

Arica. Weeks 6-7.

234 East 23rd Street  
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Dear Mr. Nolte:

Before beginning our work on Protoanalysis--the assignment of the ego into one of nine possible types or "fixations"--we touched briefly on the subject of levels of consciousness, levels derived from a Gurdjieffian model of the universe. (Oscar Ishazo, it should be noted, lived and studied with a Gurdjieffian group in Bolivia from the age of seventeen to twenty-one.)

The system posits a base-line level of consciousness in which objective descriptions of reality are possible. This state, designated by the number 48, is not itself in reality, but merely the place from which reality can be observed and described without the usual distortions caused by subjective opinions and beliefs. It is from this neutral vantage-point that objective information concerning real situations and events can be obtained, organized and evaluated. Below this level are the minus or negative states in which descriptions of reality are distorted by the subjectivity of the ego.

Just below 48, for example, lie levels 96 and 192 respectively. Most people spend most of their time in or below the level of 192--a state, more or less, of somnambulism--in which the sleeping mind is trying to control the body. In level 96 one is still the victim of one's subjective opinions and beliefs regarding reality; the mind is still asleep, but the individual is aware of this fact and desires to awaken.

One step above level 48 is +24, or "basic satori." This is a level which many people have attained. It is familiar, if usually inaccessible, territory. The experience at this level of consciousness is that the work or action one is involved in goes on without any awareness of a "self" performing it. Thus, in "basic satori," all subjective evaluations relating to the work and its performance are suspended, and one has the sense of being merely a conduit through which energy is passing uninterrupted by the ego's awareness of itself. An



Olympic skier who slowly reconnoiters a new slope, familiarizing himself with the various patterns of curves and jumps, is in 48. In competition, however, he will have to move into +24. The information accumulated during his 48 trip will have been assimilated and forgotten by his conscious mind. His conscious mind, moreover, will have been forgotten by his conscious mind. His awareness will be in his Kath--the Moving Center--enabling him to respond at a speed far greater than that at which the mind can calculate.

The state of +12 is one in which the Kath is entirely, independently active and one's awareness is focused in the Oth or Emotional Center, through which one experiences the sense of an all-pervasive, universal love and oneness with all things. The +6 level corresponds to the Path Center in the head and its experience is of "Cosmic Awareness" through the "Illuminated Mind." +3, the level which corresponds to the Mo'h center just above the head, is associated with "Universal Consciousness" or "Buddah Awareness."

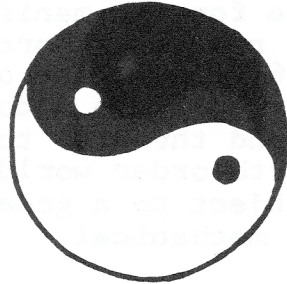
Coleridge's opium-induced experience of Xanadu certainly took him into +12 or +6. The writing of the poem, described by him as an automatic process, must have been accomplished in the state of basic satori, or +24. And the poem's last stanza--as the high evaporated and he once again became conscious of himself as creator--expresses his regret at the loss of this egoless level:

Could I revive within me  
Her symphony and song,  
To such a deep delight 'twould win me,  
that with music loud and long,  
I would build that dome in air,  
That sunny dome! those caves of ice!  
And all who heard should see them there,  
And all should cry, Beware! Beware!  
His flashing eyes, his floating hair!  
Weave a circle round him thrice,  
And close your eyes with holy dread,  
For he on honey-dew hath fed,  
And drunk the milk of Paradise.

The numbers 192 through 3 exactly correspond to Gurdjieff's model of the universe based upon the Law of Three--a law recognized and taught by all systems of esoteric thought. According to this law, every phenomenon, whether molecular or cosmic in scale, is the result of the combination of three forces. Two of these forces are frequently observed by us. They are the positive and negative, male and female, active and passive. People do not recognize phenomena as manifestations of three forces because we are unable to properly observe the objective world in our subjective states of consciousness. The fact is that two forces alone can never



produce a phenomenon. They merely result in contradiction, the endless process of revolving around each other, attracting and repelling one another without producing any effect whatsoever. This is the classic, unresolvable duality expressed in the concept of Yin and Yang, represented by the following ideogram:



The teaching of the three forces is at the root of all ancient systems. The first force may be called active or positive; the second, passive or negative; the third, neutralizing. But these are merely names. For in reality all three forces are equally active and appear as active, passive and neutralizing, only at their meeting points, that is to say, only in relation to one another at a given moment. <sup>1</sup>

