

Extracts of the 'Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky' Volume 5, by Maurice Nicoll

THE CONJUNCTION OF THE OUTER AND INNER DIVISIONS OF CENTRES

In the previous paper on the three divisions of a centre—namely, into outer, middle and inner divisions—some of the uses of the middle division were mentioned. I will briefly recapitulate what was said. The middle division *reasons* and can reason in two directions. In one direction it can reason about life as seen, from the evidence of the senses—that is, from appearances. In that case, the ground of its reason lies in the five senses. That is to say, it reasons from the external division which is turned outwards to external life. By external life I mean the life you see, hear, smell, taste and touch—the life of the world and its manifold affairs, the life of appearances and of things and people as they seem to the senses. All this, sometimes called the phenomenal world, makes up what people usually regard as *reality*. Do you also think that there can be no other reality than what is evident to your five limited senses? If you do, then your thinking is *sensual* and you have only a *sensual mind*. I am repeating all this because the question has to be faced by everyone and a definite conclusion come to—not a grudging conclusion accompanied by a shrug of the shoulders, but a thoughtful, individual one. For if you regard reality as confined to sense, the middle division will always look to the external division for truth, and will reason from it, and never turn to the internal division and discover another reality and order of truth beyond sense. You will then be a *dead man* (or woman) from the Work point of view, however clever and efficient you are. In this connection let me add here that we are surrounded by a descending scale of electro-magnetic vibrations, starting from cosmic rays, about which our senses tell us nothing, save of one small octave for which we have a sense-organ and which we call *light*. Are you going to say that some of the lower octaves of these electro-magnetic vibrations, travelling at 186,000 miles a second and passing imperceptibly through the room at this moment, that can be transformed into audible sound-vibrations by your radio, do not exist? Can you then take your five senses as the criterion of reality? I repeat, can you? For some of you will not face this issue and shuffle about uneasily in your minds and keep your feet on the earth. I will not refer to the invisibility of thought and consciousness.

We now pass on to what might be called the greatest problem of esoteric teaching—namely, the opening up of the inner divisions of centres and forming a conjunction of them with the outer divisions by means of a strong middle division which can look in both directions and comprehend lower level truth and higher level truth without regarding them as contradictions. Only through such a conjunction can the outer division with its sensual thinking and sensual truth, called facts, be controlled and take its right place in the scheme of Man's possible development. For the inner division, turned towards vibrations coming from Higher Centres, which are openings into higher levels in the *Ray of Creation*, is *at a higher level* than the outer division turned to the five senses which open on to the world, and only what is at a higher level can control what is at a lower level. You cannot control the sensual, Natural Man in you save by means of the developed, non-sensual, Spiritual Man. The middle division, which is the Rational or reasoning division, stands between the Natural or Outer and the Spiritual or Inner, and can connect them. As I said before, I am using these terms taken from an older system on purpose, in place of the Work terms, Moving (or Mechanical), Emotional and Intellectual.

The three divisions of a centre can be compared to three men living in three rooms in you. These men are of different heights. The first lives in the external division, which is the outer room, and he should be the shortest, the second in the middle division which is the middle room, and the third in the inmost division which is the inmost room—he should be the tallest. If the man living in the middle room sides solely with the outer man, you have no relationship

with the inner man. Also, since the three rooms are not on the same floor but above one another, if the middle man sides only with the external man, he always looks downwards. On the other hand, if he sides with the inmost man, he looks upwards, or rather he tries to—and despises the things of sense. If the middle man believes he must do *either* one *or* the other, he is weak. If this is the case with you, then you have a weak middle. If the middle man is strong, however, he does not confuse scientific with psychological truth. He sees each in its own scale and does not bring them into collision as opposites. He can look both down towards the senses and the mind of the senses and its meanings and truths, and also upwards to the supra-sensual mind, which receives meaning and truth of another order from the Higher Centres that are continually working in us, but which we cannot "hear".

