A Primer for The Fourth Way
Reader's Personal Workbook
• Understanding the answers to the three questions: Where are we? What are we? Why do we exist?

• Copyright © 2014 Daniel J. Shepard

• All rights reserved. This includes your right to reproduce any portion of this book in any form

• Nonfiction / Metaphysics / Paradigm Shifts

• First Edition May, 2014

• ISBN-10: 1477582452

• W. E. Hope, Inc. (World Embracing Hope)

Copyright

The work contained in this book may be reproduced or utilized in any form or by any means for educational or commercial purposes. The copyright was obtained only to protect the source and the integrity of the work and to guarantee your access and permission to reproduce this material.

These concepts are not my own.

They are...

1. ... both the merging and logical conclusion to the blending of ideas created within a society supported and maintained by vast numbers of people, including you and those who came before you
2. ... and knowledge and understanding of concepts given to me to give to you.

Disclaimer

Please excuse the errors found in these (more than thirty) metaphysical works.

There is only one person laboring over these works, namely myself, whereas most works of this nature involve ten to twenty people or more.

In addition my field of study lies in the sciences and in mathematics. I do not claim nor have I ever claimed to be a writer.

Daniel J. Shepard
Panentheism.com
Special thanks to:

The South East Michigan group

First and foremost;

Dennis: My guide to the Fourth Way and without whom this book would not have been written.

Chandani: You asked for someone to tell you, I am telling you

Kathe: Your advice: ‘Don’t worry about what the group thinks’, the result: The book stays as is

Ralph: Regarding one’s true essence, for the individual all else is secondary

Ron: My answers to your question was always avoidance, now I’m answering directly: The answer is yes I am a level 4 albeit a novice Level 4

Wayne: The teacher of souls, what could be more important in life, be the souls those of children or souls of members of the group

Karen: Your neutral act of being a passive sounding board and monthly deadline kept me on track. You said ‘be open’ and ‘take ‘risks’ within the group, so it is I share this book

This book would not be what it is without your contributions

Should you read this book, you will see your questions and thoughts interspersed throughout.
Fig. 0.0

The point is to discover and understand what is on the other side.
What each of us understands depends on his level of being. I must learn to know my own limitations and to recognize when others understand more.


“Man number four is not born ready-made. He is born one, two, or three, and becomes four only as a result of efforts of a definite character ...

... Man number four already stands on a different level to man number one, two, and three; he has a permanent center of gravity which consists in his ideas, in his valuation of the work, and in his relation to the school. In addition, his psychic centers have already begun to be balanced; one center in him cannot have such preponderance over others as is the case with people of the first three categories. He already begins to know himself and begins to know whither he is going. [Author’s emphasis]”

Gurdjieff quote

A Primer for The Fourth Way
Reader’s Personal Workbook

A Primer for the Fourth Way

Table of Contents

Who is to make the journey?

Part I: The Physical Body - Page 17
For the initiate
Preparation for the journey
The stairway upward is a precarious journey
Many fail, few succeed reaching the top

Chapter 1: Reality 1: The Physical
Why strive to know one’s self: Gaining control * The physical aspect: Worms and flies * The emotional: Dogs and cats * The mental: The few * A different perception: We are what we think we are * Diversity: Degrees: Variations and bridges * Man: The machine

Chapter 2: The Silence: The Void
The Silence: The realm of one’s true essence * Preparation: Conquering the physical machine * Taking a peek: Viewing the void

The teaching is the guide, and only he who questions more deeply can be responsible to serve.

Chapter 3: Stepping into the silence: Walking over the abyss of fear  Page 95
The silence: The region between two worlds * The void is not a reality: The void is nothingness * Entering the void: A regionless region * Stepping into the silence: Walking over the abyss of fear * The void is not empty: You are there * The Observer: Isolation *
The three blankets: Suppression of the true self * Unwrapping the ‘true self’: The ‘I’ *
What is this thing we call One’s true self: One’s true essence * Isolation: Being comfortable with one’s self * Fear not: There is much to gain from entering the silence *
The discrete entity of knowing: The ‘I’ of the free man

Where does the journey begin?

Part II: The Silence – Page 135
For those having reached the top of the stairs
Beginning the journey
Overcoming fear, despair, isolation, doubt, ...
We have but to remove the word ‘can’t’ from our vocabulary

Chapter 4: Mastering the silence: Fear not  Page 139
Level 4: I am * Subjective truth vs. Objective truth: Three Objective truths * The ‘I’: Standing outside the two worlds * Reconsider: You are not ‘nothing’ * The Observer: One’s true essence * Practice: Mastering the experience * Repeat, repeat, repeat: Developing the process of reflex oscillation * The Master: Maintaining control over the false egos * Cosmic egos: Bullying the true essence * A fourth element: The lower egos remain * No expectations: Waiting upon verses waiting for * Reality Two: The Higher

“...The quicker a man grasps the aim of the work which is being executed, the quicker can he become useful to it and the more will he be able to get from it for himself.”

Chapter 5: The Diagram of Everything Living: Understanding the evolutionary spiral of the Diagram of Everything Living Page 173

Chapter 6: The Council of Elders: From Whence It Came Page 235

‘... one had to experience Presence as a “second body” in order to have a stability and independence that could be free from outside influences.’

‘... the concept without the experience was not enough.’

Gurdjieff quote
Is there a beyond what the ancients had to tell us?

Part III: The Divine Body – Page 289
For those reaching beyond Gurdjieff
Reaching beyond L4
Beyond the ancients

Knowledge and understanding
Epiphanies lead to paradigm shifts
Paradigm shifts change society

Chapter 7: The Master in Both Worlds

The horizontal: Rows found in the Diagram of Everything Living * The Divine: The world of man the divine: World two * The Silence: The Realm between the two worlds, between the physical and the ethereal, the Divine: True isolation * The Diagram of Everything Living: The hidden understanding regarding the two aspects of man * Outside the circle: Has the outside of the physical no meaning? * Regarding the man asleep within the ethereal: Symmetry * The cosmic holographic horizon: Science advances * What does it mean to be a level 1_E, 2_E and 3_E: Expanding one’s understanding * World two has its own blankets: Suffocating the individual * The confused slave of the ethereal: The second means of becoming a confused slave * The Master: The obedient servant of the ethereal * Mastering Both the physical and the ethereal: Losing to either is losing one’s true self * Where to now: On to the Eternally Unchanging

Chapter 8: Solomon’s Seal and the Level 4

So where are we at this point: The realm of chaos * Order from chaos: Level 4 * Six and Seven: Solomon’s Seal * There are no magic words: There is only work and commitment * Finding one’s ‘I’: Letting go of all * Free will: Choice * Am I capable: The way *
Solomon’s Seal: Two triangles superimposed one upon the other * Disassembled symbols: Hidden knowledge * Where to now: Chapter 9

Chapter 9: A change in the very meaning of the word ‘God’
A change in the very meaning of the word ‘God’: A new self-image for the individual *
From the beginning: Mathematics and self *The Eternally Unchanging: Symbology *
‘Being knowing’ as opposed to ‘having knowing’: The nuance of vocabulary * The Ethereal: The Diagram of Everything Living *
How does our perception of ‘God’ change: A potential paradigm shift *The Diagram of Everything Living: A clue to the essence of the ethereal *
Why: Why do we need to change our understanding of God? * So what is the big deal: Paradigm shifts *
Wake up: WAKE UP!!!!

Conclusion: Sleep sweet sleep: Ignorance is bliss

Quotes further validating this work

Book III: Understanding the ethereal

Project Overview

Other Books Which Emerged Through Daniel J. Shepard

Quotes further validating this work

“Knowledge, however, the real objective knowledge towards which man, as he asserts, is struggling, is possible only in the fourth state of consciousness...”

“...Knowledge which is acquired in the ordinary state of consciousness is intermixed with dreams.”


‘The trouble is that until this time the aim of my inner world had been concentrated only on my one unconquerable desire to investigate from all sides, and to understand, the exact significance and purpose of the life of man.’

There were certain points to which G. invariably used to return in all his talks with us after the formal lectures ... the difficulty of conveying “objective truths” ...

... knowledge of the All, was for him objective knowledge.

The successive transmission of the ideas of objective knowledge has always been a part of the task of those possessing this knowledge.

_In Search of the Miraculous, The Teachings of Gurdjieff,_

“In relation to the term ‘world’ it is necessary to understand from the very outset that there are many worlds and that we live not in one world but in several worlds.

“Our language does not have the idea of worlds contained one with the other. And yet the idea that we live in different worlds precisely implies worlds contained one within another to which we stand in differing relations.”

_Gurdjieff Quote,_
_In Search of the Miraculous, The Teachings of Gurdjieff,_
Who is to make the journey?

Part I

The Physical Body

•

For the initiate

Preparation for the journey
The stairway upward is a precarious journey
Many fail, few succeed reaching the top

Knowledge first
One cannot understand
If
There is no knowledge
If
There is nothing to understand
‘But what is this!!! Can it be really so??!! A new thought!!! Why hitherto could there not have come to my head such a simple thought?’

**Live Is Real Only Then, When ‘I Am’,**

---

At a certain point there are no leaders and no followers, only those who both question and listen. The teaching is a guide, and only he who questions more deeply can be responsible to serve.

**The Reality of Being: The Fourth Way of Gurdjieff,**

---

“What a man has received he must immediately give back; only then can he receive more. Otherwise from him will be taken even what he has already been given.”

Gurdjieff quote,
**In Search of the Miraculous, The Teachings of Gurdjieff,**
Part I
Wake Up!!
The point is to shed the shackles, break the chains and throw off the yoke of being a confused slave to life.

Introduction: Who is to make the journey?

Only those who wish to know are to make the arduous trek towards knowledge and understanding

The point is to recognize, know, understand, to observe one’s false personalities in preparation for knowing one’s true self as the master of one’s false personalities.

‘Do not mistake your bodies [levels] for yourself –

Neither the physical body [Level 1],

Nor the astral [Level 2],

Nor the mental [Level 3].

Each one of them will pretend to be the Self,

In order to gain what it wants.

But you must know them all,

And

Know yourself [level 4] as their master.’

At the Feet of the Master and Towards Discipleship,
Jiddu Krishnamurti, Quest books,
Theosophical Publishing House,
Wheaton Illinois, 2001, p. 30-31
A fundamental idea is that in our ordinary state everything takes place in sleep. And in sleep we can see nothing. We cannot direct our lives by our own will. We are entirely dependent on influences from outside and enslaved by the automatic reactions of our functioning. It is complete slavery. There is no higher principle, no conscious principle.

Chapter 1

Reality One/World One

The Physical

Contents

Chapter 1: Reality One/World One: The Physical
Why strive to know one’s self: Knowledge is power * The physical aspect/sensory body of the individual: Level one * The emotional/astral aspect/body of the individual: Level two * The mental/thinking body of the individual: Level 3 * A different perception of Levels 1, 2 and 3: Three dimensions * Diversity: Degrees, variations and bridges * Man: The machine

For those who seek to understand the meaning of human life in the universe, he [Gurdjieff] said, the aim of the search is to break through to this stream, to find it. Then there remains only “to know” in order “to be”.

But in order to know he taught, it is necessary to find out “how to know.”

Chapter 1: Reality One/World One: The Physical

Where do we begin our journey to know and understand ourselves as individuals?

Where do we begin the process of freeing ourselves from the slavery of sleep walking through life?

We begin our journey to know and understand ourselves with Reality One/World One?

We begin with world one because it is world one/reality one, the physical universe within which we find ourselves presently immersed. The terms ‘reality one’ or ‘world one’ has nothing to do with relative value of one world as compared to another. Rather the word ‘one’ in the terms world ‘one’ or reality ‘one’ refers to our most familiar reality, the reality to which we are most closely connected at this point in our journey through existence.

Why strive to know one’s self: Knowledge is power

People pass through life asleep yet many sense a haunting connection to something beyond their ability to connect.

The point of this book is to show ‘a’ way to make the connection.
The physical aspect/sensory body of the individual: Level one

To understand one’s true self one must begin by understanding the machine, understanding the physical aspect of one’s self.

We all occupy a physical machine. Some would say that is all there is to us. Others would say there is a deeper more significant part to us. Religions speak of the soul, the spirit, the essence, the consciousness, the knowing, the ...

Regardless of one’s ‘belief’, the physical machine of the individual, the body of the individual is almost never questioned as an essential part of our physical being.

What composes the physical aspect of the individual?

We are all familiar with the external parts, with the hands, feet, head, neck, arms, legs, fingers …

Most of us are familiar with the internal parts such as the heart, lungs, stomach, intestines, kidneys, brain …

These parts are vital to the functioning of the sensory part of our physical machine. The sensory aspect of our machine allows us to experience physical reality.

Seeing, hearing, smelling, tasting and touching are means by which we experience sights, sounds, smells, flavors, heat and pressure.

‘… notably of those organs whose specific character is transmitted by heredity – is called the “inner world” of man.’

Live Is Real Only Then, When ‘I Am’,
G. I. Gurdjieff, All and Everything,
The importance of these sensory experiences can be appreciated best if one imagines what it would be like to be blind, to be unable to see or to ever have seen colors, trees, loved ones, lakes, rivers, dogs, cats, clouds ..., what it would be like to only have seen an all-encompassing shroud of blackness.

Then imagine adding to the lack of sight the lack of hearing. Imagine never having had hearing, never having heard conversations, music, the wind in the trees, waves lapping on a seashore, rain dripping from the leaves, your children’s voices, the voice of your mother, father, brothers, sisters, an owl hooting ... only having silence as your companion.

Now add the lack of taste and smell. Not only would you be shrouded in an all-encompassing shroud of darkness and embraced by an ever present silence but one would now be completely lacking of a conscious awareness of all tastes and smells. No smell of apple pie, no taste of chicken soup, no ... all gone.

Thankfully one would still have the sensory experience of touch. One could feel a lover’s caress, could feel a reassuring pat of companionship, could feel the cooling brush of the summer’s breeze, could feel the warmth of the sun’s rays ...

But take away the sense of touch when the other four sensory abilities are already gone and what is left? If one removes all five sensory abilities from the point of one’s conception, what is left is the stark knowledge of total sensory deprivation. Take away all conscious memories of sensory input of our physical senses and as physical beings we would have nothing left but absolute nothingness.

We now begin to understand the first level of the individual. All individuals are born with some form of physical abilities. This is what is known as the physical aspect of our physical machine.
We can depict the concept of a simple physical being three dimensionally as:

![Fig. 1.1](image.png)

Most invertebrates have some degree of physical experiencing. A few individual humans have no other aspect to them than this level of existence.

The reason some individuals are only able to experience the physical is not the subject of this work but most of us understand that purely physical individuals, though few in number, do exists. Such individuals have no remorse, no sense of love, no empathy for others, and no objective in life other than the desire to fulfill their physical wants and physical needs.

Animals capable of only physical awareness can be graphically depicted as:

![Fig. 1.2](image.png)
In short: the physical body deals with the nervous system of the individual and the most numerous animals found with simply a level 1 body are invertebrates.

All vertebrates, experience reality one through their nervous system, through the use of their sensory systems.

All humans have a physical aspect, physical ability to experience the physical, have some form of level 1 existence or level 1 ego. An individual has thousands of different physical desires and physical needs or egos vying for the individual’s attention. These egos intermix one with another and strive for domination of one’s life.

Fig. 1.3

Fig. 1 - 3 demonstrates the physical body’s various senses being in balance one with another.
Sometimes one sensory aspect overpowers the other four as shown in Fig. 1-4.

Fig. 1.4

An example of a person or animal with a vastly exaggerated sense of touch over the other senses is a person or animal in the sexual act. A person or animal in this state is out of balance. Being out of balance is not a judgmental issue rather it is simply an objective observation regarding what it is: A state wherein one of the senses dominates the other four. We will examine the out of balance issue in more detail as we proceed with our understanding of one’s self.
The emotional/astral aspect/body of the individual: Level two

Most people have another aspect to their physical machine. These individuals have the ability to empathize, love, hate, fear. They desire justice, long to see and experience different geographical locations, read poetic epics, listen to music, socialize with others ...

Being conscious of experiencing non-physical events, desiring to experience non-physical happenings is called emotional experiencing. In some circles experiencing or desiring to experience emotional events is called ‘the astral body’ of an individual human as opposed to the physical body.

The sense of sadness, lack of worth, joy, love, jealousy, identification with a sport team ... are emotional draws.

The emotional/astral aspect of the individual human or animal is referred to as Level 2.

Fig. 1.5
Vertebrates are the most common life form encompassing a level 2 aspect as a part of their existence.

Dogs may love their owners (level 2) but they do not know or understand they love their owners, they simply love.
Antelope fear lions. As far as we are aware, antelope do not analysis why they fear a lion, they just do.

Antelope react accordingly. Antelope do not say to themselves: ‘There is a lion and she might eat me. I do not want to be eaten so I think I will run away.’
Vertebrates, be they human or non-human, can be graphically represented as:

![Diagram of L2 Emotional/Astral Body: Vertebrates. A large Percentage of Humans.](image-url)
There is more to level 2 individuals than what is demonstrated in figure 1-6. Level 2 individuals also have a physical body.

![Diagram showing L1 and L2 bodies](Fig. 1.7)
Sometimes the Level 2 aspect of the individual is out of balance with the level 1 aspect, for example: a person grieving.

Such a person is out of balance. Their grief supersedes almost everything else. Beauty becomes meaningless. The desire for food evaporates. Joy seems forever unattainable. Smells, pleasure, happiness, sexual desires ... all lose their importance.

Figure I - 8 demonstrates an out of balance state for an individual.
A level 2 in balance individual person would appear as:

Fig. 1.9

A level 2 person is not simply a person who exists in an emotional state. A level 2 person has physical needs and perceptions pertaining to touch, smell, taste, sight and hearing as does a level 1 individual. The difference between a level 2 and a level 1 individual is that a level 2 person can empathize, can sympathize, can experience emotional events.
The percentage of emotional experiencing compared to physical experiencing a person undergoes can vary from hour to hour, day to day, month to month. The percentage of physical experiencing occupying a person’s conscious awareness likewise varies.

The point: Emotional experiencing adds to an individual’s entire sum of perceptions generated through the means of the individual’s physical machine.

We are now beginning to understand the significance of the individual’s physical machine.

**The mental/thinking body of the individual: Level 3**

This then leads us to the level 3 person. A level 3 person thinks, analyses, evaluates ...
The level 3 person in balance would appear graphically as:

Fig. 1.10
Figure I - 10 graphically depicts three levels in balance.

Most people are not true thinkers. Most people simply react to their environment.

The majority of people are too busy with simply existing in a chaotic world to think. Survival from one day to another is a full time task for the general population. A few people, however, are habitually analyzing, thinking, questioning, and seeking answers to perplexing questions. A small percentage of thinkers have time for little else other than thinking.

Level 3 people, thinkers can be out of balance just as level 1 and level 2 people can. An example of this would be a level 3 person who is an addict, who is irrationally obsessed with a need for their next ‘fix’.

We can graphically demonstrate a level 3 person who is out of balance.
Some level 3 individuals/thinkers have no emotional attachment:

![Diagram]

**L 3 Mental body**

**L 1 Physical body**

*Fig. 1.12*

Such individuals are characterized as ‘intelligent callous unemotional’ individuals.

There are many variations of relative imbalance which are not as radically off balance as Fig. I - 11.

Figure I - 10 as opposed to Fig. I - 12 demonstrates a level 3 person in balance, demonstrates an individual who has all aspects of physical existence, the physical body – the emotional body – the mental body in balance.

A balanced state of existence is seldom experienced by an individual.
Occasionally individuals reach for the balance of one of three levels and diminishing the influence of the remaining two levels. To reach a state of one level domination occurs through the process of completely dedicating their entire lives to attain such a state of balance.

There are three commonly recognized ‘ways’ to find such a balance. Monks (astral/emotional way through level 2), Yogis (mental/thinking way through level 3), and Fakirs (physical way through level 1) are examples of such people. This is not to say such individuals will attain a balance. Most of those dedicating their lives to attain such a balance will find themselves severely lacking in their efforts despite their sincerity.

The question becomes: Why would people dedicate their lives to the attainment of a balanced existence?

In addition to finding personal peace, serenity, balance, purpose … some suggest the process of finding balance is the first step to obtaining immortality.

There are many answers to the question regarding why dedicate part of one’s life, not to mention dedi cating one’s entire life, to one of the three ‘ways’ offered by both East and West to entice individuals to expend their energies upon ‘their’ way.

In essence, the heart of the three ‘ways’ goes to the concept of finding one’s fourth level. The fourth level being the means by which one becomes the ‘master of one’s physical machine.
“In this connection certain teachings compare man to a house of four. Man lives in one room, the smallest and poorest of all ... 

The fourth room gives man immortality and all religious teachings strive to show the way to it...

I said last time,” he said, “that immortality is not a property with which man is born. But man can acquire immortality. All existing and generally known ways to immortality can be divided into three categories:

The way of the fakir
The way of the monk
The way of the yogi”

Gurdjieff quote, 
In Search of the Miraculous,

Level 4 is just that, the fourth level of the seven levels attainable by a human being.

Although level 4 is only the fourth level of seven, it is the level where one learns to be the master of the other six levels.

“... and until he is told of it, he does not suspect the existence of the other rooms which are full of treasures. When he does learn of this he begins to seek the keys of these rooms and especially the fourth, the most important, room. And when a man has found this way into the [fourth] room he really becomes the master of his house, for only then does the house belong to him wholly and forever.”

Gurdjieff quote, 
In Search of the Miraculous,
It is only when an individual enters the fourth level does the potential for mastering levels 1, 2 and 3 in reality one and the potential for mastering levels 5, 6 and 7 in reality two become possible.

The secularists would say: No, no, no, there is no other existence than physical existence! The atheists would say there is no other existence other than our present reality, no other existence other than the physical universe! The relative truth advocates would have you believe there is no such existence as reality two.

Secularists/relative truth advocates/atheists are steeped in their religion.

Secularists say: ‘Secularism/atheism is not a religion’. But secularism is ‘the belief’ that religion, religious bodies, the Higher, World Two should have no part in political or civic affairs or in running public institutions, especially schools’.

But secularism/atheism is a ‘belief’. Secularism, atheism, relativism is no less a religion than other beliefs/religions.

**Secularism: exclusion of religion from public affairs: the belief that religion and religious bodies should have no part in political or civic affairs or in running public institutions, especially schools**

Encarta Dictionary:
English (North America

The operational word in the definition of secularism is ‘belief’.
While the operational word in the definition of a ‘theist’ is also ‘belief’, it is also true no theist would suggest the consideration of God in public affairs and civic affairs be totally excluded.

The very fundamental concept of one of the most influential free governments of the world specifically states the rights of the individual are granted by their Creator and thus cannot rationally be removed by humans in society since the right to ‘life, liberty and the pursuit of happiness’ was not granted by any physical beings.

Atheists/secularists/relative truth advocates would say: ‘It is only theists who are religious.’ Atheists would say the belief in nothing, the belief in a non-existence, is not rational. Note the word ‘belief’ used by the atheist. Atheists use a double standard. Atheist yell: ‘Prove there is a God, prove there is a Creator, and prove there is a ‘First Cause’.’

The theist then cowers and says: ‘We cannot ‘prove’ God exists.’ Rather than concede they cannot prove there is a God the theist should simply reply: ‘Prove there is not a God.’

The atheist will reply: ‘One cannot prove a negative’ and then presume they have won the debate completely ignoring the fact they began the debate with the negative statement: God does not exist.

What does this seeming digression into the discussion of non-existence have to do with level 4?

Level 4 is the first ‘location’, the first state of experiencing existence other than the physical.
Level 4 exists where there is no physical existence and level 4 is attainable by individuals wishing to step into, find, and experience a state of the void, a state of silence.

Level 4 is sought by many but is sought full time by the fakirs, monks and yogis as one of the ultimate states they dedicate their lives to attain. These three paths require the complete devotion of the disciples of the three groups.

There is, however, a fourth way to finding the state of level 4\textsuperscript{ii}. The fourth way does not require a complete dedication of one’s life to the search.

\begin{quote}
‘... The fourth way requires no retirement into the desert, does not require a man to give up and renounce everything by which he formerly lived...’
\end{quote}

Gurdjieff quote

\textit{In Search of the Miraculous, The Teachings of Gurdjieff,}


The fourth way allows an individual to find their true essence while remaining a part of society, while fulfilling one’s commitments and responsibilities already established.

How is this possible? How can one remain a member of normal life and fulfill the responsibility of normal life yet find what yogis, fakirs and monks seek through a process of complete isolation from ordinary life as the vast majority of people know ordinary life to be?
The means of finding answers to questions such as: Is life meaningless? Is this all there is? Why do I exist? Is it really worth the effort? Is there an existence ‘beyond’ the physical? What possible significance could I have in a crowd of seven billion people? With a trillion stars in the heavens what possible significance could my existence have?

The answers to such questions begin through a slightly different perception of Levels 1, 2 and 3 which in turn leads to understanding the answers to questions regarding level 4: Where is level 4? What is level 4? Why does level 4 exist? How can one experience level 4? ...

The different perception of level 4 actually begins with a different perception of levels 1, 2 and 3 which in turn leads to a the different perception of level 4. Learning of the different perception of level 4 results in a reduction of time and effort necessary for attaining level 4 because this new understanding allows one to move laterally rather than climb a mountain to attain level 4.
A different perception of Levels 1, 2 and 3: Three dimensions

Levels 1, 2 and 3 are usually depicted in a two dimensional format:

Fig. 1.13
The problem with depicting the three levels of the individual human as two dimensional is that we, humans, do not live in a two dimensional existence.

To be as accurate as possible we should depict Levels 1, 2 and 3 in a three dimensional format.

The process of using three dimensions is ‘non-traditional’ but since we are not two dimensional beings it is only rational to demonstrate the various levels using three dimensions or more.

We then obtain Figure I - 14
The question becomes: So what? Isn’t this just what we have been doing throughout this chapter?

We have been examining the three levels in a three dimensional format and doing so for a reason.

We have been familiarizing ourselves to the very concept of three dimensional visualizations of levels 1, 2 and 3 in order to prepare ourselves for a different understanding of level 4 and a different understanding of how to find one’s true essence.

Graphically depicting the three levels in a three dimensional format gives one a different perception of the three ‘levels’.

In a two dimensional format the levels appear as ‘levels’, appear as heights one must climb like a mountain, while a three dimensional format of the three levels provides a perception of the levels being less like ‘levels’ and being more like ‘locations’/regions within which one is capable of experiencing the physical.

Viewing the ‘levels’ as ‘locations’ removes the perception of relative worth, removes the temptation of judging the merit of an individual based upon the individuals capacity to experiencing a numerical quantity regarding levels. With the concept of levels there is a tendency to consider the individual capacity to experiencing level 2 as being more impressive than a person being capable of experiencing only levels 1 and the individual capacity to experiencing level 3 as being more impressive than a person being capable of experiencing only levels 1 and 2.
A person capable of experiencing level 4 is no more significant than a person capable of experiencing level 3. In fact a person capable of experiencing level 4 has a great responsibility, has the responsibility, the obligation, the divine task of encouraging, guiding, awakening, directing ... level 3s into the arena of level 4, into the location of level 4.

The level 4 must reach out to the level 3s who wish to awaken, who are subsumed with the walls of doubt, who are obsessed with the oppressive weight of unending questions regarding the purpose of life, who are seeking to experience a second reality, who are striving to quiet the incessant whispering, haunting, echoing within their mind which says: Yes you have a purpose. You have meaning and then never providing the answer to those seeking.

The constant unrelenting, yes you do, yes you do, yes you do, yet forever insanely providing no answers to questions such as: If so then what is my purpose? Tell me. Tell me! Give me the answer or stop bugging me!

Yet, in spite of receiving no answers, these level 3s, the one’s awakening, do not let go, do not give up and continue their desperate search for the answers.

The level 4s must reach out, must assist if for no other reason than for the humanitarian outreach to those suffering the unanswered desperate need to know, need to find the next level of their awakening.

Level 4s have much to gain by assisting level 3s rise to be level 4s not only in terms of assisting level 3s but in terms of helping themselves.

‘... Thus the conditions for ascending the stairway on the fourth way are that a man cannot ascend to a higher step until he places another man upon his own step....’

Gurdjieff quote

All humans are capable of experiencing physical reality through their sensory organs (In the case of humans: sight, smell, taste, touch and sound).

Most humans are capable of experiencing physical reality through emotional experiencing.

Some humans are capable of experiencing physical reality in terms of analysis, reasoning, rationality...

One does not step into one region/level and then step out of that level/region into another region. Rather the three levels are without boundaries, mixed one within another, chaotic, exploding in a brilliant display of sensations.

Fig. 1.15
One often hears the question: The physical, the physical, the physical is that all there is? Am I simply a machine?

If there were only the physical there would not be seven levels or as we now understand seven regions of human experience, there would only be three and that would be the end of this work.

But this work deals with the seven levels of human experience and this chapter presents the levels as regions which in turn will help the investigation of level 4, region 4, help us more readily understand not only what level/region 4 is but more readily understand how to access region/level 4.

Seeking a higher level is not in fact going upward but going laterally. Seeking level 4 is in fact simply stepping out of a region of sensory input, region/level 1, stepping out of a region of emotional turmoil, region/level 2 and stepping out of a region of mental frustration, region/level 3, and stepping into a region of silence.

Seeking a ‘higher level’, however, is not enough if one does know understand what ‘seeking a higher level’ entails. If one understands what one is seeking one has a much greater potential to succeed in one’s quest.

Seeking blindly, seeking without understanding what it is one is seeking almost inevitably results in failure, if not failure due to the lack of ‘finding’ then failure through having found what one seeks but not recognizing that one has found what it is one seeks since one was blindly seeking in the first place.

