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In this issue I hover around the enigma of where the 'work' comes from. We reprint documentation of Saurat's response to Gurdjieff's *Tales of Beelzebub to His Grandson* where he describes its source as from beyond the earth. Denis Saurat also said "Gurdjieff is a Lohan" (see image and notes below).

There is an article I wrote in 1980 about the image of the work we can find in Bennett's teachings. This is somewhat authoritarian and to provide some needed balance I include a short paper by Tim Nevill on 'deeper dialogue' a piece he wrote as a briefing document for the meeting in the Pyrenees (reported in our last issue) and very much stimulated by the writings of Ernst Becker.



My concern has been to convey the deeply intense questioning and questing the fourth way *can* engender. It eschews easy answers and challenges everyone to think for themselves. But it has had a chequered history even over just the hundred years we can attribute to it and, like the Christian Church though on a much smaller scale, has been subject to outmoded ideas and attitudes. The problem remains, as it does throughout the world, of seeking to follow through the possibilities of human freedom in the face of tyranny and mental enslavement in its multiple dalliances with self-deception individually and socially. Gurdjieff once said that "There can never be just one religion on the earth" and the same might apply to the fourth way. I can also cite the Cambodian monk we knew as Bhante who claimed that there are as many ways as there are people. For this reason I am also including the short piece I wrote for the collection of talks called *Perspectives* entitled 'Fragments of an Unknown Teaching'. The essay by Ken Pledge on Qabala and Carlo Suares brings us back to research into ancient forms of thought and use of language in which Gurdjieff must have been well-versed.

Denis Saurat (1890-1958) was an Anglo-French scholar who lived and worked in London during the Second World War. His special study was of the English poetry of Spenser, Milton and Blake and their connection with the occult or 'underground current' of humanity. He was a close friend of Orage and met Gurdjieff.

The image of Beelzebub was made by Bob Jefferson in 1982 for a small publication describing the sacred three-brained beings Gurdjieff's character encounters. Bob's drawings are available at <http://www.toutley.uklinux.net/BEELZEBUB/beelzebubportraits.htm>

A Lohan is a realised being in Chinese Buddhism. The sculpted head of the one shown above is from the Yuan dynasty (1279 - 1368 AD).

DENIS SAURAT ON BEELZEBUB

This material is taken from the Gurdjieff International Review

In his *Journey Through This World: the second journal of a pupil (Further Teachings of Gurdjieff 1969)* C. S. Nott recounts how he became a publisher and issued in 1935 the book *Three Conventions* by Denis Saurat. They became friends and Saurat came to live in London as professor of French literature at King's College. Later, Nott introduced Saurat to Gurdjieff's book *Beelzebub's Tales*. At that time, it had not been published and Nott lent him his typescript copy. Nott said of Saurat:

Saurat, a son of peasants, had a deep understanding of the rich current of life that, flowing under the glittering exterior, has almost nothing in common with this exterior—I mean the life of simple people, peasants and the middle classes who themselves are almost unconscious of it. He wrote about it in *Gods of the People, The End of Fear, The Christ at Chartres*; also, he had traced the influence of the occult tradition in English literature from Spenser to Milton and Blake. Rebecca West said that he was the wisest man she knew.

Saurat was deeply impressed by *Beelzebub's Tales* and found no difficulties in understanding where it was coming from or the language in which it was couched: "no doubt its allegorical or philosophical meaning which is easy enough to someone who has studied the traditions, would be completely beyond the public. I am glad to say that I found no difficulties in the book. It is a work of art of the first magnitude in its own peculiar way."

Later, when the book was published, Nott sent him a copy and in reply he wrote the following commentary.

I have again read with the greatest interest naturally this astonishing book by G. Gurdjieff. I believe that the most important thing, objectively, is that in this book there are a number of observations which indicate a superterrestrial source:

- The point of view about devils.
- The affirmation that there are, at present, four centres of initiates on the earth, and the situation of these centres.
- The forbidding to impart true information directly to ordinary minds.
- The difference between mental knowledge, which is an obstacle to real understanding; and the knowledge of "being"—the only real knowledge. This, perhaps, is the most important point.
- The fact that it is Buddhism (in its distorted forms) that has produced occultism, theosophy, psychoanalysis and so on.
- The fact that only revelation can teach us something.
- The suffering of God.
- We are thus in the presence of one who, in a certain measure, speaks with authority.

In the second place, very many of the ideas, though common-sensical, are based on intuitions well above the normal.

- Every criticism of modern life and of human history is perfectly just, and this is perhaps one of the most important things in the book, since it is absolutely necessary to understand that *all* our ideas have been falsified—before we have been able to correct at least some of them.
- The Greeks and the Romans have been responsible for putting in train fundamental errors—and then the Germans.
- God forgives all.
- The importance of the lawful inexactitudes in the transmission of real teaching in Art.
- The criticisms of the doctrine of reincarnation.

In the third place it is necessary to state that a great part of the book is not clear, and one has the right to suspect that G.G. has done this intentionally. Leaving his sense of humour on one side one can follow his idea that it is forbidden to teach directly, and that one can tell lies if these lies are useful to humanity; this shows that he has probably put errors or intentional inexactitudes in his book so as to compel his followers to exercise their own judgment and thus themselves develop and reach a higher level, to which—according to the theories of G.G., these followers would not arrive at if he, G.G., taught them the truth directly. In the latter case they would be in the category which is called "mental knowledge", whereas G.G. wishes them to reach the category of "knowledge of being", and the first hinders the second.

It is on this that each reader must take his own stand. I am quite ready to tell you mine. I place among the myths which are to be rejected, completed or explained:

- The person of Beelzebub, who is evidently a transformation of G.G. himself—leaving on one side the question of who is G.G.
- All the story of the central sun, of the planets, of the earth and the moon; and of eternal retribution for a small number of beings, which contradicts the idea of a universal pardon.
- The idea of Christ as only one of the messengers; in this case it is necessary to identify the Logos, which is perfectly indicated in the chapter on purgatory.

In conclusion, it seems to me that the teachings of G.G. should be able to play a very important role in our time if they are explained by minds first of all endowed with a certain preliminary knowledge and a developed critical sense.

I think further that it is a compliment to G.G. to believe that this is exactly what he intended himself. You know as well as I, and even better, that he had a critical sense and a sense of humour extremely well developed; and further, a very poor opinion of the intellectual capacity of people to whom he spoke in general. I shall be very happy to know what you think of these points of view, and I shake you very cordially by the hand.

Once, in our talks I said, 'But so few people know about *Beelzebub's Tales*. What's going to happen to it, supposing it does get published?' Saurat said,

Nothing much may happen in our time. We are in too much of a hurry. We have no sense of real time in the West. Perhaps in fifty, or a hundred years a group of key men will read it. They will say, 'This is what we've been looking for', and on an understanding of it, may start a movement which could raise the level of civilization.

Gurdjieff is a Lohan. In China there is the cave of a hundred Lohans, presumably all that have appeared in China in over four thousand years. A Lohan is a man who has gone to schools and by incredible exertions and study has perfected himself. He then comes back into ordinary life, sits in cafes, drinks, has women, and lives the life of a man, but more intensely. It was accepted that the rules of ordinary man did not apply to him. He teaches, and people come to him to learn objective truths. In the East a Lohan was understood. The West does not understand. A teacher in the West must appear to behave like an English gentleman.

In another letter, this time to Louis Pauwels:

I do not think that Gurdjieff should be looked upon as a master whose object was to instruct disciples in a doctrine, but rather as a teacher trying to shape the intellect and character of a chosen number of pupils, whom he regarded as children under his care. One does not tell children the whole truth, one gives them carefully prepared parts of the truth that one hopes will further the development of their souls, and sometimes one even invents stories, such as Father Christmas, to encourage the children to express themselves. In his book, *All and Everything*, Gurdjieff says, when speaking of a great sage of the Earth, (page 901)

I had full moral right to tell him the truth about myself, because of his attainments he was already 'Kalmanuor,' that is, a three-brained being of that planet with whom it is not forbidden us from Above to be frank. But at the moment I could in no way do this, because there was also present there the dervish Hadji-Bogga-Eddin who was still an ordinary terrestrial three-brained being, concerning whom, already long before, it was forbidden under oath from Above to the beings of our tribe to communicate true information to any one of them on any occasion whatsoever . . . This interdiction upon the beings of our tribe was made chiefly because it is necessary for the three-brained beings of your planet to have 'knowledge-of-being.'

And any information, even if true, gives to beings in general only 'mental knowledge' and this mental knowledge always serves beings only as a means to diminish their possibilities of acquiring this knowledge of being.

And since the sole means left to these unfortunate beings of your planet for their complete liberation . . . [from their errors] is this knowledge-of-being, therefore this command was given to the beings of our tribe under oath concerning the beings of the Earth.

