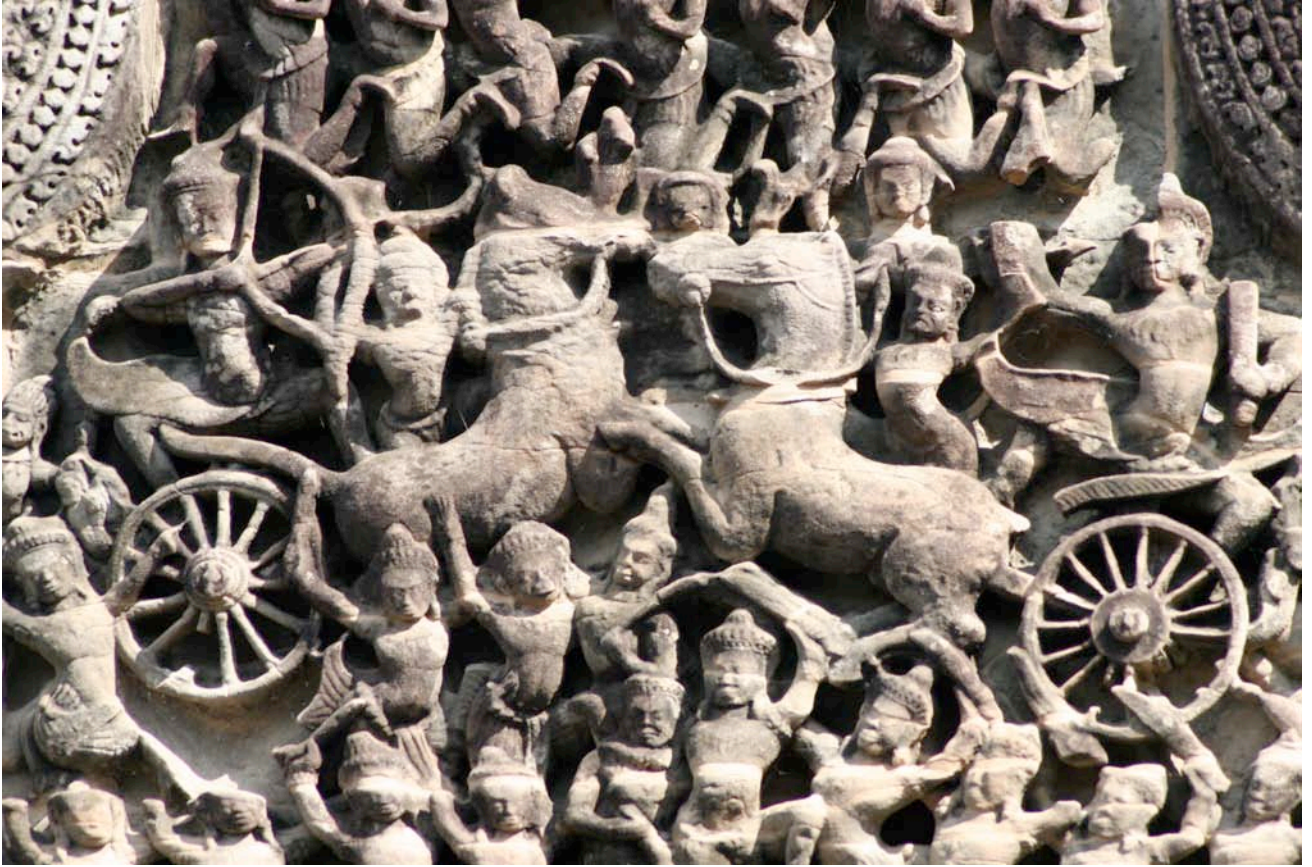
In order to reach toward an understanding of the cosmological nature of these shocks, it's necessary to cover a great deal of territory. The reader's patience is appreciated.

We can see from the entry of law of three energy at the top of the enneagram that the energy needed to provide these shocks is very different from the energy which the law of seven works with. The law of three which provides this energy is the same divine force embodied in the Holy Trinity. As such, it cannot be considered as separate from Love, which is the essential defining characteristic of divinity.

This logical and intelligible conclusion explains why Gurdjieff taught that emotion has to enter our work in order for it to be effective. It also explains the essential and central position of Love in spiritual teachings and practice. Without the power of Divine Love, any octave is of necessity limited only to its own devices, and can only act within its own level. This is also true of the human octave. Without Divine Love, man is a limited creature. The act of becoming open to Divine Love—that is, *allowing* the energy from above to flow into the body—opens man’s possibilities to becoming connected to other levels.

Love, like all universal forces, has three aspects. We are most familiar with the emotional aspect: this is what gives love its great power. However love also consists of the manifestations of intelligence and physical action.

Being Foods Of The Universe



When the universe was created, in accordance with the law of three it was given—like man—three foods upon which to feed.

The first being food of the universe is matter. Matter corresponds to the “body” of Divine Love. This is directly analogous to the substantial carbon-rich foods we eat. This fundamental building block serves the same purposes at the level of man and the level of the universe—that is, it provides the physical material within which the Ray of Creation manifests, and with which it works. It is a vehicle.

The second being food of the universe, as Gurdjieff explained to Ouspensky, is time, which to the universe is what breath is to man. Time serves as the representative of matter in all the aspects of its relationship with other matter. Time corresponds to the “intelligence” of Divine Love. The expansion and contraction of the universe is driven by the great engine of time in the same way that our lungs expand and contract to breathe in air.

The third being food of the universe, and third aspect of Divine Love, is Light. Light corresponds to the emotional quality of Divine Love, and serves as the reconciling factor between time and matter. Another way of putting it might be to say that light gives time and matter meaning. Without light everything that takes place would take place in absolute and utter darkness. Its meaning would be lost. There are places we

presume to be without light in the universe—physics refers to them as black holes. Take note that physicists agree that meaning ceases to exist within a black hole, because all of the structured and orderly relationships that exist where light is present cease to exist. In such places matter, light and time become disrupted and collapse into an undifferentiated mass. This is why it is called a singularity—the law of three no longer acts in such places.

Divine Love is manifest as light in terms of its arrival on the physical plane of existence. However, in its entirety, it is also composed of other substances even more refined than light. In fact, the finer substances of which matter is composed—for example, subatomic particles—are held together by light. Huge amounts of it are released if these bonds are artificially severed (humans refer to this as a nuclear explosion.) Light thus serves as the reconciling factor between matter and time. In one instant, all matter would disassociate without the force of light which binds it. In fact this is exactly what happens at what is called the event horizon of black holes. This is the capture point at which the gravity of the singularity draws matter in. Here, the unbound energy of atomic matter is released in shattering quantities.

It's an interesting exercise to try to view the world around us from the following point of view:

As the first being food of the universe and the physical manifestation of Divine Love, all matter is the sacred name of God made manifest. This is called Holy Affirming by Gurdjieff, matter being the fundamental affirmation of all that is.

As the second being food of the universe and the intelligible (law conformable sequenced) manifestation of Divine Love, time itself is the sacred name of God made manifest. This is referred to as Holy Denying, since time inevitably destroys all successive manifestations of matter.

As the third being food of the universe and the emotional manifestation of Divine Love, light is the sacred name of God made manifest. Light is the Holy Reconciling force, or that which reveals and mediates the interaction between matter and time. "Fiat Lux."

Only when there was light to reconcile time and matter did the universe spring into being. Before this moment, without light to bind the two, time was inexorably destroying matter. This understanding links modern physics to Gurdjieff's explanation that time (which he calls "the merciless Heropass") was slowly destroying God's place of existence in the universe. The introduction of light explosively halted and reversed this process. With three foods, the universe became a self-sustaining environment. Understood from the point of view of physics, the moment that light was created, the universe ceased to be a closed (contracting) system and became an expanding (infinite) one—the selfsame understanding of the nature of the universe physics has arrived at after a great deal of study to see

whether the amount of energy we can observe in the universe indicates a contracting (thus ultimately dead) or expanding (thus infinitely alive) cosmos.

All very well, you may say, but what does the interaction of these three forces mean in a practical manner on our own level?

Look at it this way and try to physically understand that you are seeing the interaction of these forces, matter, time, and light, in every blade of grass you see. All of the universe manifests in absolute accord with this; in this way, everything is obedient to God. This aspect of lawful obedience only begins to become visible under special circumstances, when energy has progressed along the octave far enough to provide the sensitivity necessary to perceive it organically. (Some drugs, such as LSD, can provide an artificial shock that makes this possible. However the impressions from such shocks, unsupported by the auxiliary substances necessary for their proper digestion, are delivered only at great cost to the organism.)

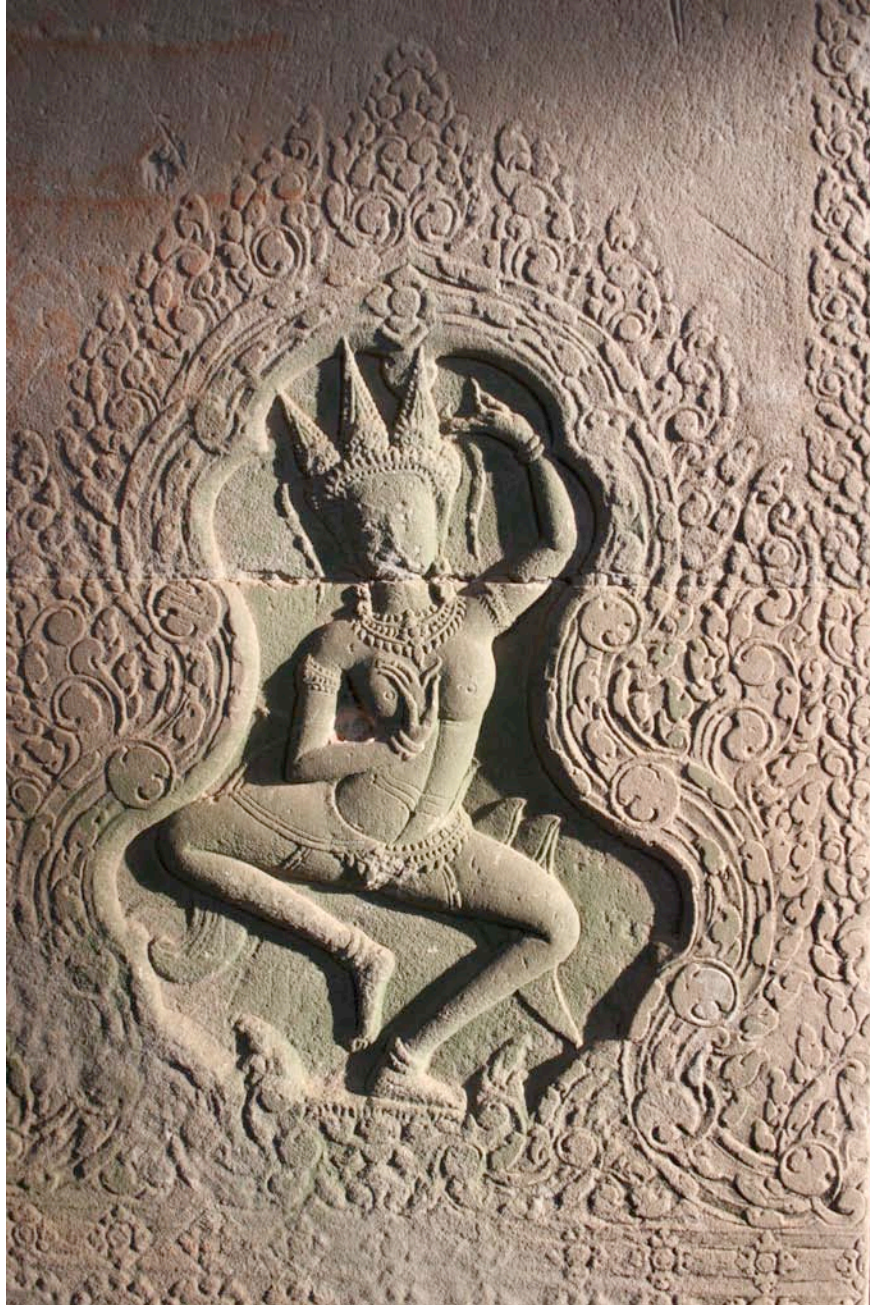
We thus inhabit a life where all things, seen and unseen, are sacred. The nature of God is indivisible from creation itself. This is one of the esoteric meanings of the phrase "hallowed be thy name." Understood from this aspect, the phrase can be read "hallowed be, thy name." The first part of the phrase, "hallowed be" is translated as "all being (all that exists) is sacred." The second is read as "this is God's true identity." If one can perceive existence at this level one begins to approach a practical, as opposed to theoretical, knowing of God. The perception/experience referred to as the Tao is the same experience.