From these considerations it becomes apparent that the extreme scientist, who believes only in the truths of Science, and the extreme religionist, who regards Science as the work of the devil, are both wrong. Each has a weak middle. Each looks only in one direction. Each despises the other. Each is one-sided. Gurdjieff once said that one of the objects of this Work is to unite the Science of the West with the Wisdom of the East. Hitherto the East has known no scientific development and the West no wisdom. Now this Work is not based on sensual thinking. It is not turned in that direction. It is not about things you can perceive with your five senses. You cannot weigh and measure it or examine it with a magnifying glass or a microscope. The direction is inwards, towards the inner parts of centres. The order of truths it teaches are not of the same order as scientific truth. It is not about facts of the senses. It has to do with facts of your being and with bringing these facts into the light of consciousness, which leads to Change of Being. Scientific knowledge does not change a man's being. A man of poor, mean, nasty being, or of definitely evil being, such as a man who wishes only to get power at all costs over others, and in whom the love of rule is the chief love, can gain scientific knowledge and use it for destruction and it will not change his being a jot. But Self-Observation, Self-Remembering, Non-Identifying and Non-Considering can change a man's being if they are practised—together with other things that we study in this Work.

THE MIDDLE DIVISIONS OF CENTRES

In a previous paper it was emphasized that a centre is divided into three divisions, external, middle and internal. I said that I would not speak about the middle division for the time being. The middle division is intermediary between the outer and the inner divisions, and can, so to speak, look both ways. It is the part that you reason with and where you form your conclusions about things. The outer division, as has been said, is under the sway of the senses and is the seat of the sensual mind. If the middle division inclines towards the outer division it re-enforces it and the man reasons and thinks wholly sensually. If, however, the middle division inclines towards the inner division the man can also think psychologically or spiritually. Adopting for the moment an older formulation of these three divisions, the outer division can be called natural, the middle rational, and the inner division spiritual, corresponding to three degrees of Man, namely natural man, rational man, and spiritual man.

Now, in matters spiritual, the sensual mind is of no use save to deny them and there have always been various things said or commanded about the danger of mixing spiritual matters, which require psychological understanding, with matters of the outer senses which open only on to the external world. For example, there is the third Commandment: "Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above ..." (Exodus xx.4). One meaning of this Commandment is that the conception of "God" must not be sensual, based on an object. "God" is not to be thought of as an object apparent to the senses. We really have to understand here that "God", or put in Work terms, the Absolute, is not a created thing, for what is created needs a creator. "God" or the Absolute is uncreate; that is, not in Space and Time where visible creation exists. In this connection Christ

expressly said, "God is a spirit: and they that worship him must worship him in spirit and in truth" (John iv. 24). He is not an object of the senses living somewhere in Space, moment by moment. The soul which is the function of relationship to your inner world and whose destination is to be turned away from the senses towards another order of truth called "God" must not be turned outwards to things seen, but inwards to realities that are invisible and cannot be touched, but can be fully experienced as inflows of new meaning at intervals—that is to say, turned towards the two Higher Centres as the Work indicates. Those Higher Centres open into higher Cosmoses one of which is the Sun-Cosmos. When the Work says that we have to prepare our lower centres, which open on to lower Cosmoses, for the reception of Higher Centres, one thing necessary is the opening of the inner divisions, and this is impossible if we remain sensually minded.

Now, a man who uses his middle division only for reasoning and arguing from the senses, from the evidence of things seen,—that is, from precepts—and draws conclusions or concepts from the manifold illusions of the senses—the simplest of which is that the Sun goes round the earth, or that man is nothing but his physical visible body— necessarily experiences great difficulty in believing that any other realities can exist that are not apparent to his five external senses, aided or unaided. As often as not, indeed, he will make a joke of the whole idea, or secretly ridicule it. Many do this even without realizing it. This attitude will entirely prevent the opening up of the inner divisions of centres which is the object of all esoteric teaching, including this Work, and makes the difference between a mere two-legged animal and a Man.

A man is only a Man through his understanding, and unless the inner divisions of his lower centres are open he understands nothing aright. This difficulty of believing always goes with an inability to reach the level of psychological thinking, which is above logical and materialistic thinking, and is necessarily accompanied by an insistence on material facts and literalness in dealing, for example, with the Scriptures or any other esoteric writings. Therefore, the idea of hidden or esoteric meaning in Holy Writ is not given any credence. That is why Christ said to the lawyers, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke xi.52). Psychological understanding is the key taken away, leaving only literal understanding. No one, however, can understand a parable literally. Consider the parable of the ten virgins who had ten lamps and only five had oil in them. Do you imagine this is to be taken literally and that actual virgins and actual lamps and oil, as sense-objects are meant? No. What is meant, is that a person having a properly formed knowledge of this Work, which is the inner meaning of Christ's teaching, and never *doing it* will not be permitted to enter the Conscious Circle of Humanity and the door will be shut against him. The psychological meaning is totally distinct from the sensual meaning. Esoteric teaching cannot be understood with the sensual mind, and can only give wrong results if the attempt is made. Spiritual or psychological understanding is quite different from sensual literal understanding. But with the man who insists on material facts and literal meaning as being the only kind of truth— and no doubt tells his housekeeper to see that the lamps are kept filled —the result is that the inner divisions of centres are never opened up and cannot be. They remain shut, and the whole psychology of the man is tilted steeply towards the world of the senses, and to sensual evidence.