This almost hidden passage on pages 901-2 (that most readers never reach) gives us a clue to Gurdjieff's behaviour with his pupils. His aim was to induce them to discover truth for themselves as, according to Gurdjieff's general doctrine, this is the only kind of truth of any value. Cardinal Newman gives us the essentials of this doctrine on the many occasions in which he makes his famous distinction between "notional assent" and "real assent." A man gives "notional assent" to something that his mind understands and accepts, but he hardly ever acts on this assent, which is purely intellectual, abstract and fruitless. "Real assent," on the other hand, comes not from intellect but from immediate contact with being, and this "real assent" includes not only intellect, but also desire, will and action. Newman would not have agreed with Gurdjieff that intellectual acceptance is fatal to real knowledge, but at heart Gurdjieff's thought is not far removed from Newman's, nor from that of so many of the poets, Keats amongst others, who says in the *Ode to a Nightingale* "Though the dull brain perplexes and retards," for it is his intellect that prevents him from taking in the beauty of the nightingale's song.

In Christian theories of grace there is, indeed, the same idea. It is not through the intellect that one reaches faith, on the contrary, intellect is inimical to faith. Faith is direct contact with God and comes through grace. In Gurdjieff's thought this theory applies to everything, not only to God, of whom he hardly ever speaks. In order to know things, one must discover them for oneself and all that we are told by others is only a veil.

The fact that Gurdjieff gives free rein to his sense of humour follows from this theory. In the way he presents things he is above all a humourist. I do not mean that he is a humourist and nothing else, on the contrary, I maintain that he is an extraordinary highly developed spiritual teacher. But the presentation of his doctrines and above all, perhaps, his actual behaviour towards his disciples, is dictated by his sense of humour. This can be seen in the first few pages of his book.

The first chapter is called: "The Arousing of Thought," and on the second page he says:

In any case I have begun just thus, and as to how the next will go I can only say meanwhile, as the blind man once expressed it, 'we shall see.'

This excellent theory and the equally excellent practice of never telling the truth are both evidently beyond human strength; Gurdjieff himself inevitably tells, from time to time, and even perhaps quite often, what he believes to be the truth.

His enormous book is a startling mixture of humorous stories, deliberate lies told in all seriousness, and ideas of which he himself is profoundly convinced. This means that one reads it at one's peril and that one would need to be cleverer than Gurdjieff to see through his diabolical method and to separate these three geological layers that he does his best to confuse.

But on the other hand, one can conceive the immense pleasure of embarking on this adventure, a pleasure that would be intellectual, moral and even spiritual. It seems to me that the best way would be to start with a prejudice against the book and to resolve, like Descartes, not to take anything that is said seriously unless one can verify it by one's own inner experience.

Perhaps I may add that according to my own personal contact with Gurdjieff (it is true that this was only one afternoon's talk through an interpreter thirty years ago), and to my later observations of many of his disciples, the method that I advocate of reading his book would have his entire approval. Gurdjieff was not proud of his disciples and tried hard to discover amongst them even a handful of promising ones. It is touching, by contrast, to see how much affection and respect disciples felt for him, and it is quite possible that Gurdjieff underestimated them. We must remember that Gurdjieff came from the East and never understood very well the European type of mind and of civilisation, but he saw our faults clearly and it is perhaps this fact that could be of most value to us.

All and Everything is a critical study of certain fundamental points of our civilisation, and of our ways of thinking. If we could understand the book it would be of immense value, but that is the great difficulty.

A TRIBUTE TO CARLO SUARES and An Investigation into the Cabalistic Hypothesis

K. W. Pledge

This was first published together with Suarez' essay 'The Cipher of Genesis' by Coombe Springs Press in 1982. The essay can be found at www.duversity.org



Carlo Suarez (1892–1976)
born Alexandra Egypt, May
12th 1892, died Paris 1976

Carlo Suarez died in 1976. This brief appreciation of his achievement was begun in 1973 and was intended originally to cover the whole extent of his work in the field he made peculiarly his own. The project never reached completion and was laid aside. It is presented here now in modified form to serve as an introduction.

And the LORD God said, Behold the man is become as one of us,
to know good and evil: and now,
lest he put forth his hand,
and take also of the tree of life,
and eat, and live for ever:

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life

And the whole earth was of one language and one speech ... And they said. Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth.
And the LORD came down to see the city and the tower, which the children of men builded.
And the LORD said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
Go to, let us go down, and there confound their language, that they may not understand one another's speech.

The Achievement

Carlo Suares published, in French, four volumes revealing the results of his extraordinary researches in the field of Qabala. They have now all been translated into English and published: *The Cipher of Genesis* (1970), *The Song of Songs* (1972), *The Passion of Judas* (1973) and *The Sepher Yetsira* (1976). M. Suares marked the occasion of the first English publication of any of his works by delivering a lecture on its themes to members of The Institute for the Comparative Study of History, Philosophy and the Sciences at Kingston near London. A reworked and expanded account of this lecture subsequently appeared in the Institute Journal *Systematics* and aroused intense interest. It was reprinted the following year in an American journal *Tree 2*. It is now reprinted exactly as first published except for the correction of its few printing errors.

As some indication of the interest aroused by his work, it is a matter of sober record that demand for reprints of the original article in *Systematics* very soon outstripped supply and this in spite of the fact that an unprecedented number had been printed. The Institute Journal thereby found itself responsible for a 'best-seller' for the first time in its history, and it may be of some interest to enquire why such should have been the case.

The strength of interested response to M. Suares' published work is wholly due to the extraordinary nature of the research it describes and the achievement it communicates. In order to grasp directly something of the nature of this research and achievement, we may compare it to the following:

Imagine that, through some catastrophe, the art of music has vanished from mankind. Musical instruments have fallen into disuse and crumbled away. All that remains is a handful of musical scores, one or two symphonies, a treatise on musical notation, and virtually nothing more. A strange twist of fate has preserved these things: they have found a use, but it is a use almost entirely disconnected from their original purpose. On certain special occasions these now incomprehensible works are read aloud; the musical notation being one which lends itself to interpretation as ordinary speech. 'Explanations' of their meaning are given on these occasions by professional expounders who, in common with their audience lack the first requirement for realizing the essential nature of music. This is so because over the course of many centuries, mankind has become almost completely *tone-deaf*.

One man in the audience listens to this farrago and sees it for what it is, or, rather, for what it is not. Like the child in the fairy-tale who sees that the Emperor has no clothes on, he sees that a game of pretence is being played. His curiosity being aroused, he decides to devote himself to the task of discovering the nature of the reality for which this activity has become substituted. In so doing he takes as his starting-point the musical notation manual which, although dismissed by orthodox expounders as totally incomprehensible and therefore dangerous, contains the key

to the real nature of music. For it explains that the musical notation, the musical 'notes', are really signs for 'sounds' of different 'tones'. This is the clue. By dint of hard and intelligent work he trains his ear out of its state of tone-deafness until he can actually perceive and distinguish different tones. He then comes to be able to perceive chords and musical phrases. Eventually he comes to be able to actually hear the themes and to appreciate the thematic development of the symphonies of which the musical scores are the record. Because he realizes the necessity he successfully re-invents musical instruments with which to reproduce the sounds indicated by their notation. He becomes a musician in a tone-deaf world. A world that has no notion of what it is he can now perceive; no conception of the function of the instruments he can now play.

Imagine that this man now sets himself the task of attempting to communicate to the tone-deaf world what he has discovered. He must, perforce, introduce at the outset a startling, unheard of idea: that there are sounds of different 'tones'. He plays them on his instruments to demonstrate what this means. The greater part of his audience is puzzled and shuffles its feet uncomfortably. As he extends his demonstration to the playing of 'chords' and 'melodies' it begins to elicit a variety of response. Those for whom the orthodox expositions have become a barrier to all else become indignant. Others ask, politely, whether this is not, after all, the same as something else they already know. Still others, seeking only some new orthodoxy to which to give allegiance no more comprehending than to the old, lean forward in their seats to ask questions about this or that musical phrase. When the musician replies by playing it over on his instrument they sit back again comfortably professing themselves satisfied with his explanation which, being tone-deaf, they have not really heard.

A few detect within themselves the spontaneous stirring of a genuine response. These few are those still in contact with some residual inkling of the human potential for hearing and appreciating music: a heritage which rapidly atrophies in the world of the tone-deaf. It has been kept alive in them because it happens that the interpretation of the musical notation as ordinary speech is so devised that the symphonic themes appear as a kind of echo under the guise of poetry. Those who feel this poetry remain able to perceive the form of the music while yet cut off from its real content. Thus a door is kept ajar. They recognize that our man is demonstrating something which has become, for him, an unmistakable reality. It is this which calls to the corresponding potential within them for the same perception. For them his exposition as it proceeds comes as something of a revelation. For them there is a real possibility of awakening and developing in themselves the power to hear music, to construct musical instruments and, ultimately, to themselves participate in the musical revelation by becoming musician*.