Divine Love is immutable, preserving itself intact in every level it passes through. A study of the way that law of three energy acts as it descends into the lower octaves created at Do and the two locations where the shocks are applied will help make this point clearer.

The Law of Seven dictates that subsidiary forms of law of three energy are created at the level of each note on every completed octave. As each note completes itself, becoming "Do" for a subsidiary octave, it creates a new law of three that remains consistent through all the levels below it. In this sense, each level functions as God for all the levels below it.

It is left to the reader to contemplate the implications.

The First And Second Conscious Shocks



Becoming saturated with the food of light, which is possible for every organism at every level, is referred to as enlightenment, because the process allows the organism to be penetrated by increasing amounts of the reconciling factor of Divine Love, the higher energy we speak of. This process is the process of receiving Christ within us, and it is a *physical process*. In the Holy Communion we are given to understand that we receive Christ in our body and blood. That is to say, Divine Love actually enters the physical body in the form of higher energy, literally transforming the body and blood in the process. The process of receiving Christ is the process of a

physical--not mental--transformation. This can't be stressed enough, because it is so fundamentally misunderstood. Almost without exception the idea of Christian transformation is today understood to be a mental one, when in its essence nothing could be further from the truth. The process is physical first—anything psychological *follows* it, rather than leading it.

This process has to be understood in the body, that is, organically. The mind is not susceptible to grasping it. It may sound opaque or excessively theoretical to you now, but let it be understood that the human body is truly a mind unto itself. It needs to awaken for a stronger connection to the intellectual mind we are so familiar with to be formed. When this takes place, we do not need to seek a relationship with the body so much, because *the body begins to seek a relationship with us*. At this point in work it becomes very difficult to escape an awareness of one's body. The experience can be both miraculous and disquieting.

The enneagram shows us that this process cannot begin to take place without the entry of Divine Love from a higher level than our own. Every structure in the universe ultimately acts as a physical receiver of one kind or another for this Love. We are no exception. Ordinarily, throughout the universe, the entry of the shocks of Divine Love proceeds automatically, but in mankind unforeseen blockages have disrupted the flow. The enneagram is particularly useful to us in this regard because it indicates both where our blockages lie and the nature of the force that is needed to overcome them.

First we see that the force we need does not belong to us. We need to ask for help. This is a not-so-esoteric secret that has been passed on by countless generations of Yogis, and of course by Jesus Christ. The act of prayer is an act of seeking the help that we need.

Second, we see that the force we seek to become open to is Love. The nature of the force is, inevitably, different in the lower (right side) and higher (left side) of the enneagram. I say this because it is clear the energy at the two different points has very different rates of vibration, the second being much higher than the first. .

The difference between the two is echoed in the Lord's Prayer, which depicts the two conscious shocks as follows. "Thy kingdom come" is the invitation for the first conscious shock, in which sacred energy begins to arrive in the body. This shock may be associated with the Virgin Mary, and with higher emotional center. I further suggest the idea that this first shock comes from the astral, or planetary, level.

"Thy Will be done" is the invocation of the second shock, where the receiver consents to and allows the arrival and action of the first shock. This second shock derives from the level above the astral level, that is, at the level of Christ, and higher intellectual center. We can guess at this from the incorrect location of the shock in the Enneagram: it is located two notes (or levels) down from where it should be. I believe the idea deserves further investigation.

In any event, in both cases there is an invocation taking place, that is, an active decision on the part of the receiver to ask for the arrival of scared energy and to submit to it.

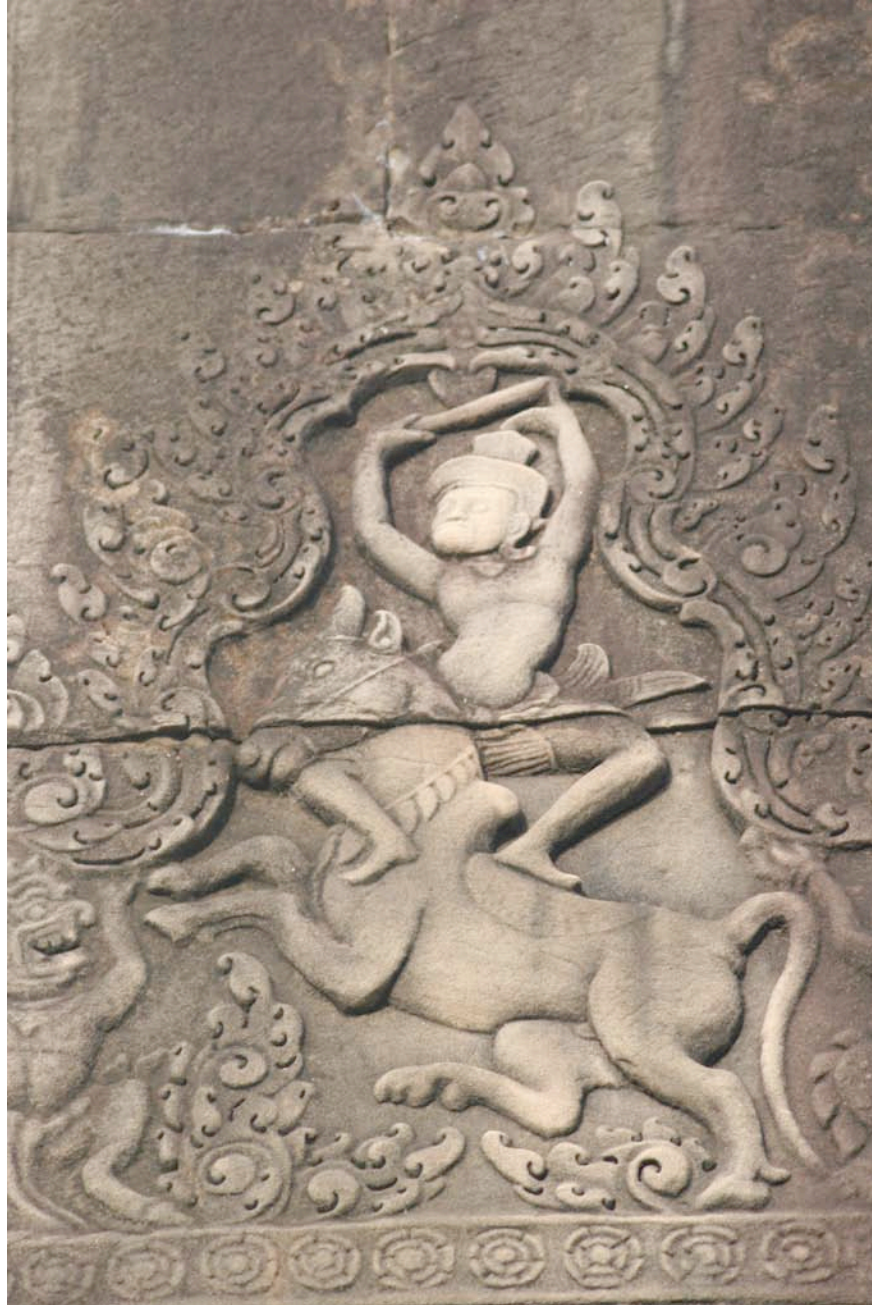
Please don't confuse yourself here by thinking of lower chakras as lesser than higher ones (a very common mistake.) *All* the chakras are equally vital in the work of the human octave. Some schools would have one believe the lower chakras represent base impulses and undesirable qualities, or that they mediate "less spiritual" functions.

A study of the enneagram corrects this misconception by clearly showing that *all* the chakras are completely necessary for the right flow of energy in the body; furthermore, the lower ones are absolutely needed to support the higher ones. Proper work cannot be done in the higher centers without the help of the lower ones. Schools that stress the development of one center over another thus fail, so to speak, to see the big picture.

When Gurdjieff spoke of the "harmonious development of man" what he means as a development that spoke to equal respect for all the parts of a man, not just the ones that appeal to us the most. Man cannot serve properly as a link in the chain he was created to hold together unless all of his parts are functioning properly—that is to say, the lower or biological ones, as well as the higher ones. In fact the process of development of man is the process of investing one's being in becoming *more fully human*. That is to say, immersing one's self in one's humanity, rather than transcending it. We are here, after all, to fully participate in the experience of having a body and living as human beings. That is one of our primary purposes. Without this experience we cannot learn the lessons we have come here for. So we must learn to *invest ourselves in our humanity* in a new way.

Love needs to flow in abundance through the whole system for this to happen. Real Love is objective—it does not favor one part over another, it appreciates the whole. This is another reason we need its participation in the development of the human octave. Because it comes from a higher level, it can see much better than we ourselves what is necessary. Left to their own devices, humans almost inevitably err.

Conscious Labor



The first conscious shock is described as “conscious labor” by Gurdjieff. The implication—which is certainly reinforced by Gurdjieff Work practices—seems to be that somehow we ourselves are to perform this conscious labor, through our repeated effort.

This belief is subscribed to in what might be described as gross defiance of the unalterable and undeniable fact that Gurdjieff told us man is *incapable* of acting consciously, such as he is. In order for a conscious shock to be applied, *the conscious force has to arrive from an outside source*. The energy that enters at Do and fills the

shocks comes from a higher level. Unlike us, it *is* conscious, and it *can* “do” on our level. All the exercises Gurdjieff called on his pupils to do was to *prepare* for the arrival of this energy, not to *invoke* it or provide it. We can see all of our effort as preparation. It isn’t until we are able, so to speak, to “meet the higher halfway” that it can reach us. Nevertheless, once it does, the conscious labor that is done belongs to the higher, not to the lower.

To suggest we can provide the first conscious shock of our own volition would violate both the laws embodied in the enneagram and fundamental principles of the Gurdjieff Work. First, it implies we can “bootstrap” ourselves to consciousness, something which is patently untrue. If it were possible, given the amount of worldwide effort that goes towards spiritual evolution, the world would be positively hopping with saints. Secondly, it implies we can “do,” something which Gurdjieff pointed out over and over again is an ability to act belonging to a higher level than the one we are on. Third, it implies that we control the energy of the law of three. None of this seems consistent with the teaching.

Conscious labor can be described as the will of God in action in man *by invitation*.

What does this mean?

We may refer to man as being closed. In order for something new to enter, man must become open. That is to say, he must be willing to give up enough of himself to allow Divine Love to enter on the ground floor of his being. Man in his ordinary state is so utterly consumed by self-love, or ego, that this opening is all but impossible to obtain. When and if it does, it is more often by accident than by any other means. Spiritual aspirants thus spend lifetimes trying to dismantle the barriers of ego which actively reject the arrival of the Divine.

