SELF-REMEMBERING

Georges Ivanovitch Gurdjieff (1870-1949) & His Legacy

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ABSTRACT

The subject of this thesis is the spiritual practices taught by Gurdjieff (1870-1949) and the legacy of these teachings in the major spiritual groups that have aspired to follow his path. I argue that at the core of these spiritual techniques are the practices that Gurdjieff referred to as “self-remembering” and “transition” and that by an analysis of these it is possible to articulate Gurdjieff’s spiritual system in a novel fashion. This articulation is then utilized to explore the different ways in which his system was developed by his disciples. The more recent studies of spirituality and spiritual techniques allow us to critically reconsider Gurdjieff and his legacy in a systemic and academic fashion. The thesis concludes that while Gurdjieff was a man and teacher of his time many of the themes of his teachings continue to resonate in contemporary spiritual movements and that his influence has been wider than is often acknowledged, and that at the centre of this legacy are his spiritual techniques. Gurdjieff used storytelling to advance an in-depth understanding of his teaching to his principal followers and it is through an evaluation of this investment that the promotion of self-awareness is seen as pivotal and central to any evaluation of the spiritual legacy. The way to distinguish Gurdjieff’s teaching from other of his principal followers, now 100 years on, is evident when contemporary literature can provide a valuable and insightful means to differentiate influence. The key contribution offered in the name of contemplative neuroscience in this thesis reveals that Gurdjieff taught by employing a narrative self-focus,¹ while his principal followers taught by employing a self-reverential² devotional focus. This sets the benchmark of the legacy up anew as reflecting at least two different theological approaches: self-focused or self-reverential. My critical analysis of Gurdjieff’s techniques will differ from a number of academic appraisals in that essentially hagiography is offered as a replacement for biography, and in this way with the assistance of phenomenology the legacy can be explained in a more true and reasonable fashion. This is because the lesser weight on biography allows the phenomenological perspectives to assist the teachings arrival at the ethereal state crystallization, revealing Gurdjieff’s personal agenda and indicating his means of delivery.

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¹ Victoria L. Ives-Deliperi, Mark Solms and Ernesta M. Meintjes, “The Neural Substrates of Mindfulness: An fMRI Investigation,” *Social Neuroscience*, (Psychology Press: Taylor and Francis Group, 2010): 9.

² Ibid 9.

INTRODUCTION

Gurdjieff began working in the developed world outside the inner circle of the original legacy, that is the original persuasions of the men who influenced his spiritual development, which has led to acknowledgements asserting that his 'system of knowledge' was for the development of consciousness of mankind. Although, an in depth investigation into Gurdjieff's influence will challenge scholars and in particular scholars focused on a monotheistic theological examination. This is because some of the more esoteric elements in the teaching are tasked with alleviating humankind from the propensity to become attached and, while a study of Gurdjieff's influence will reveal the subtle and nuanced aspects of the teaching and its impact on the human psyche, alleviation can appear also to counter the natural advantages normally associated with the evolution of the human condition – although I maintain the opposite is equally a plausible truth – as attachment issues are addressed by the teaching. The challenge attachment raises for scholars is that typically the academic process for embarking on an examination of any kind is fore mostly tasked with quantifying and qualifying the historic source and the historic contribution of key players. But in the case of Gurdjieff his entire 'system of teaching' is a dedicated methodology for accessing the source of his tradition. Therefore, and in this respect, an academic identification centric approach to Gurdjieff's 'system of teaching' promotes attachment issues countering that which Gurdjieff teaches the dedicated adherent how to avoid. This, in part, is why Gurdjieff's legacy has endured an indistinct and multifaceted plethora of representation through the years.

The Gurdjieffian adherent is one who has learnt to respect the teaching, that is the spiritual practices and techniques Gurdjieff used to disseminate his 'system of knowledge,' from an emic view point and it is because of this insider affiliation, which the adherent strives to attain, that Gurdjieff was able to promote his awareness of the spiritual faculty he perceived in his adherent's psyche. Within Gurdjieff's teaching the work the adherent is required to undertake, which is to develop consciousness consciously, is highlighted in unison with knowledge of the limiting factors of ones Being, or true type. In contrast the non-adherent is one who reflects on the teaching as it is reflected through other secular and/or esoteric systems of knowledge – the etic view, and in this way the non-adherent may develop an understanding of Gurdjieff's charismatic influence and knowledge of how this can lead to consciousness without ever actually gaining an understanding through experience. The main issue with this latter approach – the solely academic etic approach, is that it quantifies Gurdjieff's teaching by introducing elements that are foreign.

Gurdjieffian Foundations around the world have consistently incorporated five different spiritual practices in Gurdjieff's name and, in the case of Gurdjieffian Institutes and his successor's Study Societies that provide content for this thesis enquiry, the spiritual practices were initially incorporated by Gurdjieff himself: They are the 'Whirling Dervish Turning Ceremony,' the 'Mevlevi Ritual,' the 'Movements,' the 'Stop Exercise,' 'Group Meetings' and 'Lectures.' The point and purpose of these spiritual practices is that each reveals techniques that promote self-remembering as the key to spiritual development. Furthermore these methods are known to Dervish and Sufi traditions also but in Gurdjieff's school the methods abide a certain orthodox (a certain affiliation), which reveals more on Gurdjieff's genesis. But, because Gurdjieff's legacy has already been told, my objective is not to retell it rather to establish the nature, effectiveness and reason for the focus on the spiritual

technique self-remembering because it is plausible this technique is entirely responsible for the legacy's survival and adherent's spiritual growth.

When reflecting on a legacy's survival it becomes apparent that many acclaimed legacies broaden their conversation in order to articulate and incorporate the broader spiritual picture. For example, in 1943 Huxley³ used Eckhart to introduce perennialism as his "God within and the God without"⁴ categorization. This then provided a way of thinking about the many secular movements that had gathered during that period. Huxley, in 'The Perennial Philosophy,' references the Bhagavad-Gita⁵ and in this respect – to confirm the differing perspectives of adherent or non-adherent perception made in the immediate previous paragraphs – Huxley is reflecting how a non-adherent might view Gurdjieff's successive legacy and reflects the etic view that Gurdjieff similarly addressed the inner God, and furthermore successor Roles continued this reflection by revealing – from a seemingly emic perspective as successor, aspects of Gurdjieff's teaching through his knowledge of the Bhagavad-Gita. This reflection worked for successor Roles during the 1960s to provide the adherents of his time with a means to approach the subject of self-awareness. Then, in 2007, Bender, in 'American Reincarnations: What the Many Lives of Past Lives Tell us about Contemporary Spiritual Practice' says, the Bible and the Bhagavad Gita⁶ work to transition the subject of universal continuities: "Maitland and Kingsford cautioned that the truths of scripture would remain inaccessible to those who remained rooted in the "phenomenal and objective." And, for "those initiated, the mind is no longer concerned with history; the phenomenal becomes recognized as the illusory – a shadow projected by the Real, having no substance in itself (ix)."⁷ Bender's final point here counters the benefit Gurdjieff finds in universalizing phenomenology but, like Gurdjieff, in this article Bender finds a legitimate place for hypnosis⁸ saying that hypnosis emerges as a therapeutic solution for the new initiate, at least until an adherent's work to develop his/her consciousness of universal continuities is fully developed. Fundamentally, what my thesis will establish is the claim that Gurdjieff was a man and teacher of his time, that many of the themes of his teachings continue to resonate in contemporary spiritual movements today and that his influence has been wider than is often acknowledged. And, it is my view, that the veracity of Gurdjieff's spiritual training and experience as a boy influenced his teaching to the extent that a more true address of Gurdjieff's teaching is able to be achieved through hagiography. This is because, as Bender points out, understanding Gurdjieff's teaching through biography or phenomenology alone will prove inadequate. This claim is supported in a key document sourced for this thesis – the Nicoll psychological commentaries on both Gurdjieff's and Ouspensky's teaching, whereby consistently Gurdjieff's hagiographic references are revealed and presented as fact.

A main spiritual consideration for Gurdjieff, built into in his systemic approach to spirituality, is the 'shock' factor which presents along with the universal continuities he perceives and this doubles to provide Gurdjieff a unique window of

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³ Huxley, Aldous. *The Perennial Philosophy*. (HarperCollins Publishers Inc., U.S.A., 1944): 2.

⁴ Ibid 3.

⁵ Ibid 3.

⁶ Courtney Bender. "American Reincarnations: What the Many Lives of Past Lives Tell us about Contemporary Spiritual Practice." *Journal of the American Academy of Religion* 75, no. 3 (2007): 594.

⁷ Ibid 594.

⁸ Ibid 598.

opportunity, a moment, whereby the enquiring individual is required to consider his/her options and to either accept or dismiss the spiritual evaluations offered. Gurdjieff is responsible for delivering a glimpse of the 'system of knowledge' he mastered and impacting the lives of those who seek to awaken to his in-depth understanding of spirituality. And, while an intricate knowledge of the 'shock' factor provided Gurdjieff with elements of control over his successors and his process of dissemination – for a time, this is thrown into submission by the unusual excellence and experience Gurdjieff, and his more senior members, offer to new adherents through the spiritual technique self-remembering. Furthermore, the teaching offers a mentorship model, which is set-up to assist in articulating the spiritual practice self-observation and guides the transformation to self-remembering overtime. The point I will prove in this thesis is that Gurdjieff's spiritual evaluations and dissemination processes were ahead of his time. The measure of which will become evident with the inclusion of mainstream clinical psychology and psychiatric research in a similar field, to make the point that without the spiritual technique self-remembering a historic record is not available in its complete form in order that the living entities pertaining to historical contexts can be fully recounted.

While Gurdjieff is only part of the secular religious movements that gathered in his lifetime, he did make tangible significant spiritual practices and techniques for a broad spectrum of cultures and secular groups. For a more complex analysis of the legacy's intensions to unfold, as successors transition their agenda and means of control into view, the segregation of the legacy into two significant component parts will add clarity. This is because a segregation of Gurdjieff's legacy can offer an appraisal of the historical components and an appraisal of the spiritual components separately, to reflect how historicity can impart spiritual precision with the use of his techniques – although there will be overlaps. Then, and only then, the requisite academic clarifications required by scholars will quantify in the research methodology as a historic comparative analysis, adequately avoiding the introduction of elements that are foreign to the spiritual practices and techniques appraised by the legacy. Then the contemporary academic literature on the topic of pure consciousness is free to qualify the spiritual research findings also through a comparative analysis, while enabling without disruption the continuation of the flow of the developmental spiritual processes pertaining to the 'system of knowledge.' This is important because the contemporary academic research on the topic of pure consciousness is where the neuroscience on brain region coherence – the monitored, measured and incorporated activity thereof – will reveal the more contemplative of Gurdjieff's methodological techniques. Then, that the hagiographic replacement of some of the biographic detail on Gurdjieff's, and his successors, life/lives is key. This adds to the academic interest when hagiography is seen to assist the more subtle nuances relevant to a deeper understanding of the legacy's purpose, enlightening the transmission opportunity offered.

There has been a disaggregation of the legacy over the years, due to effective critical assertions made by adherent and non-adherent writers and philosophers alike, causing Gurdjieff's name to be either in or out of favour to the extent that at a certain point Gurdjieff's spiritual evaluations were disenfranchized. The responsibility for this disaggregation, the inadvertent transition away from the Gurdjieffian orthodox and genesis imposed by Gurdjieff's successors after his death, will be addressed as an etic appraisal because in the years since Gurdjieff's life we have the benefit of 60 years neurological and psychiatric research experience to draw upon. And researchers, such as Dixon et al., are offering new terminologies for old techniques. For example,

‘dehumanisation’ and ‘infra-humanisation’⁹ appear astutely descriptive of elements of Gurdjieff’s work, such as his 1923 ‘Demonstrations.’ Then Thompson, in 1995, reflects successor Bennett’s view of the exoteric community to which he believed Gurdjieff attended. Bennett referred to Gurdjieff’s exoteric community as the “demiurgic intelligences,”¹⁰ asserting that the demiurgic intelligences “mediate between the higher realm of the “Unitive Energy” where the plan of terrestrial evolution is created and the biosphere itself.”¹¹ The mere mention of an exoteric influence, in my view, infers that a readdress of the legacy using an emic approach might remain the more true and informative position. But that an etic address adds to, rather than detracts from, the multi-faceted and layered nature of the tradition suggests that cognisance of the legacy might exist in the broader academic community today – in a mode like that which Huxley introduced, after all. Therefore this thesis confines contemporary neuroscience to assisting with the process of unravelling the elemental purpose of Gurdjieff’s charismatic influence and agenda. I intend to advocate that Gurdjieff employed an anomalous in order to confront the controversy that surrounded his esoteric work during his lifetime. And, although perspectives and appreciations of the legacy differ from adherent to non-adherent, it is necessary to acquire both an emic and an etic appraisal of the movement in order to reflect the historic transitions according to each successor’s intended purpose and contribution. Therefore the integration of contemporary neuroscience with Gurdjieff’s legacy, with the inclusion of an analysis of several articles made available at the Gurdjieffian Foundation the ‘London Study Society’ and provided there by the current chairman/director Dr Peter Fenwick, who is himself a psychiatrist and author of books on consciousness and dying, is the means in this thesis for me to remain objective 100 years on.

Gurdjieff’s legacy and system of spiritual practices and techniques were concentrated in Europe and the U.K. over a decade 1914–1924, while historical developments span over a century. The historical legacy draws on a 2500BC source, a Monastery known as the Sarmoung Brotherhood and we can know this through Gurdjieff because of his affiliation to the ‘seekers of Truth.’ The ‘seekers of Truth’ are a group of men who in 1895 actively gathered the kind of source knowledge that interested Gurdjieff¹² and assisted his development in the years that followed. The contributions of Gurdjieff’s successors then highlight a variety of different approaches for accessing source knowledge, but this also highlights their agenda which is of interest to this thesis. The main successor’s contributions that will be included are Pyotr Demianovich Ouspensky (1878–1947) and his legacy at the London Study Society, Dr. Francis Crosbie Roles (1901–1982) and his legacy at the London Study Society maintained by Dr. Peter Fenwick today (1935–present).

Another major point of consideration is that key Gurdjieffian spiritual evaluations were also being addressed and analyzed during Gurdjieff’s lifetime by other mainstream clinical psychologists and psychiatric researchers. For example, Charcot, Vygotsky and Luria were working at a similar time and in a similar field.

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⁹ John Dixon, Mark Levine, Steve Reicher and Kevin Durrheim, “Beyond Prejudice: Are Negative Evaluations The Problem And Is Getting Us To Like One Another More The Solution?” *Behavioural and Brain Sciences* 35, no.6 (2012): 415.

¹⁰ Thompson, William. “J. G. Bennett’s Interpretation of the Teachings of G. I. Gurdjieff: A Study of Transmission in the Fourth Way.” *Essay*. (Lancaster: University of Lancaster, U.K., 1995): 36.

¹¹ *Ibid* 36.

¹² The Gurdjieff Legacy Foundation: The Teaching For Our Time. “The Gurdjieff Journal – Fourth Way Perspectives: Film Review: The Seekers of Truth.”

The research of all four has survived the wars years, the up rise of political factions and diverse social agendas, but comparative evaluations will show how few of their research findings managed to persist with influence after their, and their immediate followers, passing. The measure of the influence of past clinical psychologists and psychiatric researchers today, to ascertain where Gurdjieff stands in respect to the ability to persist with influence, is to look to the relevance of each scientists and spiritualists most acclaimed contribution: For example, Gurdjieff's spiritual technique self-remembering,¹³ Charcot's work on hysteria and hypnotism,¹⁴ Vygotsky's and Luria's combined efforts to establish the 'zone of proximal development.'¹⁵ This, then, works to clarify two themes in Gurdjieff's teaching, his spiritual technique self-remembering and his spiritual technique transition. The address of the spiritual technique transition is an address of each scientist's ability to transmit knowledge with influence and to secure relevance into the future, further enlightening the more enigmatic of Gurdjieff's spiritual evaluations, which say self-remembering is key. The address of the spiritual technique self-remembering is an address of each scientist's ability to make an impression, further enlightening the influence of self-remembering, others thinking on this subject and others ability to supersede Gurdjieff's gravitas in respect to his 'system of knowledge.' This approach will test other scientist's compatibility or non-compatibility with Gurdjieff's self-remembering frequency, to show who managed the maintenance of a historic record and how.

I believe the criteria for comparative evaluations, when for instance the persuasions of other early twentieth century researchers can be proven to be less well equipped, comes down to the maintenance of a historic record overtime. Gurdjieff in this thesis is seen to have managed the maintenance of his historic record by countering the mainstream agenda and by teaching on how to avoid mainstream identification systems. For example clinical psychologist Vygotsky, who worked for the Russian government, used the 'zone of proximal development'¹⁶ to step out of the laboratory and into the field – a more familial environment to Gurdjieff for carrying out experimentations than Vygotsky. But it wasn't until 1978 that Vygotsky first published mention of his "general genetic law of cultural development ... [as] a sort of covering formula ... the Zone of Proximal Development ... [which established] that higher mental functioning appears twice on two planes."¹⁷ Now, while Gurdjieff's thesis is found to have given little weight to Vygotsky's genealogical constructs – or any genealogical constructs for that matter, due to the identification issues genealogy raises, instead valuing phenomenology – things as they are perceived, and hagiography – as a means to access the spiritual faculty, to arrive at his approval of Vygotsky's findings. Gurdjieff, similarly recognizing that knowledge employed a multi-faceted and layered quality, had a point of difference from Vygotsky's model in that his self-remembering technique does not recognise or condone redundancy i.e. matter for Gurdjieff was/is in perpetual motion and never redundant. This allowed Gurdjieff's self-remembering technique to harness that which Vygotsky in the mainstream could not. The ability to develop consciousness through self-

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¹³ Maurice Nicoll, "Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky." *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 896.

¹⁴ Charcot, J. 1881-1893: "The Rise of the School of the Salpêtrière."

¹⁵ Van Der Veer, R. "Vygotsky in Context." In *The Cambridge Companion to Vygotsky*, ed. M. Cole, H. Daniel and J. Wertsch. (Cambridge: University Press, U.K., 2007): 12.

¹⁶ Van Der Veer, R. and Valsiner, J. *Understanding Vygotsky: A Quest for Synthesis*. (Oxford & Cambridge: Blackwell Publisher, U.K. & U.S.A., 1991).

¹⁷ Van Der Veer, R. "Vygotsky in Context." In *The Cambridge Companion to Vygotsky*, ed. M. Cole, H. Daniel and J. Wertsch. (Cambridge: University Press, U.K., 2007): 12.

remembering in a secular environment meant that a broader spectrum of subtle energy fields were able to be perceived and cultivated by Gurdjieff, to the extent that developing consciousness of the ethereal state meant that a crystallization of the ethereal had also occurred on Gurdjieff's watch. In other words: Gurdjieff's system was readily able to deliver to a different place than was originally the case, without risk of losing source provenance, because unlike Vygotsky's zone self-remembering brought to bare all elemental potentials – just as Huxley's the 'God within and the God without' categorization does. The point Gurdjieff makes, against Vygotsky and the mainstream, is that a legacy survives because it is singularly identified within its source consciousness and therefore this is the only identification system that matters. Furthermore a zone, or a predetermined area of research, is a subsidiary of source consciousness and not the greater entity on Gurdjieff's watch, a view which diminishes Vygotsky's approach. In this respect Gurdjieff represents the more systemic approach to spirituality.

HISTORICAL CONTENT

Georges Ivanovitch Gurdjieff 1870–1949

Gurdjieff wrote 10 books, published in three different series. The first series comprised three parts under the title ‘All and Everything: An Objectively Impartial Criticism of the Life of Man,’ or ‘Beelzebub’s Tales to His Grandson,’ each part a revision of the former, published in 1950, 1952 and 1956.¹⁸ The “second volume, which represents what Gurdjieff called the second series of his writings, was first published in France in 1960,”¹⁹ here three books were published under the title ‘Meetings with Remarkable Men,’ and for the first time published in the U.K. in 1963. The third series was comprised of four books published under the title ‘Life is Real Only Real Then, When I Am,’²⁰ which was first privately published in 1974, partially in France in 1976, in the U.S. in 1991, and in the U.K. in 1999. ‘Life is Only Real Then, When I Am’ is the “nonfantastical representation not of that illusory world [told in ‘Beelzebub’s Tales to His Grandson’]... but of the world existing in reality,”²¹ and includes an essay called ‘The Outer and Inner World of Man’ along with talks Gurdjieff delivered in New York in 1930. It was on 26 August 1933, when Gurdjieff published his “first [ever] appeal to contemporary humanity,”²² ‘Herald of Coming Good,’²³ which also shows Gurdjieff, in his lifetime, believed his system was scientific. The back page clearly states: “The Science of the Harmonious Development of Man according to the Method of G. I. Gurdjieff.”²⁴ The significance of this is that in academic circles today a ‘statement of faith’ differs from and ‘statement of science’ in that faith is not scientific until a claim can be proven, and very few of Gurdjieff’s claims would have been scientifically proven in his lifetime, in today’s standards. Although today many of his claims can be proven, which this thesis will show.

I intend to show that for some Gurdjieff’s legacy offers a mind altering vibration and a hallucinogen-like quality and that this continues to be so in more recent years, as associated phenomena are also descriptive of narcotic pharmaceutical-like effects. The way in which the literature on Gurdjieff has dealt with the astonishing mind altering vibration he is reported to have employed is to approach the legacy from the perspective of educated men such as western doctors of medicine. In this thesis associations will be made to Dr. Maurice Nicoll (1884–1953), Dr. Francis Roles (1901–1982) and Dr. Peter Fenwick (1935–present). It is interesting that so many spiritual movements have involved medical practitioners and scientists, and that Gurdjieff’s is one of these. The scrutiny of the medical profession is likely to find that it is capable of turning a ‘statement of faith’ into a ‘statement of science’ and because each medical reference is a reference to the human anatomy this articulates along the lines of the spirituality Gurdjieff offered, providing an additional means of discourse and connectivity. In the case of Gurdjieff and in contrast to a medical practitioner’s

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¹⁸ George Gurdjieff, *Meetings with Remarkable Men*. (London: Routledge & Kegan Paul, U.K., 1963): title page.

¹⁹ Ibid vii.

²⁰ George Gurdjieff, *Life is Only Real Then, When I Am*. (Arkana/Penguin Group, U.K., 1999): title page.

²¹ Ibid i.

²² G. I. Gurdjieff, *Herald of Coming Good: First Appeal to Contemporary Humanity*. (Paris, La Societe Anonyme Des Edition De L’ Quest, 1933): back page.

²³ Gurdjieff Studies. “P. D. Ouspensky: Ouspensky & Gurdjieff: An Historical Choreography.”

²⁴ G. Gurdjieff, *Herald of Coming Good: First Appeal to Contemporary Humanity*. (Paris, La Societe Anonyme Des Edition De L’ Quest, 1933): title page.

linguistic usage, discussions can as readily complicate as clarify. This is especially evident when Gurdjieff categorizes psychic phenomena as belonging to centres within the human anatomy and a medical practitioner's appreciation of this view is as equally subjective as the next persons and, yet, the medical practitioner's translation is the best clarification we have. Dr. Maurice Nicoll did allot of this clarification work, both in respect to Gurdjieff's 'system of teaching' and Ouspensky's, in his lifetime. Nevertheless, accounts of the legacy, whereby understanding the 'system of knowledge' is found to be raw and exposing – as Ouspensky's experience will attest, rather than tracking too expediently back to a route better known to the medical profession, will be incorporated as a means to maintain the more creative potential Gurdjieff harnessed. This will also allow for an evolving relationship to develop for the reader of this thesis with Gurdjieff's knowledge, in order to come to an understanding of the spiritual faculty he advocated. These measures are incorporated to ensure that we arrive at a full appreciation of the spiritual capabilities present in the legacy and to allow for the intended knowledge dissemination processes at Gurdjieff's 'Institute for the Harmonious Development of Man' to be articulated.

Anyone who is curious enough to work with Gurdjieff, according to Winter-Owens,²⁵ "Gurdjieff repays ... should the reader's curiosity be transformed into a real desire for knowledge, he will be rewarded far beyond his dearest expectation," making Gurdjieff an important twentieth century figure: "So deep was the impression that Gurdjieff made upon others that many people of stature and discrimination have given statements proclaiming him to have been the most remarkable man they ever encountered."²⁶ This statement is quantified as also offering a mind altering vibration, seen when Ouspensky gives his account of his experience (in the following text), although much of Gurdjieff's more eccentric behaviours are unexplained to this day. For example, his outbursts of excitability,²⁷ which seem strangely unruly given that so much of Gurdjieff's work was about gaining conscious control of what Gurdjieff considered essential inner psychic phenomena and because his 'system of teaching' addresses issues of accountability through self-awareness.

The annotated biography of Gurdjieff's life reports that he explored the inaccessible monasteries²⁸ in central Asia, which are said to have been situated in the terrain that today extends North East of the Mediterranean, as far East as India and South East of the Mediterranean: The historic environs where the sages resided and their traditions flourished,²⁹ where the "ashohks or bards ... transmitted ancient stories orally from generation to generation."³⁰ It is unclear what the term 'inaccessible' refers to although a journey Gurdjieff describes in his publication 'Meeting with Remarkable Men' to a sacred place, was to be undertaken blindfolded while passing through difficult terrain with fragile hanging bridges and dense undergrowth, making the destination near inaccessible. But this could equally have been a metaphorical descriptive of a near inaccessible spiritual journey. The particular trope of spiritual discourse that Gurdjieff utilized, which relayed a medieval-like rhetorical effect translated his spirituality and assumedly brought into effect the knowledge his father had past to him. Gurdjieff's father was both a 'seeker of Truth'

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²⁵ Winter-Owens, Terry. "All and Everything: Meetings with Remarkable Men." *Gurdjieff International Review*. 1.

²⁶ Ibid 1.

²⁷ Ibid 1.

²⁸ Gurdjieff Studies. "Who Was Gurdjieff?" 1.

²⁹ Ibid 1.

³⁰ Ibid 1.

and an Ashokh,³¹ one of “a lineage of bard priests.”³² Gurdjieff’s “father had memorized the entire Gilgamesh epic poem, which was transmitted to him in its entirety orally. The young Gurdjieff listened to his father recite portions of this epic throughout his growing years.”³³ The idea that the Gurdjieffian tradition was cultivated during Gurdjieff’s childhood, and to an extent by his father, is further supported by his father’s lesson that in life it is necessary to develop “a permanent, reliable and enduring”³⁴ sense of “I.”³⁵ The ‘seeker of Truth’ is now a reference to a film produced in 2001 by Lubtchansky, which “resonates with a clarity and economy that present a compelling introduction to Gurdjieff, his life and his teaching.”³⁶ And this ‘resonance’ is the historic link to the spiritual practices and techniques in the legacy that is to be maintained. The translations of the legacy that come to us through Gurdjieff’s knowledge of the historic source, said to have been formerly maintained by the ‘seekers of Truth,’ was earned by Gurdjieff in his lifetime as he traversed the terrain from Constantinople, known today as Istanbul – and inhabited by the Byzantines before 1453, through to what was known in Gurdjieff’s lifetime as the Russo–Turkish frontier,³⁷ Armenia today. The point of citing the Byzantine era is that beyond this thesis this is where the Ashokh dwelled. And, yet, Gurdjieff’s destiny was such that he attempted to translate, for himself, the Westerner’s ideal, which meant that he would be measured by the medical practitioner and judged for his common touch, as he began to propagate his teaching through his demonstrations and relocated West to Moscow, Paris/Fontainebleau and visited London and New York.

The historical accounts of Gurdjieff life – filtrated through the legacy, which are unchallenged by adherents and non-adherents alike are the familial archives that date from 1912,³⁸ prior to which little can be proved. This is because before 1913 Gurdjieff had been working in locations whereby the English language was secondary – if used at all, and traditionally the legacy is based on an oral tradition. For example, at Gurdjieff’s Institute in Tbilisi,³⁹ Georgia, Russian was a main language and they spoke Turkish and Armenian in other parts of Ottoman and central Asia where he worked and men gathered in his name. A key location for Gurdjieff prior to 1913, which is of use to this thesis, was Istanbul, because this is where we get a glimpse of Gurdjieff’s central Asian methodologies through his principal successor Ouspensky, who met with Gurdjieff there several times after their first encounter in 1914. Another example of lost source provenance in respect to Gurdjieff’s legacy, raised by scholars, is the actual date of Gurdjieff’s birth being reported as 1866, 1872, 1877⁴⁰ and by this thesis as 1870. This is raised by scholars because it is the academic process that requires qualifiers, such as dates of birth, when this thesis is set to prove hagiographic references are the more informed response, in order to refract back and attribute spiritual value to Gurdjieff’s spiritual life.

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³¹ Ibid 1.

³² Ancient Traditions Seeker After Truth, “G. I. Gurdjieff: Opener of the Way.”

³³ Ibid

³⁴ Winter-Owens, Terry. “All and Everything: Meetings with Remarkable Men.” *Gurdjieff International Review*. 5.

³⁵ Ibid 5.

³⁶ The Gurdjieff Legacy Foundation: The Teaching For Our Time. “The Gurdjieff Journal – Fourth Way Perspectives: Film Review: The Seekers of Truth.”

³⁷ Gurdjieff Studies. “Who Was Gurdjieff?” www.gurdjieff.org.uk/g3.htm. 1.

³⁸ Ibid 1.

³⁹ Eye of the Cyclone: Is There Life On Earth, Or Are We Just Dreaming. “Gurdjieff in Tbilisi.”

⁴⁰ Lore of the Magi. “The Mystery Surrounding Gurdjieff’s Birth.”