The achievement which M. Soares endeavours to communicate by his first book *The Cipher of Genesis* is very much of that kind. He is concerned to communicate afresh the *real substance* of the Hebrew revelation recorded in the archetypal myths and quasi-historical episodes of the Bible. The special and peculiar problems involved in doing so are the same as they have always been. They are succinctly expressed in the injunction "he that hath ears to hear, let him hear". He has taken this seriously and sought a way to restore for himself the condition by which it may be obeyed. It has taken him some forty years of concentrated, dedicated work to confirm for himself that a most ancient tradition about the Bible, invariably rejected by orthodox commentators, is indeed valid. This tradition affirms that the Hebrew Bible communicates its revelation in a codified form through the notation of Hebrew letters in which it is written. The work of clarifying for oneself the implications of this *transforms the mind* in such a way that the revelation becomes an experienced reality.

Such an assertion need occasion little surprise if we reflect that something remarkably like it has, for thousands of years, been accepted as a commonplace of the traditional disciplines associated with the name *Yoga*. The Hebrew tradition is associated with the name Qabala and it has as textbook a work entitled *The Sepher Yetsira*. It might approximately be compared with, say, the *Yoga Sutras* of Patanjali. The Yoga Sutras, though cryptic enough to require that they

usually appear accompanied by a commentary, are nevertheless overt enough to make it quite clear that they deal with possibilities of developing powers and functions which remain only latent for the majority of men. No doubt this derives from the emphasis laid by Indian teachings from earliest times upon the necessity for liberation from forces which prevent man from attaining his full potential. One might even say that this theme is the hallmark of those traditions. If it indeed describes a perennial condition of mankind one would expect to find something corresponding to it in any account purporting to be genuine revelation.

Perhaps *The Sepher Yetsira* is more aptly compared to those medieval works on alchemy which Jung studied so assiduously for years until he made clear to himself what they were all about. His conclusion was that they described techniques of psychological transformation. Historically, the covert terminology of alchemy was a great necessity. It was a means of communication adopted in order to evade the penalties exacted by a religious orthodoxy whose power depended upon its enforcing adherence to a rigid dogma. If we look at Jewish history to discover when such a codification might have been finalized, we might well see in the account of Moses' formulation of the Commandments a situation which would make it necessary. But we would probably have to seek much later for the conditions which would make it possible. For the Mosaic books as we have them almost certainly date from that period following the exile which is associated with the reforms of Ezra, and it was Ezra who traditionally gave the Hebrew letters their conventional forms. The office of scribe dates from Ezra, and with it also the copying of the sacred scriptures and their reading as a technique of religious education. His techniques were taken over into both Christian and Moslem tradition, just as the synagogue reappears as Christian church and Moslem mosque.

The Qabalistic Hypothesis

The Qabalistic tradition affirms that the Hebrew Bible is a book written in conformity with certain systematic principles encoded in the original alphabetical patterns of the Hebrew letters: the *autiot*. Although the idea appears strange, the likelihood that it is indeed the case is very much greater than might be supposed. In the Semitic languages, of which Hebrew and Arabic are the two most familiar contemporary examples, the construction of word-roots is contrived by putting together combinations of three *letters*. These three elements are *consonants* and they are held together yet transform in their manner of relatedness by means of the *vowels* associated with them; for it is by varying the position, quality and length of the vowels that the whole array of meanings and parts of speech connected with a word-root are conveyed. This is quite different from the inflections and subject-predicate 'logic' used in English and Indo-European languages generally, and it produces a different type of *mind* with a different comprehension of the world.

Since our own language conveys meanings by another procedure we are not conscious of the potentialities of such a device. There is a wealth of appreciation of subtleties of meaning in both Arabic and Hebrew; for a tiny change in the intonation or pronunciation of letters brought about by the vowels can produce considerable change in meaning, analogous to that possible with musical chords. Thus the *same* letter-elements are associated simultaneously with *very many* meaningful combinations. This lends to the language a very great symbolic power compared with ours. The *suras* of the Quran and many verses of the Bible are written in a quite extraordinary *poetry* which is almost entirely lost in translation, and it is a poetry abounding in punning and rhyming possibilities. It is fairly easy for the average literate English-speaking adult to deliberately construct phrases with double-meaning, but the Semitic languages are peculiarly adapted to convey *multiple* meaning. With this characteristic goes a natural ability to codify and contrive hidden meanings which we do not suspect. It is well-known, for example, that the 'poetic name' of an Arab poet is frequently a kind of cryptogram.

This does not mean that the spirit of revelation cannot be transmitted through translation into another language. William Blake was directly inspired by the Authorized Version, and Bunyan

likewise. We can see Blake's direct visionary perception expressing itself through his poetic genius in terms of immense conceptions and imagery derived from the Bible. Newton devoted years of his life to Biblical exegesis, convinced that the hidden meanings were there, waiting to be deciphered, in a version from which the *autiot* had vanished away.

The evidence of a deliberate pattern in the *autiot* themselves is apparent when they are set out to denote, not only consonantal sounds, but also numbers. The first nine letters denote the numbers 1 to 9; the second denote 10 to 90; the third 100 to 900. Likewise with the Arabic letters in the *Abjad* scheme. We have an independent symbolic notation for numbers based on the number ten (in decimal notation) and by inveterate habit have come to regard them only as a sequence.

Apart from learning our multiplication tables by heart as children we are not taught any regard at all for the inner combinations of number and are blind to their systematic significance. The intuitions of the Pythagorean schools are commonly dismissed as a pre-scientific aberration. The Hebrew *autiot*, however, are letter-numbers which naturally form into a *matrix-pattern* of twenty-seven elements: nine triplets each intrinsically related by connexion with the same number. If we write down this matrix it appears thus: each number is also a letter; ALEPH (1) BAYT (2) and so on.

1	2	3	4	5	6	7	8	9
10	20	30	40	50	60	70	80	90
100	200	300	400	500	600	700	800	900

One can see how this immediately provides other possibilities of conveying changes in meaning to a mind formed by Semitic patterns. For there is another characteristic peculiar to Semitic *languages*: they are without the Indo-European tense-structure enabling us to make explicit reference to past, present and future events. Instead there are two 'states': the *perfect*, which expresses any kind of *completed* action, and the *imperfect*, which denotes any *incomplete* action. Hence it might well seem very natural for this cast of mind to link the letter-number triples with triadic patterns of some such kind as:

- x type of 'action'
- 10x its actual but incomplete manifestation
- 100x its total and complete perfection

This is very suggestive, but to our non-Semitic minds it no doubt appears somewhat arbitrary. It does, however, correspond with the type of interpretation given to the triplet patterns according to the Qabala. Even if the ascription of numerical values to the letters was a later innovation than the letters themselves: following the Greek usage current around the Maccabean period; the nine-fold triplet pattern must already have been a *fait accompli*.

In fact the 'three-dimensional' pattern of $3 \times 3 \times 3 = 3^3 = 27$ strongly suggests a Pythagorean intuition of the kind elaborated by Plato in the *Timaeos*, for the sequence 1, 3, 9, 27 appears there. It might also have been suggested by the trilateral character of Semitic roots. Certainly any notation using the zero is an anachronism, since it did not come into use (from India) until the first millennium A.D. Archimedes in 250 B.C. could think in powers of powers of ten (myriads) but had no notation for it, and since Judas Maccabaeus died in 160 B.C. and the dynasty ended around 40 B.C., this is still too early for the decimal notation above to be appropriate. The breaking-down of number-equivalents into hundreds, tens and units and associated manipulations is well known with Arabic letter-names in the later Islamic tradition, but the *hijrah* was in 622 A.D.

If we turn to the Bible itself we become overwhelmed with indications which make the Qabalistic hypothesis much more plausible. There is, first of all, the almost obsessive care with which the very letter of the Bible has been transmitted unaltered for a very long time indeed: the

evidence of the Dead Sea Scrolls suggests that conceivably the Mosaic books are much as they were in Ezra's time. At that time Aramaic had already replaced Hebrew as everyday speech and the latter had become the sacred language. In much the same way Latin was until very recently the language in which Roman Catholic ritual preserved the same form over centuries of use. Hebrew had fallen into such disuse at one time that the system of vowel points indicating its pronunciation was introduced by the Massorettes, a group deriving their name from the Hebrew word for 'tradition' around the seventh century A.D. Whatever the ostensible reasons may have been, the point is that the text was preserved because every *letter*, and the pronunciation of every *word*, was taken as significant. There is the story of the professor of Hebrew who is said to have initiated his course of instruction with the words: "Gentlemen, this is the language which God spoke."

There is considerable internal evidence also of very deliberate care taken in the construction of names. The name Shem, for example, of the eponymous ancestor of the Semites, is the name for *name*. Adam is depicted as giving names to all the living creatures. Adam himself names Eve because that name described who and what she was. Later Pharaoh's daughter gives Moses his name; and here we have a deliberate case of name modification -for the Egyptian name he must surely have been given would have been the terminal M-S-S meaning 'child', familiar from the name *RaMeSeS* to take a typical example - meaning 'child of (the God) Ra'. The Hebrew version is, however, somewhat different, being M-Sh-H or *Mosheh*. Other cases of careful attention to name abound. The name of Abram is deliberately and mysteriously changed to Abraham at a well-known point in the text, and simultaneously the name of Sarai his wife is changed to Sarah. And it is made abundantly clear that this change, the interpolation of just *one extra letter* 'H' is intentionally meaningful. Suares calls the *autiot*: letter-*names*.