Those who succeed may find a trickle of help entering the octave. Already this action is on a much higher level than we usually inhabit. Once this first “shock”—another word for it might be divine intervention—arrives, it begins to work on the recipient in a conscious manner. The consciousness belongs to the energy driving the shock, not to us. We participate in it by proxy, but the labor does not belong to us. It is a gift given by God.

According to this interpretation, the first shock works on (fills) the connection between the sex and emotional centers or chakras. The first blockage found in man occurs here. Sex energy is one of the highest energies naturally produced in man under ordinary circumstances. If it can find a right relationship with emotion, the action re-orientes the sexual energies of the recipient to serve the organism’s evolution, rather than biology alone. Because this blockage operates on what one might call a ground floor level, it is more difficult to sense consciously than the blockage in the upper part of the body.

The “snake” referred to in Yoga that coils around the base of the spine probably refers primarily to the energy imprisoned by this blockage. The energy released by an effective between these centers has a strong sexual aspect to it; it thus produces ecstatic states when it becomes active.

Although there are many tantric practices intended to invoke or “push” this process, ranging from indulgence to celibacy, it cannot be initiated by man alone. Without the participation and assistance of the Divine at this point, anything achieved is artificial. Thus the deliberate manipulation of sex energy for spiritual purposes is, as Gurdjieff told Ouspensky, not productive. Under ordinary circumstances, one is (as with breathing) best off pursuing one’s sexual center of gravity without interference. As with all the other centers, a balanced sex life—that is to say, one lived without excess or deprivation—is usually the desired condition. It is the *balanced relationship* between the centers that creates the optimum conditions for the right evolution of inner energy. Let us stress again here that *manipulative techniques are nothing more than techniques*. The balanced development of energy in the organism proceeds at its best when we get out of the way to let it do its own work. It is that very learning to get out of the way that proves so terribly difficult.

Rather than manipulate, our role in the first shock is to *attend*. Although we are not on the level of “consciousness” required to fill the interval, the corresponding labor we perform to reciprocate the action of the higher is a focusing of our ordinary attention. This action on our part calls, supports, and reciprocates the action on the part of the higher. We might say that a kind of reciprocal feeding takes place here, where a dialog is initiated between our own level and the level above us. All meditation is, among other things, a cultivation of this quality of attentiveness, which lays the ground for the arrival and participation of the higher.

Attending on our part consists of an openness, combined with a call for help, and an awaiting of what may arrive.

In the idea of higher centers, we could say that the completion of the first triad (142) and the filling of the first interval lifts the work of the organism enough so that higher emotional center (the third eye) can begin to participate. And indeed the completed triad 1,4,2, moves to 8 as its next step. This is where the lifting of individual ego beyond its initial parameters into a new wholeness of inner community begins.

Intentional Suffering



The second conscious shock is referred to as intentional suffering. This shock, which occurs later in the octave, consists of a different level of love.

Gurdjieff told Ouspensky that the “incorrect” location of the second shock told those who could read the diagram correctly something about the nature of the second shock.

On the cosmic level of the ray of creation, the incorrect location of this shock places it between our sun and “all suns” or, presumably, our galaxy. This implies a raising

of levels from the individual to the societal—that is to say, a relationship that raises the level of vibration from the individual to the communal. So there is an implication here that self finds a new meaning through its place among all selves. The fractured, individuated consciousness of this level (ego) rediscovers its relationship to something greater.

In the cosmic scale, the correct location of the second shock puts it between Si, or all worlds—that is, all galaxies—and Do, the absolute. This places the second conscious shock where it raises the level of dividedness, or what we call the universe, into wholeness, or a single community in God. In man this is the ascent from ego into transcendental consciousness, which Yoga schools would say takes place when the seventh chakra becomes fully open—that is, Si is able to raise to Do. In this relationship, the inner community has reached the logical limits of its evolution. Its final act is to re-emerge as a single wholeness of being on a higher level. This is the death of what we are into the new life that Christ called man to participate in.

To summarize, the second conscious shock in its incorrect location lifts “I” to “We.” In its correct location it lifts “We” to “I.” There is an obvious reciprocity here.

The key here seems to me to be that in *either* position, there is a relationship established between self and community, between dividedness and wholeness. What force besides love could properly mediate such a change?

On the level of man, in relation to centers, the incorrect location of the shock places it between the heart and the throat chakras, or, according to this interpretation, between moving and intellectual centers. What does that tell us? Well, logically enough, the natural reconciliation of the body and the mind is emotion. This seems to once again point us directly at the idea of Love as the motive force needed to raise the level of Si to Do. Once again both entirely logical, and consistent with the vast majority of religious understanding.

There is a natural blockage in the flow of energy between the heart and the throat in us. Opening the flow of energy from the heart to the throat chakra is a vital act in finding an effective path between the higher and lower triads (linking 1,4,2 to 8,5,7.)

Because at this point the human organism has already created some higher substances as a consequence of the first shock, it is more capable, and can participate more actively in the work of development. In this case the work consists of suffering in the sense of *allowing*. That is to say, a man has to learn to open enough to *allow the higher to enter*. This involves a high level of sacrifice and obedience—or, if you will, surrender, which might be called trust-in-obedience.

Allowing in this manner is correspondingly more difficult than attending. The level of trust in obedience required is well illustrated by the story of Abraham, who was called by God to sacrifice his son. This parable shows the level of trust and surrender one has to be willing to submit to in order for the higher to act. It is, at its

highest levels, a willingness to die. This is in fact what happens if one achieves a sufficient degree of surrender, because once the second conscious shock begins to act, the octave moves towards completion, and an entirely new entity is born.

Suffering, Allowing, And Free Will



In creating the universe, the Almighty drew above all upon His infinite reservoir of Love. The act of a creation was an act of *allowing*, in the sense that God

empowered all levels of creation to manifest according to their own responsibility. This idea is often called the idea of free will, when applied to man.

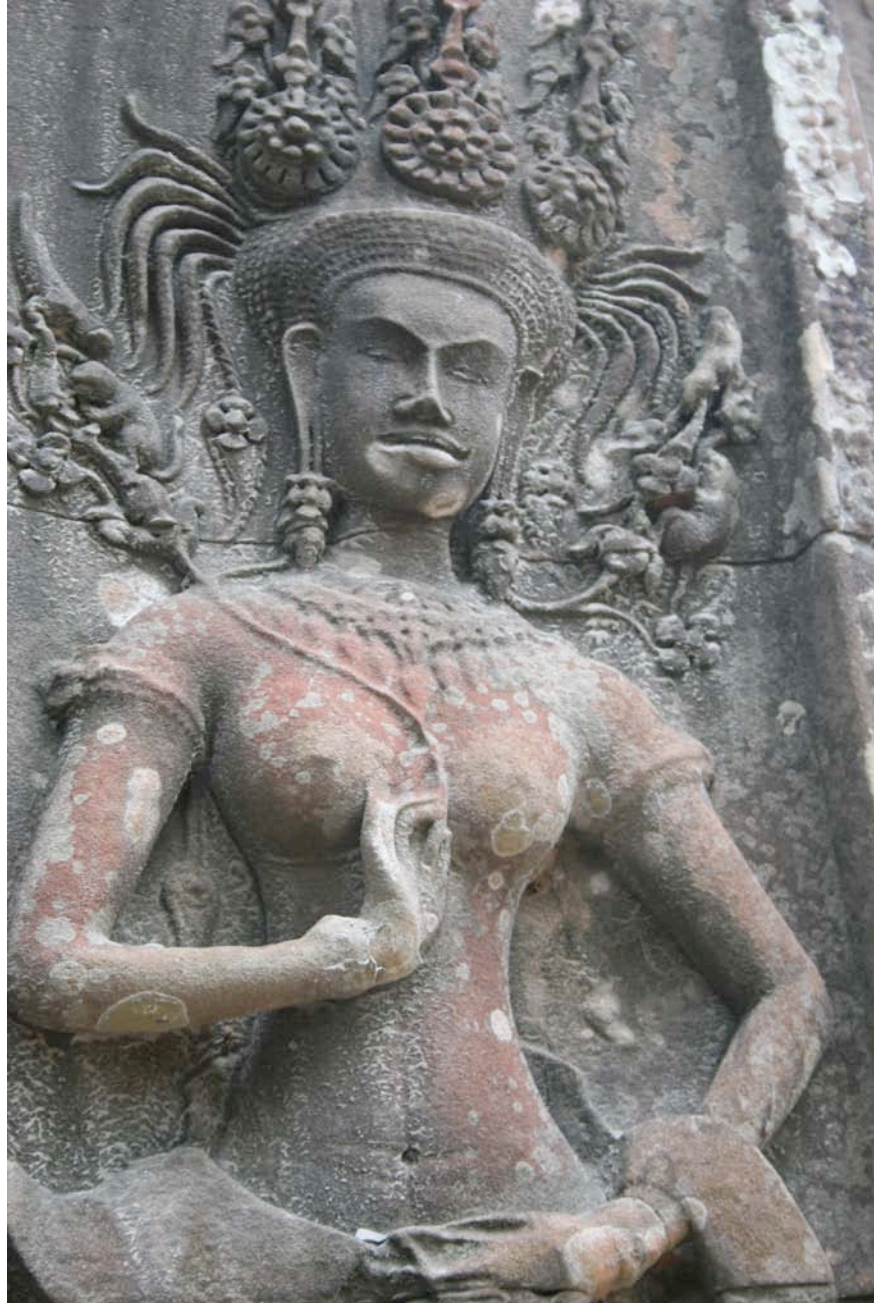
The concept of free will operates on the premise that organisms—organic, inorganic, or otherwise—are able to make their own decisions about how to manifest. It is a further measure of God’s absolute love of and trust in his creation that he has bestowed this freedom of action. This alone is a sufficient and primary reason to praise and glorify the Lord.

Freedom of action was absolutely necessary in the creation of the universe; God did not intend, indeed *could* not, create a universe enslaved. This idea runs contrary to the very nature of God Himself, which is Eternal Love. So in creating, God had to let go. He had to *allow* the manifestation of both involutory and evolutionary forces.

We thus see that a willingness to let go, to *allow*, is thus an essential part of Divine nature. We might consider whether *allowing* was what Gurdjieff always intended us to understand by way of the word “suffering” when he invoked intentional suffering as the type of work, or energy, necessary for the second conscious shock.⁴ The more one makes an attempt to accept and allows that which manifests in one’s life, the more essentially human one becomes, because in this act one immerses one’s self in the conditions of one’s life, rather than withdrawing from them.

The Two Higher Centers

⁴ The reader is directed to Meister Eckhart’s “The Book Of Divine Consolation” for an extraordinary and masterful treatment on aspects of this subject in relation to our very human lives.