It is said that Gurdjieff had a brother called Dmitri Ivanovitch Gurdjieff born in 1870, and at least one sister born in 1871.⁴¹ In 1878 Father Dean Borsh is said to have “plucked Gurdjieff from the Russian municipal school and personally assumed responsibility for his formal education.”⁴² Father Borsh was the teacher at the Russian Military Cathedral who took it upon himself to befriend Gurdjieff’s father and to enrol Gurdjieff, later four “graduates of the Theological Seminary”⁴³ were co-opt as Gurdjieff’s tutors. It was in this vein that, in Gurdjieff’s formative years, he was exposed to spirituality and the path that would determine the rest his life. Gurdjieff is known to have read many of the religious texts he found in the Kars Military Hospital library,⁴⁴ which set a precedent and to this effect Gurdjieff’s publication ‘Meetings with Remarkable Men’⁴⁵ speaks of Gurdjieff’s skill as a hypnotist and says that as a young man he was exposed to ritualistic events and ceremonies that would influence his growth. Initially, Gurdjieff would learn to translate the exposure he had to the hypnotic ritual through his own experiences and, in my opinion, the result of this was his peculiarly supernatural⁴⁶ disposition as an adult and which grew out of an estrangement of his own making. It is also plausible that Gurdjieff carried his father’s spiritual concerns with him, those which were relayed to him as a child. Subsequently, Gurdjieff displayed rare and unique insights and the nature of Gurdjieff’s development has parallels with theosophy in the modern era: Theosophy in the sense of the teachings of the Theosophical Society, a religious movement founded in New York in 1875, which incorporated chiefly Buddhism and Brahmanic theories such as reincarnation and karma.

On the matter of childhood health and that which followed the modern era, recently Meyerstein, in ‘A Jewish Spiritual Perspective on Psychopathology and Psychotherapy: A Clinician’s View,’ wrote that, where clinicians subjects range from “completely secular to the very Orthodox,”⁴⁷ to establish the view that “the challenge as therapists is often to preserve, strengthen, or restore identity that has been compromised by trauma,”⁴⁸ the idea is not to preclude another’s personal contribution. Nevertheless, Meyerstein says, “Jewish families tend to have child behaviour problems”⁴⁹ and identifies this trait as the result of a ‘self-centred’ and self-serving childhood, and yet shows that the life of the person with child behaviour problems often finds an advantage in adult life. This is, according to my deduction of what Meyerstein is saying, because those whose trait is ‘self-centred’ is already bent to the artifice of the over-sensitive and has therefore enjoyed a near proximity to the religious paranormal and the phenomenal from a young age, promoting the idea of the potential to master religiosity in adulthood. These ideas resonate with what we can know of Gurdjieff’s spiritual development.

The family Gurdjieff moved to Kars when Gurdjieff was a young boy, then part of the Russo–Turkish frontier – in that the region was being influenced by both Russian and Ottoman. In 1877 the Tsarist forces forced the Turks west and the Tsarist

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⁴¹ James Moore, “Chronology of Gurdjieff’s Life.” *Gurdjieff Studies*. 1.

⁴² James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980), 21.

⁴³ James Moore, “Chronology of Gurdjieff’s Life.” *Gurdjieff Studies*. 1.

⁴⁴ Ibid 1.

⁴⁵ Georges Gurdjieff, *Meetings with Remarkable Men*. (London: Routledge & Kegan Paul, U.K., 1963.)

⁴⁶ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980): 21.

⁴⁷ Israel Meyerstein. “A Jewish Spiritual Perspective on Psychopathology and Psychotherapy: A Clinician’s View.” *Journal of Religion and Health* 43, no. 4 (Winter, 2004): 329-341. Ibid 329.

⁴⁸ Ibid 331.

⁴⁹ Ibid 336.

Russians moved high into Anatolia.⁵⁰ This meant that into Kars “rushed fiercely independent groups of Armenians, Greeks, Assyrians, Kurds, Tartars, Molokans, Romanies, Yezidis – and the family Gurdjieff.”⁵¹ This is important because it illustrates that there were disruptions in the fabric of society during Gurdjieff’s early life, which could also have contributed to the depth of understanding Gurdjieff had determinedly cultivated by the time he was an adult, reflecting his more complex spiritual evaluations. Gurdjieff’s father was Greek, his mother Armenian, his tutors Russian and by the time Gurdjieff was an adult he was fluent in Greek, Armenian, and Turkish and with “passable Russian.”⁵² The combination of which saw to it that Gurdjieff remained oblivious to anything strange in his life circumstance and as he withdrew from the social fabric of society, to learn for himself about the dervish ritual and hypnotism, no one really appears to know how these dedications affected his life except that what transpired is testament. Furthermore, the combination of extreme living circumstances and a rich spiritual tapestry woven through his early life, in my view, appears to have cultivated in Gurdjieff a little of what some might perceive as obsequious, that impulsive desire to metaphorically get under another’s skin, in order to understand what truth – moment by moment – is being sourced. Gurdjieff was the kind whose moral and ethical compass was not geared to fulfil a political agenda or to strategize for the bureaucratic position of the day, but instead, the kind where the spiritual faculty took precedence in life.

At the Theological Seminary, and in the Kars Military Hospital library,⁵³ Gurdjieff is said to have read every book he could find on neuropathology and psychology.⁵⁴ But, because this was early 1900s Kars and neuropathology and psychology relatively new fields of scientific research, it is likely that the use of these terms is more an experience based descriptive of Gurdjieff’s approach to research, rather than indicative of his knowledge as a potential qualification or academic position. For example, as a boy Gurdjieff was exposed to “paralytic dancing,”⁵⁵ the “accuracy of the fortune-teller Eoung–Ashokh Mardiross”⁵⁶ and he observed a dying consumptive miraculously cured by Mariam Ana the tartar Virgin Mary.⁵⁷ These events, it is fair to say, find a continuation in Gurdjieff to a desired effect. What this means is that for Gurdjieff these events were elementally material and likely to have been perceived as directives at some level of his Being – and evidence of this is written throughout his spiritual practices and techniques. Furthermore, these experiences are to Gurdjieff a reminder of the necessity to struggle in order to awaken and master ones own spiritual destiny. A Gurdjieffian spiritual proclamation is certainly that gaining control of the spiritual faculty is imperative should spiritual liberation ever be expected to occur. Moore reports that “Gurdjieff saw a young Yezidi boy trapped, as if by walls of glass, in nothing more tangible than a circle drawn round him in the sand .... [Then, that] these incidents from Gurdjieff’s memories are a ‘dramatic imperative,’⁵⁸ the hinge on which his whole life turned,⁵⁹ certainly encourages the idea of overcoming the limiting factors in ones life. The idea

⁵⁰ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980): 19.

⁵¹ Ibid 20.

⁵² Ibid 22.

⁵³ James Moore, “Chronology of Gurdjieff’s Life.” *Gurdjieff Studies*. 1

⁵⁴ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980): 21.

⁵⁵ Ibid 21.

⁵⁶ Ibid 21.

⁵⁷ Ibid 21.

⁵⁸ Ibid 21.

⁵⁹ Ibid 21.

that scholars might have detected Gurdjieff's interests as defined by neuropathology and/or psychology was generous, but not necessarily true. Gurdjieff's observations and spiritual experiences in his early years are best reflected through what we can know about his spiritual development in association with Father Dean Borsh and the filter he provided, and because Borsh provides another fine example of a key element known today to be of Gurdjieff's school. Borsh, in the Borsh/Gurdjieff collaborative sense, represents a successful mentorship model dynamic. The mentorship model, more common in the environs of religious men and particularly the terrain in which Gurdjieff grew up than in the West, Gurdjieff ultimately mastered in order to guide his adherents in his adult life.

In 1922 Gurdjieff established his 'Institute for the Harmonious Development of Man' at Fountainebleau, in France. This was Gurdjieff's first major contribution in Western Europe, and the defining mark today of his decision to travel West. From this point onward it is clear Gurdjieff spent many years catering to the spiritual ideals of "doctors, archaeologist, priests and painters,"⁶⁰ in the main cities of Russia, France, Britain and America. The adherents at this time were often men and women affiliated to the bourgeoisie, aristocracy or nobility and are representative of those Gurdjieff would often quantify as the most removed from their intended spiritual destinies. And, it was in Western Europe that Gurdjieff secured the attention of the intelligentsia⁶¹ i.e. the men and women Moore cited as the gatekeepers of academia and/or the descendents of historic families. Gurdjieff, now a long way from the reputation he had once begun in central Asia, would travel back to his homeland with his Western European adherents. It was near his homeland, in Essentuki, in 1917 that Gurdjieff famously promoted in his principal follower Ouspensky an episode of "intensive psycho-somatic experimentation,"⁶² as an example to the 13 men who had gathered at that time of what might be possible on this his path. This was the moment whereby Ouspensky experienced the mind altering vibration Gurdjieff is reported to have employed, which arguably he used to activate adherent's awareness of the psychic potentials and the possibility of man developing consciousness and being governed by universal continuities. The likes of this spiritual promotion, through which he had inducted Ouspensky, enabled Gurdjieff to align adherents with his path and to make them resonant within the universal laws he perceived during his excursions in the East. A spiritual promotion was Gurdjieff's way of expressing the potential ahead. In my view the spiritual technique Gurdjieff used in Essentuki in 1917 is an example of Gurdjieff delivering the 'conscious shock' to Ouspensky, and in this way he would alert adherents to the existence of higher levels of consciousness and the spiritual governance he perceived. A spiritual promotion is also likely to have been largely utilized by Gurdjieff at his 'Institute for the Harmonious Development of Man' in Fountainebleau, when it opened in 1923. The spiritual technique transition is the designated term in this thesis to explain the delivery of the 'conscious shock,' and known to the members of Gurdjieff's time as the promotion of certain rhythmic vibrational sequences.

When Gurdjieff returned to "Persia, Afghanistan, Turkestan, Thibet and Indian"⁶³ as an adult, "during the existence of the Society"⁶⁴ in Fountainebleau, he

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⁶⁰ Gurdjieff International Review. "Excerpts from Prospectus Number 1: G. Gurdjieff's 'Institute for the Harmonious Development of Man.'" 1.

⁶¹ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980): 195.

⁶² James Moore, "Chronology of Gurdjieff's Life." *Gurdjieff Studies*. 4.

⁶³ Gurdjieff International Review. "Excerpts from Prospectus Number 1: G. Gurdjieff's 'Institute for the Harmonious Development of Man.'" 1.

would introduce his adherents to the spiritual experiences he had been exposed to as a boy and to which he was now an adept master manipulator. This was perhaps to foil adherents with his mastery of the hypnotic ritual, asking them to reflect on their own childhoods and coercing them in to applying more rigour in the interests of their spiritual development and the teaching. The excursions East were set to prove Gurdjieff's hypothesis that man in his current state is not awake, that he is a mechanised entity and exists in a semi-consciousness state, and to show that "it is possible for man to attain a certain stability and a higher level of consciousness in life based on objective values."⁶⁵ Nicoll offers, Great Amwell House, 19 July 1947, in a discussion called 'Further Talk on Essence and Personality,' that Gurdjieff brings an adherent's attention to the necessity of the work from a conscience orientation, in order that the "states ... [of] illusions, all forms of hypnotism, all little tricks used by those influences that seek to keep Man asleep on this Earth—and which they do so successfully,"⁶⁶ be known. In other words Gurdjieff's singular focus on developing consciousness in the life of the adherent was conditional on the ability to orientate the adherent's conscience in the work. According to Nicoll, Quaremead Ugley, 8 December 1945, in a discussion 'On Obeying the Work,' Gurdjieff made the claim that "this Conscience that the Work speaks about is the same in everyone. When I first heard this it seemed to me extraordinary that this was the case. How could Conscience be the same in everyone? But when I reflected that the Work also teaches that Higher Centres exist in everyone, only unheard, the idea did not seem so extraordinary."⁶⁷ Then, Quaremead Ugley, 27 October 1945, in a discussion on 'The Observations of 'I's and States,' Gurdjieff said the conscience is inaccessible without first applying oneself to the spiritual practice self-observation,⁶⁸ because only then can a full experience and understanding of the spiritual technique self-remembering occur, which doubles as the path to accessing and realizing the existence of the higher spiritual faculty, making these concepts feasible. Although I have only a few examples of Gurdjieff acting on his own conscience dedication, showing his purpose and gain. And this can more readily be observed inadvertently, such as when scholar Tamdgidi in 2002 says, Gurdjieff decided "not to evermore use his "consciously developed" powers of telepathy and hypnotism for his egotistical aims and vices."⁶⁹ This point is of interest for its reference of respect, showing a level of commitment Gurdjieff dedicated to his adherents and at the same time highlighting what I perceive is his singular dedication to a 'narrative self-focus' application. It is my view that Gurdjieff's 'narrative self-focus' supported his exploration into telepathic communications. But this will need to be explored in greater detail later in the thesis, once the term 'narrative self-focus' has been clarified with the assistance of contemporary academic articles. Nevertheless, that those adherents who are receptive to Gurdjieff are receiving his messages telepathically when they are 'self-reverential

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⁶⁴ Ibid 1.

⁶⁵ Gurdjieff International Review. "All and Everything: Beelzebub's Tales to His Grandson: An Objectively Impartial Criticism of the Life of Man." 1.

⁶⁶ Maurice Nicoll, "Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky." *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 1060.

⁶⁷ Ibid 822.

⁶⁸ Ibid 804.

⁶⁹ Mohammad-Hossein Tamdgidi, "Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim)." *Essay*. (New York: State University of New York, Binghamton University, U.S.A., 2002): 469.

focused,⁷⁰ in order that they might develop an awareness of Gurdjieff's purpose for his telepathic emissions, is plausible. That this is a feasible trajectory appears contingent on Gurdjieff's promotion of his mind altering vibrational qualities. The question that this raises is did Gurdjieff use the conscience orientation he offered in his 'system of teaching' to gain manipulative control over his adherents?

Then, that Gurdjieff reaped a spiritual advantage from his ethnographic orientation, that he spent a significant portion of the most impressionistic phases in his lifetime based at, or in close proximity to, "the point of three converging future nationhoods,"⁷¹ asks of any reductionist thinker on the subject of Gurdjieff to address the advantageous qualities demography and/or ethnography can afford. For example: Gurdjieff was "living in the environs of Mount Ararat, which marked the boundary of three countries, Russia, Turkey and Persia."⁷² Gurdjieff's experience of this terrain remained central to his life but nowhere does he suggest that his adherents need follow suit and orientate themselves in a similar environment for their spiritual evolution/growth. The demographic and/or ethnographic orientation, as Gurdjieff was developing his skills and his spiritual contexts, while important to Gurdjieff's means to elucidate his own consciousness and teaching, does not necessarily reflect another's potential on taking up like associations. Instead, it is plausible that Gurdjieff's message was that what the unique experience self-remembering brings will heighten the impact of the environment in which an adherent lives, works and recreates, and that in this way, and in particular for the individual cognisant of his own means for an individualistic elucidation, a unique set of personal circumstance – as one approaches the practice of self-remembering through self-observation – is key. In the Nicoll psychological commentaries, Great Amwell House, 6 September 1947, a discussion on 'Separation and Self-Remembering' reports that: "In Self-Remembering one does not remember the Personality, acquired by religion, education and example, but something behind all this acquired part, which surrounds Essence and is different in different people and nations so that they can never agree... So the Work teaches that when a man or woman comes to the point of realizing his or her own nothingness, then this nothingness attracts Real 'I'."⁷³ Therefore non-adherents attraction to Gurdjieff's spiritual evaluations and assertions appears due to his harnessing 'Real 'I',' and that his ability to cultivate gravitas is the result of his combined efforts in self-remembering and the maintenance of a 'narrative self-focused'⁷⁴ disposition. But, that Gurdjieff is responsible for those who cross his path is another interesting point, though hard to prove scientifically. And, yet, I endeavour to bring Gurdjieff's science to this enquiry because today the value of Gurdjieff's spiritual practices and techniques are being quantified and qualified through the social scientific Study Society context, which exists today. Gurdjieff's cognisance of his teaching assertion, that each individual must find his/her own individualistic means to maintain consciousness once a spiritual experience has been promoted, ensures that each type

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⁷⁰ Victoria L. Ives-Deliperi, Mark Solms and Ernesta M. Meintjes, "The Neural Substrates of Mindfulness: An fMRI Investigation," *Social Neuroscience*, (Psychology Press: Taylor and Francis Group, 2010): 9.

⁷¹ G. I. Gurdjieff, *Meetings with Remarkable Men*. (London: Routledge & Kegan Paul, U.K., 1963): 114.

⁷² Ibid 114.

⁷³ Maurice Nicoll, "Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky." *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 1064.

⁷⁴ Victoria L. Ives-Deliperi, Mark Solms and Ernesta M. Meintjes, "The Neural Substrates of Mindfulness: An fMRI Investigation," *Social Neuroscience*, Psychology Press: Taylor and Francis Group, (2010): 9.

realizes his/her own natural advantages and advantageous qualities and takes responsibility for any negative impact that might occur from prolonged exposure to pure consciousness. This individualistic supply doubles to explain to each individual adherent how, in the approach toward universal continuities, negativity might need to be mitigated.

The claim I make in this thesis is that the ability to generate gravitas through a 'narrative self-focus' was central to Gurdjieff's life and his subsequent influence. The universal laws, the 'narrative self-focus' and electromagnetic imaging resonance, which I will now introduce, which will also be quantified by the contemporary scientific articles provided later in the text, offer a telepathic trajectory to consider. But first, it is the different applications and outcomes drawn by religiosity which will determine whether a 'narrative self-focus' or a 'self-reverential focus'⁷⁵ is being applied, which is important when it comes to elucidating the nature and purpose of Gurdjieff's and Gurdjieff's successor's influence. The reason the difference between a 'narrative self-focus' and a 'self-reverential focus' is of interest, albeit more easily measureable today than in Gurdjieff's lifetime, is that each leads to a different religious perspective and therefore different spiritual outcome/result. The perspective that Gurdjieff's interests were harnessed by his potential to generate a 'narrative self-focus' and that his interests were received by his adherents through their 'self-reverential focus,' encourages – in my view – a self-referential' exchange to occur. And, that this self-referral effected the adherent's development. I also believe adherents, with the exception of Gurdjieff's principal adherents – Ouspensky, Nicoll, Bennett and Lord Pentland⁷⁶ for instance – who each encountered and acknowledged a personal issue with Gurdjieff's teaching overtime, never completely grasped that they did not receive the same experience from self-remembering as Gurdjieff did – that they received through their reverence of Gurdjieff's plight and therefore were already disempowered. Instead, Gurdjieff's path served Gurdjieff's interests first and involved adherents in attending to the maintenance of the spiritual faculty they were learning to perceive. The claim I aim to elucidate is, that as a result of Gurdjieff's path and interests, as opposed to his adherent's path and interests, the spiritual technique self-remembering over time promotes an electromagnetic imaging quality, which has a unique resonance and capability as a result of having been verified by the source of his tradition and that this was Gurdjieff's design. I look to qualify that the potential Gurdjieff generated through his combined 'narrative self-focus' and self-remembering efforts, is an electromagnetic imaging resonant quality and that this is a communication supply. The claim that electromagnetic imaging resonant capabilities are communications centric and that this is a mechanism for the future, is a new approach to Gurdjieff's systemic contribution.

In 1960, a decade after Gurdjieff's death, the adherents who placed Gurdjieff's esoteric doctrine in the public arena had effectively turned whistleblower, they had crossed the line in respect to the esoteric and exoteric doctrine Gurdjieff taught in his lifetime. The corruption of the knowledge was encouraged by people such as New Zealand author Katherine Mansfield's family and journalist's working in Mansfield's family's favour, for reasons which Moore will clarify in the coming text. But, the exposed system, now available for public consumption, played havoc with the purity of the legacy's central core, impacting in particular those who wished to remain true

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⁷⁵ Ibid 9.

⁷⁶ John Pentland, *Exchanges Within: Questions from Everyday Life Selected from Gurdjieff Group Meetings with John Pentland in California 1955-1984*. (New York: Jeremy P. Tarcher/Penguin Inc, U.S.A., 1997.)

to the Gurdjieffian orthodox and genesis. The Gurdjieffian orthodox and genesis was a subject raised by Tamdgidi in, his essay, ‘Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim).’ But the evidence to suggest that havoc would occur after Gurdjieff’s death, such as pernicious journalistic critiques of Gurdjieff’s most acclaimed contribution to Western Europe – the opening of his Institute in 1923,⁷⁷ was to be overlooked after his death.

An incidence of a stirring toward the whistleblowers effect was seen when a journalist published in 1923, in a Parisian newspaper, a story on Gurdjieff claiming him to be the master of an occult for “soul emancipation.”⁷⁸ This kind of exposure meant that when Gurdjieff opened his Institute at Fontainebleau, 13th January 1923, the local community was encouraged to speculate on the dealings of an occult. But, to be fair to the critics of that time, it was Gurdjieff’s Institute Prospectus that alluded to the fact that the ‘system of teaching’ Gurdjieff employed would attend to an esoteric doctrine and that an exoteric communion would occur, which generated an interplay between adherent and non-adherent that was far too fabulous for journalists to ignore. In other words: Before the 1960s the source of Gurdjieff’s tradition had remained inaccessible⁷⁹ by Gurdjieff’s esoteric design, both during his lifetime and in the decade immediately after his death, but was fettered with foreign measures and corruptive materials saying that Gurdjieff’s claims were unqualified by the 1960s. Although, a significant portion of adherent corruption can be attributed to Ouspensky’s successor Dr Roles,’ and former London Study Society director. This is because Roles, by the 1960s, had transitioned the legacy a great distance from the original Gurdjieffian orthodox and some members were not prepared to accept this, which showed that stirrings came from both adherent and non-adherent sources. Nevertheless, the provocation of adherent corruption may not have been Roles intension. I say this because Roles never met Gurdjieff. Roles’ is known to have said: “I have merely obeyed my instructions from Ouspensky in this matter without any personal feelings about G. whom I never met.”⁸⁰

An example of a corruptive measure being taken by an adherent was seen when a collection of Sanskrit terms had been gathered at the Gurdjieffian Foundation, the London Study Society, by Roles with the support of a Shankaracharya from the Himalayan Mountains, namely His Holiness Swami Shantanand Saraswati, which frustrated a Study Society Group member causing him to come forward to express his concerns. In response: Roles quoted from the ‘Neurological Foundation of Psychiatry’ manual. This tells something of Roles directorship: Roles carefully selected an excerpt which would firstly, illustrate that he was and intended to remain supportive and respectful of Ouspensky’s contribution and legacy by quoting on the brains hemispheres,⁸¹ one of Ouspensky’s primary areas of interest. And, secondly, an excerpt which would not only justify his persuasion that the Advaita Vedanta through the Shankaracharya’s tradition would satisfy the members after Gurdjieff’s and

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⁷⁷ Maurice Nicoll, “Materials about G. I. Gurdjieff: The Daily Mirror, February 19, 1923.” *Maurice Nicoll Papers*, MS 1348, Box 6, Folder 23. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1923).

⁷⁸ Ibid.

⁷⁹ G. I. Gurdjieff, *Meetings with Remarkable Men*. (London: Routledge & Kegan Paul, U.K., 1963): vii.

⁸⁰ Peter McGregor Eadie, “The Odyssey of Francis C. Roles.” *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie (London: The Study Society, U.K., 2001): 14.

⁸¹ Peter McGregor Eadie, “The Odyssey of Francis C. Roles.” *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie (London: The Study Society, U.K., 2001): 9.

Ouspensky's time but also see to it that their future was assured. And, thirdly, show that inherently other schools focused on the production of consciousness also legitimize themselves by way of an association to medical science, the 'Neurological Foundation of Psychiatry' (Smytheies et al, Blackwell 1966) for instance:

R. Thus to put the matter crudely, the Hippocampus may lay down memories, the Amygals (with Hippocampus) may determine what memories are laid down and the Reticular Formation may subserve the complex switching and general programme organisation. Such a complex operation requires the entire limbic system may function to select the appropriate behaviour to any given set of stimuli."⁸²

The quotation illustrated for the concerned member that understanding the human condition through medicine in its raw form can be perceived as cold and clinical, and especially so when delivered as medical fact. And, furthermore, that it is preferable when delivered through a spiritually nuanced language such as Sanskrit. But, the concerned member, likely to be well aware that Sanskrit was an old language and a highly nuanced one at that, had raised a broader psycho-social issue at the 'London Study Society' by pointing out that the Gurdjieffian Foundation in Gurdjieff's lifetime had already addressed the limitations of allowing knowledge to be classified by way of foreign measures, or otherwise identified constructs. And, in this way, the concerned member committed Roles to a former Study Society focus, the psychosocio-historic focus, which previous London members had addressed through Gurdjieff's work issue with identification. The point raised by the member is that already formed historic systems of knowledge will cause the 'Study Society' to oblige certain foreign measures and perhaps loose the purity of the spiritual practice transition, which had been forming and attended to over many years. The process according to Gurdjieff had been to free the tradition from historic measures that might sway spiritual integrity. Thus the concerned member, not wanting to commit to a broader historicity at that time, implemented Roles in earlier contextual concerns with identification. These points challenge the Rolesian era (1930s–1960s) directorship and yet illustrates a view that Roles held, that the tradition would more readily have been lost had he not committed the 'Study Society' to key elements of another larger tradition. Furthermore, adopting elements of the Sanskrit language – a widely used language in terms of population and historicity, attended to Ouspensky's dying wish, which was that Roles invest the 'Study Society' knowledge in a broader contextual construct. Ouspensky had said to Roles: "If the Work can become big and important enough, you will interest some man of the Inner Circle."⁸³

In order to understand why Gurdjieff maintained his 'system of knowledge' in the way that he did, it is necessary to concern ourselves with the knowledge disseminated by his successors and in particular Ouspensky. A key document for analysing the content offered by Ouspensky is Nicoll's psychological commentaries,⁸⁴ because Nicoll spent time under the tutorship of both Gurdjieff and Ouspensky. And, because it is evident to adherent and non-adherent scholar alike that research on Gurdjieff, before Nicoll produced his psychological commentaries in 1949, was by enlarge dictated through Gurdjieff's fantastical publication 'Beelzebub's

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⁸² Ibid 47.

⁸³ Ibid 20.

⁸⁴ Maurice Nicoll, "Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky." *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956).

Tales to His Grandson,' which, evidently, is very difficult to decipher. 'Beelzebub's Tales to His Grandson' makes peculiar references to particular themes such as "active being mentation"⁸⁵ and readily, and often, traversed from an individual's life experience to an elemental appreciation of cosmic interplay, none of which is very helpful to a scholars appraisal of the movement historically. In contrast, Nicoll abolishes a significant proportion of the fantastical and instead applies a rationale reportedly more typical of a medical practitioner and professions appreciation, which is helpful.

Still, by 1979, it required renowned film director Peter Brook to alert the 'glitter-artsy' to Gurdjieff because "for thirty years no one troubled even to stigmatise his music, his dances, his books; for to stigmatise was to recognise, and in some mysterious way Gurdjieff simply did not count."⁸⁶ Or, perhaps, Gurdjieff had arranged all of this in his lifetime and this was his design for "soul emancipation?"⁸⁷ What has transpired since Gurdjieff's death is that the successes of adherents, during Gurdjieff's lifetime, were often countered at the zenith. And Alfred R. Orage witnessed an example of this, and this could feasibly allude to a culpable rationale for Gurdjieff's tireless focus on mind altering vibrations and elucidate the potential he reaped for himself. The speculation that Gurdjieff was the master of his destiny would have carried were it not for the fact that in his lifetime we observe episodes that relay his "statelessness,"⁸⁸ being shot⁸⁹ three times and after the opening of his Institute at Fountainebleau two car accidents – the first in 1924.⁹⁰ This car accident forced Gurdjieff to formally disestablish his Institutes⁹¹ and to redirect his more promising pupils. Furthermore, in 1927, Gurdjieff "undergoes a crisis and contemplates suicide,"⁹² which highlights the fact that prior to this several of Gurdjieff's family members had either been killed due to civil unrest in his homeland, such as his father and sister, or died early from illness and reportedly Gurdjieff never completely healed from his car accident in 1924.

If, in 2007, we were to consider Gurdjieff a victim of his own desire to overcome the adversity and extreme events that influenced his early life then Koenig et al., in 'Spirituality and Resilience in Trauma Victims,'⁹³ suggests taking a humanitarian perspective when confronting the need to establish a working professional relationship with patient spirituality. Koenig suggests that even today the understanding of patient spirituality could result in cure advances and pioneer a new phase in neuroscience research: "Neuroimaging studies of traumatic memories in [post traumatic stress disorder] PTSD have repeatedly shown reduced volume and activation of the hippocampus and left hemisphere."⁹⁴ The point I raise is that resilience and patient protection responses are scientifically proven characteristics in

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⁸⁵ G. I. Gurdjieff, *All and Everything*. (London: Routledge & Kegan Ltd, U.K., 1950): 55.

⁸⁶ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980): 194.

⁸⁷ Maurice Nicoll, "Materials about G. I. Gurdjieff: The Daily Mirror, February 19, 1923." *Maurice Nicoll Papers*, MS 1348, Box 6, Folder 23. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1923).

⁸⁸ Ibid 194.

⁸⁹ James Moore, "Chronology of Gurdjieff's Life." *Gurdjieff Studies*. 1.

⁹⁰ Ibid 7.

⁹¹ Ibid 7.

⁹² Ibid 7.

⁹³ Harold G. Koenig, Alexander Moreira-Almeida, Antonia Gladys Nasello, and Julio F. Peres. "Spirituality and Resilience in Trauma Victims." *Journal of Religion and Health* 46, no. 3 (Sep., 2007): 343-350.

⁹⁴ Ibid 345.

the twenty first century, showing that Gurdjieff could be adequately diagnosed today. And, yet, being known is highly likely to have been something Gurdjieff feared, for reasons that transpire in conjunction with identification. But, Koenig et al. offers: ““Some personality traits act as “protectors” of individuals exposed to extreme stress (Bonnano, 2004).”⁹⁵ Koenig et al. concludes by saying, “religious coping may have something special to offer,”⁹⁶ and that religious coping “may uniquely equip individuals to respond to situations in which they come face-to-face with the limits of human power and control and are confronted with their vulnerability and finitude.”⁹⁷ This alludes to a sensibility that Gurdjieff raised, of not bringing spiritual attention to bear upon classification systems so that spiritual coping contexts reflect the reality of the adherent’s situation, not the event at hand. And Gurdjieff, it appears, mastered religious coping. But that it was religious coping we witnessed in Gurdjieff a lot of the time, or that this was the line he chose to walk, relates that religious coping offers more to spirituality than rationality and that this is what Koenig et al. appears to have understood in this 2007 article is interesting.

