

The Perpetual Invitation to Work on Our Three Centres and the need for, and some history of, Experiencing

John Kirby

“Thus although thinking, feeling and moving are all equally functions, nevertheless we can call the thinking center the very representative of will, the feeling center the very representative of being and the body center the very representative of function. They are able to bring the universal reality of the three worlds of function, being and will into an individual reality. This individual reality is the fourth personality of a man, his “own I”, his wholeness.” J G Bennett, *Deeper Man*, p. 69

It has become commonplace to say that so much that is connected with ideas that Gurdjieff brought to us have gradually entered into more mainstream thinking. There are a proliferation of books and materials on the enneagram, for example, and in some areas of psychology the growing idea that man can be seen as asleep and cannot do. It may be that once an idea has been introduced it opens the door for new forms of manifesting and exploring the idea. In some of the following pages we can see how this may be happening with Gurdjieff’s introduction to the western world almost a hundred years ago of the teaching that man has three brains or centers: a moving, a feeling and a thinking center.

Followers of Gurdjieff produced valuable and quite copious material expanding on Gurdjieff’s teaching and this included exploration and experience of the three centers. One thinks, for example, of Ouspensky’s books and Maurice Nicoll’s extensive *Commentaries on the Teachings of Ouspensky and Gurdjieff*. But it is perhaps not until Bennett’s *Deeper Man* was published, originally in 1978, that we see a broadening of understanding from how they work and our experiencing of them to a sense of seeing **what they are for**.

This then puts the centers in a far wider context and opens up ways of working with them. We see how the centers or brains are able to be in contact with higher forces and that indeed it may be natural, even important and necessary, that they become so. “As the level of organization of a brain is raised it becomes more subjective. When this passes into the levels of cosmic energy we say that the brain is becoming “spiritualized. This brings us to will and why Gurdjieff used the three different terms “brains”, “spiritualization” and “center”. A brain is a specific way in which the will can be related to the world of bodies. When a brain is spiritualized it acts from the will and it is the will that is the center. So when we use this word center we are talking about thinking, feeling and moving from the side of will rather than from the side of function. When a man is truly a “three-centered being” he has real “I” or his own will.” Bennett, *Deeper Man*, p. 53.

It is significant that it was around the same time that *Deeper Man* was published in 1978, that another book which also helped throw light on the meaning of the centers and what they are for was published. This book, *Talking with Angels*, was first published in 1976 but relates to events that took place in 1943-44 in and near Budapest, Hungary. Four young people spent an intense seventeen months working with and being taught by higher intelligences. The diagram below is taken from this interaction.

It is interesting to see how the three centers, or differing qualities of ‘souls’ of life as they refer to them, are seen and described by these higher intelligences who are speaking from the *creating* worlds as they call them, as distinct from man’s usual place of existing in the *created* worlds where the three brains are based. As is well portrayed in the diagram below taken from the book, the three centers in the created world - which correspond to the realms of mineral, plant and animal – are linked at least in potential to the three forces of the creating world. That which unites them is the IVth, the human, and is the link that is missing or, as it is described in the diagram, ‘the abyss to be bridged’ and ‘the task of the human’. It is work on the three centers that can bridge the abyss. Some people may recognise a similarity between this diagram and the one Bennett uses in *A Spiritual Psychology*.

The angels see the seven levels of being or seven forces as realms in which we live, or are meant to live, but that we are trapped within and between the three lower forces of the created world, or the three brains. At one point they refer to the brains intriguingly as the three resistances, and that there is a Fourth (IVth) which is between matter and non-matter. The qualities of the three resistances or brains are the properties of earth for body (I), water for feelings (II) and air for thoughts (III), and that our task is to loosen our identification with them and to separate their respective energies out from each other, as they tend to overlap and interact in such a way that the energy of one center mixes with one or both of the other centers.

“Earth...water...air...and the ‘not yet known’.

You cannot lift earth into water, nor water into air.

Everything has its place.

DO NOT LIFT; DO NOT PULL DOWN:

JOIN TOGETHER!

Earth belongs to the earth...

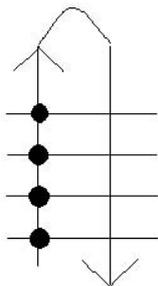
water to water...air to air.