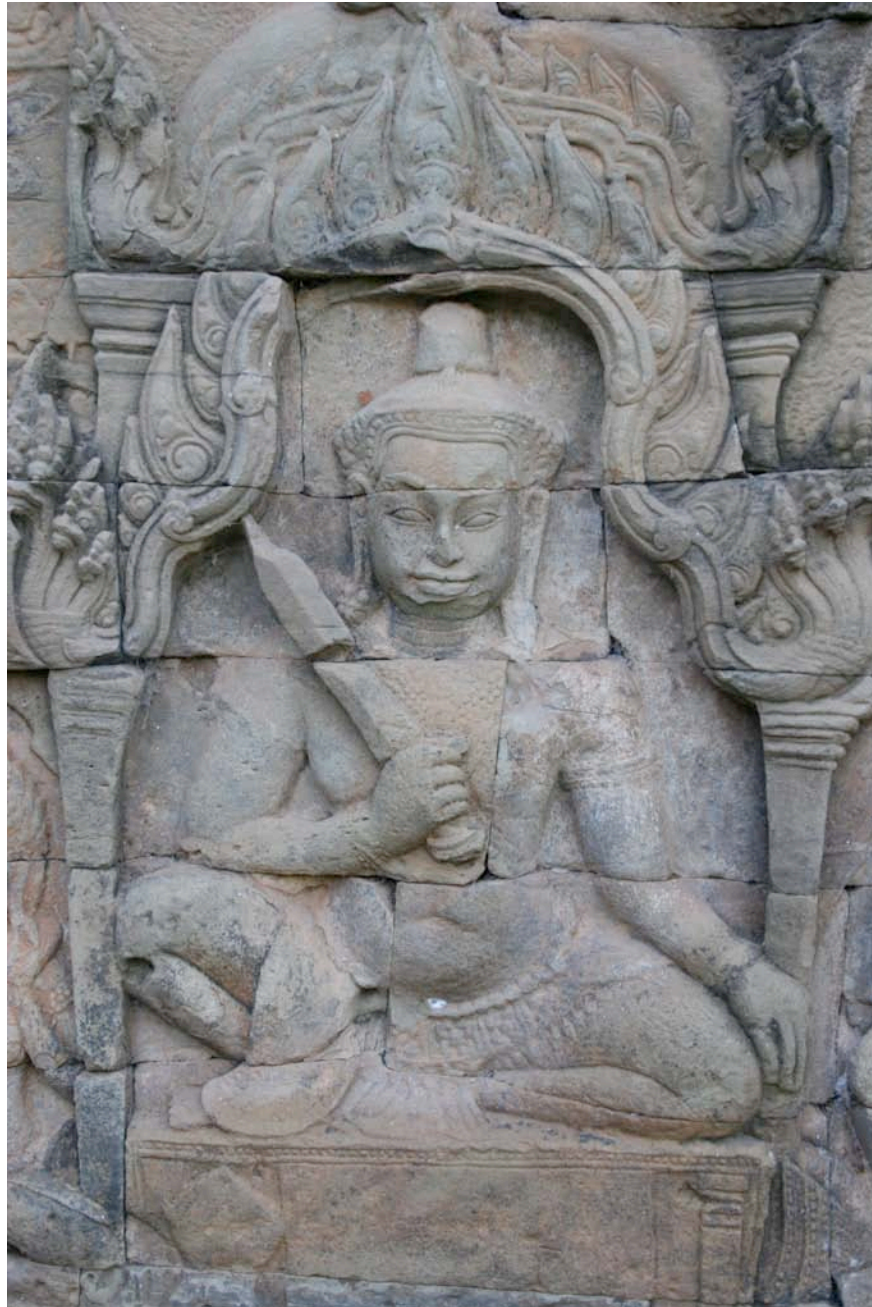


Leaving the reader with a final interesting thought before we discuss exercises, take note that Gurdjieff never indicated the location of the higher emotional and higher intellectual center in man.

This is because the two higher centers do not reside in man's body. *They are on the astral level.* Only by connecting with the astral level can man expand the level of his being to the greater Being he is a part of. As such, the idea of sleep as presented in the Work relates not just to attention within our ordinary state, but also to the idea of being asleep to our higher astral nature. This relates the body of Work ideas back to the Hindu and Buddhist concept of reincarnation. Not until man awakens to the astral being of which he is merely a fragment can he be considered to be realized.

Thee idea of the higher centers being located on the astral plane has further vast implications which I will leave it up to the reader to ponder.

Meditations



The penetration of the lower by the higher is powerfully represented in the Enneagram, where we can see the strong, commanding presence of the triangle

forming the Holy Trinity as central force, anchor, and stabilizing factor. Meditation on the visual aspects of this alone can be of benefit.

The energy that moves between the six lower chakras or centers acts in a quite different manner from Do energy. . Because this energy derives in the large part from our own level, it is possible for us to participate more actively in its relationship. Meditation is an essential part of forming a right connection within to allow the energy of the human octave to develop.

The meditation exercise described below is designed to help the initiate experiment with and experience a different kind of relationship between the centers.

The premise of the exercise is quite simple, that is, that the six lower chakras relate to each other by passing energy between each other in an orderly progression as dictated by the structure and method depicted by the Enneagram.

I have included some suggestions taken directly from my own practice which are highly personal, and others may not find appropriate. You are encouraged to alternatively experiment with your own form of prayer.

It's best to allow 30-40 minutes for this particular sitting. In working on this exercise, it is important to seek out what one might call the "heart" of each center. Chakras have a center of gravity which both attracts and generates. To allow the energy to be seated firmly within the chakra as on places one's attention on it is one's aim. This is dependant on many factors, including the level of energy one has available in the body, the level of relaxation, etc., so different chakras will be more or less available at different times. In addition, almost everyone has a greater affinity with some chakras than others. This means you will probably find some centers within you are more radiant than others. Simply accept this.

Above all, remember that for right development energy *cannot* be forced. One should experiment and above all repeatedly *allow* as one works through the exercise.

Achieving a progressively deeper relaxation as one works through the exercise is vital to finding this heart. There is no need to describe the sensations that accompany a real grounding in a particular chakra; the initiate will inevitably know when this moment arrives.

The Christian cross is a literal depiction of a particular manifestation of the intersection of energies within the human body. As you seek, seek the cross within yourself.

One final note. This exercise is not designed to induce or enhance the development of so-called "psychic" powers. The aspirant will have to decide for themselves where the center of gravity lies on such questions. Personally I believe that the highest aim

of spiritual development is not the development or exploitation of psychic facilities. Rather it is the fullest possible realization of one's intimate connection with God, which transcends and obviates the need for any and all psychic powers.

Preparation



Sitting in a traditional meditation posture—or at any rate as comfortably as possible—begin with a brief prayer of your own choosing. My own prayer is as follows:

Holy Mary, Mother of God, open my Heart to your infinite Mercy
Holy Mary, Mother of God, open my Heart to the Truth of your Grace.

Following this introductory Prayer, make an effort to relax as much as possible. One of the chief causes of the blockage of Prana is inner tension, which can be physical or psychological. One can only attain the deepest levels of relaxation with the participation of the Holy Spirit, but one must strive as best one can even without that help to relax.

Rather than sensing limb by limb, try to immediately arrive at a full sensation of the body at once. This may seem difficult, but it is definitely possible. Seek the fullest possible connection to all your limbs. Try to organically understand yourself as a network of nerves radiating outward from the spine into every extremity. Especially sense the fullness of connection running from the head down to the feet and toes. A sensation of yourself as a complete organism, rather than a discrete collection of parts, is desirable. The natural flow of body energy will help to make this more possible with time.

Breathing should be as relaxed and natural as possible, without control, interference, or manipulation. A simple awareness of breathing is all that is called for. During the exercise, pay attention to a consistent and progressive effort at deepening one's inner relaxation, letting go more and more. As one physically lets go and allows, greater and greater openness becomes possible. Remember again, your objective is to become a vessel to receive. The vessel needs to be as relaxed as possible in order for what is called for to arrive. No one can pour much wine into a vessel whose throat is constricted.

Once one is calm, without excessive inner agitation, and breathing has adopted a slow and regular rhythm, recite the Lord's Prayer.

Naturally adopt the phrases of the Prayer to your inward/outward breathing as seems fitting. You will discover your own variations on this, which should be explored as they arise. Try to be fully aware of each phrase as you repeat it, and to understand the concept introduced within each phrase as fully as possible while it is silently uttered. A simultaneous and active engagement in the sensation of body, awareness of breathing, and meaning of the prayer is an excellent exercise in the development of inner attention. The prayer is quite simple, but you will probably find it surprising how difficult it is to see even on recital to the end in a responsible, conscious, and attentive manner.

This alone is an exercise which can make up an entire series of meditation sessions.

The Multiplications



This is the core of the meditation exercise relating to law of seven, in this case human octave, energy. The premise is to bring the energy within the centers into relationship in the same sequence as that of the multiplications of the Enneagram.

This exercise requires that one unfailingly know all the multiplications in the correct order. It demands a great deal of attention. Repeating the exercise frequently will help to develop inner attention during the meditative practice. This is one of the essential benefits of the exercise.

Once a sufficient degree of relaxation is obtained, focus the attention on the root chakra, intoning “one” on inward breath. Here one seeks the greatest fullness of sensation possible in the root chakra at the very base of the spine.

Allow the attention to move upward to the solar plexus, intoning “four” on outward breath. In doing so, see what can be carried upwards into the solar plexus from the root.

Allow the attention to move to the belly, intoning “two” on outward breath.

Move the attention to the third eye, intoning “eight.”

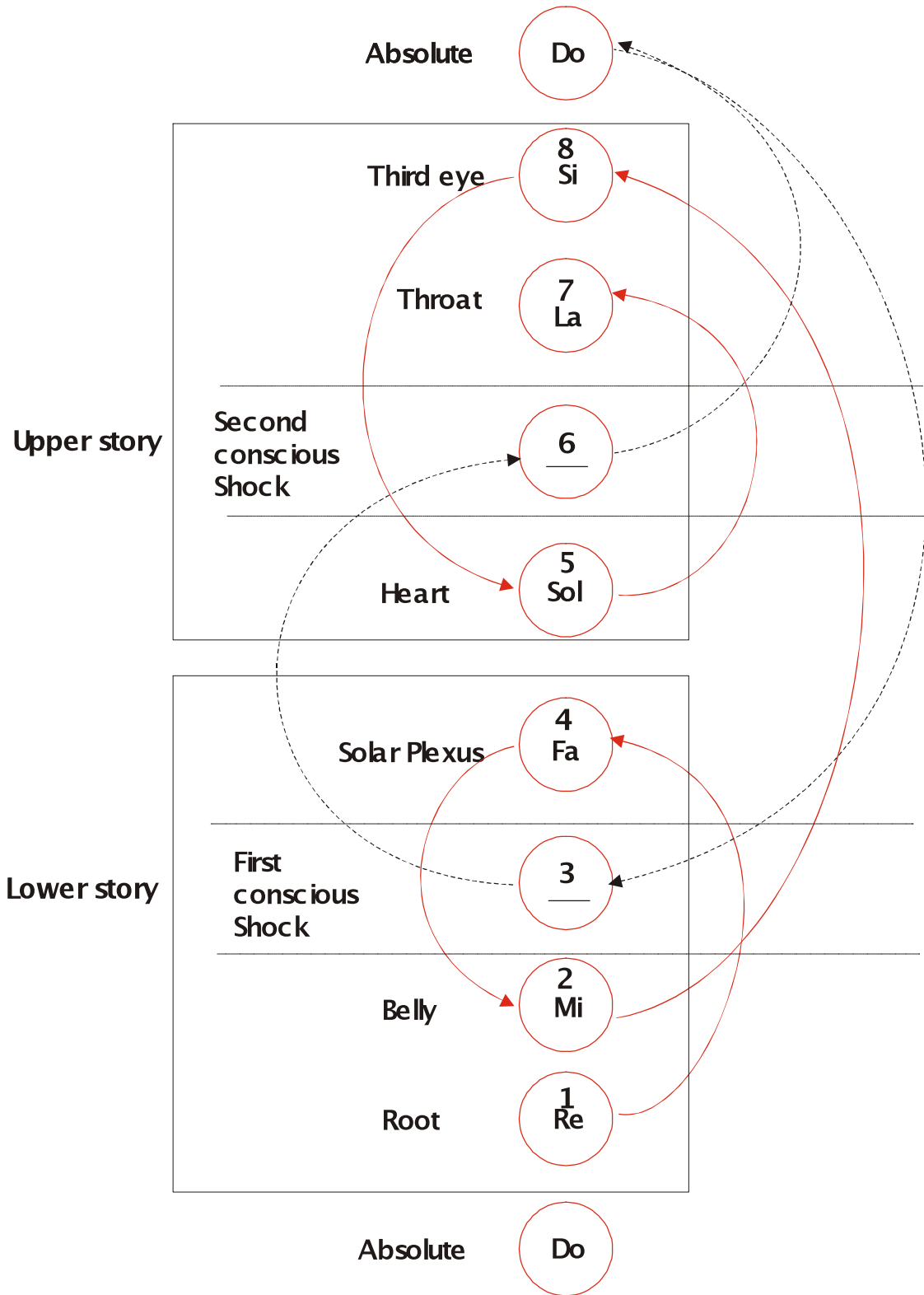
Move the attention to the middle of the chest, that is, the heart and lungs, intoning “five.”