However, if some of the ideas of the Work penetrate as far as the inner divisions of centres owing to the man not reasoning sensually and literally about them—such as "Man is not actually asleep surely"—the whole attitude changes and the *truth* of the ideas begins to be realized as a personal inner experience. This is due to the work of the inner divisions which connect things in a new way, and is quite different from the connections made by the external divisions. Such a person is *awakening*. He has now granted to him some degree of inner perception of truth and, as I just said, this comes from the working of the inner division of centres. He is no longer tied down by the sensual mind to literalness and to fact, as being

the only form of reality. He no longer argues formatively as to whether a thing is true or not true, for he has begun to see truth for himself. He no longer looks uneasily around to ascertain if others believe in a statement made by the Work, and if they appear to do so, hastens to subscribe to it himself, always anxious to follow the fashion. No, his behaviour is quite different. His strength is now in himself individually and is not dependent on audience.

But such is not the case with the man who suffers from the uneasiness of never being able to see the truth for himself and watches others to see what they think. Such a person gets his truth from other people and does not see the truth for himself, although he may profess to do so. He reads books without being able to see whether they contain truth or not. With such a person the truth is not *in kinn*, but a thin varnish laid on him. Now what is not really in you is taken away at the death of the body. Only what you have seen the truth of for yourself, through inner perception, and have acknowledged, is yours and remains with you always. This may seem harsh, but if you come to think of it, how otherwise can it be? How can you expect to live in a finer state of matter where everything secret in your life is made manifest, falsely varnished? You will be laughed at. It is indeed a tragic thing to observe a man who has no inner perception of truth as yet awakened in himself, and who cannot really comprehend in his sensual understanding what the Work is talking about. He is perhaps nervous or may be sullen, or simply rigid and tight-lipped. He takes nothing far into himself, having nothing inward to take it in with, for he has never himself faced truth or really desired it, but has always followed the opinion of others in order to be, as he believes, on the safe side. Whatever the acquiescence he may seem to give, and even wishes to give, the Work rests merely on the surface of a deeper denial of it. All this we have often spoken of before.

You must understand that the sensual mind will always deny this Work because it is a matter of psychological understanding and not a matter of sensual fact. The Work, which seeks to open the inner or higher levels of a man's being, which are situated in the inner divisions of centres, is not allowed to—often owing to something akin to cowardice. In the case of women this is not so apparent as they are not as a rule mentally hide-bound and, therefore, not cowardly thinkers. It is useless for people in this Work to be afraid to think in a new way because the Work cannot otherwise influence them. They are bound to remain sensually-minded people for whom the life of the world is sufficient, and in whom the inner divisions of centres must always remain shut. Created self-developing beings they live and die—*shut*. The meanings by which they live will then consist mainly in what is found in the lower compartments of the three-storey house of man—namely, in sex, in movement, and in comfort and eating and drinking. G. taught that this triad of centres, with the meanings derived from them, supplies the stimulations required to keep the major part of sleeping humanity fairly satisfied. He compared it with living in the basement.

You will see from what has been said that a great deal depends, therefore, on how a man reasons—that is, on how he uses the middle or rational division of his lower centres. He can reason to the effect that everything in the Universe is meaningless and happened accidentally *somehow*, and that a long time ago there was nothing, and then there was something, *somehow* or other, and then an atom appeared *somehow* and then billions and billions of atoms appeared, and eventually worlds appeared *somehow*, and life appeared *somehow*, and finally man appeared *somehow*. A great many people nowadays seem to reason in this extraordinary way, and so make it impossible for the inner divisions of centres to awaken. This must lead to a general decline in understanding, and even in the simplest forms of intelligence.