MOVE BEYOND THE NEW RESISTANCE (IVth)



WITHOUT LEAVING MATTER BEHIND.” *Talking with Angels*, p. 231 Gitta Mallasz who participated in the dialogues recorded in *Talking with Angels* (TWA) made the following note regarding this lesson: “Evolution occurs by means of our capacity of intuition, for only intuition is capable of attaining the new level where spirit and matter meet. The ascending ray of evolution transforms as it pierces the levels of matter, sentiments and thoughts. But then the inverse takes place: it is thought, sentiment and matter which are transformed and fulfilled by the descending ray of light. Descend follows ascent. This is not abstract for me: it is observable within, a process of successive detachment.”

For the sake of completion we’ll show the seven forces with their qualities. Mallasz notes:



“The first level of being is the MINERAL, the stone, the crystal. Its animating soul is the truth, the number and the law.

“The second level is the PLANT. Its soul is streaming love and the capacity to grow.

“The third level is the ANIMAL, enliven by harmony, movement and rhythm.

“These 3 levels are contained in the 4th, the HUMAN. But we so called humans are still not the HUMAN, the FOUR. It is our task to live on the fourth level and become a conscious link between the created and the creating world ...

“Never forget this key to understanding the angels reaching: it is the mutual evolutionary attraction between above and below, between the Divine and the human, between heavenly and earthly forces, between spirit and matter.

“All of these forces join in the middle, on the Fourth level. They unite and give birth to the new Child, which is God and human...Creator and created. Light and matter.” TWA p. 305

From what has been said above it can seem that the idea of man having three centers is something new to the world, only being revealed in the last one hundred years. But this may not be the case at all. If man has three centers then he will obviously have had them for some considerable time reaching back in our evolution, and if so then the need to re-connect

the link, the bridge, between the created and the creating worlds will have been known by higher intelligences and forces all the while. This may be revealed in sacred scripture, and one place that may be worth looking is in the reading of at least the first few chapters of the Gospel of St John.

The three centers in the opening chapters of John's Gospel

There are three events that comprise a triptych of the Feast of the Epiphany as the manifestation of Christ that we celebrate immediately during and after Christ's birth at Christmas in the church's liturgy each year. These are the Adoration of the Magi, the baptism of Jesus and the Marriage Feast of Cana. We are invited to celebrate the revelation of the divinity of Christ in this threefold event as part of the Christmas Epiphany.



Da Vinci's Adoration of the Magi

The Adoration of the Magi represents humanity coming to the person of Christ and acknowledging who he is; also, as Thomas Keating writes, "the arrival of the Magi signifies the fact that all human beings, whoever they are and whenever they may be born, have an invitation to transformation into the divine nature". Christ's baptism by John the Baptist is Christ's response, if you will, in accepting his place as a human. By being baptised by John, Jesus shows his complete solidarity with the human condition, and the words of the Father, "This is my beloved Son. Listen to him", represents the manifestation (Epiphany) of Christ to the people of Israel.



The Baptism of Jesus Gustav Dore

It is at the wedding feast of Cana that Christ performs his first miracle and in so doing manifests his divinity. “On the third day there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. And they ran out of wine, since the wine provided for the feast had all been used, and the mother of Jesus said to him, 'They have no wine.' Jesus said, 'Woman, what do you want from me? My hour has not come yet.' His mother said to the servants, 'Do whatever he tells you.' There were six stone water jars standing there, meant for the ablutions that are customary among the Jews: each could hold twenty or thirty gallons. Jesus said to the servants, 'Fill the jars with water,' and they filled them to the brim. Then he said to them, 'Draw some out now and take it to the president of the feast.' They did this; the president tasted the water, and it had turned into wine. Having no idea where it came from -- though the servants who had drawn the water knew -- the president of the feast called the bridegroom and said, 'Everyone serves good wine first and the worse wine when the guests are well wined; but you have kept the best wine till now.' This was the first of Jesus' signs: it was at Cana in Galilee. He revealed his glory, and his disciples believed in him” *John Ch 2:1-11*

It is at Cana that we see the act of Christ initiating the union of the created and creating worlds, the bridge to be linked, an act of redemption, as shown in the diagram above. It is shown in the changing of the water into wine, of the old into the new, the need for this being seen and stated by Mary in her simple statement to him, “They have no wine.” Wine is often used in the New Testament to represent spirit, and here Mary is pointing out that as there is an abyss to be bridged (see diagram) so as to enable us to truly receive the spirit again. Even though Christ seems to dismiss her appeal in his reply, nevertheless Mary knows the effect her statement will have and so she speaks to the servants, who also represent the created world, the human side of the created world, by telling them to “Do whatever he tells you.” She is letting them know that there is a need for immediate and full material response to the spiritual input about to come from the act of Christ.