Something of the ancient traditional significance associated with the power to name is evident in the famous verses of Genesis 11 relating to the 'confusion of tongues'. When "the whole Earth was of one language and one speech...they said...let us *make us a name*"... It is clear from the text that such a power is to be equated with the *power to do*, symbolized by the building of the tower; for by virtue of this power "nothing will be restrained from them which they have *imagined* to do". The unity of language and speech is a poetic way of depicting the correspondence of conception and expression that accompanies an efficient creative power. Something very like it occurs in the fragmentary Egyptian text of the *Memphite Drama*, and Egyptian was a Semitic language. This is at least as old as anything in the Bible, and describes the creative *act* whereby all things were brought into existence by the God Ptah: "it is the tongue which announces the thought of the heart...every divine *word* came into being through that which the heart thought and the tongue commanded." It may not be without significance that the Bible passages in question are succeeded immediately by an account of 'the generations of Shem'. It is certainly of great interest to find Mr Robert Graves asserting from his own very independent researches into poetic myth in *The White Goddess*, that in bardic traditions the Babel story is connected with the invention of the alphabet.

There is also to be considered the traditional Greek preoccupation with the *logos* in the sixth century B.C. Now here we have a word for *word*, and it is given a special significance. One has only to recall the beginning of John's Gospel to see what significance it could be given. Thales, Anaximander and Anaximenes, the early teachers of Pythagoras, were called 'physiologues' because they sought a reasoned understanding (*logos*) of nature (*physis*). Heraclitus says "Although this *logos* is eternally valid, yet men are unable to understand it . . . although all things come to pass in accordance with this *logos*, men seem quite without any experience of it." So it is also the law of how things happen, and so is what has to *be* understood. It is what things *mean*, and so it is in essence and in principle closely akin to the power to name that is so much emphasized in the Bible and which is at the heart of the Qabalistic hypothesis.

Now we cannot lightly set aside this *semantic* emphasis that meets us at every turn in the Bible text. Somehow the power to *name* is connected with such an understanding of the nature of things that it carries with it a power *to do*. The classic case is encountered in the Bible at that moment when Moses asks, obliquely, to be told the *name* of that Power which is described, symbolically, as speaking to him 'from out of the midst of the "burning bush"'. As knower of the name he is enabled *to* become the instrument of the power itself and to get his people out of Egypt, but only with the aid of Aaron who 'can *speak* well'. Also, for the first time in the Bible, there occurs with Moses the mention of *writing*, during the account of the journey through the desert. But it could not have been alphabet writing, for although Petrie discovered tablets inscribed with a primitive Semitic writing in Sinai which are contemporary with the Exodus, they are too early to be a finalized alphabetic script.

In this connection it is a striking confirmation of the accuracy of the Bible as a time-record, to find the date given for the Exodus verified by the researches of Galanopoulos in dating the Santorini eruption of 1447 B.C. This extraordinary catastrophe not only accounts for the great plagues of Egypt described in *Exodus*, but also for the destruction of Minoan Crete described in Plato's story of Atlantis in *Kritias*.

Before leaving this very brief account, which is not intended to be other than suggestive, of the name-symbolism of the Bible; we ought at least to mention the use of number-symbolism. The seven days of creation, the forty days and nights of the flood, the specific impossible ages of the patriarchs....probably few would deny that there is a numerical symbolism involved. The undoubted correlation of numbers with letters in the Hebrew alphabet makes it susceptible of investigation and less nonsensical than it seems to us, accustomed as we are to calling a spade a spade. The fact that a certain amount of the same number-symbolism reappears in the New Testament, which was not written in Hebrew but is inseparable from the Hebrew tradition, points to a persistent numerical element involved. Also there is the well-known *Abjad* scheme for decoding number-equivalents in Arabic if additional evidence be required. In fact, if we examine the Quran for evidence of separate significance given to individual *letters* of the alphabet, we find certain *suras* prefaced, baldly and enigmatically, by groups of Arabic letters alone.

The use of number symbolisms to convey cosmological conceptions, and indeed of letters and words also, is a feature of traditions of the kind investigated by Mead in *Fragments of a Faith Forgotten*. Here we meet with some quite extraordinary attempts to communicate ideas by the gnostic heresiarchs such as Marcus and Valentinus that to our western minds saturated with the algebraic equations of contemporary science seem alien and arbitrary in the way numbers are used. They depend heavily on ascribing special significance to certain coincidences that appear in the inner combinations of numbers, and in this respect have an affinity with the poetic use of similar combinations in Islamic traditions using the *Abjad* scheme. Thus in the series 9, 8, 7 if we take 1 from 9 and add it to 7 we get 8, 8, 8 or Jesus the six-lettered name (Ἰησοῦς) the numerical values of the letters of which amount to 888. Nevertheless the kinds of conceptions involved can be connected with still, as Jung demonstrated in 1916 by writing the *Septem Sermones ad Mortuos*.

Of course there are many impossible numbers given in the Bible that have other explanations. In some cases a simple misinterpretation of a number-word can be seen to provide a reasonable explanation. Thus Petrie showed in 1912 in his book *Egypt and Israel* that if the word translated as 'thousands' is given its alternative meaning as 'tents' the number of people Moses led out of Egypt ceases to be unreasonable and is shown to be feasible. Much the same is now known to have occurred with Plato's account of Atlantis. When all the numbers in his account are reduced by a factor of ten, the civilization he is describing falls into the Bronze Age where it clearly belongs and into the Mediterranean where just such a civilization was in fact destroyed at that time. This does not destroy the evidence for number-symbolism in the Bible.

We can now return to the Qabalistic hypothesis with some notion of what it asserts which will perhaps make it more intelligible. The assertion is that the letter-numbers of the Hebrew alphabet are not merely signs for different sounds but are *names* each of which bears on its own account a concentrated and specialized meaning in terms of 'action'. As such, the *autiot* constitute the fundamentals of an *objective language* of the very kind described by the 'one language' of the Babel episode. The 'ordinary' role of the alphabet as something in which all 'tongues' can be written gains a quite extraordinary significance if the very alphabet *itself* is in some sense a language - a language, moreover, capable of conveying *objective* meanings quite apart from its use as the vehicle of a multiplicity of tongues conveying subjective meanings. No doubt the extraordinary events of Pentecost recorded in Acts 2 are in some sense a picture of the same kind of possibility. Much the same event, without the sensational elements of the account in Acts, is recounted of the *Baal Shem Tov*, the Hasidic 'Master of the Good Name' in Martin Buber's *Tales of the Hasidim*.

Gelb observes in *A Study of Writing* that historically writing develops through a succession of distinct stages each of which is a modification of the one before. Thus from *pictures* are concentrated *words*, which become broken down into *syllables*, that lead to identification of single *sounds* and finally to recognition of vowels and consonants. Hence the sequence is from semasiographic 'meaning-writing' to logographic 'word-writing' to syllabic to a finalized alphabetic script that *has letters* for vowels as well as consonants. Greek achieved the final stage, Hebrew did not - hence the adventitious diacritic marks introduced by the Massorettes. Different stages may be retained together on occasion. Thus when Ventris deciphered Linear B he assumed the script to be a syllabary and the language to be Greek, and the confirmation came when a new tablet was discovered in Linear B script that included *pictures* of the things described: the *word* whose *syllables* in his scheme were ti-ri-po-de appeared next to a picture of a *tripod*.

According to the Qabalistic hypothesis, the *autiot* of the Hebrew 'alphabet', which according to Gelb retain a syllabic significance (because otherwise the *shewa* mark which attached to a letter, characterizes it as consonantal, would simply be redundant) still retain the significance of *words* and, in addition, have attained the significance of primordial *meanings* that are in some sense *pictures* of, or ways of seeing into the structure of reality. Soares calls them *apertures* and they are thus like Blake's *windows*:

Five windows light the cavern'd man:
thro' one he breathes the air,
Thro' one hears music of the spheres
... thro' one can look
and see small portions of the eternal world
that ever groweth ...

The poetic traditions exhaustively investigated by Robert Graves point unequivocally to a sacred connotation as having been given to the elements of the earliest alphabets. There is plenty of evidence to draw upon if one knows where and how to look, but one must needs be something of a poet to begin to see.



