

## FCR 1976-82

**The System: part 2**

There is a pattern in Dr Roles's papers, from 1948 onwards, of every few years revisiting a major aspect of the teaching in a new and substantial exposition. The period 1976-82 is no exception, with for example detailed elaborations of the Ray of Creation and Cosmoses, often comparing the teaching from the System and from HH side by side (literally, as we shall see).

The papers on Cosmoses (1981-2) are quite technical; they need a separate re-evaluation and updating using contemporary scientific knowledge. There was a major re-statement of the Ray of Creation in 1977. The Ray of Creation describes the creation of the observable universe starting from the Absolute, from fine matter to coarse. The reverse direction, from coarse to fine, is described for the human frame by the Food Diagram (or Table), or diagram of Metabolism of Food, and this was also covered in 1977. The culminating diagrams are reproduced at the end of this paper (Fig. 1); these use the straight line form of octaves for simplicity, though they should properly be drawn in circular enneagram form.

In the Ray of Creation diagram (Fig. 1A from 77/6) there are the three octaves of creation on the scale of the solar system on the left of the diagram, showing as usual the stepwise creation from the Absolute to the Moon, with the relevant Hydrogen numbers (energy levels or number of laws). On the right of this is the creation scheme taught by the Shankaracharya, on the scale of the universe. Finally on the far right, on the scale of Man, is the inner organ, the Antahkarana, and its components. In an earlier diagram (77/03) Dr Roles had shown the four bodies of the System and of Advaita (Divine at H6, Causal at H12, Subtle at H24, Physical at H48), and these could be added to the present diagram.

It is not the intention here to try to understand this and subsequent diagrams in detail, but rather to appreciate Dr Roles's final position on the teachings that he had studied and expounded for 50 years. But there are questions about 'goodness of fit' that immediately arise. For example in HH's scheme, the physical universe does not begin (manifest) until Prakriti (Nature), and then there is the mysterious Mahat-Tattva ('Great Transformer'), said to be the cosmic intellect. How can this relate to the System, which seems to show physical objects (e.g. Sun) prior to Prakriti? Or should it be the spiritual Sun? Are the two teachings really talking about the same thing?

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The Metabolism of Food diagram (Fig. 1B from 77/20) was introduced in the context of a description of the Alchemy of Happiness of Al-Ghazali, and includes some references to this. It would also be possible to tack on to this diagram the Patanjali eight-fold path and the System scheme of Man No. 1-7. In Figure 1 the two diagrams have been aligned so the levels correspond (note that some of the terminology differs a little). One has the impression that both diagrams are just a small part of a vast scheme of laws, energies and pathways, which needs to be grasped as a whole. But how?

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Another complex diagram, in 1980, combined four ideas: Dr Roles's understanding of the psychological system of the Tarot cards, the idea of accumulators from the System, the Param-Atman as the ultimate source of energy, and the yoga path (Fig. 2). He wrote:

The circle within the triangle is what we used to call 'Big Accumulator in the Fourth Room' and is exactly the same as what H.H. calls the 'Antahkarana or Inner Organ on the Causal level in the Fourth Room which is the private room of the Atman'. [80/2]

Ouspensky had been told by Gurdjieff:

Our aim is to learn to connect the necessary centre with the large accumulator . . . small accumulators suffice for the ordinary, everyday work of life. But for work on oneself, for inner growth, and for the efforts required of a man who enters the Way, the energy from these is not enough. We must learn how to draw energy from the large accumulator. This, however, is possible only with the help of the emotional centre, the other centres can feed only on the small accumulators. This is precisely what people don't understand. Therefore the aim must be the development of the power and purity of the emotional centre (which is wasted by all our negative emotions based on identification and depressing thoughts). [*In Search of the Miraculous*]

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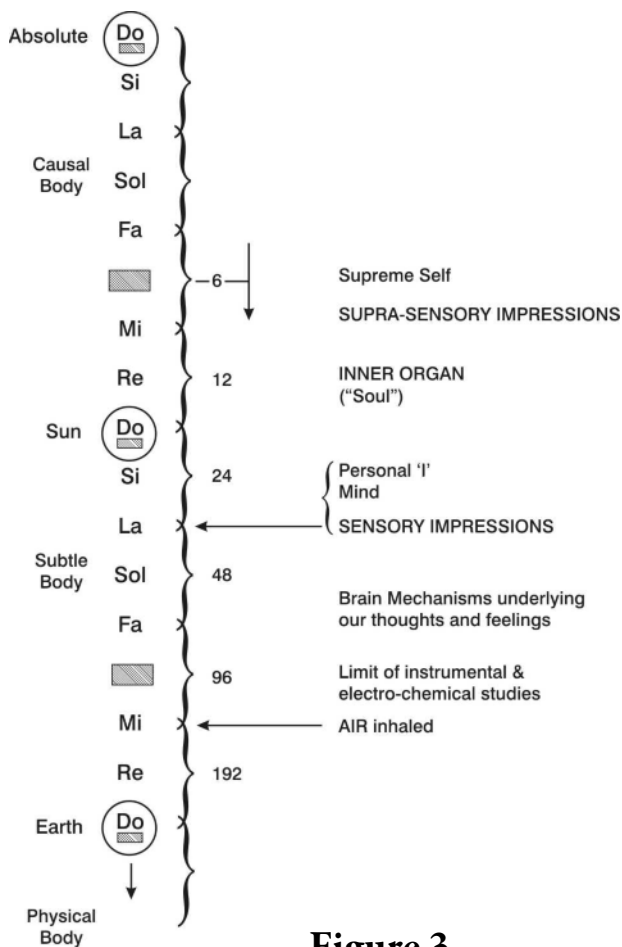