So I ask you—how do you reason? What is your view of the Universe? How do you think? Does the meaning that is latent in the Ray of Creation seem incredible to you? Do higher levels of being seem fantastic, or at least very doubtful? Have you decided for yourself, and from truth perceived in yourself, that there are higher degrees of being and consciousness—even Divine being and consciousness—or do you suppose that you have already reached

them, and that there is nothing higher than yourself? No greater mistake can be made than to think that your own individual view of the Universe makes no difference to you and does not matter in the least. It matters a great deal, for what you think and how you reason about the Universe and the meaning of your existence in it, either *shuts* or *opens* the most important divisions of the Intellectual and Emotional Centres. Ideas are very powerful. One idea can shut and another idea open the inner mind and heart. Certain ideas can make the difference between a natural man and a possible spiritual man. They can make the difference between a mechanical man, a man driven by external life as by a belt like a machine, and a man capable of becoming less and less mechanical and more and more conscious and eventually having a real psychology and becoming, in short, a real Man possessing a Real I and therefore unity of being.

Commentaries on the senses and the sensual mind; and the importance of thinking psychologically.

Since the senses are severely limited the mind solely based on their evidence will be severely limited. It will think, for example, that when a person is dead and buried and so no longer evident to the senses, he has not, and cannot possibly have, any further existence. Such a mind will say: "But how?—where?—I do not see him, or hear or touch him?" That is, relying on the senses only as the source of all possible truth, he can only conclude that the dead cease to have any further existence and are annihilated. This is sensual thinking and this by limiting us puts us in prison. A prison is what limits us. Now the Work teaches us that we are in prison but are not aware of it. What is the nature of the prison? The teaching that we are in prison is an ancient esoteric teaching. Pythagoras taught it some twenty-six hundred years ago. Now if we believe that our senses shew us all that is real and so, that they shew us all reality and that no other realities exist, we keep ourselves in the prison of the senses. Reading some notes made years ago I came on this passage: "We should fear *not* to remember ourselves. We should fear to be under the power of the world. We should turn round from the moving shadows on the wall in front of us and behold the light. We should move out of the cave. It is true that we are in chains and can scarcely turn our heads round. But the work can gradually release our chains. Eventually it can free us."¹

Now from what has been said we can see that we must be very much under the power of the world if we possess nothing but sensual thinking based on the world as it appears to the senses, and have no other part of the mind awake than its sensual part. We can see that such a sensual mind will make a very strong chain, fastening us in such a position that we can only see the shadows in front of us and remain in ignorance of anything behind us. Phenomena—that is, appearances—will seem to cause and move themselves, and truth and reality will seem to be centred in these appearances themselves. It will be just like the cinema which reproduces the situation. The darkened hall is the cave, the moving figures on the screen are the shadows cast on the wall, the film and the light that cause everything are behind us and are ignored. We gaze fascinated in front of us, hypnotized by the shadows, as completely tricked as we are by the trickery of life—or perhaps I should say, doubly so. Reflecting on the narrow slit of the senses we have, one wonders what sensual reality would be like if we were granted a new sense, say, one that opened the thought of another person to us, so making all deception impossible. Imagine the extension of reality resulting. If we all had this new sense our lives would become impossible at our level of being. No one could pretend. No one could say any one thing and mean another. Apart from what would obviously happen to certain professions, I still speculate about the medical profession.

This certainly makes one think that had we been given more senses, the resulting sensual mind, the mind founded on these senses—new and old senses—would be a very different

¹ The author does not reference this quote, however the analogy of the cave appears to be from 'Plato's Allegory of the Cave'.