Painting by Carlo Soares

Stepping-Stones towards Meaningful Dialogue

Tim Nevill June, 2009

"The times call for inspired actions of a new kind that bring us face to face with all the dimensions of our fear of change. In our ignorance we must be collectively challenged before we can sense the dimensions and rhythms of the unfolding drama in which we can find roles to play. Unless an event is collectively daring, it cannot avoid the superficial and evoke the energies for significant change and tangible outcomes. It merely becomes charming celebration of impotence".
Anthony Judge, founder of "The School of Ignorance"

"Waking Up' is a sudden suspension of conditioning so that new thoughts and feelings emerge with a radically different perception of self".
A.G.E. Blake, author of "The Supreme Art of Dialogue"

"Dialogue" is an ambivalent concept. It is frequently claimed that encounters between people with differing educational, cultural, religious, political, and scientific viewpoints may lead to a much-needed increase in understanding. However this hope leaves out of account diverse unspoken agendas – principally a deep need to believe one knows better than others while simultaneously being dependent on the approval of unquestioned "authorities". Ostensibly an open-ended means of communication, dialogue is often abused as an instrument for defending an ultimately fragile sense of self-esteem by asserting a blinkered way of seeing the world. If our great capacity for self-deception is not called into question the process of dialogue will remain superficial - so here are some preliminary questions and hypotheses, intended as a contribution towards joint exploration of ways of surmounting that dilemma, increasingly opening to mind-body interactions deeper than words can easily express. Of course this is only "work in progress".

1. Who am "I"? Do "I" see myself as possessing a unique personal identity in a world consisting of innumerable separate entities competitively struggling to control an unpredictable environment - or as an adaptive nexus of multi-dimensional meanings at the frontiers of evolution, crucially embedded in and interdependent with a cosmos largely unknown to us ?
2. To what extent is self-reliant personality a necessary illusion for the organisation of human communities? Do we need inspiring (or consoling) myths and/or illusions for making existence possible? If so, what is the "best" illusion for sustaining our lives today? To what communities do "I" feel that I belong? What beliefs and purposes hold such communities together?
3. In what ways do "I" (as a privileged beneficiary of an often unjust society) contribute towards (or think I am contributing towards) making a better world? What is involved in leading a "good life"? What are the urgent questions that have to be asked?
4. How might the transitional space of "Dialogue" contribute towards leaving behind our limited "I", which lives out of only a very small part of our potentiality, is anxious about what other people think of us, and constantly seeks reassurance? How can we liberate ourselves from the grip of unresolved fear and anger? How can we learn to suspend the self-centred thoughts and feelings that block responsiveness to real circumstances? What can we do to move beyond the restrictive conditioning, the imposed frame of reference, of the culture of self-inflation and spiritual materialism which formed our view of the world? How can we come together more consciously, enabling one another to jointly uncover meanings beyond current thinking rather than relying on "experts" to tell us what to do?

5. In times of confusion and despair – when tendencies towards both breakdown and breakthrough, dissolution and integration, are at work – might our primary task be to sow seeds of hope while endeavouring to accept the hazard of not knowing in advance where we'll end up ? In the words of Vaclav Havel, the leading Czech playwright who became his country's President : *"It is as if something were crumbling, decaying, and exhausting itself, while something else, still indistinct, were rising from the rubble"* (*"Living in Truth"*)
6. Might "Deep Dialogue" become a crucible for mutual neutralization of subjective biases, opening up a possibility of suspension of self-centredness and emergence of expanded modes of connectedness without leaders or imposed agendas? Might this lead to glimpses of "Embodied Being" and "Emergent Order", going beyond divisions between subjects and the objects of their attention? Might such glimpses cause the sense of "me" and "mine" to drop away so that we can be completely at one with what we are doing: relaxed, confident, alert, spontaneous, focused, inventive, attuned. It is said that at such moments thoughts, feelings, and actions are not experienced as originating in or by "me". They are simply a response to what the present moment requires, unhampered by extraneous thought or other distractions.
7. What kind of "attractors" (in the sense of something that arouses awe and wonder, invoking our total attention) could serve as a bridge between fragmented everyday experience (driving contemporary politics, commerce, and education) and fields of expanded awareness, gradually drawing us into an emergent sense of larger purpose ?
8. Something in us seeks meaningful attunement to our deepest self, to one another, and to the creation on which our existence depends. True dialogue offers moments of authentic meeting. Glimpses of truths beyond human words are suddenly present; meaningfulness springs out of, and is manifested in, spontaneity and a feeling of wholeness. Maybe this involves learning to co-operate with inflowings of "higher intelligence" (i.e. something beyond present human comprehension) instead of – as we usually do - blocking its awakening within ourselves. Perhaps then, miraculously, all and everything participate in the cosmic dance of the Greater Present Moment.
9. But don't such ecstatic experiences also entail a risk of aspirants succumbing to inflated delusions of being forerunners of a New Age with a hot-line to "higher powers" and a special mission to save self-destructive humanity from itself – or to abandon the human race to its karmic fate of vanishing just like the dinosaurs ?. Aren't such expectations basically "alienated mind" at work again, insecure about its place in the scheme of things – and wasn't talk of a New Dawn all too frequent among starry-eyed followers of 20th century totalitarianisms and gurocracies ?

For the moment at least might not the task facing us be more down to earth?

Isn't attaining "Truth" way beyond our present capacities when we only see little bits of a very large picture?

Wouldn't greater courage in pursuing awareness and greater honesty in our dealings with others be a more immediate objective?

Isn't being as fully responsive as possible to whatever the present moment brings sufficient for leading a fulfilled life?

Might capacity for natural responsiveness to the world in which we are embedded be revealed as self-centredness drops away?

Don't the particularities of everyday life become extraordinary when viewed from new perspectives as the outcome of gradually learning to be fully present: to experience even the simple, repetitive acts of daily life as arising out of the co-determined and interconnected nature of all existence ?

Might not true awakening then involve ongoing and ever-deeper insight into the nature of reality, which gives rise to open and free minds increasingly capable of empathy for ourselves and all other beings organic and inorganic, sentient or not ?

"Goethe said that when approaching Kant one was overwhelmed by a feeling of coming out from a dark forest into a sunlit meadow – a certain space extracted and united by light. The space in question is a sort of 'understanding space', a place in and from which something can be seen. In this lucid space the light is so bright that you begin to understand and yet, having understood, you still understand nothing – in other words, you can't explain what you have understood". Merab Mamardashvili, maverick Russian philosopher (1930-1990)

MR BENNETT AND DAGLINGWORTH – Anthony Blake



This article was written in 1980 when I was running an experimental course at Daglingworth in Gloucestershire and we were experiencing an influx of Hindu ideas. It was published in the Bulletin of the Institute for Comparative Study and is reprinted here for its survey of John Bennett's ideas and its questioning of then current assumptions about them. I would not go along now with some of my comments but the spirit of the article remains sound.

Daglingworth Manor in Gloucestershire

"Man decides God." JGB 1968 Kingston-upon-Thames

My main problem in writing this article has been the fact that I cannot assume that my audience knows what I am talking about when referring to Mr. Bennett's ideas. What I have tried to do, therefore, is to give brief explanations and references to books so that any comments I make can be investigated and verified.

The simplest truth is that Mr Bennett helped us to be where we are now. He is an integral part of the whole thing. For a time, he was our leader. But now I realize that the relationship involved a meeting of souls and was more than an external arrangement of teacher and pupil. As Mr B. would put it, we came together because of an influence from the 'hyparchic future'. The hyparchic future is where liberation is made possible on this Earth. It is the workshop of the Way and all its manifestations have the dual appearance of inevitability and unexpectedness.

The Fourth Way is difficult to find. It cannot be made into an enduring form of activity with consistent signs indicating itself. In some respects, Mr Bennett did a disservice by making the idea of the Fourth Way appear reasonable and comprehensible. But that has a truth, too. It is not hidden so much by its protagonists as by the wilful blindness of the majority of seekers. Not often is it realized that seekers usually embody in extreme form all the psychic tendencies of the people of their time. The present Western seeker is predominantly intellectual, arrogant, full of expectations and lacking in honesty.

Those who wish to study what Gurdjieff had to say about the nature of the Fourth Way must delve into *In Search of the Miraculous*. The index gives little help and the relevant passages have to be dug out of the mass of text. What is not portrayed in Ouspensky's book is that the Fourth Way is a gathering of friends. The real School begins when those individuals in it have woken up to their own individuality -when there are 'conscious assistants'. Then it is a true community. This is the flavour of Gurdjieff's *Beelzebub's Tales* and *Meetings with Remarkable*

Men and it is something that Mr Bennett pointed out in so many words in his commentary on the Sermon on the Mount and in the chapter "Cataclysm not according to law" in the book *Talks on Beelzebub's Tales*. But neither Gurdjieff nor Bennett brought out into the open the issue of how the School forms in the first place.

The Fourth Way is not an expression of any particular tradition - e.g. it is not just a part of Naqshbandi Sufism - nor is it some eclectic amalgamation from several traditions. There is a directness of connection with the Source which bypasses the established chains of transmission while, at the same time, being able to tap into these.

I believe that behind Mr Bennett's intense search for the origin and sources of Gurdjieff's teaching was the realization that there was no source but God himself. He said this in *The Image of God in Work* (p.74) ". . . by having our part in this Work we have our part in God; but when we come to the moment of perfection, then the part disappears and we are God." The Fourth Way may, indeed, be under the greatest teacher on the Earth, the supreme liberator.

Very few people ever begin to ask: "Where does the Work come from? What is it about?" The idea of Work is turned into something that fits ordinary personal aspirations. How many times Mr Bennett laboured to make it perfectly clear that this was not and could not be the case! The message did not get across and, perhaps, was not even noticed at all. Mr B's strength of clear rational explanation was also his weakness - because it made it so easy for an audience either to glean a false sense of understanding or to treat his concerns as suitable for only a highly developed intellect.