To understand the way in which the Law of Three operates in the world, it is first of all necessary to define what is meant by "the world" in Gurjieff's terms. Our world may be defined as the world of organic life on this planet. But the "world" for this planet is the solar system, and the solar system's "world" is the galaxy of the Milky Way. If we imagine numerous galaxies separated by enormous distances, these, taken together, would form the "world" for the Milky Way. Logically, it is possible to imagine a Whole composed of the sum of All these various worlds within worlds, and to call this whole the Absolute. Since the nature of the Absolute is a whole, the three fundamental forces must, in the Absolute, also constitute a whole. "Moreover," Ouspensky writes, "in forming one independent whole the three forces possess a full and independent will, full consciousness, full understanding of themselves and of everything they do." <sup>2</sup>

The three forces of the Absolute separate and unite according to their own will. Where they join, they create phenomena: "worlds." These worlds, created by the will of the Absolute, are subject to its laws, and to the action of the three forces. However, since these worlds are not the Absolute, but only part of the Absolute, the three forces no longer form a whole. Now they consist of three separate wills, three different consciousnesses, three distinct entities. Coming together

<sup>1</sup> P.D. Ouspensky, In Search of the Miraculous, N.Y. 1949 PP.77-81

<sup>2</sup> Ibid. pp. 78-79.



in this second-order world, the three forces create--not a single, indivisible whole--but a trinity, and their meeting points are governed, not by their single will, but by mechanical laws or accident.

When the three divided forces of the second-order worlds meet together, they create worlds of a third-order, worlds which are twice removed from the single will of the Absolute. These worlds, created by the three forces, manifest three forces of their own, making the total number of forces acting in the worlds of the third order, 6. In worlds of a fourth order, there will be the three forces of the second-order worlds, six forces from the third, and three of their own, making the total number 12. These fourth-order worlds are farther removed from the Absolute, subject to a greater number of laws, and are therefore even more mechanical.

Assuming that all the starry worlds that together compose the "world" of the Milky Way are the largest unit within the whole or Absolute, 3 forces will interact to produce phenomena. A world within this world, namely the Milky Way itself, is then a third-order world, or a world in which 6 forces operate. A specific sun within the Milky Way galaxy, our sun for example, is a fourth-order world, subject to 12 forces acting according to mechanical or semi-mechanical laws, which, in turn, have created our solar system in which 24 separate forces operate. A planet within this solar system, the earth for instance, is a sixth-order world in which 48 separate forces unite according to still more mechanical laws. The moon, having been created by these 48 forces--plus the sum of the forces from the higher level worlds, plus three of its own--is subject to 96 forces, and if the moon had a satellite the forces operating to produce phenomena on that world would number 192.

Relating the levels of consciousness to this broad, universal model means that to make a description of our "world" (organic life on this planet) one must be grounded on the earth--in 48--and not circling around it in 96. A person who is asleep has about as good a chance of understanding what is happening around him as he would of describing Forty-Second Street while seated on a satellite orbiting the moon.

\* \* \*

48 is as far away from the Absolute as one ever wants to get on this planet. It is a neutral state. As I understand it, the mind is performing the one operation suitable to it with optimum efficiency and minimum interruptions from the bothersome voices which continually harrangue it in 96 and 192. The operation is the observation of objective reality. Things not in objective reality include: opinions, judgments as to personal preference, and beliefs accumulated in the past. Learning to move from 96 to 48 involves detaching oneself from the mechanical responses of the ego: the grid of socially programmed



thoughts and behavior which have been imposed upon the Essential Self through the process of social conditioning and education. This collection of habitual responses tries to control the mind and through it the entire organism. The ego is not in reality. It has no objective existence, no substance, no energy of its own. It is our involvement with it that creates the illusion of its reality and lends it energy. The more we attend to it, the more energy it is able to draw from us. It cannot, therefore, be attacked directly, for to do so encourages it to create defenses; causes it to grow stronger and seem more real.

The ego--contrary to what it confuses us into believing--is not particularly complicated. All its diverse masks, its movements and strategies, its whole number in fact, can be expressed in a few diagrams or "enneagrams." \* The enneagram itself is a symbol in the form of a circle divided into nine parts by lines connecting nine points on the circumference in a specific order. According to Ouspensky, this symbol cannot be found in any occult texts because it was thought to be so significant by those who knew of it that they considered it necessary to keep the knowledge secret. The circle's nine parts and the lines that connect these parts, express the Law of Three in its union with the Law of Seven, or the Law of Octaves. A description of the Law of Octaves--also fundamental to all esoteric teachings--would take me rather far afield from my present course. Ouspensky gives an illuminating account of Gurdjieff's lectures on this subject in Chapter Seven of In Search of the Miraculous. Suffice it to say that the enneagram expresses the way in which the energy of an isolated phenomenon becomes organized; the closed circle of an eternal and orderly process isolated from its surroundings.