Move the attention to the throat and back of the neck, intoning “seven.”

This exercise should continue in the orderly succession of inward/outward breath until all the multiplications have been completed.

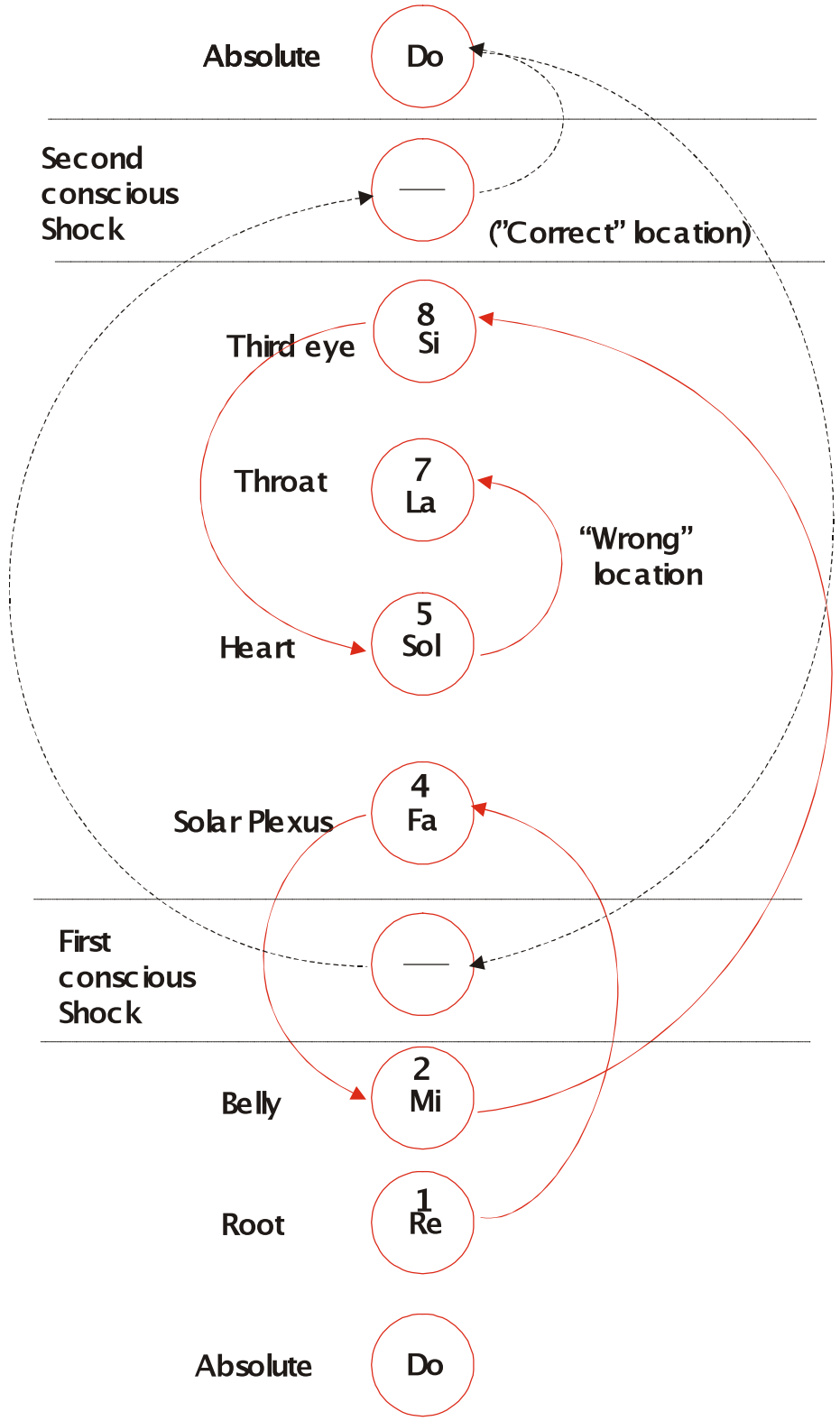
It is worthwhile to suggest that one take note of the fact that the relationship between inward/outward breath and the chakra that is being moved to naturally reverses itself a certain point in the exercise. This is an interesting point of study. In addition, you will probably find that at different times different centers are more or less receptive to this exercise. Again, this is a point for personal study.

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The Structure Of The Universe And Its Relationship To Consciousness



The **enneagram** comprises a diagram of the universe in the most particular sense of the word. It is not an intellectual exercise, although for the avid seeker it can serve as an excellent one. It is one of the paradoxes of the diagram that while it requires an intellectual study to appreciate it, in the end the diagram itself speaks of

matters that lie outside the domain of the intellect, matters that are better *sensed* than *said*. From this point of view, the diagram carries the essence of the Tao within it.

Nonetheless, we are left with these clumsy brains, associative centers, and words to try and point in the direction the diagram indicates. In order for a man to want to go to Paris, he needs first of all to know that there is such a place as Paris. Then he needs to know where he stands in relationship to Paris, and how he might get there. If at all.

In Paris, everything is energy. The entire universe is composed of energies that “spin” in relationship to each other. We can see this “spinning” action on every level: quarks have “spin.” Electrons “spin” around a nucleus. Planets spin; suns spin; entire solar systems spin. Galaxies spin. Galactic clusters probably spin too, although we do not live at time scales that permit such observations.

All energy exists in a state that can be likened to “soup.” That is to say, the entire universe is composed of a sea of energy that finds its primary differentiation through the imparting of motion. As things move in relationship to each other they define each other. In this manner we could say that reality itself arises through the “spinning” of various elements in relationship to one another. As one particle spins, its movement affects other particles near it. They gain meaning through their relationship to each other. Viewed from the microcosmic- that is, smallest possible-level, everything exists as one huge sea of energy. It is impossible, from this perspective, to see where one thing leaves off and another begins. That kind of discrimination only lies at the coarser, that is, “larger”, levels of what we call reality. At its finest level all of reality is indubitably *one single thing*.

Viewed from another perspective, all of the “spinning” described above can be called *information*. The known universe, all the matter we can see and sense and encounter, is composed of information. Information tends to try and organize itself and preserve itself. Consciousness, an inherent property of matter, organizes itself according to scale and displays emergent properties depending on the level of organization it achieves. Put briefly, this means that a collection of atoms is more conscious than a single atom, that a cell is more conscious than a crystal, an organ is more conscious than a cell, and a being is more conscious than its organs. Consciousness on every level displays emergent properties, which are both lawful, and appropriate to, that level.

Ultimately, understanding consciousness as an emergent property of energy systems which store, convey and embody information leads us to the conclusion that God is not a supernatural phenomenon, but an entirely natural one. The tension between religion and science arises largely because of the fundamental misunderstanding of this question. In the end, God is the highest emergent state of consciousness, one which is universal in nature and embodies all of the properties exhibited by emergent consciousness on levels below itself, simply because it

contains them within itself. As such the universe is a reflexively self-conscious state of being, expressed through a conjunction of energies, which manifest as information encoded in what is called matter.

The reader is asked to refer to the essay on the nature of consciousness as an emergent phenomenon for an in depth treatment of this subject.

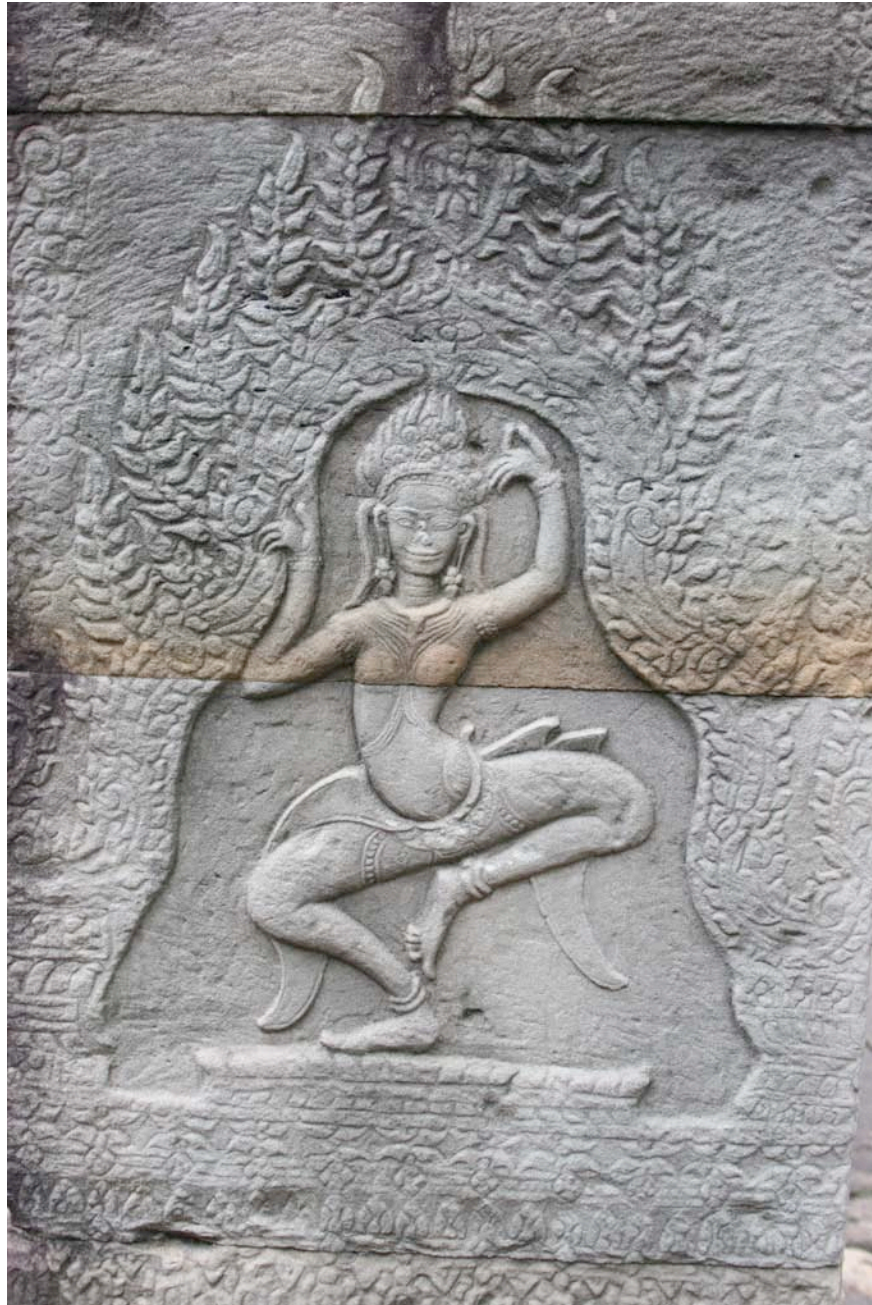
This matter of information and its nature would seem immaterial to the question of the enneagram, except for the fact that human beings have “spinning energy” in them just like everything else. In fact what are called the “charkas” in Yoga are nothing more than organs where “spinning” can be concentrated. This means that man is able to acquire “foreign” or “higher” energies through *ingestion*, to store them, and to process them into more refined substances. Put in more scientific terms the various organs of the human body are able to *acquire new information*. In man this ability to acquire new information consists in a transformation of the chemical activity of the organism so that various new psychoactive substances are produced, and others, which are already present, appear in greater quantities. Over time bathing the biochemical system (that is, his collections of cells) of man in new chemicals teaches the cells to interact in new and different ways. These interactions render man able to sense and experience life in a different manner.