thing from what it is now. Sensual reality—the reality common to all—would then be on a far higher level, embracing far more of truth, far more of reality and so far less falsity, far fewer fallacies and illusions. Now the internal senses open on realities other than do the external senses. This should make us pause and think. We know the Work teaches that we have more internal senses than external. On what realities do they open? If our present external senses shew us only a small part, could the internal senses if they were working shew us additional and greater parts of what is Real? We could not look to even a complete development of our Knowledge and Being ever revealing anything like the totality, the grandeur, and the fullness of all Reality. To think so is merely one example of the state of continual blasphemy that we live in, quite unperturbed, and as trite as when we say 'I' as if we had one—a form of blasphemy a little child avoids as long as possible. People believe they could understand anything if it were only explained. Now the sensual mind as at present is blasphemy by itself. It is a heavy chain round the neck that almost prevents a man even turning round enough to observe himself, for the sensual scarcely can observe themselves. Do not mistake it for a necklace of pearls. Do not pride yourself on your plain, straightforward, matter of fact and sensible approach to life. If you do, you will never get those inner unused senses to work that are so delicate and open you on to such new ranges of meaning, as the False Personality weakens its grip on you. Your suffocating opinions of yourself and your bad smelling self-meritoriousness, being false emotions, will drench and douse their interior light. You will have a wet soul as the Ancients called it. A dry soul, they said, is better than a wet one—because it can hear and see more. A lot of work on oneself is necessary to begin with to dry these unused senses out, and to get them to work faintly. That is why we study and do this system for so long. The sensual mind, with its sensual thinking, has to undergo great changes. This only begins by thinking more and more from the idea of the Work, by constant accessions of thoughts born of the ideas taught in the Work, if possible daily accessions, which accumulate until *metanoia* is reached definitely and the sensual mind becomes only a part of the new mind. Do not trust the sensual mind. It is a useful servant. Do not let it be your master. Remember that the senses only work in the present moment. They do not shew you the past which lies in another dimension—as does the whole world. Do not trust the sensual mind.

SHOES IN THE WORK - PART I

Each of you has a different life-memory, but you will find that your Work-memories become much the same. Our experiences in life are various, but our experiences in this Work are very similar. We can realize that directions in life are many; but this Work points in one direction. It is just because it points in one direction that Work experiences tend to be similar, and thus Work-memories become more or less similar. Let us reflect on this for a moment. In life we are not taught we are asleep. We take it for granted that we are awake and fully conscious, and that we act consciously. In the Work we hear of a quite new and startling idea. We are, in fact, told a mystery. We are taught that we are asleep and do not know it. We are not properly conscious. We act mechanically. In the light of this mystery our life memories are the memories of sleeping persons, of people wandering in the dark, of sleep-walkers. But when we begin to follow, and later obey, the Work, our memories become those of people beginning to awaken. Another memory is formed—a Work-memory. These Work memories are not like our very different life-memories. They are similar simply because the successive stages of awakening are similar, like inns stationed along a common road—a road which leads eventually to an uncommon sea. This is the reason why we find in writers of all ages records of similar experiences. But when what I have called the uncommon sea is reached and embarked upon, a man disappears from human range. If he has left any records behind him, they are only about the journey as far as the shore. But once he embarks—if he does—nothing after is or can be recorded. Now let us suppose he leaves some record, in his own language and symbolism, concerning the journey to the sea. For example, he might leave instructions saying it was necessary, first of all, to find a shop where real leather can be bought, out of which he must then devise shoes with which to walk

on this journey, and that he must never let any mud on them touch his eyes, for it will endanger his sight; and also he must procure a musical instrument on which he must patiently learn to make and invent various harmonies and often play them, in different ways, and never forget them, especially when he is tired.

Now let us leave any discussion of the significance of each of these instructions for the moment in order to recall that in connection with the successive stages of awakening, the Work teaches that we are in prison, and that as long as we remain asleep we remain in prison. It says that there are some who have found the way out and left behind instructions in code for others who desire to follow them.

This idea is not peculiar to the Work. It is a very ancient image of Man's situation on Earth. Now people do not see that they are in prison, just as they do not see that they are asleep. So they do not know that they have a prison-psychology and are sleep-walkers, though later they may come to see it. People may attend talks about the Work year in and year out and never realize the living truth of either of these two statements, partly because they do not observe themselves, and partly because they take them sensually. They see the discomforts of their lives, the lack of money, the shortcomings of others, and so on, but do not realize that the Work means that all people, high and low, whatever they possess and whoever they may be, are in prison and are asleep, and that this is why life goes as it does, like a tale told by an idiot. Not seeing any literal walls, or hearing snores, the very sensual-minded think the ideas are far-fetched. They cannot see their psychological meaning. They go on in their habitual ways, being upset and worried and negative and following illusory schemes and ambitions and worshipping endless varieties of false values, never seeing that these things form their prison walls and that certain 'I's are their gaolers. The sense-based mind blinds them and, as usual, sensual meaning crucifies psychological meaning. So they assert they are not asleep nor in prison. Nevertheless everyone is.