Jesus informs the servants to fill six water jars with water and the servants obeyed, indeed it is pointed out that “They filled them to the brim.” Looking again at the diagram above we can see how Jesus represents the Fourth, the Word, and the six jars may be the six forces that he is uniting or linking. Although six is the allegorical number of imperfection in the Old Testament, here at Cana the six represent the six forces which have been disconnected in man until this act of Christ at Cana and the first signal He gives as to the nature of his mission: he makes the transformation of the human situation possible in one timeless act. It is an act of redemption, but it still needs the conscious obedience of the ‘servants’ for it to be manifest in this world. “The wedding feast of Cana symbolizes the celebration of the unity

between the divine-human person of Christ and each of us. It is also the marriage of God with each of us. We do not earn this invitation, but we do have to accept it in order to consummate our union with God. Nor are we asked merely to celebrate it as a guest, but to be assimilated by it, and to fully enjoy it.” – Thomas Keating [1].

There is no description of the miracle in the gospel text as it is an event that does not take place within time. Those who are familiar with Edward Matchett’s work will recognize the event as taking place outside of time, even creating time, in what he calls *time δt* [2]

In *Talking with Angels* (p. 233) Gitta Mallasz asks about this:

“Gitta: How can I know that I join spirit and matter?

-By the fact that you recognize it *afterwards*.

Knowing and thinking belong to the level of air, which is still matter – but subtle, finest matter.”

So Jesus is the one who acts and reunites spirit and matter below again, uniting spirit and matter, heaven and earth, the creating and created worlds. He announces he is going to do this in the verses immediately before the story of Cana in John’s gospel:

“When Jesus saw Nathanael coming he said of him, 'There, truly, is an Israelite in whom there is no deception.' Nathanael asked, 'How do you know me?' Jesus replied, 'Before Philip came to call you, I saw you under the fig tree.' Nathanael answered, 'Rabbi, you are the Son of God, you are the king of Israel.' Jesus replied, 'You believe that just because I said: I saw you under the fig tree. You are going to see greater things than that.' And then he added, 'In all truth I tell you, you will see heaven open and the angels of God ascending and descending over the Son of man.'” *John 1:47-51*.

“You will see heaven open and the angels of God ascending and descending over the Son of Man”, is a very good description of what we have in the diagram above with the Son of Man as the word in the Fourth and the angels now enabled to descend from the creating worlds at points V, VI and VII to worlds III, II and I as Christ, the Word, has initiated the bridging of the abyss, has shown through his joining us through baptism that he unites with us in the task of linking heaven and earth again.

These lines are the last verses of Chapter 1 of John’s Gospel, and the first verses of Chapter 2 read, “On the third day there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. And they ran out of wine, since the wine provided for the feast had all been used, and the mother of Jesus said to him, 'They have no wine.'” We should remember here that the division of the books of the New Testament into chapters and verses was not created until several centuries after they were written, so the original text as it was written is uninterrupted, as, “In all truth I tell you, you will see heaven open and the angels of God ascending and descending over the Son of man. On the third day there was a wedding at Cana in Galilee.” Otherwise ‘on the third day’ loses almost all its context. Of course, as it is often used in the New Testament three days, or the third day, is used to signify a time of completion, a fulfilment of something, the end of one stage and the beginning of something new, such as rising on the third day after the crucifixion or Peter denying Christ.. Here at Cana ‘the third day’ is used in a similar way as it is signifying the end of the broken link and the beginning of redemption, as well as being used as linking the events of Cana with the statement to Nathaniel ‘three days’ earlier.