Without knowing what I want, I will not make any effort. I will sleep. Without wishing for a different quality in myself, to turn toward my higher possibilities; I will have nothing to lean on, nothing to support work. I must always, again and again, come back to this question: What do I wish? It must become the most important question of my life. Yet this wish for a different quality has no force at all if it comes from my ordinary “I”. It must be related to something completely different from my ordinary “I” and free from the desire for a result. I must not forget why I wish. This must be for me really a question of life or death – I wish to be, to live in a certain way.

Some would suggest one can only step into region/level 4 through one’s own efforts.

They are correct, for one can only experience region/level 4 by ‘going’ there just as an individual standing on the East side of the Appalachian Mountains can experience the West side of the Appalachian Mountains only by going to the West side of the mountain range.

Initially the settlers on the East side of the Appalachian Mountains found it very very difficult to reach the West side of the Appalachians. In time an explorer found a passage through the mountains making the trek from East to West less dangerous and less time consuming.

So it is with region 4.

Some of us have stepped into region 4. As with all men, level 4’s come in all sizes, shapes and degrees.

Some of those having entered region/level 4 will not share their journey with others.

Many level 4’s have been taught by great teachers to keep their experiences to themselves. Some of their teachers have been sages who sense the information is meant for only a select few. Such individuals need not worry since most men are asleep and will not awaken regardless of how much they are shaken, regardless of how much knowledge they are given.

Other level 4’s have been taught by the masses through the process of ridicule, mockery, scorn, ostracism … to keep the information to themselves.
Ironically some of the more intense levels of ridicule, mockery, scorn, and ostracism come from within the very schools guiding students seeking esoteric knowledge, seeking esoteric understanding, seeking esoteric experiencing regarding level/region 4.

The more of us, however, who enter region 4 and risk the potential negative repercussion of disclosure in order to assist others to experience the silence, the easier it will be for others to step into this fourth room, to step into region four, to reap the treasure trove of the unique experiences to be found within region/level four which includes among other things, not only answers to questions long haunting the thinker but also the means to advancing the evolutionary development of not only ourselves personally but advancing the evolutionary development of our species as well.

**Diversity: Degrees, variations and bridges**

People are born into one particular predominating physical level, be it level 1 the physical, level 2 the emotional level or level 3 the mental level.

Everyone has experienced level one, experienced the physical through one or more of their five (perhaps more) senses.

Most individuals are born as level 2s, meaning they their emotional experiencing dominates their existence over their physical experiences.

Emotionally intense individuals are often told to ‘slow down and smell the roses’, meaning they should awaken to the physical wonders surrounding them every day.
Individuals born as level 3s are individuals who, having reached adulthood, spend most of their time analyzing, reasoning, questioning abstract ideas, seeking answers to life, trying to understand the true nature of the universe and life, manipulating mathematical concepts ...

There are all types of degrees of levels one, two and three.

For example: People who primarily occupy region three are not all at the level of Einstein, Aristotle, Copernicus, Aquinas, Kant, ...

Personal note:

I am aware the shallowness of my educational background is showing through here. There are huge numbers of great thinkers in fields other than Western science and philosophy.

I am not trying to imply I have great knowledge, I am simply who I am. I am simply passing on to you what has been given to me to pass onto you.

The degrees of level threes are innumerable. The three levels are experienced in multiple degrees of intensity and ability.

In addition to degrees of each level, there are many variations of level combinations.

To better understand the concept of regions it will help if we take the diagram of levels 1, 2 and 3 and change them to regions.
If we then dismantle levels 1, 2 and 3 and then place the as random regions, our whole perspective changes.

**Fig. 1.16**

We then need to connect the regions. To connect the three regions we will construct a bridge from one region to another. Each region is like an island and as is the case with all islands, each island can vary in size and content

Just as all islands can vary one from another, bridges vary one from another.
Some bridges are passible. Some bridges are elegant. Some bridges need repair. Some bridges are impassible.

Some bridges are in the planning stages. Some islands are inaccessible since no bridges have been built to them. And some islands are shrouded in fog and as such have not yet been identified let alone had a bridge connected to them.

Different people have different bridges available to them. Some people have only one bridge available to them, some two bridges and some three bridges.
What then of level 4? What then of region 4? Level four, region four, island four is shrouded in fog to almost everyone and has yet to be discovered by the vast majority of people. There are a few people who have managed to vaguely make out a faint outline of island four through the fog.

Some of these people are curious; some have even attempted but failed to reach the island. Then there are the very, very, very few who have in fact built their bridge to island four and stepped onto the island, stepped into region 4.

Those that have stepped into region 4 are the Jonathon Livingston Seagulls of the fourth way and the reaction to these individuals is no less than the reaction Jonathon Livingston Seagull received from his fellow seagulls.

Are there different degrees, variations, and bridges regarding stepping into region/level 4?

---

My deep wish is to submit entirely to an inner voice, the feeling of divine, of the sacred in me. I know that a higher energy – what religions call God or Lord – is within me. It will appear if the mind and the body are truly related. God is here when two forces are opposed a third unites them. We can ask for help in order to unite these forces in us. We can say, “Lord, have mercy.” In order to Be.

Reaching level 4 is no different than the early settlers reaching the West side of the Appalachian Mountains. In order to experience level 4 one must personally go to level 4. One can journey to level 4 with or without the aid of individuals that have been there just as in the 1500’s the settlers of the East Coast of North America could journey to the West side of the Appalachian Mountains without the knowledge others had regarding how to get to the West.

The settlers who listened to and heeded the knowledge of those who had traveled the Cumberland Gap were much more likely to be successful accomplishing their goal of reaching the West side of the Appalachian Range than were those settlers who ignored the information passed on to them by those who had taken the journey before them.

So it is with level 4.

While there is no denying one can experience level 4 by entering level 4 without the help of others who have been there, it is also true one can shorten the time needed to complete the journey of stepping into region 4, one can increase the probability of successfully completing the journey, if one heeds the descriptions of the journey taken by successful travelers who have gone before them.
In spite of the potential to be the target of ridicule, scorn, mockery and potential ostracism, it is now time at this point in human history to openly examine, in detail, the process of finding one’s true essence.

But why is it ‘now’ time?

There are several unique events facing us as individuals and as a species, in this, the beginning of a new millennium, the beginning of the third millennium.

The unique events:

1. Organizations are finding it more and more difficult to ‘compete’ with other organizations if they do not have a unique message to give to individuals, if they do not have a unique message which is succinct, understandable, rational and valuable.

2. Present day society is facing a crisis generated by secularists, atheist, and radical religions. The concept of materialism, monism, nihilism, moral relativism ... is rapidly encroaching upon modern day society, encroachment upon the individual’s sense of self-worth and the individual’s God given inalienable rights.

3. We as a species are on the threshold of stepping beyond our home, the Earth, and into the heavens. Once we have made significant inroads into the stars, it will be more difficult to establish a commonality, establish a universal understanding regarding who we are and why we exist.

As such we will enter the heavens as ‘confused slaves’, as a chaotic force spreading violence, nihilism, chaos wherever we go.
4. We, level 4s, need to ask ourselves: Is chaos and the concept of individuals being slaves to their environment and being slaves to those who wish to use them for their own ends what we wish to observe inundating human perception as we step into both the third millennium and step into space or are we as level 4s ready to risk the wrath of society and our islands of esoteric schools and clearly demonstrate and teach the rationality, attainability and rewards of stepping into region 4, understanding the meaning of man being made in the image of God and the process of acquiring contact with the divine.

So it is I bring you what it is I have been given. So it is I expose myself to the potential of ridicule, skepticism and ostracism.

---

*I need to collaborate in a common effort of ascent. If I do not, whether or not I wish it, I am responsible for the stone I do not bring to the edifice. So, we have to reflect deeply on our work together …*

_The Reality of Being, The Fourth Way of Gurdjieff_,
Jeanne De Salzmann, Shambhala, 2010, p119

---

It is said when it comes to ‘teaching’ how to experience that there are no teachers.

---

*Indeed, there are no teachers.*

_The Reality of Being, The Fourth Way of Gurdjieff_,
Jeanne De Salzmann Shambhala, 2010, p. xv
There is no doubt one cannot ‘teach’ an experience. Only through personal experiencing can one experience.

It is also true, however, that those that have experienced can share the experience and share the means by which they came to experience.

In fact, those who have experienced, those who have found the path, those who have journeyed into the silence, have an obligation to cut a verbal trail for others to follow, for others to build upon and for future generations of our species to advance themselves up the spiral of evolutionary development so as to make the journey for future generations less difficult allowing a flood of humanity, as opposed to a trickle of humanity, to know both worlds, the world of the physical as well as the world of the spiritual.

Many have come before and attempted to teach.

Regarding the book *The Reality of Being*, de Salzmann said: I am writing a book on how to be in life, on the path to take in order to live on two levels. It will show how to find a balance, to go from one to the other, or rather to find the way in between. We have to see beyond, and through, our ordinary thinking in order to open to another mind. Otherwise, we remain at the threshold in front of the door, and the door does not open.

*The Reality of Being, The Fourth Way of Gurdjieff,*
Jeanne De Salzmann, Shambhala, 2010, p. xvi

Not all teachers are ‘great’ teachers but all teachers, be they ‘great’ teachers or ‘ordinary’ teachers, have one thing in common, namely, they all ‘share’ what it is they know and understand.
Thus one who wishes to share is by definition a teacher

In Chapter 1 we examined the physical machine we call ‘man’, now it is time to begin our examination of level 4 as we begin our journey to know and understand the ethereal, spiritual aspect of one’s self.

This book is a way of sharing ‘how.’ This book is a guide but this book cannot ‘teach’ one the experience.

It is up to each individual to make their own journey, exert their own effort.

The journey is long, arduous, filled with fear, failure, and self-doubt, but from personal experience I can tell you the journey, if successful, is well worth the struggle.

There will be many along the way who will tell you to ‘just accept’ this or that, who will tell you to be at peace and not question.

I will tell you quite the opposite. Question, question and question yet again. Question even more deeply with each question.

_The teaching is the guide, and only he who questions more deeply can be responsible to serve._

Understanding cannot come without knowledge but knowledge can come without understanding. So it is one must experience personally if one is to understand the knowledge which others can provide them.

"You have to see for yourself." For her the idea alone, the concept without experience, was not enough – truth could not be thought. Indeed, the knowledge of the thinking mind, especially thoughts about “who we are,” was an obstacle, a veil hiding reality.


Every journey begins with the first step and knowing and understanding our physical, astral (emotional) and mental selves is the first step to finding our true selves. The next step emerges in Chapter Two: The Silence: The Void.
The point is to find the silence, find the void, find the nothingness, to prepare for a journey into the unknown
Chapter 2

The Silence: The Void

Contents

Chapter 2: The Silence: The Void
The Silence: The realm of one’s true essence * Preparation: Conquering the physical machine * Taking a peek: Viewing the void
Chapter 2: The silence: the void

The void is where one’s true self can initially be found.

If one’s true self is not the physical, emotional or mental aspects of the individual, if the true self is not found in the region of physical sensations, emotions or mental thinking, then what exactly is the true self and why is the true self to be found in the silence?

One can find one’s true self through the process of sensory, emotional and thinking deprivation. Sensory, emotional and mental deprivation mutes the demands, desires and questions presented by the physical, emotional and mental and leaves one with what many believe does not exist, namely the void, the nothingness, and pure silence.

Using the terms physical, emotional and mental provides us with a classification system, provides us with a means of categorizing the thousands of demands, desires and questions which inundate use as we go through life.

By quieting the three categories we are presented with a state of existence wherein, after much practice and patience, we are able to first familiarize ourselves and then eventually expose our true self, befriend our true selves, establish our true self as a permanent fully revealed factor accompanying ourselves as we traverse the physical universe.
There are many steps leading to our finding our true essence, finding our “I’. Some of the major steps include:

1. Recognize the three categories of stimulation inundating and overpowering our daily consciousness
2. Recognize, through self-examination, our true motives regarding our interactions within life
3. Examine the silence from afar
4. Step into the silence
5. Become comfortable with the silence
6. Master the silence
7. Let the real self emerge
8. Allow the real self to become a part of one’s physical journey as the master of the other three selves.

There is no doubt the list appears daunting.

No one is suggesting the journey is easy. No one is suggesting the journey is short, clearly marked, safe, secure, simple, a tunnel with a light at the end always shining. The journey is none of these. The journey is filled with constantly emerging abysses and filled with ladders missing their rungs and filled with long stretches of dry spells demanding the individual abandon the quest.

The quest is not for the faint of heart but I can tell you this, the quest is filled with many rewards for those who are tenacious in their efforts.

The journey has been traversed by others and they can assist in shortening the passage by marking the route, describing the obstacles one will encounter and sharing how it is they, the explorers of the silence, have overcome the obstacles.
This is not to say those that have come before you have all the answers or have the only answers regarding how to make the journey for they do not. But they do have some answers and as more individuals make the journey more solutions will begin to circulate through the sparse population of those haunted by the questions of life.

So it is we are ready to examine the silence from afar in preparation for stepping into the silence.

So it is our journey is about to take on a new dimension as we prepare to awaken from the deep sleep of being a slave to life.
The Silence: The realm of one’s true essence

In Chapter One we examined three levels, three categories constantly inundating the individual:

![Diagram of three levels: L1 (Physical body), L2 (Emotional body), L3 (Mental body)]

- **L1 (Physical body)**: A very very small percentage of humans.
- **L2 (Emotional body)**: A large percentage of humans.
- **L3 (Mental body)**: A very small percentage of humans.

**Fig. 2.2**
We then reconfigured the two dimensional depiction to a three dimensional depiction representing three regions, three locations...

We moved the two dimensional graphic into a three dimensional graphic to better grasp our three dimensional form taken while traveling within the physical universe which in turn helps us better comprehend what it is we are doing as we seek our true selves.

Invertebrates exist in level 1 and are incapable of rising to a ‘higher’ level, are incapable of moving into the second level known as the emotional/astral plane.

![Fig. 2.3](image-url)
Animals such as dogs and cats exist in level 2 and, as far as we understand, are incapable of rising to a ‘higher’ level, incapable of moving into the third region/level 3, incapable of asking metaphysical questions.

Most humans live their lives in region 2, live their life asleep and function in a reactive manner as they walk through life.

The process of level 2s attaining level 3, stepping into region 3 is long, tedious, and time consuming. Most level 2s have no motivation to expend the effort necessary to step into level 3 for they cannot comprehend what it means to live in region three, cannot comprehend what it means to exist as thinkers let alone understand what possible rewards comes in expending the effort to become level 3s..

Level 3 humans are capable of various levels of deep analysis, dialectic reasoning, processing thesis/antithesis/synthesis investigations … are individuals capable of asking various levels of metaphysical questions regarding life. Most level 3s, however, turn away from the haunting questions regarding the interaction of God, the Cosmos and self. Most level 3s view the expenditure of energy needed to find truth to be a waste and an impossible task since they believe there is no such thing as objective, absolute truth.

A few level 3s have stepped into the silence and upon returning to the physical refused to go back. Viewing the purity of the silence is enough to give some individuals attacks of anxiety and can be traumatic to the point of generating nightmares.

Belief in the lack of truth, in the lack of absolute truth becomes, for many level 3s, becomes an excuse to avoid returning to the silence, becomes an excuse to avoid the quest, becomes an excuse to avoid the need to know.
Physical sensations, emotional obsessions and mental preoccupations dominate the individual’s life, cause the individual to react. Human existence is one of constantly reacting to stimuli, of being a slave to life, of existing in a state of sleep, of being reactive as opposed to being proactive.

If the physical, emotional and mental are regions where the true self is not found, the question is: Where is the true self to be found?

The fakirs, monks and yogis require one to dedicate their all to the quest of finding one’s true self, require one dedicate their life’s energy to the journey of mastering the silence. All three understand that esoteric knowledge and understanding comes only after mastering the silence.

---


Confused slave
[Title added by author]
All three methods offer the sleeping individual the means of awaking to reality and becoming the master as opposed to being the slave to life.

Man has the possibility to awaken from this sleep, to awaken to the higher, to be. The means is the attention. In sleep the attention is taken. It must be freed and turned in another direction. This is the separation of “I” and “me.”


Level 3 individuals, the individuals reading this book, are capable of entering the region of silence and finding their true selves, finding their true ‘I’ while remaining within the realm of normal life. The fourth way offers Level 3s the opportunity of attaining a level 4 experience while remaining immersed in ordinary life.

Can or will all level 3s reach a level 4 state, step into region 4 in order to have a level 4 experience, in order to find their true essence, in order to find their true self and find their ‘I’?

Most level 3s will not find their level 4, but having said this one can also be fairly certain level 3s will never find their level 4, realize their true selves if they do not try to do so.

The potential to find one’s true essence increases with effort and further increases if one has a roadmap given to them by those who have traveled the journey before them.

This book cannot replace the effort required of the individual seeking their true ‘I’, but this book can provide ‘a’ roadmap for the seekers.
The initial map of the Cumberland Gap providing ‘a’ way through the Appalachian Mountains has, at this point of the twenty-first century, been expanded to include thousands of ‘ways’ to cross the Appalachian Mountains.

As time passes, the same will take place with regards to finding one’s true essence, the ‘a way’ will give way to several ways, which will give way to hundreds and then thousands of ways to attain level 4.

For now, however, let us stick to ‘a’ way in hopes that this will assist you in your journey just as the map of the Cumberland Gap assisted the early travelers.

The question becomes how does one find their true essence, find their ‘I’?

To lay out the specifics regarding the means of finding one’s true essence requires specific instructions if the process of finding one’s true self is to become more accessible to others just as the Cumberland Gap laid out many trail markers to guide the travelers along the way.

The specifics guide the seeker of truth just as the trail markers on the Cumberland Gap guided those seeking a way through the Appalachian Mountains.

This book is written in hopes of providing enough encouragement to a few in order to increase the numbers reaching their destination in the search for truth. Just as a deluge begins with the first drop of water, followed by a few more drops of water, followed by a torrent of rain, so to begins the deluge of understanding regarding the true essence of human individuals begins with the few leading to the many leading to a torrent of the number of individuals understanding/experiencing their true essence.

So again the question is presented: How does one enter level 4? In fact why would one even wish to enter level 4?
And again in terms of why enter region 4: Region 4 is where one finds one’s true essence, where one becomes ‘the master’ of one’s self as opposed to being ‘the slave’ of life. Entering region 4 is the key to understanding versus confusion and desperation.

Region 4 is something altogether different from regions 1, 2 and 3.

Level/region 1 was the region of physical sensation experienced (for humans) through the five senses.

Level/region 2 was the region of emotions experienced (for humans) through feelings. Level/region 3 was the region of mental thought experienced (for humans) through conscious reasoning, cerebral analysis, rationalization ...

We examined what level 1 then level 2 and then level 3 were. Now we must examine what level 4 is.

Level/region 4 must be void all of the experiencing incorporated by levels 1, 2 and 3. If this were not so, then level 4 would simply be a continuation of levels 1, 2 and/or 3.

But just as levels 1, 2 and 3 are unique unto themselves level/region 4 is unique unto itself and thus is its own island, its own region.

We can diagram region 4 in relationship to regions 1, 2 and 3 in the following manner.

![Diagram of Regions 1, 2, 3, and 4](image-url)
Some would say region 4 should be diagramed as:

![Diagram of regions 1, 2, 3, and 4 with labels: Physical, The Emotional, Mental, and a central region 4]

Fig. 2.5
At our present stage of understanding, Fig. 2.5 would be correct but as we progress in our knowledge and understanding of self this will prove to be incorrect.

Region 4 is a form of sensory, emotional and mental deprivation.

Here then lays the understanding regarding the previous statement as to the difficulty of entering region 4. Region/level 4 is, as stated previously, difficult to attain, seldom visited and frightening to experience initially, for region 4 is isolation in the truest sense.

Level/region 4 is the void itself, is the realm of the black endless abyss and is the suffocating blanket of nothingness. To enter region 4 is to release everything one holds dear, release the only reality with which one is familiar. Entering level/region 4 is to stare into the face of eternal death, eternal non-existence.

**Preparation: Conquering the physical machine**

Self-observation is done for a reason. If one does not know why one goes through the exercise of self-observation then let it be simply said one simply observes self because others tell them self-observation is ‘the way’.

Unfortunately, the specifics of traveling the path called, ‘The Way’, are avoided as a topic of discussion by those having made the journey. The successful individual travelers of the way who have sought truth and found truth fear being labeled ‘arrogant’.

Level 4s fear being labeled arrogant, fear being called deceivers, fear being rejected, fear being ostracized, and fear taking a risk, fear the risk of sharing.
So it is many seeking answers to the forever haunting questions regarding life are condemned to remain in the dark because level 4s are afraid for themselves and mask their fears in the excuses: The seekers are not ready, the answers are meant for only a few and we will decide who they should be.

The first step to knowing one’s true essence lies in a haunting sense of a need to know. Self-observation, after sensing the need to know, after questioning the apparent meaninglessness of life, is the second step to finding truth, finding the truth regarding reality.

Self-observation is the initial step one takes to find one’s true essence for ‘the haunting need to know’ either exists within the individual or it does not. The need to know is not a conscious step one takes while self-observation on the other hand comes only through personal decision to do so.

Self-observation is the gateway to finding the knowledge and understanding regarding not only the purpose of one’s life but the very meaning of life itself.

Self-observation is a step preceding finding the silence, finding the void, finding the nothingness wherein one finds one’s true self, one’s true essence.

It is through self-observation that one can put one’s life in balance which then allows one to quiet the three levels affecting one’s life.

It is through quieting the three levels that one initiates entrance into the silence.

In order to see, I must learn to see. This is the first initiation into self-knowledge.

... My effort is made with something that does not belong to my ordinary means. I need a certain will and desire unknown to my ordinary self. My ordinary “I” must give up its place.

Some would have you believe one can’t find the meaning of life, can’t find truth/absolute truth/truth existing outside relative truth, can’t find any self other than the sensory, emotional and/or mental self. Such people would have you believe (again the doubter’s religion comes into play – their belief comes into play) nothing exists other than the physical universe.

Ridicule, ostracism and scorn are used as tools of the secularists as a means to divert the seeker’s energy from a journey they feel compelled to take but hesitate to risk.

The problem facing the initiate attempting to enter region 4 is three fold:

1. The initiate does not know where region 4 is, so the question becomes: Where do I go to find region 4? If there are no directions why even try to locate the island of region 4?

2. The initiate does not know what to expect if they manage to step into region 4 and as such the thought becomes: Why even spend all the time and effort to
step into region 4 because if one does finally step into region 4, there may be nothing worthwhile to acquire after having expended vast amounts of energy.

3. The initiate can find no one who will admit having been to level 4 let alone find someone who is willing to help them on the journey other than to say: It takes time. Just quiet yourself and it (?) will come ...

The point of this book is to remove these three obstacles. Removing the three obstacles has the potential of drawing more initiates into the process, encouraging the participants already on the journey and increasing the success ratio of those making the journey.

If this primer is successful it will be because it has partially resolved the three issues listed above.

So now let’s address issue one and two: Where is region/level 4 and what one can potentially find in region 4.

In Part II of this book we will expand our knowledge and understanding of region/level 4 and what hidden treasures are opened to those who acquire level 4.

In Part III of this book we will examine what lies beyond most teachings, examine what may well be the next evolutionary stage of development which can be built upon the foundation of The Fourth Way.

In Part I we diagramed regions 1, 2 and 3 as three dimensional regions connected by bridges. We will now go back to two dimensional diagrams in order to conserve space.
Two dimensionally our diagram of regions 1, 2 and 3 with bridges looks like:

![Diagram](image)

Fig. 2.6

So where is region 4/level 4?

Region 4 is shrouded in fog and has no bridges presently linking it to regions 1, 2 and 3 but region 4 is there. If we demonstrate region 4 within the diagram we obtain:

![Diagram](image)

Fig. 2.7
As you can see the bridges to region 4 are missing and the island is covered with the heavy darkness of the unknown.

Figure 2.7 models region 4 from afar but how does one get to region 4?

To get to level 4 one must build bridges to region 4.

But wouldn’t it be easier to take a boat or take an airplane to region 4?

The question is not a silly question. In fact, as more and more people enter region/level 4, the easier it will become for those following to enter region 4.

Moving from the East side of the Appalachian Mountains to the West side of the Appalachian Mountains can now be accomplished using cars, buses and airplanes. To suggest using cars, airplanes, etc. to the early settlers of the fifteenth century would have been met with utter disbelief.

New techniques for reaching level 4 will evolve methods far beyond the ability of 2014 individuals to perceive.

The reason the journey to region 4 will become easier to accomplish as more people accomplish the journey is due to the evolutionary advancement of the process. As more people take the journey they will find nuances making the journey easier for those who follow. The nuances, once learned, can then be shared between individuals or in ‘a group’.

The sharing between individuals or in a group concept is an important one for it is only through sharing that the nuances can be learned by those who wish to follow. The process is similar to the old time wagon masters guiding settlers over the Appalachian and Rocky Mountains.
Initially the trip West through the Appalachian Mountains was tedious, precarious, littered with failure but eventually the process evolved through repetition and technology to the point where millions upon millions now make the journey daily.

This process of decreasing the difficulties of the journey to region 4 is an evolutionary spiral upward which we as individuals and as a species have been taking for thousands of years.

This is not to say we as a species have always been moving in an upward direction for there were many times we slid down the spiral as opposed to climbing upward.

Regardless of how many times we as a species have slid downward, our resultant direction overall historically has been upward not downward and the very point of groups is to continue humanity’s historical vector in terms of our evolutionary development regarding our knowledge and understanding of our species, the physical cosmos, the ethereal including the Absolute.

The trouble is that until this time the aim of my inner world had been concentrated only on my one unconquerable desire to investigate from all sides, and to understand, the exact significance and purpose of the life of man.

Live Is Real Only Then, When ‘I Am’,  
G. I. Gurdjieff, All and Everything,  
Taking a Peek: Viewing the void

Fear is our greatest enemy.

And the greatest ally of fear is the word ‘can’t’.

We use the word ‘can’t’ to assuage our fear, to provide the excuse for not doing what we fear to do for, if what we wish to do, but fear to do, is perceived to be impossible to do, then we need not try to do what we fear to do and having left behind what we sense we should do, but fear to do, we can turn away from the task without a sense of guilt. (Whew!)

Why is it difficult to enter region/level 4? Entering region/level 4 requires the successful accomplishment of three tasks:

1. Quieting the physical body
2. Quieting the emotional body
3. Quieting the mental body

If one allows any one of the three regions to occupy one’s attention, one can only look at region 4 from afar.

Region 4 appears mysterious for region 4 does not involve any of the most common tools we as a species have for gaining experiences.
At first glance quieting the sensory, emotional and/or the mental may sound like a simple task; however, quieting the physical senses is very difficult and requires a deep form of meditation. Once the physical senses are quieted the emotional becomes even more pronounced and must in turn be quieted. Then the problem becomes the mental, thoughts inundate us constantly while we are ‘awake’ (Awake in the generic sense as opposed to sleeping at night).

Sleep is not the answer. Entering region 4 must be done on a conscious level yet without conscious awareness. It is only when all is quieted, even the conscious must be quieted, that region 4 can be entered. It is only when there is no input from the physical, emotional and mental that the bridge to region 4 can be built. There is as much to be experienced in region 4 just as there is to be experienced through physical, emotional and mental experiencing.

The experiencing in region 4, however, begins with pure silence, begins with no experiencing which in itself is a form of experiencing. The view, however, of region 4 from outside region 4, suggests there is nothing worthwhile to experience in region 4. In fact the first impression upon entering the silence is that there is nothing to experience in the silence or it would not be the silence. Both perceptions are simply first impressions and as with everything else: Nothing is as it seems.

From outside region 4, region 4 appears as ...

![Fig. 2.8](image-url)
... appears as a black hole, appears as the void of all, appears as a bottomless chasm.

Fear may be the first thing that comes to the mind of the observer, after all who in their right mind would like to step into a bottomless pit? Who in their right mind would like to experience eternal sensory deprivation? Who in their right mind would even think about shrouding themselves in a suffocating blanket of darkness?

It is, however, within region 4 that one finds their true essence. Our true essence is shrouded in the fog and chaos of sensory, emotional and mental bombardment which completely cloaks our true essence, our true self, making it virtually invisible to the individual.

So how does one begin the process of gaining access to region 4?

The process begins with self-observation for self-observation allows one to understand oneself. Self-observation allows one to bring the three regions, sensory, emotional and mental into balance which in turn keeps any one of the three from dominating one’s life.

Self-observation keeps emotions, physical cravings and mental thoughts in check, not eradicated but in check.

Once the three regions are in balance one can begin the process of quieting the three regions. The process of quieting the three regions is not a new concept. The process of quieting the three centers has been practiced for thousands of years by the yogis, monks and fakirs.

The process of quieting the physical, emotional and mental can, through practice, patience and instruction be accomplished by ordinary people.
Once one learns to quiet the three regions, the diagram of the four regions takes on the following appearance:

![Diagram](image)

*Fig. 2.9*

The diagram can be easily misinterpreted. One would think, having reached such a state that one was in the void but this is not the case. The above represents a deep state of meditation but ...
... Figure 2.9 has an outside, has an outside which is filled with ‘something’ most of us don’t give any thought to as we step into meditation. Figure 2.9 is enclosed by ‘expectation’. Expectation is a state of meditation entered into preceded by the hopes, desires, and expectation of finding ‘something’ within region 4.

Meditation filled with expectations is sometimes referred to as ‘waiting for’.

Moving into a state of meditation with an ‘expectation to receive or to find’ is not a true state of mediation.