The Work is not about improving personalities but about breaking the chains that bind us to delusions that are constantly maintained by our own efforts. What has just been written is the practical essence of JGB's monumental work on triads. The triad teaching - as in *The Dramatic Universe Vol II* and in *Deeper Man* - depicts different worlds governed by different 'laws' or forms of willing. The more conditioned the world, the greater the number of laws. How are the increased number of laws sustained? The answer is: by our own will, which in ordinary language is the same as desire, habit and so on. It is plain for all to see in the teaching that it is our 'doing', our 'experiencing' and so on that keeps the charade going.

When the will 'relaxes', the Individuality appears - which 'has been there all the time'. In the *Yoga Sutras* of Patanjali this is portrayed as the revelation of the *svarupa* (self-form) of the constraint of mind fluctuation. It is the same idea.

So we return to the question of School and its arising. The very act of self-realization described above is part and parcel of the emergence of a Fourth Way School. Everything else is preparatory. Again, JGB described this in abstract form in writings on the 'Octave of Salvation' (which will appear in *The Way to be Free*). There he describes the different levels of School and teaching and how, at the mid-point transition from the second-hand life to the integral life stands self-realization. The School of Individuals is the true School - but then the School is no longer needed.

But how do they meet? Just as an Individual appears from behind the scenes of his life as the ultimate agent of being alive at all, so the gathering of friends appears as the source of all that urges them to meet together. They will appear as 'sleepwalkers', because they are not yet fully aware of what they have to do even though they may be engaged in doing it.

The transition is made possible by a teacher operating on a certain level. Without the teacher, the situation could not be sustained. The Fourth Way is predominantly a co-operative effort, but the reality of the co-operation or synergy has to be entrusted to the teacher. The teacher, therefore, is the link with the hyparchic future. He lives in a different kind of time.

Very rarely did J.G.Bennett tackle directly the question of the Teacher. For most of his life he did not regard himself as able to deal with direct individual development. What he did was to share as far as possible his perception of the need for some kind of link with the hyparchic

future. The whole spirit of the Work that I got from him centred in this. Whatever were the outward activities, I always had the feeling of a man well aware of their limited character.

It is very unfortunate that a particular talk given by JGB at Beshara was not included in the published collection *Intimations*. During this talk, he was asked whether in these times mankind had outgrown the need for a teacher or guru. His reply was along the following lines:

The true guru-disciple, teacher-student relationship is, and always has been, rare. People imagine that they have teachers and that the public figures with large followings are exemplary of the genuine learning relationship. This is a false idea. What is true of these times is that a great deal of 'help' is coming into the work to offset the destructive and chaotic forces. This general kind of baraka is to be contrasted with what is available in the personal relationship which embodies far more than spiritual energization.

I think that this answer shows very clearly that JGB was aware of the different levels of capacity in the seeking population. Again, it is something that he explored in abstract terms in *The Dramatic Universe*, chapter 41 "Human Societies". There are two main elements which seem to have been missing or underplayed. Firstly, that no explanation is given for the arising of individuals with different capacities for spiritual work. Secondly, that the dynamics of the learning relationship are left unexplored. The first is a question of many lives; the second, something that was left to Idries Shah to delineate.

Mr Bennett's social scheme was based on a three-fold categorization of men: static, kinetic and teleios (asleep, seeking and realized). He made a great effort to construct a scheme through which a sense of a pattern of realization existing on this Earth could be conveyed. Each of the three groupings were themselves divided into four subgroups. It has become easier to understand this scheme through exposure to the essential cosmology of all ancient traditions.

In any total cosmology or system, there is a basic dyad of the Absolute and the Relative. Where there is manifestation - the relative - it is three-fold. Therefore, we can always speak of four worlds or of three worlds immanent in one world. In the Hindu tradition this is according to the Samkhya doctrine of the three *gunas*. In Bennett's cosmology, the three *gunas* correspond to function, being and will.

The fourth element is the Wholeness within which the three worlds are contained and in which they culminate. The non-hierarchical arrangement that Bennett used in *Deeper Man* should also be kept in mind. There, the fourth element is shown as the tip of a triangle pyramid the base of which is composed of the three elements. In this light, Bennett's three categories of men are unified in the ultimate category of man. This is the Atman, the Self. The Hindu teaching has it that there is one being who is the Teacher of all mankind. Like God, the Work is both personal and impersonal - so that the Work is identifiable with certain individuals, in their individual way.

There was always a kind of ambiguity in Mr B's teaching concerning the ultimate reality of man and the will in him. More than once he seemed to say that this reality was the will and that will had the property of remaining identical, though both one and many. In truth, Individuality is the reality tinged or polluted by will. In the hierarchical view, will is nearest to reality. It is, from that perspective, the first conditioning, the first restlessness or disturbance. That is why we can say that will 'begins' with the *gunas*.

In talking like this, I have become aware of how much Mr B's teaching has become clearer and simpler in my mind. For so long some of us have felt that all the authentic traditions must embody the same principles in their teachings. But the actual taste of this essence has been missing. Mr Bennett himself struggled to make us aware of the inherent unity of all valid doctrines and understandings through his scheme of Systematics. Without the direct contact in oneself, systematics must remain an external complication. We have known in theory that there is one source of work, one cosmology, one yoga; but have not known how to be in contact with this essential reality.

It is now clear how much JGB intuited in his work with the triads. In his treatment of the existential and essential kinds of forces, he was being informed of the truth of our situation. The diagrams and symbols of Vol II of *The Dramatic Universe* are coded messages.

I find myself unable to isolate Mr B's teaching from my understanding of the Work as a whole. The more I realize in my present condition of learning, the more Mr B's teaching opens out to me and is seen as an expression of some direct knowledge of what is going on. It has always struck me as an absurdity when people speak of 'Mr B's teaching' as something that they know. His teaching had a thread of truth in it and this has to be seen directly and not taken externally. I think it is also the case that this teaching of Mr Bennett is not finished and is even now through our work cleansing and realizing itself.

If someone is surprised by these words, then they have failed to study Mr B's ideas in an important aspect. One of his favourite notions was that any piece of work consolidated as an event continues to evolve in its own time whether this is an event as such, a mind, a work of art or whatever (*The Dramatic Universe Vol.IV* chapter "The War with Time"). He could affirm this because he realized that the primary reality in manifestation was action and that beings, time and space are secondary concepts (*Talks on Beelzebub's Tales* p.63).

So, I consider Mr Bennett's teaching as a "work in progress" and not something that was done in time past that has simply left its traces in us and our surroundings. Let us try to dissolve the materiality of the books, the existence of the Institute and the knowledge of our memories. His work is simply if it is alive in us now.

I have to say this: If there is anything that sums up Mr Bennett's work it is that it was to enable some people to search for the truth - or, perhaps, to be prepared to learn how to search for the truth. It was a training in questioning, however much the majority of people responded to it as an acquisition of answers. Soon after he died, it did cross my mind that the greatest service I could perform out of respect for him would be to mercilessly criticise everything he taught. I did not have the guts to try. What Mr Bennett's work means can only be understood in the wider context of the search for the whole truth about our situation.

In the unfolding of what he had to communicate, there were imperfections and things that were not resolved. One of the most difficult areas to clarify is that of his treatment of God and Higher Powers. When I first met him, he was becoming very insistent on the need to find a way of communication with what he called 'Demiurgic Intelligence' as the only way through which men could have access to an intelligent perception of their situation and what they have to do. At the same time, in other contexts, he echoed Gurdjieff's warning that the Higher Powers were predominantly concerned with overall evolution and stability and not at all with the welfare of the individual soul seeking liberation. But the echo was not clear, and remained buried in his talks and writings.

Gurdjieff followed the ancient traditions in affirming that only those intelligences who had actually been through what it is like to be a man could possibly be of help to the individual. "Trust devil, not angel - angel always want to become archangel!". It is one of the central themes of *Beelzebub's Tales*, where the whole human predicament is laid at the door of well intentioned higher powers.

What I have so far learnt of the high Hindu tradition is a great clarification. There it is taught that this whole solar system is a creative work of Brahma, the Creator. The Gnostics called him the 'Demiurge', a term borrowed from the Greeks which Bennett himself adopted to describe Higher Intelligence. In the Hindu scheme, the Creator is portrayed as a great ego, inevitably identified with his creation. He is the God against whom we must work that Gurdjieff referred to.

Interestingly enough, Bennett often referred to the Sun as the God accessible to our understanding (cf *The Sevenfold Work*, final chapter]. However, he consistently attributed all spiritually significant events - such as the arising of life to interventions coming from beyond the

sun (cf *The Dramatic Universe Vol.IV*, p.117). But he never caught hold of the 'fact' that the Creator should be treated as an enemy of liberation. The human individual has to get out of the trap that is His Creation and it is not to Brahma's advantage to let too many souls achieve their goal. Gurdjieff's solution was that everyone has to work for the Creator whether he wishes to or not: but the intelligent way is to find a means of doing this that also leads to liberation.