When cells are, for example, exposed to greater levels of serotonin, a human being feels a sense of greater inner peace. Hence the proliferation of serotonin uptake inhibitors as vehicles to relieve depression. The point is that through what is called “spiritual work” a man can vastly change his inner chemistry in ways far superior to modern pharmaceutical methods. As a man does what we call inner work, his cells learn to communicate through synaptic connections in new ways. New neural pathways are formed, and old ones are reconfigured. So the supposed “mumbo jumbo” of spiritual processes which is so often sneered at by what we call “hard scientists” is actually nothing more than a completely logical, lawful, and scientifically understandable process, which is in complete obedience with what are, in science, well understood principles. Gurdjieff attempted to teach this through his work with the chemical factory, but its subtleties are rarely referred to in this day and age. The shamelessly shamanistic aspects of spirituality, which have dominated man’s efforts for so many thousands of years, have continued to exact their pound of flesh, even in the Gurdjieff work itself. And the fact of the matter is that the shamanistic practices *do* work, after a fashion at least. Their “results” tend to be regrettably erratic because of the general ignorance with which they are applied. Understanding the enneagram from a practical point of view can help bring a more tangible order to the spiritual effort in man.

Let’s say it again: the development of a different consciousness in man is dependent upon *organic change* and the *acquisition of new information*. One must learn how to acquire new information and know how to put it together. The enneagram is a diagram that offers an overview of how this new information we seek relates to itself *within the human organism*. There is a living order within the organism

revealed in the logic of the diagram. Even the diagram itself is a schematic, that is, an abstract representation or codification of the inner process. In reality it cannot be broken down into geometric shapes or channeled into specific “lines” such as the ones we see on the enneagram, or diagrams of the chakras. The human body is a living system with myriad complexities that can only be hinted at in simple diagrams.

Sensing The Organism



Above all, the process of inner development involves sensing the organism. Only by knowing our organism in a much more intimate way can we begin to open any of the channels inside us that conduct information in a superior manner. The body itself is an “information superhighway” that has been rendered impotent through a lifetime of neglect. In order for anything at all to change in man a physical, chemical change must take place. U.G. Krishnamurti- the “other krishnamurti”- described it as an awakening of the activity of the ductless glands. Without this activity, he said, “Nothing at all can happen.”

Developing a greater sense of the inner organs and their intimate interactions when transmitting higher energies—that is, conducting new kinds of information—is paramount. Without sensitivity a man will never discover that his body is capable of sensations and experiences beyond his ordinary life, unless of course he takes LSD, which is probably the ultimate drug of choice if one wants an uncontrolled but astonishing experience. *This course of action is emphatically not recommended.* It is only cited as an example. It does serve to amply illustrate the fact that man’s psyche and in fact the entire physical structure of his organism has vast and entirely untapped sensory capabilities.

Each of the chakras is what Gurdjieff called an accumulator. The idea was not new to his system. One encounters it readily in other yoga systems. Gurdjieff simply re-named the charkas “accumulators” because it de-mystifies them and assigns them an objectively measurable function. Each of these biochemical mechanisms serves as a collector of “charges” of new information of various kinds as they are encountered and collected. Hatha Yoga is to be understood as a practical method of trying to “lock up” these accumulators so that they store what they encounter more effectively and thus have more material to work with. How effective this approach really is remains questionable. The Gurdjieff work, a much subtler practice, seems to carry more inherent possibilities simply because it is based on a more comprehensive understanding of the underlying principles.

The Structural Nature Of Man



One is accustomed in the Gurdjieff work to speaking of three different centers. This subject has subtle complexities to it.

In the first place, as is clear, there are actually seven centers. Two of them, instinctive and sex center, act as understories for man's experience of life, and the two higher centers – higher emotional and higher intellectual center -- lie outside of man's reach in his ordinary condition. This leaves us with only three centers that allow any kind of direct contact or work.

If we examine the two higher or two lower centers, we might surmise that taken together, the three centers that lie “in the middle”—the intellect, emotions and

moving center—form an entity that may enter into a relationship between a pair of the other two, either “above” or “below,” in such a way as to provide a reconciling factor for the other two. The Hebrew Star of David may well be emblematic of this relationship. (See Mouni Sadhu’s “The Tarot” for an extensive treatment of this subject.)

Taking the law of octaves at its required face value—that is, agreeing that everything proceeds according to octaves—we can say that each of the three centers is, in fact, composed of an octave of work in its own right. That is to say, the intellectual mind occupies an entire octave within the body. The emotional mind inhabits its own octave. The moving center also consists of an entire octave. In each case, the octave has a physical existence, that is to say, each of the notes in the octave has a physical location in the body which does not vary.

How do we arrive at this understanding? Let’s begin with the role of the law of three.

All octaves consist of two parts: the law of three and the law of seven. Broken down into their constituent elements, the six intermediate notes belonging to the law of seven (re, mi, fa, sol, la, si) are physically located. The elements that provide the shocks, that is, the energy that raises the rate of vibration in the intervals, are provided by the law of three. This energy is on the order of consciousness, that is, it is always provided by attention, or, an active relationship consisting of intention and effort. Unlike the notes in an octave, it’s not physically located: it’s in constant movement, moving within and between levels to provide the necessary shocks. This highlights a principle difference between the law of three and the law of seven.

We are further taught that each center has its own intellectual, moving, and emotional part. Seeing these parts from the same point of view that Gurdjieff offers us on the macroscopic level—and taking the law, “as above, so below,”—we must inevitably understand that these parts are also intelligences; i.e., they function as the law of three within their own octave, or, the functional elements in the octave that provide the shocks. So, for example, in the emotional octave, the role of the intellect might be the note “do;” the moving center might fill the interval “mi-fa” and the emotional center the interval “si-do.”

So we see that when we speak of (for example) the emotional center, we are actually speaking of a “mind” composed of three parts, or “smaller minds”, each one of which plays an active, passive, or reconciling nature--according to the role of the moment—which, if in right relationship, provides the necessary shock in an interval. In addition, the center has six flowers of its own -- points corresponding to different levels of vibration. The structure furthermore reveals an entity with a fractional nature that allows for potential deviation from right development at the intervals—just as in any octave.

The root nature of this “emotional mind” is that it is essentially composed of movement, as depicted in the enneagram. If it acquires wholeness, that wholeness must emerge from the progressive intersection and interaction between the law of three and the law of seven. The inherent nature of mind in its ultimate manifestation rests in the interaction between its vivifying qualities, as imparted by the law of three, and the six notes of its structural premise—the organs which Gurdjieff called “receivers of vibrations.” (Beelzebub’s Tales to His Grandson,” in the chapter “From the author.”)

We are now going to examine it from a much larger point of view. The intellectual, moving, and emotional centers in man each have seven levels in them. That is to say, we can extrapolate and understand that for each center, there can exist a developmental level (“man number”) of 1, 2, 3, 4, 5, 6, or 7. The level of any man's intellect, emotion, or moving ability corresponds to the particular note on that octave that his intelligence has developed to.

The obvious implication is that there are a wide range of combinations of development, which can produce yogis, gurus, and so on with an extraordinary range of strengths and weaknesses, every single kind of which represents a stage of development that fall short of full harmony. Much of what Gurdjieff referred to as “wrong crystallization” represents men who have developed in such a way that, for example, the emotional center has reached a high level of development -- for example, a saint might be man number five or six in his emotional octave -- but who has left the other octaves far enough behind that further movement is tightly restricted, or even impossible. We can liken it to a free climber going up a mountain who has attained an enormous height, but finally run out of handholds, and must painstakingly back down to seek another route.

The ultimate development of man number seven relies on the completion of all his inner octaves. That is to say, a man must be man number seven in his intellect, in his emotion, and in his body, as well as the other four centers.

Laws, the enneagram, and quantum theory

Just a brief “aside” here to point out that the law of three, as viewed within the enneagram, corresponds to momentum. The law of seven corresponds to location. In the same way that the existence of a particle “magically” emerges from the dialectical tension of quantum uncertainty (velocity versus location) through the agency of an observer, the existence of Being within man emerges from the effort of the physically observed interaction of the two laws. In this sense, in order for being to emerge, a man has to actually inhabit his own enneagram. Unless his awareness observes the process of interaction, the emergent potential of Being-- which represents “reality,” rather than the illusion man perpetually dwells in -- goes unrealized. He continues to dwell in an unresolved “quantum dialectic” which represents potential, blocked by contradiction.

The relationship between the enneagram and the broad concepts of quantum uncertainty and emergent classical reality is perhaps an unexpected one. Nonetheless, the principles confirm Gurdjieff's contention that this diagram describes everything, if one only knew how to read it. Is it truly surprising that the process of Being arises in the same way at every level? Being, we discover, is a lawful phenomenon embedded at the root of reality, and reaching all the way to its apex.

Seven "Octaves Of Centers"



Intellectual mind, moving mind, emotional mind. Each with three parts of its own: intellectual, moving, emotional.

In pondering this particular question, it occurred to me that the fundamental nature of each octave is that it contains the corresponding parts of the other centers within its evolution. So, with the emotional center's octave, the note "re" consists of the emotional part of instinctive center. "Mi" is the emotional mind of sex center; "fa" the emotional mind of moving center, and so on. This means that for centers one through six, what we call the emotional octave contains all the emotional parts of the other centers.

The emotional part of higher intellectual center, however, is formed by the completion of the emotional octave.

We can extrapolate even further. Given that there are seven centers in man, we can say that each center is composed of an octave—and, furthermore, that in every octave belonging to a particular center, its corresponding notes play the role of that exact center in the octaves of other centers. It would take a rather complex table to show all the relationships.

One might think this is a reach, but in attempting to understand the idea of interacting octaves within each of the seven centers, it's the simplest explanation. It provides an integrated structure with a logic to it that requires little manipulation or further invention, i.e., it follows the rule of Occam's razor.

The understanding may or may not be correct, but it certainly provides a provocative model. The structure I intuit here intimately links all the parts of all the centers into one complex, interactive system consisting of seven fully interacting octaves: a structure whose interactive unity, intricacy, and complexity is exactly what one would expect, given the nature of biological systems as we know them today. Even if the details of the premise are inaccurate, surely, something much like this must take place in an inner sense. Everything is connected to everything else, and all the parts of all the centers must participate in the overall evolution of the system.

This proposed integration of seven inner octaves bears a logical, direct comparison to the ray of creation; as such, it fully supports one major idea Gurdjieff advanced, namely, that the inner structure of man is an exact model of the universe in miniature.