If and when one learns to truly step into the void, truly step into nothingness, truly step into region 4, leave behind all three levels/regions as well as leave behind all expectations, leave behind the state of ‘waiting for’ then one has the potential to ‘find’ one’s true essence. Truly stepping into region 4 appears as:

Fig. 2.10
One is sure to notice there are no apparent bridges ‘into’ level 4. The bridge exists as a process. The process is one of balancing the three regions of physical desires, emotional feelings and mental thoughts followed by quieting all three.

The concept of gaining entrance into region 4 through a ‘process’ is no different than walking the bridge from the region of the emotional into the region of the mental. Moving from the emotional to the mental involves a process of quieting the emotional and then stepping into the mental.

Being completely immersed within the void, surrounded in the infiniteness of pure nothingness is often experienced with breathtaking awe and sometimes with great fear. If, however, one experiences either awe or fear one has not truly entered the void in its purity for fear and awe are elements of one’s level two, elements of emotion and as such one has carried an aspect of one’s emotional self/level 2 with one as one entered the void.

The silence/void is only pure silence if one has carried no elements of levels one, two and/or three with them as one allows the silence to envelop one’s self.

Again we begin to understand why it is difficult to step into a pure void.

If one ever gets to the point of being capable of stepping into pure silence, into the pure void, the ability to repeat the experience may or may not ever again be duplicated. If, however, one is able to repeat the experience, the experience again may or may not be reproducible but the potential to again enter the void repeatedly increases.

The more one enters the void the easier it is to step back into the void, step back into a pure silence.
Some would say: If an individual truly steps into region 4, said individual cannot be brought back to this reality by any outside influence. To say ‘this’ or ‘that’ regarding an individual experiencing region 4 applying universally for all individuals entering region 4 is to suggest individuality does not exist when it comes to being a level 4, is to suggest region 4 is filled with benign experiencing, is filled with the blandness of repetition.

Such a perception is no less rational than to suggest anyone entering level two, experiencing the emotional will feel the same as everyone else entering an emotional state. Such a perception is no less rational than to suggest everyone will experience love, jealousy, a sunset, the spray of salt water, the thrill of a new idea, the satisfaction of comprehending division, addition, multiplication ... in exactly the same manner as everyone else.

To expect the lack of diversity of experiencing within region 4 is to suggest diversity is only an aspect of the physical.

The very understanding of diversity existing in region 4 is what validates the concept of group sharing, group discussions, group work as it pertains to assisting others accomplishing the journey of entering region 4, accomplishing the effort of stepping into region 4.

Some things can be said about region 4 just as some things can be said about region one about the region of physical sensory input.

If one places their hand in a hot fire, it can be said with some degree of certainty that they will feel pain. The concept of one feeling pain if one places their hand in a fire is not an absolute, however. There are individuals who have no nerves in their hand and thus feel no pain when they ‘hurt’ their hand.
Are there commonalities regarding region 4? Are there aspects of region 4 one can, for the most part, expect to find within region 4 which others will also experience?

The answer to the question is yes there are commonalities one can, for the most part, expect to find within region 4.

The word ‘expect’ again makes its appearance. There are experiences regarding level 4, region 4, which one cannot describe other than through the use of language and language is perhaps one of the most elusive tools one finds necessary to use when discussing the seven levels/regions open to humans.

Without language, how is one to share experiences one may have when returning from region 4 not to mention returning from regions, levels 5, 6 and 7.

Language may be inadequate when it comes to describing one’s experiencing of regions 4, 5, 6 and 7 but language is an important tool we have available to communicate and as such should not be discarded just because it is limited in nature.

Personal note:

Other tools our species has at its disposal are: Art, Music, Mathematics, …

The word ‘expect’ entered into our conversation earlier but as stated before: To enter region 4, to be completely immersed within the void, completely immersed within region 4, one must not only leave regions/levels 1, 2 and 3 behind but one must leave ‘expectations’ behind as well.

So where does all this verbiage take us?
All this verbiage up to this point takes one to the edge of darkness, takes one to the brink of eternal darkness, takes one to the next step which is to step over the cliff and into the eternal pit of nothingness in order to understand what it is one potentially may find awaiting one’s self as one enters the void repeatedly.
Into the Silence

Fig. 3.1

The point is to know and understand the silence
Chapter 3

Stepping into the silence

Walking over the abyss of fear

Contents:

Chapter 3: Stepping into the silence: Walking over the abyss of fear
The silence: The region between two worlds * The void is not a reality: The void is nothingness * Entering the void: A regionless region * Stepping into the silence: Walking over the abyss of fear * The void is not empty: You are there * The Observer: Isolation *
The three blankets: Suppressing the true self * Unwrapping the ‘true self’: The ‘I’ * What is this thing we call One’s true self: One’s true essence * Isolation: Being comfortable with one’s self * Fear not: There is much to gain from entering the silence * The discrete entity of knowing: The ‘I’ of the free man
Chapter 3: Stepping into the silence: Walking over the abyss of fear

Who better to describe the silence, the void than poets, philosophers, song writers, and playwrights?

I can’t take the noise here, my soul shudders at every sound, I shudder all over, but I can’t go off by myself, I’d be terrified to be alone in silence.


A lunatic is a man who sees an abyss and falls into it.

Honore De Balzac
French novelist and playwright

I was frightened upon finding myself amid nothingness, a nothing myself. I felt like suffocating, thinking and feeling that everything is nothing, solid nothing.

Giacomo Leopardi
Italian poet, writer, and philosopher
Zihaldone: A Selection, Translated by Edward MacCurdy, New York: Garden City Publishing, 1942
Experience teaches that silence terrifies people the most.
Bob Dylan
*Like a Rolling Stone*
New York: Columbia, 1965

The silence: The region between two worlds

It is necessary to pass through the world of the known to enter the world of the unknown, the void, the real.

*The Reality of Being, The Fourth Way of Gurdjieff*,

There was chaos ... There was no shape; nothing moved, there was not even a name for it. But in all this emptiness, Earth and Heaven parted and something emerged between the two.

*The Kokiki* (also known as Fursukotofumi, in English, The Record of Ancient Matters) is the oldest surviving book in Japan (completed CE 712 and one of two master Shinto sacred texts: p 33
To live the teachings would be to awake, to die to identification of one’s ordinary level of functioning, and to be reborn to the experience of another dimension, another world.

_The Reality of Being_, The Fourth Way of Gurdjieff, Jeanne De Salzmann, Shambhala, 2010, p xiv

For the world to exist, God, who was everything and everywhere, consented to shrink, to leave a vacant space not inhabited by Himself: it is in this “hole” that the world occurred.

The void is not a reality: The void is nothingness

A circle divides a surface into three parts
1. Inside the circle
2. Outside the circle
3. The circle itself

Outside the circle

Fig. 3. 2
The inside of the circle represents Reality One, represents the physical, the physical universe, a location of time, a location of space, a location of matter, represents any of many universes for just as one circle can be created so can many circles can be created giving us:

Fig. 3. 3
Each ‘Inside the circle’ could conceivably have its own unique existence or, on the other hand, have the same form of existence.

Regardless of the number of circles and variations within the circles one may envision, there is one commonality pertaining to all circles. The inside of the circle is confined to what it is.

The operative word of the statement: ‘The inside of the circle is confined to what it is,’ is the word ‘confined.’

Each inner portion of circles is ‘confined’, limited to what it is. It may be true that a universe has infinite space and infinite time but the inside of the circle is limited nonetheless by the concept of a universal fabric of time and space while outside such a circle is timelessness and spacelessness. (For further details see: Understanding Reality, Daniel J Shepard, Create Space, 2011, ISBN-13:978-0615478968)

The ‘Outside the circle’ is all the same and is where regions 5, 6 and 7 are to be found, but more of that in Part II of this book.

What then of the circle itself?

If we expand the width of the circle itself we obtain:

![Diagram of Inside and Outside the Circle]

**Fig. 3.4**
Considering only one circle, further thickening the circle itself and replacing the concept of the ‘inside of the circle’ with the concept of the cosmos, the universe, the physical, we obtain:

![Diagram of the Cosmos]

**Fig. 3. 5**
The silence, the circle, separates world one, reality one, the cosmos from what?

The silence separates world one from world two (see Understanding Reality – book one of this trilogy)

Adding world two to the diagram we obtain:

![Diagram of Reality One and Reality Two](image)

**Fig. 3.6**
The void, the silence is nothing, yet it plays a significant role in mathematics, in the language of science, in religion in terms of creation, and in philosophy in terms of rational dialectics.

Some would suggest the void, the silence; nothingness is not nothingness if an existence exists within the silence. While it may be true the void, the silence, nothingness is not nothingness if an existence exists, is found, within the silence, finding an existence within the silence does not negate the concept of nothingness since the silence exists as the fabric within which an existence can find itself immersed.

In other words, it is possible and logical to suggest items exist within, are surrounded by, are immersed within the silence unless, of course, one does not believe in the nothing, unless one does not believe what it is religions tell us, unless one does not believe in mathematics, unless one does not believe in science, unless one does not believe in philosophical dialectics, unless ... since all of the aforementioned depend upon the silence, depend upon the nothingness for their more significant dialectics, observations and conclusions.

The significance of the void, the nothing, applies to more than scientific, philosophical and religious dialectics. The silence’s significance applies equally to the journey of finding one’s true essence. The silence is a state within which one is capable of finding one’s true self.

One’s true self need not remain in the silence, one’s true self is able to leave the silence and come into contact with any of the three forms of experiencing what it is the cosmos has to offer.
**Entering the void: A regionless region**

The thought of entering the void appears to be a dilemma. If one steps outside reality one and into the void, the void, being nothing, collapses leaving simply reality one or one could say reality one simply expands to fill the void.

Understanding the solution to the apparent dilemma comes easily if one can grasp the concept of reality being composed of two worlds. The two worlds are not separate from each other as demonstrated in Fig. 3.7 ...

![Fig. 3. 7](image)

... or in that case the question becomes what lies between the two worlds. Rather the two worlds lie one within the other. Reality one lies within reality two and the silence separates the two worlds, separates the two realities.

![Fig. 3. 8](image)
One’s true essence lies within the silence separating the two realities.

‘I begin to see that I live between two realities. On the one hand, there is the reality of my existence on the earth, which limits me in time and space, with all its threats and opportunities for satisfaction. On the other hand, there is the reality of being that is beyond this existence, a reality for which I have a nostalgia.’

The Reality of Being, The Fourth Way of Gurdjieff,

The understanding of one’s true essence lying within the silence does not imply one’s true essence is condemned to exist within the void for the free individual is just that: free to roam where they will.

The darkness is the silence.

The silence is the void, is nothingness, is the apparent lack of all there is.

It is in this blackness, the nothing within which one must step if one is to find their true self, their true essence.

The concept of stepping into the emptiness, the nothingness is where fear becomes a factor.

Many have stepped into the void only to find themselves overpowered by anxiety and panic, never to return.
But return one must if one is to understand themselves, if one is to learn to be comfortable with themselves, if one is to learn to master both worlds – world one and world two, if one is to learn to be the master of one’s self in both the physical and the spiritual, if one is to learn to act based upon free will as opposed to being a machine, if one is to learn to become an obedient servant as opposed to being a confused slave.

Stepping into the silence must take place with confidence if one is to find one’s true self.

Stepping into a silence immersed in fear, anticipation, expectation ... is stepping into a silence permeated by fear, anxiety and apprehension and as such one is stepping into a state which is not one of pure nothingness but rather such a state is itself permeated with human emotion. Any form of emotion, physical desire and/or thinking accompanying one into the silence contaminates the silence itself.

The effort to step into the silence must be done effortlessly and in a pure state of stepping beyond all emotions, physical desires and/or thinking.

My effort to awaken cannot be forced. We are afraid of emptiness, afraid to be nothing... I need to accept emptiness, accept to be nothing, accept “what is.”

The Reality of Being, The Fourth Way of Gurdjieff,
Jeanne De Salzmann, Shambhala, 2010, p. 12

What is so important about the circle analogy? Through an expansion of the circle itself, thickening of the round line separating the inside from the outside of the circle, the circle better represents what it appears to be, namely: the void, nothingness, silence.
When expanding the width or the circle, the circle itself did not, in fact, become wider, nor did it become larger for a void is a void and regardless of how large one makes the representation of the void, the void has no dimension, has no size, and occupies no space.

Then why bother expanding, thickening the circle. Why bother expanding the ‘size’ of the circle itself if the circle is nothing?

We take the time to thicken the circle in order to better understand ‘where’ it is we go when we step into the silence, to better understand ‘how’ to step into the nothingness.

We thicken the circle because we need to understand there is no ‘location’ no ‘time’, no ‘space’ within the void for the void is just that: The void of all that exists.

The void is not ‘a reality’. The void is the lack of reality/realities. It is only when one stands within the void that one can find one’s true essence for reality two/the spiritual obfuscates one’s true essence, one’s true self just as reality one/physical existence obfuscates one’s true essence.

We shall examine reality two and its impact upon knowing, its impact upon one’s true self later but for now let’s step into the silence, let’s step into the void, let’s leave regions 1, 2 and 3 behind and examine the void, the ‘location where it is one can find oneself.

*To live silence, to know what is, I need to come to the sensation of a void, empty of all my imagination projections.*

Stepping into the silence: Walking over the abyss of fear

Personal note:
The concept of World X/the corporeal existing within World Y/the incorporeal is called Panentheism (the opposite of pantheism)

Extensive video presentations, audio files, philosophy elements and books ranging in difficulty levels from high school through PhDs can be found on the author’s web site – www.panentheism.com

All materials are available for the public’s perusal and download free of all fees and royalties
It is not just the physical world which acts to overpower our true self, it is the ethereal also which does so. Both realities vie for dominance of one’s true self.

Just as one has no choice but to become the master of one’s physical egos, so to one must become the master of one’s ethereal egos if one wishes to circumvent the false egos controlling one’s travels through both the physical and the ethereal.

The process of becoming the master of one’s self begins in the silence, begins with the process of becoming the master of the silence followed by the process of becoming the master of one’s physical, emotional and mental egos. After mastery of the physical egos comes the process of mastering the ethereal egos.

Some would say: Suggesting one must learn to control the ethereal egos in order to become the master of one’s journeys is a heretical statement.

Although such a statement is unorthodox it is not sacrilegious. It is only through the process of becoming the master of one’s self that one can become an ‘obedient servant’.

If one is controlled by the physical one is simply going through life as a confused slave. Likewise if one is controlled by the ethereal one is likewise, by definition, going through existence as a confused slave.

Becoming an ‘obedient servant’ requires one having the ability to choose. Having the ability to choose, one is then and only then in a position to make decisions based upon free will.
The process of becoming a master of one’s self is long and only begins with attaining the top landing found at the highest step of the stairway leading to one’s mastery of the silence.

“Therefore it is impossible to answer the question, from what does the way start? The way starts with something that is not in life at all, and therefore it is impossible to say from what. Sometimes it is said: in ascending the stairway a man is not sure of anything, he may doubt everything, his own powers, whether what he is doing is right, the guide, his knowledge and his powers. At the same time, what he attains is very unstable; even if he has ascended fairly high on the stairway, he may fall down at any moment and have to begin again from the beginning.

_In Search of the Miraculous, The Teachings of Gurdjieff_,


For those faint of heart and for those unwilling to make sacrifices, the task of mastering the silence is a futile one.

Mastering the silence does not require one to give up the responsibilities of one’s life journey but it does require sacrifice, it does require sacrifice of time and energy.

If responsibility is not to be sacrificed, if one is to remain true to one’s obligations in life then what is it one can give up in order to free up one’s energy and time? Learning to put one’s physical, emotional and mental egos, obsessions, demands, preoccupations, fixations, neuroses, social climbing into perspective … provides one with the time and energy necessary to master the silence.
Many have denied the existence of the abyss but many have also spoken of the abyss.

**To live silence, to know what is, I need to come to the sensation of a void, empty of all my imagination projections.**


**Only a few arrive at the nothing, because the way is long.**


**It is by going down into the abyss that we recover the treasures of life.**


**Early on a difficult climb, especially a difficult solo climb, you constantly feel the abyss pulling at your back ... The siren song of the void puts you on edge.**

The void is not empty: You are there

One does not actually need to ‘step’ into the silence; rather one needs to quiet the physical, emotional and mental. When one quiets the physical desires, emotional and mental, the silence emerges, envelops what is left and envelops one’s true self.

The first experience with the silence gives the impression that all that exists is the silence, is the nothing, is the void.

It takes much traveling in and out of the silence before it finally dawns on one that the reason the silence is experienced is because you are there within the silence. If you were not there, you would not be experiencing the silence.

You cannot see the silence for there is nothing there to see.

You cannot hear the silence for there is nothing there to hear.

You cannot touch, smell, taste the silence for there is nothing there to touch, smell or taste.

There is no emotion to be experienced and no thought occurring within the silence for there is nothing in the purity of silence.

And if one is truly immersed within the silence there is no expectation for there is nothing to expect of nothing.

As empty as the silence may seem to be, there is something there, something within the silence.
What is in the silence is an observer. Someone is experiencing the lack of all. If someone were not in the silence experiencing the silence there would be no knowing of the experience.

Who then is there, is in the silence? If you are experiencing the silence, it is you who is experiencing the silence. The reason you could not recognize yourself as being an observer within the silence is because there is no reflective surface within the silence by which you can see yourself, there is no means by which your true self is perceivable when immersed within the silence.

The only way for one to understand one is the observer within the silence is by using logic: If you are experiencing the silence then it is you that is there doing the experiencing.

This self standing within the silence, this observer, is not material in nature, is not the physical ego, is not the emotional ego, is not the mental ego. All these egos want to be the master but none of these egos is the true self, rather they are the cause preventing the true self from becoming the master of one’s journey through physical life.
The Observer: Isolation

To begin the process of understanding the observer found within the silence we expand, thicken the width of the circle itself and obtain:

![Diagram of a circle with a smaller circle inside labeled Reality and One.]

Fig. 3.10
In a pure state of existence within the void, within the purity of silence, there is no sense of one’s self, there is only passive observation.

Graphically one could think of the silence as pure isolation:

![Diagram of silence]

**Fig. 3.11**

Having entered region 4, having entered the silence once is enough to keep many from ever wanting to go back, yet go back one must if one is to find the answers to the questions which haunt the very souls of advanced level 3s, which emerges from an individual with a magnetic center, which is identifiable by the individual who is always questioning the point of life.
If we quiet regions/levels 1, 2 and 3 and then proceed to eliminate all forms of expectations in other words move ahead of all hopes, desires, wishes, thoughts, ..., we can experience the void, step into the void.

Upon stepping into the void, stepping into the silence many experience panic, experience a desire to never again return to this realm of total deprivation of all with which we are accustomed.

A determination to never return to this silence is unfortunate for much can be experience within this void, this silence.

_The solitude appears as a void. But it is not a void of despair..._

... _Then comes a sense of complete nothingness, the very essence of humility. At the same time, there is a feeling of truly entering another world, a world that seems more real. I am a particle of a greater reality. I experience solitude not because something is missing but because there is everything - everything is here._

One’s presence within the silence can be demonstrated as:

Upon quieting all, your essence may exist at times in the void/the silence but just because you exist in a void does not mean you do not exist – rather at these times you exist alone, isolated, surrounded by a void.

Graphically one could think of existing within the void as pure isolation:

Observer

The void/silence
One experience to be found within this void is the realization that the void is not ‘empty’ for there is an existence within this void which is actually experiencing the void. If such an existence did not exist then the void would never be experienced and as such this void and the experience of this silence would never be discussed because there would be no experience of this silence to be discussed. The silence would remain an enigma beyond the scope of discussion by knowing beings such as ourselves.

The void therefore is not truly a void for you are there as the observer. This observer, your true essence, the essence void all the false selves, the essence void all the false egos, the essence void the all physical centered egos is your true essence, is your spiritual self, is what is meant by your being made in the image of God, is the soul.

*Genesis 26: ‘And God said, “Let us make man in our image, after our likeness: and let them...”’*

*Genesis 27: ‘So God created man in his own image, in the image of God created he him: male and female create he them.’*

_Holy Bible_, Family circle edition, King James Version
Riverside Books, 1975

Personal note:

Would it not be logical to suggest the phrase ‘in our image’ could in fact be referring to multiple beings and as such referring to the essence of beings found within reality two, found in spiritual existence as spiritual beings, existing as non-physical beings, existing as beings of pure knowing?

Would this not validate the concept of two worlds one within the other, the physical inside the spiritual, the physical inside the etheric, the existence of reality one and reality two? The term for such a concept is known as Panentheism [Not pantheism – Panentheism and pantheism are opposites of each other]
The three blankets: Suppressing the true self

The three blankets of the physical (sensory, emotional and mental experiencing) each shroud the true self with thousands of layers of physical stimuli vying for control of the individual’s attention as the individual journeys life.

Hunger, cold, family, sex, money, greed, puzzlement, anxiety, love, hate, school, work, children, friends, abuse, sickness, pain, worry, rejection, emergencies, weariness, obligations, desires, soul searching, laundry, dinners, socializing, e-mails, rejection, disrespect, sports, compassion, empathy… reach out and divert one’s attention from the calls of world two, divert one’s attention from finding one’s true self, divert one’s attention from mastering life as opposed to being the slave of life.

The three – the physical, the emotional and the mental – in a sense, act as blankets suffocating one’s true self, suffocating one’s true essence.
Is it any wonder the true self, the ‘I’ is crushed into obscurity. The three egos, false ‘I’s’, false selves (Physical, Emotional and Mental egos) are themselves divided into thousands of sub egos demanding to be recognized as the true egos when in fact they all simply evaporate with the demise of the physical machine.

What is one to do about the continual inundation of one’s true self by the natural effects of the physical one experiences? How can one awake and gain control of life as one travels World One, gain control of what society views to be normal life?

The first step to gaining control of one’s life involves learning to identify the three basic forms of stimuli inundating one’s self – become knowledgeable of one’s surroundings.

Second: One must, through self-observation, learn to recognize the three forms of stimuli as they apply to one’s self – understand how one’s surroundings affect one’s self.

Third: One must learn to balance the three forms of stimuli – prevent any one form of stimuli from dominating one’s self. Fourth: One must learn to quiet the three forms of stimuli – domination by any one form of stimuli supersedes any efforts one may attempt in quieting the oppressive stimuli.

Then and only then can one give the true self some breathing room relative to the three egos. Then and only then does a void of the three stimuli create a spaceless space within which one is able to find one’s essence isolated within the silence.

The self now appears as:

![Diagram showing the layers of the self: Physical/Sensory, Astral/Emotional, Mental/Reason, Silence/Void.]

One’s true self, one’s true essence, one’s ‘I’
If one places the three stimuli into the inside of the circle representing the physical, representing world one, one obtains:

The circle is the black round line. The inside of the circle is World One, is the physical, is the cosmos.

Expanding, thickening the black round line, shifting the diagram found inside the circle in order to reduce the concept of up and down, reducing the perception of heaven and hell and adding the silence one obtains from quieting the three basic forms of stimuli found within the physical, one obtains:
Thickening the circle further we obtain:

So it is one begins to understand the significance of stepping into the silence for by stepping into the silence not only does one begin to know one’s true self but one moves one step closer to the incorporeal world.
Unwrapping the ‘true self’: The ‘I’

To unwrap the ‘true self’ one must peel off, one at a time, the blankets of confusion set in motion by the physical, set in motion by the cosmos.

The solitude appears as a void. But it is not a void of despair...

... Then comes a sense of complete nothingness, the very essence of humility. At the same time, there is a feeling of truly entering another world, a world that seems more real. I am a particle of a greater reality. I experience solitude not because something is missing but because there is everything - everything is here.


In order to approach the threshold of reality, the unknown, I need uncompromising sincerity. Everything I know is known through conditioning of my thinking mind. In order to know my true nature, I have to pass beyond the activity of the mind.


I concentrate on “here ... now”. I do not seek – as I always do – to fill the void. I feel I am this void

It is then that one’s true essence can reveal itself in all its purity.

**What is this thing we call One’s true self: One’s true essence**

*Wikipedia, the free encyclopedia, introduction: The soul, in many religious, philosophical, psychological, and mythological traditions, is the incorporeal and, in many conceptions, immortal essence of a person, living thing, or object…*

*Plato, (424/423 BC – 348/347 BC) drawing on the words of his teacher Socrates, (469 BC – 399 BC) considered the soul the essence of a person*

*Aquinas, Thomas: Concerning the human soul, his epistemological theory required that, since the knower becomes what he knows[^16] the soul was definitely not corporeal: for, if it were corporeal when it knew what some corporeal thing was, that thing would come to be within it. Therefore, the soul had an operation which did not rely on a bodily organ and therefore the soul could subsist without the body. Furthermore, since the rational soul of human beings was a subsistent form and not something made up of matter and form, it could not be destroyed in any natural process…*

*Kant, Immanuel: In his discussions of rational psychology Immanuel Kant (1724–1804) identified the soul as the "I" in the strictest sense…*

*In Hinduism: the Sanskrit word most closely corresponding to soul is "Aatma", which can mean soul or even God. It is seen as the portion of Brahma within us…*

*In Surat Shabda Yoga, the soul is considered to be an exact replica and spark of the Divine…*

[^16]: http://en.wikipedia.org/wiki/Soul
The incorporeal, the essence, the soul, the 'I', the Atma, the divine spark, whatever the term one may use they all have the same general characteristics.

Timelessness and spacelessness are characteristics of all the concepts regarding this 'thing' called the essence, called the incorporeal.

If the true essence of the individual is timeless and spaceless then it would seem only logical one is best able to access one's true essence in a region where time and space do not exist.

And where can one find a timeless and spaceless region within which one may begin familiarizing one's self with one's true essence? Spacelessness and timelessness can be found within the nothing, can be found within the void, can be found within the silence.

This is not to say one's body does not age as long as one meditates within the silence.

When one steps into the silence one leaves one's body behind, leaves one's physical machine. The physical machine, the physical body, remaining immersed within the physical, remains susceptible to all the forces of the physical.

**Isolation: Being comfortable with one’s self**

The silence, the void is often initially viewed as a place to be feared. Being immersed in the realm of complete darkness is a physical experience almost all individuals dread.

The lack of all we know, complete sensory deprivation for any length of time is enough to cause the individual to approach the abyss of insanity.
It is no wonder one would fear stepping into the silence and with such uncertainty facing one’s self. The question becomes: What sane person would even consider stepping into the silence let alone step into the silence, step into the void, step into nothingness multiple times.

But step into the silence one must if one is to truly know one’s self, if one is to become the Master of one’s physical machine.

With practice stepping into the silence becomes easier and easier.

To attain the state of understanding that it is one’s true essence which is immersed in the nothingness, the void, the silence one must first overcome the fear which causes one to avoid the silence. Then one must master the practice of entering the void such that the process of entering the nothingness becomes as easy as entering one’s home. Then, once having finally come to the point of recognizing it is one’s self that is submerged in this nothingness, one must go into the silence enough to become comfortable with one’s self.

Is it any wonder so few actually find one’s true essence?

Is it any wonder the journey is long, difficult and often discouraging?

Although the journey may be long, difficult and often discouraging the journey is worth the effort.

The journey into the silence can become less arduous with the help of those who have successfully made the journey.

The problem is not so much finding a means to decrease the difficulty of the journey but rather accepting descriptions of the journey made by those who have already made the
journey, accepting there actually are those who have made the journey in our present era.

The major hurdle lies in a ‘belief’ that no one has reached level 4 except possible those who were direct students of ‘past’ teachers, the belief that there are no teachers, there are no individuals capable of providing the guidance capable of making the journey easier, the belief that there are no individuals capable of ‘shortening’ the journey for those to come after them.

Doubt, arrogance and distrust are some of the greatest obstacles facing those wishing to find ‘the way’. Perhaps the greatest of all obstacles facing present day seekers is the word ‘can’t’.

**Fear not: There is much to gain from entering the silence**

The silence, the void, region 4 is in essence not a level.

Rather experiencing the silence is ...

... a unique experience.
... a place one’s true self can manifest itself void the chaos of the physical, emotional and mental.
... a place where other experiences can happen.
... a place between two worlds.
... an experience that does not propel a person to a special status level better
than others any more than a person experiencing the Grand Canyon is a
better person than a person who has not experienced the Grand Canyon.
The only difference is, one describes how to get to the Grand Canyon
and the other can describe how to get into the silence.

... not obvious from observing the physical machine of the individual. The body is
a machine and has its own unique characteristics. It may be true the
machine of a yogi, fakir and/or monk and the machines of those
practicing these particular ways exude a unique aura but the machine of
one who follows the ‘fourth way’ is as different as those following the
first three ways listed and thus produces its own unique results.

... where neutral interactions can take place involving entities from Reality Two,
world two.

---

I need to be free enough to discard everything and to question without
expecting an answer. I understand that not knowing, discarding everything,
is the highest form of thinking, and that if an answer comes, it will be false.
I have to say without answering and learn to see, to see without judging,
without a thought, without a word. To see is an extraordinary act which
requires an attention that is unknown to me.

The Reality of Being, The Fourth Way of Gurdjieff,
Jeanne De Salzmann, Shambhala, 2010, p. 57
The discrete entity of knowing: The ‘I’ of the free man

The free man is the man who stands within the silence.

It is within the silence one is not influenced by the physical. It is within the silence one is one’s true essence and only one’s true self and thus it is within the silence one is truly free, is truly the free man.

It is only within the silence that one, once having found one’s self standing within the silence, has complete pure free will for within the silence one is awake.

It is when one experiences pure free will in the silence’ that one begins to sense one’s journey has only now begun.
An individual who wishes to make a solo climb up a formidable mountain must first learn how to climb a mountain, must learn how to use the equipment, must learn how to survive the challenges of solo survival.

It is when one has mastered the process and techniques of entering the silence that one’s true journey begins. The stairway up to and into the silence is long, tedious and demanding but once having mastered the silence one is ready to begin the true journey.