Let us now take the shoes mentioned in the instructions left by the man who reached the sea actually, and not in a dream. (If the image of a man getting out of prison had been used, the language or symbolism would have been different but the meaning the same.) First, what are the shoes? Of course, literal shoes are not meant, or literal leather. Psychological shoes are meant; not to be borne on the literal feet, but the feet of the psychological man. The psychological feet are where the psychological man touches life. In this Work we have to walk in life differently from the way we once walked. We are taught how to use the daily events of life as the means of work on oneself. For instance, we are told not to identify. Now it is obvious that a man practising non-identifying is walking through life in a different way from a man who is mechanically identified with everything. This can be expressed by using the sense-image of a man walking in self-made shoes of special leather. Like all parables, this will not appeal to the sensual mind. But the meaning is not sensual but psychological, and it is just here that the wholly sensual person fails to jump up to the psychological meaning.

Now we are told that we gradually have to insulate ourselves more and more from the influences of life—otherwise we continually lose force. To awaken we must conserve force. We must always be working on one centre or on another or on another. A man without force cannot awaken. Life can completely exhaust us daily if we do not walk more consciously through it. In this connection, in addition to holding oneself away from the powerful attraction of states of being identified and not letting things constantly reach the blood, the Work teaches self-observation (which leads to increasing knowledge of our Being) diminishing and stopping internal considering and finally, Self-Remembering, which is above all the rest. All these help to insulate us. If we *do* these things we walk through life in new shoes—in Work-shoes, not life-shoes. I repeat, *if* we do them. The first requisite then is to find where the right leather is sold. The second requisite is to make *for oneself* shoes of this leather and begin to walk in life wearing them—not an easy job. Try to grasp what these shoes mean. What I may

term a code-word is being used here. Grasp that nothing literal is meant. Abstract from the sense meaning. If this is never done, one will stick in the Work. Psychological thinking is necessary for this Work—as O. saw. If it is kept at the level of the sensual mind it cannot become alive in you. Both the Old and the New Testaments shout this aloud. When it is said, for example, that the horses of Egypt are flesh, not spirit, even if we are told that "horse" is a code-word for the intellect, we do not quite see what is meant. Next time we will discuss the remaining instructions.

SHOES IN THE WORK – PART 2

Being by the bias of our senses sensually-minded, we accept the idea of the psychological man with the greatest difficulty. But the organized psychological man is a possibility as well as the given organized physical man, but quite distinct from it. We can admit that what a man is psychologically is distinct from what a man is physically, and that in this Work it is necessary to look at the psychological man or the psychological woman, even though there may be little enough to look at save a set of habits, conventions, clichés, and gramophone records. But when I speak of the psychological and I mean a person *organized* psychologically. Everyone has some kind of psychology but not an organized one.

Now the organization of the physical man or woman is given free. Men and women are presented with their bodies, with their rather different and complex machineries, and their 15,000,000,000 brain cells and all the rest ready-made. At first they are open to the senses and so the sensual level begins to be formed. This sensual level as it were forms the feet or basis of the subsequent mind. It is made of psychological matters, distinct from the matters of the physical body, but unorganized. It is formed where the dawning of consciousness touches the strange, foreign, never grasped thing called the external world and is filled with the emotion of wonder. As the sensual mind grows, it relates the person more and more to external life. The child learns to get about, take things more and more for granted, and gives up wondering. In this manner the eventual thinking tends to become based mostly on the senses and, stripped of wonder, the seen world becomes the real, commonplace world. The sensual-minded man results—the man influenced by life-influences, by the evidence of the senses, by *A* influences, who has no window opening on to *B* influences.

Having sensual thinking and no psychological thinking he is not balanced. He can never become No. 4 Man². He is unbalanced. Physically he is a man. Psychologically he is not a man. This is the man-machine the Work speaks of who has no real psychology. How, asked G., can a machine have a psychology? A balanced man, in the Work-sense, must have both sensual and psychological thinking. Also he must try to perfect both as far as is possible to him. Throughout his life he must move in both these directions. Unless he does he will become one-sided in either one way or the other way. Put briefly, one relates him to the world, the other to Higher Centres. What we now have to understand is that sensual thinking does not and cannot relate us to Higher Centres or lead to the organization of the psychological man. We cannot remember ourselves aright if we have only sensual thinking and so cannot transform impressions by seeing things differently in another light than sunlight. Nor can we have any other aim than a life-aim, such as power, possessions, adoration, fame, and so on. Notice, in passing, that in the first recorded temptation of Christ, power and possessions are mentioned. Life and life-aims are personified as the *devil*, who says after shewing Him all the kingdoms of the world in a moment of time:

"All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou wilt therefore worship me, all shall be thine." (Luke iv. 6,7)

² This refers to another teaching from Gurdjieff, in regards to the different type of men that exist; and those that will develop with the work on oneself.