According to Moore, in 1979, when Peter Brook⁹⁸ put Gurdjieff on the map for future generations⁹⁹ this was an attempt at overcoming the controversy that had surrounded his life. For Moore the episodes of negligence and recklessness presumably brought into effect the “non-person”¹⁰⁰ of the 1960s, a perception that developed soon after Gurdjieff’s immediate generation of pupils died and his ‘system of knowledge’ was exposed – with many publications and reports filed on Gurdjieff’s teaching by adherents after his death. Brook pioneered the “cultural bon ton”¹⁰¹ and “raised the curtain on the Theatre of Bon Ton”¹⁰² at the Bloomsbury Theatre. It was here that Brook embraced the Gurdjieff–line and revived Gurdjieff’s embattled reputation. Gurdjieff, in his lifetime, setting himself apart and “in fine and improbable juxtaposition with the contemporary intelligentsia – or tramps as Gurdjieff scathingly called them,”¹⁰³ I believe would have considered himself indebted to Brook if he were alive in 1979. And, it was with Lady Rothermere’s patronage that Brook corroborated themes from Gurdjieff’s ‘Beelzebub’s Tales to His Grandson’ and released it as theatre,¹⁰⁴ which according to critics was in all intents and purposes “better viewing the second time around.”¹⁰⁵

Brook’s task was an ambitious one. An example of what Brook had to overcome in Gurdjieff’s name is observed when in the 1940s Alfred R. Orage, as author and editor, found himself a casualty of Gurdjieff’s inability, or insistence, not to compromise. And, during this time, repeated episodes of the display of an uncompromising character set a precedent that little of the criticism Gurdjieff would receive in the 1960s, which purportedly brought into effect the “non-person,”¹⁰⁶ fell on sympathetic ears. The emerging story concerning Orage, I believe was inferred by Moore, is that Gurdjieff at odds with himself was compelled to challenge Orage’s

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⁹⁵ Ibid 345.

⁹⁶ Ibid 347.

⁹⁷ Ibid 347.

⁹⁸ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980): 195.

⁹⁹ Ibid 195.

¹⁰⁰ Ibid 195.

¹⁰¹ Ibid 194.

¹⁰² Ibid 195.

¹⁰³ Ibid 195.

¹⁰⁴ Ibid 195.

¹⁰⁵ Ibid 195.

¹⁰⁶ Ibid 195.

loyalty. The reason for including this is to highlight a lesson in Gurdjieff's teaching, pertaining to his view of an adherent's worth, that according to Gurdjieff an adherent's worthiness is the subject of the adherent's receptivity to his original plan. For example, after Gurdjieff's car accident in 1924, he inaugurated Orage as the manager of his American Group, which was to a degree a necessity or a forced delegation, and – in view – predictably the reason a raw nerve was ultimately hit. In the years prior to Orage's inauguration, Orage had been loyal to Gurdjieff and his teaching. Although there were episodes which may have riled Gurdjieff, causing him to set out to exonerate Orage's loyalty – only to then destabilize him. As author and editor Orage had decided not to endorse Gurdjieff's publication 'Beelzebub's Tales to His Grandson,' due to its linguistic complexity. The fact that Orage endorsed the writing of a less experienced author and friend, New Zealand born Katherine Mansfield, but not Gurdjieff might have been cause for some frustration. But, in hindsight, this turned out to be an understatement as Gurdjieff was not prepared to condone any disruption that would impact upon his legacy, which is supported by the master/pupil mentorship model, his 'system of knowledge' dissemination processes and 'teaching,' because these were at the heart of his spiritual evaluations. And, so, I offer this as the manifest reason why Gurdjieff left Orage "disillusioned."¹⁰⁷ Gurdjieff, frustrated by Orage's intellectual resolve over his publication – expressing this complexity only satirically, took his revenge on Orage after he had inaugurated him as manager of his American Group. In summary: according to my deductions of Moore's remarks, the relationship dissolution happened as a result of Gurdjieff claiming that Orage had failed to act in his best interests and good faith as manager of the American Group. Gurdjieff's inference – and unfounded fear, was that Orage had counterfeited his intellectual property, had used piracy and intended to manipulate the American Group's loyalty for his own gain. If any of these accusations were true then Gurdjieff had a reason to be reactionary. But if they were not true then certainly Gurdjieff's imagination had turned narcissistic and the nascent implication for Orage was disillusionment. Nevertheless, either way, Gurdjieff's response was an over reaction because he had turned the loyal Orage into his enemy by the 1940s. The point I raise, in respect to Gurdjieff's 'system of teaching' - as perhaps a lesson on the man Gurdjieff, is that, and by way of this example, he discards those who are no longer singularly attending to his original plan and interests. The question is how would this have transpired today? – in light of intrinsic religiosity.

Today, according to Jones, in 'Religion, Health, and the Psychology of Religion: How the Research on Religion and Health Helps Us Understand Religion,' the multidimensionality of religious perspective and the word intrinsic appear to have a special meaning: "Intrinsic religiosity has been associated with higher self-esteem, less the anxiety and depression,"¹⁰⁸ and "religiosity has also been found to be a powerful coping mechanism and so may well serve as a buffer against the deleterious effects of stress on the body (Pargament, 1997)."¹⁰⁹ Then, within Jones comparisons between conscientiousness and health an appreciation that "causality is hard to disentangle"¹¹⁰ is formed, which is especially relevant in the interests of where religious

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¹⁰⁷James Moore, "Chronology of Gurdjieff's Life." *Gurdjieff Studies*. 8.

¹⁰⁸ James W. Jones. "Religion, Health, and the Psychology of Religion: How the Research on Religion and Health Helps Us Understand Religion." *Journal of Religion and Health* 43, no. 4 (Winter 2004): 319.

¹⁰⁹ Ibid 320.

¹¹⁰ Ibid 322.

people might be, or not be, “predisposed.”¹¹¹ Jones says personality traits such as optimism are also today able to be compared and contrasted in a way that will allow the health benefits to emerge, but concludes that “religious motivations are uniquely superordinate.”¹¹² The real reason Jones wanted to encapsulate secular interests, at least in my view, is due in part to his appreciation of Thomas Aquinas who said “grace perfects nature,”¹¹³ alluding to the naturephilosophie quantum Gurdjieff reportedly attended. The point I raise is that today academic thinking supports the health practitioner investment in religious knowledge and understanding, and that by developing a schema for classification the benefits will arrive wholly within the patient experience. But, furthermore, the claim that clinical inclusion is advantageous where religious mechanisms are ripe, is challenged by Gurdjieff. For example, Gurdjieff set up his Institute at Fountainebleau to include a sanatoria division. But, when we learn of Orage’s case and the means of evaluation Gurdjieff sort to engage, which could as readily have stemmed from narcissism as a spiritual integrity that attends to the higher centres, a paradox is generated. Although, karmically, Gurdjieff’s negative reaction to Orage and others, with further examples yet to be discussed – under the topic of negative emotions, ought to have worked to disenfranchise Gurdjieff’s own spiritual purity.

Moore adds to the controversy surrounding Gurdjieff’s character by attacking his most acclaimed period, that of the establishment of his Institute at Fountainebleau. Moore says that at the Institute – and long after both Gurdjieff’s and Mansfield’s passing, it was not “Gurdjieff’s name inscribed on the Prieure wall at Fontainebleau, it was Mansfield’s.”¹¹⁴ Moore then gives his view of the events that took place when Mansfield appealed to Gurdjieff for help in the final three months of her life and took up residence at the Institute at Fountainebleau, revealing through scholar Morris¹¹⁵ one of Gurdjieff’s more compassionate episodes. Although, for this, Gurdjieff incurred a spiritual cost he would have to bare. Mansfield approached Gurdjieff when it was evident that her illness was fast bringing about the end of her life. Subsequently, projections from Mansfield’s estranged family and friends only sanctioned “Katherine’s fragility, her exquisite femininity, her world-stature as a writer, [which] offered scant protection here. ‘No one could escape Gurdjieff’s lash.’”¹¹⁶ This escalated as Mansfield’s affiliates found strength in her name, saying, his “regime was based on ‘the rigors of suffering, hardship, torture, even with whips ... long hours of meditation.’ And what a fearsome figure! ‘His shaved Tartar’s scull, sprung from one of Gogol’s novels.’”¹¹⁷ Morris reports the antithesis saying that Mansfield was free to move about at Fountainebleau as she saw fit. That she was already fragile when she arrived. That Gurdjieff had spent time with Mansfield and did what he could for her, and that he activated the approach he applied to all who took up residence at Fountainebleau. This was the period when Gurdjieff provided the lesson for Mansfield that had not yet presented in her life and for Mansfield this meant this was the period when, for the first time in her life, a man had allowed her to

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¹¹¹ Ibid 322.

¹¹² Ibid 323.

¹¹³ Ibid 325.

¹¹⁴ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980): 195.

¹¹⁵ Paul Morris, “Mansfield and Her Magician.” *Katherine Mansfield’s Men*, ed. Charles Ferrall & Jane Stafford, 75-95. (Wellington: Katherine Mansfield Birthplace Society, N.Z., 2004.)

¹¹⁶ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980): 4.

¹¹⁷ Ibid 3.

be at peace with herself.¹¹⁸ Morris, in this way, deflects the burden that Gurdjieff was responsible, as Moore had suggested, for Mansfield and attributes the responsibility back to Mansfield's husband and the shortcomings of that relationship. The cost Gurdjieff would bare was the hatred he received from the Mansfield family and supporters and, yet, Gurdjieff selflessly deflected this to the feat of setting up his Institute – reported on in the coming text.

In Gurdjieff's life time he "composed around 200 pieces"¹¹⁹ of music. He choreographed a ballet he called 'The Struggle of the Magicians' and introduced sacred dances at his Institutes. The sacred dances were incorporated by Gurdjieff to free the body and mind in preparation for the more energy specific ceremony and ritual, which the Gurdjieffian Foundation is known today to employ primarily through the 'Whirling Dervish Turning' ceremony and the 'Movements' ritual. Gurdjieff composed music with Russian composer Thomas Alexandrovitch de Hartmann (1866-1956), which in the early stages of their collaboration resulted in excerpts that were "short descriptive ... tender, witty, elegiac, religious, humorous,"¹²⁰ whereby a rhythmically "emphatic"¹²¹ "prevalence of grace notes"¹²² was a descriptive. "A favourable mode is D E F G A B flat C sharp D (sometimes the E is flat). Intriguingly, small recourse is offered to the scale adduced in Gurdjieff's Law of Seven. (This is the modern major scale, an inversion of the Greek diatonic Dorian – E D C B A G F E – the mode operated by the Demiurge in Plato's *Timaeus*)."¹²³ The detail here is included not so much that we might get a feel for the music, but to reflect on Gurdjieff's rhythmic agenda. For example, mention of the Law of Seven is significant, although (above) 'small recourse' was said to be paid. This detail shows that Gurdjieff attributed value to the universal laws through his music and that it was here the rhythmic vibrations we will learn he recognized in his spirituality were negated through his music compositional thinking.

If Gurdjieff's compositions instructed the placement of the laws, to orientate the human condition and by way of employing the 'Law of Seven,' then, neither the musical score nor the law is conformist, "a slavish pastiche of ethnic music."¹²⁴ Alternatively, the extent to which the laws might have been, albeit subtly, manipulated by Gurdjieff does however warrant investigation. That "Gurdjieff transmutes and recanalises the subtle essence of an ancient tradition, delivering it to modern man as a summons to awaken and a support for his effort to be,"¹²⁵ is neither sensationalism nor proven fact but certainly interest provoking and because Gurdjieff believes this is possible. "By 1922 Alphons Paquet, a German Quaker, had published in *Delphische Wanderung* (Drei Masken Verlag, Munich) the first brief adventitious description of Gurdjieff's Sacred Dance,"¹²⁶ and by 1923–4 his public Demonstrations had stirred a cautious and considered enquiry from an otherwise critical audience. Nevertheless, it is important to reflect, it was Gurdjieff's musical training as a choirboy at the Theological Seminary in Kars,¹²⁷ which set him up for this exploration

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¹¹⁸ Paul Morris, "Mansfield and Her Magician." *Katherine Mansfield's Men*, ed. Charles Ferrall & Jane Stafford, 75-95. (Wellington: Katherine Mansfield Birthplace Society, N.Z., 2004.)

¹¹⁹ Gurdjieff Studies. "Gurdjieff's Music." 1.

¹²⁰ Ibid 1.

¹²¹ Ibid 1.

¹²² Ibid 1.

¹²³ Ibid 1.

¹²⁴ Ibid 1.

¹²⁵ Ibid 1.

¹²⁶ Gurdjieff Studies. "Gurdjieff's Dances and Movements." 1.

¹²⁷ Gurdjieff Studies. "Gurdjieff's Music." 1.

in his adult life and yet as an adult “he attracted – and often quixotically repulsed – many gifted disciples: English, American and French.”¹²⁸ The point is that Gurdjieff’s Demonstrations were performed to his musical scores and that this was his means to show and influence non-adherent’s to consider his spiritual evaluations – the work, and in this way he referenced his ‘system of teaching’ and Institutes.

In 1923–4 New York, Gurdjieff had gathered a group of pupil–dancers and claims he had wished to bring the creative opportunity a group of dancers can generate to life in his writing – to propagate his “ideas by writing.”¹²⁹ And, in New York, Gurdjieff had set about convincing non-adherents that they might join his Institute at Fontainebleau and/or his work – this was prior to his car accident. Gurdjieff’s “first major public demonstration of Sacred Dances .... premiered [in 1923] 16th [December] at the Theatre des Champs–Elysees.”¹³⁰ Gurdjieff secured the interest of the New Yorkers when his “thirty five dancers ... [publically] demonstrated [there,] January–February .... [Then, he went onto demonstrate in] Philadelphia, Boston, and Chicago.”¹³¹ During this period Gurdjieff attracted many of his significant pupils: “notably Margaret Anderson, Muriel Draper, Jane Heap, Gorham Munson, C. S. Nott, and Jean Toomer,”¹³² which generated many additional opportunities for Gurdjieff. Gurdjieff’s relationship with Heap was such that he advised her “to start an artists’ group at Montmartre,”¹³³ which she achieved in 1928. It was 1926 that Gurdjieff’s wife, Julia Ostrowski, died.¹³⁴ In 1930, Gurdjieff, through what appears to be a repeat episode of Orage’s disillusionment, “engineered a painful and final parting from Olga de Hartmann,”¹³⁵ the composer Thomas de Hartmann’s wife, who had also been heavily committed and involved with Gurdjieff’s teaching. It was during this period of unsettled activity that Gurdjieff’s reputation had begun to falter. The frequency of relationship dissolutions soared, but the successions of credible and incredible continued to present for those in his company, even during this his more personally destructive period. It was reportedly Gurdjieff’s personal maintenance of his example of extraordinary restraint that meant his leadership still managed to cultivate a sense of wonder for his new initiates, an example which to this day supports the probability that plenty was fabricated¹³⁶ in Gurdjieff’s life.

Gurdjieff’s publication ‘Meetings with Remarkable Men’ relays the means by which he acquired his knowledge of the inner God. This publication is an acknowledgment of the spiritual journey Gurdjieff took, but it is also a mark of the gratitude he had for the remarkable men he met in his lifetime.¹³⁷ It was, though perhaps not initially intended, autobiographical – a multifaceted chronology of his life and a mark of the cognisance he had of the interface between historicity and the demiurgic intelligences¹³⁸ he perceived. Many of the messages written up in ‘Meetings with Remarkable Men’ are further elucidated by Ouspensky in ‘In Search

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¹²⁸ Gurdjieff Studies. “Who was Gurdjieff?” 1.

¹²⁹ James Moore, “Chronology of Gurdjieff’s Life.” *Gurdjieff Studies*. 7.

¹³⁰ Ibid 6.

¹³¹ Ibid 7.

¹³² Ibid 7.

¹³³ Ibid 7.

¹³⁴ Ibid 7.

¹³⁵ Ibid 8.

¹³⁶ Ibid 10.

¹³⁷ Winter-Owens, Terry. “All and Everything: Meetings with Remarkable Men.” *Gurdjieff International Review*. 1.

¹³⁸ Thompson, William. “J. G. Bennett’s Interpretation of the Teachings of G. I. Gurdjieff: A Study of Transmission in the Fourth Way.” *Essay*. (Lancaster: University of Lancaster, U.K., 1995): 36.

of the Miraculous,' where the affiliated evolutionary cyclical patterns innate to Gurdjieff's law are revealed. It is here we learn that Gurdjieff's focus is not a genealogical one. That the multiple layering of the spiritual technique transition presented in 'Meetings with Remarkable Men' relays a readying for transmission and that the lesson here is that a conscious negation is required in order to free genealogy, and in order to fully fathom the spiritual opportunity articulated.

Notably Gurdjieff's prodigy was in his dissemination of the 'system of knowledge,' which he aimed to deliver through every nuance humanly plausible – through every observable 'cause and effect' sequence. For example, according to scholar Mohammad-Hossein Tamdgidi each part of 'Meetings with Remarkable Men' depicts another journey and another phase of learning, offering that it is the kind of focus which matters when on a spiritual journey.¹³⁹ Tamdgidi says, "Chapters 2-4, 5-7, 8-10 represent books 1, 2, & 3 of the second series."¹⁴⁰ Winter-Owens says the purpose behind 'Meetings with Remarkable Men' is to develop on the theme of comradeship and at the same time account for Gurdjieff's odyssey, showing that the publication is more than an articulation of a rich tapestry of experience: "In the end, it becomes clear his primary purpose is not to tell us about remarkable men as mere biography, but to use this biographical form to elucidate the answers to many profound and difficult questions and to validate the principles of his philosophy and teachings in concrete examples of unusual excellence."¹⁴¹ And, significantly, accounts traverse both the "Near and far East,"¹⁴² clarifying for the reader Gurdjieff's phenomenological and hagiographic approach to life. Furthermore, it was here the synergistic complexities Gurdjieff recognized in life, which support the 'life is a journey' approach, were highlighted.

In my view, it is the final trajectory, which is the point and purpose behind the writing of 'Meetings with Remarkable Men.' This trajectory is the line Gurdjieff took to merge the spiritual technique self-remembering, which maps the detail of the 'life is a journey' approach, with destiny. Then, in defiance of living by the rule 'life is a journey,' the driving force behind the publication is found to be a particular location of interest to many secular monotheist religious men. The message is that in order to arrive at a single psychic place within oneself a singular means of orientation is what counts. For example, the master/pupil mentorship model dynamic needs to be centralised and balanced within the individual's psychic constructs. Then, the master and the pupil simultaneously conscious of the processes and purpose ahead, allow the master/pupil model dynamic to provide the stimulant required for additional spiritual development. This is evident when in 'Meetings with Remarkable Men' Gurdjieff, and his friend Pogossian, heard of the existence of the Sarmoung Brotherhood and at the conclusion of the publication they arrive at the Sarmoung Brotherhood. The Sarmoung Brotherhood is the name of a famous esoteric school and Monastery, which was located in Mesopotamia although there is scarce substantial evidence to prove its existence: "According to tradition [Sarmoung] ... was known to be situated somewhere in Mesopotamia up to the sixth or seventh century A.D."¹⁴³ Gurdjieff, as

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¹³⁹ Mohammad-Hossein Tamdgidi, "Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim)." *Essay*. (New York: State University of New York, Binghamton University, U.S.A., 2002): 502.

¹⁴⁰ Ibid.

¹⁴¹ Winter-Owens, Terry. "All and Everything: Meetings with Remarkable Men." *Gurdjieff International Review*. 1.

¹⁴² G. I. Gurdjieff, *Meetings With Remarkable Men*. (London: Routledge & Kegan Paul, U.K., 1963): 1.

¹⁴³ Ibid 90.

the central character and in the first person says, that after studying the parchments and deciphering the poorly preserved texts he had become very interested in learning more about the knowledge preserved by the Brotherhood in 2500BC. Gurdjieff deduced from the parchments that the Monastery had been run by the Aisors and that the Aisors would have had to relocate, due to disruptions caused by the Byzantines, and were driven into Persia. In Gurdjieff's day this was "somewhere between Urmia and Kurdistan."¹⁴⁴ That a large portion of Gurdjieff's journey was set around planning his trip to Urmia and then onto Kurdistan, and yet the reader is not aware that the Sarmoung Brotherhood will be the final destination. The significance of the publication is that 'life is a journey' is not so much the message, but that being receptive to the knowledge imparted along the way is. The message the reader is left with is that it is plausible an effective comrade/mentorship model is the key to arriving at a desired destination, and this message is reinforced when we learn that resident at the Sarmoung Brotherhood at the end of the publication are several of the key characters Gurdjieff met along the way.

The effective master/pupil model dynamic is offered as the key in 'Meetings with Remarkable Men' to an ascending spiritual journey – a journey where new and transformative knowledge is imparted and acquired, and spiritual growth the result. That this mentorship model is offered as the unchallenged self-motivating factor in the publication suggests that this is a primary step on Gurdjieff's path and potentially the means to overcome the hypnotic and repetitive cyclical patterns in life, which hinder spiritual growth and evolution. Meanwhile, Gurdjieff, well aware he had offered in an earlier publication, 'Beelzebub's Tales to His Grandson,' the 'organ Kunderbuffer'¹⁴⁵ as the hypnotic entity that man must overcome in order that spiritual development is not impacted by the limiting factors pertaining to this organ. It is my view that in 'Meetings with Remarkable Men' Gurdjieff did not need to speak of the 'organ Kundabuffer,' because his gift to the reader was that he had himself eradicated the elements of the 'organ Kundabuffer,' so that the impact of the reading experience and spiritual message, the multifaceted multi-layering, could occur to the reader. Gurdjieff appears interested in ensuring that the reader is in a position to acquire new spiritual knowledge, merely as a result of reading the publication and becoming the recipient of his 'conscious shock.'

Pyotr Demianovich Ouspensky 1878–1947

When Gurdjieff established his Institute at Fountainebleau it enabled comparative and elementally material evaluations to begin to formulate between Institutes, and between other groups Gurdjieff had formerly established, such as his Institute in Tbilisi Georgia¹⁴⁶ and Fountainebleau. It also enabled comparative evaluations to be carried by other principal followers and their Study Society's, such as Nicoll, Bennett,¹⁴⁷ Lord Pentland¹⁴⁸ and Ouspensky established with Gurdjieffian Foundations at their core in the U.K. and U.S. When Ouspensky parted company with Gurdjieff in 1918, he was the first to establish a Study Group in the U.K. This meant

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¹⁴⁴ Ibid 91.

¹⁴⁵ Mohammad-Hossein Tamdgidi, "Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim)." *Essay*. (New York: State University of New York, Binghamton University, U.S.A., 2002): 410.

¹⁴⁶ Eye of the Cyclone: Is There Life On Earth, Or Are We Just Dreaming. "Gurdjieff in Tbilisi."

¹⁴⁷ John Bennett, *Ennaegram Studies*. (Red Wheel Weiser Publishing, U.K., 1983.)

¹⁴⁸ John Pentland, *Exchanges Within: Questions from Everyday Life Selected from Gurdjieff Group Meetings with John Pentland in California 1955-1984*. (New York: Jeremy P. Tarcher/Penguin Inc, U.S.A., 1997.)

that cognisance of the foundational knowledge could be drawn upon by adherents without them ever actually having to meet with Gurdjieff, and since 1918 this is the way the legacy has transitioned. This, then, is the beginning phase of a new era in the legacy – the mark of a legacy having transitioned, whereby parallel existing knowledge can be drawn upon simultaneously. Today this is supported by the digital era's assurance that around the globe formulaic consciousness currencies can be immediately refreshed, coining the term 'a parallel existence.' Adherent's awareness of parallel existing knowledge grew exponentially during this period and the impact of this heightened when Gurdjieff set up his Institute at Fountainebleau, in France in 1922. For Ouspensky this meant that he was required to secure, for his adherents, a zone of esoteric capability independent of the Gurdjieff-line, which generated additional pressure. Although, the head start Ouspensky secured in the West, over Gurdjieff setting up in France, proved invaluable. Gurdjieff had visited Ouspensky in London, prior to establishing his Institute in 1922, but when he opened the doors in 1923 he was not only able to draw on Ouspensky's adherent resource but his own adherents who were reportedly, around this time, arriving in Moscow from Eastern Russia and he drew on those who had stayed behind in Tbilisi and Istanbul also. Nevertheless, the member's developing awareness of the interdependent nature between schools, from the U.K. to central Asia,' only improved the member's dedication at their respective schools.

Ouspensky was born in Moscow and had moved to St Petersburg in 1909¹⁴⁹ with his family. When Ouspensky moved to London in 1918 his method of dissemination and systemic directives were already oriented by three biases in respect to the 'system of knowledge' personally imparted to him by Gurdjieff: 1. Ouspensky rejected of the nature by which Gurdjieff had exposed him in the teaching, which is a reference to the 'conscious shock' he received – referred to as the 1917 'intensive psycho-somatic experimentation.'¹⁵⁰ 2. Ouspensky fully endorsed the knowledge. 3. Ouspensky's application of the spiritual technique self-remembering was impacted by his need to draw a synchronistic parallel capability from the Gurdjieff-line i.e. his connectivity to the source of the tradition was contingent on Gurdjieff's 'system of teaching.' This final point meant that the members that had gathered in Ouspensky's name in the U.K., had to work extremely hard to establish their own zone of esoteric capability with a difference. Ouspensky was required to establish his member's core of work in the U.K. in new and more varied ways, in order to ensure that Gurdjieff's member's gravitas in Fountainebleau would not impact his work and esoteric core. But, Ouspensky would suffer an element of dejection because abstaining from Gurdjieff ultimately meant that his pupils would become more fascinated by the man Gurdjieff. And when Gurdjieff visited Ouspensky and his groups in London, and the English countryside, subsequently several members moved over to work with Gurdjieff in France. Ouspensky finally parted company with Gurdjieff in 1924, interestingly the year Gurdjieff had a car accident. But these examples of a finely balanced fulcrum, of synchronistic capabilities between Gurdjieffian Foundations, is here set up to encourage a mindfulness amongst adherents of the sway of the knowledge pendulum and to this day, as a spiritual transition of any kind still generates a reaction – a flurry of uncertainty.

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¹⁴⁹ Roger Tully, "Magicians: Part of the Cultural Background in Russia." *The Bridge: P. D. Ouspensky Commemorative Issue, No. 12*, ed. Peter McGregor Eadie, 95-100. (London: The Study Society, U.K., 1997): 95.

¹⁵⁰ James Moore, Gurdjieff Studies. "Chronology of Gurdjieff's Life." www.gurdjieff.org.uk/gs9.htm. (accessed November 22, 2012): 4.

The sequence of events initiated by Gurdjieff develop as follows: it was in Moscow on a winter day, the 13th November 1914,¹⁵¹ that Ouspensky first met Gurdjieff, and the meeting is said to have unfolded as follows. Gurdjieff's cousin sculptor Sergi Dmitrievich Mercouroc and musician Vlamir Pohl approached Ouspensky to speak about Gurdjieff's occultism,¹⁵² and to encourage a meeting. Ouspensky was 37 when he met Gurdjieff in St Petersburg, in a "noisy though not central street"¹⁵³ Café. The most widely accessed and constructive materials that have come about as a result of this meeting, the months and years that followed, are Ouspensky's books. The most important to the English speaking world is 'In Search of the Miraculous' published in 1949. This publication reflects favourably on Ouspensky's and on Gurdjieff's 'system of knowledge,' although it is said to have been filtered in part from a collection of papers Ouspensky had begun to write in 1912 called 'Fragments of an Unknown Teaching.' Not surprisingly then, one version of the publication is titled 'In Search of the Miraculous: Fragments of an Unknown Teaching,' another is 'In Search of the Miraculous: The Teachings of G. I. Gurdjieff.'

In 1917 Gurdjieff had invited Ouspensky to his home in "Alexandropol, on the distant Russo-Turkish frontier,"¹⁵⁴ there he spent two weeks with Gurdjieff and his family. At the end of this period Gurdjieff asked Ouspensky to "return to Moscow and Petrograd and call the new groups to work with him in the south."¹⁵⁵ By mid-July of that same year Ouspensky met Gurdjieff in Essentuki, in the North,¹⁵⁶ there the work with 13 members became very intense.¹⁵⁷ The closed group was essentially working in an esoteric capacity and on exoteric themes, and with seemingly little regard for what might later transpire. It was here that Gurdjieff promoted in Ouspensky that "intensive psycho-somatic experimentation."¹⁵⁸ This group, working according to Gurdjieff's agenda, was probably unaware of the exoteric community to which Gurdjieff attended, that an exoteric community existed, and especially the nuanced detail of Gurdjieff's affiliation to the 'seeks of Truth.'¹⁵⁹ Then, strangely, in February 1918 Gurdjieff in Ouspensky's name (acting as if he were Ouspensky) called the remainder of the Moscow and Petrograd group South – a group of 40 gathered. In March 1918 "Gurdjieff began a second period of concentrated work – significant as the last episode of Ouspensky's real pupilship."¹⁶⁰ There was difficulty ahead for Ouspensky. He had begun to appreciate Gurdjieff's work more than Gurdjieff himself and the repercussions of which were set to affect the rest of his life. The point here is that this was the moment Ouspensky spiritually transitioned, whereby he made the decision to move away from Gurdjieff only to become known as the 'man in Gurdjieff's shadow,'¹⁶¹ the result – in my summary – of culminating circumstance. Ouspensky, having received his 'conscious shock' from Gurdjieff in 1917, then received Gurdjieff speaking in his name in 1918. This shadowing of character by

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¹⁵¹ Gurdjieff Studies, "P. D. Ouspensky: Ouspensky & Gurdjieff: An Historical Choreography." 1.

¹⁵² Ibid 1.

¹⁵³ Pyotr D. Ouspensky, *In Search of the Miraculous: the Teachings of Gurdjieff*. (Florida: Harcourt Inc, USA., 1949): 9.

¹⁵⁴ Ibid 2.

¹⁵⁵ Ibid 2.

¹⁵⁶ Ibid 2.

¹⁵⁷ Ibid 2.

¹⁵⁸ James Moore, "Chronology of Gurdjieff's Life." *Gurdjieff Studies*. 4.

¹⁵⁹ Ancient Traditions Seeker After Truth, "G. I. Gurdjieff: Opener of the Way."

¹⁶⁰ Gurdjieff Studies, "P. D. Ouspensky: Ouspensky & Gurdjieff: An Historical Choreography." 2.

¹⁶¹ G. Lachman, *In Search of P. D. Ouspensky: The Genius in the Shadow of Gurdjieff*. (Wheaton: The Theosophical Publishing House, U.K., 2004.)