“But when he has passed the last threshold and enters the way, all this changes. First of all, all doubts he may have about his guide disappear and at the same time the guide becomes far less necessary to him than before. In many respects he may even be independent and know where he is going. Secondly he can no longer lose so easily the results of his work and he cannot find himself again in ordinary live. Even if he leaves the way, he will be unable to return where he started from.”


So it is, having learned to master the silence, one’s true journey truly begins and the journey is an amazing one indeed.
Where does the journey begin?

Part II

The Silence

For the advanced students of the fourth Way

Beginning the journey

Overcoming fear, despair, isolation, doubt ...

We have but to remove the word ‘can’t’ from our vocabulary
Introduction:

The journey begins in the silence.

* The point is to master the process of entering the silence

---

Page 137: Personal notes
Chapter 4

Mastering the silence

Fear not

We have to repeat and repeat coming to a collected state. Only repetition will lead to shortening the time required for preparation and increase the time available for practice.


Contents

Chapter 4: Mastering the silence: Fear not
Level 4: I am * Subjective truth vs. Objective truth: Three Objective truths * The ‘I’: Standing outside the two worlds * Reconsider: You are not ‘nothing’ * The Observer: One’s true essence * Practice: Mastering the experience * Repeat, repeat, repeat: Developing the process of reflex oscillation * The Master: Maintaining control over the false egos * Cosmic egos: Bullying the true essence * A fourth element: The lower egos remain * No expectations: Waiting upon verses waiting for * Reality Two: The Higher
Chapter 4: Mastering the silence: Fear not

“And if anyone supposes that he can go along the way of self-knowledge guided by an exact knowledge of all details, and if he expects to have such knowledge without first having given himself the trouble to assimilate the indications he has received concerning his own work, then he should first of all understand that he will not attain knowledge until he makes the necessary efforts and that only of himself and only by his own efforts can he attain what he seeks.”

Gurdjieff quote


Finding one’s way into the silence is a beginning. Mastering the silence is the next step towards releasing one’s true essence into the realm of the physical.

What is the difference between finding one’s way into the silence and mastering the silence?

Finding one’s way into the silence is like solving a complex puzzle. Having done it once does not mean one can do it again. The process of mastering the process involves repetition. The more one solves the puzzle the easier it becomes to solve the puzzle again. Eventually one can solve the puzzle automatically.
The same goes for entering the silence. It takes practice to enter the silence. Some find the process more difficult than others. Some have practiced the initial steps to entering the silence through yogi, meditation, chanting ... techniques. Others have had no preliminary exposures.

Regardless of the degree of difficulty one finds entering the silence to be, the process is universally the same.

To enter the silence one has no option but to quiet all. One has no option but to quiet the physical, quiet all physical desires and all sensory inputs, quiet the emotional, quiet all emotional desires and all emotional inputs and quiet the mental, quiet all mental analysis and all mental thoughts.

There is one more aspect one must quiet. One must quiet all expectations, quiet all anticipation, and quiet all hopes.

---

I have not yet seen the difference between a fixed attention coming from only one part of myself and a free attention attached to nothing.


---

To stay in front of the unknown, my mind must be profoundly silent. This is a silence that is not obtained by suppressing or by sacrifice. I do not make the silence. It appears, when the mind sees that by itself alone, it cannot be in contact with something it cannot measure, something higher. Then the mind no longer seeks, it does not try to become.

The process is not easy. The process takes time to learn. The process is tedious, time consuming and filled with repeated relapses.

The process, however, is the means to finding one’s true essence, finding one’s ‘I’.

It is only by finding one’s true essence that one is able to introduce an element into one’s life capable of dominating one’s three fundamental egos which in turn are composed of thousands of sub egos. The three basic egos, physical, emotional and mental all vie for control of one’s life.

The three, physical – emotional – mental egos, all keep the individual asleep to their true essence.

The silence is the key to finding one’s true self which with frequent revelation gains the strength to emerge as an element of one’s physical travels.

Releasing one’s true essence into the physical is the means of introducing the fourth element into one’s journey of traveling the physical cosmos, releasing one’s true essence provides the means of turning a machine controlling the operator into an operator controlling the machine.

This fourth element, the emergence of one’s true essence into the physical can govern one’s journey through the physical if the true self becomes the dominating force repressing the physical, emotional and/or mental.

One is intended to travel the physical that is why we are here.
Gaining control of one’s physical journey is not an attempt to avoid the physical journey itself. To prevent our natural journey through the physical, to circumvent our purpose for existing in the physical is irrational be it caused by an out of balance physical machine or be it caused by an out of balance ‘I’’. We are here in the physical for a reason. To deny our physical journey is no less than saying ‘No’ to the Higher, but more of that in Part III.

**Level 4 - I am:**

The truth knower

Belief versus knowing that I am comes through the personal experiencing of one’s true essence, through the personal experiencing of one’s very soul, through the personal experiencing of one’s being a particle of the divine, through the personal experiencing of one’s being an ‘image of God’.

*We are seeking to approach the unknown, to open the door to what is hidden in us and pass beyond. It is necessary to submit entirely to an inner voice, to a feeling of the divine, of the sacred in us …*  

Subjective truth vs. Objective truth: Three objective truths

In today’s society very, very few individuals understand objective/absolute truth.

For the most part individuals and society as a whole ‘believe’ there is only relative truth. Such thinkers and parrots of academic thinkers reject the concept of absolute truth and as such the concept of altruism, the concept of working for The Higher is rejected or if not rejected is dismissed as simply a symbolic aphorism, dismissed as an undefinable ideal not as a practical action.

Thus when one asks an individual who professes their looking to The Higher, to define what it is they know The Higher expects of them, asks them to state simplistically what their purpose in life is, asks them what the purpose of life itself is, they reply it is unknowable, they reply the answer is impossible to define since truth, all truth changes.

“The knowledge of man number four is very different kind of knowledge. It is knowledge which comes from man number five, who in turn receives it from man number six, who has received it from man number seven.”

Gurdjieff quote

Truth, however, can be known. Truth, absolute truth, is that which does not change. Truth, absolute truth exists regardless of who, what, or where it is the ‘truth’ is examined. Absolute, objective truth exists independent of space and time, exists independent of what others may say or do.

What truths exist eternally, exist should even the physical cosmos collapse into a state of pure nothingness as is described by many ancient texts and teachings?

One absolute truth is: The Higher exists.

The rationale:

Without The Higher without a creator, there is no rational argument to explain the origination of a cause and effect universe, there is no rational argument explaining the beginning of time, and there is no rational argument explaining …

Some would argue there is a rational argument regarding from ‘where’ it is the physical universe came other than there being an originator to the physical universe. The rational argument such individuals put forward is: The physical universe simply always existed. Such a statement is no ‘argument’, is no rational initiation of a rational dialectic. Such a statement is simply a statement of ‘belief’ and as such becomes, by definition, simply a religious statement.

Said people would reply: Stating there is a ‘Creator’ of the physical universe is likewise nothing but a religious statement since there is no rational dialectic to support the statement.

They are wrong in their assessment of there being no rational dialectic supporting the concept of there being a lack of supporting rational dialectic regarding the argument for the existence of The Higher.
Although this book does not allow space for the rational dialectic supporting the existence of The Higher, there is a website, www.panentheism.com, which is so extensive in its arguments for the existence of The Higher that it has its own internal web search engine.

The significance: It is The Higher we seek and the journey to find The Higher is not a worthless endeavor for the Higher exists.

A second absolute truth is: The physical cosmos, silence, nothingness exists.

Rational: Some would say: If the ancient texts are correct in saying that the physical cosmos comes and goes, is here today and gone tomorrow, then the physical cosmos does not actually exist since it is not permanent.

The argument is correct. It is not the physical cosmos which is unchanging but rather it is the source of the physical cosmos and the final product into which the physical cosmos dissolves which is the unchanging.

It is the silence, it is the nothingness, it is the void from which the cosmos emerges and it is the silence, nothingness, void into which the physical cosmos dissolves.

It is the purity of the existence of the silence itself, an existence which is unchanging, an existence which can be entered and exited over and over again which remains unchanged in its nature, which remains what it is, which remains the silence pure and simple

Thus it is ‘the silence exists’ is a second absolute truth.
Again extensive rational dialectics supporting the absolute truth, the silence exists, can be found at the website: www.panentheism.com

The significance: It is the silence we seek and the journey to find the silence is not a hopeless task for the silence exists.

The third absolute truth is: The ‘I’, the ethereal self, one’s true essence, one’s knowing exists.

Rational: The rational dialectics for one’s existence are innumerable. And again extensive rational dialectics supporting such a statement can be found in the web site: www.panentheism.com.

The significance: It is the true self, the true essence, the ‘I’ we seek and the journey to find the ‘I’ is not a nonsensical undertaking for the ‘I’, the true self, the ethereal self exists.

If one’s true self exists separate from one’s physical machine, then where does one find this ‘I’, find this ‘true self’.

The location of one’s true self, the location of one’s ‘I’ was the focus of chapters 1, 2 and 3.

This chapter, Chapter 4 concerns the means by which one masters the process of repeatedly cultivating the knowing of one’s self, concerns the means by which one’s true self can form enough ‘substance’ to emerge strong, viable, and tenacious from the silence, concerns the means by which one’s true self can become a part of one’s physical journey.
The ‘I’: Standing outside the two worlds

“A man must realize that he indeed consists of two men...

So long as a man takes himself as one person he will never move from where he is. His work on himself starts from the moment when he begins to feel two men in himself.”

Gurdjieff quote


One must find one true self, find one’s second self, find one’s ‘I’ if one is to master one’s journey.

This second self is found within all worlds, world one and world two as well as in the silence but it is only in the silence that one’s true self begins to gain the strength to emerge as the dominator of the physical machine and the ethereal machine.

The silence to be the silence must be silent. The statement appears to be a personification of redundancy but it is far from it. Silence is silence. Again a personification of redundancy?

Many suggest one can experience The Higher energy when one quiets the physical, emotional and mental energies, quiets the energies of the physical cosmos. While such is true, when experiencing the Higher energy one is no longer experiencing the silence.
To master the silence one has no choice but to master the silence both in terms of silencing the stimuli of the physical cosmos and silencing the stimuli of the Higher.

Both stimuli are intrusive to reaching one’s objective of mastering the silence.

Many would suggest silencing the energy of the Higher is a heretical idea. We will cover the misunderstanding of these perceived heretical ideas in detail in Chapter 7.

For now let us just accept:

At a certain moment we come to see two aspects, two natures, in ourselves. – a higher nature related to one world and a lower nature related to another, a different world. What are we? We are neither one nor the other – neither God nor animal. We participate in life with both a divine nature and an animal nature. Man is a double; he is not one. And, as such, he is only a promise of man until he can live with both natures present in himself and not withdraw into one or the other. If he withdraws into the higher part, he is distant from his manifestations and can no longer evaluate them, he no longer knows or experiences his animal nature. If he slides into the other nature, he is an animal... The animal always refuses the angel. The angel turns away from the animal.

In fact there are three significant concepts involved with mastering the silence, namely:

1. Mastering stimuli generated by world one, generated by the physical cosmos, generated by the lower.

2. Mastering existing in the purity of the silence.

3. Mastering stimuli generated by world two, generated by the non-physical, generated by the Higher.

Each of the three skills is unique due to the unique experiencing each generates. Each skill requires its own unique timespan of trial and error, commitment, patience ... to master.

Each skill brings its own elements of self-doubts, frustrations, walls of self-imposed can’ts and impossibles.

In the purity of the ‘I’ one can observe objectively and learn objective truth as opposed to subjective truth.

How is one to separate objective truth from subjective truth when one is inundated with stimuli from World One and/or World Two.

Individuals interpret what it is they experience and such interpretations generate perceptions, perceptions based upon one’s personal accumulation of experiencing. Each person experiences uniquely and thus each person develops unique interpretations.

This is what is called ‘relative truth’ since these ‘truths’ differ from person to person. ‘Relative truths’, truths developed by unique perceptual interpretations of each unique individual are often referred to as ‘subjective’ truth as opposed to ‘objective’ truth.
To observe ‘objective’ truth, one has no choice but to shuck away all experiencing and simply observe from afar, observe from ‘above’, observe in a form of macro-observation, or in essence observe from ‘outside’ reality be it Reality One, the physical cosmos, or Reality Two, the ethereal cosmos.

But does ‘objective’ truth exist? Does truth independent of the observer even exist?

Relativists would say ‘objective’ truth does not exist.

They say that the world
Has no truth, no basis, no god,
That no power of mutual dependence
Is its cause, but only desire.

The Bhagavad-Gita
Translated by Barbara Stoler Miller
The Sixteenth Teaching verse 8.

Objective truth, truth independent of self can be found, can be observed but can be observed clearly only through one’s detachment from both the physical machine and from the ethereal machine.

But how can one suggest the individual exists, suggest one’s ‘I’ exists and can be experienced within the silence if one is to discard one’s very self in order to find that which exists independent of one’s self?
Discarding one’s self as an element of observation does not mean one is incapable of observing other multitudes of individuals traveling. To extrapolate one’s own existence being a truth from the observation of the multitude of other discrete beings traveling likewise is not illogical, is not irrational. Quite the contrary, to conclude one exists just as a myriad of others exist being an absolute truth is both rational and logical.

Objective truth is found in the silence, understood as one observes all, as one observes both the lower and the Higher from the realm of the silence.

Experiencing the silence is followed by the realization that the silence is being experienced.

But being experienced by what? Experiencing the silence is being experienced by the individual having the experience. In short, it is one’s self which does the experiencing, it is one’s self which is surrounded by the silence, surrounded by the void, surrounded a complete state of physical, emotional and mental deprivation.
Reconsider: You are not ‘nothing’

How can one be nothing when the nothing is void all including the absence of one’s self.

*When I have a feeling of my Presence, I am connected with higher forces. At the same time, I am connected with lower forces. I am in between. I cannot have a sense of myself without the participation of lower forces that work in me.*


You are made in the image of the Higher:

*God created man in His own image, in the image of God He created him; male and female He created them.*

*Genesis 1:27*

When one seeks their true essence, one essentially is attempting to find their divine self.

*The divine God, must be found within.*

If the divine God is found within, how can one say one is nothing? Would not the declaration of our being nothing be nothing short of declaring the divine God likewise is nothing?

If the void is nothing, if the silence is nothing, if the absence of all is nothing, how can you be nothing for you are not the void, neither are you the silence, and neither are you the absence of all.

Some would have you believe you are nothing but where is the rationale supporting such an observation.

If you are seeking your true essence, seeking your ‘I’ as some say, then you are what it is your true essence is, you are what it is your ‘I’ is.

Eastern teachings say your true essence is timeless, occupies no space, knows, is knowing itself, is incorporeal in nature, is a spark of the Divine. Western teachings say your true essence is the immortal soul, is the incorporeal soul, is made by The Higher in the image of Itself, made in the image of The Higher, is made in the image of God.

If such is the case, then you are by no means ‘nothing’.

**The Observer: One’s true essence**

The timeless:

Both East and West are in essence speaking of the same concept.

---

Our bodies are known to end, but the embodied self is enduring, indestructible, and immeasurable ...

It [the embodied self is not born, it does not die; having been, it will never not be; ... it is not killed when the body is killed. ...  

As a man discards worn out clothes to put on new and different ones, so the embodied self discards its worn-out bodies to take on the new ones.

**The Bhagavad-Gita**, Translated by Barbara Stoler Miller,  
Bantam Classic reissue, June 2004

---
Knowing and understanding the complete picture regarding one’s immortality does not come easily.

*I am a particle of the highest. Through sensation I can know this. We can know God only through sensation.*


Although there are many steps involved with knowing and understanding one’s immortality, the process of finding the silence, stepping into the silence and experiencing the silence represents a significant milestone in the process.

*In fact the silence is a moment of greatest energy, a state so intense that everything else seems quiet.*

So why is it the silence must be sought rather than the silence simply overpowering everything else?

It is in the silence one can find one’s true self, one’s real ego, one’s ‘I’, what some call one’s true self.

Most individuals never seek their true selves, never seek who they truly are, never sense a need to know who and what they truly are.

Such individuals are not ‘dumb’, ‘ignorant’, ‘unintelligent.’ Such individuals just have no sense of ‘needing to know’, simply are not haunted by a sense of emptiness, simply are not stalked by a relentless sense that there is more to reality than what they have experienced.

Those, however, who feel a persistent need to understand the purpose for their existing, understand reality, find truth, find a means of obtaining answers to their quest, find relief from their haunting questions, need to understand the answers to their questions can be found by entering the silence.

To master entering the silence requires one to accept stepping into the nothing over and over again and to repeatedly enter this void requires one to overcome their fear of being alone, existing in a state of short term voluntary sensory, emotional and mental deprivation.
The operative phrase here is ‘short term’ for complete sensory, emotional and mental deprivation ‘over the long term’ or for that matter permanently is not a process adhered to as a part of the ‘forth way’ and is, for most of us, simply debilitating, incapacitating and unbearable.

I need to accept emptiness, accept to be nothing, accept “what is.” In this state, the possibility of a new perception of myself appears.


It could be said: Entering the void, entering the silence is perhaps the most difficult of all steps to finding one’s true essence, but this is not true.

Each step towards allowing one’s true essence to be the dominating element of one’s life is no more and no less difficult.

Moving from the point of being haunted by the search for truth, being haunted by the questions ... [What am I really? Am I really just a physical object? Has the book already been written and I am no more than a player within the pages? Is this all there is? And on, and on, and on ...] to the point of finding ‘a’ way, finding one way such as, ‘The fourth way’ is a long and arduous journey.

Making a conscious decision to find one’s true essence through some long established ancient techniques such as those followed by the yogi, fakirs and monks or the fourth way, is again long, fraught with doubt and time consuming.
Practice: Mastering the experience

The process of finding one’s true essence is not quite as simple as entering the silence.

The first step to finding one’s true essence lies in quieting levels/regions one, two and three. This process takes time, patience, practice and commitment.

The process can be shortened if one understands what it is one is intending to do.

>‘But in order to know, he [Gurdjieff] taught it is necessary to find out “how to know”’


The first process of quieting all, quieting one’s physical body/sense organs, quieting one’s astral body/emotions and quieting one’s mental body/brain, leads one not to one’s true essence but rather leads one to step into the void, step into nothingness, step into the silence.

Being capable of stepping into the silence gives the appearance, to those attempting to learn the process of stepping into the silence, that the individual capable of stepping into the silence has mastered their ‘self’. Has found their true self, has found their true ‘I’.
Appearances, however, are deceiving.

While it is true one one needs to step into the silence to find one’s true essence, stepping into the silence is only the beginning of the journey to find one’s true essence.

Having stepped into the silence must be followed by mastering the process and as with all skills, mastering the skill requires practice, practice, practice. With practice comes the ability to prolonging the experience

**Repeat, repeat, repeat: Developing the process of reflex oscillation**

*The purification of feeling, the creation in oneself of “divine being,” comes through vigilance.*

_The Reality of Being_, The Fourth Way of Gurdjieff,

With practice, the ability to be one’s true essence, be one’s true self, be what some call a level 4 individual allows one to be the master.

‘Do not mistake your bodies [levels] for yourself – neither the physical body [Level 1], nor the astral [Level 2], nor the mental [Level 3]. Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and know yourself [level 4] as their master.’

_At the Feet of the Master and Towards Discipleship_,
Jiddu Krishnamurti, Quest books,
Theosophical Publishing House,
Wheaton Illinois, 2001, p. 30-31
The concept of becoming a level 4 man, knowing one’s true self, being one’s true self lies at the heart of mastering the first three levels – level/region 1, level/region 2 and level/region 3 or becoming, as Eastern thought says, ‘the obedient servant’ as opposed to the ‘confused slave’.

The myth of all level 4s being in complete control of their body, emotions and thoughts is simply that: a myth. There are as many degrees of level 4 as there are degrees of level 1, 2 and 3.

The myth that one can spot a level 4 immediately upon seeing him/her is no more valid than saying one can spot an Einstein or Shakespeare just by looking at them or just by having a friendly conversation with them.

Being in control does not mean one is not susceptible to the influences of level 1, 2 and 3 any more than when one is walking down the street to get to a location one is in control of getting there. One can be hit by a car and never get there. One could have a heart attack and never get there.

The process of entering the silence and then returning to the physical then the void then the physical over and over and over with time becomes a process one might call: ‘reflex oscillation’ for it happens so easily and so spontaneously the act often occurs as a form of reflex.
Having obtained the ability to step in and out of the silence spontaneously, then what?

**The Master: Maintaining control over the false egos**

With the gaining of control over entering and exiting the silence, one eventually learns it is one’s true essence observing the silence.

With each unveiling of one’s true self, one’s true self gains greater and greater strength to step into the physical cosmos as a fourth element of one’s journey through the realm of space and time, as a fourth element of traveling the physical cosmos, as a fourth element capable of influencing the physical, emotional and mental egos and their many sub egos.
Let us not forget that the process of finding one’s true essence began with the deep sense there must be something else, followed by a process of mastering self-observation, followed by the process of quieting all, followed by learning not to carry expectations, which is often referred to as staying ahead of the question as one enters the fullness of pure silence, enters the purity of the void.

The process of finding one’s true essence is not quite this simple, however, for after having accomplished all the above one must experience the silence over and over again before one can fully grasp the idea that the void is not completely void all for after much participation within the void, one begins to grasp that the void is being experienced by oneself.

To experience the purity of silence as oneself and thus recognize the void being the pure void, in other words not letting one’s true essence interfere with the experience of the void, is difficult to master.

The time needed to master such an experience is greatly reduced; however, if one understands what it is one is attempting to do. The process becomes easier to accomplish once one gains the knowledge and understanding as to what it is one is attempting to do.

‘In our material lives, we do not generally begin a journey without knowing, where we are going or how to get there. Why should things be different with our inner lives – or “work” lives?’

How To start A Gurdjieff Group” and Other Essays and Letters About the Practical Christianity of G.I. Gurdjieff, Brown, Colin R., Writers Club, 2002, Chapter Seven.
What does the ability to step into the silence and then to finally realize one’s true essence do for the individual?

Releasing one’s true essence into one’s journey leads to one’s being better capable of controlling the influences of levels 1, 2 and 3 and thus going from life controlling you to you having some control over life.

It is worth mentioning at this point, that just because one gains some semblance of control over one’s journey through the physical, one cannot control external events perpetuated by life, rather one can only initiate directions one takes in life and how one reacts to life events.

Finding and mastering the process of being one’s true self, being one’s true essence, allowing one’s spiritual side to come through and guide the non-spiritual sides, guide one’s physical body, the astral body and the mental body as opposed to allowing the three bodies control over one’s journey in the physical is what is referred to as ‘awakening’.
Cosmic egos: Bullying the true essence

Levels 1, 2 and 3 in the physical

<table>
<thead>
<tr>
<th>Automation Working by External influences</th>
<th>Desires Produced by Automation</th>
<th>Thoughts Preceding from Desires</th>
<th>Different and Contradictory “wills” Created by desires</th>
</tr>
</thead>
</table>

In Search of the Miraculous, The Teachings of Gurdjieff,

Fig. 4.1

The box to the right of ‘automation working by external influences’ represents the astral, emotions and the third box, ‘thoughts preceding from desires’, represents the mental. The fourth box is a summation of forces controlling the machine, represents the man asleep in life.Upon accomplishing the initial plateau of region 4/level 4 one’s journey through the physical begins to appear as one where the true essence emerges more powerful than any one of the thousands of physical egos or one of the thousands of
emotional egos or one of thousands of mental egos. Becoming a level 4 allows one’s true self to take on a major role in one’s life.

**A fourth element: The lower egos remain**

Introducing a fourth element into one’s physical journey does not mean one is not susceptible to the pull of the lower egos.

The process of establishing one’s true self as an aspect of one’s journey in the physical involves the path through the silence.

---

**Chart from In Search of the Miraculous, The Teachings of Gurdjieff, P. D. Ouspensky, Harcourt, Inc., 1949, 1977, p40. Top and bottom text boxes by author**

---

![Diagram](image-url)
The black bar of Fig. 4.2 represents a void, represents the silence.

The arrow pointing right in figure 4.2 demonstrates what is occurring ‘inside’ the physical, the black vertical bar represents a small portion of the circle itself, represents the silence from which one has allowed one’s true essence to now significantly enter one’s journey within a physical machine located within the physical.

The introduction of one’s true essence into the physical and how such an entrance affects the machine is demonstrated in Figure 4.2 by the arrow pointing left. The grey rectangle is a portion of the circle separating the inside of the circle, Reality one/the physical, from the outside of the circle, Reality two/the ethereal.

Figure 4.2 demonstrates how it is the journey through the silence leads to the ‘I’, which with practice and persistence gains the strength to emerge into the physical as an ‘aware’ consciousness, emerge as consciousness capable of being, to some degree, in control of the machine within which the individual travels.

Understanding the development as to how to be the master of one’s journey and thus ‘awaken’ from the state of sleep wherein one simply reacts to the external stimuli of the physical cosmos does not mean one is in absolute control.

The analogy of a master riding within a coach pulled by a horse and directed by a driver is a good example of being the master. The master may ride in a coach and may give directions to the driver but that does not mean the rider does not encounter issues with the coach, horse and driver. The coach, the physical may lose a wheel, the horse, the emotional, may panic and the driver, the mental may go rogue.

Balancing the physical, emotional and mental is just the beginning of establishing one’s true self, establishing one’s true ‘I’ as being the master.

‘Only he can have his own initiative for perceptions and manifestations in whose common presence there has been formed, in an independent and intentional manner, the totality of factors necessary for the functioning of this third world.’

Thus it is quite obvious that the whole secrete of human existence lies in the difference in the formation of the factors that are necessary for these three relatively independent functions of the general psyche of man.

And this difference consists solely in that the factors of the first two totalities are formed by themselves, in conformity to laws, as a result of chance causes not depending on them, while the factors of the third totality are formed exclusively by and intentional blending of the functions of the first two.

And it is indeed in this sense that one must understand the saying, common to all the old religious teachings, that “man receives all his possibilities from On High.”

Live Is Real Only Then, When ‘I Am’,
G. I. Gurdjieff, All and Everything,
No expectations: ‘Waiting upon’ verses ‘waiting for’

‘My being is Being ...’

So long as I remain conscious of this feeling a life within me and a peace that nothing else can give. I am here, alive, and around me exists the entire universe. ... 

In this state, I do not seek, I do not wish, I do not expect anything. There is only what “I am” in this moment. I know now how I am here and why I am here.

_The Reality of Being_, The Fourth Way of Gurdjieff,

The irony lies in that the more one tries to force the issue the less one is likely to accomplish the task of entering the void and secondly the more one tries to force the issue the less likely one is to experience the true self, experience the spiritual aspect of one’s true self.

There are encounters to be experienced, knowledge to be understood, skills to be honed within the silence but such encounters, knowledge, skills tend to remain elusive if one enters the silence immersed within an aura of ‘waiting for’, if one enters the silence with expectations, desires, hopes or wants.
Personal note:

The concept of ‘My being is Being …’ metaphysically is phrased as ‘my essence being divine’ or ‘my essence being a spark of God’ or more metaphysically accurate as ‘being being Being’.

The concept is important enough that the author addressed the issue in a 1500 page, three volume philosophical series entitled: The War and Peace of a New Metaphysical Perception.

The work, along with its ontological version is available free of all fees and royalties for public viewing and download in the library located at www.panentheism.com

One has no choice but to enter the silence in complete silence or else one enters a type of silence filled with those very hopes, wants, desires, expectations one wishes to experience and such a state is in fact not a pure silence, is not ‘the’ silence but rather is a false silence, is an illusionary silence.

It is when one enters a pure silence that one can approach reality two, view the spiritual from afar, determine whether one wishes to experience the divine as a ‘confused slave’ or experience the divine as an ‘obedient servant’.

Where do we go from here?

Understanding the silence has much to offer us other than simply quietude.
Understanding the silence opens up avenues of understanding regarding a three dimensional Diagram of Everything Living as opposed to our present two dimensional understanding regarding the Diagram of Everything Living which interprets into a greater understanding of our true essence as well as a greater understanding of Reality Two as well as how the two are interconnected.

Until now my awareness has not been true consciousness. I have been living only with my ordinary functions. Now I know I can go further. I can reach a deeper level in myself. And at certain moments I succeed in touching my essence, as though feeling a new center of gravity. This essence is like a newborn child that I have to nourish and strengthen. It is here that I need to concentrate, to hold myself in my work.

More and more I feel a need for the spiritual in me, the spirit to penetrate and transform me. Yet the passage is not free. ... But when I see and feel it, a kind of suffering arises, a feeling of lack, of insufficiency. Do I accept being in from of this insufficiency, or do I in fact refuse?

_The Reality of Being_, The Fourth Way of Gurdjieff,
The Forever Evolving
The Diagram of Everything Living: ‘A’ Stairway
The point is to expand one’s knowledge and understanding

The Diagram of Everything Living has no beginning and has no end
Chapter 5

Assembling the Pieces

The Diagram of Everything Living

- 

The Diagram of Everything Living
With Knowledge
Becomes
An evolutionary spiral

Contents:

Chapter 5: Assembling the Pieces: The Diagram of Everything Living

Introduction: The ancients told us

The Diagram of Everything Living belongs to no individual, belongs to no group. The Diagram of Everything Living is generic knowledge.

According to G. I. Gurdjieff, some of the ancient geocentric models don't represent an Earth-centered universe at all, but in reality display The Diagram of Everything Living. This confusion was due to a lack of knowledge on the part of those examining the diagrams. Thus, The Diagram of Everything Living is a part of ancient knowledge[Author’s emphasis]. It was also a part of modern knowledge, as shown by the fact that Gurdjieff learned it in Asia and the Middle-East, during the end of the 19th century and the early part of the 20th century. It became knowledge for us when he brought it to the West in the 20th century. At that time, it was noticed that fragments of this knowledge had been known from historical and ancient times.