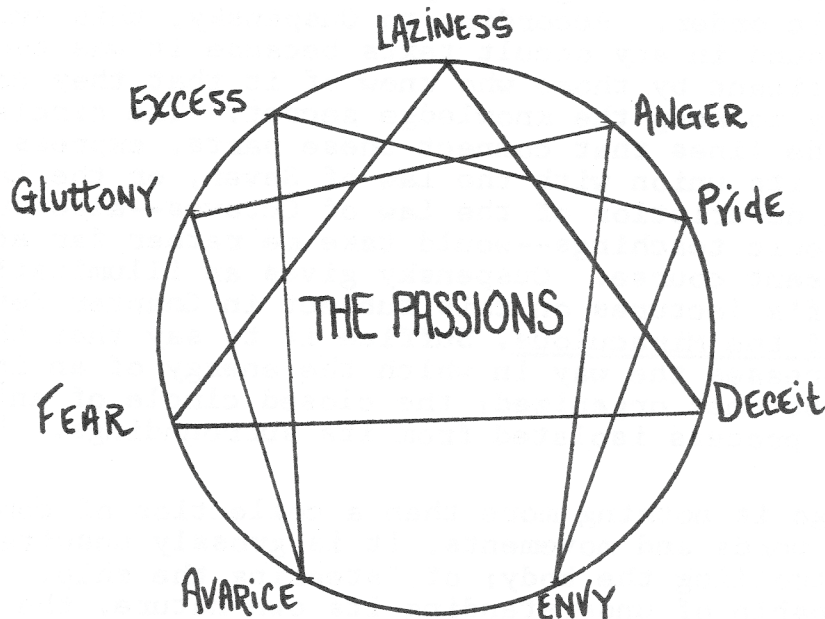
Since the ego is nothing more than a collection of conditioned patterns of words and movements, it is grossly unsuited to the task of controlling the body; of "steering the ship." Insofar as it is capable of understanding its own nature, the ego senses its basic inadequacy--its impotence. The nine Passions or states of ego-consciousness, are not real energies flowing across the body, but merely verbal activities in the mind which produce tension and cause the organism to be cut off from reality; distracted from The Moment. The enneagram of the Passions symbolizes the ego's "moods," all of which are summed up and represented by the ninth point on the periphery--Laziness--which refers to the ego's indolence toward the Essential Self; its refusal to awaken into reality.

Locked in this eternal, isolated process, the ego goes from point to point on the enneagram, its movement being determined by certain laws, the most important of which is the Law of Three. Because all phenomena result from the interaction of three forces, any point on the enneagram will involve a movement through the points on either side, and will be an expres-

\*Not all of which will be given here.



sion of the relationship between the three points. For example. Let's suppose that the ego's vague sense of its own impotence causes it for the moment to be in the Passion of Anger. The anger might be turned against itself or projected onto an external object. But in either case, the ego is unable or unwilling to confront the real cause of its anger and in order to justify itself, falls into the Passion of Deceit; assuming a role or social mask with which to divert everyone's attention from its impotence. In the Passion of Deceit the ego becomes convinced that everyone is fooled, and, puffed up by a false notion of its own worth, it descends into Pride.



Since the ego has no real substance, the Passions are really negative spaces created by the absence of true, Essential energies. Pride, therefore is simply the absence of Humility, or the failure of the individual to recognize his real position in the cosmic order, his place in reality, his objective abilities and limitations. The absence of this knowledge creates a lack of interior balance, hurtling him into the Passion of Envy.