Emotional Center And Communication



Gurdjieff told his students that work could not begin to “live” until emotional center became active. ⁵As was pointed out in my original essay on the subject, the emotional center is an actual physical inner structure, corresponding to what yoga calls the chakras. Gurdjieff made this clear in the last chapter of "Beelzebub's Tales to his Grandson." The six “inner flowers” which I have written about in numerous other essays correspond to six of the seven "minds" of emotional center. As mentioned earlier, the seventh mind emerges from the integration of the other six. Rather than calling them “chakras”—a term used by schools that, from what I can gather, no longer seem to fully understand their actual role in the body—Gurdjieff’s intimations firmly suggest these flowers or chakras are “notes” in the octave of emotional center--although each one of them also represents a fully developed emotional “mind” in its own right. As such, the emotional center constitutes its own ray of creation.

Another way of saying this, for those who prefer a more emotive terminology, is that every center contains its own divine consciousness. That consciousness, however, is not fully realized by the awareness of the human mind unless the entire octave is complete, rather than leaking energy out in many directions as a consequence of inadequate relationship.

⁵ See page 235, “In Search Of The Miraculous.

I feel reasonably certain that the physical structure of the body contains analogous systems for both the intellect and the moving center. There are yoga diagrams depicting channels that go up (or, if you will, down) the right and left side of the body, with a third "major" channel in the middle. Based on my own experience, I suspect the left and right channels are actually pathways directly connected to the physical structure of moving center (and sensation.) The central channel is, in these diagrams, more or less lumped together with the side channels, even though I suspect its structure is a separate entity belonging to emotional center.

For the time being, however, I want to concentrate on emotional center and why it is so important.

As Gurdjieff explained in Chapter 9 of "In Search of the Miraculous," the absorption of prana--higher substances in the air -- has a direct effect on the work of inner organs, as long as the effort to undertake this is taken consciously, that is, with attention. So it is quite possible to feed the emotional center with material that will assist it through ordinary breathing. This is one of the reasons that Gurdjieff maintained that beings under right conditions experience bliss when taking in the second being-food. It is a food for the emotional centers.

One of the essential dangers of this practice stems from the fact that one can intentionally feed energy into any note in the octave under a given set of circumstances. If there is no corresponding level of vibration in other parts of the octave, the energy will turn against itself, and may become decidedly negative. I only bring this technical matter up in order to discourage experimentally minded types from fooling around with breathing "exercises." Gurdjieff had an excellent reason for recommending we avoid them.

Operating at a higher rate of speed than intellectual or moving center, the emotional center has the greatest degree of sensitivity in the body, making it a primary communication channel for our inner work. The driver (intellect) can make good contact with the carriage (sensation) but there is no motive force unless the horse (emotion) is available to do work. Once again, we can draw analogies to the quantum state. The observer creates the conditions that resolve both location (the carriage, or structure) and momentum (the driver, or emotion.)

One of the primary aims of acquiring higher hydrogens through inner work would be to improve the functionality of emotional center. That means bringing the various "notes" in emotional center-- the inner flowers--into a better relationship. The more whole the inner emotional state, the more it facilitates and adds impetus to the dialogue between intellectual and moving center. It provides the motive force for the energy that connects these other parts; without it, we find ourselves dead in the water.

The great difficulty that we encounter in an inner sense -- the reason that all of us are, generally speaking, so passive and negative -- is that we don't form the required higher "hydrogens," as Gurdjieff called them, that are needed to feed the emotional center. And the emotional structure is the "spiritual superhighway" that ultimately supports the work of the other two structures. If things go wrong there, everything goes wrong. As is well known, emotional deficits can even cause us to get sick and die. That underscores the need for the proper understanding and nurturing of the emotional center.

In addition, because of the speed of emotional center, if it is working in a healthy manner, its perceptions are able to intuitively grasp needs of the organism long before the mind or the body get there. In other words, the horse will instinctively take us in the right direction if it is properly fed and treated with respect.

Awareness And Sensation



Even after we undertake enough work to develop a stronger connection to sensation, the sensation of emotional center is lacking. Based on my own work, there can be no doubt: even if the mind-body connection is well formed, the

emotions often don't participate in a meaningful manner. When Jeanne DeSalzmann referred to "staying in front of our lack," she may have been referring directly to the inherent organic experience of our failure to bring a connection between the intelligence/awareness, the moving center/sensation, and the emotional part, which fills the torso of the body from top to bottom.

We must work, in other words, to inhabit the vessel and see the way in which it fails relationship.

The failed relationship can only be cast in the context of octaves that do not function properly; in order to understand this in anything other than a theoretical matter, it is necessary to begin to sense and to see the activity of octaves within the body.

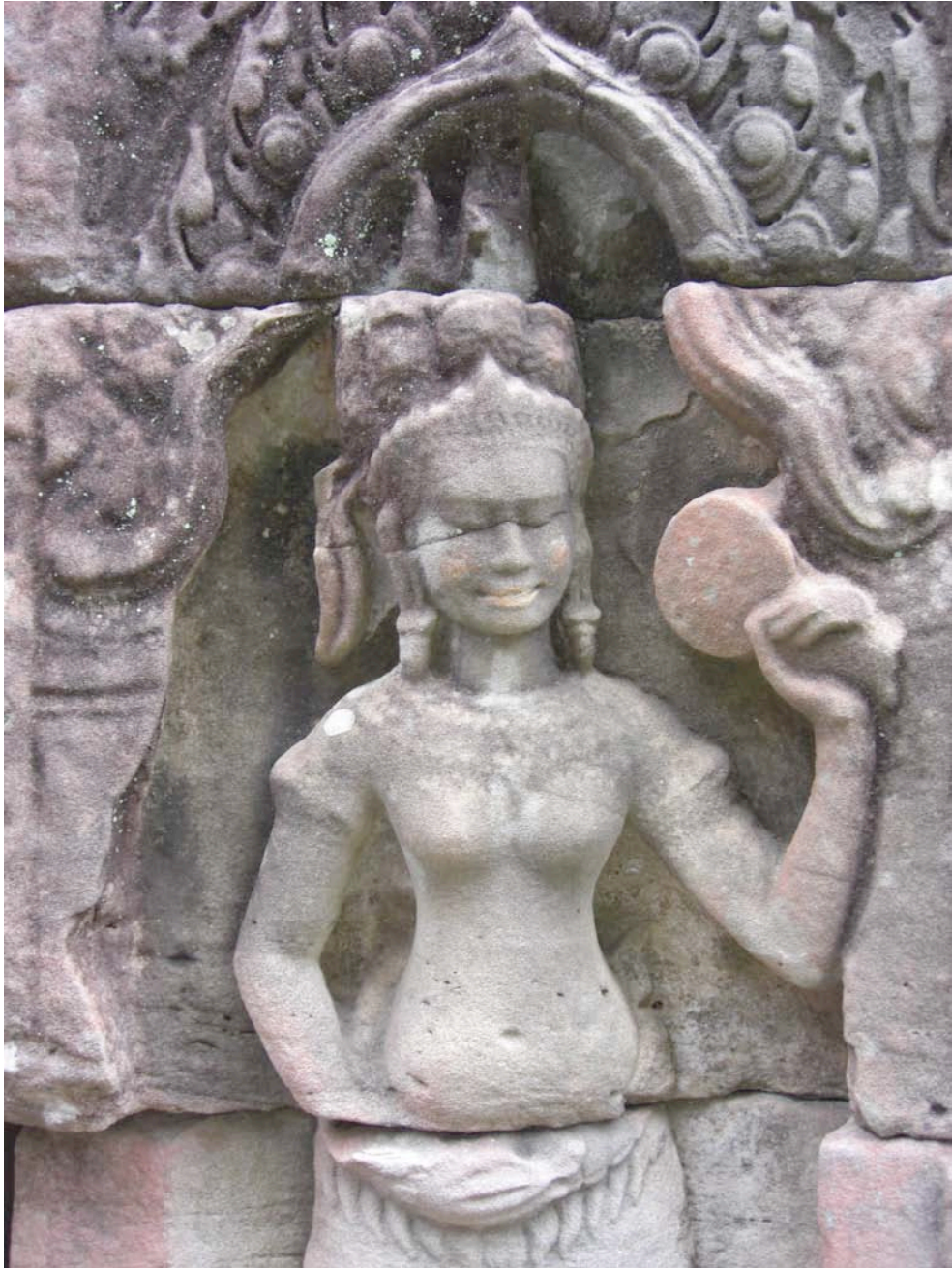
For reasons that remain unclear to me at present writing, it appears as though it is much, much more difficult for men to come to this type of sensation in the thinking center's octave. It is much more available in the moving center, and, ultimately, in the emotional center, which contains what the yoga schools called chakras. Because of the (relatively) more direct accessibility of the chakras, a great deal of the work that such schools do is rightly directed towards emotion, even though it may well be they don't directly understand how they have concentrated their work on this single octave.

The law of three and the nature of mind

One other aspect of this matter fascinates me, and that is the nature of mind as intricately related to the law of three. Awareness and intention, which one might characterize as active, manifest through this law; matter and receptivity, passive forces, operate through the law of seven. The two forces find their reconciliation in the creation of a single entity that transcends the essential character of either. The active force of mind finds its expression through the passive force of matter, and matter discovers its evolutionary and emergent properties through the participation of mind.

Human beings find themselves uniquely situated at the confluence of these two forces, "between two worlds," as it were.

Warmer, Fuzzier Musings



The Emotional Issue

The technical considerations in the first part of this essay are bound to leave many readers either puzzled, or perhaps even disinterested. We're all looking, after all, for a less clinical, more tactile, more human way of understanding our inner work, and dry descriptions of octaves and structures, notes and intervals, don't appeal to most of us. I've watched many an eye glaze over when the subject came up.

I decided to split this essay into two parts so that readers who don't feel like wrestling with mental pictures of octaves and their intricate connections could get a sense of the practical message behind these matters. What does it really mean? What good does it do us?

I'll put it in a nutshell: our emotional centers are broken.

The emotional parts of man have largely collapsed, so that the inner emotional octave never moves past do-re-mi: if even that far. The emotional part of us is supposed to be providing the forward movement in life; it's supposed to be serving as the tactile sensory tool for knowing what is good and right in a life; it's there to keep us on track. But, as all of us know, it's not functioning well. Most of us have had occasion to study this problem firsthand in one way or another. We see ourselves—and also our spouses, friends, and sons and daughters—continually struggling with emotional deficits. It's the quintessential pop song of western civilization: "I can't get no satisfaction."

The "patches" we can apply are limited. We've got psychotherapy; we have medication; we have religion. Above all, we have escapism, in which we ignore the dysfunctional nature of emotional center in the hopes that if we go away, when we come back later, it will be better. The entire phenomenon of sleep itself might be summed up as a going away with the hope that when we come back, it will be better.

Only it never gets better.

Ultimately, we need to begin to see the chief initial aim of inner work as the healing of the emotional octave. No matter how smart we are, if this part doesn't function well, we've basically had it. So the yoga school's emphasis on the study of the chakras actually is a study of the healing power of the body... through emotional center. It's only through creating a new form of dialog between the parts of emotional center that we can lay a foundation upon which other real work can take place.

This healing is not a magical healing that restores the health of the body (although it may well have an impact.) It is not a superficial, or formatory, healing that applies platitudes, formulas, rules, laws, conditions and requirements on our behavior. It is, rather, the development of a sensitivity to the emotional parts that encourages them to discover each other and work in greater harmony.

Without that work, a man can have no real love of self. And if he has no real love of self, he will never be able to have love for another. It is only out of the development of our own inner capacity for love, beginning at home with respect for ourselves, that real love for others can begin to grow. Perhaps this is what Gurdjieff meant by conscious egoism; I don't know, the phrase is his, not mine. I can say that I speak

with confidence when I assert that the love of our neighbors begins with the love for ourselves.