The Diagram of Everything Living has much to tell us in terms of understanding ourselves both as individuals and as a species.
The technique most commonly used to study The Diagram of Everything Living orients around displaying The Diagram of Everything Living and then discussing the displayed diagram.

Since this technique has been used extensively already, we will take a different approach. The approach taken within this work will construct The Diagram of Everything Living piece by piece and examine the results of the process as we go.

So where do we begin?

We are going to begin with the upper box of The Diagram of Everything Living as opposed to the lower boxes where most analysis begins. We will begin with The Absolute.
In the era of the twentieth and twenty-first centuries we consider aspects of the cosmos such as ‘metals’ and ‘minerals’ to be ‘non-living’.

“This diagram will not be very comprehensible to you at first,” he said. “But gradually you will learn to make it out. Only for a long time you will; have to take it separately from all the rest...”


The concept of the non-living actually being ‘non-living’, however, is now beginning to change with the more advanced scientific examination of crystals.

It’s (Almost) Alive! Scientists Create a Near-Living Crystal
By Brandon Keim 01.31.13 2:15 PM

Three billion years after inanimate chemistry first became animate life; a newly synthesized laboratory compound is behaving in uncannily lifelike ways.

The particles aren’t truly alive — but they’re not far off, either. Exposed to light and fed by chemicals, they form crystals that move, break apart and form again.

“There is a blurry frontier between active and alive,” said biophysicist Jérémie Palacci of New York University. “That is exactly the kind of question that such works raise.”

Palacci and fellow NYU physicist Paul Chaikin led a group of researchers in developing the particles, which are described Jan. 31 in Science as forming “living crystals” in the right chemical conditions.

http://www.wired.com/wiredscience/2013/01/living-crystal/
The concept, however, of what is ‘living’ and what is not ‘living’ is not what we are to examine within this chapter. We will leave this discussion to others.

What we are to examine is the more universal issue what is incomprehensible regarding the Diagram of Everything Living,

**The Absolute: Absolute truth one**

The Absolute is by definition:

> The Absolute is the concept of an unconditional reality which *transcends* limited, conditional, everyday existence. It is sometimes used as an alternate term for "God" or "the Divine" especially, but by no means exclusively, by those who feel that the term "God" lends itself too easily to *anthropomorphic* presumptions. The concept of The Absolute may or may not (depending on one's specific doctrine) possess discrete *will*, *intelligence*, *awareness*, or a personal nature. It is sometimes conceived of as the source through which all being emanates. It contrasts with finite things, considered individually, and known collectively as the *relative*. This is reflected in its Latin origin *absolūtus* which means "loosened from" or "unattached."

http://en.wikipedia.org/wiki/Absolute_(philosophy)

The Absolute, in the most simplistic language becomes defined as ‘will’, ‘intent’, the ‘ability to be’, ‘potentiality’, (being) as in the passive verb form. This is not to say the Absolute is simply passive in nature, for the Absolute is active, passive and neutral.
The Absolute is without form, is ethereal in nature.

The Absolute represents the first stage or last stage of World Two (depending upon one’s relativistic point of view), a world without time, without space, without matter, a world without suns, galaxies, planets, and without a form of life as we find it within the physical universe, as we find it within the cosmos, as we find it within World One.

“Further, passing to philosophical conclusions, we may say that ‘all worlds’ must form some, for us’ incomprehensible and unknown Whole or One (as an apple is one). This Whole, or One, or All, which may be called the ‘Absolute’, or the ‘Independent’ because, including everything within itself, it is not dependent upon anything, is ‘World’ for ‘all worlds.’”


Diagraming The Absolute we symbolically (symbolically not in terms of ancient symbols but simply in terms of depiction as represented in The Diagram of Everything Living) obtain:

```
Absolute
```

Fig. 5.2
In the formal Diagram of Everything Living, numbers are inserted within the diagram boxes. The numbers within The Diagram of Everything Living are not the focus of this chapter, not the focus of this work. As such we are going to ignore the number values placed within The Diagram of Everything Living and focus upon The Diagram of Everything Living itself, focus upon the interrelationship existing between man, the cosmos/world one and the ethereal/world two. The point of this work is to understand one’s true self and the whole of reality.

**Eternally Unchanging: Absolute truth two**

Below the Absolute is a square representing the Eternally Unchanging.
But what constitutes an existence which is eternally unchanging? The issue would appear to be a complex issue but appearances are deceiving.

Personal note:

The issue is no more complex than the post-Einstein era of understanding that matter and energy were not interconnected. Even as late as the 1950’s high school physics books stated two separate principles of physics, namely: The Conservation of Matter: Matter could not be created or destroyed, and independent of The conservation of matter the Conservation of Energy: Energy could not be created or destroyed.

It took Albert Einstein to unravel the complexity of the issue through the introduction of the simplistic relationship through his generation of a simplistic formula, namely: \( E = mc^2 \). A combination of three letters, a mathematical symbol and an exponent generating a paradigm shift for physics which would propel humanity to a whole new level of scientific, philosophical and religious perceptions great enough to lift our species up a complete step along the ladder of our evolutionary development as a species.

It is never complexity which leads to paradigm shifts capable of transforming, propelling humanity up the spiral of our evolutionary development; it is simplicity which does so and it is simplicity which arises out of the complexity of the material found within this book. Simplicity cannot evolve out of complexity unless we begin our understanding from where we stand in history, that is, stand in the complexity of our understanding of ourselves and then move on to understanding just how simple our role as individuals and
as a species, existing within reality, is. Thus the seemingly endless dialogue interjected within the book.
The details regarding the question - ‘But what constitutes an existence which is eternally unchanging?’ - will receive its own unique chapter: Chapter 9: A Change In The Meaning Of The Word ‘God’

For now let us just agree to follow contemporary thinking and state: The Eternally Unchanging is God and/or is Omniscience / all knowing, Omnipotence / all powerful and Omnipresence / all present and/or is the Creator of World One / the physical universe, and/or is Brahma, and/or is Jehovah, and/or is ...

Diagraming The Eternally Unchanging as is done in The Diagram of Everything Living we obtain:

Combining The Absolute and the Eternally Unchanging we begin to generate The Diagram of Everything Living:
Individuality: Absolute truth three

Man enters the picture

‘... made in the image of God.’, sparks of the Divine, children of God, particles of the Whole, ... whatever or however it is one wishes to define ourselves as individuals, as described by ancient texts throughout humankind’s evolutionary spiral to understanding itself and other ethereal entities of Reality, we now come to the concept of the individual, ...

I am a particle of the highest. Through sensation I can know this. We can know God only through sensation.


Diagraming individuality we obtain:

![Diagram of Individuality](image-url)
The Absolute and The Eternally Unchanging are recognized as being existences in a Holistic sense. The concept of Trinity: God the Father, God the Son and God the Holy Ghost does not interfere with the concept of unity regarding God for the Trinity speaks of the Three in One.

Combining The Absolute, the Eternally Unchanging and ethereal individuality we expand The Diagram of Everything Living and obtain:

We can now proceed to examine individuality found ‘within’ the ethereal. The Diagram of Everything Living breaks down the category of ethereal individuality into three divisions, namely: 1. Archangels, 2. Angels and 3. Man.

“Now on the other side of man is ... This is a class of creatures which we do not know. Let us call them ‘angels.’ ‘The next square ...; let us calls these being ‘archangels.’”

The three classes of ethereal individuality we presently identify through ancient texts which could emerge from ...

... allows us to revamp the square representing the category 'Individuality' with the three classes:

Substituting the three categories of individuality into Fig. 5.6 for the generic term, individuality, we would obtain:
The three, man the ethereal – angels – archangels, all being of the same nature of ethereal sparks of the Whole, all being sparks of individual ethereal, could then be diagramed as separate entities running horizontally:

![Diagram](image)

The horizontal elements represent individuality.

Man the ethereal now makes its appearance.

“The impossible to study a system of the universe without studying a man. At the same time it is impossible to study man without studying the universe.”

**Gurdjieff Quote, In Search of the Miraculous,**
Substituting the row of individuality into the diagram of The Diagram of Everything Living previously labeled as ‘individuality’ gives us:

![Diagram](Fig. 5.11)

We now have a picture form of the whole of World Two, the whole composition of the ethereal.
World Two: The ethereal, the divine, the incorporeal represents the top backward ‘L’ of The Diagram of Everything Living:

Fig. 5.12
Changing The Diagram of Everything Living into a 3d format ...

Personal note:

Dimensions do not exist within the ethereal, dimensions are an element of the physical, are an element of the World One.

To suggest, however, one should not use dimensions to assist in the understanding of The Diagram of Everything Living leads to the obliteration of all diagrams showing The Diagram of Everything Living itself since all former diagrams of The Diagram of Everything Living make use of dimensions, are in fact two dimensional diagrams.

To proceed to a third dimension in no way diminishes what The Diagram of Everything Living has to teach us, rather increasing the number of dimensions we use to understand The Diagram of Everything Living increases what we can learn from examining The Diagram of Everything Living.

... we obtain:

![Diagram of Everything Living in 3D format](image)

Fig. 5.13

Man the ethereal  Angels  Archangels  World Two
The Ethereal  The Incorporeal  The Active
Eternally Unchanging  Absolute
We are now ready to consider World One.

**World One: The physical**

Why call the physical cosmos, World One. The ‘larger’ of the two, the more extensive of the two, the one from which the other emerged is, within this work, labeled World Two is labeled as what some might say is the secondary number.

World One, the physical, is the world which lies closest to us as we read this work. As we go through life’s journey, we exist within the physical. We experience the physical as a level one experience.

We experience the physical through our physical machines and perceive the experiences to be what we call our physical selves experiencing.

Existing within the physical cosmos generates what we call our physical egos, the most primal of our egos, and the basics of our experiencing acting as the first of three categories of chaotic stimuli cascading over our true selves.

It is World One we now examine in terms of The Diagram of Everything Living.

The middle, like the top of The Diagram of Everything Living is a backward ‘L’.

![Diagram of Everything Living](image_url)
We are going to ignore the question regarding the significance of the row and column of this aspect of The Diagram of Everything Living and we are going to ignore the label applying to this backward ‘L’, ignore the label applying to the middle block of The Diagram of Everything Living.

Personal note:
There is no doubt an examination of the middle backward ‘L’ of The Diagram of Everything Living is interesting but to divert our attention away from understanding our dual nature, from understanding our true substance, true essence, from understanding the role we as physical and as ethereal entities play in reality and from understanding the larger picture regarding The Diagram of Everything Living is not constructive to the goals of this work.

We can now look at the physical aspect of humans or what is generically referred to in the ancient texts and historical philosophical dialectics as ‘man’.

**Man: The physical**

In The Diagram of Everything Living, the rudimentary level of animal behavior representing physical stimuli would be represented as:

Fig. 5.15

![Diagram of Invertebrates and The Physical Level 1](image)
This is not to say vertebrates do not experience physical desires or react to or are attracted to physical stimuli, for vertebrates are as susceptible to the physical as are Invertebrates.

Vertebrates differ from Invertebrates not only in terms of their physical anatomy but in terms of their types of experiencing.

While Invertebrates experience the physical they do not experience emotion as do Vertebrates.

Diagraming the emotional we obtain:

![Diagram](image_url)

Fig. 5.16
Combining the Invertebrates and Vertebrates as they would appear on The Diagram of Everything Living we obtain:

![Diagram]

The Diagram of Everything Living is composed of three boxes forming a vertical column.

The third box in the column is ‘man’.

---

**Personal note:**

The term ‘man’ is used within The Diagram of Everything Living and as such is used occasionally throughout this work in order to remain true to the historic texts. To simultaneously acknowledge present day sensitivities, the terms humankind, humanity, etc. are also used.
Humankind has a unique capability which science has not found existing within other vertebrates and/or Invertebrates. Humans are capable of ‘knowing’. Humans are not only physical beings and emotional beings but know they are.

Some humans think, contemplate, and analyze in addition to displaying emotions and reactions to the physical.

All humans experience the physical, most but not all individuals experience both the physical and emotional, a few individuals experience the physical, emotional and mental.

An individual is categorized as a level 1, 2 or 3 by the quantity of time they spend in a state of level 1: physical preoccupation, level 2: emotional preoccupation or level 3: mental preoccupation relative to the other two levels.

Individuals are born into the state of being a level 1, 2 or 3 individual.
A level 3 individual spends more time analyzing ... than they do reacting emotionally or simply reacting to what happens around them.

Again if we go to a three dimensional format we can gain a better comprehension of the three dimensions regarding the diagram.

Incorporating the third dimension into the vertical leg of Man we obtain:

![Diagram showing the three levels of Man: Physical only, Mental, and Physical + Mental](image)

**Fig. 5.19**
Completing World One we obtain the horizontal leg of World One containing man.

Man the physical now makes its appearance in The Diagram of Everything Living.
Man: Man the machine, man alone, man the divine

There are three layers of The Diagram of Everything Living within which man is found:

Man is capable of occupying three cubes on the ‘z’ axis of The Diagram of Everything Living.

The paper of this page as two dimensions, ‘x’ and ‘y.’ The ‘z’ axis is the third dimension.

The ‘z’ axis goes into the plane of the paper composing this page.

We can demonstrate the concept of the three locations found going into the page as:

![Diagram](image-url)
Man is the circle within the grey, black and white boxes in Fig 5.21.

Numbers 1, 2 and 3 in Fig. 5.21 are:

1. The physical/the machine/one’s physical thousand egos are located within the physical – grey shade
2. The physical/the machine/one’s physical thousand egos within the physical – grey shade and The connector/Level 4/one’s true self isolated within the silence – is found within the black shade
3. The physical/the machine/one’s physical thousand egos within the physical–grey shade and The connector/Level 4/one’s true self isolated within the silence–black shade and The Divine/ the ethereal essence/one’s divine thousand egos – is found within the white shade

We are going to ignore the solid black squares which contain nothing shown in diagram 2 and 3 in Fig. 5.21.

The understanding regarding these squares will become obvious in Fig. 5.41.

To better clarify the regions labeled ‘Man’ it will help to just look at the square labeled ‘Man’

This square labeled ‘Man’ is three layers deep and is not readily visualized by a two dimensional diagram.

As such it helps to convert a part of The Diagram of Everything Living into a three dimensional format.
The silence: The surprise

The silence, the void within which man can, with much effort, enter or immerse himself/herself can be symbolically diagramed as:

![Fig. 5.22](image)

The silence is not normally identified within The Diagram of Everything Living because it is not itself, alive, but it is there.

Embodiment of the silence can be found between every box and is represented by the black lines separating the various elements of the Diagram of Everything Living.

Three dimensionally the box representing the silence can also be demonstrated as separating World Two/the ethereal from World One/the physical cosmos.
We now have two units of The Diagram of Everything Living. We have World Two:

![Diagram of World Two]

We also have World One:

![Diagram of World One]
In The Diagram of Everything Living, everything appears to come in threes.

There are three squares vertically and three squares horizontally in World Two.

There are three squares vertically and three squares horizontally in World One.

The merging of the block units, World Two and World One, gives us:

![Diagram of Everything Living](image)
Man the ethereal and man the physical in The Diagram of Everything Living, Fig. 5.25, are adjacent.

Something, however, appears to be missing in Fig. 5.25 depiction of The Diagram of Everything Living.

There are only two squares in the horizontal section connecting the physical world and the ethereal world.

The rule of three is broken – only two cubes are present

Fig. 5.26
Something must be introduced into The Diagram of Everything Living to accommodate the consistency of threes.

The question becomes: What can be inserted into The Diagram of Everything Living without changing what the ancients had to tell us about The Diagram of Everything Living yet provides the means of correcting the inconsistency of the lack of threes?

If one introduces nothing into The Diagram of Everything Living, one is able to correct the lack of consistency we have diagramed.

The concept of introducing nothing into The Diagram of Everything Living to fix the problem is not a typographical error.

Adding nothing to the diagram gives us:

![Fig. 5.27](image-url)
This then becomes attached to World Two giving one:

![Diagram](image-url)
So what is the significance of such a drawing?

The diagram illustrates:

1. The two natures of man – A – the physical machine and C – the ethereal aspect of man
2. Where levels 1, 2 and 3 of man can be found - A
3. Where levels 5, 6 and 7 of man can be found - C
4. Where the silence can be found - B
5. Where level 4 can be found - B
6. Where free will can be found - B
7. Where one stands if one is to master both World Two and World One – B
8. Why mastering a process of entering and exiting the silence is important
9. The significance of quieting all
10. A means to increasing the potential for a level 4 to have one and then many psychic experiences and for a level 4 evolving into a $H_1$
Man the creator: Made in the image of God

“The will of the Absolute creates the worlds of the second order and governs them, but it does not govern their creative work [author’s emphasis], in which a mechanical element makes its appearance.”


Can one ‘create’ something that already exists? The logical answer would be: No, one cannot create something that already exists for it already exists.

Each individual experiences the physical uniquely and as such each individual creates experiencing which has never before been experienced in the way the unique individual experiences the event. The same applies to each generation of the human species.

The individual and humanity, therefore, add to the total library of knowledge, albeit the knowledge is in the form of experiencing uniquely.

‘Creating’ exists in the form of art, music, poetry, exploring new environments be they earthly experiences or experiencing other planets, galaxies or other life forms found throughout the cosmos.
Laws: Of three and seven

It appears the rule of three, in some form of other, applies to The Diagram of Everything Living.

The third backward ‘L’ unit, lower backward ‘L’ unit in The Diagram of Everything Living can now be generated and added to The Diagram of Everything Living.
The first leg of the third backward ‘L’ is typically portrayed 2 dimensionally in The Diagram of Everything Living as:

Fig. 5.30

Replacing the two dimensional diagram with a third dimension to the leg we obtain:

Fig. 5.31
The cube with no label is described as a form of existence of which we have no perception.

“... the following square has no name in our language because we never meet with matter in this state on the earth’s surface.”


Adding the vertical leg of the lower backward ‘L’ to The Diagram of Everything Living we obtain:

---

**Fig. 5.32**

The rule of three is again broken – only two cubes

World One  
The Physical  
The Corporeal  
The Passive  
Man is asleep  
Man sleeps in levels 1, 2 & 3 of the physical

World Two  
The Ethereal  
The Incorporeal  
The Active  
Man is asleep  
Man sleeps in levels 5, 6 & 7 of the ethereal

Minerals  
Metals  
No label  

Man is asleep  
Man sleeps in levels 5, 6 & 7 of the ethereal
This again breaks the constancy regarding the concept of threes.

And again by adding nothing, by adding a cube of nothingness/the void/the silence, we obtain:

![Diagram showing the relationship between Man, Ethereal man, Physical man, Mineral, Minerals, Metals, No label, Absolute, World One, World Two, The Silence, The silence, Level 4 man, Experience, Location of Levels 1, 2 and 3, Man is awakens, The active, The passive, Minerals, Metals, No label, Absolute, Fig. 5.33]
The Diagram of Everything Living, as given to humankind, states the bottom square is attached to the Absolute.

“... this square [the bottom square of The Diagram of Everything Living] comes into contact with the Absolute.”


The diagram of the vertical leg to the Absolute thus becomes:

![Diagram of vertical leg to the Absolute](image)
This again breaks the constancy of threes because the column contains four cubes. Therefore we will move the cube of the Absolute to the side, to the left to remain true to The Diagram of Everything Living. As such we obtain:

Again the consistency of threes is broken, this time in terms of the horizontal element.

And again adding nothing, by adding a cube of nothingness/the void/ the silence between the Absolute and the bottom cube of The Diagram of Everything Living labeled ‘No label’ just as we did between World Two and World One, we obtain:
The diagram demonstrates the validity of The Book of Enoch wherein creation of the physical cosmos is explained to Enoch:

Personal note:

The diagram already demonstrates The Absolute being directly attached to the ‘No Label’ box since literally ‘nothing’ separates the two.

‘... And he [G’d] spoke to me: “All those things you have seen, Enoch, completed by me, I shall tell you now what they were before they were formed. First, I created all things from nonexistence into existence and from invisible into visible.”


Creation of the physical cosmos emerging out of the void, emerging out of the ‘darkness’, emerging out of ‘nothing’ is espoused in almost all ancient texts not just the Book of Enoch.

Knowledge of this diagram not only demonstrates the validity of Creation ex nihilo ...

Ex nihilo is a Latin phrase meaning "out of nothing". It often appears in conjunction with the concept of creation, as in creatio ex nihilo, meaning "creation out of nothing"—chiefly in philosophical or theological contexts, but also occurs in other fields.

http://en.wikipedia.org/wiki/Creation_ex_nihilo
... but is enormously significant in terms of understanding our, individual human’s and the human species’, role for leaving the ethereal and traveling within world one (the physical cosmos).

The akashic records – *akasha* being a Sanskrit word meaning "sky", "space" or "aether" – are described as containing all knowledge of human experience and all experiences as well as the history of the cosmos encoded or written in the very aether or fabric of all existence.


Christian theologians


Some of the early Christian Church Fathers with a Platonic background argued that the act of creation itself involved pre-existent matter, but made that matter in turn to have been created out of nothing.[15]

Adding the third backward ‘L’ unit to the portion of The Diagram of Everything Livings we have in place at this time we obtain:

The significance of diagram Fig. 5.37 lies in the next step regarding knowledge of The Diagram of Everything Living regarding the concept that The Diagram of Everything Living has no beginning or end, regarding the concept that the Absolute is both the alpha and omega of reality.
So where are the sevens?

The sevens can be found within The Diagram of Everything Living as aspects of ‘man’ and aspects of ‘minerals’

Regarding man and seven cubes:

**Fig. 5.38**

![Diagram showing the relationship between physical man, transitional, and ethereal man.](image-url)
Regarding minerals and seven cubes:

Fig. 5.39

Building a block of seven cubes involving the Absolute we obtain:

Fig. 5.40
So it is The Absolute gains a logical argument explaining why it is called the alpha and omega.

The significance of consistency demonstrates how it is the absolute is attached to both the top and bottom of The Diagram of Everything Living.

“... this square [the bottom square of The Diagram of Everything Living] comes into contact with the Absolute.”

*In Search of the Miraculous, The Teachings of Gurdjieff,*
To understand the concept of the Absolute having no beginning or end, understand the concept of the Absolute being both the alpha and omega of reality we will attach two replicas of The Diagram of Everything Living.
The forever evolving: Avoiding permanent stagnation

If one does not know one cannot understand. Reverting to two dimensions we begin to gain a new perception of The Diagram of Everything Living, we begin to see a recurring pattern.

![Evolutionary upward spiral of The Diagram of Everything Living](image-url)
Then wrapping The Diagram of Everything Living around a three dimensional cylinder helps us visualize the cyclical understanding of The Diagram of Everything Living, we obtain:

**Evolutionary upward spiral of The Diagram of Everything Living**

Fig. 5.43
The Diagram of Everything Living is not just a diagram showing ‘Everything Living’. The Diagram of Everything Living also demonstrates the evolutionary development of the ethereal and the evolutionary development of The Eternally Unchanging. In Chapter 9 we will delve more deeply into this very concept and how it is man is involved in this very process. As we shall see: Yes there is significance to life. Yes there is a purpose for one’s existence. And we shall see that the answer to the age old question: Is that all there is? Is: No there is much more to life than just existing.

The significance: Of three and seven

The Diagram of Everything Living clearly shows the active (awake) state and passive (asleep) state but where is the ‘neutral’ state?

---

Fig. 5.44

Active: Incorporeal/ethereal entities traveling the non-physical/ incorporeal in a state of knowing: Awake

Passive: Physical entities/machines traveling the physical in a sleep state: Asleep
Three backward ‘L’s

Fig. 5.45

Active

Passive

Neutral

Fig. 5.46
The third backward ‘L’ form of unit in The Diagram of Everything Living like the first and second ‘L’ unit form in The Diagram of Everything Living would take on the appearance:

Applying the concept of three ...

Three backward ‘L’s’
Active, passive and neutral:

To demonstrate the neutral state we will need to expand The Diagram of Everything Living.

Repeating The Diagram of Everything Living gives the evolving Manifestable
Lateral components: Threes

Fig. 5.51
The Diagram of Everything Living: Steps upward

The Diagram of Everything Living, void the labels, appears two dimensionally as:

![Fig. 5.52]

The title ‘the Diagram of everything living is more appropriate since all boxes represent categories of ‘living’ entities.

When one thickens the lines separating the boxes of unique living elements one obtains:

![Fig. 5.53]
In essence we have done nothing to the diagram. The lines of separation have been thickened but that is all we have done. Lines in essence only have one dimension, the dimension of length. Lines have no depth and no height.

If we now take the diagram and thicken the right side of the top most box and the left side of the lower most box, we obtain:

We have literally added nothing to the diagram.
If we now attach the Diagram of Everything living to a second Diagram of Everything Living we obtain:

Fig. 5.55

So it is Fig. 5.44 – 5.55 simply adds further validation regarding the cyclical nature of the Diagram of Everything Living being a cycle which has no beginning and no end.
The forever evolving: Avoiding permanent stagnation

The significance of an ‘evolutionary upward spiral of The Diagram of Everything Living lies in providing the means of answering the philosophical questions:

- How does The Higher avoid ‘Eternal Recurrence?  
- How does Omniscience avoid permanent stagnation?  
- How does Omnipotence not know how to create what is not?  
- How does The Eternally Unchanging change what is without changing Itself?

The answers to these questions lie in the establishment of a process by which new knowledge can be created without changing the concept of the Eternally Unchanging or The Absolute.

The answer (singular) to these questions lies in a new meaning of the word ‘God’ (Chapter 9).

The answer (singular) to these questions lies in a paradigm shift regarding The Eternally Unchanging.

The answer (singular) to these questions lies in understanding the cyclical nature of The Diagram of Everything Living.
The answer lies in Part III of this work: Chapter 7: The Individual, Chapter 8: The Eternally Unchanging and Chapter 9: The Absolute

Personal note:

We are going to pause and examine in Chapter 6 the source of the information not only because the process generating the flow of knowledge and understanding revealed in Chapters 1 – 5 occurred in a unique manner but because the particular process also led to the new knowledge and understanding found in Chapters 7, 8 and 9.

The new perceptions of knowledge and understanding found in Chapters 1 – 5, the new knowledge and understanding regarding the evolutionary spiral of human perceptual knowledge and understanding found in Chapters 7 – 9, the new knowledge and understanding regarding reality one and reality two and the new knowledge and understanding regarding the individual’s and our species’ function within both reality one and reality two are unique. As is the case of most unique concepts, paradigm shifts are easily dismissed before given meticulous scrutiny.

In an attempt to thwart a reflex tendency to simply dismiss the new knowledge and understanding found within Chapters 7 – 9 without due process of consideration, I have decided to present the process whereby the knowledge and understanding were acquired.

There is no doubt revealing the means by which the knowledge and understanding were acquired could produce the exact opposite desired effect.

Continued next page ...
… personal note continued.

To disclose or not disclose the process and source of the new knowledge and understanding each have their own potentially adverse results.

I have decided to go with the act of full disclosure since knowledge and understanding of the process and source of the information is relevant when it comes to an examination of the new knowledge and understanding being presented.

There are three elements involved with the assimilation of the new knowledge and understanding.

The first two elements – the knowledge and the understanding – I share willfully, voluntary and under the auspices of actions of free will.

I act as a willing channel through which the new knowledge and understanding can flow from World Two, the ethereal, into World One, the physical.

The third element, personal validation of the new knowledge and understanding can only be accomplished by the individual personally.

Although I cannot validate the statements made in this book for the individual, I can assure the reader, for whatever its worth, that I, through personal experience, have personally validated all the knowledge and understanding being presented in Chapters 1 – 9.

What is the difference between what has been shared in Chapters 1 – 5 and what will be presented in Chapters 7 – 9 and what is often called the hypothetical?

The information presented in Chapters 1 – 5 and 7 – 9 is not being presented as hypothetical knowledge presented by a level 3 but rather presented as shared knowledge and understanding channeled by an $H_1$, delivered from the ethereal through the $H_1$ into the physical.
Chapter 6: The Journey

The point is to understand how to get from ...

→

... to ...

→

Duplication of Fig. 6.22
In our system we are created in the image of God – of a trinity. If we consciously absorb these substances and send them out, we can construct outside ourselves what we like. This is creation. But when this takes place through us it is the creation of the Creator. [Authors emphasis] In this case all three forces manifest separately in us and combine outside us. Every creation can be either subjective or objective.


Chapter 6: The Journey

The obedient Servant

Contents

Chapter 6: The Journey: The Obedient Servant

The un-manifestable: The unknowable

The un-manifestable can only be described in terms of the negative.

The un-manifestable is by definition beyond the ability of knowing to know.
The un-manifestable is ...

Not existence
Not non-existence
Not corporeal
Not incorporeal
Not thought
Not knowing
Not consciousness
Not Divine
Not angelic
Not stars
Not planets
Not living
Not non-living
Not space
Not time
Not matter
Not emotion
Not mental
Not living
...

... for all the above concepts are knowable.

Perhaps, just perhaps the un-manifestable is the silence.

In the silence there is no intent, no will, no physical sensation, no desire, no emotion, no light, no thought, no anticipation ...
Then again perhaps the un-manifestable is not the silence after all the un-manifestable is by definition beyond the ability of knowing, beyond the ability of God itself to know for by definition the unmanifestable is ‘unknowable’, beyond the ability of knowing to know, beyond the ability of knowing to comprehend be it sparks of knowing, sparks of the divine or be it the all-knowing itself.

- 

**Thesis**

The Incorporeal / Timelessness / Immortality

- 

Zooming in on the un-manifestable one obtains:

**The Absolute: Intent/will**

---

[Fig. 6.2]
The Absolute is represented by the box at the top of the Diagram of Everything Living.