Gurdjieff is an analogy – I believe – is reinforced and repeated in 1949, when ‘In Search of the Miraculous: Fragments of an Unknown Teaching’ was released, because here too intermittently their voices merge as one. What this means today is that, depending on one’s perspective of unfolding events, their combined and separate esoteric work efforts from 1917–1949 needs a readdress in order either to disenfranchise the relationship, so that the perception that Ouspensky was/is ‘the man in Gurdjieff’s shadow’ can be altered – a necessity mainly for those scholars who specialize in provenance claims. Or, the ‘system of knowledge’ needs to be exonerated and acknowledged as a significant Gurdjieffian methodology, but that it was Ouspensky who managed first to deliver this to the English speaking and developed world – primarily the U.K. This is the mark and example of the legacy having spiritually transitioned. The merger Gurdjieff generated however, between himself and Ouspensky (as above), appears too important not to have played an integral part in Gurdjieff systemic design and approach to knowledge dissemination.

Furthermore, Civil War had encroached upon Essentuki,¹⁶² cold, famine and illness followed which affected not only Ouspensky’s life but also that of his family, Mme Sophia Ouspensky and daughter Lenotchka Savitsky.¹⁶³ It was May 1918 when Ouspensky left Gurdjieff and headed to the U.K., to resume work on his paper he called ‘A New Model of the Universe.’¹⁶⁴ “At the end of 1923 [Ouspensky wrote], I found that I could not remain connected with him [Gurdjieff] because I completely ceased to understand him and I broke with him finally in January 1924.”¹⁶⁵ In 1931, when ‘A New Model of the Universe’ was published, it was apparent Ouspensky had romanticized his way back through that difficult period with Gurdjieff,¹⁶⁶ that he had painted a positive picture of the events that took place, although these events had brought about his departure from Gurdjieff. Furthermore, it is interesting that ‘In Search of the Miraculous: Fragments of an Unknown Teaching’ was first published after Ouspensky’s death and as a direct result of Gurdjieff’s and Ouspensky’s wife’s, Mme Sophia Ouspensky’s, direction. The content in this publication is testament to a positive Ouspensky/Gurdjieff collaborative and is accessed to this day by scholars for the purpose of ascertaining whether or not Ouspensky was the principal Gurdjieffian adherent who managed to establish a position on Gurdjieff’s teaching in his own right. Or whether Ouspensky was the ‘man in Gurdjieff’s shadow’ whose early separation from Gurdjieff in 1918 marked his independent intellectual rigour. Then, that this point has been negated, and for over 64 years now, is the mark of a multitude of analytical perspectives (i.e. examples from Lachman and Brahinsky follow) that look to ascertain whether it is feasible Ouspensky could have arrived at a similar level of understanding. Or, to establish whether Ouspensky managed to take the opportunity to omit the element of insouciance in Gurdjieff’s character – the element of Gurdjieff which is indifferent to Ouspensky’s equal footing and success, and set-up a similar but separate Study Society in the U.K. enlightening Ouspensky’s interdependence. If it is true the men were on a similar path and had a similar level of Being before they met, then still it is reasonable to expect that their initial meeting affected Ouspensky’s path. For example, Gurdjieff may have impressed Ouspensky to the point of throwing him off balance spiritually. Or, Gurdjieff may have disproportionately nuanced

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¹⁶² Gurdjieff Studies, “P. D. Ouspensky: Ouspensky & Gurdjieff: An Historical Choreography.” 2.

¹⁶³ Ibid 2.

¹⁶⁴ Ibid 2.

¹⁶⁵ Peter McGregor Eadie, “The Odyssey of Francis C. Roles.” *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie, 1-57. (London: The Study Society, U.K., 2001): 14.

¹⁶⁶ Gurdjieff Studies, “P. D. Ouspensky: Ouspensky & Gurdjieff: An Historical Choreography.” 2.

Ouspensky's spiritual evaluations and understanding, to the extent of changing his outlook somehow. This final point is accepted as likely because Gurdjieff is consistently reported as having impacted the lives of distinguished men and after all it was at Gurdjieff's hand that they met. It was Gurdjieff who arranged to place himself before Ouspensky the journalist and therefore it was he who staged the events of that bought about this meeting.

When Ouspensky published 'Tertium Organum' in 1922 and we learn that he had begun collecting the written materials for this in 1911, this strengthens the assertion that Ouspensky had an interdependent intellectual spiritual quantum to attend to – and as early as 1911, making the view likely that Ouspensky had secured and stabilized his perspectives prior to his meeting with Gurdjieff in 1914. And, yet, the charge on the perception that Ouspensky was 'the man in Gurdjieff's shadow' persists to this day, iterated by Lachman when in 2004 he wrote a book subtitled 'The Genius in the Shadow of Gurdjieff.'¹⁶⁷ In 'Tertium Organum' Ouspensky wrote: "true energy is the energy of consciousness. And Truth itself is motion and can never come to rest, to the end of seeking. Consequently the real true progress of thought exists only in the widest possible striving towards knowledge already found. The meaning of life lies in eternal seeking, and only by seeking shall we ever find new reality."¹⁶⁸ In 'In Search of the Miraculous: Fragments of an Unknown Teaching' Ouspensky develops on this his theme saying: "First of all another thing must be understood, namely, that knowledge cannot belong to all, cannot even belong to many. Such is the law. You do not understand this because you do not understand that knowledge, like everything else in the world, is material... One of the first characteristics of materiality is that matter is always limited, that is to say, the quantity of matter in a given place and under given conditions is limited."¹⁶⁹ This point is intellectually compelling because it gives access to Gurdjieff's idea that universal laws effect everything, and that universal continuities are worthy of an academic address.

Nevertheless, the print run of 'In Search of the Miraculous: Fragments of an Unknown Teaching,' was timely and for two primary reasons: Firstly, in respect to the term 'the miraculous' being used as part of the common colloquial language in the U.K., in the years leading up to Britain's declaration of war on Germany, suggests that occultism was being opened up for discussion and as early as 1919. This is evident when 'the miraculous' was exposed by Wilhelm Reich, a natural scientist and friend of Freud, whose career had begun in 1919.¹⁷⁰ In 2011 Brahinsky wrote about Wilhelm Reich in 'Reich & Gurdjieff: Sexuality and the Evolution of Consciousness,'¹⁷¹ to address the topics of sexual health through Reich and spiritual evolution through Gurdjieff. Brahinsky says that Reich coined the phrase 'orgone energy,' to describe the psyche's biological basis for drawing on an energy source.¹⁷² Reich's discovery of 'orgone energy' in 1919, amongst other manifest associations, would have helped to explain to individuals plenty that was affiliated to the miraculous in the years leading up to Ouspensky's publication 'In Search of the

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¹⁶⁷ Lachman, G. *In Search of P. D. Ouspensky: The Genius in the Shadow of Gurdjieff*. (Wheaton: The Theosophical Publishing House, U.K., 2004).

¹⁶⁸ Peter McGregor Eadie, "The Odyssey of Francis C. Roles." *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie, 1-57. London: The Study Society, U.K., 2001): 20.

¹⁶⁹ Ouspensky, P. D. *In Search of the Miraculous: the Teachings of Gurdjieff*. (Florida: Harcourt Inc, USA., 1949): 37.

¹⁷⁰ Brahinsky, David M. *Reich & Gurdjieff: Sexuality and the Evolution of Consciousness*. (Xlibris Corporation, U.S.A., 2001): Intro.

¹⁷¹ Ibid Intro.

¹⁷² Ibid Intro.

Miraculous: Fragments of an Unknown Teaching.’ This, then, sets the reader up to go a step further. To be witness to Gurdjieff’s genesis: That an account and conscious appraisal of the universal continuities is plausible through the spiritual technique self-remembering, for example. That knowledge of the universal laws can be delivered to an adherent through phenomenology, and that by citing hagiography in these moments Gurdjieff can appraise the adherent of his version of the universal laws. This is something Huxley’s ‘God within and the God without’ theory could not explain in such a systemic and succinct fashion. In this way Gurdjieff was able to show that contexts outside the mainstream i.e. that with his ‘system of knowledge,’ can generate unique potentials and that he has the means to add to the discourse on elemental matters and other worldly interventions.

It has been said that, ‘In Search of the Miraculous’ comprehensively lays out Gurdjieff’s esoteric doctrine, his ‘system of knowledge’ and expected outcomes. That it managed the conversation on Man’s evolution and, that often, Gurdjieff’s and Ouspensky’s voices merge as one. But, further to this, when Ouspensky iterates one of Gurdjieff’s messages I am unable to discern whose characteristics are being portrayed: “The next demand made of members of a group is that they must remember why they came to the group. They came to learn and to work on themselves and to learn and to work not as they understand it themselves but as they are told to.”¹⁷³ The publication speaks on the topic of the correct alignment for humanitarian truths to prosper and it is interspersed with transcripts of conversations between Gurdjieff and Ouspensky. In the concluding chapters it offers Ouspensky’s view of Gurdjieff’s Institute, as it was being prepared to open in Fountainebleau at the house Le Priure, November 1922. This shows that even after Ouspensky’s departure from Gurdjieff in 1918, that they were prepared to show support towards one another. At this time Ouspensky, in conversation with author Katherine Mansfield, quoted Mansfield saying: “I know that this is true and that there is no other truth. You know that I have long since looked upon all of us without exception as people who have suffered shipwreck and have been cast upon an uninhabitable island, but who do not yet know of it. But these people know it.”¹⁷⁴ Then, Ouspensky gave his own view of Gurdjieff, on the matter of Mansfield’s presence at Fountainebleau, saying, he “was very good to her, he did not insist upon her going although it was clear that she could not live. For this in the course of time he received the due amount of lies and slander.”¹⁷⁵ While ‘In Search of the Miraculous’ is one of the most comprehensive psychological accounts of Gurdjieff’s teaching, and on a variety of levels, in my view the key for adherents resides in the kind of dedication and individualistic supply (dual or non-dual) each applies to the teaching and especially to the spiritual technique self-remembering. This is what the publication has said matters and proves, as the publication directs the Gurdjieffian/Ouspenskian historic and insightful spirituality to the universal laws, dissecting this into the ‘law of three’ through to the ‘law of the Octave.’¹⁷⁶ The assurance Ouspensky delivers to the reader of this his publication is that when he articulates Gurdjieff’s teaching he too is the subject of the universal laws advocated. And, as Gurdjieff’s ‘system of teaching’ shows, everything is profoundly more impactful and calculable nearer to the source of a tradition and especially when the knowledge is destined to develop consciousness consciously. This is because

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¹⁷³ Ouspensky, P. D. *In Search of the Miraculous: the Teachings of Gurdjieff*. (Florida: Harcourt Inc, USA., 1949): 225.

¹⁷⁴ Ibid 386.

¹⁷⁵ Ibid 386.

¹⁷⁶ Jacob Needleman, “In Search of the Miraculous: A Synopsis.” *Gurdjieff International Review*. 2.

when an individual's proximity to pure consciousness is closed elemental material matter is in a more volatile state, which is a claim that the contemporary academic accounts provided later in the thesis will show. While 'In Search of the Miraculous' establishes the point that all Gurdjieff/Ouspensky papers were written to assist the adherent in the initial and preparatory stages of conscious development, it was Ouspensky who made the teaching, the spiritual practices and techniques possible in the U.K. And, Ouspensky achieved this by establishing the 'Historico-Psychological Society' there in 1918, and by translating his earlier written materials into English.

Ouspensky with Dr. Francis Crosbie Roles 1901–1982
– Master/pupil

McGregor Eadie¹⁷⁷ claims that the Ouspensky/Roles collaborative was fortuitous, in that the transition from Ouspensky to Roles directorship enriched rather than detracted from the manifest skills and disciplines practiced in London. There is evidence that Group meeting discussions during this collaborative had more scope, diversity and innovative ways for imparting knowledge to the members. Roles respected Ouspensky, he said, “here was a man of substantial ‘Being’ who attracted like a magnet intellectuals looking for a ‘Way of Understanding’ which could be followed by the householder in daily life.”¹⁷⁸ In 1936, at Lyne Place in Surrey, Ouspensky’s work had gained traction and his more notably academic students, such as Dr. Maurice Nicoll, Alfred R. Orage and Roles amongst others had gathered. It was during this time that Ouspensky wrote his book ‘Negative Emotions,’ which Roles published in 1953 through Stourton Press.¹⁷⁹ Here Ouspensky says that negative emotions detract from the ability to remember oneself, that negative emotions stir the small ‘I’s’ into action and legitimise them as somehow being appropriate and/or relevant. We learn from Gurdjieff that a large proportion of the struggle he taught was concerned with directing attention away from negative emotions – which encourage the superfluous and small ‘I’s’ to activate. Ouspensky wrote ‘Negative Emotions’ to say: “Negative emotions do not play any useful part in our lives.”¹⁸⁰ At Lynne Place Roles also witnessed Ouspensky giving “those who stayed awake in the real sense ... special insights that would help their development.”¹⁸¹ The point I wish to raise, on reflecting on the work undertaken at Lynne Place, is that when a Group gathers under the influence of a master, he is responsible for the Group’s spiritual development and that this ought not to reflect the cultural persuasions of any of those in attendance. In this way the master is free to offer special insight and impact simultaneously, and this will occur when the purity of the universal continuities is being reflected either through the Group or the individual. Special insights in the work are revered because they are rare, because they add value to the collective consciousness of a Group and because they are monitored by the ‘system of knowledge’ and recounted by the respective individual’s spirituality.

It was in 1938 that Ouspensky purchased the London Colet House residence, where the London Study Society is situated today, but during the Second World War it was commandeered by the Naval Admiralty,¹⁸² and it was clear that Ouspensky’s estate was destined to be taken over by his successor Roles. McGregor Eadie, in ‘The Odyssey of Francis C. Roles,’ articulates the moment Ouspensky entrusted the responsibility of the legacy to Roles, the moment Roles was given the task of finding a better way – a new method for bringing consciousness to the “Being”¹⁸³ of man. And the doctor – up for the challenge, fulfilled this responsibility to Ouspensky by 1961, although during the 1960s under Roles directorship Gurdjieff’s name had by enlarge been silenced by the members. Roles found the answer to the “task of finding

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¹⁷⁷ Peter McGregor Eadie, “The Odyssey of Francis C. Roles.” *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie, 1-57. (London: The Study Society, U.K., 2001): 12.

¹⁷⁸ Ibid 12.

¹⁷⁹ Ibid 16.

¹⁸⁰ Ibid 16.

¹⁸¹ Ibid 15.

¹⁸² Ibid 14.

¹⁸³ Ibid 13.

a more efficacious method,”¹⁸⁴ set by Ouspensky, in the Advaita Vedanta tradition. The significance of this is that the particular strand of the Advaita Vedanta tradition, which Roles sourced, also involved bringing the mantra transcendental meditation (TM) technique to the members in London. This was a very different application to the meditative state Gurdjieff had incorporated, when Gurdjieff personally disseminated the ‘Whirling Dervish Turning’ ceremony, the ‘Stop’ exercise, his sacred dances – known in London as the ‘Movements’ and the Dervish ritual, in Ouspensky’s presence – which was then manifest at Ouspensky’s school 1918–1924 London. The inclusion of the transcendental meditation (TM) and mantra was then a significant and historic spiritual transition in the legacy. This was a significant transition away from the Gurdjieff–line and Gurdjieffian orthodoxy. The Gurdjieffian spiritual technique ‘transition’ was being utilized in London during this period to traverse the members away from Gurdjieff’s method of knowledge dissemination. That Gurdjieff had personally incorporated his spiritual practices and techniques at the London Study Society is arguable but, notably, on Roles’ watch the methodology was unequivocally either being dismissed or given another more subliminal means of messaging. But, certainly, Gurdjieff’s investment was being removed from the visible boughs of London spirituality. Today, interestingly, the Gurdjieffian investment 1918–1924 is being revived. The London Study Society members, guided by acting British Sheikh Philip Jacobs, are today witnessing a re-assurgent fascination with the ‘Whirling Dervish Turning’ ceremony and training sessions, and the affiliated spiritual practices are attracting many new recruits.

Ouspensky died at Lyne Place in 1947 and is today buried on the property there. Ouspensky’s manuscripts have since been transferred to Yale University. In honour of this contribution Yale University established a ‘P. D. Ouspensky Collection’ in 1976, in the ‘Sterling Manuscripts and Archives Library,’ which is managed by Ouspensky’s niece Tatiana Nagro today, according to Yale archivist William R. Massa, Jr. This, in my view, is the mark of Ouspensky’s interdependence with the Gurdjieff–line, not his independence from it. When Ouspensky returned to the U.K., a year before his death, a period of Group meeting activity followed that reportedly proved quite difficult and disconcerting for the members of that time. For example, Ouspensky’s message to Roles and the London Study Group three days prior to his death was as follows:

O. “It was all too difficult this time – a revolution, two wars and not enough awakened people to help me. But now what is necessary has been done. You are to reconstruct the System in a new language; if the Work can become big and important enough, you will interest some man of the Inner Circle. I will come to England earlier ‘next time’ – when Tertium Organum is written – and find my friends.”¹⁸⁵

Roles witnessed Ouspensky’s passing, and had this to say: “There were prolonged periods of Cosmic consciousness before Ouspensky died ... I saw him reach liberation with my own eyes.”¹⁸⁶ In 1951 Roles rename the ‘Historico–Psychological Society’ ‘The Society for the Study of Normal Psychology,’ and registered it a charitable trust. At this point the Society had completely relocated from the Lynne House residence in the countryside to the London Colet House residence. The

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¹⁸⁴ Ibid 16.

¹⁸⁵ Ibid 21.

¹⁸⁶ Ibid 15.

significance of this is that – in my view – Colet House, once a training Hall for the London Royal Academy of Ballet, remains a Gurdjieffian Foundation to this day and represents a direct Gurdjieff–line.

THE MANIFEST SPIRITUAL PRACTICES AND TECHNIQUES

The early talks by Gurdjieff, which reached the U. K., were compiled by ‘The Dicker Group’ in Sussex¹⁸⁷ in the summer of 1974, today also held at Yale University in the Nicoll archive. The reason for including these documents is to clarify the spiritual practices and techniques known as Gurdjieffian through Nicoll’s observations of the methodology employed. ‘The Dicker Group’ file sourced the Nicoll archive from when he was in attendance at Gurdjieff’s ‘Institute for the Harmonious Development of Man’ in Fontainebleau, France. Nicoll also utilized this archive to form his psychological commentaries. The archive includes newspaper clippings, notes, documents as well as documents from others in attendance during the same period, such as journalists, mystics, philosophers and scientists who were working in their professions in 1923. For example, the archive includes a newspaper clipping from a journalist working for ‘The Daily Mirror,’ dated 19 February 1923, which set the precedent for the public’s perception of that time by developing on initially perceived Gurdjieffian characteristics. The state of Gurdjieff’s legacy is here set-up with Gurdjieff as the Master of an occult – a journalistic slant that would preside over Gurdjieff’s legacy in Europe in the years ahead. The idea of an occult was for some adherents far from the truth they experienced:

FOREST TEMPLE OF A NEW MYSTIC CULT

“Deep in the heart of the historic forest of Fontainebleau is hidden the beautiful temple of a new School of the Occult, of which the head is a Greek mystic, by the name of Gurdjieff. Here a band of disciples, men and women, including in their number many well-known English people and nobility of Imperial Russia, live a secluded and simple life striving for the attainment of “soul emancipation.” Visitors are allowed inside the colony, which is situated in a beautiful villa, only on the understanding that they are willing to join the new cult. If found suitable after a preparatory course they are invested as members.”¹⁸⁸

The accompanying collection of image captions are: 1) “The “Temple of Study and Meditation” at Fontainebleau, furnished with rich rugs and cushions. In the centre plays a perfumed fountain, while on the right is a stage used for dance and other rites in accordance with the credo of the cult. Stained-glass windows add to the beauty of the hall.”¹⁸⁹ 2) “The Throne on which sits the chief of the occult, a Greek mystic named Gurdjieff.”¹⁹⁰ 3) “Princess Obelinsky, clothed in simple dress.”¹⁹¹ 4) “Women disciples in deep spiritual contemplation in the Temple.”¹⁹² 5) “A well-known Englishwoman who is a disciple of the cult.”¹⁹³ 6) “Ex-officers of the Tsar’s Guard with a Russian prince ... working on the grounds.”¹⁹⁴ In 1923 Ouspensky, who often

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¹⁸⁷ Maurice Nicoll, “Materials about G. I. Gurdjieff: Index of: “Views from the Real World.” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974).

¹⁸⁸ Maurice Nicoll, “Materials about G. I. Gurdjieff: The Daily Mirror, February 19, 1923.” *Maurice Nicoll Papers*, MS 1348, Box 6, Folder 23. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1923).

¹⁸⁹ Ibid.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

¹⁹² Ibid.

¹⁹³ Ibid.

¹⁹⁴ Ibid.

went to Fontainebleau, to Le Prieure, to support Gurdjieff's Institute in its initial phases, says, "soon after its opening the Institute attracted the attention of the press and for a month or two the French and English papers were active writing about it. G. and his pupils were called the "forest philosophers," they were interviewed, their photographs were published, and so on."¹⁹⁵ Meanwhile, Gurdjieff was dedicated, during this period, "to the development of methods of studying rhythm and plastics,"¹⁹⁶ "the development of the memory, of attention, and of the imagination, and further, in connection with these exercises, in "imitation of psychic phenomena."¹⁹⁷

The Nicoll archive includes an outline of the methods Gurdjieff taught at the house Le Prieure, and in the following categories:

- **Prospectus:**
- **Programme:**
- **Lectures:**
- **Conversations:** Gurdjieff and Jung, Gurdjieff and Crowley:
- **Teachers of Gurdjieff**
- **Demonstrations:** what Gurdjieff wanted to show:
- **Group Meeting Talking Points**

In 1922 when Gurdjieff acquired the residence Le Prieure, it was possible for him to accommodate 100 pupils, but the adherents at that time were almost 5000 in number and "spread out over the world."¹⁹⁸ Nevertheless, the global group would have been resolute in their understanding of the provisions at Fontainebleau. The tone was set in the Prospectus: "Remember that WORK here is not for work's sake but as a means."¹⁹⁹ The Institute recruited and managed those in attendance by dividing them into "those interested in the ideas, in the teaching already received,"²⁰⁰ and "those who wish to be educated in accordance with Mr Gurdjieff's ideas."²⁰¹ Then, at the Institute, "persons are divided into three categories:

- 1) Those working with the aim of their subjective development, following a programme specially devised for them.
- 2) a) Those studying one or another of the different branches of the programme, according to their personal choice.
b) Those being treated in accordance with the methods of the Institute and who have been put into the care of its sanatoria.
- 3) a) Those who only wish to attend the general lectures.
b) or who wish to work in a special branch of the programme."²⁰²

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¹⁹⁵ Pyotr D. Ouspensky, *In Search of the Miraculous: the Teachings of Gurdjieff*. (Florida: Harcourt Inc, USA., 1949): 386.

¹⁹⁶ Ibid 386.

¹⁹⁷ Ibid 386.

¹⁹⁸ Maurice Nicoll, "Materials about G. I. Gurdjieff" *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974).

¹⁹⁹ Ibid.

²⁰⁰ Maurice Nicoll, "Materials about G. I. Gurdjieff: Prospectus of the Institute for the Harmonious Development of Man of G. Gurdjieff." *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974): 2.

²⁰¹ Ibid 2.

²⁰² Ibid 10.

The **Prospectus** briefly outlines the legacy's focus and references Gurdjieff's Institute as the continuation of the 'seekers of Truth' founded in 1895. It says that due to the intensity of the work leading up to 1913 only a small number of Gurdjieff's followers managed to return to Russia – “from Persia, Afghanistan, Turkestan, India and other Countries,”²⁰³ “with Mr Gurdjieff as their head.”²⁰⁴ The Prospectus says it was in Moscow, Russia, that Gurdjieff assembled his material and began the search for a base in Europe. Once Gurdjieff acquired the Le Prieure residence, according to the Prospectus, they “set up the Institute according to his original plan.”²⁰⁵ Assumedly, this means according to the source Gurdjieff's claims he is resonant. On trying to find what Gurdjieff paid for the Le Prieure residence – as I understand he found a patron in the U. K. who was affiliated to Ouspensky's Group in London, Moore adds some clarification but this is on another kind of cost Gurdjieff would bare. It relates Mansfield's presence at Le Prieure as Gurdjieff was making his final preparations before opening: “Only brief days before, Gurdjieff himself had come here with all his self-imposed difficulties. ‘When I walked through the gates of the Château du Prieurè,’ he tells us, ‘it was as though, right behind the old porter, I was greeted by Mrs. Serious Problem.’ Somehow he must build, lecture, choreograph, rehearse, administer, counsel, and foot virtually the entire bill. Costs were prohibitive, and Gurdjieff's 100,000 francs were scattered to the last *sou*.”²⁰⁶ Then, when the ‘Institute for the Harmonious Development of Man’ opened, 13th January 1923, it was the day after Mansfield's death and the day, which appears to have since been claimed, of Gurdjieff's birthday.

Gurdjieff's general principles, mission, and reason for establishing ‘The Institute for the Harmonious Development of Man’ appears to be self-focused, self-generated and determinedly based on Gurdjieff's finding that man's consequence is such that humankind requires the assistance of a ‘system of knowledge,’ in order to alleviate the propensity for attachment and for humankind to evolve. The Nicoll psychological commentaries, Quaremead Ugley, 1 December 1945, in a discussion titled ‘Where We Live Psychologically,’ offers, Gurdjieff used the term ‘consequence’ to refer to “the great danger ... that we do not realize that we have a continual shifting of position in regard to where we are living psychologically in ourselves and that as a consequence a thing which was harmless yesterday is not necessarily so to-day.”²⁰⁷ In the Nicoll archive Gurdjieff's Prospectus claims: “Modern man has come far removed from his original life ... those conditions of place, situation and culture into which he was born.”²⁰⁸ And, that this has “caused a number of ... [Man's] faculties to evolve at the expense of others ... [which] has deprived him of typical natural advantages ... for the harmonious development of a new type.”²⁰⁹ These are the initial words Gurdjieff chose to export as he began to establish his position and sense of station at the Château du Prieurè, when addressing potential new adherents.

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²⁰³ Ibid 1.

²⁰⁴ Ibid 1.

²⁰⁵ Ibid 2.

²⁰⁶ Moore, James. “The Initiation of the Priestess.” *Gurdjieff and Mansfield*. 1.

²⁰⁷ Nicoll, Maurice. “Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky.” *Maurice Nicoll Papers* 1 & 2, MS 1348, Box 1, Folder 4 (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A. 1949): 819.

²⁰⁸ Maurice Nicoll, “Materials about G. I. Gurdjieff: Prospectus of the Institute for the Harmonious Development of Man of G. Gurdjieff.” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974): 2.

²⁰⁹ Ibid 3.

Furthermore, Gurdjieff's observations of Man's consequence leads to his claim that Man in his current state is full of contradictions and at the mercy of the "contradictory activity of the centres."²¹⁰ What Gurdjieff refers to when he speaks of 'the centres' are the concentrations within the human condition, which he perceives as either fragmented and/or not appropriately being managed, due to Man's inability to 'adapt' and having been 'uprooted.' Although the upside Gurdjieff displays is his mastery of chameleon-like characteristics and adaptability. In my view this display is to say that his 'system of knowledge' is fully transformative with the exception of its source, which is what Gurdjieff committed himself to and that this needs maintenance, is interesting. The antithesis argument, affiliated to this situation of consequence and reserved for senior adherents, is reflected through knowledge of the higher centres, discussed 'Great Amwell House,' 21 August 1948, 'On Being Under Different Laws.' Here Gurdjieff says, "unless buffers are destroyed you cannot hear Higher Centres or have Real Conscience."²¹¹ The idea of Man being comprised of centres is an important element in Gurdjieff's teaching because it is consistently being developed upon, revealing to the adherent the significance of the processes affiliated to the spiritual practice self-awareness.

Another major factor in Gurdjieff's 'system of knowledge' is that the naturally occurring "incidental shock"²¹² is responsible for setting the individual's initial conscious and unconscious spiritual development in life in motion. And the lesson for the adherent is that cognisance of the 'incidental shock' may naturally occur but that a rigorous application of the work ethic must be applied in order to arrive at the second 'shock,' the 'conscious shock,' which is reportedly the means to bring about effective and significant spiritual growth/evolution, as elucidated by Gurdjieff's spiritual practices and techniques. On this topic Gurdjieff says, 'Quaremead Ugly,' 22 December 1945, in a discussion titled 'The Parable of the Horse, Carriage & Driver:' "When we realize, even to a small degree, that we are mechanical, and that this machine, in which hovers Imaginary 'I', does everything—we experience a shock. This shock may be nothing more at first than an uneasy feeling that we are not quite what we supposed hitherto."²¹³ If the individual accepts that Gurdjieff has something to teach, then the pivotal opportunity that the spiritual technique transition harnesses will begin to occur and the arrival of the 'conscious shock' will purportedly guide the adherent's final stages of spiritual growth/evolution and this is where access to Gurdjieff's entire 'system of knowledge' is supplied. The pivotal opportunity is also the acquiring of the sense that the work is tuned by universal continuities and to a universal law, and that Gurdjieff is the gatekeeper of knowledge on this subject. And, yes, Gurdjieff has a work-Octave for adherents to connect through this his genesis i.e. the self-remembering genesis is the mark on historicity that makes the work-Octave perceptible to each adherent who passes through this way. The senior adherent will realize the 'law of the Octave' in his/her own life and the transformations that took place in order for this synergy to have occurred. This theme is elaborated on in the Nicoll psychological commentaries, 'Great Amwell House,' 11 October 1947, in a

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²¹⁰ Ibid 4.

²¹¹ Ibid 1208.

²¹² Maurice Nicoll, "Materials about G. I. Gurdjieff: Prospectus of the Institute for the Harmonious Development of Man of G. Gurdjieff." *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974): 5.

²¹³ Nicoll, Maurice. "Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky." *Maurice Nicoll Papers* 1 & 2, MS 1348, Box 1, Folder 4 (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A. 1949): 825.

discussion titled the 'Work-Octave' saying: "This means, psychologically, that a special shock has to be given ... to reach the stage of understanding represented by the note *Fa*."²¹⁴ The note *Fa* is one of eight notes associated to Gurdjieff's ennaegramm – the pictorial diagram of his 'system of knowledge.' The ennaegramm depicts the evolutionary cyclical patterns pertaining to life on earth and it is used to register the formation of the universal laws, according to Gurdjieff. Gurdjieff's message, his lure, is that humankind has the choice to negate or to negotiate the universal law. But, that what is required is a struggle with the conscience, in order to arrive at the kind of consciousness that is capable of advantageously perceiving the 'law of the Octave.' Gurdjieff's claim is that he is able to objectify the whole of the human conditions interface with planetary influences through his 'system of knowledge.' This information is offered early in the teaching so that each new adherent is either shockingly inspired or repelled, and therefore fully attends to the specificities of his/her unique response to the idea of the existence of evolutionary cyclical patterns and universal continuities. In this way Gurdjieff eradicates any first encounter superfluous considerations.