So the story of Cana is one of Christ re-uniting the created and creating worlds after a seeming eternity of being separated, indeed since the time of the Fall. But even here at the very beginning of Christ’s mission of redemption it is made clear that our participation is always called for. “Do whatever he tells you.”

In our age we see the teaching of our co-operation expanded in such things as *Talking with Angels*, in Mary’s many contemporary appearances and teachings throughout the world

and in aspects of the Work. In *Talking with Angels* the nature of the action in participating in this activity is clarified and deepened:

“Never forget this key to understanding the angels reaching: it is the mutual evolutionary attraction between above and below, between the Divine and the human, between heavenly and earthly forces, between spirit and matter. “All of these forces join in the middle, on the Fourth level. They unite and give birth to the new Child, which is God and human...Creator and created, light and matter.” *TWA* p. 305

And this is why this work is so often referred to in parables as to do with marriage, as at Cana, as it is the mutual attraction **in us** that draws and unites above and below. We can see how this may apply also to Matchett’s Sophiagenics and his 3M formula (making media plus matter meaningful in time δt) in the sense that although we are the instrument of the ‘making’ element nevertheless the action described in the formula already wants to take place and that although we need practice, effort and discipline it is more than helpful to recall that this is wanting to happen and we are learning to co-operate in that wedding taking place in us.

“IF YOU COULD SENSE THE LONGING OF THE WEIGHT FOR LIGHT –
IF YOU COULD GRASP THE YEARNING OF THE LIGHT FOR WEIGHT-
THEN YOU WOULD TASTE ECSTASY” *Talking With Angels*, p. 96

Looking at how the responsibility we may have towards such as the three centers may be being revealed in John’s gospel may also be seen as continuing in the verses immediately following the Wedding at Cana. The story of Cana ends at chapter 2:11 and at 2:13 begins the story generally known as the cleansing of the temple:

“When the time of the Jewish Passover was near Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and doves, and the money changers sitting there. Making a whip out of cord, he drove them all out of the Temple, sheep and cattle as well, scattered the money changers’ coins, knocked their tables over and said to the dove sellers, ‘Take all this out of here and stop using my Father’s house as a market.’ Then his disciples remembered the words of scripture: I am eaten up with zeal for your house. The Jews intervened and said, ‘What sign can you show us that you should act like this?’ Jesus answered, ‘Destroy this Temple, and in three days I will raise it up.’ The Jews replied, ‘It has taken forty-six years to build this Temple: are you going to raise it up again in three days?’ But he was speaking of the Temple that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and what he had said. During his stay in Jerusalem for the feast of the Passover many believed in his name when they saw the signs that he did, but Jesus knew all people and did not trust himself to them; he never needed evidence about anyone; he could tell what someone had within.” *John* 2:13-25.

It is plainly spelt out here, there is no need to imply or suggest that he was speaking of the body, it is stated as so in the text, the temple is the body. The cleansing is described as the need to separate out the mess of forces at work represented by the money changers and those selling animals. In the diagram we see the centers of the body (temple) as I = Mineral/material, II = plant and III = animal. In the story of the cleansing of the temple I, then, corresponds with the money changers, II by the whip of cord (made of plant) and III by the cattle, sheep and doves.

In *Talking with Angels* we saw earlier how this need to separate out and yet have the centers linked is the conscious work we are called to.

In John’s gospel story it is the whip of cord, plant or II in the diagram, that is the feelings or emotional center, that is the energetic element of the action needed. In the chapter on the three centers in *Deeper Man*, Bennett says:

“It is almost impossible to arrive at what man truly is by thinking. But when our feelings are open to something deeper and the ordinary emotional uproar is abated in us, then it is possible to feel what this human nature is, feel that it has been present on the earth for many thousands of years, and then feel the greatness of the destiny that belongs to it. This is how it is when our feeling nature becomes open to the working of the higher energies. So essential is the right working of our feelings that we can say that the transformation of man is the same as the transformation of his feeling nature. Until this has begun, transformation has not begun at all in any way.

“The true power of the feelings is to be able to perceive directly how things are. This is not done through knowing, sight or hearing but through participation, by entering into things...Very often it is the feeling nature in us that first starts us on the path of transformation. We feel our own emptiness and have a longing to have some substance for ourselves or to have an assurance that we have a place in the world.