Figure 3

The diagrams are awe-inspiring and they prove the case that the enneagram can be used as a kind of tailor's dummy on which to pin the clothes of a teaching to see if they fit. But the diagrams are too complicated for everyday use. Nor do they seem to be a starting point for us today. For ourselves as individuals we need a much simpler approach, a kind of talisman. For the material we use, we seem to need to start at the beginning again continually, to try to experience the teachings afresh.

In 1977, Dr Roles noted that:

The importance of the Enneagram is simply to understand what the Shankaracharya is saying . . . The Enneagram, like music, or a work of objective art, contains a universal language. But in order to get to that point, we need to find our way about this simpler diagram [Fig. 3] and begin from something we know very well from personal experience. [77/11]

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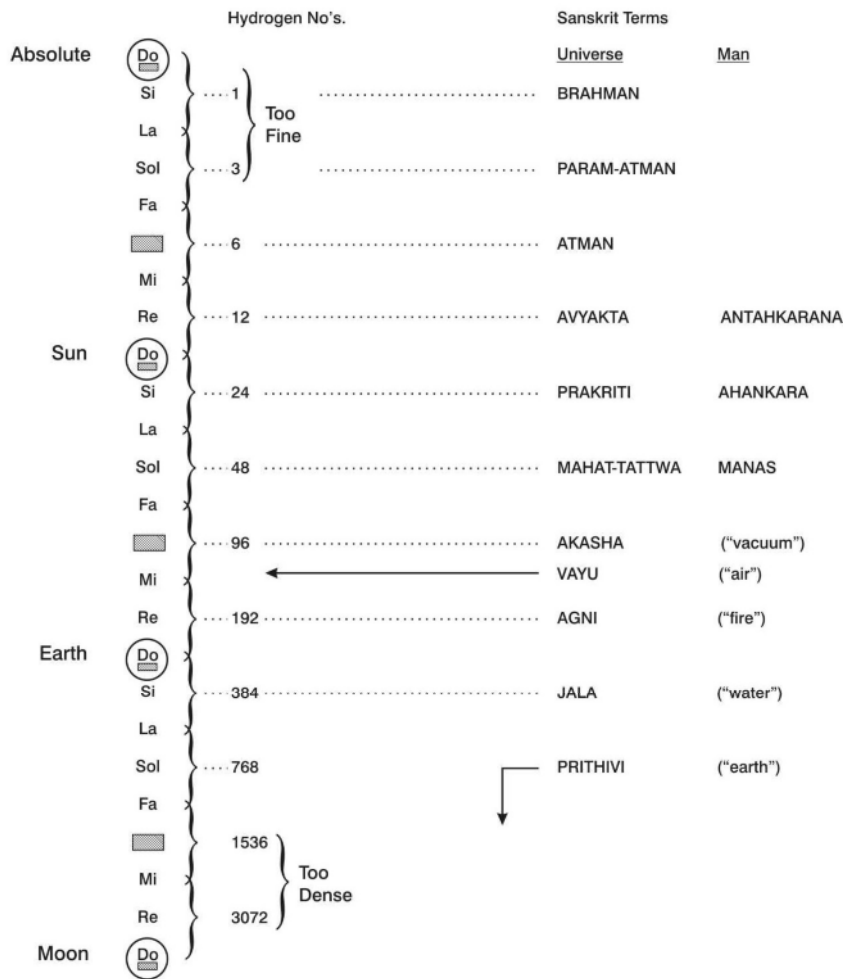