All emanates from the Absolute.

Zooming in on the Absolute one obtains:

**The Eternally Unchanging: The Higher**

The Eternally Unchanging was historically evolving in terms of humanity’s understanding of such an existence up through today’s perception of God existing as Being having knowing, as a Being described as omniscient – all knowing.
The problem of a perception of Being ‘having knowing’ as opposed to Being being ‘knowing’ is the limits such a perception places upon God.

The concept of God/Brahma being an all-knowing entity categorizes God/Brahma as a noun, a person, a place, a thing, categorizes God/Brahma as existing limited what it knows, limits God/Brahma to the confines of the very limits of knowing which in short limits God/Brahma, limits the Higher to what the Higher knows – no more, no less, limits the Higher in that the Higher does not know how to learn.

The Higher as a noun cannot learn for by definition The Omniscient knows all. Being unable to learn or create new knowledge, understanding and/or experiences generates a paradox in that The Omniscient/The Higher knows all but The Higher does not know how to create, how to generate creatively, how to grow. God/Brahma is thus stagnant. God/Brahma exists in a state of permanent equilibrium. God/Brahma exists in a state never observed in nature.

The Higher being in a state of permanent equilibrium is a state which goes against all we have observed/science, goes against all rational dialectics/philosophy.

Advancing our perception of The Omniscient to being a verb rather than a noun, to The Eternally Unchanging being ‘knowing’ as opposed to God/Brahma having knowing is not a radical change but it is a nuance which would have immense implications for it would resolve many religious, philosophical and scientific paradoxes including how it is humans are so diverse in nature yet are all the same, all made in the image of God.

The resolution: God is a verb, is all knowing and humans are verbs particles, are ‘sparks’ of knowing thus made in the image of God.
God/Brahma, being the summation of knowing, could gain in knowledge yet remain unchanged, regain Eternally Unchanging, remain the summation of knowing pure and simple.

We will examine in greater detail the concept of ourselves being verbs and The Higher being a verb in detail in Chapter 9.

Zooming in on the Eternally Unchanging one obtains:

**The Void: The Silence**

![Diagram of The Void and The Eternally Unchanging](Fig. 6.4)
The void, nothingness, the silence is referred to in the works of Enoch.

‘... and He [G’d] spoke to me: “All those things you have seen, Enoch, completed by me, I shall tell you now what they were before they were formed. First, I created all things from nonexistence into existence and from invisible into visible.”’


Antithesis

The Corporeal / Time / Mortality
Zooming in on the void, zooming in on the silence one obtains:

**The Lower: The Corporeal**

The lower - corporeal

The void, silence

For details regarding the physics involved in creating existence from non-existence see: [www.panentheism.com](http://www.panentheism.com), library, *The War and Peace of a New Metaphysical Perception* or *The War and Peace of a New Ontological Perception, Volume II*:

1. Tractate 10: The Error of Heidegger
   a. [http://panentheism.com/Pages/0000313.html](http://panentheism.com/Pages/0000313.html)
   b. [http://panentheism.com/Pages/0000314.html](http://panentheism.com/Pages/0000314.html)
   c. [http://panentheism.com/Pages/0000315.html](http://panentheism.com/Pages/0000315.html)
   d. Etc.
2. Tractate 8: The Error of Einstein
   b. http://panentheism.com/Pages/0000344.html
   c. http://panentheism.com/Pages/0000345.html
   d. http://panentheism.com/Pages/0000346.html
   e. http://panentheism.com/Pages/0000347.html
   f. Etc.

3. The Tractates are available in hard copy on Amazon.com, author – Daniel J. Shepard

4. The Tractates are available as downloads free of all costs and free of all restrictions upon reproduction other than the restriction of author acknowledgement and no modifications at: www.panentheism.com/download

5. The website, www.panentheism.com, is filled with a vast quantity of information regarding creation from the void, all of which is accessible via the search engine on site.
Zooming in on the corporeal, physical, world one, one obtains:

The Seed: Embryos

Conception – the embryo – the beginning of the physical human machine
The embryo is not alone. There are millions, billions of embryos and over time there have been hundreds of billions of embryos.

The embryo for the purposes of this work refers to human embryos.

Leads to the growth of the many embryos - leads to the growth of many physical machines we call humans:

**The Machine: Growth**

Billions experiencing three levels of experiencing: physical desire, emotions and thinking.
Which potentially leads to a few individuals who develop magnetic centers out of the many physical machines that become level 3s.

**The Seeker: Magnetic Centers**

A magnetic center is a strong need to find universal truth, to understand reality, to understand why one exists, to understand The Eternally Unchanging/God/ Brahma and to understand the relationship between The Eternally Unchanging, the physical cosmos and one’s self.

In short, individuals who develop magnetic centers feel lost, feel a sense of emptiness, and yearn to know their very purpose for existing, to know why humanity exists. Such individuals are in short: Seekers of truth, seekers of universal truths as opposed to personal truths, relative truths.

*The current practice of questions and answers is exterior, outside oneself, both for the questioner and the listener. It is, of course, necessary that a question appear, but also silence. The question is the opening to silence, the gateway to the unknown.*

Cosmic consciousness experienced - 1951 - Magnetic Center develops 1951-1961

Our present knowledge is based on sense perception – like children’s, if we wish to acquire knowledge of reality, we must change ourselves, opening to a higher state of consciousness through development of our being.

Which potentially leads to a few individuals with magnetic centers that develop multiple daily shocks:

**Daily Shocks: The Burden**

The machine settles into a life time of multiple acute daily shocks generated by acute social phobia 1961, no treatment available - daily struggle begins to stay willingly in the physical - state of eternal peace beckons daily.

Daily shocks are events which cause the individual to struggle.
Struggles lead the individual to reflect upon themselves.

Shocks which occur infrequently cause the reflections to dissipate and fade away before the next shock.

“… what is necessary to awake a sleeping man? A good shock is necessary. But when a man is fast asleep one shock is not enough. A long period of continual shocks is needed.”


Only frequent shocks are able to generate reflections capable of reinforcing the reflections from previous shocks, capable of generating reflections strong enough to throw the individual into the silence over and over with such rapidity as to create automatic reflex oscillation in and out of the silence.

*In-Depth Social anxiety disorder (social phobia) It's normal to feel nervous in some social situations. Going on a date or giving a presentation may cause that feeling of butterflies in your stomach, for instance. But in social anxiety disorder, also called social phobia, everyday interactions cause irrational anxiety, fear, self-consciousness and embarrassment.*

Which potentially leads to a few of the individuals who occasionally step into the silence that develop the ability to frequently step into the silence, step into the void, quiet all physical inputs, all emotions, and all thinking.

The Approach: Meditation

Fig. 6.10

First step into the silence - different form of fear experienced
Synthesis

The incorporeal / timelessness / Immortal

AND

The Corporeal / Time / Mortality

Which leads to fewer still from those who reached this point of development, who have entered the silence over and over and over again, who then reach a state of knowing themselves within the silence.
The Entrance: Fear

Such individuals, as few in number as they are, develop the potential to choose using free will, develop the ability to serve or not to serve World Two, develop the ability to be obedient servants or to be rogue agents within the realm of timelessness, within the realm of eternity.

A few such individuals have the potential to become $H_1$ individuals.

![Diagram of Entrance - fear with annotations](image)
Which leads to even fewer individuals who overcome their fears and learn reflex oscillation in and out of the silence:

The reflex - oscillation

Fig. 6.12

The silence becomes a common occurrence- reflex oscillation in and out of the silence begins
Which leads to even fewer who learn reflex oscillation in and out of the silence, who stabilize the process over the long term:

**The Stabilization: Reflex Oscillation**

Stabilized reflex oscillation over time

**Fig. 6.13**

Stabilization of the reflex oscillation accomplished
Which in turn leads to individuals who stabilize the process of reflex oscillation over the long term and simultaneously realize they are the observer in the silence that is doing the observing.

The True Self: The ‘I’

Epiphany: I am the observer

![Diagram of the silence]

The silence is experienced by the observer of the silence, is one’s true self.

Fig. 6.14

True self, true ‘I’ emerges in the silence.
Which leads to those who realize ‘they are the observer in the silence’ which then leads to the observer in the silence working with the physical, emotional and mental selves – leads to a novice level 4, leads to those who actually become level 4s capable of allowing their true selves to come through as a part of their lives as they journey the physical.

The individual awakens.

**The Partial Master: Level 4**

Level 4s have found the means of allowing their true selves to become a conscious part of their physical machines.

Level 4s leave the silence and return to the physical as a level 4, knowing their true self, being their true self

A myth exists that a level 4 individual, being a level 4, has complete control over their physical egos and its thousands of subsidiary sub-egos, their emotional ego and its thousands of subsidiary sub-egos and their mental ego and its thousands of subsidiary sub-egos.
Such a perception is nothing but a myth. A level 4 is not always in control. A level 4 adds an upper level of consciousness, adds knowing to its thousands of egos and their influence upon the machine.

There are as many levels of level 4s as there are levels of level 1s, 2s and 3s. A level 4 adds a level of knowing, adds a ‘higher’ form of consciousness, to the physical machine’s journey.

The journey of traveling with four egos begins: the physical, the emotional, the mental, and the ethereal/knowing.

The observer in the silence begins to work with the physical, emotional and mental selves – becomes a novice level 4.
Level 4s have found the means of allowing their true selves to become a knowing part of their physical machines.

Level 4 leaves the silence and returns to the physical as a level 4, knowing their true self, being their true self.

A level 4 adds a level of knowing to the individual previously asleep, previously controlled by the physical, emotional and mental. A level 4 adds the true self, the soul, the spirit of the individual to the equation of living. Level 4 introduces the product of waking up to life.

Such individuals have reached a level of potentially becoming an obedient servant as opposed to being simply a machine reacting to the myriad forms of input with which the physical constantly blankets the spiritual aspect of all individuals.

Personal note:

The psychic: Level 4’s are as capable of experiencing psychic events as are levels 1, 2 or 3

Which leads to some level 4s mastering the process of oscillating frequently between their physical state joined by their spiritual self and the pure state of being, their incorporeal self.
Level 4: The Master

The observer, the true self stabilizes as the principle over the three bodies (L1, L2 and L3) of the observer – the novice moves to an amateur level 4.

Fig. 6.16

Ethereal self becomes an ever present aspect of life without the need of experiencing extensive silence.
The circle with a dotted line represents a state of existence which is not characteristic of the ‘region’ within which it is immersed.

For example: one’s true self is not composed of silence nor is one’s true self physical in nature. One’s true self is composed of a finer ‘energy’ than that found as elements of the physical.

In the realm of the physical a dotted circle represents an existence which is not physical in nature, not composed of matter or affected by time and space.

The ‘track’ line represents communication through thought transference.

Which leads to level 4s proficient in oscillating from within the physical into the silence and back who find they encounter a non-physical guide, who find they encounter another thought form.

**The Emissary: The Intermediary**

![Fig. 6.17](image)

The observer observes an emissary

Ethereal self is joined by an ethereal emissary, spirit guide ... - no thought communication transpires – simple observation occurs between the ethereal self and the ethereal emissary
It has been said by some that the point of the finding one’s higher level of finding one’s self has nothing to do with a psychic experience. But is not the point of striving to attain a higher level of self-knowing than that of a thinker, than that of a level 3, than that of the physical machine by definition a search for a psychic experience?

From Fig. 6.17 it would appear the term ‘psychic’ experience would appear to apply to Level 4s just as it does to level 1s, 2s and 3s.

While it is true that the point of ‘the fourth way’ is not to have a psychic experience, there is no denying the fact that those who do reach a level 4, who do attain the ability to allow their true self, their spiritual self to come through have as much a potential, or perhaps even a greater potential of having a psychic experience than do the level 1, 2 and 3 individuals.

The psychic experience of a level 1, 2 and 3 is no less real than the level 4’s psychic experience. There is, however, a difference in the level 4’s psychic experience as compared to that of the psychic experience of the level 1, 2 and 3.

The level 1, 2 and 3’s psychic experience has the characteristic of happening as do the physical, emotional and mental experiences which inundate the level 1, 2 and 3s. The level 1, 2 and 3 psychic experience ‘happens to’ the individuals. The individuals do not question, they just let it happen ‘to’ them. They become the slave ‘to’ the events as opposed to level 4s becoming the obedient servant ‘of’ the event, becoming the obedient servant ‘willingly’ through understanding and choice.

*Psychic*: 2. lying outside the sphere of physical science or knowledge 3. Sensitive to nonphysical or supernatural forces

Which leads to a few level 4s proficient in oscillating from within the physical into the silence and back who find they not only meet a spiritual guide but who exchange thoughts back and forth with the ethereal emissary.

**Communication: Thought Transference**

The emissary and level 4 communicate:

![Diagram](image)

Fig. 6.18

The observer initiates, through free will, communication through thought transference with the emissary if the emissary is willing.

True self initiates communication, through thought transference, with ethereal emissary
The communication between the ethereal emissary and the ethereal self is a mutual happening that each participant willingly enters into upon their own volition. Neither is compelled to do so and each does so only after much personal consideration, silent examination of the other and willingness on the part of both parties to freely do so.

After all this time, after all this striving to obtain answers to the haunting questions forming the magnetic center, after all the missteps to find the answers, after all the time involved with the long and arduous journey, two simple questions are asked again and again by the emissary: ‘Do you still want to know the answers to your questions? Are you willing, of your own free will, to be the obedient servant to The Higher in exchange for the answers?’

Know what, one who is not the seeker but rather is the reader, may ask.

Know objective truth. Know absolute truth versus relative truth.

Know the relationship between the Divine and the Physical.

Know if there are two worlds, know if there are two existences, know the relationship between the two worlds, and know the answer to the questions that have always haunted the seeker, namely:

- Is this all there is?
- Why do I exist?
- Why am I here, in the physical?
- Why does evil exist?
- Why do we suffer?
- Why does God appear to tolerate suffering?
- What happens to me after I die?
- Is there such a thing as immortality?
Do my actions really matter?
Do we have free will?
Is my destiny after life predestined?
...
...
...

The seeker, if they are truly a master of their journey asks: What are the expectations of an obedient servant?

If the answer is to obey without question, if the answer is to set aside all questioning, the seeker should think long and hard about committing to being an obedient servant for there is no proof of the intent of the emissary nor is there proof regarding who or what the emissary is representing.

With an understanding between the level 4 and the emissary that the level 4 would be a ‘servant’ not a ‘slave’ the level 4 may freely accept being an ‘obedient servant’ or not.

A slave must obey without question and obey regardless of the slave’s sense of right and wrong for the slave obeys its master without question.

An obedient servant on the other hand is a servant, works as a master itself and acts under the auspices of their own free will.

A servant can quit any time the servant wishes to quit as opposed to a slave where quitting is not an option.

In the case of an obedient servant and the Divine, the obedient servant is bound by their honor, bound by their word which in turn is superseded by the obedient servant’s ethics,
which is superseded by the obedient servant’s free will to follow their obligation to do good as opposed to doing evil, to follow their obligation to aid particles of the Divine in their evolutionary development which in turn interprets into aiding the evolutionary development of the Divine Itself.

The analysis of what is in the best interest of particles of the Divine and the Divine Itself is no simple task and requires an analysis of the answer to the questions the seeker is seeking.

So how is the seeker to gain universal truth if the truth is not to be divulged unless the seeker, the level 4, enters into the thought contract before given the answers to the question being sought?

The solution to the dilemma lies in an understanding between the emissary and the level 4 that the level 4 will not be bound if the information to be shared between the level 4 and humanity, shared with other level 4’s, shared with other seekers appears to the level 4 to be contradictory to the evolutionary development of individual particles of the Divine, individual humans and humanity itself.

The level 4 is responsible for their actions of free will. The attainment of free will carries with it the great burden of responsibility.

The level 4 also understands they cannot pick and choose what information they will share. The level 4 understands that once they stop sharing they will also stop receiving.
The Introduction: A Council of Elders

This finally leads to a level 4 who has already experienced:

1. The generation of a magnetic center
2. The purity of the silence
3. Their true essence coming to the fore
4. Oscillations back and forth until mastering the silence at a competent level
5. A spirit guide, intermediary within the silence
6. The ascent to be an obedient servant
7. Being introduced to a Council of Elders

Council of Elders enters the equation. Emissary acts as a temporary intermediary between the ethereal self and the Council of Elders.
Personal note

Why does the circle representing the Council of Elders appear as a solid versus a dotted line?

The circle representing the Council of Elders is a solid line because the Council of Elders is composed of ethereal/incorporeal beings existing within an ethereal environment. The solid line represents a commonality of the existence with its environment.

The circles composed of dotted lines are ethereal/incorporeal existences within a physical/corporeal existence. The dotted lines represent the lack of commonality with its environment.

The H₂: The Channel

If and when the L⁴ accepts the obligation of being an obedient servant, willingly accepts the task of sharing information, the L⁴ begins to receive knowledge and understanding to questions emanating from their magnetic center, receive knowledge and understanding pertaining to the questions which have always haunted them and as this L⁴ begins to share, the answers begin to flow.
The point at which the L4 begins to share becomes the point at which the arrow leading from the magnetic center towards the L4 reverses itself and indicates the L4 becoming an H₁.

At this point the obedient servant becomes an H₁ willing to risk, willing to share at the expense of being labeled a heretic, labeled an arrogant fool, labeled a deceived individual or even worse labeled a deceiver.

The arrow reversal represents the very purpose of the H₁.

One is only a H₁ if one reaches the stage of receiving objective truth regarding the relationship of The Higher and entities of knowing such as humans, agrees to share the information and then proceeds to actually share the information.

1996: Ethereal self agrees to become an obedient servant and begins the process of sharing knowledge and understanding of universal truths.

2009: The sharing reaches its pinnacle with the completed production of the channel’s website, www.panentheism.com, which contains all the knowledge and understanding of reality passed through the channel from the ethereal to the physical up to and through 2009.
In short, persistence, tenacity, resolution, steadfastness ... are characteristics of the H₂.

“The results of the work of a man who takes on himself the role of teacher do not depend on whether or not he knows exactly the origin of what he teaches, but very much depends on whether or not his ideas come in actual fact from the esoteric center and whether he himself understands and can distinguish esoteric ideas, that is, ideas of objective knowledge from subjective, scientific, and philosophical ideas.”

Gurdjieff quote

In Search of the Miraculous, The Teachings of Gurdjieff,

The work of the H₁ now begins and the answers then begin to trickle in and upon the level 4’s implementing their half of the contract to share, the level 4 becomes a H₁ and the answers go from a trickle to a steady deluge.

Personal note:

The H₁ is in essence, nothing. The H₁ is but a channel acting as a conduit for the transmission of knowledge and understanding from Reality Two/ the ethereal to Reality One/the physical.

The H₁ creates nothing. The H₁ produces nothing. The H₁ makes nothing.

The H₁ simply channels, acts as a culvert through which knowledge and understanding can flow from the ethereal to the physical.

The creative activity of the Absolute differs from subsequent acts of creation in that the Absolute creates from Himself. Only the Absolute has Will ... No single entity in isolation can create by itself - only collective creations is possible

Some would have you believe the H₁ is identifiable by their physical qualities, identifiable by their physical abilities, identifiable by their physical control. Such a perception counters the very fundamental concept of the Fourth Way. Such a perception applies to monks, yogi and fakirs but not necessarily to the H₁.

The seekers implementing the Fourth Way live with the physical machine they have been given to use as they journey through their existence as they are immersed within World One, live with the short comings of their physical machine within which they are immersed temporarily as they travel within the physical universe, live with the responsibilities they have incurred.

And finally and most disconcerting, the H₂s enter the equation.

A Warning: The Deceiver

The H₂ has no doubts but faces much skepticism and finds only sleeping people, people only reacting to events as opposed to level 4s.
H₂s move through their journey of the physical immersed within a state of deception to themselves and/or to others.

The H₂s accomplish their endeavor of casting doubt upon all who attempt to share truth.

What do the H₁s experience as they channel knowledge and understanding from the ethereal?

The H₁ finds those who seek truths do not believe absolute truths exist, finds those who seek - know not what it is they seek, finds those who yearn to know - know not why they attempt to step into the void, find those whose magnetic centers are strong and have stepped into the void do not understand that upon stepping into the silence their journey has just begun, that they are so close, that they have made the final step before reaching the landing at the top of the stairs.

The ones that have overcome their fear of the void and have learned to reflexively oscillate between the void and world one, between the silence and the corporeal/the physical have but one step to go before reaching the top of the stairway, have but one step to go before reaching the point wherein the ethereal self becomes a stable aspect of their physical self, something which, once accomplished, will never be lost to them, have but to ‘find themselves’ within the silence.

Yet these same individuals are reluctant to assimilate what it is the L₄s and H₁s have to offer them.

The H₁ may have encountered L₄s but L₄s are unwilling to admit to the fact that they are L₄s due to false modesty, fear of being considered arrogant, haughty and thus compel L₄s decide to remain anonymous,
“The moment when the man who is looking for the way meets a man who knows the way is called the first threshold or the first step. From this first threshold the stairway begins [Author’s emphasis], between ‘life’ and the ‘way’ lies the ‘stairway.’ Only by passing along this ‘stairway’ can a man enter the ‘way.’ In addition, the man ascends this stairway with the help of the man who is his guide; he cannot go up the stairway by himself. The way begins only where the stairway ends, that is, after the last threshold on the stairway, to a level much higher than the ordinary level of life."


How does one protect one’s self from the H₂? How does one recognize the H₂ from the H₁, recognize the deceiver from the true channel from the H₁?

There are no absolute solutions to recognizing the H₂.

Having said this, it can also be said there are several indicators separating the H₂ from the H₁.

Money is one indicator. The stable H₁ accepts no money for their effort for the knowledge being shared by the H₁ since the knowledge and understanding being shared by the H₁ does not come from the H₁ but rather comes through the H₁. The information comes from the esoteric center and is owned by no person, government, organizations ...
The H₂ seeks no fame, seeks no notoriety, and seeks no attention. The H₁ recognizes they are not the center of attention; they have done nothing to create this knowledge, to create this information. The H₁ understands they are nothing more than a channel for the information, recognizes they are of no more importance than is a river running through a forest. The river is significant but no more so than the forest, no more so than the animals in the forest, no more so than the air, stars, sun, moon ...

The river has a function but so do the other elements comprising the forest ecosystem.

The H₁ has a function as do all the elements found identified within the Diagram of Everything Living.

The H₁ is nothing more than a culvert.

The H₁ experiences a deluge of knowledge and understanding that the H₁ will find becomes a relentless onslaught and this knowledge and understanding often becomes overwhelming in terms of ability of the H₁ to maintain their half of the contract to share.

---

*But great labor and effort are necessary to acquire and transmit true knowledge, both of the person who gives and of the one who receives. And those who have this knowledge are doing everything in their power to share it with as many people as possible, always striving to help them approach it in a state prepared to receive the truth. But in the end knowledge cannot be forced upon anyone, and an impartial survey of the average person’s life, of what interests him and fills his day, will show immediately that the whole trouble is that people either do not want this knowledge or are incapable of receiving it.*

Skepticism, doubt, suspicion, distrust, disbelief, wariness, heretical labels, ostracism, avoidance, ridicule, mockery, disrespect, humiliation, rebuke, … confront the H₁ who declare themselves as H₁s.

The H₁ often perceives they have little choice but to offer the information in a form of discrete and often subtly disguised knowledge and understanding.

So why does the H₁ continue in their journey to provide insight to those that so vehemently reject the obvious knowledge presented to them?

The H₁ is bound by a contract, is bound by their word and honor to be an obedient servant. Who and how many accept the information and who and how many reject the information is not relevant to the H₁.

In addition, the knowledge and understanding the L4/H₁ seeks will move from a deluge to a dried up stream if the L4/H₁ ceases to fulfill their end of the agreement to share. The L4/H₁ sharing, from the point of view of the receiver, is an altruistic act but from the point of view of the L4/H₁ the sharing is a selfish act for without the sharing the L4/H₁ simply returns to being an L4, simply returns to being an existence void the psychic experiencing, instead of being a receiver of answers from the ethereal the H₁ returns to being an L4 filled with questions

But why all the skepticism on the part of non-L4s?

The skepticism is understandable for deceivers, charlatans, imposters, quacks, and individuals seeking money, individuals seeking fame, individuals seeking attention, and individuals who have been deceived into thinking they have had contact with the esoteric centers abound.

Such individuals are known as H₂s and fit into the diagram as:
One’s true self, one’s knowing,
One’s soul, one’s eternal self,
One’s ‘I’

Fig. 6.22
Fig. 6.22, for the most part, replicates Figure 40 in the book, *In Search of the Miraculous.*
The letter ‘V’ refers to the contents of the circle and is labeled by Ouspensky as: “Life’/physical life”.

The letter ‘E’ is labeled by Ouspensky as: ‘Esoteric Center, standing outside the general laws of life/the physical.’

The label $H_1$ is labeled by Ouspensky as: ‘A man, connected by means of succession with the esoteric center.’

So it is Figure 40, from Ouspensky’s *In Search of the Miraculous*, clearly demonstrates an element of a psychic experience for the $H_1$. The esoteric is clearly demonstrated to exist in World Two, a region markedly separate, outside and distinguishable from World One/the physical.

The final word regarding the concepts presented in this chapter, presented in Chapter 6 belongs appropriately to Gurdjieff himself:

*Gurdjieff regarded knowledge of reality – what he called true ‘knowledge of being’ – as a stream flowing from remote antiquity passed down from age to age ... He viewed this knowledge as the indispensable means to achieve inner liberation. For those seeking to understand the meaning of human life in the universe, he said, the aim of the search is to break through to this stream, to find it. Then there remains only ‘to know’ in ‘order to be’. But in order to know, he taught, it is necessary to find out ‘how to know.’*

Reality Two: The Higher

Outside the circle

The circle itself

Inside the circle

The Physical

Fig. 6.24 duplicate of Fig. 4.4

What then of the outside of the circle? Has it no meaning?

If one is to truly quiet the self, if one is to truly step into the purity of the silence one must quiet the outside as well as the inside, should the outside present itself.
As we shall see in Part III, the outside, as is the case of the inside, is composed of three levels. The outside is as much an influence, shrouds one’s true self, cloaks one’s true essence, veils one’s being the master as did the inside of the circle, as did the physical.

To be the master of one’s soul, to be the master of one’s self, to know one’s self, one has no choice but to conquer the spiritual just as one conquers the physical and herein lies the real fear one encounters as one gains knowledge of one’s true essence, as one stands alone in the void, as one listens to the deafening roar of the silence.

It would seem the spiritual is our ultimate aim, but if the spiritual overpowers one’s true essence, overpowers one’s true self, overpowers one’s very ‘self’ then the spiritual is no less the cause of confusion, no less the source of one’s being a ‘confused slave’. To truly be an ‘obedient servant’ one must have the ability to choose, choose of one’s own free will.

There is little doubt one has little rational choice but to be an ‘obedient servant’ to a force as awesome as The Higher, to an existence as all reaching as The Eternally Unchanging Itself, for the ability to choose is the only process distinguishing a ‘slave’ from a ‘servant’. A slave is compelled to do, has no choice but to obey. A servant chooses to do, has a choice. For a servant the choices may not be necessarily in their own best interest but the choices are choices nonetheless.

World two, the eternal, the ethereal, the non-corporeal, the non-physical, The Higher, the divine, heaven, the realm of spirits, the higher level of energy however one may wish to label it, world two now becomes the issue we will explore, but we will do so from afar. There are two ways to proceed from this point:
If it is true we are made in the image of The Higher as ancient texts state, then we are at a point where we can proceed in one of two directions. One can learn more of one’s true self in order to learn more of The Higher or one can learn more of The Higher in order to learn more of one’s true self.

The latter process, learning more of The Higher in order to learn more of one’s true self is the topic of the third book of this trilogy: Understanding the Higher.

Since we have spent the last four chapters learning more of our true selves, it would seem rational to continue along the path we have already traveled.

Up to this point we have examined the inside of the circle, the physical cosmos, Reality One and we have examined the circle itself, the black line which is the circle, the nothingness, the void, the silence.

But what then of the outside of the circle?

In the next chapter, Chapter 7: Two Realities, we will move through the silence, up to the border of Reality Two, stand next to the border of Reality Two and gaze into Reality Two.

From this position we will be able to observe Reality Two from afar in order to learn more of our true nature.

As we shall see, if one is to truly quiet the self, if one is to truly step into the purity of silence, if one is to truly find one’s true essence, one must quiet the outside of the circle, quiet the non-physical, quiet Reality Two just as one must quiet the inside of the circle, quiet the physical, quiet Reality One if one is to find establish one’s mastery of self, if one is to throw off the yoke of slavery in order to become an obedient servant, in order to awaken.
One must, however, not lose sight of the fact that just as one is intended to leave the silence in order to return to the physical, in order to travel through Reality one, one is also intended to leave the silence in order to return to the ethereal, in order to travel through Reality Two.

As we shall see in Chapter 5: Reality Two, the outside, as is the case of the inside, is likewise composed of three levels.
Is there a beyond what the ancients had to tell us?

Even the Fourth Way evolves

Part III

The Divine Body

Yes there is a beyond what the ancients have revealed

New knowledge and new understanding will evolve to build upon the foundation of the Fourth Way

New knowledge and new understanding can potentially lead to paradigm shifts in society

Paradigm shifts change society
Chapter 7: The Master In Both Worlds

The point is to master both sides

“The teaching of the two cosmoses is known from the Cabala and other more ancient systems. But this teaching is incomplete and nothing can be derived from it, nothing can be built on it. Nothing can be derived from it because this teaching is merely a fragment split off from another, much fuller, ancient esoteric teaching about cosmoses or worlds included one within another and created in the image and the likeness of the greatest of them, including in itself all the others. “As above, so below,” is an expression which refers to cosmoses.”