This Work is to teach us psychological thinking, and Work-aims, and eventually, if lived, to organize the psychological man in us whom life does not organize. When we begin to assimilate some of the ideas of the Work and think from them about life we begin to transform the meaning of life by seeing it through the mental eyesight of Greater Mind instead of the sight of our sensual mind. We have to *imitate* the thinking of Conscious Man.

Last time we spoke of the necessity of making shoes for ourselves out of the special leather this Work sells. For example, if we are shod with the idea of inner separating from identifying, we will begin to walk through the day's events in a psychological way and not sensually only. The ideas of self-observation, non-identifying, non-considering, and so on, belong to psychological, not sensual, thinking. They are additions to and different from sense-thinking and put us on another level. But we are also beginning to form the basis or feet of the psychological man in ourselves. To do nothing towards insulating ourselves from mechanical reactions to life, to react to every object of the senses, and every situation, makes the organization of the second man—the man not given to us ready-made—that is, the psychological man—impossible. The sensual man will win every time. Psychological shoes must be made to protect us from life. The Work-ideas and teaching form the leather one must buy. The thinking and the living of them form the shoes. This can only be done *by you*. I cannot make your shoes. I can sell you leather. But to some extent I can tell you if you are making shoes wrongly, stitching them stupidly, or if you have not yet attempted to make any shoes at all, not having taken anything in even after years.

Now since sensual thinking and psychological thinking are on different levels, one must not mix them. This is what that instruction meant, given in the previous paper, that we must not let any mud on our shoes touch our eyes. Realize, please, that the sensual mind is at enmity with the psychological mind. Life seen materially seeks to injure and destroy life seen spiritually. So later we become tempted by the evidence of things seen, by the obvious, in short, by life only, which seeks to hold us imprisoned in the sensual mind. We then begin to know what effort really means and where it lies. That the senses will always war against the spirit is indicated in the allegory given in Genesis. It is said that God cursed the serpent after he had beguiled the Woman and said:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis iii.15)

The serpent doomed to crawl on his belly symbolizes the sensual mind separated now from all else. It bites the heel or lowest level of the psychological man and he bruises its head, the intellect based only on the senses. Now when I gradually develop my psychological thinking through the ideas of the Work, I see life in a manner quite different from what my sensual thinking led me to suppose. I see life as a thing *to work on*. I see it as a means to an end I had never realized. I no longer see it as an end in itself. The question, then, at any particular time, is: "Can I take this or that experience without being overwhelmed, totally identified, even broken? Or can I take it as work? Is the psychological man in me yet strong enough?" He will become so if you hold on to the rope, for then he will be given strength. But this needs effort and again effort. Only in this light, shed by the Work, can everything have present or future meaning for you; and all that happens to you will be the shock you need just then, and you will see this on looking back years later. What we cannot see with the sensual mind is that if we work, then something begins to work continually and closely on us, and often very drastically, for the issue is a great one and nothing trivial to be treated as of little account.