Figure 1A

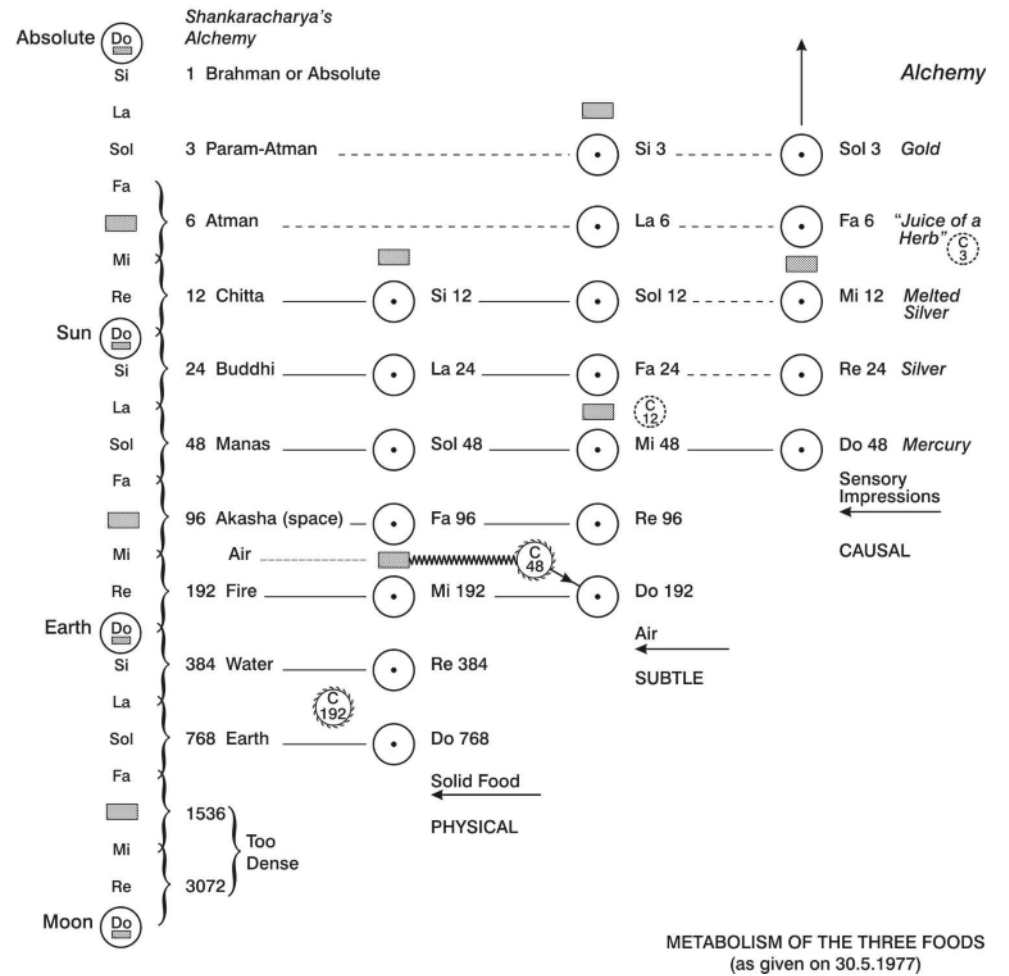
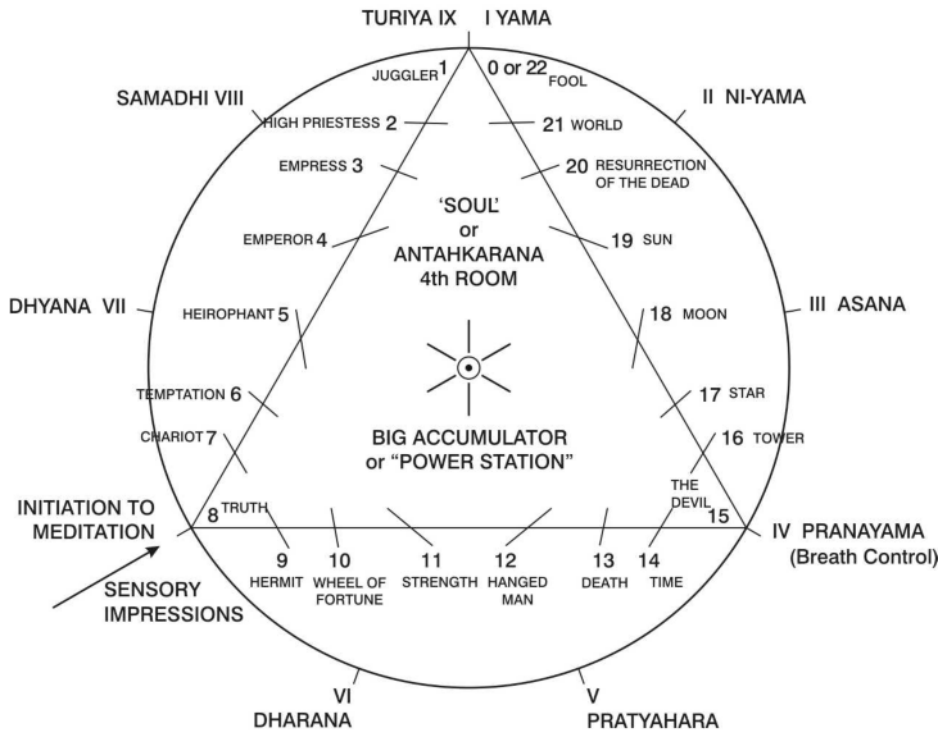


Figure 1B



ROMAN Nos. for 8 Steps of Classical Yoga (Patanjali), plus Turiya

ARABIC Nos. refer to: (a) Chain of small paired accumulators or batteries.

(b) To the Nos. of the cards of the Greater Arcana of the Tarot — *New Model* p. 208 & p. 220. and the 'Pen Pictures' pp. 226 – 241.

**Figure 2**