

24 January 1977

### SMALL MONDAY MEETING

After the announcements, Dr. Roles said:

Right now we want the weekly small meetings, the work parties and the two new groups, to follow up the latest directive from the Shankaracharya about our chief difficulty, which is *dispersion of the mind*, and also the two other obstacles to Self-realization. He has said a great deal about those in the past and so has Mr. Ouspensky, and we must resolve now to keep this simple, and to concentrate on the opposite of 'dispersion', namely to assemble all knowledge together in a nutshell! After all, we all have the Supreme Consciousness within us, and the only thing that stands in our way are these obstacles which we have created for ourselves through certain bad habits in our psychology. It is high time that we tackled those! We would like people to bring their own examples over the next few weeks in order to make sure that we understand what these obstacles are, and how they apply to each of us from day to day.

But for you at this group here there is a very special task, and I want to take on this task for the next three small Monday meetings. I would like you to use it for discipline. It is very pleasurable and I will give you a foretaste; but it could be used quite wrongly and lead to dispersion, associative thinking, and other troubles.

The specific task is to relate Mr. Ouspensky's System and his teaching to us with the Shankaracharya's teaching at certain key points and this is a mighty difficult thing to do. Hitherto we have not succeeded.

The 'nutshell' in which those two meet is the Enneagram. The temptations that will arise and which have always arisen in the past when we have attempted to do this, are that you will read books that Mr. Ouspensky asked us not to read, chiefly *In Search of the Miraculous* – which he did not approve of – for alterations had been made without his consent. So I would ask those who wish to take part in this task not to read it all up *In Search of the Miraculous*.

Now, let us give you a sample of what I mean. The Shankaracharya has said that it is perfectly obvious that our System and his System have a common origin, but that they diverged. Nevertheless, he added, if we use our System in the right way it can be very helpful for Meditation.

Mr. Ouspensky said that we must find a Realized man and a method and work on our Being with his help. He has said that the chief difficulty is *language* – that for some time we can begin with the ordinary language that everybody uses, but with particular definition of certain important words which are misunderstood in the ordinary way. So the first, which we have all been through all these years, is to try and define ordinary words like Consciousness, mind, and so on, in the special way related to Self-realization. But, he said, there would come a time when a special language would be necessary – the 'Language of the Inner Circle' and the language of our Symbol, the Enneagram. So, it is work with this object of finding a common origin between the two – the points in which they agree and the differences – and to develop this special language, that I want this group to undertake for about three small meetings.

Now this part of the rapprochement between the two Systems all starts from the Ray of Creation, and I am not going through with you all that is necessary to be taught to any beginner about the Ray of Creation – how it relates to ordinary knowledge, what special

contribution it makes – but I want to give you a sample this afternoon of the relation between the Ray of Creation and the four bodies – physical, subtle, causal and Divine.

(with diagram on screen): This was the original diagram.