Gurdjieff quote

Chapter 7:

The point is to understand how to get from ...

Potential Soul \[ \rightarrow \] Soul

What Gurdjieff brought us was the possibility of approaching a higher level of being.

Chapter 7

The Master in Both Worlds

Just as
The individual can journey through physical life asleep
So to
The individual can journey through ethereal life asleep

Contents:

Chapter 7: The Master in Both Worlds
The Diagram of Everything Living: The hidden horizontal row * The Divine: The world of man the divine/World two * The Silence: The Realm between the two worlds, between the physical and the ethereal, the Divine * The Diagram of Everything Living: The hidden understanding regarding the two aspects of man * The outside of the circle: Has the outside of the circle no meaning? * Regarding the man asleep within the ethereal: * The cosmic holographic horizon * What does it mean to be a level $1_E$, $2_E$ and $3_E$ * World two has its own blankets: Suffocating the individual * The confused slave of the ethereal * The Master: The obedient servant of the ethereal * Mastering Both: Loss of either is losing one’s self * Where to now: On to the Eternally Unchanging
Chapter 7: The Master in Both Worlds

The Diagram of Everything Living: The hidden horizontal row

When viewing the Diagram of Everything Living as presented within *In Search of the Miraculous* ...

---

Diagram of Everything Living

*In Search of the Miraculous*, The Teachings of Gurdjieff,
P. D. Ouspensky, Harcourt, Inc., 1949, 1977, p323, Figure 58.

---

Fig. 7.1 duplicate of 5.1

---

No label - [author’s note taken from p.322, In Search of the Miraculous]
... it appears there are only two horizontal rows but when viewed from a cyclical nature of the Diagram of Everything Living as introduced in Chapter 5 we see...

Fig. 7.2 duplicate of 5.34
... there are actually three unique horizontal rows in the plane of the page. The Absolute is actually connected to the bottom box of the Diagram of Everything Living as stated in *In Search of the Miraculous* and referenced in Chapter 5.

Each horizontal row has its own unique aspect of commonality.

The unique aspect of commonality contained within the three horizontal rows lead us into Chapters 7, 8 and 9.

This chapter, Chapter 7, deals with the horizontal rows 2 and 3, of man as it relates to the individual mastering the physical machine of man and mastering the ethereal machine of man.

Chapter 8 deals with the horizontal row of the Absolute, Horizontal Row 1, as it relates to being the alpha and omega, relates to the Seal of Solomon and the seven rooms open to the level 4 individual and relates to the whole of cosmology, the whole within which the individual operates.

Chapter 9 deals with the horizontal row of the ethereal/divine, Horizontal Row 1, as it relates to the individual being made in the image of the Eternally Unchanging and resolving the paradox of the concept of an eternally unchanging entity being omniscient while circumventing the concept of eternal recurrence.
The Physical: The world of man the physical machine/World One

The three dimensional Diagram of Everything Living developed in Chapter 5 clearly demonstrates the realm of man the physical machine identified by the six clear boxes found within the oval in Fig. 7.3:

Fig. 7.3 duplicate of 5.32
If we isolate just the physical realm, the realm of World One, the realm of man the physical machine within the Diagram of Everything Living we obtain:

Fig. 7.4 duplicate of 5.23
The horizontal row of the physical realm of man within the Diagram of Everything Living is composed of three elements all of which are level 1’s, all of which act and react on a physical sensory level only. Minerals, plants and invertebrates, make up the horizontal row of the physical realm of man. All three react to physical inputs. As far as we know, none react to level 2, the emotional and none react to level 3 the mental.

The significance of this observation lies in the concept of continuity in that all the horizontal rows found within the Diagram of Everything Living each have their own unique commonality.

“\textit{In the terminology of certain eastern teachings the first body is the ‘carriage’ (body) the second is the ‘horse’ (feelings, desires) the third is the ‘driver’ (mind), and the fourth the ‘master’ (I, consciousness, will).}”

\textbf{Gurdjieff quote}

\textit{In Search of the Miraculous} – The Teachings of G. I. Guirdjieff.

In addition the diagram demonstrates the three levels of man the machine as demonstrated by the vertical column composed of invertebrates, vertebrates and man.
Man the physical machine is found at the top of the physical order.

**Personal Note:**

There is every reason for our species to be anxious about encountering other life forms beyond earth capable of only reaching a level 3 state and rising no higher than a level 3 state. Such species embrace the concepts of ‘might makes right’, ‘to the victor goes the spoils’, ‘the winner writes history’ … Encountering a species obsessed with domination and power could prove to be very detrimental to our species and to us as individuals.

There is no reason, however, for our species to be anxious about encountering other life forms beyond earth capable of reaching a level 4 state, capable of interacting with the Divine. There is little doubt other entities of the Divine, other sparks of the Divine exist somewhere within the universe, somewhere within World One.

All entities of Divine, entities made in the image of God are by definition Divine themselves and no one entity of the Divine deserves any less respect than another entity of the Divine. Within the physical, the Divine, all forms of the Divine occupying physical machines of any type, exist, as does man, at the top of the physical order.

What then of man the divine?
The Divine: The world of man the divine/World two

The three dimensional Diagram of Everything Living clearly demonstrates the realm of the Divine contained within the oval.

Fig. 7.5 duplicate of 5.32

- Man
- Ethereal man
- The silence
- Level 4 man
- Experiencing
- Physical man
- Man the machine
- Location of Levels 1, 2 and 3
- Experiencing
- The silence
- Man awakens
- World Two
- The active
- World One
- The passive
- Minerals
- Metals
- No label
- Absolute
- Minerals
Thus it is quite obvious that the whole secret of human existence lies in the difference in the formation of the factors that are necessary for these three relatively independent functions of the general psyche of man.

And this difference consists solely in that the factors of the first two totalities are formed by themselves, in conformity to laws, as a result of chance causes not depending on them, while the factors of the third totality are formed exclusively by and intentional blending of the functions of the first two.

And it is indeed in this sense that one must understand the saying, common to all the old religious teachings, that “man receives all his possibilities from On High.”


If we isolate just the divine realm of man, isolate the ethereal realm of man within the Diagram of Everything Living we obtain:
The three dimensional model of The Diagram of Everything Living helps one understand the realm of the Divine, the world of Divine man.

We can receive more subtle, higher influences only if our centers are disposed in a certain way. When we are wholly under the power of lower influences, the higher cannot reach us. Everything depends on the quality of influences that we obey, higher or lower.


In the realm of the divine, man is found at the bottom of the Divine order but is Divine nevertheless.

The commonality of the horizontal row of the ethereal lies in the concept of discrete entities of the divine as opposed to non-discrete entities, one of each found in the two top boxes of the vertical column of the ethereal.

Personal Note:

Man is not the top of the order in the realm of the Divine. The concept of relative value does not exist in the Divine as it does within the realm of the physical.

Man exists as a part of the horizontal elements of diversity, of pieces of the Divine, of elements of the Divine, of sparks of the Divine. The three elements are man, angels and archangels. This is not to say there are no other elements of discrete elements of the Divine.

The discrete elements of the Divine, the diversity of the Divine leads upward into the concept of Unity first illustrated as The Eternally Unchanging and upward through The Absolute which in turn leads to the concept of Unity through diversity.
What then of man and the silence?

The Silence: The Realm between the two worlds, between the physical and the ethereal, the Divine

The three dimensional Diagram of Everything Living demonstrated in Chapter 5 clearly demonstrates the realm of the silence open to man.

Fig. 7.7 duplicate of 5.32
If we isolate the realm of man the physical machine, the realm of the silence open to man and the realm of the man the ethereal identified within the three dimensional Diagram of Everything Living we observe…

Fig. 7.8

Fig. 7.8 shows the three aspects of the whole of reality open to man, namely the physical realm - the realm of man the machine found within world one, the silence - the realm between the worlds of the physical and the world of the Divine and the ethereal – the realm of the Divine. These three aspects of the whole of reality open to man were examined in chapters 1 – 5.

It is necessary to pass through the world of the known to enter the world of the unknown, the void, the real.

It is man the Divine and world two, the Divine realm, we are to examine in this chapter, Chapter 7.

The Diagram of Everything Living: The hidden understanding regarding the two aspects of man

The three dimensional depiction of the Diagram of Everything Living found in Chapter 5 provides us with a visual model of the ‘location’ of new knowledge and new understanding presented in this chapter, Chapter 7 and Chapters 8 and 9.

In this chapter the area of our focus is found within the oval inserted into the diagram developed in Chapter 5: The Forever Evolving Diagram of Everything Living, Fig. 5.32.

Fig. 7.9 duplication of 5.32
I begin to see that I live torn between two realities. On the one hand, there is the reality of my existence on the earth, which limits me in time and space, with all its threats and opportunities for satisfaction. On the other hand, there is a reality of being that is beyond this existence, a reality for which I have a nostalgia.


Isolating the point of focus we obtain:

**Fig. 7.10**
In Chapters 1-4 we examined man the physical and the silence wherein the true essence of the individual can be found in its state of purity:

*These are two different worlds, two levels of life, but between the two there is nothing.*


Fig. 7.11
Converting fig. 7.11 into a two dimensional format we obtain:

Fig. 7.12

Modeling Fig. 7.12 as two realities, Reality One, the physical, and Reality Two, the ethereal where the silence acts as the boundary separating the two realities we obtain Figure 7.13.

Fig. 7.13
Adding man’s ethereal aspect, adding man’s Divine nature, adding man’s presence within World Two, we obtain Fig. 7.14

Upon a ninety degree clockwise rotation of the model in Fig. 7.14 and an enlargement of the physical aspect of the individual who has established the presence of their true essence as a factor in their physical journey we obtain:
Outside the circle

The Ethereal

The circle itself

The Silence

Inside the circle

The Physical

Fig. 7.15
We now begin to see the circle as the silence separating Reality One/the physical from Reality Two/the ethereal and the boxes within the circle give us the understanding of how the false egos, how the sensory, emotional and mental egos, levels 1, 2 and 3 subject the individual traveling through the physical to a life of sleep.

**Personal note:**

Rotating the model in Fig. 7.15 does nothing to the concept, ‘As above, so below.’ The concept of up and down are constructs based upon relative position and there is no ‘relative’ position of the circle within the ethereal just as there is no up or down regarding the Earth floating in space or our galaxy floating in space.

So why rotate the model?

Rotating the model will be a valuable aid when it comes time to read the texts found within the model demonstrating man becoming the master in two worlds.
Machine, man

“The being of man number one, number two, and number three is the being of machines which are able to cease being machines but which have not ceased being machines.”


We then found, with the mastering of the silence, the individual is able to establish their true essence, is able to establish their ‘I’ as the master of one’s journey within the physical. Zooming in on the boxes in Fig. 7.15 within the circle gives us a clearer understanding of the process of awakening:

- 

Zooming in on the internal top boxes within the circle one sees greater detail:

![Diagram](chart.png)

*Chart from In Search of the Miraculous, The Teachings of Gurdjieff, P. D. Ouspensky, Harcourt, Inc., 1949, 1977, p40. Top text box inserted by author*
This is man asleep.

The man asleep upon becoming a level 4 awakens and the arrow reverses itself turning the top internal boxes into the bottom boxes within the circle completing the complex structure within the circle:

Enlarging the diagram within the circle provides us with more detail regarding man awake:

---


---

Fig. 7.17
The black elongated rectangle represents the circle itself, represents the silence.

The importance of the silence becomes more pronounced with the enlargement of the model and the significance of the silence, in terms of one’s becoming the master of one’s physical self, begins to take form.

The significance of one’s becoming a level 4 clearly shows itself to be a meaningful aspect of one’s journey towards becoming the master of the three primary categories of one’s physical journey, namely: the sensory, emotional and mental egos.

One has no choice but to move through the silence to reach the state of level 4, to reach the top of the stairway where the journey of the seeker actually begins.

It cannot be emphasized enough that all level 4’s are not on the same level. Reaching level 4 is but the first step toward mastering level 4. An analogy would be that of a karate student. First the individual must reach for the door, then enter the room, then address the teacher. Upon acceptance into the program one begins at the bottom and reaches for various color belts which represent various levels of expertise. There is no end to the journey of mastering the skill of various forms of karate.

Fig. 7.17 illustrates the way to becoming a level 4, the way to coalescing one’s true essence lies in going through the silence.

Most level 4s cannot control all sensual desires, emotional needs and intellectual thoughts.
Fig. 7.17 demonstrates what happens within Reality One, within the physical as one learns to put the physical, emotional and mental egos and their thousands of sub egos into their proper place while establishing one’s true essence, establishing one’s knowing, establishing one’s ‘I’ as the master.

But where does this focus upon the silence and upon World One, upon the physical, lead us? Are we at the end of the journey regarding our becoming the master of one’s sub-egos?

The focus upon the silence and upon World One leads us to the understanding regarding the other half of the task which lies before those wishing to become the master of their existence.

In essence we are actually only two thirds of the way to accomplishing our task of becoming ‘The Master’ of one’s self although we are more than two thirds of the way in terms of the amount of energy, dedication, focus,...

We now find ourselves addressing the concept of ‘As above so below.’

It is World Two, the ethereal which now enters the picture. It is now the ethereal which provides us with a greater in-depth insight into the dynamics of one’s true essence, of one’s ‘I’ within the ethereal for it is the ethereal which is in fact World Two.
The outside of the circle: Has the outside of the circle no meaning?

The knowledge and understanding regarding level 4’s becoming the master of one’s physical journey is only half of the picture regarding the whole of reality for Fig. 7.17 only addresses Reality One/the physical and the realm of the silence. Paradoxically since the realm of the silence is the realm of nothingness, we do not include it as one third of the journey to becoming master of one’s self since traveling the nothingness is literally traveling nothing at all.

There remains the outside of the circle. There remains Reality Two/the ethereal. There remains the second half of the whole of reality which needs to be addressed when one seeks the knowledge and understanding of the Whole.

If one is to truly quiet the self, if one is to truly step into the purity of silence one must quiet the outside as well as the inside, should the outside present itself.

Adding more detailed knowledge to Fig. 7.15 regarding the concept: ‘As above, so below’ ...

In Hermeticism, the ultimate reality is referred to variously as God, the All, or the One. God in the Hermetica is unitary and transcendent, he is one and exists apart from the material cosmos. Hermetism is therefore profoundly monotheistic, in a deistic and unitarian understanding of the term. "For it is a ridiculous thing to confess the World to be one, one Sun, one Moon, one Divinity, and yet to have, I know not how many gods." [25]

Its philosophy teaches that there is a transcendent God, or Absolute, in which we and the entire universe participate. It also subscribes to the idea that other beings, such as aeons, angels and elementals, exist within the universe.

Prisca theologia[edit]

Hermeticists believe in a prisca theologia, the doctrine that a single, true theology exists, that it exists in all religions, and that it was given by God to man in antiquity. [6][7] In order to demonstrate the truth of the prisca theologia doctrine, Christians appropriated the Hermetic teachings for their own purposes. By this account, Hermes Trismegistus was (according to the fathers of the Christian church) either a contemporary of Moses[26] or the third in a line of men named Hermes — Enoch, Noah, and the Egyptian priest-king who is known to us as Hermes Trismegistus.[27][28]

"As above, so below"

These words circulate throughout occult and magical circles. They are recorded in Hermetic texts, although they originated in the Vedas.[citation needed]

The actual text of that maxim, as translated by Dennis W. Hauck from The Emerald Tablet of Hermes Trismegistus, is: "That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing."[29] Thus, whatever happens on any level of reality (physical, emotional, or mental) also happens on every other level.

http://en.wikipedia.org/wiki/Hermeticism#22As_above.2C_so_below.22
... we are now able to fill detail into the boxes shown outside the circle illustrated in Fig. 7.15.

Regarding the man asleep within the ethereal:

As with the physical, a man can exist in a state of sleep while immersed within the ethereal.

So it is the man asleep in the physical where the subscript ‘P’ stands for physical ...
... for the ethereal becomes ...

Fig. 7.19

<table>
<thead>
<tr>
<th>Level $3_E$</th>
<th>Level $2_E$</th>
<th>Level $1_E$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Different and Contradictory “wills” Created by desires</td>
<td>Thoughts Preceding from Desires</td>
<td>Desires Produced by Automation</td>
</tr>
</tbody>
</table>

... and where the man awake in the ethereal becomes:
The circle itself

<table>
<thead>
<tr>
<th>Level 3E</th>
<th>Level 2E</th>
<th>Level 1E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Different and Contradictory &quot;wills&quot; Created by desires</td>
<td>Thoughts Preceding from Desires</td>
<td>Desires Produced by Automation</td>
</tr>
<tr>
<td>Automation Working by External influences</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Fig. 7.20

The outside of the circle
The ethereal

The silence

<table>
<thead>
<tr>
<th>Level 4E</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ego</td>
</tr>
<tr>
<td>Consciousness</td>
</tr>
<tr>
<td>Will</td>
</tr>
</tbody>
</table>

| Thinking functions obeying consciousness and will |
| Emotional powers and desires obeying thought and intelligence |
| Non-Physical Body obeying desires and emotions which are subject to intelligence |
As with the physical, a man can exist in a state of sleep while immersed within the ethereal.

Likewise a man can awaken and exist as a level 4 within the ethereal.

Adding both the physically awake man and the ethereally awake man to the circle of silence, the circle of the void, to the nothingness which separates the physical realm from the ethereal realm and zooming out we obtain:

![Fig. 7.21](image-url)
Zooming further out we obtain:

**Outside the Circle**

**World Two**

**The Ethereal**

Upon a ninety degree counterclockwise rotation of Fig. 22 and a removal of some detail we once again obtain:

**Reality Two**

**The ethereal**

**Reality One**

**The physical**

Fig. 7.23 back to Fig. 7.14
Once again we are brought back to the concept of ‘As above, so below’.

Once again we are confronted with the significance of one existing within a state of sleep for remaining asleep within the physical, within time, within the world of mortality leaves one asleep within the ethereal, within timelessness, within the world of immortality.

A conscious man is one who is always vigilant, always watchful, who remembers himself in both directions and has his two natures always confronted.

The cosmic holographic horizon

Science is beginning to generate cosmological theories which validate the concept of two realities, two worlds one within the other.

Example 1:

Horizon Holography

Authors: Ivo Sachs, Sergey N. Solodukhin
(Submitted on 20 Jul 2001 (v1), last revised 30 Aug 2001 (this version, v3))

Abstract: A holographic correspondence between data on horizon and space-time physics is investigated. We find similarities with the AdS/CFT correspondence, based on the observation that the optical metric near the horizon describes a Euclidean asymptotically anti-de Sitter space. This picture emerges for a wide class of static space-times with a non-degenerate horizon, including Schwarzschild black holes as well as de Sitter space-time. We reveal a asymptotic conformal symmetry at the horizon. We compute the conformal weights and 2-point functions for a scalar perturbation and discuss possible connections with a (non-unitary) conformal field theory located on the horizon. We then reconstruct the scalar field and the metric from the data given on the horizon. We show that the solution for the metric in the bulk is completely determined in terms of a specified metric on the horizon. From the General Relativity point of view our solutions present a new class of space-time metrics with non-spherical horizons. The horizon entropy associated with these solutions is also discussed.

Comments: 19 pages, latex, no figures; v.2: references added

Subjects: High Energy Physics - Theory (hep-th); General Relativity and Quantum Cosmology (gr-qc)

DOI: 10.1103/PhysRevD.64.124023
Cite as: arXiv:hep-th/0107173
(or arXiv:hep-th/0107173v3 for this version)
Example 2:

**Information in the Holographic Universe**

Scientific American August 14, 2003

Theoretical results about black holes suggest that the universe could be like a gigantic hologram.

An astonishing theory called the holographic principle holds that the universe is like a hologram: just as a trick of light allows a fully three-dimensional image to be recorded on a flat piece of film, our seemingly three-dimensional universe could be completely equivalent to alternative quantum fields and physical laws "painted" on a distant, vast surface.

The physics of black holes—immensely dense concentrations of mass—provides a hint that the principle might be true. Studies of black holes show that, although it defies common sense, the maximum entropy or information content of any region of space is defined not by its volume but by its surface area.

Physicists hope that this surprising finding is a clue to the ultimate theory of reality.

Ask anybody what the physical world is made of, and you are likely to be told "matter and energy."

Yet if we have learned anything from engineering, biology and physics, information is just as crucial an ingredient. The robot at the automobile factory is supplied with metal and plastic but can make nothing useful without copious instructions telling it which part to weld to what and so on. A ribosome in a cell in your body is supplied with amino acid building blocks and is powered by energy released by the conversion of ATP to ADP, but it can synthesize no proteins without the information brought to it from the DNA in the cell's nucleus. Likewise, a century of developments in physics has taught us that information is a crucial player in physical systems and processes. Indeed, a current trend, initiated by John A. Wheeler of Princeton University, is to regard the physical world as made of information, with energy and matter as incidentals.

http://www.crystalinks.com/holographic.html
Example 3:

**Life after Death? Quantum Theory Proves It**
http://oceandepthblog.wordpress.com/2014/01/01/life-after-death-proof/

Knowledge/information becomes a principle aspect of reality as viewed by scientific theorists.

Understanding becomes a second critical element necessary for comprehending reality.

Without understanding, knowledge has no significance.

And what is necessary for both knowledge and understanding to have any significance? Knowing, the ability to know, becomes a significant aspect of reality. Thus ‘knowing’ becomes the third critical element for complete comprehension of the whole of reality.

We now have three of the six regions demonstrated by the six sided star (Solomon’s seal): 1. The Whole of the ethereal, 2. The Eternally Unchanging and 3. Discrete sparks of knowing. One through three, along with three complementary worlds – 4. Our physical world, 5. The void/the silence and 6. The library of knowledge – will be examined in detail in Chapter 8 as will the potential accessibility of these six worlds to level 4s.
What does it mean to be a level $1_p$, $2_E$ and $3_E$?

As $1_p$ is level one within the physical, represents the sensory egos in the physical so to $1_E$ is the level one in the ethereal, represents the sensory egos in the divine.

The level $1_p$ individual is a machine with no master, is a machine made up only of the carriage, has no horse, has no driver.

The $1_p$ individual is an individual immersed within the obsession towards the acquisition of physical pleasures, controlled by physical influence, ...

The $1_E$ individual is an individual immersed within an obsession towards the acquisition of ethereal pleasures, controlled by ethereal influence ...

The $1_E$ is an individual whose divine body has control over one’s existence within the ethereal.

As $2_p$ is level two within the physical, represents the emotional egos in the physical so to $2_E$ is the level two in the ethereal, represents the emotional egos in the divine.

The level $2_p$ individual is a machine with no master, is a machine made up only of the horse and carriage, is a divine body controlled by emotions and sensual desires regarding the ethereal, regarding the divine.
The overpowering love or anger towards the Divine is no less debilitating to one’s essence than is the overpowering love or anger towards the physical.

Some would say suggesting being the master of one’s all obsessive infatuation with the Divine is a statement of heresy.

But how can it be heresy to suggest one know and understand one’s infatuation with the Divine, to willingly experience the astounding emotion generating influence of the Divine, to take, through control of one’s own free will, to be an obedient servant of the Higher as opposed to interacting with the Higher through the shackles of ‘slavery’ be it in a state of confusion or not in a state of confusion.

•

As $3_p$ is level three within the physical, represents the mental egos in the physical so to $3_e$ is the level three in the ethereal, represents the mental egos in the divine.

The level $3_e$ individual is a thinker with no master, is a machine made up only of the carriage, horse and driver, is a divine body controlled by rationality, emotions and sensual desires regarding the ethereal, regarding the divine.

The level $3_e$ individual is as much asleep in the ethereal as the level $3_p$ is asleep in the physical.

As one must reach level 4 to master one’s physical machine, to awaken, so to one must reach level 4 to master one’s divine machine, to awaken in the ethereal.
Level 4 is level 4 and remains the same for mastering the physical machine as it does for mastering the divine/ethereal machine.

As awakening in terms of the physical machine takes a form of focus, dedication to the task so to awakening in terms of the ethereal machine takes a form of focus, dedication to the task.

While awakening in terms of one’s journey in the physical takes a tremendous amount of work, dedication and time, once having awakened one is awake.

The significance of having awakened means one is awake and, being awake, one has but to wish to be awake in the ethereal in order to be awake in the ethereal.

Time, energy, effort, dedication, continually climbing and sliding down, climbing and sliding down the stairway leading up to the state of awakening are no longer an issue for those who have finally accomplished the task of awakening in the physical and therefore do not apply to the process of awakening in the ethereal.

‘To wish to be awake in the ethereal’ is all it takes for the individual awake in the physical to also be awake in the ethereal.

The question now becomes: Once stepping into the ethereal, is it an easy process of awakening in the ethereal, is it an easy process of being the master of one’s self once experiencing the breathtaking spirituality of the environment of the divine?

The answer is: Of course it is not easy to awaken once experiencing World Two, once experiencing the Divine. To awaken in the Divine one must ‘wish’ to do so in order to do so.
World two has its own blankets: Suffocating the individual

The three blankets of the physical (sensory, emotional and mental experiencing) exist on the other side, within the spiritual, within the divine.

The sensory, emotional and mental experiencing of the spirituality of the Absolute, Eternally Unchanging and discrete entities of knowing appears as:

The Ethereal Sensory

The Divine Ethereal Emotional

The Ethereal Mental/Reason

The Silence/Void

Fig. 7.24

One’s true self, one’s true essence, one’s ‘I’
Is it any wonder the true self, the soul, the ‘I’ is crushed into obscurity when experiencing the ethereal environment.

The three egos, false ‘I’, false selves (Physical, Emotional and Mental egos) are themselves divided into thousands of sub egos demanding to be recognized as the true egos when in fact they simply evaporate with the demise of the physical machine.

While the same cannot be said of the ethereal egos, while the ethereal egos may not evaporate when the ‘I’, when the soul moves to traverse the physical, there is no denying the ‘I’, the soul experiences the same dominating influences upon its immersion within the ethereal and requires efforts to be the master of the ethereal just as it does when experiencing the physical.

‘To wish’ to awaken within the ethereal overwhelming elation of feeling is, by no manner of speaking, an easy bliss to overcome.

Suffocation, however, of one’s true self, one’s true essence, one’s ‘I’ is suffocation regardless of the environment involved regardless of the environment being the physical or the environment being the ethereal.
The confused slave of the ethereal

“Ordinary man, that is, man number one, number two, and number three, lives in two states of consciousness only. He knows, or at least he can know of the existence of the fourth state of consciousness. ...

... Knowledge, however, the real objective knowledge towards which man, as he asserts, is struggling, is possible only in the fourth state of consciousness.”

Gurdjieff quote


Being controlled by being Immersed, asleep, within God is no less subservience than being controlled by being immersed, asleep, within the physical

Controlled by the sensory, emotional and mental in either the physical or God is to be asleep in one and/or the other.

Being asleep in God is a form of ignorance just as is being asleep in the physical.
When one is immersed, asleep, within the Divine, the sensory, emotional and mental aspects of the Divine egos overwhelm the individual’s self.

The sense of bliss of dominance by the Divine is no less blissful than the bliss a heroin addict experiences in the physical.

This is a very, very, very difficult concept to comprehend but it is truth nevertheless. One is either the master of one’s self or one is not the master of one’s self, there is no middle ground.

But why even speculate as to why one would even wish to be the master on one’s self in terms of one’s relationship to the Higher.

The reason to acquire mastery of one’s self in the ethereal is the same as the reason to master the physical, have one’s true self become the prominent aspect of one’s physical journey. The reason to attempt mastery of one’s self is analogous to that of experiencing high definition color TV as opposed to black and white tube technology, hearing a concert in person as opposed to listening to a 78 rpm monaural record.

There is nothing to compare to experiencing the Higher as one’s true self as opposed to experiencing the Higher as a machine. ............

Ignorance, as they say, may be bliss but those in a state of sleep whether it be sleep in the physical or sleep in the ethereal can never fully understand the experience of wakefulness for there are no words in the English language which can fully describe the experience of wakefulness.

Yet, when there is no master, there is no soul ... neither soul nor will.

It is the ‘I’ which must be coalesced into a permanent existence through the process of awakening. It is the soul which acts to create the form capable of encapsulating the spirit, encapsulating the particle of the Divine, encapsulating the Divine spark and keeping the ethereal from simply dissipating, diluting, dissolving into relative oblivion within the vastness of the silence.

There are two concepts which need to be addressed at this point: Is the material found within this work just hypothetical speculation regarding one’s ‘true essence’ and is the experiencing of Level 4 even attainable?

The actual experiencing of the concepts being presented changes the concept of hypothetical to actuality.

The chasm separating the individuals standing on the one side of the chasm of skepticism from the individuals standing on the other side of the chasm of skepticism is the act of experiencing.

No one can experience for another thus no one can talk of their experiences, and have their experiences taken for a fact, taken as actuality, taken as anything other than hypothetical ramblings.

Only by experiencing can one change the ramblings of the hypothetical to actuality.

What can be said at this point, however, is that the ramblings of the speakers who say they have experienced can act as roadmaps for those wishing to experience the Fourth Way themselves.
The difficulty for the travelers of the Fourth Way becomes that of filtering the authentic travelers from the deceivers.

The process of separating the authentic travelers from the deceivers was partially addressed in Chapter 6.
The Master: The obedient servant of the ethereal

What other rational choice is there?

Outside the circle

The ethereal, the incorporeal, timelessness, eternity, the divine

Inside the circle

The physical, the corporeal, time, mortality, the material

One’s true essence, one’s ‘I’ within the silence

Fig. 7.25
One cannot be the master of one’s journey in existence without mastering both the physical, world one, and the ethereal, world two. Loss of one’s free will to either the physical egos or to the ethereal egos, whether it be to the pleasures, desires or thoughts found within the physical or whether it be to the pleasures, desires or thoughts found within the ethereal, is still existence as a slave, existence in a state of confusion, existence as a confused slave.