The exercise Beelzebub gave Hasein—to sense all the parts of himself as if they were conscious, and ask them to participate and help—is an exercise exactly in this direction of love for ourselves. We invite the fractured parts within us to recognize each other, and to reconnect.

When I speak of self love, I don't speak of anything related to what we call ego, to aggrandizement. I speak rather of a self-valuation that emerges from the inner experience of gratitude; of humility; of compassion. Of a self-compassion that springs from the disinterested inner observation of the ordinary self, without judgment, but accepting the baseline conditions of our inherent humanity, with all its flaws and deficiencies.

The cultivation through a deliberate inner awareness of the existence of the structure of emotional center can begin the proper flow of "prana" to feed the organism in a right way. Ultimately, the cultivation of sensitivity through an inner understanding of the multiplications, and the invitation of the mind to the body and the emotions to participate in such an inner exchange, will slowly—I emphasize the word—help lead us to this greater wholeness I speak of.

The property of valuation I mention above is a critical function of emotion. Our failure to establish right valuation—in general—is a result of the collapse of the development of the emotional center's octave. Because we remain, for the larger part, in a repeating cycle of the first few notes in the octave, our sense of valuation never deepens much beyond our immediate material concerns.

It's only if and when emotion begins to function at a higher rate of inner vibration that valuation begins to acquire characteristics that transform it. So unless we actively engage in a healing work for the emotional center, we're unable to discover the deeper aspects of right valuation. In the absence of such a sense, valuation never acquires inner stability and is constantly influenced by outer circumstances in such a way as to "lead us into temptation"—that is, to sway our inner judgment in an unacceptable manner.

Negative Emotion



The premise that our primary defect—or at least the one most significant to our chances for inner development—lies in the emotional center explains, in large part the great emphasis placed on non-expression of negative emotion in the Gurdjieff Work. Because of man’s intensely psychological orientation, he underestimates how deeply emotional his work ultimately needs to become. All religions center themselves around this emotional call—a call that can be heard all too clearly in the Gurdjieff/De Hartmann music.

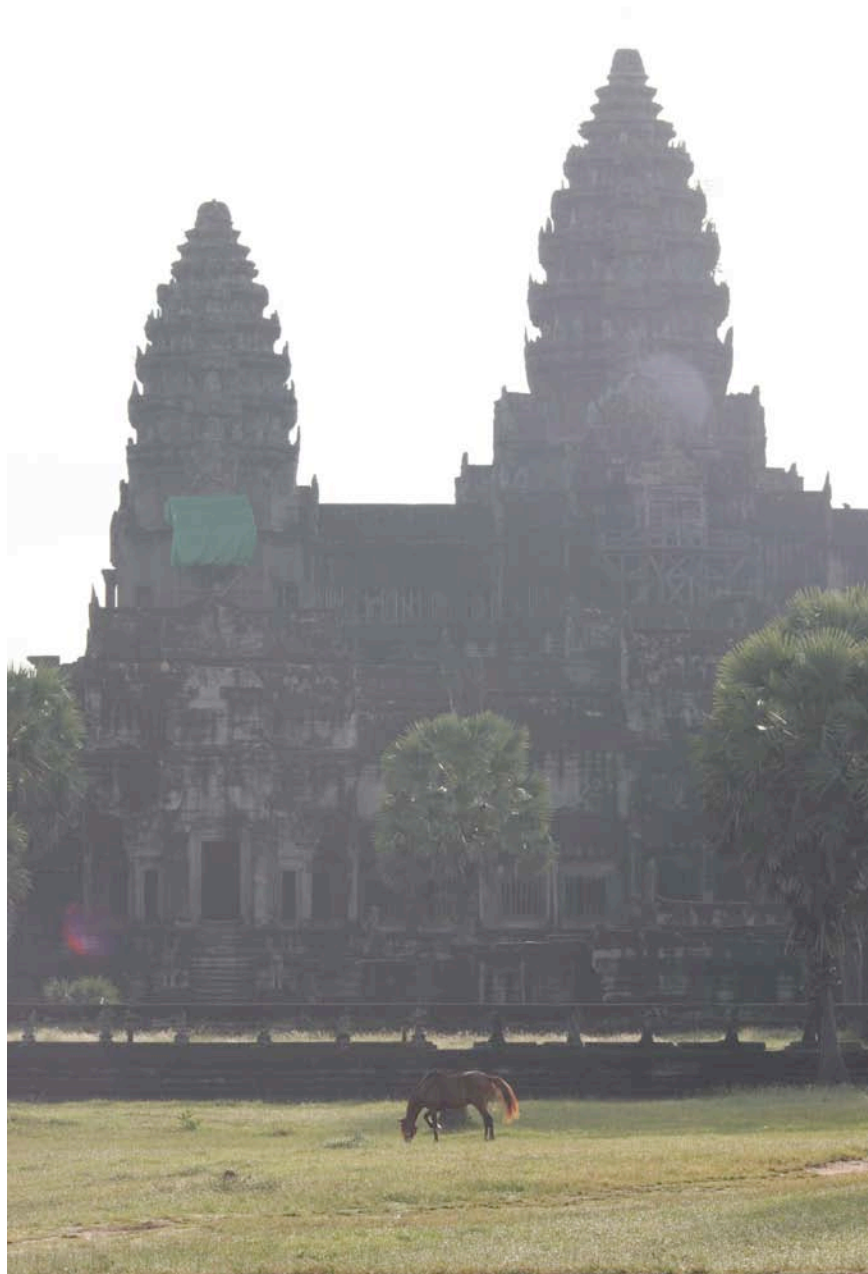
Non-expression of negative emotion is one of the few things Gurdjieff said man can “do.” That makes it a pretty big deal, in a landscape that is painted as otherwise devoid of ability. He furthermore indicated that non-expression of negative emotion

was preparation for the work on the second conscious shock, which was intentional suffering—once again, an emotional work. We might say that while all the fundamental work of attention (conscious labor) is attendant upon the lower story (see the diagrams in the first essay) the most essential work, that which affects the upper story and creates the possibility of contact with higher centers, is far more emotional in character.

In moving through our lives, the one thing we fail to realize is that it is possible to do things two ways.

That may be an oversimplification, or it may not be: we can either do things with negativity, or without it. Negativity, in other words, is not a necessity in the living of our daily lives. It's just a ubiquity we accept without questioning. With the right kind of inner work we may discover that most—and perhaps all—of what we wish to accomplish in daily life is possible entirely without negativity. Of course, because of our “broken” state, we all bring a great deal of negativity to life, but it doesn't have to be there. We just don't see that; we don't believe it, and, in perhaps the most perverse of all manifestations, we don't want it to be that way. Negativity, you see, serves the ego in almost every instance. It is, in our known case, almost entirely mechanical. There may be such a thing as conscious negativity, but we certainly don't know what it is and would not know how to use it.

The Dead Man's Handle



In old-fashioned railway steam engines, the engineer had to deploy a device called the dead man's handle in order to move the train forward. It was designed in such a way that if he ever let go -- for any reason, but especially the reason that he was dead (by heart attack or pistol shot, or whatever) -- the handle would automatically move back to the off position, stopping the train. Not long ago, in my immediate vicinity, the question was raised as to what we have in us that might stop us from assuming we have developed to a high level (or any level whatsoever) when, in fact, we have not. In other words, how do we know if we have reached a level -- any level? Metaphysical history is, after all, littered with the

remains of what I call "99% masters"-- men who thought they knew everything, but were missing something that fell into what we would call the "unknown unknown" for those men.

Spiritual works that unfetter themselves from traditions can tend to produce such situations. Traditions, hidebound and form--oriented though they may be, tend to have safeguards. Mavericks, outsiders, and Unique Celestial Gurus may routinely eschew such limitations, but they do so only at their own risk.

In Christianity, and Islam, and Buddhism, the dead man's handle consists of compassion and humility. No matter how far we go, in these traditional practices, it is firmly understood that in the absence of these two features, any development whatsoever is ultimately flawed. And, indeed, we discover these two practices at the heart of Gurdjieff's work. No coincidence, perhaps, considering his firmly Christian roots, his deeply Islamic practices, and the large dose of Tibetan Buddhism he spiced his teachings with.

The practice of outer considering is above all a compassionate one. And the sensing of one's own nothingness is the quintessential ingredient of humility. In the first practice, we work to develop and understand empathy. In the second, we kneel before what Gurdjieff called "his endlessness" in abject acknowledgment of our subservience. The entire chapter of Ecclesiastes in the Bible is about the second practice. It's likely that no other single piece of literature sums man's vanity and obligations up in such a comprehensive manner.

These two understandings are closely tied to development of emotional center. As the emotional octave becomes more whole, these two experiences should deepen. And, in fact, they relate to the two intervals of the octave.

The practice of outer considering is above all a practice of attention. In order to have compassion, we must attend to those around us -- discover their humanity, see that we are just like they are. We must attend to their manifestations, attend to their needs, attend to an understanding of the difficult and even desperate situations we all fall victim to. So, in a very real sense, the practice of compassion is directly related to conscious labor.

The practice of sensing one's own nothingness is related to intentional suffering. In placing the ego under the authority of something much larger, of course we suffer. None of us want to give up this thing that we believe makes us what we are. It is only the willingness within us to intentionally allow a force greater than ourselves to act that can make anything real possible. This is directly related to the idea of submission, of the surrender that Islam demands of man.

And why, you may ask, are these two qualities of compassion and humility so important? It's quite simple, really.

In the way of the fakir and the way of the Yogi, tremendous strength and tremendous intelligence may be developed, yes. However, in the absence of the development of emotional center -- the way of the monk -- they are subject to abuse. Only the proper development of emotional center can help a man who develops in other ways to avoid the disaster incumbent upon one who has too much strength, or too much intellect, without enough heart. And in both cases, without the heart, one will inevitably lead others astray -- a crime which is difficult to redress.

Rules And Reductionism



Do we need to know all the rules? Certainly not. A great deal of what takes place in the inner action of multiplications and octaves will always remain unseen; like a grandfather clock, the greater part of the mechanism need not be examined in detail in order for the machine to work well. Indeed, the machine is so complex that if any part does need intensive examination, only an expert will do. This is why the numerous sacred societies Beelzebub visited on earth were always divided into multiple disciplines.

Not only that, the experience of self is an emergent one. That means that even if we

know some, or most, of the rules and laws that govern the arising and experience of self (the “laws of world creation and world maintenance,” taken from one perspective) the whole is far greater than the sum of the parts.

Hence, we don’t need to pick the clock apart in order to use it; but we do need to have an idea of how it’s constructed, and deeply respect that—in part, so that we don’t go fiddling around with parts we don’t properly understand, like the breathing. We do need to make sure it is attended to: cleaned, wound up on a regular basis, calibrated occasionally so that it keeps the correct time. We also need to attend to its alarms: after all, they are there to help remind us of tasks, the time of day, where we are.

All of this activity is conducted in the hope and on behalf of a greater emotional well-being, which in and of itself can help feed our work.

It’s quite true that the “healing,” “sealing,” or “re-unification” of the emotional center can lead to sensations of bliss and joy. That should and must not, however, become our aim. Bliss and joy may be, as Gurdjieff intimated, the birthright of man; but they are rewards for the performance of labors that call on other parts; parts that must be willing to suffer, and not in any ordinary way.

The aim of inner work is not the reconciliation of outer life. True, that can happen; true, right inner work changes the quality of outer life. In the end, however, the true aim of inner work is not attached to the question of outer life. It reaches into much deeper places.