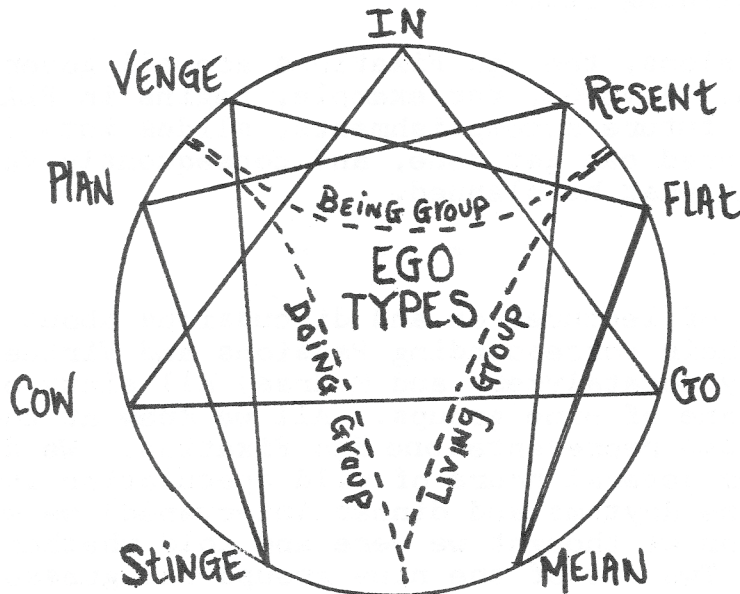
There are several ways in which the ego can move around the enneagram. One popular route is via the three "shock" points of the central equilateral triangle. Beginning in Laziness, the ego goes into a state of Fear because it hasn't done what needed doing, then retreats into Deceit to cover it up and finally winds up in Laziness again only to repeat the cycle.

In the sleeping states of 192 and 96 the ego is in control of the organism, keeping it out of The Moment, preventing it



from experiencing reality. It is known in Arica as "The Terrible Clown," laughing at the Essence and at life itself, but suffering because it doubts its own existence and knows, in a vague but undeniable way, that it is cut off from life, alone, and going to die.

There are nine basic ego types; nine ways in which ego can manifest itself, each of which corresponds to a point (and a Passion) on the enneagram. To be "in ego" means that one is continually moving from one of these manifestations to another. It is impossible to be "in ego" and not experience all of the ego types. However, in the course of social conditioning one invariably becomes "fixated" at one or another point. After fixation occurs one continues to bounce around the enneagram, but there is one spot, one particular little manure heap, which he calls "home."



As in the case of the Passions, the Ego Fixations are all contained in or summed up by the ninth point on the circle. The other eight fixations are variations on the theme of the ninth which is EGO-IN, standing for indolence and referring to the ego's laziness toward the needs of the Essential Self. EGO-IN is in the "Being Group." It has no real sense of itself and is continually searching for its identity in the external world, often accumulating vast amounts of information about other people in its attempt to find out how to "be" itself.

EGO-RESENT is in a permanent state of resentment against itself and everything else. Resents are perfectionists, always judging the world and finding it lacking, forever feeling that nothing is quite as it should be. EGO-FLAT flatters itself and seeks the approbation of others. It never feels sufficiently appreciated and usually resorts to flattering people in order to get flattered in return. EGO-GO, in the center of the "Living Group," believes that the world depends entirely upon its activities. It is obsessed with efficiency,



constantly working and vainly touting its achievements without ever being able to derive any real pleasure from life. EGO-MELAN (for melancholy) suffers from a continual sense of being in an alien place from which it yearns to depart. Melans are wistful, depressed, romantic. EGO-STINGE feels deplly inadequate and therefore witholds itself; forever remaining an observer, never a participant. EGO-COW (for cowardice) is afraid to take responsibility for itself or any of its actions. Like the other members of the "Doing Group" it doubts its ability to "do" things and places all its faith in externals--other people's abilities, systems, etc. EGO-PLAN lives in the future, cheating itself of the experience of the Now by constructing endless fantasies about what it is going to do Then. EGO-VENGE is its own judge, jury and executioner. It is constantly examining, invariably finding fault with, and perpetually punishing itself.

Like the Passions, the Ego Fixations are all governed by the Law of Three. A VENGE, for example, begins in PLAN with fantasies of future accomplishments, slides into IN where nothing he planned can get done, and consequently VENGEs himself for not doing what he planned.

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After a week of lectures on and discussions about the Ego Fixations, their corresponding Passions and Virtues (as well as Traps, Psychocatalyzers and Mudras) all sixty of us were assigned to one of nine groups. All we knew at the time was that each group represented one Ego Fixation. We did not know which. After several hours of wild speculation and unbearable suspense (Kine Rhythms and dinner intervened) we were asked which fixation we thought we were and told whether or not we were right. Two out of the nine groups had guessed correctly. Mine was one.

In my next installment: Out of Ego--Into Essence.

Om, Shanti,

*Winifred Rosen*

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