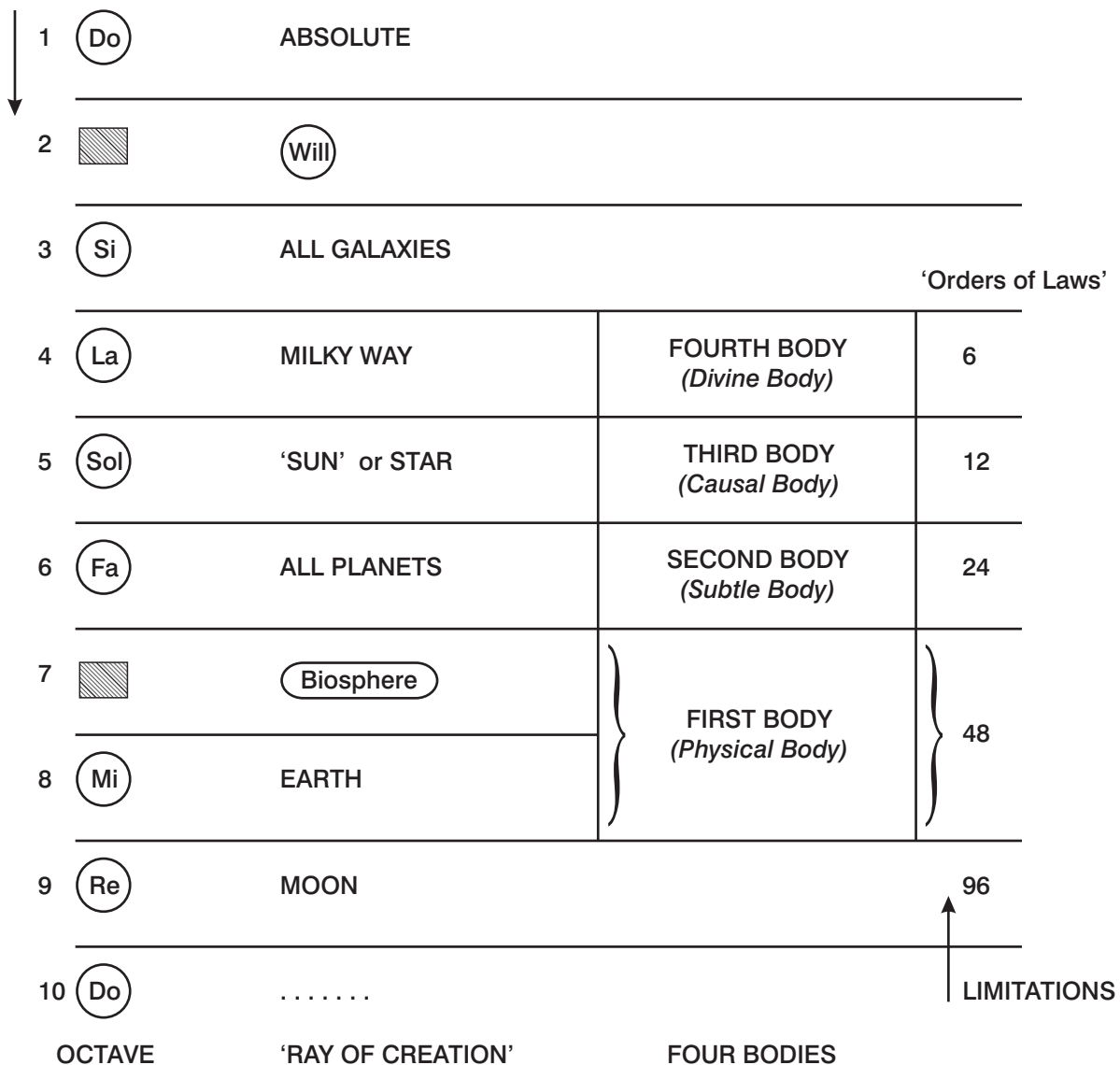


Figure 1

I will get Allan to read the way this diagram was introduced to Mr. Ouspensky when the System first came to the West in St. Petersburg in January, 1916. These were the words Gurdjieff used:

He again drew the diagram of the Ray of Creation, and by the side of the Earth he placed the physical body of man. This is ordinary man. He has only the physical body which dies and nothing is left of it. The physical body is composed of earthy material and at death it returns to earth. It is dust, and to dust it returns. It is impossible to talk of any kind of immortality for a man of this sort; but, if a man has the second body – he placed it on the diagram by the side of the Planets – this second body is composed of material of the planetary world; and it can survive the death of the physical body. (Dr. R. Molecular material.) It is not immortal in the full sense of the word because after a certain period of time it also dies. But at any rate it does not die with the physical body.

If a man has the third body – he placed it on the level of the Sun – it is composed of starry matter and it can exist after the death of the subtle body. (Dr. R. We would call it atomic or ionic matter now.)

The fourth body is composed of material of the galaxy and does not belong to the Solar System, so nothing in that System could destroy it. This means that a man possessing the fourth body is immortal within the limits of the Solar System.

You see, therefore, why it is impossible to answer at once the question: Is man immortal or not? One man is immortal; another is not. A third tries to become immortal; a fourth considers himself immortal and is therefore simply a lump of flesh.

*(In Search of the Miraculous, Chapter 5)*

Dr. R. It's clear isn't it to which of those four we belong? When we are at our best, we try to become immortal; and when we are at our worst we think we are immortal and so are just a lump of flesh.

Now, essentially, this is exactly the Shankaracharya's point of view, further evidence that the two systems must have had a common origin. There is a slight difference of terminology, and I have put the Shankaracharya's terminology opposite the four bodies: 1) the physical body, 2) the subtle body, 3) the causal body, and 4) the Divine body.

But there is a much more fundamental *difference* because with the loss of the Meditation, and of the connection with the Fourth Way, the idea of the *immanence of the Divine in everybody* was lost. With it was lost the sure fact that at least three bodies are present in everybody. This makes all the difference, for the way our Western System was taught from 1915 onwards was followed by tragedy and disruption.

With this new guidance it becomes a marvellous thing which can be of the greatest help to all of us when we get it quite right.

Now I would like you to hear the Shankaracharya's original account of this to me in 1962 in answer to this question of mine:

R. In common man, I suppose, these bodies except for the first (the machine) are not formed. Do you speak of the four bodies only in the state of perfection, when they are completed?

S. All these four bodies are available to everything living, but in the creation other than man, they cannot be crystallised and so cannot be made of use; the possibility of these four bodies being felt and realized exists only in the human being. Common man is only capable of realizing the three bodies. The fourth body could be realized by great men once in a way.