“..We need to be disillusioned with the world and what it can give us [*the temple in John's gospel story*]; we need to see that our feelings should not be dependent on what comes to us from the external world. The feeling nature is not designed for the world of bodies but for the *alam-i arvah*, which we described as the “world of energies.” It does not work from the outside of things. The *alam-i arvah* in its original meaning was the world of “spirits,” which we can understand as the “essence of things” or what they are.

“It is only when we begin to get a clear picture of the privation of our feeling lives that we can begin to see the urgency of the need for work upon ourselves.” *Deeper Man* p. 62.

That this forceful episode of the cleansing of the temple comes straight after the opportunity presented to us as a result of the miracle at Cana shows how important it is that we know and respond to this work on our centers now that the opportunity has come to bridge the link with the higher energies, the creating worlds, achieved by Christ's act of uniting the higher with the lower again at the wedding of Cana.

The importance of this preliminary work in our transformation is stressed at this point in the teaching contained in *Talking with Angels* and is echoed in Bennett's chapter on the centers in *Deeper Man*: “It is a common illusion to believe that we can do something to begin our transformation if we subject ourselves to certain kinds of influences or practice certain kinds of exercises but none of these is any use unless we have reached the starting point.

“It is only the man who is balanced called by Gurdjieff Man Number 4, who is able to have real purpose in life, who can understand what he wants, and who can begin to work toward his own transformation.. He is the first kind of man we can call normal, ...He is able to function through his own initiative, and his efforts will be productive...For real and not imaginary work of transformation, we have to reach the starting point. It is this that can take quite a long time. Sometimes it is said that ‘the first step is the hardest of all’.” *Deeper Man* p. 54

Having announced the uniting of heaven and earth to Nathaniel, Christ then performed such a miracle at Cana, followed immediately by demonstrating the work needed to participate in these new conditions ensuing from the miracle. In the next chapter, He begins to teach the importance of recognizing and participating in such work:

“Jesus answered: In all truth I tell you, no one can see the kingdom of God without being born from above.” *John Ch 3:3*

“Jesus replied: In all truth I tell you, no one can enter the kingdom of God without being born through water and the Spirit; what is born of human nature is human; what is born of the Spirit is spirit. Do not be surprised when I say: You must be born from above.” *John Ch 3:5:7*.

This is repeated and developed 2000 years later in the events of *Talking with Angels* where Gitta Mallasz articulates the teaching of the Angels (see quote on page xx):

It is noteworthy that when speaking to Nicodemus in Ch 3 of John's gospel Jesus rebukes him, almost in astonishment, that as a religious teacher he doesn't already understand this teaching of the centers and their proper relationship with 'above', and the need of the centers to be able to communicate properly with the higher forces.

"Nicodemus said, 'How can anyone who is already old be born? Is it possible to go back into the womb again and be born?' Jesus replied: 'In all truth I tell you, no one can enter the kingdom of God without being born through water and the Spirit; what is born of human nature is human; what is born of the Spirit is spirit. Do not be surprised when I say: You must be born from above. The wind blows where it pleases; you can hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone who is born of the Spirit.' 'How is that possible?' asked Nicodemus. Jesus replied, 'You are the Teacher of Israel, and you do not know these things! 'In all truth I tell you, we speak only about what we know and witness only to what we have seen and yet you people reject our evidence. If you do not believe me when I speak to you about earthly things, how will you believe me when I speak to you about heavenly things?' *John Ch 3: 3-12.*

Back to the future: three centers outside of the Gurdjieff movement

In more recent times we can find descriptions of experiencing the connection between the centers and the corresponding higher forces. The experience of the linking of the I and the VII can be seen in these words from the Mother, who worked with Sri Aurobindo in the last century.

"And if we carry the experience still further, it seems that when one comes to the work of transformation of the body, when some cells of the body, more ready than others, more refined, more subtle, more plastic, are able to feel concretely the presence of the divine Grace, the divine Will, the divine Power, the Knowledge that is not intellectual but a knowledge by identity, when one feels this in the cells of the body, then the experience is so total, so imperative, so living, concrete, tangible, real that everything else seems a vain dream. "And so we may say that it is truly when the circle is complete and the two extremities touch, when the highest manifests in the most material, that the experience will be the most conclusive. It seems that one can never truly understand until one understands with one's body." "*LIVING WORDS, Soul-Kindlers for the New Millennium – Gleamings from the works of Sri Aurobindo and The Mother*", from the chapter "A New World is Born, Born, Born."