PSYCHOLOGICAL SPACE

Man is both in time and out of time. Now the sensual mind is based on time and space, but not the psychological mind. We can say that only partial truth is accessible to the sensual mind. Truth is comparable to an inexhaustible sack of silver, from which a few coins have escaped, while the rest is guarded. As we shall see, this is only another way of saying that the sensual thinking cannot grasp what only the psychological thinking can. The more a man's thought can expand beyond the senses and their evidence, the more truth he gets from the sack. Now a word as to truth, whose quality is intimately connected with the good in a man. We can change good, such as charity, into truth—that is, esoterically expressed, gold into silver—so *Good Householder* is the necessary starting point for the Work. We cannot change evil, such as hatred, into truth. It breeds lies only. Now truth is only changed into gold by willing it and therefore loving it and therefore living it—for we do what we love to do and will what we love. We have, therefore, to make Work-shoes so that we will, and love, and live the Work in daily life as simply as possible. I must say here in parenthesis that the level of *Good Householder* in a practical sense may not yet have been sufficiently attained, in which case a person's work will lie in adapting better to life through training the sensual mind, with effort, where it is lacking to a handicapping extent. This will be his or her work, for the time being. An important point to grasp here is that if the necessity of such an effort is personally observed, realized, clearly understood and accepted, results will very soon appear. This is partly because it is willed individually and therefore is not done from outer compulsion or from fear, or with a sense of grievance, and partly because the Work will find a way to help, if there is sufficient valuation of it. For when you do a thing from and for the Work it will be present with you in what you do, but not otherwise. From valuation comes affection, and affection attracts presence. Cold heartedness and cold-mindedness can only repel the Work. This is obvious enough on reflection.

Now, to return to truth. There is psychological and there is sensual truth. They overlap but are not one and the same. We shall have to discuss these elsewhere but it can be said here that it is psychological truth chiefly that can change our being and not sensual truth. Sensual truth is conceived in terms of time and of three-dimensional space, because the senses only register in the present moment of time and space. I cannot see you yesterday in your room. I can only remember a little. I cannot *hear* what you said upstairs a little while ago. I can only remember a little. I cannot touch you a moment ago when you were sitting in that chair, for you have gone out now. I can touch the chair, which is still in the present moment of space for me but not for you. Both time and space separate us. When I go out the street is now in the present moment of space and I see you again. We are now both in another part of space and in another part of time. Thus do my external senses work—always in the flitting present moment of time and in three-dimensional space, common to us all. All this requires thinking about often, for it is very strange, although people do not notice it.

Now since I love you, you are always near or present to me—yes, but in some other world, some other space, not common to us all, quite distinct from the common external world registered by sense, but somehow quite or even more real. Now in which, or in what, dimension does this other world lie, in which you continue to exist "psychologically" for me, so that I seem sometimes even to be able to speak to you? Or how is it that I can dream quite clearly that we are walking or speaking together in the morning on a hillside? In what time and in what space does this happen? Certainly not in the time and space on which our outer senses open.

Now let us shift the line of argument. I will ask you in what dimension is your memory? Again I will ask how many dimensions has your thought. Has it length, breadth and height? Can you speak of a long thought or a broad one or a high one? Is it three-dimensional as your body is and the chair you are sitting on? Yet your thought is real to you. You may be plunged in thought without being aware of either time or space. Where are you then? Your consciousness is undoubtedly somewhere. Certainly your body remains in the dimension of time and space common to us all. It is visible and tangible to sense. But your thought is

invisible and intangible to sense and yet it exists and is real. We conclude therefore that dimensions exist and are open to us inwardly apart from the dimensions on which our senses open outwardly and in which our bodies and the world exist. Each person has a private space. Now in this inner or private space, which each person has, thought and feeling and not muscles bring about movement. For example, affection brings about presence or nearness in this inner space. Dislike will do the reverse. Affection is a state. Love is a state. Dislike is a state. Hate is a state. To feel affection or to love is to be in a particular state and the particular state you are in will be in this inner or private space of yours, and not in outer or public space. That is why I said above that valuation and affection make the Work present. Indifference or dislike removes it to a distance. Yes—but to a distance in this inner private space of yours, not in external space, for you may be sitting at a meeting, disliking it all and yet present in space. Now as long as I feel affection for a person I am in a certain state that continues and the person is present or near in inner space. Externally, to my senses, the person may be present at one time and absent at another time, but not so internally. It would seem therefore, that in this inner space that is private to me, there is no time as we understand it sensually. In place of ever-changing and ever-passing time there is state. We get, therefore, a glimpse of something in us that is outside time—namely, state and inner space. That is why it was said at the beginning of the paper that we are both in time and out of time. If nothing is transformed beyond the sense-based level, we are mainly in time. How much of us is outside time will depend how much we are governed by outer time and space and the external senses and sensual mind, and how much we can enter and organize inner space by good states and keep and feel this place separate and distinct from the jarring of everyday things. I will only add here that this inner, private space is sometimes represented by a room that we never discovered or knew to exist. We have, therefore, to distinguish by observation, thought, feeling, and inner taste, the two spaces.