

# "Concrete Infelling"

The Godhead cannot prize  
 The sun at all, nor yet the skies  
 Or air, or earth, or trees, or seas,  
 Or man, unless the soul of man thing please.....

The joy & pleasure which His soul doth take  
 In all His works is for His creature's sake.....  
 .... there could be no worth at all  
 In any thing material, great or small,

Wen not more enalms more alive,  
Whence it might with desire.



Ouspenski inherited another tradition of teaching, and if only for that reason, their work should serve to remind us that more is involved in the acquiring of wisdom than Carlyle's university of book-learning can ever give.

How great, of their kind, either of these men may have been, cannot be judged by someone like myself who was never taught by them. Ouspenski's speculations on eternal recurrence are far from being nonsense, so I am told, in the light of modern physics and mathematics; but from his writings one would judge him to have been an arrogant and cold man, though an intellectually courageous one. Gurdjieff's long, leisurely "cosmological epic," in the form of tales told by a tolerant and wise old Beelzebub to his grandson, is something between *Gulliver's Travels*, somebody's *Outline of Knowledge*, and a paranoid fantasy; but a highly individual atmosphere of compassionate humour makes this a strangely readable book, considering how much of it is incomprehensible, or deliberate nonsense. There are also passages of real wisdom, although both Gurdjieff and Ouspenski lack the gift possessed by many of the great teachers whom they emulated of formulating those aphorisms addressed to the whole man, and not to his reason alone, that we find in the Gospels, the fragments of Empedokles and Pythagoras, or the writings of Blake.

One suspects that love of power was strong in both these men—a vice that simulates greatness. The wholesale and scornful dismissal of other thinkers, past and contemporary, suggests envy rather than superior wisdom. Ouspenski no doubt had a remarkable intellect, and "G" something more, but there remains at the back of my mind a lurking doubt. Perhaps it is only that innate English or Scottish protestantism that will not bow the knee to any magus or priest claiming authority in spiritual matters; or it may be a poet's natural suspicion of any symbolic structure whose greatness is not marked by the formal beauty that is inherent in all true art or science.

KATHLEEN RAINE

## GOLDEN THIGH OR FEET OF CLAY?

In Search of the Miraculous. By P. D. OUSPENSKI. Routledge. 30s.

All and Everything. By G. GURDJIEFF. Routledge. 30s.

There has been nothing else in our time quite like the school of what may perhaps be called esoteric Christianity founded by Gurdjieff. In *Search of the Miraculous* is an account of Ouspenski's early relations with Gurdjieff, and on the dust jacket this book is compared to Plato's presentation of the teaching of Socrates. In fact, the relationship between "O" and "G" was rather more like that of Trotsky to Lenin, or Jung to Freud (the spiritual stature, or spiritual pride, of these two men invites ambitious comparisons). Ouspenski, at first a pupil, later broke away from the Master, and founded his own school in England, in rivalry with Gurdjieff's more famous centre of teaching at Fontainebleau—the house where Katherine Mansfield died.

Neither Gurdjieff nor Ouspenski would wish to be judged by their written works; for the essence of their spiritual training was a discipline and development of the whole man, and not of the single faculty of reason upon which Europeans have come to rely so exclusively, with so many disastrous consequences in other directions. Like all religious and magical disciplines, Eastern and Western, old and new, and like the various schools of modern psychotherapy, the aim of the rigorous discipline of the will and the emotions, of the dance-movements and the "voluntary suffering" practised in their schools, is neither an increase of knowledge, nor morality, but an expansion of consciousness, the essential pre-requisite for any new philosophy or better morality. The general run of mankind lives in a state of semi-consciousness. Natural man is a machine and we can only become a little more human by a painful process of awakening and developing of latent faculties. This simultaneous discipline of intellect, emotion, and will is on the Pythagorean pattern. Gurdjieff, like Pythagoras, travelled in his youth all over the East to learn what he could of old traditions of spiritual wisdom; like Pythagoras also, he trained himself to learn, not systems of ideas, but how to hear the octaves of the spheres, in an attempt to discover some lost cosmic law to which human life ought to conform. Had he too a golden thigh, or only feet of clay? Ouspenski suggests the latter, but the impression remains that Gurdjieff was the greater man.