(Record, 16 October 1962)

Dr. R. He has often spoken since then of incarnations or 'Avatars' (some quite mythical figures, and some well-attested), of the Divine being on earth – Zarathustra, Orpheus, Krishna, Shri Shankara and the well-attested figure of the Christian Messiah – 'great men once in a way'; but even they are under certain laws during their incarnation. Again we find a similarity: H.H. has said:

That the Absolute brought the universe into being by means of a Word or a Mantra.

(Record, 16 August 1964)

The fourth Christian Gospel says:

The Word became flesh and dwelt among us, and we beheld His Glory.  
(John 1: 14)

Now it is impossible, isn't it, to think that these descriptions did not have a common origin way back? Essentially they are very much alike; but you see also how they have diverged.

I don't know if anybody wants to comment on that so far? Are there not other things which the two Systems have in common in this connection? (silence)

For instance, the Shankaracharya's System is called the '*Way of Liberation*,' and we see in this diagram (which stemmed from Gurdjieff) what Liberation means, because the physical body is under forty-eight orders of laws, that is, limitations. For the subtle body to crystallise, it has to be free of half that number of laws; it has to be under twenty-four orders of laws – it has to be liberated from all that it can be liberated from.

For the causal body to crystallise, it again has to be liberated from half that number of laws and be under twelve laws like the Sun.

Whereas the Divine body is free of all but the six laws which really are the six combinations of the Three Forces; so that even the great incarnations have had to be under the Gunas – the Law of Three – during their incarnation. That again, that similarity, could not have happened by chance.

Any questions?

Colin Lucas. It was said originally in the System that we had this material of the higher levels in us, but it was not properly organised?

Dr. R. In fact, it was said that the ordinary person didn't have the second body which had to be forged by the 'struggle of Yes and No', and the powders had to be fused by intense effort, which often ended disastrously.

The Shankaracharya says that it is all there, but it just has to be purified. When purified it will crystallise and could then be used. It makes an awful lot of difference.

Colin Lucas. I understood it that we had the material there, but it was not put together in the right way?

Dr. R. No, I would prefer you, Colin, to think absolutely in a new way, because this is the way of *Liberation*. The position is that we *have* the physical, the subtle, and the causal, and possibly the Divine body in us, but not in the pure form that can be used. They have to be *purified* by the removal of the three obstacles described in the paper – they don't have to be *newly created* as G. maintained.

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Dr. R. then went on:

Now another similarity which seems to confirm that the two Systems had a common origin, is that much of the Shankaracharya's teaching is based on the idea of an atom or unit of a Whole.

Take a lake; it is composed of drops of water, and the drops of water are separated by infinity from the lake as a whole.

It is the same with mankind: the individual is a unit or atom of the whole of mankind – past, present, and to come – which is a whole species – of which the individual person is an atom like a drop of water.

In our Western System the Ray of Creation is built in this way. If you take, for instance, the solar system, it is composed of many, many parts, from which we take the ten planets and their satellites as a whole – ‘The Planetary World’. Of those we take the planet we are interested in – the Earth. And of all the satellites of all the planets, we take only Earth’s single satellite – the Moon.

In Organic Life, the thin film of living matter which surrounds the Earth, each species is a unit of the whole Biosphere which is infinite in relation to it. *Homo*, man, is one species, an atom of the Biosphere, taken physically only.

Then the Sun is one star among the uncountable number of stars in our galaxy, the Milky Way, which is infinity in relation to a single star; and our galaxy, the Milky Way is a typical unit of the World of Galaxies of which there are an uncountable number, and that ‘Nebular Universe’ was called by the System ‘All Worlds’. Yet our Universe is only one of an infinite possible number of worlds comprised in the One, the Absolute.

So the two Systems, the two approaches, are not warring with each other in any way. They go hand in hand.

This last time we met with the Shankaracharya, I started off with the question: ‘I realise now that I have nothing of my own.’ He said:

He was very glad to hear that, for that realization that I was an atom and had nothing of mine own but belonged to a Whole, was called in his teaching ‘Vyashti’ and brought with it the Samashti.

(Record, 21 September 1975)

Vyashti, is me, Roles: and Samashti is the Universal.

So that is a taste of what we want to do at the next small meeting when you have had time to consider it – to consider what lessons the relation between the Four Bodies and the Ray of Creation can be seen to have after all these years.

But we will not get the full picture until we take it two further stages which are necessary for the development of this special language. You will see and I hope will be quite overwhelmed by those two stages which we will consider at two or three subsequent small meetings. Only those people should come to the three meetings who will use this interpretation of the Enneagram for unification and not for diversity. Use it as a discipline, that is, and not for random or associational thoughts such as: ‘I heard somebody say something like this’, or ‘I read something like it in a book’. Particularly we ask you to obey Mr. Ouspensky’s dying wishes by resisting the temptation to refer to *In Search of the Miraculous* for it is full of complications which, since the Meditation and the guidance of the Shankaracharya are found to be misleading and no longer relevant to our work.

And it will not be held against any of you who wish to bypass the theory and concentrate on direct experience.

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