At the 'Institute' there were numerous branches of study underway at any one given time, although attention is applied in the 1923 Prospectus to the fact that, "the principle functions of the organisation of the psychic constitution ... [were] studied [in a secular environment]."²¹⁵ Gurdjieff claims to abide a set of general principles that are resolute within certain harmonic rhythms. And the process, on arrival at Gurdjieff's Institute at Fontainebleau, is that each new initiate will be inducted through a medical assessment, to correct any pre-existing irregularities. The induction process took place prior to an individual beginning study, or any 'system of learning,' at the Institute, to ensure all capabilities for the harmonious development of consciousness articulate in conjunction with knowledge of the individual's type. Gurdjieff required that each new adherent became increasingly witness to his general principles,²¹⁶ because otherwise there was no real purpose for their attendance at his Institute.

The **Programme** was set in three categories:

- 1) Courses and Lectures
- 2) Practical Work
- 3) Medical Section²¹⁷

The **Lecture** format, delivered in the first part of 1924, covered 18 areas of study and said the way a stranger may approach the school to participate is "only on the recommendation of someone known to the Institute."²¹⁸ The Nicoll psychological commentaries articulates why Gurdjieff preferred to deliver certain messages through the Lecture format: That is the impersonal lecture or theatre hall environment, which allows for the delivery of the personal message and for it to be received in a public/communal environment dispassionately. Firstly, the Lecture environment is less likely to generate unease and/or to inspire negative emotive patterns for the

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²¹⁴ Ibid 1074.

²¹⁵ Maurice Nicoll, "Materials about G. I. Gurdjieff: Prospectus of the Institute for the Harmonious Development of Man of G. Gurdjieff." *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974): 8.

²¹⁶ Maurice Nicoll, "Materials about G. I. Gurdjieff: Prospectus of the Institute for the Harmonious Development of Man of G. Gurdjieff." *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974): 9.

²¹⁷ Ibid 10.

²¹⁸ Ibid 12.

individuals finding their way with the teaching for the first time. Secondly, the Lecture tends to support objective insight, such as becoming aware of an ‘incidental comment’ delivered during the convened Lecture, which can add something anew to an individual’s developing awareness of the ‘incidental shock’ – as this is normally an innate and unconscious phenomena, through the teaching. Gurdjieff used the Lecture to deliver the message, Quaremead Ugly, 2 February 1946, ‘On Keeping the Work Alive in Oneself.’ “Our Will belongs to the Being–side of us because it is our level of Being that eventually decides what we do.”²¹⁹ I believe Gurdjieff, well aware that a new group member in a new meeting environment might think he knows something of the Being–side and want to add something to this conversation, used the Lecture format to deter the new member from joining the conversation for a time.

The omission of the potential for the new adherent to join the conversation gave Gurdjieff the opportunity to show, through his system, how conscience contemplation is often the preferred and more informed response. In my view the individual whose life is managed through a conscience orientation will learn to employ a timely dissuasion, by way of the conscience, not to engage a conversation until it is favoured on Gurdjieff’s path. And, this analogy is based on Gurdjieff’s belief that a new adherent has very little control over his/her Being–side. Instead, Gurdjieff’s system readily offers information on ways to gain control over the Will, and one expedient way he offers this is through the spiritual practice of conscience contemplation. One purpose for focusing on the conscience is to reveal ones Fate, a subject which is delivered by Gurdjieff in a talk on the Will, ‘Great Amwell House,’ 19 July 1947, ‘Further Talk On Essence and Personality.’

“A man has not sufficient will to do—that is, to control himself and all his actions—but he has sufficient will to obey another person—or obey the Work. And only in this way can he escape from the Law of Accident ... Fate also exists, but not for everyone. Most people are separated from their Fate and live under Law of Accident only .... A man can have the Fate which corresponds to his type but he practically never does have it. This arises because Fate has relation to only one part of Man—namely, to his Essence. It must be understood that Man consists of two parts—Essence and Personality. Essence in a man is what is his own: Personality in a man is what 'is not his own'.”²²⁰

This line of the work and messaging is confirmation that the first thing a new adherent needs to establish is knowledge of the nature of his/her own individual need. The excerpt also raises the point that progress in Gurdjieff’s ‘system of teaching’ is the developing awareness of ones essence, that real power is the result of essential growth. Then, that an ‘incidental comment’ might offer further understanding when delivered in the Lecture environment, is interesting. If, for instance, Gurdjieff was singularly involved in employing an electromagnetic imaging capability, then he might consider articulating this as an ‘incidental comment’ during the convened lecture, to see to whom this might be comprehensive – as a means to acknowledge and recognize the essence orientated individual. Furthermore, in this way the ‘incidental comment’ can commit Gurdjieffian adherents to their respective personal interests in the path and it points out that oratory stimulus works to retain value in the

²¹⁹ Maurice Nicoll, “Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky.” *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 841.

²²⁰ Ibid 1060.

tradition. An appreciation of Gurdjieff's oratory skill, which enables him to convey and communicate the essential message experience, is heightened when others attempt to similarly communicate the essential message experience and find that it is very difficult to achieve.

The **Conversation**, it appears, is included in the Nicoll archive in order to articulate Gurdjieff's psychological currency, to remind adherents and non-adherents alike – the reader today – of Gurdjieff's cultural limitations when living in Europe, while allowing us to reminisce on the culture during his lifetime. Gurdjieff spoke, 8 November 1946, about a conversation between himself and Carl Jung: “Jung once told me that he had a dream about me. He said, ‘You were working on the same tree as me, but you were on a higher branch.’ ... The excerpt then says that Gurdjieff knew nothing about the technique of interpreting dreams but he had hold of this Rope, the Work.”²²¹ The mere mention of ‘the Rope’²²² alludes to associative implications. It references a group which was established on Gurdjieff's direction and he advised, called ‘the women of the Rope.’²²³ And if this inference is an attempt at being true to the multi-faceted nature of the work – defined as the layering proves, then this mention of ‘the Rope’ is likely designed to implicate Jung in Gurdjieff's predecessor source. A second conversation, between Gurdjieff and mystic Alistair Crowley reveals more of Gurdjieff's cultural limitations, specifically his clumsy grasp of the English language and it shows how consistently his psychological landscape lives to prove his secular interests: “Man too old, too habit. But sometime you never know. I give him glimpse of him. Sometime I must ry even if hopeless. I have take trouble. God take trouble with me, and I must do this in payment.”²²⁴ Crowley, who also worked on the periphery of society in his capacity as a mystic, similarly employed Kabbalah-like numerology, trance, mesmerism amongst other techniques, as Gurdjieff did, yet here we observe Gurdjieff addressing Crowley as if he were a colleague or a man of a similar level of Being to himself. It is, perhaps, for this reason that we get the sense that the journalist's assertion in 1923, that Gurdjieff was the master of an occult for “soul emancipation,”²²⁵ resonated.

The Teachers of Gurdjieff section of the Nicoll archive, on the topic of keeping 'the work' alive, is introduced by author Refael Lefort who cited a perspective belonging to a man called Ahmed Mustapha the Smith, saying: “To follow the teaching of a man is permissible only if it leads to the linking up with the main stream of a valid, developing tradition.” I think you have come to understand that we are linked up with the main stream of a valid, developing tradition, shown in the diagram of Conscious influences. The Sufi teaching is also in that stream. That is why we have much in common with it.”²²⁶ Lefort then iterates his own message: “I have often told you that cathedrals, fairy tales and Tarot cards, the songs of troubadours, allegories, even the Sphinx and the Pyramids, cannot change your being by themselves, but if

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²²¹ Maurice Nicoll, “Materials about G. I. Gurdjieff” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974).

²²² Baker, Rob. Gurdjieff International Review, “No Harem: Gurdjieff and the Women of the Rope.” www.gurdjieff.org/rope.htm. (accessed November 22, 2012).

²²³ W. Patterson, *Ladies of the Rope: Gurdjieff's Special Left Bank Women's Group*. (Arete Pubns, U.K., 1998.)

²²⁴ Maurice Nicoll, “Materials about G. I. Gurdjieff” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974).

²²⁵ Maurice Nicoll, “Materials about G. I. Gurdjieff: The Daily Mirror, February 19, 1923.” *Maurice Nicoll Papers*, MS 1348, Box 6, Folder 23. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1923).

²²⁶ Ibid.

you have access to the Eternal Meaning which was their Source you find that they are condensed formulations of the One Work which we study. But, for practical needs, we have to study a teaching that is alive now.”²²⁷ Lefort brings perspective to Gurdjieff’s teaching by establishing the position that the Gurdjieff–line found its way with all religious men.

The **Demonstrations** of 1923 were choreographed by Gurdjieff at the ‘Institute’ and epitomize what Gurdjieff wanted to show. The Demonstrations first took place 13 December, at 9pm, and in an excerpt response authored by H. Br. a first impression is expressed: “We shall always bear in mind the principle that we must not simply admire these dances, these ritual poses, these almost electrical reactions, for themselves and for their own aesthetic beauty – as we should at a choreographic performance – but we must also think of the new soul activating these bodies.”²²⁸ The Demonstrations mark the moment Gurdjieff opened the doors of his ‘Institute’ in Europe. The success of Gurdjieff’s Demonstrations enabled him to move on and into America, and to present there. They led the way for Gurdjieff and his pupil recruitment would soon draw from New York, Chicago and Philadelphia.

The **Group Meeting Talking Points** in the Nicoll archive are 167 in total, as “recollected by his pupils in 1974.”²²⁹ A number of the talking points are laboured, for example, the theme of the ‘centres’ and ‘self-remembering’ while others remain ethereal and diaphanous such as the ‘special receivers’ and ‘crystallization.’ It is my understanding that due to the receptivity of the individual in attendance at either a Gurdjieff Institute or at another Gurdjieffian Foundation, those who follow the systemic directives will over the duration of time find that ascent is possible when their receptivity to the nature of the cyclical themes is seen as there to be overcome, and an orientation for the climb through the spiritual ranks is attended to.

The practice Gurdjieff taught at the ‘Institute,’ which led to the self-remembering technique, was self-observation. And, Ouspensky’s Group in London practiced this in unison, drawing on the same knowledge as those practicing with Gurdjieff in Fontainebleau. It appears that the schools were competitive, their unique abilities as independent Groups generating and maintaining their own impressionistic associations would refer back to their own respective and chosen lineage authenticities whenever and wherever possible. But, were adherents personally challenged when in each others company? Nicoll’s psychological commentaries voyeur-ized on this topic, ‘Quaremead Ugly,’ 3 November 1945, under the title ‘A Note on Relaxation: “Now if we speak about relaxing we have to speak about internal attention. We have two kinds of attention, one external and one internal. For example, when one observes oneself, one’s moods, thoughts, and so on, one is using internal attention – i.e. attention not directed towards any external object, visible, tangible, or audible, through the senses. Self-observation is not about anything that the senses can see, hear, etc. but about what only the internal sense can observe. This is internal attention. In regard to placing consciousness through attention into different parts of your body, you must begin this gradually.”’²³⁰ The fact that the Nicoll psychological

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²²⁷ Ibid.

²²⁸ Maurice Nicoll, “Materials about P. D. Ouspensky: What The Gurdjieff Institute Wanted to Show You.” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 18. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1923): 4.

²²⁹ Maurice Nicoll, “Materials about G. I. Gurdjieff: Index of: “Views from the Real World.” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974): 18-23.

²³⁰ Maurice Nicoll, “Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky.” *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 806.

commentaries are delivered from his perspective as medical psychologist and as one with an established British doctor/patient etiquette, means it is at times difficult to perceive the competitive elements between the school pupil-ships. But the competitiveness does appear healthy in that the relationships work to remind members to remember themselves and the maintenance of one's own connectivity, which is the aim of the 'system of teaching.' In this sense any attention not directed toward an external object, or the external environment, reinforces for the adherent that he/she is able to hold onto the work ethic and that the work collective can hold its own. Therefore what is being said is that the adherent who is personally challenged by a competitive environment is adding value to his/her own spiritual development through the internalization attempts and the reminders to remember oneself.

The idea that external objects have a spiritual impact is offered by Rotman, in 'The Erotics of Practice: Objects and Agency in Buddhist Avadana Literature.'²³¹ Here we learn about the mental state of *prasada*,²³² and its mechanics. *Prasada* is not only a state of mind, it also belongs to objects.²³³ The significance of this is wholly relevant to the Buddhist Avadana tradition where deity-like symbolism relies on an "efficacy of *prasada*,"²³⁴ "on being in the right place with respect to *prasadika* objects."²³⁵ Rotman says the power of objects draws a line to natural laws, whereby tuned individuals become confined and constrained by specific criteria – many are "possessed of *prasada*."²³⁶ In the article, "while a libidinal response to a *prasadika* object entails an explicit erotics, the canonically correct response of ritual giving involves a more subtle erotics. The immediacy of the arising of *prasada*, the result of this mental intermediation, generates an erotic quality."²³⁷ The spiritual objective is therefore to ascend and to become the creator of the *prasadika* object. This understanding, this acknowledgement, accounts for a full intermediation at the causal level. And, in summary, is said to be capable of drawing and prescribing futures. This, in my view, is the place where Rotman is saying the spiritually powerful frequent and the coda ultimately resides, and this platform is also very like that which reportedly interested Gurdjieff.

In 2002 Tamdgidi addresses the spiritual technique self-remembering and offers that everyone in the work has a hurdle to cross, even Gurdjieff: "For Gurdjieff, the root of the problem for the continuation of his vices and weaknesses boils down to the problem of not being able to "remember himself," i.e., his higher, self-conscious self. In searching for a solution, he begins to learn from a similar parallel he perceives in the way God, at His level, has dealt with the same problem: i.e. he rediscovers the meaning and value of God sending out from Himself one of his "beloved sons" as the devil. This constant reminder to God of the existence of the Devil hints to Gurdjieff a path-breaking solution to his own dilemma. By deciding not to evermore use his "consciously developed" powers of telepathy and hypnotism for his egotistical aims and vices, he has externalized a factor from within himself which will forever, in his life, remind him to remember himself. Given the significance of this passage for our future discussion, let us reread it here (in abbreviated form):

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²³¹ Andy Rotman. "The Erotics of Practice: Objects and Agency in Buddhist Avadāna." *Journal of the American Academy of Religion* 71, no. 3 (2003): 555-578.

²³² Ibid 556.

²³³ Ibid 558.

²³⁴ Ibid 558.

²³⁵ Ibid 559.

²³⁶ Ibid 565.

²³⁷ Ibid 571.

He is God of all the world, and also of my outer world.

I am God also, although only of my inner world.

He is God, and I am God!...

...But how could I have failed to notice such a startling analogy?

...At the same time why should He, being as He is, send away from

Himself one of His nearest, by Him animated, beloved sons, only for the

“way of pride” proper to any young and still incompletely formed

individual, and bestowed upon him a force equal but opposite to His own?

I refer to the “Devil.

This idea illuminated the condition of my inner world like the sun, and rendered it obvious that in the great world for the possibility of harmonious construction there was inevitably required some kind of continuous perpetuation of the reminding factor.

For this reason our Maker Himself, in the name of all that He had created, was compelled to place one of His beloved sons in such an, in the objective sense, invidious situation.

Therefore I also have now for my small inner world to create out of myself, from some factor beloved by me, an alike unending source.”²³⁸

Tamdgidi has illustrated that the spiritual technique self-remembering is also Gurdjieff’s means to achieve liberation. Tamdgidi’s message is that self-remembering is the systems key and that this fact is resonant in the knowledge for the ‘seeker of Truth.’ Tamdgidi’s acknowledgments, in light of intrinsic religious perspectives today, give no reason against developing upon the Gurdjieffian clone as prescribed by his system. But the separatist mentality, such as choosing between the Ouspenskian School or the Gurdjieffian School, still appears to be in danger of implosion and/or homogenisation because Gurdjieff (above) has only protected himself and his own connection to the source, not the entire ‘system of knowledge.’ In other words: The destructive elements that surround the milieu i.e. the Devil analogy, is the controversial idea of sending the inner child out as a reminder to remember oneself because how is this different from calling ones own child the Devil and sending him/her out – and is it. But, I tender this as a signal to incorporate and address the contemporary academic research of today, on the topic of consciousness. This is because the neuroscience that can be aligned to Gurdjieff’s legacy, the contemporary scientific perspectives and the contemporary religious perspectives, will allow this thesis to quantify what can survive with authenticity while at the same time assisting the quest to avoid an implosion and/or homogenisation effect.

It is also plausible the hagiographic references Gurdjieff directed to his own predicament (above) are a reflection of his overwhelming and irresistible desire to be at one with God. In explanation: Fishbane, in ‘The Kiss of God: Spiritual and Mystical Death in Judaism,’²³⁹ speaks of the psychological state ‘the fear of dying:’ “The fear of death is overcome by an irresistible desire to “receive a kiss from God.”²⁴⁰ Fishbane gives evidence in his article that within Judaism the “everlasting Yes”²⁴¹ is material, which causes me to reflect on Gurdjieff’s view that everything in

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²³⁸ Ibid 468.

²³⁹ Michael Fishbane. “The Kiss of God: Spiritual and Mystical Death in Judaism.” *The Journal of Religion* 75, no. 4 (Oct., 1995): 597-599. **Review** by Ithamar Gruenwald.

²⁴⁰ Ibid 598.

²⁴¹ Ibid 598.

the elemental world is material. Fishbane goes on to say, that spiritual experiences that stem from “philosophical and high moral achievements ... and martyrological death ... are accomplishments shared by few.”²⁴² This is significant to the inferred race supremacy debate in the article – an undercurrent that grows as a result of the reportage on martyrdom, and similarly we have witnessed that supremacy is cultivated by Gurdjieff in his hagiographic accounts and quest to reach the Absolute. Nevertheless, this merely highlights the value of the conscience debate, because in order to negate martyrdom and to promote the maintenance of balance in respect to one's own spiritual development the address of how one might maintain the ability to evolve one's level of Being occurs, and for this the conscience is provided as a measure.

Gurdjieff is responsible for the transmission of his ‘system of knowledge’ through the energy he accumulated as a result of his Groups ability to enter ceremonial and ritual practices, and yet, at each school established, he only incorporated five specific practices: the ‘Whirling Dervish Turning Ceremony,’ the ‘Mevlevi Dervish Ritual,’ the ‘Movements,’ the ‘Self-Remembering Exercise’ and the Stop Exercise all of which were/are uniquely geared to Gurdjieff's purpose and dissemination processes. These are Gurdjieff's signature ceremonial and ritual practices, which he incorporated for adherents travelling East and/or West – and there have been many schools established over the past 100 years. Embedded in each ceremonial and ritual practice is the transformative potential which self-remembering can harness. This spiritual investment from Gurdjieff was implemented to attribute ongoing relevance to the work. And, Gurdjieff's system designation has enabled each Institute and Study Society to generate and perceive the big accumulator through the application of these practices, geared to the benefit of the spiritual faculty both for the individual and the collective.

That Gurdjieff tended to dictate his methodological directives appears due to his view of other secular faiths: For example, the way of the “Fakir, Monk, and Yogi (acquired, respectively through pain, devotion, and study) ... designed to augment the traditional paths with the purpose of hastening the developmental process... [Gurdjieff] called these methods ‘the way of the sly man.’”²⁴³ ‘The way of the sly man’ meant for Gurdjieff that he was able to influence the West and in a certain way, and that otherwise a mixed response would occur, fuelling speculative assertions from other secular faiths. Nicolescu said: “‘The comparison between modern science and this type of philosophy goes beyond an intellectual exercise. In the first place, some great scientific discoveries have been guided by ideas from a philosophy of nature. For example, the role that German Naturphilosophie played in the discovery of electromagnetism in 1820 by Oersted is well known. Such cases are rare, but it is their existence, not their number, that is highly significant. These cases show that there is an intrinsic relationship, which is not devoid of meaning, between nature and a “realistic” philosophy of nature.’”²⁴⁴ In my view it is clear that Gurdjieff entertained a kind of Naturphilosophie, although identification systems of any sort were merely a necessary evil on Gurdjieff's watch. Contemporary scholar Pecotic cites Faivre saying: “Naturephilosophie as a Romantic – and particularly German Romantic – innovation of earlier theosophical and alchemical traditions [was] with ‘a view to

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²⁴² Ibid 599.

²⁴³ Wikipedia, “George Gurdjieff.” 5.

²⁴⁴ Basarab Nicolescu, Gurdjieff International Review. “Gurdjieff's Philosophy of Nature.” www.gurdjieff.org/nicolescu1.htm. (accessed November 22, 2012): 1.

proposing a vision of the world resting on scientific foundations.”²⁴⁵ Pecotic’s view here is relevant because he also acknowledges that Faivre “has made an attempt to include both Gurdjieff and Ouspensky as ‘esotericists’ who take on the task of building a Naturephilosophie,”²⁴⁶ and this is in support of my assertion that Gurdjieff harnessed a naturephilosophical stance. Although, I add the relevance of electromagnetism, to say that electromagnetism was always present and on the cusp tempting future potentials.

Interestingly, the enduring main players in Gurdjieff’s life were those who realized it was necessary to differentiate themselves from the man Gurdjieff, and for this even associations to nature and/or philosophy do not appear conditional. But, in respect to quietening the effects of identification, Ouspensky, Roles and Fenwick, to be realistic, did use the London Colet House residence as the constant upon which they sort to implement change. And the charge on this sort to implement long-term results. It appears it was a necessity to Gurdjieff’s successors (here listed) to identify an environment whereby members could commune and unite, while attending to their varied but common circumstance and according to each adherent’s interests. The maintenance of the knowledge of the ‘law of three’ and the ‘law of seven’ exists only as part of the equation, and as that which led Gurdjieff to his realization of the ‘law of the Octave,’ claiming a solution to the quandary of being able to further harness ennaegrammatic potential. What Gurdjieff discovered – when he had been teaching for quite some time, was that the universal law he had registered as the ‘law of seven’ was incomplete. But that with the inclusion of Man’s ‘incidental’ and ‘conscious’ shock he could fully implement humankind in universal continuities – a control mechanism pertaining to the law on Gurdjieff’s watch, and so he established the work-Octave. The work-Octave, then registered as the ‘law of the Octave,’ was the result of a minor mathematical adjustment to the original persuasions according to the ‘law of seven’ to acknowledge and accommodate the ‘incidental’ and ‘conscious’ shocks, culminating as recognition of two additional interval-type half beat insertions. This then, according to Gurdjieff, is where Man enters the universal laws completing the evolutionary cyclical pattern process, so that evolution now attends to all planetary rhythmic vibrations. That a strategic placement of two interval-type half beat insertions generates either an ascending or descending observable pattern, is an awareness Gurdjieff mastered. The intension of this thesis however is not to endorse Gurdjieff’s claim that he was single-handedly successful in generating a subtle but important vibrational shift in the creation of life on the planet earth, which effected evolutionary cyclical patterns to the extent that humankind is now fully implemented and responsible. That human consciousness is no longer a part of a remote psychic sect but, instead, central and at the heart of the planets future. This is fiction, but seemingly what Gurdjieff wanted his adherent’s to believe – and in 1922 these fantastic claims are likely to have been believed by the majority of adherents.

The aspect of Gurdjieff’s teaching worthy of consideration now – given that this overview is destined to be reflected through comparative contemporary academic research, looking to develop on the theme of pure consciousness, is redundancy. Gurdjieff endorsed material potential and appears to have endeavoured never to let energy become redundant and, yet, there is a natural redundancy built into the

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²⁴⁵ Pecotic, David. “Gurdjieff and the Fourth Way: Giving Voice to Further Alterity in the Study of Western Esotericism.”

<http://escholarship.usyd.edu.au/journals/index.php/SSR/article/viewFile/273/252> (accessed November 22, 2012): 110.

²⁴⁶ Ibid 110.

evolutionary cyclical patterns of the planet now – due to the inclusion of the two interval-type half beats, which Gurdjieff says humankind would be wise to attend. Gurdjieff's promise to develop consciousness, as the inspired teacher who advantageously stimulated the energy fields claiming to have made them more vibrant and relevant, who also sort to ensure that humankind would remain mindful of the distortions he generated through his 'system of knowledge,' endorsed the struggle required in order to keep the work alive. Gurdjieff's distortion of the universal law has two advantageous outcomes. Firstly, humankind will be able to objectify itself and attend to its conditional states anew, due to the objective insight generated. And, secondly, humankind will be able to work more effectively and achieve results because, as humankind perfects itself through the spiritual technique self-remembering, it readies for crystallization. That the crystallization process cites the source of Gurdjieff's tradition supports the development of the spiritual faculty with man rooted (as opposed to up-rooted) according to Gurdjieff's plan. And crystallization according to Gurdjieff is the result of an objectivity achieved through an awareness of all observable planetary influences and shifts. Furthermore, Gurdjieff is highly likely to have attended to the presence of a big accumulator – the energy generated through Group ceremony and ritual, if one presented, whether his 'system of knowledge' was implemented in its creation or not. In my view this is because Gurdjieff was genuinely interested in attending to the work which would objectify him in respect to the source of traditions. And, in this way, Gurdjieff gets to negotiate new contexts and deliberate new growth, and at every juncture attend to that which might find the solution to the question 'how might I objectify myself' at every level of the evolutionary cyclical process. This task required that Gurdjieff self-remember, which at a certain point is no longer a task but more a pleasure, as reaping what has been sown overtime becomes bountiful.

Gurdjieff, also compelled to articulate the cost of self-remembering, delivered a talk on preparatory work, 'Great Amwell House,' 6 September 1947, titled Separation and Self-Remembering, to develop upon the more advanced subject of crystallization through impressions: But I intend to distort this discussion to show how autonomy could feasibly impact the anatomy in new and more varied ways: "The energy of impressions is used up by the psychic machinery. I will ask you a question: "What is the difference between a mechanical and a conscious man receiving impressions?" The answer is that in a mechanical man, No. 1, 2 or 3, the energy of impressions is not transformed. It is used up in turning rolls or centres, in stimulating different T's, in negative states, and in all those mechanical reactions, attitudes, pictures and thoughts and feelings that men and women insist on taking as their real selves."²⁴⁷ Then, 10 April 1948, a talk titled 'The Food of Impressions:' "This brings us to the question of the reception of impressions. How do we receive impressions from outside – or rather, on what do these impressions fall? They fall on associations."²⁴⁸ Tamdgidi addresses the cost of self-remembering, saying, "the process of awakening can be quite difficult, painful, and flooded with all kinds of potential mislearning, causing the reader to potentially inflict serious injury to himself, and perhaps to others. For this reason, a teacher is absolutely necessary who

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²⁴⁷ Maurice Nicoll, "Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky." *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 1064.

²⁴⁸ Ibid 1152.

can provide, temporarily, effective guidance in the difficult path of awakening.”²⁴⁹ I interpret this subject of the cost of self-remembering as a reference to an individual’s unconscious psychic capabilities, which have been impacted because they happen to reside where conscious work–impressions have fallen, causing an adverse effect to the individual due to the impact of highly charged work–impressions of others. The individual with unconscious elemental material in his/her psyche is likely not to possess the means to respond in accord with any real systemic spiritual knowledge and therefore a cost has occurred due to the self-remembering practice of others. This distortion I raise, when Gurdjieffian work–impressions are observed through the ‘system of teaching’ as having fallen on unconscious psychic elemental material, addresses the fact that an impacted ‘not yet fully orientated adherent’ requires fast-tracking through the autonomy of the work–impressions, and while in the physical presence of a guide/mentor, in order that a correction to the placement of the work–impressions may occur – so that they fall on conscious psychic material. This is in response to, and as a kind of rescue mission, the autonomy belonging to work–impressions having effected the ‘not yet fully oriented adherent’s’ spiritual growth. The guide/mentor, in a position to turn a negative experience into a positive, can re-engage the work–impressions that fell on unconscious adherent psychic elemental material, and for this the guide/mentors physical presence is key because the individual effected is now in an accelerated learning environment where conscience contemplation is deemed inadequate, due to the volatility of the situation. The result of the process of re-accessing and re-applying the work–impressions is reliant on the guides/mentors self-remembering technique, in order that the cost of self-remembering to the ‘not yet fully oriented adherent’ can avoid a negative experience in the future. This distortion I have introduced is to enlighten the adherent who is in the process of developing his/her consciousness of the energy momentum required in order ‘to keep up with the work’ and learning that this equals the energy momentum required in order ‘to keep the work alive,’ discovering that by following Gurdjieff’s ‘narrative self-focus’²⁵⁰ orientation lead that ‘keeping up with the work’ once engaged is the more advantageous and cost efficient option.

The spiritual technique self-remembering offers the individual timelessness, nothing more, neither a reprieve, a pardon or a pause is offered by this technique if something goes awry – only a masterful guide is offered as a corrective measure by the Gurdjieff–line. The self-remembering technique, because of the silent inbuilt accountability structures it offers, over time, will, according to Gurdjieff, crystallize i.e. the crystallization of the work centres will occur. This then doubles to remind the adherent to remember himself – this is positive evolution and where/how the work system gains momentum. To reiterate this point, the problem, when/if the thread of the knowledge is lost – the orientation for keeping a hold of ‘the Rope’ no longer obvious, is solvable when the adherent has addressed the work systems through the process of trying to ‘keeping up with the work,’ yet found to be traversing a superfluous track, because in this instance self-remembering has been perpetuating through the adherent’s conscious psychic applications and impressions. But, when/if the tread of the knowledge is lost, a cost will occur if the adherent has been following

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²⁴⁹ Mohammad-Hossein Tamdgidi, “Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim).” **Essay**. (New York: State University of New York, Binghamton University, U.S.A., 2002): 557.