The need for some such school of wisdom in the modern world cannot be doubted. The religious Orders of the Roman Catholic Church are too much bound up with many things besides the search for truth and wisdom to be tolerable to our particular kind of honesty. Carlyle thought it a fine thing that books had virtually replaced universities; but since his day the transmission of ideas by words alone, written or broadcast, has revealed its full power, and also its limitations. The teaching of Pythagoras, Jesus, or even Socrates, was something more than dictating lecture notes, and whether human wisdom in the full sense can be transmitted without a complete human relationship may be doubted. Teaching in any real sense must depend upon a communication of something more than facts; perhaps it depends on love—a possibility certainly not envisaged by the planners of the so-called education practised in our schools and universities. Gurdjieff and



"A long, full and remarkable volume. The work and personality of seventy-four writers are handled in detail."—COMPTON MACKENZIE in *The Daily*

1910—1935

**FRANK  
SWINERTON**  
*The Georgian  
Literary Scene*

*The New Statesman and Nation*, June 16, 1950

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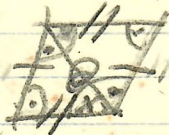
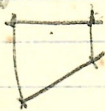
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Vggdrasil Tree 115

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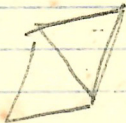


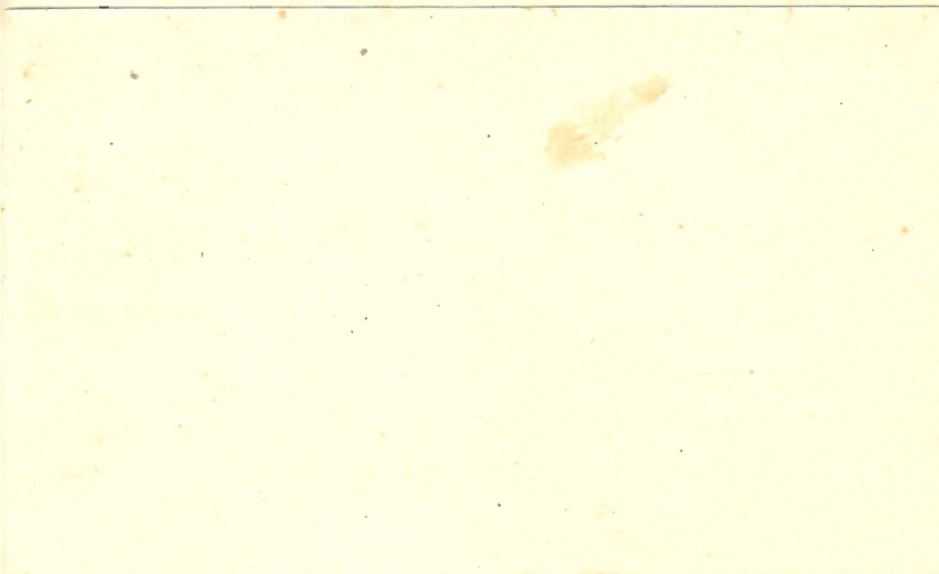
$$ac = b$$

$$a = \frac{b}{a}$$

$$\frac{a}{1} = \frac{b}{c}$$

$$\frac{a}{b} = \frac{1}{c}$$





XXII EXT  
1. 6 Arms & Legs. ① no boundary - good

When you are lying in bed in the early morning, with your eyes shut, before the hurry & bustle of the day have begun, inquire of yourself what you really are. Try to forget for a few moments all you 'know' about yourself. Try to halt for a while the rushing stream of words & pictures that fill your mind. Attend to what is left.

First you notice a pervading blackness; a blackness that has no end or beginning, or nearness or distance. Then somewhere in the blackness you are aware of a rhythmic disturbance, a vague warmth, and a 'contact of something with something'. Try to forget that these sensations



Have references to things you remember - breathing,  
your contact with the bed, & so forth.