The fact about the Demiurge or Creator that the Gnostics brought out was that he fails to realize His true situation and has Himself to be awakened - let alone the small mental egos we feel to be ourselves.

Reverting to the Hindu terminology, what lies beyond the Sun is Vishnu, represented by the Milky Way - that is, our galaxy. Vishnu does not create: He is the substance of Unity or Love. Literally, Compassion comes out of the centre of the galaxy and appears on our far-flung planet as Krishna, Christ and so on. All the Creators such as Brahma are like bubbles of imagination within the presence of Vishnu.

Bennett's abstract work was very clear about this. The Sun as Creator corresponds to the 'Personal Individuality'. Beyond that is the 'Universal Individuality' that we see in terms of the galaxy. Beyond that is the 'Cosmic Individuality'. In the Hindu scheme He is Shiva, the supreme liberator, totally free. Therefore, there are three Gods, a Holy Trinity. In Bennett's scheme of energies they are depicted very well.

Shiva E1 - Transcendent Energy

Vishnu E2 - Unitive Energy

Brahma E3 - Creative Energy

In *Needs of a New Age Community*, Mr Bennett writes (p.13) "The Missions of God in the world are creative, redemptive and enabling." We must mention that in the Hindu terminology, energy equates with *shakti*. Where energy 'ceases' to apply there is only the Nirguna Brahma, World 1, the Absolute without any conditioning.

Liberation is the link with Shiva. In it, there is no concern with creation, or identification with the casual realm that gives rise to egoism and belief in an external world standing over and against the individual.

In the higher realms, scale ceases to be important. That is why we can cheerfully speak of whole galaxies and clusters of galaxies in the same breath as speaking of the true nature of human individuals. However, scale is a factor for the collectivity of mankind which is influenced in cycles of time which have to be measured over thousands of years.

Bennett spoke of two main cycles: the Epoch and the Great Cycle. He identified the Epoch with influences governed by the Demiurgic Intelligences and the Great Cycle is correlated with influences coming from beyond the Sun. The Great Cycle is usually described as due to the precession of the equinoxes. What it means is that the direction of the Earth's axis of rotation slowly revolves to make a circle across the heavens over a period of approximately 25,000 years. Many people have related this phenomenon to the signs of the Zodiac. However, ancient Hindu science declares that what is essential here is a revolution of the Sun around another 'more spiritual' Sun situated nearer to the centre of the Galaxy. What this means is that mankind comes into regions of space which are 'more or less intelligent'. I must add that the usual time scales favoured in Hinduism, measured in thousands of years, are inventions. The real science proclaims that we have already left the midpoint of the current cycle and are no longer in the Kali Yuga, the 'dark age', but in the Dwapara Yuga when the general intelligence is being enhanced. What Mr Bennett taught corresponds to this very closely - though he never disclosed his own sources of information.

I have noticed over the years how frequently people assume that Mr Bennett proposed the 'new Age' as a time of general liberation. This is not so. Some useful material is to be found in pages 131-2 of *Creation*. He was quite clear that the Epochs correspond to small changes in

mental attitude, whereas changes in human nature are to be measured in terms of hundreds of thousands or even millions of years.

"In looking at the history of human life we can come to see that there is some kind of pattern that repeats itself but in a different way each time. It is not a circle but like spirals within spirals." (p.43 *Needs of a New Age Community*). In answering a question I put to him on another occasion he said, "I can see the working of the Demiurgic Intelligence as clearly as I can see the working of human intelligence."

He regarded Compassion as beyond the workings of Demiurgic intelligence. Making Compassion the ultimate principle - for all practical purposes - had an enormous influence on Mr B's thought. It led him to write a book such as *Gurdjieff - Making a New World* in which he tried to make a compromise between the Gurdjieff teaching of accelerated subjective evolution for the very few and the widespread social needs of the world at the present time. Make no mistake, Mr. Bennett was infused with Compassion; but Compassion is still a limited condition.

He made great use of the principle of sacrifice; but gave it an external form in the way of putting others first. This influenced a lot of people so that they got the idea of service as the main ingredient of work. It is fairly easy to grasp, I think, that the idea of putting others first is a social substitute for submission to a guru.

The book on Gurdjieff also misses the central question: is there an authentic Way that can arise in the West? The practical hints that he gave in *Transformation* (published posthumously) were never developed. There is a great need to confront the question of a Western Way and how the seeker in the West should comport himself.

But I have no doubt that Mr Bennett knew the taste of the direct truth. Interestingly enough, it is in the book *Hazard* that some of this comes through most strongly. There he speaks about how one can get it right, act in truth, go to the core of reality in any kind of situation. Honesty and truth are the main issues. He is quite definite that methods, training, knowledge and so on are factors on the periphery of the essential reality.

Mr Bennett's ideas are a resource of great value for those able and willing to work with them, sift through them, look at them with fresh eyes and practice them. If this is not done, they are of little account.

Part of my own motive for publishing books which tend to be raw, untidy and piece-meal is that, in such a form, they can be of use to people of capacity. I hope that some people will struggle with *The Way to be Free* in this spirit and not expect a smooth ride through spiritual scenery.

One of the main themes of the book I have just mentioned is the difference between essence work and personality work. Essence work is organic; it is not thought out and is not imitative. Personality work is the reverse. Bennett points out that we begin the Work from our personality or mind. This is inevitable at the start, but if we continue in this way we increase our state of delusion. Another way of working needs to arise and the way in which this will happen cannot be taught externally.

At Sherborne, Bennett hinted time and again that the external efforts and conditions were merely special forms of conditioning that increased the probability of direct perception into what was really going on. With that perception, real work could begin. What was really going on was the spiritual action that 'does the work'. The ordinary view of 'my efforts' and 'my perceptions' and so on is a smoke screen.

He established and worked on a daily pattern of inner work that to me, even in 1974, had a pattern and a tendency in it. The morning work came to consist of: body (effort and relaxation), breath (energization and purification) and concentration (entry into the subtler worlds through sensation, feeling and thought). The evening work of meditation consisted of opening and quietening the mind. During the day there were practical activities or duties and, increasingly,

some kind of devotional practice. The parallels between this trend and the 'integral day' [see note below] struck me as quite amazing. What surprised me even more, however, was how few people recognized the parallelism!

It is necessary to say that there seemed to have been a trend over the period from Coombe Springs to Mr B's last days that can be expressed as 'opening up more and more to the higher that is there'. This is particularly true of the 'decision exercise' -which should not be explained here. The change over from effort as such (well illustrated by entries in Mr B's diaries that you can read in *Idiots in Paris*) to a fuller way of working was not completed. It is in progress now. What it amounts to is the adoption of the attitude that the True Self is already there and conscious of us. We have to realize that this is true. Then real decisions become possible.

The Integral Day was, of course, only approximated at Sherborne. But it itself is an approximation. Briefly, the structure of work requires that there be *hatha* yoga in the morning, *bhakti* yoga at mid-day and *jnani* yoga in the evening. The issue of bhakti yoga or devotional work needs to be emphasised. Just before he died, Mr Bennett told me that he considered his main personal task consisted in finding a way of enabling the Western people he had to deal with to practise devotion. In our present terminology, this amounts to getting the 'heart current' going. In his language it is the "spiritualization of the feeling centre".

In *Deeper Man*, the principles are stated clearly. Each of the three centres has to be spiritualized by inner work. This then gives the basis for an integral way, a true fourth way, the way of the unity of man.

There were the movements to spiritualize the body, giving something of the 'fakir' element. Bennett was exploring the *zikr* and similar methods to acquire the 'monk' element. Through his writings, talks and meetings, he hoped to stimulate the 'yogi' (knowledge) elements. It is, of course, the latter which remained in the most primitive condition, in spite of Mr Bennett's own development in that line. Systematics was a tool he created for people to work on their third vehicle of thought.

The integral way of working - which Gurdjieff refers to in *In Search of the Miraculous* - is called *puṇḍrayoga* in Hinduism. The Hindus use the term, but probably those who realize it in practice are very rare.

We come to the concept of *The Sevenfold Work*. When I attended the meetings Mr B. gave on this theme I knew something big was up. I could see how the idea of the seven lines was being revealed through him. He did not invent it or think it out. It was a primary idea which he clothed in examples and explanations to convey to others. I knew it had to come out in a book and be made available to people. It may well be something that can unite all people who claim to be interested in Mr Bennett's ideas. But we have to take it very seriously.

I think I can best sum up the trend of the present situation by reference to Mr Bennett's ideas on time. Just as with all his seemingly abstract and far-flung ideas they were based on direct seeing. It is impossible, for example, to grasp the ideas of *The Dramatic Universe* without a great deal of practice of visualization and understanding practice of inner exercises. 'Space' is to be understood through visualization, 'eternity' through meditation, 'hyparxis' through grasping the action of the moment. I find that the work we are currently involved in is the practice of eternity and hyparxis. The words used are not the same. The practice is not derived from Mr Bennett's teaching. But the sense is the same. The truth is always the same!