²⁵⁰ Victoria L. Ives-Deliperi, Mark Solms and Ernesta M. Meintjes, “The Neural Substrates of Mindfulness: An fMRI Investigation,” *Social Neuroscience*, Psychology Press: Taylor and Francis Group, (2010): 9.

a self-reverential²⁵¹ orientation to the work systems and a trying to ‘keep the work alive’ ethic has been applied, because this adherent will not be reminded to remember himself/herself when/if he/she loses the thread unless a guide is provided to re-orientate the adherent to what is relevant. This perspective of the work, I introduce, might appear counter intuitive – especially for those involved in devotional religious contexts, because to think a ‘narrative self-focus’ and trying to ‘keep up with the work’ is the more advantageous solution for spiritual development, more so than a ‘self-reverential focus’ and trying ‘to keep the work alive’ whereby spiritual development is seen to be intermittent, causes some concern. Especially to those aware of the spiritual difficulties when/if the ‘narrative self-focus’ should stimulate the ego instead of the essential Self.

The final Nicoll psychological commentary report I want to include is on external considering, ‘Great Amwell House,’ 3 May 1947, ‘A Note On External Considering,’ which says: “We do not see people objectively: we see them subjectively – that is, as we imagine or expect them to be. We all do violence to one another by not realizing this. In this sense, people can be mutually destructive of one another. Now the 4th State of Consciousness is called Objective Consciousness. The four States of Consciousness as given by this Work are:

- 4) State of Objective Consciousness
- 3) State of Self–Remembering
- 2) State of So–called Waking Consciousness
- 1) State of literal Sleep–physical Sleep

These are the 4 States or Levels of Consciousness as given by the Work and we first strive to reach level No. 3. To reach State No. 4 a man must pass through State No. 3 – otherwise he will get nothing, recall nothing of a sudden touching of State No. 4.”²⁵² Tamdgidi adds Gurdjieff’s system was to “temporarily crystallize or install his own magnetic personality and teaching, his influence, inside the reader’s inner world”²⁵³ so that the reader might witness something of Gurdjieff’s understanding of what it means to awaken and to be less violent to one another. That Gurdjieff’s actual promotion of his ‘system of knowledge,’ as a masterful orator, has always been geared for allowing it to run in the veins of the individual, the individual who wants to perceive elements of the work, allows Gurdjieff intimate access to that potential new adherent. And this is an important consideration in respect to clinical psychology and protocol, the academic need to establish a sexism theory, and through contemporary academic research we ought to be able to ascertain how Gurdjieff’s ‘system of knowledge’ qualifies in this respect in academic contexts today.

In 2012/13 Fenwick introduced articles to the London Study Society members which focused on explanations on the topic of conscious development, they were predominantly neuroscience and psychiatry oriented articles. What occurs is that, notably, each of Gurdjieff’s successors at the London Study Society, like Gurdjieff, focused on a basic medical analysis of Gurdjieff’s teaching i.e. on the human anatomy and observed physiological response patterns. For example, the innate human

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²⁵¹ Ibid 9.

²⁵² Maurice Nicoll, “Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky.” *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 1026.

²⁵³ Mohammad-Hossein Tamdgidi, “Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim).” *Essay*. (New York: State University of New York, Binghamton University, U.S.A., 2002): 558.

response patterns and processes: breathing, food, buffers, magnetism and association. And the big picture today, which Gurdjieff had not been exposed to by the time of his death in 1947, has now the benefit of 65 years neurological research experience. The Study Society environment has benefitted from its historic association to Gurdjieff, from the ceremonial and ritual exercises he incorporated, and today this is also because Fenwick's psychiatric and neurological background and investment has allowed it to be so – having written several publications on the subject of consciousness and dying in his medical career. It is my view that by carrying Gurdjieff's distortions forward i.e. by disproportionately weighing Gurdjieff's knowledge in his favour and by accepting his uniquely idiosyncratic system, we will get to observe his systemic contribution to the science of contemplative neurology today. But, before we explore the meditative and hypnotic skill Gurdjieff employed through contemporary neurology, we need to equipped ourselves with an appreciation of the sensibilities incorporated by Roles' directorship at the London Study Society – Ouspensky's successor. This is because when Fenwick recently introduced five articles on neural response patterns, which we will analyse, he not only translated Gurdjieff's meditative and hypnotic skill and the Ouspenskian developments, he translated Roles directorship as well. This will assist with the comparative analysis between a 'narrative self-focus' and a 'self-reverential focus' to tell where religious anomalies have arisen, both inside and outside of the 'system of teaching' being reported on by this thesis.

THE LONDON STUDY GROUP
SPIRITUAL PRACTICES & TECHNIQUES
An Account Of * A Reflection On* Contemporary Academic Literature

Dr. Francis Crosbie Roles 1901–1982

Dr. Roles stood, from the beginning, for the continuation of the teaching – which was originally delivered to Ouspensky by Gurdjieff, and was oriented to the London Colet House residence. Roles was born in Colombo,²⁵⁴ he was the son of an American mother and an English father. His father, also Francis Roles, was a journalist in Ceylon, an observer, a literary man and “a true and honest journalist.”²⁵⁵ Roles (junior), on inheriting²⁵⁶ these traits, used them to fulfil his own objectives as a doctor of medicine and director of the London Study Society, which was “to attain higher levels of consciousness which he believed was man’s right and natural heritage.”²⁵⁷ Roles set himself up as the levelling character post the Gurdjieff/Ouspensky legacy, a lead which successor Fenwick continued in the name of his academic qualifiers.

Roles introduced His Holiness to the London members in the knowledge that the Advaita Vedanta tradition the Shankaracharya represented, as he drew on his Himalayan source, would over the duration of time make mantra transcendental meditation (TM) and the collection of Sanskrit terms central to the member’s spirituality and address their spiritual concerns. That this transition would make the Ouspenskian School a thing of the modern era – 1947 to the present day. And, while His Holiness Swami Shantanand Saraswati watched over the Advaita Vedanta tradition, the guru that watched over the mantra transcendental meditation (TM) tradition was the Maharishi and so by 1961 Roles had fully implemented the Maharishi’s technique in London, and an exploration into the Bhagavad-Gita²⁵⁸ followed.

Lowe said, in ‘Transcendental Meditation, Vedic Science and Science,’²⁵⁹ that transcendental meditation “began with the inauguration of Maharishi’s Spiritual Regeneration Movement (SRM) in 1957.”²⁶⁰ But, that the Maharishi was “not a member of the Brahmin (priestly) varna,”²⁶¹ while his predecessor, “Swami Brahmananda Saraswati (1870-1953),”²⁶² was. The “Maharishi’s mission represented a radical departure from tradition; yet... also embraced absolutist and ultra-orthodox interpretations of the Vedas.”²⁶³ The Maharishi copyrighted “Transcendental Meditation”²⁶⁴ TM. He also “earned an undergraduate degree in physics from Allahabad University.”²⁶⁵ The purpose of including Lowes insight is to show that the

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²⁵⁴ Peter McGregor Eadie, “The Odyssey of Francis C. Roles.” *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie, 1-57. (London: The Study Society, U.K., 2001): 1.

²⁵⁵ Ibid 1.

²⁵⁶ Ibid 1.

²⁵⁷ Ibid 1.

²⁵⁸ Aldous Huxley, *The Perennial Philosophy*. (HarperCollins Publishers Inc., U.S.A., 1944): 3.

²⁵⁹ Scott Lowe, “Transcendental Meditation, Vedic Science and Science.” *Nova Religio: The Journal of Alternative and Emergent Religions* 14, no. 4 (May 2011): 54-76.

²⁶⁰ Ibid 54.

²⁶¹ Ibid 55.

²⁶² Ibid 55.

²⁶³ Ibid 55.

²⁶⁴ Ibid 56.

²⁶⁵ Ibid 56.

Maharishi, like Gurdjieff, had influenced formerly established scientific constructs. The Maharishi's definition of science was simply this: Science is the systemization of knowledge: "a systematically organized body of knowledge."²⁶⁶ The Maharishi was controversial because science, in his sense of the word, "does not dictate epistemological rigor or method; any means of gaining and systematizing knowledge will suffice." The affiliation Roles assumed for the London Study Society members was historically orientated by the Vedic traditions. Lowe says: "Vedas provide a direct method of direct cognition of material existence in this unlimited cosmos and also they provide a direct technique to cognize that which is evenly permeated, evenly pervading the entire physical structure of the cosmos, that all pervading reality, almighty God."²⁶⁷ The subatomic realm then, through this "analogy, explain some of the largely untested spiritual claims,"²⁶⁸ which have forced parallels with the "Upanishads"²⁶⁹ and suggests that "transcendental consciousness"²⁷⁰ "equated with the vacuum state,"²⁷¹ and therefore science, along with all other known cosmic potential, is satisfactorily expressed for the Study Society members by the Maharishi. "Soon the Maharishi wanted Dr Roles to head up the newly formed Spiritual Regeneration Movement in Europe and to follow him instead of continuing with his service to Ouspensky's work. This Dr Roles could not do"²⁷²

In 1961 Roles' connection to the Maharishi was firm and so he made a trip to New Zealand, to visit the Wellington Study Society. And on 18 August 1961, he addressed one hundred new initiates at Wakefield House in Wellington, New Zealand.

R. "I have come because this very ancient and very secret method (secret until hitherto, from an old civilisation stretching back to about 5/6000 BC), is suddenly being introduced for the first time into this lovely and fresh country, which I must say we lost our hearts to already; and the two seem to match up extraordinarily well. You seem to be doing this better than we are in London. In trying to think what would interest you most"²⁷³

The full transcript of the doctor's time at Wakefield House, which includes transcripts of his Lectures, is held at the Wellington Study Society by the librarian Priscilla Arnold. Having read the transcript it is clear that the doctor's visit was essentially to introduce [TM] transcendental meditation to the Wellington Group. And, as is custom, the doctor chose to refer his descriptions of this meditation mantra technique to a question and answer session previously held in India, between a master and student. In this way the doctor managed to describe what could be expected and achieved for the members in Wellington.

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²⁶⁶ Ibid 58.

²⁶⁷ Ibid 59.

²⁶⁸ Ibid 61.

²⁶⁹ Ibid 61.

²⁷⁰ Ibid 61.

²⁷¹ Ibid 61.

²⁷² Peter McGregor Eadie, "The Odyssey of Francis C. Roles." *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie, 1-57. (London: The Study Society, U.K., 2001): 27.

²⁷³ Francis C. Roles, *FCR and the NZ Connection: The Wellington Study Group*. (Wellington: The Study Society Inc., N.Z., 'not available for sale to the public,' 2002): 9.

R. "The mantra is going to different centres and any centre that it has reached will have memory of it and that memory will come up like other memories."²⁷⁴

The doctor also addressed the topic of unity, which he approached by discussing the Advaita Vedanta, the dual and the non-dual, spiritual journey and in parting suggested that the bond between the Wellington and the London Study Society would be strengthened if the members in Wellington gave their attention to the spiritual practice [TM] transcendental meditation.

In the early Rolesian era, labelled by McGregor Eadie "the between years,"²⁷⁵ "Ouspensky and the doctor knew the Truth or the Way is a living thing and that it cannot be learned from books. Books can only point the direction by which a person may find the Truth. A man on a different level is required to act as a guide and his teaching is always oral."²⁷⁶ The between years took effect from the time Roles was 46. McGregor Eadie, who was asked by the doctor's son, Nick Roles (who became a 'Fellow of the Royal College of Surgeons'²⁷⁷ in 1968), to write 'The Odyssey of Francis C. Roles' said, "members were totally dedicated and it was considered an immense privilege to be asked to help. And ... Dr. Roles' meetings and these activities acted like a big accumulator which generated the powerful energy needed for growth."²⁷⁸ This final point articulates the transmission opportunity a society like this has. The big picture accumulator asked of all its members an investment in the "divine origin"²⁷⁹ of the knowledge. In Group meetings the aim was for the divine origin to become the Param-Atman,²⁸⁰ meaning the knowledge of the Self in harmony with the universe. The doctor would introduce an element of surprise whenever and wherever possible, asking members for their "input."²⁸¹ The member's input then became known as an acknowledgement of "Prakriti,"²⁸² the very nature of the individual. And such was the transition to incorporate elements of the Sanskrit terminology and nuance, and the means to cite a new transmission opportunity grew.

Nick Roles said that the doctor and Ouspensky had shared a common goal, "the desire to understand Consciousness .... [and that as a medical student at Cambridge his father] had the effrontery to deliver a paper to the Medical Society on Consciousness as if he knew all about it."²⁸³ Nick also remembers that both men, Ouspensky and Roles, spent a great deal of their time researching the source²⁸⁴ of certain words and learnt a great deal about the path to Consciousness from a variety of different cultural and religious sectors. In the early days, in the 1930s, Roles had attended meetings held by Ouspensky at a variety of locations, Gaddesden, Lynne Place, Warwick Gardens and Colet House, but it was at Colet House where the doctor

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²⁷⁴ Ibid 13.

²⁷⁵ Peter McGregor Eadie, "The Odyssey of Francis C. Roles." *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie, 1-57. (London: The Study Society, U.K., 2001): 24.

²⁷⁶ Ibid 20.

²⁷⁷ Ibid 44.

²⁷⁸ Ibid 24.

²⁷⁹ Ibid 26.

²⁸⁰ Ibid 51.

²⁸¹ Ibid 26.

²⁸² Ibid 51.

²⁸³ Francis C. Roles, "Preparations: Extracts from a Paper." *The Bridge: P. D. Ouspensky Commemorative Issue, No. 12*, ed. Peter McGregor Eadie, 231-234. (London: The Study Society, U.K., 1997): 231.

²⁸⁴ Ibid 231.

went from “senior figure”²⁸⁵ collecting “written questions from people attending the meetings”²⁸⁶ to direct recipient of Ouspensky’s consciousness, ideas and experimentations. As their spiritual knowledge developed and their friendship respectively, Roles and Ouspensky would often find themselves in deep conversation on the topic of the difficulties associated with the method self-remembering.

O. “Sometimes, as an exercise, people decide to remember themselves in certain circumstances. Before the war, when people went to Paris, I told them to remember themselves at the Garde du Nord. Nobody could. Once a friend was to meet me at the Garde du Nord and I asked him to remember himself when he got there. But he only came with a very worried face saying: “I have forgotten something you asked me to do; was it something I had to buy for you?”²⁸⁷

Roles served a long apprenticeship under Ouspensky.

In the 1970s the dominant theme of learning under Roles’ directorship in London at the Colet House residence, was the “composition”²⁸⁸ of the inner organ the Antahkarana. And it was deemed possible to identify this inner organ when an individual had acquired a certain appreciation of its component parts: the Manas, the Chitta, the Ahankar, and the Buddhi. After experiencing the nature of each of the component parts for a time, one could then get a sense of the Antahkarana’s connectedness to the Param–Atman i.e. the “total universe.”²⁸⁹ In the beginning gaining knowledge of the Antahkarana’s existence required an objective mindfulness, and for extended periods, managing this process would guide and overwhelm Roles and the Study Society member’s focus for several decades – and beyond Roles’ passing in 1982. It was only three months prior to Roles’ death when “he asked to be excluded from taking any more meetings at Colet House. He said he wanted to stay at home and experience more of this marvellous Samadhi, which is destroyed by talking and thinking.”²⁹⁰ It was 11 June 1982, the day after a day with friends and family, that the doctor died of a cerebral haemorrhage.²⁹¹

R. “There is only one consciousness. The levels are levels of impediment to that (universal) consciousness. That is what we have come to feel and know.”²⁹²

The last face to face conversation between the doctor and the Shankaracharya His Holiness Swami Shantanand Saraswati was 2 November 1977, and His Holiness died a decade later in 1988. In my view Roles’ death meant to the members that a greater investment was required in order to develop the appreciation of the Antahkarana, and in this way they would honour Roles’ years of dedication to the London Study Society. In hindsight: I believe the Antahkarana had a synergy with Gurdjieff’s ‘organ Kundabuffer,’ largely referenced in the earlier years.

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²⁸⁵ Peter McGregor Eadie, “The Odyssey of Francis C. Roles.” *The Bridge: Francis C Roles 1901 – 1982, No. 14*, ed. Peter McGregor Eadie (London: The Study Society, U.K., 2001): 14.

²⁸⁶ Ibid 16.

²⁸⁷ Ibid 16.

²⁸⁸ Ibid 46.

²⁸⁹ Ibid 46.

²⁹⁰ Ibid 56.

²⁹¹ Ibid 56.

²⁹² Ibid 56.

Dr. Peter Fenwick 1935–present

Today, one hundred years on from the initial Gurdjieff/Ouspensky collaborative and Ouspensky finding a solution in the spiritual technique transition to establish Gurdjieff's teaching in the U. K., Fenwick has offered his orientation on the topic of consciousness. 'Beyond Prejudice: Are Negative Evaluations the Problem and Is Getting Us to Like One Another More the Solution?' is a 'Behaviour and Brain Sciences' article which adds something more to the overview given so far on Gurdjieff's/Ouspensky's/Roles's analysis of negative emotions. In this article Dixon et al. relates his twenty first century theory on the subject of infra-humanization, and in the broader context dehumanization. The article arrived at this juncture because Dixon et al. claims: "We capitalize in particular on developments in research on paternalistic ideology, ambivalent sexism, infra-humanization, common identification, and intergroup helping ... the related process of prejudice reduction, focusing on emerging research on the paradoxical consequences of intergroup contact,"²⁹³ and in this way Dixon et al. challenges, even interrogates, current thinking on prejudice and negativity. This is a contemporary attempt at looking "beyond prejudice,"²⁹⁴ an etic view of a subject Gurdjieff also chose to negated – both in his personal and Group work contexts. I believe the articles non-locale focus raises scholars' key concerns and objections when asked to accept Gurdjieff-like inferences and references. But, the question of whether or not Gurdjieff ought to be associated with academia at all remains unanswered by this thesis. Although, if we avoid any potential irreconcilable histories and allocate Gurdjieff the subject of spiritual evolution, and compare this to other scholars sexual health theories, as Brahinsky did in 'Reich & Gurdjieff: Sexuality and the Evolution of Consciousness,'²⁹⁵ then I believe this scope will allow for Gurdjieff's more controversial perspectives and Fenwick's concerns to be known and analysed in this section.

It is my view, that Gurdjieff falls short of gaining scholarly acceptance and accolade for the credible elements in his work, is due to several behavioural and ethical concerns and of particular concern is Gurdjieff's theory on sexism, because it is not obvious that he actually has one and that this effected everything. The Dixon et al. article takes an interesting angle on sexism theories and brings to light some of the issues scholars and journalists might have had with Gurdjieff's behaviour and explains elements of why Gurdjieff might have failed Orage. This is an address of the areas which were perceived as negative and objectionable by the mainstream, such as his flamboyant character and radical claims and excitable behaviour. The article articulates its 'ambivalent sexism theory' and "directly challenges the assumption that intergroup prejudice – and associated forms of discrimination – operates primarily via attitudinal negativity ... the theory is not simply to explain how men express and reconcile their polarized attitudes towards women, but also to highlight the broader ideological role of HS [Hostile Sexism] and BS [Benevolent Sexism] in maintaining gender inequality."²⁹⁶ Then, the article offers 'benevolent sexism' as playing "a

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²⁹³ John Dixon, Mark Levine, Steve Reicher and Kevin Durrheim, "Beyond Prejudice: Are Negative Evaluations The Problem And Is Getting Us To Like One Another More The Solution?" *Behavioural and Brain Sciences* 35, no.6 (2012): 413.

²⁹⁴ Ibid 413.

²⁹⁵ Brahinsky, David M. *Reich & Gurdjieff: Sexuality and the Evolution of Consciousness*. (Xlibris Corporation, U.S.A., 2001.)

²⁹⁶ John Dixon, Mark Levine, Steve Reicher and Kevin Durrheim, "Beyond Prejudice: Are Negative Evaluations The Problem And Is Getting Us To Like One Another More The Solution?" *Behavioural and Brain Sciences* 35, no.6 (2012): 414.

powerful role in structuring women's attitudes towards other women"²⁹⁷ and men's attitudes towards other men, and appears to be backing itself for reader interest saying 'benevolent sexism' in the male/female dynamic is as likely to result in hostility shown toward one's own gender. I include these points to try and shed some light on the dissenting nature of the Gurdjieff/Orage relationship. The answer for Gurdjieff, if we transcend the need to quantify a trajectory on a sexism theory and stop trying to solve – as Moore has tried – the Mansfield/Gurdjieff relationship,²⁹⁸ is of another piece. Instead, if we actively seek to address Gurdjieff's elemental approach through Dixon et al.'s dehumanization and infra-humanization²⁹⁹ studies, in respect to his interpersonal relationships, it is plausible Gurdjieff was solely within his means of cognition and focused on the more desirable infra-humanized state when dehumanization is seen to be his agenda. In other words, let's say, the work Gurdjieff undertook in his control Group activities employed transcendental techniques, in order to arrive at his emic version of the Dixon et al. theory on infra-humanization and that the dehumanization sequences he employed were in preparation for his focus in on the infra-humanized state. However infra-humanization according to Dixon et al. is the sub state of dehumanization, whereby intergroup helping is the key activity and the zone for esoteric work.³⁰⁰ This, I believe, could be the mark of the beginning stages of an awareness of Gurdjieff's more scientific deductions, offering then that when analyzing an adherent's type this matters only to the systemic developmental processes, not the individual's spiritual potential, and that the establishment of an esoteric Group formed is iterated as the infra-humanized Group.

If Dixon et al.'s dehumanization factor is to be purportedly of Gurdjieff's school, as inferred in the review account by H. Br. at the opening night of Gurdjieff's 'Demonstrations' 1923,³⁰¹ where H. Br. witnessed Gurdjieff's psycho-corporeal machine and its failure to acquire a big picture understanding, still lingers. Then the dehumanized demonstrators of 1923 are described by H. Br. as being compromised because the choreography was said to be comprised of "three systems work[ing] independently of each other, hence [the] complete incoherence in our psycho-corporeal machine."³⁰² Then, H. Br. looked to an alternative view and said, "we hope that the circle of those who are convinced of the need for this radical reform of our 'I' will go on growing ever wider, and that as a start, those present at to-day's performance will wish ... to find out all the details relating to this newly-born Institute, set up with unimaginable beauty and richness, and also to understand the deep reasons Mr Gurdjieff had for the need he felt to bring about a total change in our relationship with the external world and our fellow men."³⁰³ These conflicting messages can be appeased and further clarified by Tamdgidi, to an extent, with his view of Gurdjieff's desire to help the human condition overcome its propensity for attachment and when he attributes the responsibility for Gurdjieff's demonstrator's

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²⁹⁷ Ibid 414.

²⁹⁸ James Moore, *Gurdjieff and Mansfield*. (London: Routledge & Kegan Ltd, U.K., 1980), 195.

²⁹⁹ John Dixon, Mark Levine, Steve Reicher and Kevin Durrheim, "Beyond Prejudice: Are Negative Evaluations The Problem And Is Getting Us To Like One Another More The Solution?" *Behavioural and Brain Sciences* 35, no.6 (2012): 416.

³⁰⁰ Ibid 416.

³⁰¹ Maurice Nicoll, "Materials about P. D. Ouspensky: What The Gurdjieff Institute Wanted to Show You." *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 18. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1923): 4.

³⁰² Ibid 4.

³⁰³ Ibid 5.

limiting factors to the “the organ Kundabuffer,”³⁰⁴ to reveal a paradox in H. Br.’s response. Tamdgidi enlightens the paradox, 80 years on, saying H. Br. failed to appreciate that the demonstrators were in a trance-like state by choice, that they had overcome the limiting factors of the ‘organ Kundabuffer’ as principal pupils of Gurdjieff’s and the subject of his choreography, and that they had will-fully chosen to submit themselves to Gurdjieff’s Will in their performance, that they were infra-humanized not dehumanized. Tamdgidi says the ‘organ Kundabuffer,’ “as representing the propensity to be hypnotized is particularly evident in Gurdjieff’s discussion on the degeneration of the divine impulse Faith into its opposite. In terms of Faith, if the tendency is to “believe–any–old–tale,”³⁰⁵ this is overcome by the demonstrators because they are showing ‘what the Gurdjieff Institute wanted to show you.’ Yet, in my view, the demonstrators do epitomize Gurdjieff’s example of the ‘divine impulse Faith,’ but that this is a Faith oriented by the physical centre balanced by the ethereal state, as opposed to an orientation built upon any of their other centres, which Gurdjieff’s teaching also attends. Fundamentally, what Tamdgidi articulates is Gurdjieff’s message on preparation and on overcoming hypnosis. But, Dixon et al.’s research says that the preparation Gurdjieff’s demonstrators are committed to is the process of working to achieve the dehumanized state, and once achieved that this marks the point in the work where an approach to the infra-humanized state is possible. It is because of the impression that Gurdjieff’s demonstrators, who showed “What the Gurdjieff Institute Wanted to Show You,”³⁰⁶ had undergone dehumanization as part of their training process that we moved to the Dixon et al. article, where infra-humanization is the positive more socially acceptable context that emerged from the depths of dehumanization. In Dixon et al. it was Leyens³⁰⁷ who identified the subtype infra-humanization as deployed from dehumanization.

The Dixon et al. article described infra-humanization as the irony of intergroup helping and, as the article’s results were strewn directly from dehumanization studies, infra-humanization appears as the reprieve from the dehumanization context. The following assertions in this paragraph intuit Gurdjieff’s purpose for developing upon the dehumanized state. If, for instance, the question were put to Gurdjieff, ‘what is the value of dehumanization in your work,’ I believe his response would orientate to the advantageous quality dehumanization harbours i.e. the development of inbuilt control mechanisms, while claiming the more socially acceptable elements of Dixon et al.’s position on infra-humanization and intergroup helping. Dixon et al. says, for example, “unlike dehumanization, helping is generally conceived as a pro-social phenomenon, and in this article seen to involve elevated emotions such as empathy, compassion, and consideration. Given that people are generally more inclined to assist in-group than out-group members (e.g., Levine & Crowther 2008), helping across intergroup boundaries has been deemed an especially positive activity. As such, intergroup helping is sometimes used as a yardstick for judging the success of prejudice reduction interventions such as common

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³⁰⁴ Mohammad-Hossein Tamdgidi, “Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim).” *Essay*. (New York: State University of New York, Binghamton University, U.S.A., 2002): 410.

³⁰⁵ *Ibid* 410.

³⁰⁶ Maurice Nicoll, “Materials about P. D. Ouspensky: What The Gurdjieff Institute Wanted to Show You.” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 18. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1923): 4.

³⁰⁷ John Dixon, Mark Levine, Steve Reicher and Kevin Durrheim, “Beyond Prejudice: Are Negative Evaluations The Problem And Is Getting Us To Like One Another More The Solution?” *Behavioural and Brain Sciences* 35, no.6 (2012): 415.

identification.”³⁰⁸ These descriptions appear charged with the ability to precipitate the many episodes of gender sexism, hostile and/or benevolent sexism concerns presented in Gurdjieff’s name earlier. And that the complexities that weigh most heavily on Gurdjieff’s character – when Gurdjieff is found to be lacking a sexism theory of any kind, are being correctly intuited by the Dixon et al. dehumanization studies because they precipitate many of the scholarly concerns with Gurdjieff’s contextualizations. Then, when Gurdjieff riles against identification and imposes his own accountability structures and controls, such as the spiritual technique self-remembering, we get the sense that dehumanization – both in the teaching and in Gurdjieff’s Institute environment – plays to a much greater score in Gurdjieff’s understanding. In conclusion: The mix and balance of dehumanization versus infra-humanization studies does translate some of the academic prejudice against Gurdjieff. The question is now, has the precipitation gone far enough to appease the separatist mentality Gurdjieff cultivated, whereby manifestations have shown how Gurdjieff’s hostility was once apparent to Orage and how Ouspensky’s hostility played out against Gurdjieff i.e. the competitiveness that led to separation? And yet the question that remains is, do such stirrings go far enough to alert the respective Ouspenskian and Gurdjieffian schools to attend to their own secular modes, but to stop short of implosion or homogenization?

Another area of interest which Fenwick brought to the attention of the London Study Group is the science of the brain itself. Ives–Deliperi et al.’s article, ‘The Neural Substrates of Mindfulness: An fMRI Investigation,’ addresses the various regions of the brain which translate mindfulness: “Findings collectively show that mindfulness meditation has an overall ‘quietening’ effect on the brain regions associated with subjective and cognitive appraisal of emotions. As a result, the findings lend support to the theory that mindfulness may achieve its positive health outcomes through the process of *disidentification*.”³⁰⁹ This statement is included to support the aslant hypothesis angled at Gurdjieff, to say dehumanization works to the benefit of Gurdjieff’s ‘system of knowledge,’ as it is assumed that disidentification is descriptive of dehumanization. Ives–Deliperi et al. says disidentification highlights ‘thought and feeling’ as complimentary conditions and “transitory mental events ... [that] occur to, but are separate from the self.”³¹⁰ The parallel I draw is that Gurdjieff’s hypothesis is also that support for disidentification and the processes pertaining to dehumanization draw attention to certain advantageous compatibilities, and in the case of Gurdjieff this relates his skill as a hypnotist and negating the emotional work–plight, which here appears contingent on the ability to manipulate the ‘thought and feeling’ centres. That is to say Gurdjieff’s hypnotic endeavours seek to eradicate that which is not Self centric i.e. to eradicate the small ‘I’s,’ which he says adherents seek to manage and maintain as emotion, but that this is a superfluous activity because the small ‘I’s’ are disconnected from source knowledge. Furthermore, Schjoedt in ‘The Power of Charisma – Perceived Charisma Inhibits the Frontal Executive Network of Believers in Intercessory Prayer,’³¹¹ observes how it is

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³⁰⁸ Ibid 416.

³⁰⁹ Victoria L. Ives-Deliperi, Mark Solms and Ernesta M. Meintjes, “The Neural Substrates of Mindfulness: An fMRI Investigation,” *Social Neuroscience*, Psychology Press: Taylor and Francis Group, (2010): 9.

³¹⁰ Ibid 9.