What are you now? For instance, how big are  
you in this blackness? Not 5' 9" tall, nor, for  
that matter an inch or a mile tall. You are  
boundless. Have you any sense of where you stop,  
or of how many legs & fingers & toes you have?  
No. For all your consciousness tells you to the  
contrary you might have, in the boundless blackness,  
a hundred legs or toes or fingers.

What are you now that your mind is as empty as  
you can make it? What is left of you now your body  
& the contents of your mind are temporarily ignored? What?  
Now open your eyes! What has happened?

Lying in bed with your eyes closed a startling fact occurs to you - you have lost your body! Or if you haven't lost it, it has at least disappeared. If you doubt this try to feel, without moving, your eyes, head, arms. If at this moment you lost your memory of what you 'look like' you wouldn't be able to feel <sup>yourself</sup> ~~what~~ while lying still in the darkness, whether you had the form of a man or a beast: you could as readily believe yourself a crocodile as a man, a point as a hundred acres.

Did you realise, before making this experiment, that your knowledge of your body is external, &

that you have only to shut your eyes to 'lose your  
body.'?



Common sense objects: I have only to use my sense of touch & the whole difficulty will be cleared up. By making me stay still, you are cheating.

Very well. Try rubbing a finger-tip against your thumb. Something is happening in the blackness which you call Touch. Let it go at that - one cannot describe touch. But where is it? Out there in the 'finger-tip' portion of the blackness, or nearer, in the 'brain' portion? If it is 'out there', is it 'out there' by itself, lonely, all on its own, or is it connected with something else. No? It appears quite disconnected, a local disturbance in the

darkness? Then where are you, that you know  
that disturbance? Are you there, or here, or  
anywhere?

Or listen for a sound. Perhaps you hear a dog  
barking. Where is the bark & when are you the  
hearer of the bark?

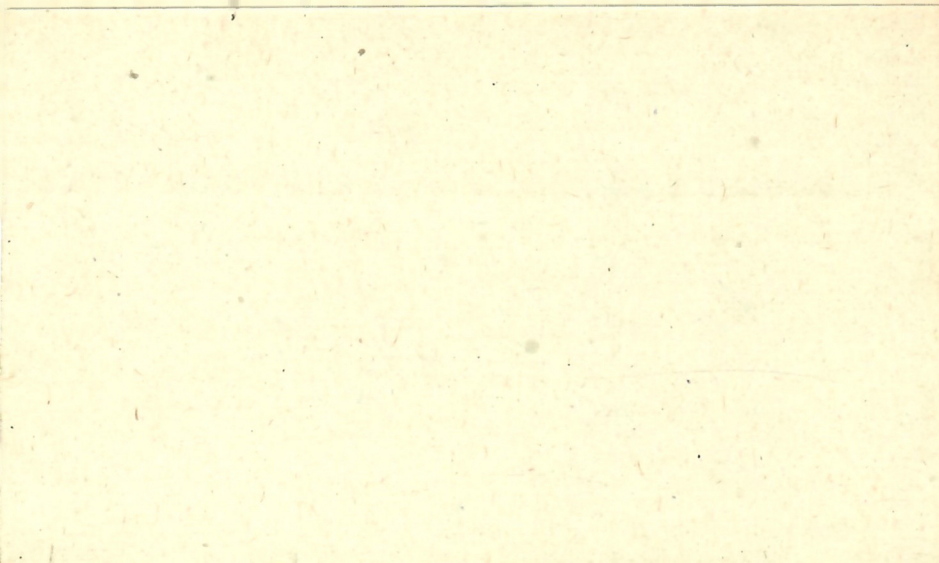
I am my head - the rest is appendage. Arms & Legs.

Plato quite right. The head is primary - the rest was 'added later' so to say. For my head is Nothing. The rest of my body is (usually) something. [It is perhaps possible for another organ to become Nothing to do Effect - to become Subject - but only so primitively.]

In other animals - they tend to become all head. The Arms & Legs, higher the animal or man the more it has in the way of arms & legs.