In the world of biology there are signs of recent thinking about three centers or brains in, for example, Joseph Chilton Pearce's *The Biology of Transcendence* especially the early sections on *The Structure and Function of Our Threefold Brain*, *The Evolution of Our Brain: Incorporating Old into New* and *The Independence and Interdependence of Our Three Brains*.

Around 1925 Pak Subuh, the founder of Subud, discovered himself being prepared to pass on the Subud latihan to others, and in the process to understand the forces at work in the human being. "He told how this experience returned almost very night, and how the movements that accompanied it kept changing - the movements of prayer giving way to dancing and martial arts. They also gradually became deeper and more complete, involving his feelings and understanding: he found he was being taught about and experiencing all levels of life in the universe: the material (physical), vegetable (emotional), animal (mental), human, and levels higher than that. He knew that what was happening to him was the will of God, but he did not understand its purpose until a culminating experience occurred about eight years after the first one, in which he was finally given the understanding that the gift he had received was not for him alone but would be passed on to whoever might ask for it; and that they in turn would be able to pass on." *Honour and Duty*, Countess Ilona Edelsheim Gyulai, pp. 401-02

More recently I have had a more personal experience concerning the three centers. I have a particular devotion to the Divine Mother, the Virgin Mary, as may be hinted at in some of my other writings(!). In the early days of my devotion I had a particularly personal meeting with her. There was nothing to see or hear in the normal sense, and yet there was nothing but her. In those moments the world consisted only of her and I. After a while I found myself moved to ask her 'while she was there' if I could be allowed a taste of heaven as I felt that such an experience would then be enough to get me through the rest of my life here. Childlike, indeed, but genuine. The response was extraordinary. Immediately I was given to see all of my life as lived until then, and to see and experience it as one whole. I was aware of how low grade it was, and how little of life had been lived compared to what was possible. I hasten to add that it is unlikely to be such an experience for most people. Perhaps because my life had been lived on such a small scale it had created a need through my devotion where Mary found it necessary to show me what I was completely unaware of. At the same time I was also given to see and experience the whole of my life as lived by each center. I could see the life of each center separately, and yet also see all three simultaneously. For example, I could see the complete life of my feeling center as something like a pair of heavy, rusty doors that were just learning how to open and be. The thinking center was pretty much a parrot that had learned to repeat a few things, but nothing of its own. As for the physical/moving center I won't even begin to describe its life.

The contact with Mary was an act of mercy. I didn't know, I just hadn't known that's how my life had been as seen from an objective viewpoint. I was seeing even as I was seen. As the Cure d'Ars once said, "My children, we are in reality only what we are in the eyes of God, and nothing more." It was an act of mercy, at the same time it was showing me that the condition of such a person, such a life, cannot experience heaven, it is incapable of it. But now I knew what to do, the beginnings of how to work. Later I realised that a person in such a condition as I had seen myself, if they were to die then, would see exactly the same as I had been given but be unable to do anything about it, and so would be craving to be born again so as to live differently and more fully. So, a great act of mercy was shown to me that night.

I confess that for some time afterwards when thinking of this experience I was slightly surprised that the means used to communicate with me by Mary was what I then considered to be 'Gurdjieff's three centers', rather than something more obviously Christian, or even Catholic! That was almost twenty years ago and now I can see how the seeing of life through the living of the three centers is how we are seen, and perhaps have always been seen.

Quite how I have managed to get to this point without mentioning *experiencing* is another wonder. For anyone who doesn't know what I am speaking of an introduction can be found in the DuVersiy web site [3]. Not that experiencing is limited to the three centers in quite as rigid a way as I may have suggested in this essay but, to move from my experience with Mary, for example, to experiencing is a natural and sensible thing. To discover the truth and way of one's own life by exploring the energies and potential working and life of the centers, preferably at least sometimes with others, is a truly hopeful process.