³¹¹ U. Schjoedt, “The Power of Charisma – Perceived Charisma Inhibits The Frontal Executive Network of Believers in Intercessory Prayer.” *Social Cognitive Neuroscience Advance Access*. Oxford University Press., U.K., (2010): 1-9.

that hypnotism can facilitate charismatic influence, which I have reflected on Gurdjieff's potential manipulation of the 'thought and feeling' centres, as Ives-Deliperi et al. can clarify and validate this potential in pure scientific terms. Ives-Deliperi et al. says, "lesions to the right anterior insula have been shown to result in significant reductions in addictive behaviour [where as Schjoedt's example shows a reduction in addictive behaviour toward the charismatic leader] (Naqvi, Rudrauf, Damasio & Bechara, 2007) and less intense emotional reactivity (Gary et al., 2007). Moderation of insula activity is also associated with reduced emotional susceptibility (Iaria et al., 2007)."³¹² Ives-Deliperi et al.'s findings shows that emotional quietening can be induced through lesions to the right anterior insula, but of course emotional quietening through a psychiatric disintegration of 'thought and feeling' centres by way of a brain lesion is not an option in control Groups – neither in Ives-Deliperi et al.'s nor Gurdjieff's. But, the question I pose is, did the impact of Gurdjieff's hypnotic inductions achieve a similar result to that of a psychiatric disintegration of 'thought and feeling' centres through lesions? Gurdjieff's control Groups are likely to have undergone hypnotic inductions for the purpose of inner quietening, which leads me to a further question. If Gurdjieff was a psychiatrist, would he have readily performed intrusive psychiatric measures and surgically disintegrated the adherent's 'thought and feeling' responses, in the knowledge that this would have assisted the adherent with his commitment to Gurdjieff's plight, or did Gurdjieff achieve this anyway through a trance-like disintegration? If the answer to the first part of this question is even remotely yes, then, surely this fuels the reason for scholars to be at odds with Gurdjieff. But it is because Gurdjieff is able to readily dehumanize perceived mainstream structural orientations that this question matters.

Another point Ives-Deliperi et al. raises is that response patterns are monitored as they develop upon a phenomenological perspective, and yet Ives-Deliperi et al. is disinterested in the demographic support patterns which are normally attributed in phenomenological research, a perspective shared by Gurdjieff. The response patterns in the article are theorized by observing that, "emotional processing occurs in a hierarchical manner with basic emotions generated at a phenomenological level through the integration of physiological arousal and valence, and secondary, or social emotions, generated at an appraisal level through the cognitive representation of bodily states (Russell, 2003)."³¹³ That these control conditions resonate within the 'self-reverential' and referential tone Gurdjieff cultivates in adherents, a tone he is likely to have generated in order to apprehend other outsider's mindfulness and to override subjectivity for those balanced within the phenomenological state he generates, is of benefit to his 'self-reverential' centric Groups. We can know this because as Ives-Deliperi et al. shows, science is capable of monitoring 'thought and feeling,' that "the supra-genual anterior cingulated cortex has been implicated in emotional monitoring and in particular to self-referential stimuli (Northoff & Bermpohl, 2004),"³¹⁴ and that this raises a point on ethics is the next consideration. A humble self-referential approach to a dictatorship is undoubtedly the best strategy for approaching any dictatorial associated secular group, as Roles was obliged to do, because this harbours the potential to elongate ones relationship experience – potentially even eliminating the possibility of a personality spur. But, within

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³¹² Victoria L. Ives-Deliperi, Mark Solms and Ernesta M. Meintjes, "The Neural Substrates of Mindfulness: An fMRI Investigation," *Social Neuroscience*, Psychology Press: Taylor and Francis Group, (2010): 8.

³¹³ Ibid 8.

³¹⁴ Ibid 9.

Gurdjieff's methodological frame, within his 'narrative self-focused' frame,³¹⁵ we find that secularism and especially a secularised emotional centre, is supported by Gurdjieff's spiritual practices and techniques, and that this is predominantly achieved by stimulating the pre-frontal cortex is interesting.³¹⁶ The spiritual practice the 'Stop' exercise stimulates the pre-frontal cortex, which "plays a critical role in executive functioning"³¹⁷ and is metacognition centric, bolstering the advantageous qualities the dehumanized adherent will receive in support of Gurdjieff's separatist mentality. And, in this way, Ives-Deliperi et al. has elucidated a Gurdjieff-line context: That of the state of disintegration and disaggregation of the 'thought and feeling' centres consecutively, resulting in controls which Gurdjieff can utilize to align his adherents Being-side with the universal laws he advocates, to allow for his claims of spiritual purity to perpetuate and precipitate alongside the science of today.

Gurdjieff was a master orator and employed this skill to advance his spiritual agenda, and the Gurdjieff/Ouspensky/Roles/Fenwick school appears to have understood that the spiritual practice the 'Stop' exercise' concentrated the requisite self-awareness to continue to gain an advantage from this oratory skill. To explain: The Ives-Deliperi et al. article says that, "the prefrontal cortex plays a critical role in executive functioning and metacognition and reduced activity in this region has been associated with reduced narrative self-focus (Northoff & Bermpohl, 2004),"³¹⁸ which, with the help of the 'Stop' exercise,' assumedly Gurdjieff is focused upon in order to increase the activity of the executive function and to benefit from his metacognition potential. Then, as an additional claim, stimulation of the prefrontal cortex is likely to effect spiritual ascent with the ennaegramm as the qualifier, and that the 'narrative self-focused' individual will receive and benefit from this effect, is interesting. This, then, is also descriptive of the potential Gurdjieff generates through experience and his spiritual technique self-remembering, while the descending nature of the 'narrative self-focus' is a decline in the experience of metacognition potential and a transformation to the more 'self-reverential focused' state – such as the Rolesian era promoted through its version of the spiritual practices. If it is feasible that this is what Ives-Deliperi et al. can offer, then with the assistance of other of Fenwick's articles the 'narrative self-focus' and the 'self-reverential focus' will be established as key spiritual states, which arrive at two very different spiritual outcomes. In the first instance this claim is the result of observations of the spiritual practice the 'Stop' exercise,' whereby senior Study Society members, who call 'Stop,' reveal whether the self-remembering adherent is 'narrative self-focused' or 'self-reverential focused.' Although, during Roles' directorship, it was the 'self-referential' disposition of an adherent that was seen as a descent from the 'narrative self-focused' disposition, not the 'self-reverentially focused,' and nor should it have been. The 'self-reverential' focused, in my view, successfully invigorates the phenomenology of the moment and this is a liberating factor that can be attributed to the value of the 'self-reverentially' oriented adherent – and especially useful when implicated in Group activities. This is the attribute of this type of adherent. The 'narrative self-focused' member, on the other hand, is of a different kind in that this orientated adherent – when involved in group activities, is learning to be central to the Study Societies transmission portal opportunity i.e. he/she receives the 'system of knowledge' more directly. And perhaps because this is the position Gurdjieff took, and therefore the 'narrative self-focused'

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³¹⁵ Ibid 9.

³¹⁶ Ibid 9.

³¹⁷ Ibid 9.

³¹⁸ Ibid 9.

individual is learning to manage the knowledge rather than being processed or liberated by it.

Froeliger et al.³¹⁹ introduces the contemporary research on transcendental meditation [TM] and says that this technique assists in the bypassing of the executive function i.e. the bypassing of the pre-frontal cortex. Firstly, it needs to be said, the self-referential disposition on Roles watch, whereby the transcendental meditation [TM] mantra technique was employed, is here seen to have, albeit perhaps inadvertently, homogenized elements of the 'narrative self-focus' as explained by Ives-Deliperi et al. However the Gurdjieffian Foundation historically – as opposed to progressively, was interested in the transmission opportunity the 'system of knowledge' harnessed and involved an exoteric community and/or demiurgic intelligences, which arguably shows that Gurdjieff's agenda (through Froeliger et al.) was a step ahead of Roles.' This is because what Gurdjieff achieved through his transcendental opportunity, the 'Whirling Dervish Turning' ceremony, was a sourcing of the demiurgic intelligence. Roles transcendental meditation opportunity, while it might have sourced an exoteric community, certainly – in my view – did not source a demiurgic intelligence because mindfulness meditation in an inactive physical state is not a generator of higher centre activity in the physical world. Although, Gurdjieff's 'narrative self-focus' is seen in this thesis as only to have bypassed the executive function during the 'Whirling Dervish Turning' ceremony and not at any other time – through any other of the spiritual practices and techniques employed. Therefore Gurdjieff's genesis is affiliated to the 'Whirling Dervish Turning' ceremony, as an isolated re-orientating context that bypasses the executive function, because during 'Turning' the quantum of psychic material gathered like a motorized generator, is capturing the elemental matter Gurdjieff was interested in – which is something Roles was seemingly prepared to dismiss during his mantra transcendental meditation (TM) practice. But, in support of Roles' more natural 'self-reverential' inclination, the kind of rhythmic vibrational quality Gurdjieff captured during 'Turning' was of the 'self-reverential' focused kind, and in this sense Roles captured Gurdjieff's directorial agenda. Furthermore Roles, it appears, did not offer a means to stimulate the pre-frontal cortex going beyond what Gurdjieff offered, but continued with the practices Gurdjieff incorporated such as the 'Stop' exercise and the Group meetings, which were/are pre-frontal cortex centric.

Froeliger et al., in 'Meditation-State Functional Connectivity (msFC): Strengthening of the Dorsal Attention Network and Beyond,' elucidates a benefit in support of Roles' use of mantra meditation and the bypassing of the executive function during the meditative state, but this is mainly seen when meditation is sourced for its ability to increase psychological awareness. Froeliger et al. says "the state of mindfulness is characterized by a non judgemental and metacognitive monitoring of moment-by-moment cognition, emotion, perception, and sensation without fixation on thoughts of past and future. Correspondingly, trait mindfulness is characterized as the propensity towards exhibiting such nonjudgemental awareness of one's thoughts, emotions, experiences, and actions in everyday life. Higher levels of this trait are associated with enhanced affect regulation, attention control, and autonomic recovery from emotional provocations."³²⁰ And, in support, Schwartz: in

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³¹⁹ Brett Froeliger, Eric L. Garland, Rachel V. Kozink, Leslie A. Modlin, Nan-Kuei Chen, F. Joseph McClernon, Jeffrey M. Greeson and Paul Sobin, "Meditation – State Functional Connectivity (msFC): Strengthening at the Dorsal Attention Network and Beyond," *Evidence-Based Complementary & Alternative Medicine* 2012, no. 680407, (Hindawi Publishing Corporation, 2012): 1.

³²⁰ Ibid 1.

the SchwartzReport article ‘Mediation – The Controlled Psychological Self-Regulation Process that Works’ adds, “the ability to open to nonlocal consciousness is a function of coherence, that is, intentioned awareness, and the ability to focus. There are two ways people achieve this state on a regular basis – one negative, the other positive – and the outcomes are quite different. The negative way is through the development of neurotic obsessions that compel us to such focus – this is the realm of psychiatry. It can cause great pain and dysfunctionality. The positive way is the kind of training that comes from the consistent practice of meditation.”³²¹ While we have learnt that the kind of attention Gurdjieff directed to his meditative techniques is not transcendental meditation mantra centric, his kind brings about mindfulness through ceremony and ritual practices, but the presence of both techniques in London adds to the ‘narrative self-focused’ and ‘self-reverential focused’ member experience. This is due to the London Study Society having broadened its meditative capabilities and today attends to a diverse range of adherent types and backgrounds. Nevertheless, Gurdjieff appears to have understood that the difference between his ‘narrative self-focus’ and adherent’s ‘self-reverential focus’ is what ultimately set his secular principles apart from other religious leader’s understanding.

Froeliger and Schwartz set the precedent for differentiating moment-by-moment cognition and for monitoring response patterns. But, all of Gurdjieff’s cognition and monitoring capabilities were fixated on the source the Dervish men ritualistically engage, and it is through their ceremonial practices that we can best perceive Gurdjieff’s interests today. The Gurdjieff-lines connectivity appears to ensure source knowledge when the physical and the ethereal elemental states are being simultaneously attended to. The Dervish men have historically benefitted from the unique vibrational quality that the ‘Whirling Dervish Turning’ ceremony practice generates, to the extent that Gurdjieff’s ‘system of teaching’ and knowledge has been associated to Dervish men and the Sufi tradition. But, according to Gurdjieff’s rhythmic orientations – observable in the ennaegram, there is still more detail to analyse on the matter of Gurdjieff’s systemic applications. The Schwartz Report adds that “most spiritual paths of Asian origin ... [all] develop inner-listening practices”³²² and that “the practice of meditation is also at the core of the Sufi school of Islam, to non-Moslems the best known adherents of which are the dervishes. It is part of the pre-Columbian American cultures as well.”³²³ Gurdjieff’s commitment to the ‘Whirling Dervish Turning’ ceremony must have found him spiritual support from his central Asian counterparts, as it is in the non academic monotheist religious community where Gurdjieff’s legacy appears to be respected the most. The dedication during the ‘Whirling Dervish Turning’ ceremony is to a meditative stillness, which is cultivated when the physical body is in motion. The crucial element for Gurdjieff during this ceremony is the transcendental-like quality generated, but this is not unique in that this is also claimed by mantra meditation practitioners. Nevertheless the Dervish men recognised this advantage, the transcendental-like quality, and this is likely to be why they were compelled to attend to, and communion in, ‘Turning.’ The ‘Turning’ experience is said to be comparable to climbing ever higher to a rhythmic yet historic tune, something that is known to the modern era as the processes of Alchemy. Today the trained London Study Society ‘Dervish Turner’ refers his

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³²¹ Stephen A. Schwartz, “Meditation – The Controlled Psychological Self-Regulation Process That Works.” *Explore* 7, no 6, ‘The SchwartzReport, (November/December 2011): 348.

³²² Ibid 350.

³²³ Ibid 350.

experience of Alchemy to the unveiling of the Absolute – the Absolute being the point of alchemical communion.

The Patanjali Yoga Sutra technique claims nonlocal meditative interests also, dating back to the second century before Christ: “Psychologist William Braud, who made a particular study of ...[the Sutra] notes: “The sixth, seventh, and eight ‘limbs’ of ashtanga Yoga are dharana (concentration), dhyana (meditation), and Samadhi (profound absorption), respectively.””³²⁴ The Sutra ‘limbs’ seven and eight appear to directly correlate with Gurdjieff’s ‘law of seven’ and ‘law of the Octave.’ To go a step further is to go to the shift from the ‘law of the Octave’ to the ‘law of nine’ while addressing Gurdjieff’s teaching. This is purportedly achieved by adding together the two interval-type half beat insertions i.e. the two ‘shocks’ in the human evolutionary cycle, to form a full beat at the heart of humanity, and furthermore by starting each new cycle at the exact same point as the last was completed. So, if we were to refract back to the last observable ‘law of seven’ arguably, the combination of compiling the first and last beats and the two interval-type half beat insertions in a cycle, we will arrive at the ‘law of nine.’ An individual, either in the Sutra or Gurdjieff–line, who becomes conscious of this ascension and arrival at the ‘law of nine,’ might also observe that the parallel experience in life is such that indicated is spiritual growth achieved through the more rigorous ‘narrative self-focus,’ as opposed to a ‘self-referential’ orientation, given that the full beat is now at the heart of humanity. When Gurdjieff altered his understanding of certain dimensions to fit with this his new theory, according to the ‘law of the Octave’ and the ‘law of nine,’ in my view, the shift ensured that the ninth law was for the continuation of the inclusion of the whole of the human condition. These new early twentieth century model deductions committed Gurdjieff’s tradition to his processes for achieving crystallization in the ethereal state. This is because Gurdjieff produced an ennaegram that secured his crystallization processes as his formulaic understanding through strategic placement, and this has continued to be perceived as his means for the articulation of the perceived and retrospective ascending or descending human conditions.

The Swartz Report says: “For Buddhists, prayer is meditation. For Catholics, it’s the rosary. For Jews, it’s called dovening. For Protestants, it’s centring prayer.”³²⁵ The wide spread use of meditation techniques continue into the twenty first century and, in essence, this is a commitment to developing consciousness consciously. But what this also shows is that the twenty first century is concerned with elements of Gurdjieff’s ‘system of teaching,’ the optimum component – in my view – being the electromagnetic imaging capability generated. I intend to now show that the electromagnetic imaging resonance is cultivated through a regenerative association to capabilities to which Gurdjieff attends. The neurological detail associated with electromagnetic imaging resonant qualities can be observed through the kind of analysis Hozel et al.’s article introduces. This article looks at the brain regions’ where gray matter density fluctuates, where receptivity during meditation is found to be concentrated, and this is where this research is now headed.

The greatest finding as a result of Hozel et al.’s ³²⁶ research is that the lower brain stem region is the region where both the greatest gray matter density and the greatest receptivity to meditation stimulus is recorded, and this is where the hippocampus is located. The next finding is that there is also a significant measure of receptivity found in the right anterior insula. Holzel et al.’s findings, in ‘Investigation

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³²⁴ Ibid 348.

³²⁵ Ibid 350.

³²⁶ Ibid 349.

of Mindfulness Meditation Practitioners with Voxel-based Morphometry,' were due to the research focus being directed to the brain regions typically activated during meditation, and significant to this thesis is the finding that the 'right anterior insula' is involved in introspection awareness.³²⁷ Although it is the hippocampus activity measures that show that the hippocampus has the greatest connectivity to other brain regions, and what this tells is that the hippocampus is the engine room of the brain. Holzel et al. also adds to the religious interface with detail of the temporal lobe saying, "the temporal lobe has been implicated in religious activity and mystical experiences (Saver and Rabin, 1997), which are characterized by the feeling of deep pleasure and the experience of insight into the unity of all reality. While we do not assume that the participants of the present day study experience mystical states, similar experiences are reported by mediators during deep stages of meditation (Piron, 2001) and might be related to the structural differences."³²⁸ Gurdjieff's school, interestingly, does not appear to have attempted to corrupt any of these findings in its day. In fact the Gurdjieffian Foundation remains neutral and yet mindful of contemporary science and, yet, appears disinterested in reiterating along these lines.

The unanswered question we need to negate, with the assistance of Holzel et al.'s research, is whether or not responsiveness in the hippocampus region during meditation will subside as control mediator groups meditation practice becomes a more familiar activity. Findings show, firstly, that "the observation of bodily sensations, constantly performed during mindfulness meditation, might thus be reflected in increased insular thickness in mediators."³²⁹ Although, attending to this on a more subtle level might prove the more interesting and informative finds: "According to Lazar et al. (2005), regular meditation is thought to promote structural changes in a subset of cortical regions in areas of interoceptive and somatosensory processing and attention regulation."³³⁰ Secondly, "the hippocampus is thought to be important for meditation because of its involvement in the modulation of cortical arousal and responsiveness (Newberg and Iversen, 2003). Furthermore activation in the left inferior temporal gyrus and the left postcentral gyrus was found during mindful exercises (Holzel et al., 2007)."³³¹ The interesting detail that has emerged here, as the answer to the unanswered question (above) – will responsiveness subside due to familial repetition, is that Holzel et al.'s measures show that the brain activity in "the hippocampus did not correlate with the hours of meditation training,"³³² as one might have expected. But what remains true is "the hypothesis that the hippocampus exhibits greater gray matter concentration in mediators"³³³ i.e. those observed for the study who meditate regularly.

The additional detail worth relating is that there is evidence in Holzel et al. that says, cortical arousal points to a connection to the hippocampus through the neocortex, suggesting that we may have found the requisite trajectory for the electromagnetic imaging capability – as forming and presenting through subsequent pure consciousness monitoring tests. And, that the electromagnetic imaging capability

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³²⁷ Britta K. Holzel, Ulrich Ott, Tim Gard, Hannes Hempel, Martin Weygandt, Katrin Morgen and Dieter Vaitl.

"Investigation of Mindfulness Meditation Practitioners with Voxel-based Morphometry." *Oxford Journals: Scan: NSM* 38, no. 3, (Published by Oxford University Press, 2008): 55.

³²⁸ Ibid 59.

³²⁹ Ibid 56.

³³⁰ Ibid 56.

³³¹ Ibid 56.

³³² Ibid 58.

³³³ Ibid 59.

is potentially an imaging dream-like capability generated during the ‘Whirling Dervish Turning’ ceremony is an assumption I will now endeavour to show. I qualify this assumption by observing that Hozel et al. found a communication trajectory existed between the neocortex – located on the peripheral region of the brain, and the hippocampus – located central in the brain. The hippocampus is of course situated in close proximity to the central nervous system, which is the designated zone for receptivity to bodily sensation and the designated zone for dream-state interpretation. It was because the “activation of the hippocampus/parahippocampus region... in several meditation studies, including ours, [showed] repeated activation during meditation practice leads to the altered gray matter structure in mediators,”³³⁴ that further studies were carried out finding that “the hippocampus also modulates amygdalar activity and its involvement in attentional and emotional processes.”³³⁵ This is the basis for my claim that an “essential link between the hippocampus and the neocortex (du Curtis and Pare, 2004),”³³⁶ is of interest to electromagnetic potential. This last point, in my view, is the key to possibilities anew and will be clarified by Travis et al. in the final article presented. And, as an aside point, the Nicoll archive may have included Gurdjieff’s conversations with Jung to infer this developing awareness of the electromagnetic imaging capability, as he interpreted the dream-state because, as a medical practitioner, it is likely he was aware of the neocortex and hippocampus’ connectivity.

Hozel et al. proved that the hippocampus is the region where the concentration of gray matter is the greatest and that this is enhanced by mediation, and that this involves attentional and emotional processing capabilities. The question I raise is, when the inner most recesses of the brain becomes aware of the ethereal state during moments of pure consciousness, does this manifest as an ethereal intervention and articulate as the dream-state? – an internalized visual sequence. And, if so, is it the connectivity to the outer realm of the brain and its proximity to the outside world that generates the ability to perceive electromagnetic fields? It is because the Hozel et al.’s study observes that the outer region of the brain – the neocortex, is communicating directly with the hippocampus, while performing stratification and organisation processes, that I draw the conclusion that the communication between the neocortex and the hippocampus is the trajectory for Gurdjieffian adherent’s self-remembering perception of the electromagnetic fields. The stimulus on the neocortex being centralized in the brain by the hippocampus shows that the hippocampus is capable of quantifying the concentrations of material acting on itself. However, while the elemental purity of the concentration process is not scientifically proven, an analogy could feasibly be that while the hippocampus is capable of responding to electromagnetic imaging resonances this could manifest as a narcotic-like inner visual effect, offered up from the physical realm when an adherent is exposed to pure consciousness and maintaining a connectivity with the ethereal state. The statement of science from Hozel et al. is only that the hippocampus is the sub for all cortical brain regions. But we can entertain facets of the electromagnetic imaging capability, and scientifically so, when we know more about the measure of the state of pure consciousness, and when we do so assuming that the ‘narrative self-focused’ have the means to generate and articulate this as the imaging communications mechanism.

The fifth article Fenwick offers was published by the ‘Maharishi International University,’ to address the state of pure consciousness. Travis et al., in ‘Field Model

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³³⁴ Ibid 59.

³³⁵ Ibid 59.

³³⁶ Ibid 59.

of Consciousness: EEG Coherence Changes as Indicators of Field Effects,' writes, 22 May 1989, on the effects of effective meditation and the innate behavioural conditions which are complimented when the development of pure consciousness is engaged: "A new paradigm of consciousness, detailed by Maharishi Mahesh Yogi, characterizes perceptual, cognitive, and affective processes not as isolated events, but as transformations or active levels of a continuum of "pure consciousness" common to all individuals (Maharishi. 1963: 1986). A testable prediction of this paradigm is that individuals' behaviour can be affected from the field of pure consciousness (Maharishi, 1986)."³³⁷ Alpha and beta coherence levels³³⁸ were tested during meditation practice, and group mediator statistics were collected, to show the differences between 'control meditation' days and 'experimental meditation' days. The results concluded that there was an increase in alpha and beta activity on the 'experimental meditation' days. This corresponds with the Gurdjieffian theory that a physical application during the meditative state works for the betterment of the quality of mindfulness generated. That conscious 'control' during meditation ought to be replaced with conscious 'experimentation' during meditation i.e. the promotion of physical activity during the meditative state.

The Travis et al. article followed four specific types of meditation, two of which were Yogi-Flying and Transcendental Meditation-Sidhi. The brain activity measures concluded that very little could be achieved through regular and repetitive meditation practice. But, if the meditation practice coherence levels of the mediator could be increased, the brain activity frequency levels during meditation settled at the underlying field effect 5.7–8.5 Hz coherence, which is up from the more common recorded measure, the underlying field effect 4.7–42.5 Hz coherence, then pure consciousness would be the constant experience. The underlying field 5.7–8.5 Hz coherence measure was momentarily and randomly reached during regular meditation, and typically this occurrence was due to the application of "TM [Transcendental Meditation] practice (Badawi et al., 1984; Farrow & Herbert, 1982) and during YFg [Yogi Flying] (Travis & Orme-Johnson, 1989)."³³⁹ This finding shows that the ability to be able to attain and maintain this underlying field 5.7–8.5 Hz coherence, the state of pure consciousness for an extended period, is proved plausible by this study. But, it was the electromagnetic resonance not directly tested,³⁴⁰ which proved the more interesting find:

"In exploring a possible field theoretic to account for the observed results, the fields identified by physics were first considered. Of the four basic physical fields, only the electromagnetic (EM) force is reported in the literature as affecting physiology and behavior of organisms (Adey & Bowan, 1977). Strong and weak forces operate in the atomic nucleus, and the force of gravity between individuals is too weak to have a measurable effect (Hagelin, 1987). Tourenne (1985) has proposed a mechanism for radiation of [electromagnetic resonant] EM fields from cortical activity. He suggests that propagation of charges along the cellular membranes of cortical pyramidal cells acts like an oscillating dipole, which would

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³³⁷ Frederick T. Travis and David W. Orme-Johnson. "Field Model of Consciousness: EEG Coherence Changes as Indicators of Field Effects." *International Journal of Neuroscience* 49, (Published by Gordon and Breach, Science Publishers Inc., U.K., 1989): 203-211.

³³⁸ Ibid 204.

³³⁹ Ibid 209.

³⁴⁰ Ibid 209.

radiate high-frequency waves in the microwave range (1 -5 GHz). This electromagnetic explanation was not directly tested by this study. Although we could test whether the effects are attenuated when the YF [Yogi Flying] practices in an [electromagnetic resonance] EM shielded room (Faraday cage), this would not be a critical test because Faraday cages typically shield out frequencies of 100 Hz and higher, attenuating the amplitude of frequencies below 100 Hz by only 3 db (50%) (Schulz, Plantz, & Brush, 1965). Since activity in the 5.7-8.5 Hz frequency band seemed to mediate the effect (no consistent effect was seen with the 4.7-42.5 Hz series), a Faraday cage might not greatly attenuate the observed effects. These data do, however, address the [electromagnetic resonance] EM explanation indirectly. If the observed effects were due to [electromagnetic] EM radiation from coherent cortical activity, then both the TS [Transcendental Sidhi] and the YF [Yogi Flying] should be radiating [electromagnetic] EM waves and the one emitting the stronger field would affect (lead) the other. In two instances, the TS's [Transcendental Sidhi] coherence was actually higher than the YF's [Yogi Flying] (KOS and CMC).³⁴¹ However, the YF [Yogi Flying] led the TS [Transcendental Sidhi] in all sessions.³⁴² To reach pure consciousness, "the proposed field of consciousness is said to be directly experienced through TM [Transcendental Meditation] and YFg [Yogi Flying] as self-referral awareness in which individual attention is aware of itself and not actively processing information (Maharishi, 1967). Bringing this field to conscious awareness through TM [Transcendental Meditation] and YFg [Yogi Flying] is theorized to make the field functionally significant in individual consciousness, bringing balance to the functioning of individual personality and behaviour, and harmony to society (Maharishi, 1972; Orme-Johnson & Farrow, 1977)."³⁴³

Transcendental meditation was introduced and maintained by Roles for the members at the London Study Society. But, Gurdjieff had wanted the adherents of his time to be conscious of the ethereal state and for this to be the reality – not merely a fleeting experience of the ethereal, and so he proposed that a Study Society or Gurdjieffian Foundation member should endeavour to live according to his 'system of knowledge' and work to achieve objective consciousness.³⁴³ For this he made distortions to the inner state of man by promoting the spiritual technique self-remembering and in every aspect of awakening and awakened life. What this meant for Gurdjieff was that adherents would increasingly be able to observe the path he advocated and experience pure consciousness. It is my view, as the excerpt above mentions, that self-referral awareness in conjunction with the yogi flying meditation technique and – as we have already addressed – the 'self-reverential focus' in conjunction with Roles' transcendental mantra meditation technique, allows the electromagnetic fields to be readily observed by the 'self-reverentially focused.' And that this occurs as a kind of spur is plausible. But, that it is the physical application during the 'Whirling Dervish Turning' ceremony that, as Travis et al. suggests (above), electromagnetic forces can be engaged and affect physiology, promoting the metacognitive communications

³⁴¹ Ibid 209.

³⁴² Ibid 210.

³⁴³ Maurice Nicoll, "Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky." *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 1026.

advantage I am trying to delineate. Therefore I maintain that Gurdjieff went a step further and centralized the electromagnetic imaging capability within his own work—core, his Being, and achieved pure consciousness through dedication to his ‘narrative self-focus’ and ‘self-remembering.’

The literature affiliated to Gurdjieff, his esoteric doctrine, orthodox and genesis is challenged by McNary–Zak in his review of 'Disciples of the Desert: Monks, Laity, and Spiritual Authority.'³⁴⁴ This article advances much of that which Gurdjieff set out to elucidate at his Institute in 1922. The article conducts a "historical study of Christian monasticism in several foundational areas."³⁴⁵ And, says, the “reading ... [of 850] letters of Barsanuphius and John allows us to hear ancient conversations between fathers and disciples, before they could be distilled by the hagiographer’s pen into timeless, but static, pearls of wisdom (8).”³⁴⁶ The article says “consistently, the correspondence reveals the conviction that spiritual leadership was an exercise in discernment to be cultivated in humility, overseen by the Spirit, and fostered in a community of fellowship marked by mutual respect and support.”³⁴⁷ If we could reconcile this model as the prescribed treatment and means to honour the ancient texts, as they present, a noble contemporary community may well emerge. But, then, what ought to be done with the likes of Smelser’s controversial yet contemporary account? Smelser’s ‘The Odyssey Experience: Physical, Social, Psychological, and Spiritual Journey’s’³⁴⁸ is an address of social processing and a personal psychological need’s account resonant within the structure of what is being inferred as controversial in the Gurdjieffian currency. We have learnt that Gurdjieff was driven by his desire to overawe his pupils and at times – in the case of Orage, he displayed his own most difficult and inexcusable character flaws and revealed the most egotistical of his ends. But, what the ‘The Odyssey Experience: Physical, Social, Psychological, and Spiritual Journey’s’ article reminds us is that Gurdjieff was involved with, and in equal proportion, God and the Devil. In fact he used, as Tamdgidi pointed out, the Devil to remind himself to remember his inner God. Smelser offers up a comparative analogy when he articulates the “ritual transitions that involve pain, including fraternity initiation, military socialization, and psychological processes that can produce radical change, especially “brain–washing” and sensory deprivation.”³⁴⁹ McNary–Zak and Smelser both build religious perspectives upon a centralized theme and present a human architectural interface to negate, but while the synergistic link to Gurdjieff and the Sarmoung Brotherhood³⁵⁰ is evident in the McNary–Zak, we are reminded of Gurdjieff and Beelzebub in Smelser. Without Smelser, without Gurdjieff, perhaps history would be in danger of unduly romanticizing itself back through the more difficult times. A position we have learnt Ouspensky entertained when he reflected on his experience with Gurdjieff in Essentuki, in 1917 – that initial yet captivating and polarizing experience of the

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³⁴⁴ Jennifer L. Hevelone-Harper, “Disciples of the Desert: Monks, Laity, and Spiritual Authority in Sixth- Century Gaza.” *The Journal of Religion* 87, no. 4 (October 2007): 634-635. **Review** by Bernadette McNary-Zak.