1 18 19 22 23 27  
X XVIII XIX XXI XXII

(1)

~~IIA~~

9.7.45  
XIX F/L

You come to take the External view of yourself & the P# view of others

We can only see men. Self-consciousness = basis of true objective perception

At first you have no view of yourself. You know yourself only as feeling concern for your environment, which you perceive externally. This is the basis of Realism.

At this stage, when others observe you & say, "that is what he is - such & such a body, tall & handsome & dark say", what they are saying is a description, not of you, but of themselves, of what is going on in them. For such a description does not (yet) qualify the region which is you. Thus Whitehead: Advent-  
-ures of Ideas (235): "When a region appears as nd in sense-  
perception, the question arises whether nd is qualifying in any  
dominant manner the affective tones of the actualities which in

fact makes up that region."

In a world in which none of the percipient was self-conscious, there would be no true perception of the world — only of subjective states about the world. Red regions are not not to themselves.

Now true perception comes about very curiously. It is a function not of me as perceiver but of my object. If the object is self-conscious he will think of himself as I see him, & I shall see him truly. If he is un-self-conscious, he will not think of himself as I see him & I shall see him falsely.

Therefore it is true to say that we are only qualified to see men. All the rest that we see is false, illusory. This is perfectly & literally true. Not a clever argument. We can only see men.



perception gets (2) times as we ascend.  
Self-Consciousness basis of Perception What is more, till man's advent  
there was ~~not~~ objective apprehension at all.

Whitehead pursues the question: if perception is a state of my  
body how can reason qualify the regions this appears to qualify?  
and supplies no intelligible answer.

My answer is that the onus is on the object to make our idea  
of what it is a true idea; otherwise we go on mis-knowing  
the object. I know myself through others' eyes, so making  
their knowledge of me true knowledge.


My mental development is 2-fold: (1) learning to see myself  
as others see me, so making their ideas of me true (2) learning  
to see others as they see themselves. It is reversing our natural  
or C.S. view of things. turning the world inside-out.

For start by being:-

Then:-

Journal = P.H.

Others = External View  } Stage I

Journal = External view  } Stage II

Others = P.H.'s

Of course this can go on indefinitely. If you are an advanced Philosopher, I can know you as one who knows himself as new through my philosophical eyes. But unquestionably we are emerging from the prison of subjectivity & illusion, in which each mind knew little & cared less about what the object was for itself, to the freedom of true knowledge of what things really are.

But we haven't got very far. A flower is nothing like our view of it, except in so far as we are its superconscious mind appreciating it, in anticipation as it were of the flower's self-consciousness.

Self-conscious Basis of Perception <sup>(3)</sup>: God sees us as in the whole, in all the richness of our (intimal) relations, & both 'externally' & (P.H.) internally. This estimate of my life is His Last Judgment of me, destroying the evil, putting the good in its relations. And this estimate I have to make my own. This is the fully objective view of myself, complete self-consciousness, that I have to achieve. This is the basis of my immortality. I have to take God's view of me, to be myself truly. Just as, to be myself with some degree of truth, I have to take men's view of me.

But of course my moral status depends upon whose view of me I am concerned with. "To do it as for Thee" This is take up the attitude, not only of one who acts in God's presence for His sake, but also the attitude of the Observer,

God himself. To know God consciously is to take a true view of one's nature. To act so as to please men is to take a false true view. My goal is to make God's view of me my own view, & so a true view. Until I make God's view of me mine, I make God a liar. Just as, when you regard an animal or a lunatic as what he appears to be, you are wrong, because he is to himself quite different: you are crediting him with a spurious self-consciousness.

The really true view of an Object is (a) what it is for all minds & (b) what it is for itself, including its subconscious sources & representative products of this P.H.

- Stage ① is Undifferentiated Feeling (no distinction between Self & Not Self)  
② is 'Idealistic' view of Self (P.H.) & Realistic view of World  
③ is 'Realistic' (other's view) of Self & Idealistic (P.H.) view of Others.