The seven lines are not techniques or exercises as such. They are much nearer the centre, nearer the truth of the situation. Because they are nearer the centre, they indicate more strongly the way of absolute liberation. The seven lines are an essential part of our work in Daglingworth.

2	STRUGGLE	Make efforts, but in the right spirit. Useful suffering. Transform energies.
3	SERVE	Renunciation of the fruits of action. Doing what is needed. No hang-ups.
4	MANIFEST	Perfection in role. 'Great Function'.
5	RECEIVE	Tune in to sources of help: saints, shrines, friends, nature, objects, books, etc.
6	SUBMIT	Put aside imaginary will so that real will can enter.
7	ACCEPT	Accept everything. The way to realization of God in every moment.

Note The Integral Day was modelled on the Hindu *sadhana* and ascribes different qualities to each part of the day making different yogas or practices more suited to different times.

FRAGMENTS OF AN UNKNOWN TEACHING

With these words, Ouspensky meant to suggest that somewhere and somewhen there were more than fragments; in fact, a complete system, though known only to an 'inner circle of humanity'. From some hidden place and time, Gurdjieff had brought a mixture of pieces. Maybe, even he did not know the whole.

Years after Ouspensky's book was published, and when both he and Gurdjieff were dead, it was inevitable to find claimants to the possession of the whole teaching. Ouspensky's longing to find the hidden 'inner circle of humanity' continued to perpetuate itself in numerous versions and guises, even including alleged contacts with esoteric circles outside of this planet!

Can we suspend this whole trip about esoteric knowledge and the elite who really know? Gurdjieff himself, however much he played with people in terms of contacts with ancient wisdom and 'journeys to inaccessible places' was often straightforward. Talking to Ouspensky he said, "If only you could read. If you could read your own books. You would be so much more advanced." This is not to get involved in prospects of being able to 'decode' the writings and find out what they 'really' say. It is simply to be able to read. Reading is one of the truly miraculous elements of human life. Ouspensky's voyages to India and other places 'in search of the miraculous' were the stirrings of an infant. The miraculous can only be here and now - whenever the prospect of the miraculous is raised.

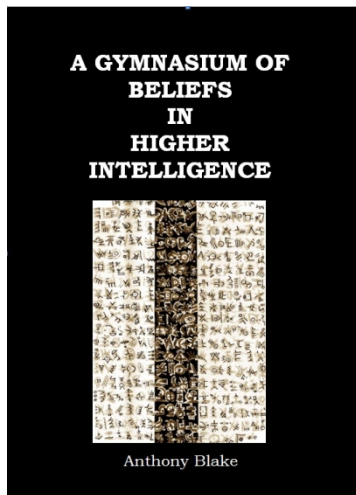
If the fragments could ever have been pieced together - then what? How could there be any real teaching unless it penetrates right into who and what we are? 'Perfect systems' exist in limbo, outside of human reality. It is self-defeating to seek to understand, explain, order, integrate, etc. the fragments into something they are not.

Fragments of an unknown teaching are just what we all have. The fragments consist of insights, awakenings, realisations, visions, knowings and so on that have come into us and are part of us. Maybe, Gurdjieff's fragments are more impressive than our own, but still they are not essentially different. The intentional doubts and incompleteness of the Third Series of writings ram the point home. 'This is what I do. This is my aim at this time. Here is my failure. Such is my faith.' There are just moments in a life which are being 'stated' and 'read'. We are involved in this all the time. Here is where the miraculous must begin and must be found.

There is nothing to put the fragments together, no glue to attach them to each other, no self that bestrides them all in wisdom. But, then, there are no fragments either! The fragments cease to be fragments when they are 'heard' as from a single voice. Maybe, this is the voice of time.

One of the dangers of the idea of a 'teaching' is that it treats people as secondary. Yet, we have to be able to tell ourselves what we need to know, as and when we need to know it. This is not teaching in general but in the specific and concrete, where all transformative action takes place. How can I transmit reality to myself? In this realm, there is no separation between knowledge and action. What comes in this way as knowledge is what we must do right now.

A GYMNASIUM OF BELIEFS IN HIGHER INTELLIGENCE Anthony Blake



400 pages with diagrams and illustrations, extensive index and bibliography

DuVersity Press, January 2010, \$35 (USA) £20 (UK) 25 Euros

This book follows on in the series Anthony Blake has produced exploring the ramifications of fourth way ideas in the context of the rapidly expanding and ever more complex world we live in*. It takes as point of departure the injunction John Bennett made in the 1960s that 'we should learn to communicate with higher intelligence'. This book explores attitudes and beliefs about higher intelligence in our confused and bewildered culture. The 'gymnasium' in the title is a mental one and the underlying premise of the book is that by becoming more free and flexible with our beliefs we need not be slaves to them but become more able to recognise and participate in the reality which transcends them.

The book begins with an exposition of why we can say our minds are illusions, based on Bennett's fundamental scheme of mental energies. It then goes on to explore three main categories of belief in higher intelligence: as inside people, as beyond us and as generated out of time itself. Illustrative ideas are drawn from numerous sources ranging from the ancient and occult to the recent and technological. In the final section the book circles down to land on the extraordinariness of our 'ordinary' experience.

'A Gymnasium of Beliefs' is designed in a special way that demonstrates a method of understanding. It can be read sequentially as an unfolding story or dipped into for stimulation and provocation. Fourth way ideas are explored in unusual ways and the author happily skips between spirituality, physics and literature. He embraces our modern rich informational environment and the clamour of its discordant voices to say that belief is always distortion but can become a flux of energy to vivify our assimilation of impressions. A pervasive theme is that every man or woman is a genius in his or her own right but this makes us responsible for what we believe.

The author says, 'I had to use a lot of words to say something simple and I couldn't just say this simple thing because it is beyond belief.'

**A Seminar on Time, Intelligence, The Intelligent Enneagram, The Supreme Art of Dialogue*

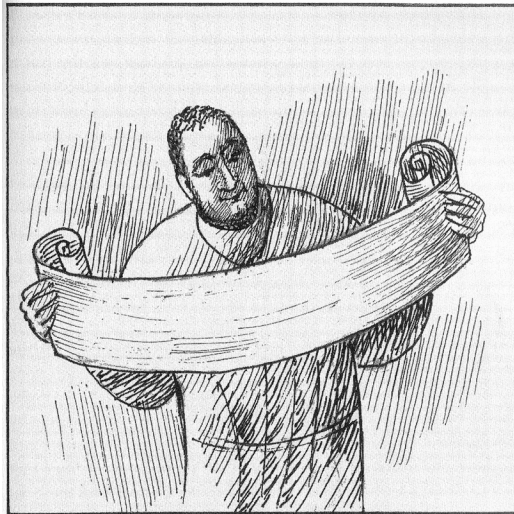
EVENTS

Systematics Gathering March 26-8, 2010, West Virginia

Transformative Practice June 4-7, 2010, UK

Collage Connection July 18-21, 2010, Santa Fe

GATHERING XI – THE CHIASMIC ORIGINS OF SYSTEMS – March 19-21, 2010



The Meaning is in the Middle.

Chiasmus is the basic principle of narrative structure in ancient texts and gives rise to *ring composition* as described in earlier issues of the newsletter and introduced at previous gatherings. This form provides a structural context in which systems arise and combine. In following this route, we reverse Bennett's scheme of Systems – Structures – Societies – Histories to begin with narrative or history and derive systems. This corresponds with the Qabalistic scheme of words, syllables and letters though on a different scale.

In Gathering XI we will show how to work with narrative in a structural and concrete way that can reveal systems and also enable us to understand *hazard*. The classical presentation of systems has unfortunately led us in the past to *start* from systems, but these are, as JGB often pointed out, the most abstract of structures and they can, consequently, deflect us from the concreteness of lived experience.

Participants should familiarise themselves with the audiovisual presentation of LVT (LogoVisual Technology) on our web site and the new webware enabling more than one person to use the method together on projects at a distance. Please email me at tony@toutley.demon.co.uk for url and instructions.

Event includes LVT, Ring Composition, Systems and Hazard! Plus an introduction to Richard Heath's new thinking on *Heptaparaparshinokh* and the meaning of the *stopinders*.

READINGS FROM BEELZEBUB'S TALES

We are glad to announce the availability of more chapters (in MP3 format). This means that in future the readings will be made available in *three* disks, one for each book:

BOOK ONE. Chapters 1, 2, 3, 4, 5, 25, 26, 17, and 28

BOOK TWO. Chapters 30, 38, and 39

BOOK Three. Chapters 40, 41, 43, 44, 45, 46, and 47

The new chapters are 3, 4, 5, 40, 41, 44, and 45. Those who already have the previous disk can ask for these new chapters on a separate disk.

The new disks will cost \$30 (USA), £18 (UK) or 20 Euros (Europe) plus p & p.

MEMBERSHIP

Renewal of membership is now due and we hope you will continue to support us. Please spread the word and encourage others to join and support our work.