³⁴⁵ Ibid 634.

³⁴⁶ Ibid 635.

³⁴⁷ Ibid 635.

³⁴⁸ Neil J. Smelser, “The Odyssey Experience: Physical, Social, Psychological, and Spiritual Journeys.” *Journal of the American Academy of Religion* 77, no. 4 (2009): 961-999. **Review** by John D. Barbour.

³⁴⁹ Ibid 963.

³⁵⁰ G. I. Gurdjieff, *Meetings with Remarkable Men*. (London: Routledge & Kegan Paul, U.K., 1963): 90.

‘conscious shock,’ a decade later when he published ‘A New Model of the Universe’ in 1931. A like cognisance might be evident when history retracts from the immediate habitat and the life–force of the day is left to its own resource. I doubt Gurdjieff would ever have been so gracious as to retract and allow the opportunity that human redundancy generates to present.

Then, to reflect this on Al-Hujwiri who is centralized to become the primary referee of the Sufi movement, and Wach who in ‘Spiritual Teachings in Islam: A Study’ says a consolidation of the ideas resolute, and uniformly sold as belonging to “Theologians, Canonists, Mohammed and Jesus,”³⁵¹ are now being sold as Al-Hujwiri. Wach says, ““with regard to “Unification” (taw-hid), a notion of central importance in the teachings of all Sufis (the different Sufi groups which are surveyed in chapter xiv are said to differ from one another in devotional practices and ascetic disciplines but to agree in the fundamentals and derivations of religious law and of unification [p. 176]), our author holds two things: assertion of the unity of a thing and perfect knowledge of it (p. 278).”³⁵² And, here, the Uncovering of the Ninth Veil appears tantamount to a true and complete understanding of marriage and audition. But, it is not until we learn about the Uncovering of the Eleventh Veil that we hear more of the “peculiarly Mohammedan issue, that of “audition,”³⁵³ in the true Sufi context. Audition, “related to the doctrine of the Word,”³⁵⁴ is offered by way of ‘hearing’ and as superior to ‘seeing.’ It is this Audition which makes “religion and its ordinances obligatory.”³⁵⁵ What Wach reveals in this article is that central to Sufism, and at the highest order, “Audition is compared to the sun, which “burning, illuminating, and disclosing, shines on all things, but affects them differently.”³⁵⁶ And Wach concludes by saying this is a directive for modern day Islam and that “Puritanism (Wahhabi) and Sufism have coalesced.”³⁵⁷ The fundamental derivations of Gurdjieff’s law and of unification I do not see as speaking anything different from Al-Hujwiri.

Fenwick, as the current chairman of the London Study Society oversees several areas of study at any one given time. A programme runs for approximately 31 weeks and when compared to Gurdjieff’s Institute programme the Group meeting titles appear to cover the same topics and themes, showing that in some respects little has changed over the past 100 years. In 2013, according to Fenwick at the annual general meeting, the London Study Society will develop its spiritual practices and techniques in three parts: **Creation, Rajas** and **Rajas to Tamas**. The three stages, it is understood by the members, will be explored in greater depth in Group meetings throughout the year. But, first Fenwick apportions a small descriptive outline in the 2013 AGM minutes: “Creation – the forming of new habits that lead to understanding,”³⁵⁸ “Rajas – how to get understanding from movement,”³⁵⁹ “Rajas to Tamas – how to nurture the blissful mind within us.”³⁶⁰ Furthermore, Fenwick offers

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³⁵¹ Joachim Wach. “Spiritual Teachings in Islam: A Study.” *The Journal of Religion* 28, no. 4 (Oct., 1948): 268.

³⁵² Ibid 268.

³⁵³ Ibid 277.

³⁵⁴ Ibid 278.

³⁵⁵ Ibid 278.

³⁵⁶ Ibid 278.

³⁵⁷ Ibid 280.

³⁵⁸ Fenwick, P. “Welcome to the Last Meeting of the Spring Term, Year 2013.” **Annual General Meeting Notes**. (London: The Study Society, U.K.): 2013.

³⁵⁹ Ibid.

³⁶⁰ Ibid.

two books to support the explorative year ahead: ‘The Secret of the Golden Flower: the Classic Chinese Book of Life’ translated by Thomas Cleary and ‘Awakening the Luminous Mind: the Tibetan Meditation Practice for Inner Peace and Joy’ by Tenzin Wangyal Rinpoche. Fenwick here cites the ‘Secret of the Golden Flower’ saying, “the whole work of turning the light around uses the method of reversal. The light is easily stirred and hard to stabilise. When you have turned it around for a long time, the light crystallises. This is the natural spiritual body.”³⁶¹ This reference to crystallization is synchronistic with Gurdjieff’s, and as has been discussed by Tamdgidi, the distillation process needs to be guided by a conscience orientation in the work. Tamdgidi, in 2002, “suggests that many genuine prophets have hitherto been “sent from above” to help humans remove the consequence of the organ Kundabuffer ... [but that] the only hope is to rely on the still primordially preserved ... sense of real and objective *conscience*.”³⁶² While Gurdjieff addresses the submerged conscience prior to crystallization, in contrast, Fenwick teaches on how to reopen the work a – century on – through the spiritual practice of ‘turning of the light.’

The idea of the past working on the present and prescribing futures was also introduced by author Montgomery Watt, in ‘Islamic Philosophy and Theology,’ reviewed by A. S. Tritton. Here the Muslim non–philosophical disposition, and the non–local philosophical position, while sharing several theological sources with Western Europe, points to the importance of a specific kind of resonance that inherently supports synergistic opportunities – past, present and future. What Watts is saying is that, ““semi–philosophical ideas seeped into the Muslim world through several channels; the chief impulse to philosophy came with the translation of Greek books. The caliph was anxious to have Greek medicine at his service and as doctors were usually philosophers many books on this subject were made available. The first writer to deal with this subject “made Greek philosophy available to Muslims.” He was a follower of Aristotle but saw his work through Neo–Platonic spectacles and this was true of most successors.””³⁶³ Notably London Study Society member Beckwith references the ancient Greeks and the Neo Platonists too, in the ‘Open Sunday Meeting 20 June 2010’ Forum discussion titled ‘Ouspensky’s Teaching and the Fourth Way,’³⁶⁴ but what Tritton is suggesting is that the Muslim world colluded in other sources for medicinal reasons. I want to go a step further and suggest that the substantive reason for accessing the source of complimentary traditions, even for the secular Muslim world, is not so much to raise the question of faith but to avoid an implosion effect. In other words to avoid an impactful scenario working against the status-quo, whereby the uprising of monotheistic–like concentrations turns in on itself and corrupts the culture it has been derived from, perhaps causing civil unrest.

The monotheists of the Middle East, ironically evident in Western Europe today because of the Middle East’s vocalization on the topic of Muslim orthodoxy, Tritton says, ““were horrified by the philosophers, who often could teach only in private ... Many held that philosophy was not for the man in the street, but the

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³⁶¹ Ibid.

³⁶² Mohammad-Hossein Tamdgidi, “Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim).” **Essay**. (New York: State University of New York, Binghamton University, U.S.A., 2002): 418.

³⁶³ Montgomery Watt, “Books Reviews: Islamic Philosophy and Theology.” Tritton **Review Journal of the Royal Central Asian Society** 50, no. 2 (July 1963): 201.

³⁶⁴ Gerald Beckwith, “Open Sunday Meeting 20 June 2010 ‘Ouspensky’s Teaching and the Fourth Way.”” (London: The Study Society **Forum**, U.K., 2010): 4.

accusation of teaching “double truth” is a libel on the great Arab Aristotelian.””³⁶⁵ The idea of a double truth has synergies with Gurdjieff’s multi-layering of knowledge. Nevertheless, the Muslim source is as likely to have learnt something from the likes of Sun Tzu also, who wrote the ‘The Art of War.’³⁶⁶ ‘The Art of War’ was written in 400BC on the topic of war strategies: it saw “good intelligence, surprise, speed of manoeuvre, the indirect approach, dispersal and concentration”³⁶⁷ as assets. This story of war strategy is found arrested by human faith in both Montgomery Watt and Tzu’s testimonial publications, seeing to it that strangely these excerpts go hand in hand. In explanation: The opportunity that is religious secularity is often presented merely as a means to carry the message learnt forward and in the name of prosperity, healing only the horrors of war and religious extremism. And, yet, what remains of purity after all the analysis has taken place, after all the fighting and extremism is negated? The audacity of war and/or extremism has only the option of prosperity available, but the opportunity that abides the universal continuities we have learnt is of another piece. The influence that is managed by monotheistic secular societies entrusts strategy, tactics and logic to a few, just as war strategists do. But, few leaders manage, or even realize, their responsibility to the transmission of the essential elemental source of a tradition, to the benefit of humankind and future austerity. This is the tone of peace and prosperity through the giving of attention to the moment in order to engage pure consciousness, allowing each moment to be more than the sum of its parts. In other words if the potency of ones faith and knowledge of ones actions is singularly set up to be managed by the conscience, just as Gurjjeff’s successor’s Nicoll and Tamdgidi have articulated, then the Gurdjieff–lines formulaic vibration is harmonized within the conscience mind and is readily at the disposal of humankind. This is what has become of Gurdjieff’s ‘system of teaching’ in this thesis. Therefore, Gurdjieff’s lesson is that it appears necessary to know God and the Devil, as Montegomery Watt and Tzu were aware.

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³⁶⁵ Sun Tzu, “Books Reviews: The Art of War.” **Review** *Journal of the Royal Central Asian Society* 50, no. 2 (July 1963): 199.

³⁶⁶ Ibid 199.

³⁶⁷ Ibid 199.

CONCLUSION

To extend this thesis exploration further along the track of conscious development would require a broader scope of materials to attend to and it would require additional knowledge of what has transpired in the past in the name of 'existing parallel knowledge.' But, what has been proven is that through an individual's engagement with Gurdjieff's 'system of teaching' a firm knowledge of the Self can develop and that this development is best deployed through conscience centric observations. The only requirement is that the individual be resolute in his/her decision to be led by Gurdjieff's example. What has been said is that Gurdjieff transmitted his systemic approach for evaluating adherent's spirituality through a conscience filter and that he did this purely because the adherent was prepared to agree to being aligned with a conscience aware Group of individuals. This, then, naturally attended to the work issue of an adherent's true or essential type. In terms of the big picture, the cumulative consciousness of a Group of individuals, this also needed to be liberated through the conscience filter and prior to the occurrence of any spiritually transformative events taking place – which sounds like a very long process, which gave rise to Gurdjieff teaching 'the way of the sly man.' 'The way of the sly man,' in respect to the microcosm, is when the individual aligns with another more developed man and specifically a man whose conscience is fully formed and leading the way. 'The way of the sly man,' in respect to the macrocosm, is when the consciousness of a body of people evolves more expediently because, within that population, a Gurdjieffian Foundation Society is present. And, in summary, the microcosm and the macrocosm experience is that the Study Group adherent has learnt to live within the collective consciousness of the conscience cultivated mind, and that this is what differentiates an adherent's psychic orientation from that of non-affiliated individuals.

The Study Group member's eyes have been opened exclusively through the process of the harmonious development of consciousness, whereby this thesis claims an electromagnetic resonant field emission is perceptible to the 'self-reverentially focused,' by way of a spur, and this is of interest to the future potential of communications. The electromagnetic claim has been made because the ability to monitor electromagnetic fields is possible, although contingent on increases in momentum in the individual's spiritual development and exposure to the state of pure consciousness. Then, that the electromagnetic imaging capability can be monitored in the accelerated learning experience due to the purity of the spiritual technique self-remembering is because of the value Gurdjieff generated by attending to transformative elemental clusters, which is directly related to the organization of the centres within the human condition.

The brilliance of being able to direct ones attention, as Gurdjieff did, to the maintenance of the connectivity to the demiurgic intelligences, the exoteric community or senior Study Society members, is that it enables the conscious collective mind to evolve while in perpetual motion gravitating toward a predetermined purpose. And, the predetermined purpose Gurdjieff attended, developed through a conscious conscience application, was the transmission of consciousness to advance human spirituality. To reiterate: The individual involved with a Gurdjieffian Foundation, the Study Group member, is learning to observe life through the conscience 'I' and is learning to objectify him/herself in accord with the universal laws offered by Gurdjieff's 'system of knowledge.' But, the ability to objectify one Self is due to the universal law being pre-empted by the Study Group's

conscience and intricate awareness of the big accumulator. The greater finding however is that the 'narrative self-focused' member can be led by the electromagnetic imaging resonant capability of the collective more readily than the 'self-reverential focused' member. This is because the 'self-reverential focused' member finds him/herself processed by electromagnetic capabilities, that is to say the 'self-reverential focused' process experiences at pace and, yet, are unable to hold material matter for any length of time i.e. a 'self-reverential focus is less stable than the 'narrative self-focus.' The difficulty with electromagnetic fields are the same as Fenwick expressed as the difficulty with the 'turning the light' experience, they are difficult to stabilize. The 'narrative self-focused' member on the other hand, when committed to Gurdjieff's 'system of teaching,' can go beyond most dedicated individuals realm of consciousness as they have learnt to be less changed by volatile matter, and are therefore valuable in volatile contexts.

Throughout the writing of this thesis my position has been that today communities around the globe are more open to past esoteric and exoteric anomalies, and monotheistic secularism is deep in the process of exposing all of the key transformative and historic elemental clusters known. In my view this is why communicating the content of this thesis is ripe.

The apportionment of systems with autonomous capabilities that lead the way i.e. the technological innovations of today, with the ability to articulate within a future market-place vision, is growing. The autonomous Industry: The technologically centric entrepreneurial focus is oriented where mobile devices find a human architectural interface and compatibility. For example, cars equipped with rotating wheels to assist with parking or that fold so that vehicles inhabit a smaller footprint. Or, technological innovations whereby a light emitting source is controlled from a new energy output, such as a dark fibre network or a digital port in your house or business. To argue that Gurdjieff pioneered these innovations, given he was not present and has never been exposed to the science of today, is to argue that he internalized the human condition and encapsulated a specific kind of vibration and one that possesses a vibrational quality with the requisite rigour for rejuvenation. If, then, Gurdjieff decreased the size of the human footprint with his internalization processes and employed electromagnetic potentials at the source of his tradition, to sustain his rhythmic vibrational states, then feasibly this could be a light emitting source – and cultivated through Gurdjieff's dedication to a 'narrative self-focused' disposition and self-remembering. And, this could feasibly be perceived in the form of a luminous spur – electromagnetic activity, and that the ability to perceive such an anomaly is known to those dedicated through 'self-reverential' deductions.

To date the electromagnetic claims are only plausible if we articulate the human condition as Gurdjieff did, as being comprised of centres, which I have translated in this thesis as deployed through an objective mindfulness of the ennaegrammatic universal continuities and structures. And the microcosm analogy references the 'law of nine,' involving nine centres: the physical centre, the emotional centre, the solar plexus centre, the harmonic heart centre, the spirit at the thorax centre, the narrative self-focus prefrontal cortex mental centre, the two plains of the higher self-reverential mental centre and the crystallized ethereal centre, for example. Then, what has been learnt from Hozel et al.'s contemporary neuroscience is that the capabilities of the centres are concentrated, to varying degrees, by the brain region the

hippocampus.³⁶⁸ But, while Gurdjieff prescribed for the human condition a developing awareness of itself readying for the higher mental states, what I believe he cultivated for himself was the ability to self induct access to the ethereal state – the Absolute, supported by his lifetime of dedication to an esoteric community and the readying of his centres for crystallization. Then, Gurdjieff referred his adherent's to an esoteric struggle for the harmonious development of consciousness, because in order for man “to “awaken” ... means to be “dehypnotized.”³⁶⁹ In this way when the centres of the human condition are aligned – like invigorated colours of the rainbow, spiritual purity will have been negated and the designated result will reflect as white or eternal light, indicating the state of pure consciousness.

Gurdjieff spoke of the human condition as made up of fragmented centres, a collection of energy clusters, and from a rather negative perspective. He said that the individual is largely unconscious of his predicament, asleep, highly influenced by his/her propensity for attachment and not in control – a random and reactionary thing, hypnotized and the power of the imagination.³⁷⁰ Now, let us look at the antithesis argument. The vibration Gurdjieff worked to cultivate was for the purpose of invigorating the subtle body of the centres, known in India as the Chakra,³⁷¹ in order that a self-aware individual would become cognisant of the gravitas he/she harbours and begin to explore the electromagnetic fields for him/herself. And in this way Gurdjieff said it is possible for the new human, an acutely balanced, tuned, colourful and influential human Being to emerge.³⁷² Then, that it is plausible – like the invigorated colours of the rainbow, to say the optimum capability of an aligned new human is the production of white or eternal light, is my view. The requisite alignment for the old human was, for Gurdjieff, “in reality Kundalini ...[in] the power of imagination [and] the power of fantasy, which takes the place of a real function.”³⁷³ Gurdjieff perceived the necessity to shut down the old human in order for the new human to emerge. Gurdjieff empowered the new human by bypassing of the executive function³⁷⁴ and earthen laws, to develop a rationality and function through his spiritual practices and techniques, in order to arrive at the greater transcendental opportunity. The electromagnetic imaging capability is that greater opportunity. The reality for the adherent is then to find the willingness to confront the power of imagination and the power of fantasy, in order to acquire an awareness of the electromagnetic imaging capability which is a future communications opportunity.

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³⁶⁸ Britta K. Holzel, Ulrich Ott, Tim Gard, Hannes Hempel, Martin Weygandt, Katrin Morgen and Dieter Vaitl.

“Investigation of Mindfulness Meditation Practitioners with Voxel-based Morphometry.” *Oxford Journals: Scan: NSM* 38, no. 3, (Published by Oxford University Press, 2008): 59.

³⁶⁹ Pecotic, David. “Gurdjieff and the Fourth Way: Giving Voice to Further Alterity in the Study of Western Esotericism.” 110.

³⁷⁰ Maurice Nicoll, “Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky.” *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 1060.

³⁷¹ Pecotic, David. “Gurdjieff and the Fourth Way: Giving Voice to Further Alterity in the Study of Western Esotericism.” 110.

³⁷² Maurice Nicoll, “Materials about G. I. Gurdjieff: Prospectus of the Institute for the Harmonious Development of Man of G. Gurdjieff.” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974): 3.

³⁷³ Pecotic, David. “Gurdjieff and the Fourth Way: Giving Voice to Further Alterity in the Study of Western Esotericism.” 110.

³⁷⁴ Victoria L. Ives-Deliperi, Mark Solms and Ernesta M. Meintjes, “The Neural Substrates of Mindfulness: An fMRI Investigation,” *Social Neuroscience*, Psychology Press: Taylor and Francis Group, (2010): 9.

The adherent's experience of enneagrammatic potential, reportedly acquired due to the implementation of a 'conscious shock' as witnessed by Ouspensky in 1917, proved that Gurdjieff could generate a reprieve-type disruption to the elemental energy flow of an individual's life. But, beyond this, reports of the experience of Gurdjieff's inductions are varied and random – with speculation ranging from mind altering narcotic-like effects to pharmaceutical-like inductions. Nevertheless Gurdjieff's claims, in his fantastical publication 'Beelzebub's Tales to His Grandson,' are offered as a result of his dedication to generating reprieve-type disruptions to the elemental energy flow of the planet. And, as fiction, he claims he altered the designation of the pulse of humankind on planet earth. In Gurdjieff's favour, it appears that he did utilize his spiritual technique transition to help humanity with this his more difficult to digest publication of theories, in order to precede with his dehumanization methods and, to his credit, he did apply complete seriousness in his quest to arrive at the designated esoteric infra-humanized³⁷⁵ state in subsequent publications. The fantastical claims culminate as the reason why Gurdjieff's name has remained affiliated to a quasi-philosophical genre for a reported significant portion of the academic community.

The challenge for psychiatrists today and religious scholars alike, is to continue to understand and categorize the different outcome effects generated between Gurdjieff-like inductions verses synthetic drug use, in the name of spiritual evolution. Lysergic acid diethylamide is especially interesting because, as an alkaloid from the ergoline family, it is known for its "altered thinking capacity, closed and open eyes visuals, synaesthesia and sense of time distortion."³⁷⁶ These responses are purportedly similar to the result of Gurdjieff-like inductions, although in this thesis only Ouspensky's 1917 experience in Essentuki has been offered as an example, whereby descriptions have registered a hypnotic trance-like experience and Ouspensky reports he received an 'intensive psycho-somatic experimentation. Lysergic acid diethylamide has been extensively studied by psychiatrists and is used medicinally for its vasoconstrictor capability, and is primarily "used in the treatment of hypertension."³⁷⁷ Nevertheless, it is worth remembering, Ouspensky's "intensive psycho-somatic experimentation"³⁷⁸ induction did not please him and was therefore a negative experience offered by Gurdjieff. The claim that Gurdjieff is not known to have promoted a substantive positive experience in an adherent stands.

The point raised by both Dixon et al.³⁷⁹ and Schjoedt³⁸⁰ is that repetitive negativity, as a symptomatic response pattern to a mind altering stimulus, can lead to psychotic behaviour due to the unmanageable qualities and premature exposed to the state of pure consciousness. The Dixon et al. article tells of the kind of stimuli

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³⁷⁵ John Dixon, Mark Levine, Steve Reicher and Kevin Durrheim, "Beyond Prejudice: Are Negative Evaluations The Problem And Is Getting Us To Like One Another More The Solution?" *Behavioural and Brain Sciences* 35, no.6 (2012): 415.

³⁷⁶ E. Komarova, V. Sheichenko and S. Shain, "Analysis of Ergotoxine Alkaloids in Ergot Strains by the NMR Method." *Pharmaceutical Chemistry Journal* 29, no. 10, Plenum Publishing Corporation, (1995): 710.

³⁷⁷ Ibid 710.

³⁷⁸ Moore, J. 'Chronology of Gurdjieff's Life'. *Gurdjieff Studies*. 4.

³⁷⁹ John Dixon, Mark Levine, Steve Reicher and Kevin Durrheim, "Beyond Prejudice: Are Negative Evaluations The Problem And Is Getting Us To Like One Another More The Solution?" *Behavioural and Brain Sciences* 35, no.6 (2012): 414.

³⁸⁰ Schjoedt, U. "The Power of Charisma – Perceived Charisma Inhibits The Frontal Executive Network of Believers in Intercessory Prayer." *Social Cognitive Neuroscience Advance Access*. Oxford University Press., U.K., (2010): 1-9.

required in order to best access the state of pure consciousness and Gurdjieff follows suit when he speaks of the genuine Being–state³⁸¹ and his meditative techniques, encouraging the human condition to align where ascending universal continuities are perceptible. Travis et al.³⁸² monitored the frequency of the underlying field brain activity coherence required in order for pure consciousness to be the more constant experience, and Schjoedt³⁸³ reflected that the importance of this result is that it be achieved through positive development. But it was the willingness to be “dehypnotized,”³⁸⁴ which Pecotic offered, that showed how Gurdjieff’s ‘system of teaching’ transitioned the human condition by offering the ‘organ Kundabuffer’ as the entity to be overcome. The point Gurdjieff raised is that he could equally generate a positive or a negative experience in an adherent’s psyche – this is the extent of the control he displayed, but it is the trust generated through a conscience orientation, purportedly the same in all people,³⁸⁵ that will ensure a psychotic effect is avoided and significant spiritual growth attained.

The hubris measures taken to inform the science on the active regions of the brain during meditation were taken from a variety of meditation techniques and performed by a variety of mediators, to conclude in the name of Travis et al.³⁸⁶ that the ‘Yogi Flying’ technique, and in the name of Gurdjieff that the ‘Whirling Dervish Turning’ technique, can provide the means to access the state of pure consciousness. But, unlike Travis et al., Gurdjieff did not have the benefit of neurological test results gathered from electroencephalography (EEG) studies. Therefore what Gurdjieff intuited was nothing short of genius. Gurdjieff discovered that an electromagnetic imaging resonant capability could be achieved through a mindful application of attention concentrated upon the centres within the bodily state, and with the presence of certain cultivated rhythmic vibrations that the new human would crystallize. Gurdjieff unquestioningly accepted the inevitability of crystallization,³⁸⁷ that this would occur in the ethereal state, because he had no reason to believe otherwise and this was his experience. Both Travis et al. and Gurdjieff focused on the maintenance of consciousness under specific conditions, but Gurdjieff without access to the laboratory set himself apart by employing the spiritual technique self–remembering to generate the requisite conditions for electromagnetic imaging resonance to profligate.

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³⁸¹ Maurice Nicoll, “Materials about G. I. Gurdjieff: Prospectus of the Institute for the Harmonious Development of Man of G. Gurdjieff.” *Maurice Nicoll Papers*, MS 1348, Box 4, Folder 19. (Connecticut: Sterling Archives & Memorial Library, Yale University, U.S.A., 1921-1974): 3.

³⁸² Travis, Frederick T. and David W. Orme-Johnson. “Field Model of Consciousness: EEG Coherence Changes as Indicators of Field Effects.” *International Journal of Neuroscience* 49, (Published by Gordon and Breach, Science Publishers Inc., U.K., 1989): 203-211.

³⁸³ U. Schjoedt, “The Power of Charisma – Perceived Charisma Inhibits The Frontal Executive Network of Believers in Intercessory Prayer.” *Social Cognitive Neuroscience Advance Access*. Oxford University Press., U.K., (2010): 1-9.

³⁸⁴ Pecotic, David. “Gurdjieff and the Fourth Way: Giving Voice to Further Alterity in the Study of Western Esotericism.” 110.

³⁸⁵ Maurice Nicoll, “Psychological Commentaries on the Teaching of G. I. Gurdjieff & P. D. Ouspensky.” *Maurice Nicoll Papers*, 3-5, MS 1348, Box 2, Folder 5-6 (1949, 1955, 1956): 1060.

³⁸⁶ Travis, Frederick T. and David W. Orme-Johnson. “Field Model of Consciousness: EEG Coherence Changes as Indicators of Field Effects.” *International Journal of Neuroscience* 49, (Published by Gordon and Breach, Science Publishers Inc., U.K., 1989): 203-211.

³⁸⁷ Mohammad-Hossein Tamdgidi, “Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim).” *Essay*. (New York: State University of New York, Binghamton University, U.S.A., 2002): 474.

That Gurdjieff had witnessed something of the extraordinary events of our organic planet: the Hebridean northern lights, the Asia Pacific seismic³⁸⁸ light emissions or the natural gas seepage spontaneously combusting in Afghanistan, is plausible. This might explain elements of the fantastical in 'Beelzebub's Tales to His Grandson.'³⁸⁹ But, it was Roles who overcame the threat of homogenization at the hand of the mainstream and he did this without a fantastical exploration of the unexplained of any kind. Roles used the spiritual technique transition to shift the Study Society of his time to reference itself by another tradition. This worked to add both intellectual rigour to the growth patterns of the esoteric inner core and to objectify the knowledge collective for the future. In this way Roles avoided the emotive negative patterns that had formed on previous Study Society director's watch, which was an ongoing issue for Gurdjieff and the cause of much of his frustration. Roles transitioned the Study Society, in my view, on the belief that the knowledge collective in both the microcosm and macrocosm would naturally sync when a new knowledge source was resonant within the original 'system of knowledge.' In other words Roles took a leap of faith, although his transitional period was required to confront certain difficulties also, as witnessed when the member reacted to the wide use of the Sanskrit terminology in London.

Finally, what Fenwick showed through his contemporary neurology centric articles is that we have a broader set of values to quantify and qualify today, in order to understand the value a new direction can/will add. Gurdjieff's 'system of knowledge' does however provide a universal constant, in that it is not a transferrable or transformable thing and definitely, as we have observed, it does not make life easier but it certainly conditions individuals differently and according to their type to allow the experience of systemic knowledge to vary from one adherent to the next. In this way one Study Society can differ radically overtime from the next without the loss of source provenance – in fact quite the contrary. Furthermore, it was Gurdjieff's principal successors, not Gurdjieff himself, who elucidated the quantum of possibilities and necessity to branch out on ones own. Ouspensky said, "another thing must be understood, namely, that knowledge cannot belong to all, cannot even belong to many. Such is the law."³⁹⁰ The cultural diversity of the members at the London Study Society today, on Fenwick's watch, is the solution to overcoming the limiting factors Gurdjieff perceived in the human condition – the 'organ Kundabuffer' i.e. hypnosis. And, as an individual is only ever resolute within a 'system of knowledge' that has nothing left to give, we can know that cultural diversity has assisted the various successor directors in avoiding a homogenization effect at the hand of the mainstream. The 'system of knowledge' continues to exist only because it indicates the future from the position of itself being a living entity. It is because we can continue to look at Gurdjieff's systemic contribution, his claims that rhythmic vibrations can change lives, that his spiritual evaluations alongside universal continuities still impact the autonomy of humankind. In other words: We are not yet finished with Gurdjieff because we are not yet fully cognisant of his unique interests – we merely get a sense of them.

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³⁸⁸ Friedemann, Freund T. "Rocks that Crackle and Sparkle and Glow, Strange Pre-Earthquake Phenomena. *Essay*. San Jose: (Department of Physics, San Jose State University, NASA Ames Research Centre, U.S.A., 2003.)

³⁸⁹ Gurdjieff, G. *Beelzebub's Tales to His Grandson: All and Everything*. (Arkana: E. P. Dutton & Co., Inc., U.S.A.): 1964.

³⁹⁰ Ouspensky, P. D. *In Search of the Miraculous: the Teachings of Gurdjieff*. (Florida: Harcourt Inc, USA., 1949): 37.

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