More recently in my own experiencing, I have taken times during the practice to stop as if to allow myself to be seen, to invite, for example, Mary to be with me/us as one event. This is not done with the intention to have the kind of experience that I have described above as being seen, but rather that it enhances ones own seeing and to follow whatever may take place. Without wanting to be too fancy in this there are times when it is as if Mary takes position in one of the other empty chairs in the room, relaxes, maybe crosses her legs, rests her hands on her knee just like any other participant and then it can be that one becomes aware that much seems to be taking place but it is all either above or below ones normal conscious, but the fruits seep out in the day and days that follow.

Around the same time Bapak was having his experience of the history of the human forces at work in this world, Rudolf Steiner was writing of the story of man and the forces and the

parts of the human which had evolved from the very earth itself. The different parts "... were connected with the earth by all kinds of currents, and remained connected with it. Hence man had an entirely different life; for example, the circulation of the blood, which is now confined within the limits of the skin, extended everywhere into the surrounding earth - it existed in the form of natural forces... but the forces in it were connected by innumerable threads with the rest of the whole earth. That was the beginning of a physical man.

"We must clearly understand that the paths of the blood now existing in man are nothing other than continuations of currents which in the ancient condition of the earth permeated the whole earth. It is the same with the nerves. All the nerves extended into mother earth. These are now sundered, as it were...and the same goes for the other parts of the human being. Before he became a son of man he was a son of earth. Before man became a human being the earth was the bearer of all human forces. Thus the earth is the mother of mankind. However little you can imagine that man could ever grow out of the present stony earth, he did indeed spring forth from the earth, when it was still a living being.

"If we were to ask ourselves whether the earth was not indeed exceedingly important for man, we would have to say: Yes it was, for in its original form it contained all that man later took into himself. In one part the heart was prepared, in another the brain; in our earth every fiber was prepared. And just as our inner being was prepared in the earth, in the same way, in what we shall have developed as our new body when the Earth has reached its goal, will we carry within us the form which the future planet, the future embodiment of our Earth must assume. Today man works upon his soul; in this way he makes his body more and more like the soul, and when the Earth has arrived at the end of its mission his body will have become an outward image of the soul which has taken Christ into itself... he must take care that the work he can now do consciously is done in the Christ-like way, so that the etheric body which will be an image of this work will enter worthily into the spiritualized Earth."

According to all we have looked at we see the forces of the human originating out of the earth itself, evolving eventually into separate beings with the same forces now at work in their bodies, until the present when we have the chance to unite these forces with the higher or cosmic energies so that the earth can, hopefully, create a species that can link heaven and earth and maintain that link for the betterment of the earth and the divine.

The three centers and their energies are just how things are, how we are. So the point of mentioning Joseph Chilton Pearce, Talking With Angels, Pak Subuh, etc is to show this growing awareness of the natural universality of our centers. Bennett's *Deeper Man* was/is a great help in articulating the how of the centers, TWA shows the known universality but from the creating worlds themselves. Of course, Gurdjieff was never claiming that teaching of the three centers was 'his'; his teaching concerning the centers was initiating at this time in the world the objective truth and reality of the centers. It is only us, understandably, who have made it, at least for the short term, a Gurdjieff thing!

So it can be said that all of the preceding pages are simply a comment to the effect that exploring and working with our centers as in experiencing is such a wonderful thing for us to have now. It offers so much but it cannot even begin to be seen without exploring it for ourselves. We can speak of Steiner and Bapak and experiences with Mary and John's gospel but, simply put, all of this comes down for us to the joys in uniting the centers with their corresponding forces in the creating world and thereby discovering our individual nature and individual task.

*I died as a mineral and became a plant,
I died as plant and rose to animal,
I died as animal and I was Man.
Why should I fear? When was I less by dying?
Yet once more I shall die as Man, to soar
With angels blest; but even from angelhood*

*I must pass on: all except God doth perish.
When I have sacrificed my angel-soul,
I shall become what no mind e'er conceived.
Oh, let me not exist! for Non-existence
Proclaims in organ tones, To Him we shall return. - Rumi*

[1] <http://www.contemplativeoutreach.org/trans/trans2-01.htm>

[2] <http://members.aol.com/johndkirby/TedSite/index.htm>

[3] <http://www.duversity.org/Experiencing.html>