---

*At a certain moment we come to see two aspects, two natures, in ourselves. — a higher nature related to one world and a lower nature related to another, a different world*

---

“I will tell you one thing that will make you rich for life. There are two struggles: an Inner-world struggle and an Outer-world struggle...you must make an intentional contact between these two worlds; then you can crystallize data for the Third World, the World of the Soul.”

— G.I. Gurdjieff

tags: money, struggle, wealth
At a certain moment we come to see two aspects, two natures, in ourselves. – a higher nature related to one world and a lower nature related to another, a different world. What are we? We are neither one nor the other – neither God nor animal. We participate in life with both a divine nature and an animal nature. **Man is a double; he is not one. And, as such, he is only a promise of man until he lives with both natures present in himself and not withdraw into one or the other** [author’s emphasis]. If he withdraws into the higher part, he is distant from his manifestations and can no longer evaluate them, he no longer knows or experiences his animal nature. If he slides into the other nature, he forgets everything that is not animal, and there is nothing to resist it; he is animal ... not man. The animal always refuses the angel. The angel turns away from the animal.

**The Reality of Being**, The Fourth Way of Gurdjieff, Jeanne De Salzmann, Shambhala, 2010, p. 21

One’s true essence, Level 4 exists between the two worlds, between World One and World Two, between the physical and the ethereal, between the corporeal and the incorporeal, between time and timelessness, between mortality and eternity, between the material and the divine.

“But existence in time does not embrace all aspects of existence. Apart from existing in time, everything that exists, exists also in eternity.”

Gurdjieff quote

The man awake in both realities is the only man who is the true master of himself, is the only man capable of actions of free will.

If one has free will in one world but lives by the dominance of predestination within the other world, one remains a slave.

To be free one must be able to choose within both worlds.

It is the ‘I’ which is the soul of the individual. It is here in the silence the ‘I’ solidifies. It is here in the silence the individual becomes the master of the thousands of egos categorized into three basic groups: Level 1, Level 2 and Level 3.

Again and again it must be said: It is not just the physical egos one must master but one must become the master of the Level 1, Level 2 and Level 3 ethereal egos.

The outside, as is the case of the inside, is composed of three levels. The outside is as much an influence, shrouds one’s true self, cloaks one’s true essence, veils one’s being the master as does the inside of the circle, as does the physical.

To be the master of one’s soul, to be the master of one’s self, to know one’s self, one has no choice but to conquer the spiritual, to conquer the ethereal, to conquer the non-corporeal, to conquer the non-physical just as one conquers the physical and herein lies the real fear one encounters as one gains knowledge of one’s true essence, as one stands alone in the void, as one listens to the deafening roar of the silence.

---

I begin to see that I live torn between two realities. On the one hand, there is the reality of my existence on the earth, which limits me in time and space, with all its threats and opportunities for satisfaction. On the other hand, there is a reality of being that is beyond this existence, a reality for which I have a nostalgia. It calls to our consciousness, across all the disappointments and misfortunes to lead us to serve Being, to serve the “divine” in ourselves. If my life is lived only to subsist, the essential being is veiled, obscured. Even if I subsist in an intelligent, reasonable way, I do not see the true sense of my life- I have no direction...


---
It would seem the spiritual is our ultimate aim, but if the spiritual overpowers one’s true essence, overpowers one’s true self, overpowers one’s very ‘self’ then the spiritual is no less the cause of confusion, no less the source of one’s being a ‘confused slave’. To truly be an ‘obedient servant’ one must have the ability to choose, one must have the ability to choose understanding full well just what it is one is doing, one must have the ability to choose freely, enveloped in the purity of free will.

There is little doubt one has no rational choice but to be an ‘obedient servant’ to a force as awesome as The Higher, to a force as all-encompassing as the Absolute Itself, but the ability to choose is the only process distinguishing a ‘slave’ from a ‘servant’. A slave is compelled to do, has no choice but to obey. A servant chooses to do, has a choice, is free to accept or reject. For a servant the choices may not all be necessarily in their own best interest but the choices are the ‘servant’s choices to make nonetheless.

Many in our society would claim the ‘outside’ of the circle does not exist but what then do they suggest the universe is ‘expanding into’? What then do they suggest the universe was ‘placed within’ when it was ‘created’? What then do they suggest lies ‘outside’ the deformation of the universe’s surface astro-physicists suggest occurs? Where then do they suggest the ‘first cause’ existed if not ‘outside’ the cosmos ‘before’ the cause and effect universe existed, before our universe, was initiated? What then do they declare as to the origination of the physical which all major religions over the eons have recorded within all their writings?

The secularists, the materialists, the atheists of the world would have the individual ‘believe’ what they say is truth, ‘believe’ there is no creator, believe there is no higher, believe man is the grantor of all rights individuals have granted to them and thus believe what man bequeaths man can morally take away. The secularists of the world would have individuals in society owe their allegiance to men and not to a higher order.
If the secularists are unable to convince individuals in society of their ‘beliefs’ then the secularists know they the secularists will never be able to subdue and bend society to their will and the secularists will therefore fail to become the master of society, become the powerbrokers of...

**Free will: The ability to choose: Understanding the function of level 4**

With no level 4 experienced, there is no knowledge of one’s true essence, there is no possibility of one’s true essence becoming the master of one’s journey in the physical and there is no possibility of becoming the master of one’s ethereal journey.

As such is there any doubt as to the significance of the Fourth Way?

**Mastering Both: Loss of either is losing one’s self**

The physical machine asleep:

![Diagram](image.png)

Fig. 7.26
“If knowledge outweighs being, a man knows but has no power to do. It is useless knowledge. On the other hand if being outweighs knowledge a man has the power to do but does not know, that is, he can do something but does not know what to do. The being he has acquired becomes aimless and efforts made to attain it prove to be useless.”

Gurdjieff quote

Adding the silence one obtains:

Fig. 7.27

The ‘I’ is in there somewhere
Finding one’s ‘I’, finding one’s true essence in the silence one obtains

Fig. 7.28

Finding one’s ‘I’

Strengthening one’s ‘I’

Fig. 7.29

Finding one’s ‘I’
Establishing one’s ‘I’ as the master of one’s physical egos

Finding one’s ‘I’
Through the process of experiencing one’s true self, one is then capable of becoming the master not only of the physical machine but the master of the ethereal machine.

Fig. 7.31

So it is Fig. 0.0 becomes defined and knowledge replaces questions, replaces the question marks found in Fig. 0.0 which is the first diagram of this book.
‘Thus it is quite obvious that the whole secret of human existence lies in the difference in the formation of the factors that are necessary for these three relatively independent functions of the general psyche of man.

And this difference consists solely in that the factors of the first two totalities are formed by themselves, in conformity to laws, as a result of chance causes not depending on them, while the factors of the third totality are formed exclusively by and intentional blending of the functions of the first two.

And it is indeed in this sense that one must understand the saying, common to all the old religious teachings, that “man receives all his possibilities from On High.”


The first two totalities: The physical body in World One and the ethereal body in World Two.

The third totality: The ‘I’.

I continue to expect. I expect a sensation, that is, something I know through my body. I believe that my thinking and my body must do something. When I realize this, suddenly I see this approach is false and I feel freer. A moment ago it seemed that on one side there was my body and on the other, an energy. Now, because I am no longer thinking with words [author’s emphasis] my thought does not go to one or the other, and my attention can include the whole. This gives me an impression of extraordinary fullness, an impression of life.

What then of understanding? What then of understanding the significance of one’s self, understanding the significance of one’s being the master of one’s journey, understand one’s significance ...

The ethereal is as much an ‘environment’ as is the physical albeit the characteristics of the ethereal are different from that of the physical.

<table>
<thead>
<tr>
<th><strong>The physical</strong></th>
<th><strong>The ethereal</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>Timelessness</td>
</tr>
<tr>
<td>Space</td>
<td>Spacelessness</td>
</tr>
<tr>
<td>Mass</td>
<td>Masslessness</td>
</tr>
<tr>
<td>Cause and effect</td>
<td>No Cause and no effect</td>
</tr>
<tr>
<td>Energy at one level</td>
<td>Energy at another level</td>
</tr>
<tr>
<td>Physical existence</td>
<td>Ethereal existence</td>
</tr>
<tr>
<td>Physical machines</td>
<td>Ethereal machine</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Now the model of the Whole of Reality begins to take form and the significance of the individual’s true essence traversing the physical begins to unfold, the beginning of our species’ significance begins to take form:
Panentheism: The lower within the Higher, World One within World Two, the physical within the ethereal emerges as ‘the’ model of the Whole of Reality.
Symbiosis: Our purpose to circumvent ‘Eternal Recurrence’, grow the Higher’s knowledge, grow our timeless environment of knowing by creating unique experiencing for the Higher, God, the Eternally Unchanging.

Growing knowledge, expanding understanding, generating experiences does not change the Eternally Unchanging for knowledge, understanding and experiences are nouns and as we shall see in Chapter 9, the Eternally Unchanging is a verb not a noun thus the Eternally Unchanging does not change when knowledge, understanding and experiences change.

What does change is the quantity of what the Eternally Unchanging knows what does change is the quantity of what is known, sparks of the Divine become the means by which the Eternally Unchanging circumvents eternal recurrence and in turn the means by which sparks of the Divine circumvent eternal recurrence thus the formation of a symbiotic relationship.
Chapter 8

*Solomon’s Seal and the Level 4*

The point is to understand why to get from ...

... to

[Diagram of Solomon’s Seal]

Contents:
So where are we at this point: The realm of chaos * Order from chaos: Level 4 * Six and Seven: Solomon’s Seal * There are no magic words: There is only work and commitment * Finding one’s ‘I’: Letting go of all * Free will: Choice * Am I capable: The way * Solomon’s Seal: Two triangles superimposed one upon the other * Disassembled symbols: Hidden knowledge * Where to now: Chapter 9
Chapter 8

Solomon's Seal and the Level 4

So where are we at this point: The realm of chaos

We are where all individuals find themselves. We are immersed deep within the reality of chaos.

We exist within the cacophony of noise which lulls us to sleep. We exist within the incessant inundation of physical inputs drowning our thirst for answers, emotional tearing of the soul, rational contradictions of opposing dialectics, haunting wishes to know.

The chaos comes from six centers:

![Diagram of Solomon's Seal]

Fig. 8.1
And so it begins. Man sleeps to the music of chaos, unable to wake up from his dreams, some dreams beautiful others horrors beyond imagining.

There is no Level 4 here. There is only sleep and dreams from which we struggle to awaken but find there is nothing for us to grasp as we reach out desperately for something to which we can cling in hopes of dragging ourselves onto something concrete, drag our floundering convictions onto something enduring, and drag our exhausted bodies towards some form of absolute/objective truth.

But we have ears to hear but do not hear. We have been told:

We have eyes to see but do not see.

One, for unity, six for the number of categories into which all of Reality can be classified.

We are going to leave Fig. 8.2 for a short time before we come back to it.

What is not so readily visible is the seven, the seventh room which emerges from chaos as one strives to listen to the silence.
Order from chaos: Level 4

It is the attainment of Level 4 which brings order to chaos.

It is when one reaches the top of the stair, it is when one reaches the location representing the seventh room, it is when one reaches the room void of all, reaches the silence that the journey actually begins, reaches the end of chaos.

Once reaching the top of the stair it becomes apparent that one stands in the silence but at this point one is unaware that it is one’s own presence which is experiencing the silence. Standing in the silence unaware of one’s own presence can be represented as:

![Fig. 8.3](image)

With time one learns to recognize the silence is the silence within which one’s ‘I’ stands quietly living in the moment, such a level is represented as:

![Fig. 8.4](image)
In a moment of work, ... There is a conscious effort to be related at the same time with both higher forces and lower forces. I am in the middle, between two worlds.


This is the Level 4. Actually this is the beginning of Level 4. There are many degrees of Level 4, that’s why the ancients referred to this state as the beginning of the journey which was preceded by a long and arduous climb up, sliding back, climbing up, sliding back, climbing up ... before one even attained the state of Fig. 8.4.
Six and Seven: Solomon’s Seal

Figure 8.4 when fully revealed gives us insight regarding the number 6; six sides - six elements, six sides - seven rooms:

![Diagram of Solomon's Seal with labeled sides and T symbol]

Fig. 8.6
Order emerges with the implementation of the silence.

What do the six regions surrounding the silence represent?

If we zoom in on Solomon's Seal we observe seven regions or realms within which reality can be sorted into the six elements comprising reality, into the six elements comprising the Whole of Reality:

![Diagram of Solomon's Seal with labeled regions](image-url)
The six regions are illustrated with open doors.

**There are no magic words: There is only work and commitment**

Initially the doors are not open as one stands within the silence but with time, patience, commitment to be an ‘obedient servant’, the doors may open.

The process of becoming an obedient servant to the ethereal, the process of becoming an obedient servant to reality two does not have the potential to come to fruition until one first masters the physical egos and one cannot master the physical egos of sensory, emotional and mental influences attempting to dominate one’s life until one awakens to life, until one finds the means of allowing one’s true self emerge and allow the ‘I’ to find its way into the conscious aspect of one’s life.

Room 7 is actually the fourth level or what is sometimes referred to as the fourth room.

> “The fourth room gives man immortality and all religious teachings strive to show the way to it. There are a great many ways, some shorter and some longer, some harder and some easier, but all, without exceptions lead or strive to lead in one direction, that is, to immortality.”

Gurdjieff quote

In short one must attain level 4 before one can learn to master the ethereal aspect of reality.

Reality one, is the region from which one steps as they enter the silence. Reality one is our physical universe and upon stepping into the silence one leaves the physical behind. Although one has left the physical behind, the physical universe remains open to one’s return.

“Only a man who fully realizes the difficulty of awakening can understand the necessity of long and hard work in order to awake.”

Gurdjieff quote


Sometimes only the single door of the silence is open for the individual. Sometimes a second, third, fourth, or more of the doors open to the individual as they stand in the silence.

One of the little known reasons to strive to reach Level 4 is to open the potential to step into more than just the open door of the silence and back again into the physical. Reaching level 4 opens the potentiality of stepping into the remaining five regions.

“... if a man brings the work of the five centers within him into harmonious accord, he then ‘locks the pentagram within him’ and becomes a finished type of the physically perfect man. **The full and proper functioning of five centers brings them into union with the higher centers which introduce the missing principle and put man into direct and permanent connection with objective consciousness and objective knowledge.** [author’s emphasis]

And then man becomes the six-pointed star, that is, by becoming locked within a circle of life independent and complete in itself, **he becomes isolated from foreign influences or accidental shocks, he embodies in himself the Seal of Solomon** [author’s emphasis].”

Finding one’s ‘I’: Letting go of all

Region one is World One, is the region within which our physical machine travels in order to create, in order to experience …

Region seven is the region where one attains Level 4, is the silence, the region within which the ‘I’ becomes identifiable, is the region within which one’s ‘I’ becomes formed, is the region within which one’s ‘I’ becomes sustainable.

Yet you are the summation of ‘all’ six aspects of reality which you may or may not have experienced.

On the other hand, to experience one’s true essence one must separate one’s self from one’s storehouse of personal experiences be said experiences physical or ethereal in nature. One has little choice but to let go of all information one has gathered including letting go of the silence itself if one is to experience one’s true essence. Only when one has ‘let go’ can one stand as the purity of one’s self and potentially master all six regions.
Free will: Choice

If one is the master of one’s self, one can shut out any of the six elements found within the six rooms as one stands alone as one’s self.

Some would say one has no choice, some would say one has no free will to accept or reject the domination of self by any of the six regions, by any of the six elements of reality if said elements wish to force themselves upon the true self of the individual.

While it may be true none of the six elements can be forced to open themselves to the individual’s self it is likewise true that self, once awakened, can pick and choose which of the six elements it wishes to experience should the opportunity arise.

Many would suggest willingly silencing the stimuli of the Ethereal, willingly silencing any one of the three active realms of the six realms of the ethereal is a heretical idea.

Being a slave to external influences be they generated by a physical cosmos, reality one, or be they generated by an ethereal reality, reality two, makes no difference, slavery is slavery regardless of who the ‘slave owner’ is.

What then of the concept of a confused slave? Slaves are ‘confused slaves’ when they are puzzled, perplexed, baffled, mystified as to why it is they do what they do. When an individual goes through life on automatic pilot, goes through life simply ‘reacting ‘to’ as opposed to knowing what it is they are doing, doing with intent, they are by definition a slave of circumstances, a slave ‘of’ and ‘to’ their environment be it physical or ethereal.
'In relation to these two worlds, man appears in reality to be merely a slave, because his various perceptions and manifestations cannot be other than conformable to the quality and nature of the factors making up these totalities.

He is obliged, in relation to his outer world as well as his inner world, to manifest himself in accordance with the orders received from any given factor of one or the other totality.

He cannot have his own initiative: he is not free to want or not to want, but is obliged to carry out possibly this or that “result” proceeding from other outer or inner results.

Such a man, that is to say, a man who is related to only two worlds, can never do anything: on the contrary, everything is done through him. In everything, he is but the blind instrument of the caprices of his outer and inner worlds.

The highest esoteric science call such a man “a man in quotations marks”: in other words his is named a man and at the same time he is not a man.’

He is not a man such as he should be, because his perceptions and his manifestations do not flow according to his own initiative but take place either under the influence of accidental causes or in accordance with functioning that conforms to the laws of the two worlds.

In the case of “a man in quotations marks,” the “I” is missing and what takes its place and “fills its role” is the factor of initiative proceeding from that one of the two above –mentioned totalities in which the center of gravity of his general state is located.’

It is only when an individual is free to make their own choices based upon not only knowledge but based also upon understanding of just what it is they are about to do that their decisions are made as an ‘obedient servant, it is only then that their willingness to accept the tasks set before them is made as an obedient servant rather than made as a confused slave, is made as an individual awake as opposed to acting as a sleeping slave.

To be a servant to the higher is not necessarily a ‘bad’ thing. Having acknowledged the understanding that being a ‘servant’ to the Higher is not necessarily ‘bad’, it must also be noted that great responsibility comes along with the station of being an obedient servant.

In this book, we have spent much time examining how it is the physical cosmos overpowers the true self in terms of physical sensory domination, physical emotional domination and/or physical mental domination as well as some time examining a few aspects of reality two, examining the ethereal.

While the individual who has awakened has the option of refusing to walk through the doors opened to them, the sleeping individuals have no choice.

Individuals for the most part step into ‘World One’, asleep. A very few step into worlds found within the Whole such as the physical universe, awake, come into the physical with a preset objective.

Most individuals step into the physical asleep. A few of those occupying the physical can awaken. The process of awakening is long, tedious, and fraught with discouragement.
Am I capable: The way

How can one know if they are individuals who can awaken to, get in touch with their true selves?

Individuals, who sense something missing, yearning for answers, seeking, are individuals who have the capacity to awaken.

Individuals in societies such as the Fourth Way, yogis, monks, fakirs ... have the ability to find their true selves, find their ‘I’, come into contact with their spiritual side.

Most individuals capable of finding their true selves will not succeed at doing so.

The way is hidden from the public, is esoteric knowledge which has existed with the ancients and select present day individuals. If individuals who have awakened open up, risk, share, more and more individuals will be successful at awakening.

As more individuals become successful, if they, in turn, share their knowledge, the number of individuals will continue to increase. The increase will move in an exponential manner.
Solomon’s Seal: Two triangles superimposed one upon the other

But what of the remaining five rooms and from where exactly did the two triangles come found within Fig. 8.7?

Personal note:

There may appear to be contradictory statements regarding the referencing of six rooms potentially available to the Level 4’s and the referencing of the presence of seven rooms available to the Level 4’s.

The appearance of confusion occurs with the lack of understanding that one’s ‘I’ actually belongs as an element existing within one of the six rooms, namely one’s ‘I’ existing initially within the room of discrete sparks of the Divine.

It is only with great effort that one’s ‘I’ can emerge as itself, emerge isolated from the realm of independent discrete sparks of the Divine.

If we slide the two triangles found in Fig. 8.7 apart we obtain:

![Fig. 8.8](image)
The two triangles are inverses of each other.

A person standing in front of a mirror sees the inverse of themselves. When the person in front of the mirror touches their right eye, the image in the mirror touches its left eye. When the person in front of the mirror waves its right hand the image waves its left hand.

In the case of the two triangles the inverse is not side to side, right to left and left to right but rather the inverse is top to bottom.

As such we will flip the right triangle.

If we flip the right triangle we obtain:

![Fig. 8.9](image)

The dotted line of the triangle on the right symbolizes the fact that the triangle is not in its original orientation but rather has been flipped. As we shall see, the flip is an important action to remember for we will later need to reverse the flip.
Having split the triangles, the ‘regions’, ‘realms’ disappear but the vertices representing the ‘regions’, ‘realms’ remain.

The three vertices of the left triangle and the right triangle correspond directly to each other as follows:

<table>
<thead>
<tr>
<th>Left Triangle</th>
<th>Right Triangle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vertex 1: World One</td>
<td>Vertex 4: World Two</td>
</tr>
<tr>
<td>Myriad number of Universes</td>
<td>The Ethereal</td>
</tr>
<tr>
<td>Our physical universe is</td>
<td>Outside of the circle</td>
</tr>
<tr>
<td>but one of the universes</td>
<td>(see Chapter 7)</td>
</tr>
<tr>
<td>Vertex 5: Knowledge</td>
<td>Vertex 6: All Knowing</td>
</tr>
<tr>
<td>Vertex 3: The Silence</td>
<td>Vertex 2: Discrete knowing</td>
</tr>
</tbody>
</table>

We now see what we mean when we say Region 1 represents World One, represents the universe within which our present machine travels.
Personal note:

Region 1, while it represents our personal physical universe, most probably represents all discrete universes.

The likelihood there are more universes than ours is highly probable.

Each universe may have unique characteristics including unique laws of functionality.

*The multiverse* (or *meta-universe*) is the *hypothetical* set of infinite or finite possible universes (including the historical universe we consistently experience) that together comprise everything that exists and can exist: the entirety of space, time, matter, and energy as well as the physical laws and constants that describe them. The various universes within the multiverse are sometimes called...

http://en.wikipedia.org/wiki/Multiverse

**Eros: Possible site of mirror matter impacts**

By Dr David Whitehouse

BBC News Online science editor

Two Australian scientists believe they have found evidence of a parallel universe of strange matter within our own Solar System.

Dr Robert Foot and Dr Saibal Mitra, of the University of Melbourne, report that close-up observations of the asteroid Eros by the Near-Shoemaker probe indicate it has been splattered by so-called "mirror matter".

Mirror matter is not anti-matter, it is altogether weirder. It is somehow a "reflection" of normal matter, a sort of parallel series of particles required to restore the balance of the Universe.

Sounds far-fetched - some believe so. However, experiments are underway to confirm or deny the existence of this strange, potentially significant but as yet undetected component of the cosmos.

is not anti-matter, it is altogether weirder. It is somehow a "reflection" of normal matter, a sort of parallel series of particles required to restore the balance of the Universe.

Sounds far-fetched - some believe so. However, experiments are underway to confirm or deny the existence of this strange, potentially significant but as yet undetected component of the cosmos.

Region, realm ‘7’ appears to be missing. What also appears to be missing in the analogy of the mirror is the mirror itself.

As with the case of the mirror there is no ‘thing’ which separates the two worlds that is why it is so difficult to form the ‘I’ for the ‘I’ to appear it must begin by standing alone between the two worlds.

Region ‘7’ is the ‘I”, soul, true essence.

Inserting one’s ‘I’, one’s true essence into the chart labeled, Fig. 810 we obtain:

<table>
<thead>
<tr>
<th>Left Triangle</th>
<th>Right Triangle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vertex 1: World One</td>
<td>Vertex 4: World Two</td>
</tr>
<tr>
<td>Myriad number of Universes</td>
<td>The Ethereal</td>
</tr>
<tr>
<td>Our physical universe is</td>
<td>Outside of the circle</td>
</tr>
<tr>
<td>but one of the universes</td>
<td>(see Chapter 7)</td>
</tr>
<tr>
<td>Vertex 5: Knowledge</td>
<td>Vertex 6: The Whole of Knowing</td>
</tr>
<tr>
<td>Experienced events</td>
<td>Eternally Unchanging</td>
</tr>
<tr>
<td>Vertex 3: The silence</td>
<td>Vertex 2: Discrete knowing</td>
</tr>
<tr>
<td>The void</td>
<td>Discrete Understanding</td>
</tr>
<tr>
<td>The quiet</td>
<td>Sparks of the Divine</td>
</tr>
</tbody>
</table>

One’s ‘I’
One’s true essence

Fig. 8.11
The three elements composing the right triangle, composing the ethereal are:

Region 4: World Two, The Ethereal, outside the circle
Region 6: The whole of knowing, The Eternally Unchanging
Region 2: Discrete knowing, discrete understanding, sparks of the Divine, individuals

Labeling the vertices of the triangle on the right found within Fig. 8.8, one obtains:

The three elements composing the left triangle, composing World One, the physical universe are:

Region 1: World One, The physical, inside the circle
Region 5: Knowledge, events experienced
Region 3: The silence, the void, the quiet
Labeling the vertices of the triangle on the left, one obtains:

![Fig. 8.13](image1)

Superimposing the two triangles with the label of their vertices one upon the other and adding one’s ‘I’ we obtain:

![Fig. 8.15](image2)
**Disassembled symbols: Hidden knowledge**

But what is the black square surrounding Solomon’s Seal?

The black square represents ‘nothing’, represents the silence surrounding Solomon’s Seal.

Is there some significance to the introduction of Solomon’s seal into the discussion involving realms accessible to those reaching Level 4?

Symbols are one means of storing knowledge and disassembled symbols are means of hiding knowledge.

But why hide knowledge?

One reason to hide knowledge is to record knowledge in such a fashion as to prevent it from being revealed until the time is right for its being revealed.

In order to gain some insight into the location and appearance of the dismantled symbol of Solomon’s Seal, we will proceed from Fig. 8.16 of the symbol of Solomon’s Seal we had constructed and deconstruct it piece by piece.
In the first step of deconstruction, we will move one’s ‘I’ back into the realm of discrete sparks of the Divine, giving us:

![Diagram](image)

Removing the labels for the regions and removing the letter ‘I’, we obtain:

![Diagram](image)
Separating Solomon’s Seal into its two triangles we obtain:

![Fig. 8.18](image)  

Before we further separate the two triangles we will add two empty boxes to the diagram, one empty box on the left and one empty triangle on the right:

![Fig. 8.19](image)
As we have stated previously, the six vertices of the two triangles represent the six categories into which Reality can be classified.

The empty box on the left represents the beginning and the end of the diagram being constructed through our deconstruction of Fig. 8.15. As such we will insert the number one for unity and the number six for the six categories into which the whole of Reality can be classified, into the empty left box.

![Fig. 8.20](image)

The box on the left in Fig. 8.20 now brings us back to Fig. 8.2. When we last left Fig. 8.2 we stated: ‘We are going to leave Fig. 8.2 for a short time before we come back to it.’

Moving the two triangles, one left and one right into the two empty boxes we obtain:

![Fig. 8.21](image)
Adding an empty box to the bottom of the left box in Fig. 8.20 we obtain:

![Diagram showing the addition of an empty box to the bottom of the left box in Fig. 8.20.](image)

We added the empty box ‘below’ the first box to represent ‘a direction’ of development, namely the symbolic representation of the living elements of Reality upward from the less complex to the more complex.

This classification system addresses the cataloguing of everything living.

The box in the upper left would be the Ultimate level, The Absolute, and the box below would be the level just below The Absolute or what is called The Eternally Unchanging.
Chapter 9 introduces new meaning for the concept of the Eternally Unchanging, introduces a new meaning for the word ‘God’, introduces what could in fact be a new perception of God, a new meaning of the word ‘God’ which could conceivable meet the specifications of a new meaning of the word ‘God’.

Moving forward to Fig. 8.23 we will add the symbol for The Eternally Unchanging and when we add the symbol we obtain: (the origination of the symbol for The Eternally Unchanging will likewise be examined in Chapter 9)
We can now complete the box representing The Absolute by moving the symbol for The Eternally Unchanging into the upper left box since The Absolute is not only represented by ...
We now have two units of the ethereal in what has been labeled as The Diagram of Everything Living:

**Fig. 8.26**

Diagram of Everything Living
*In Search of the Miraculous, The Teachings of Gurdjieff,* P. D. Ouspensky, Harcourt, Inc., 1949, 1977, p323, Figure 58.
Adding the cyclical evolutionary two dimensional spiral developed in Chapter 5 to the diagram we obtain:

Fig. 8.27  
Basis of which emerges from Ch. 5
Hidden knowledge? Time for its revealing? Coincidence?

The answers to the three questions, from what I’ve been told are: Yes, yes and no.

Where to now: On to the Eternally Unchanging

We are now ready to examine the most primal of quests. We are now ready to examine the third piece of knowledge and understanding which could act as new knowledge and new understanding capable of standing upon the foundation which humanity itself has put into place as of this point in humanity’s history.

In Chapters 1 – 8 we have attempted to learn more of ourselves which in turn provided enlightenment regarding the Higher.

In Chapter 9, A New Meaning of the word ‘God’, we are to learn more about ourselves by learning more of The Higher.

Up to this point we have examined the inside of the circle, the physical cosmos, Reality One, we have examined the circle itself, the black line which is the circle, the nothingness, the void, the silence and we have examined the near ethereal self.

We are now going to examine the larger picture of the ethereal, we are going to examine the Eternally Unchanging, examine what humanity’s evolutionary advancement towards recognizing our, humanity’s, self-perception and towards recognizing our, humanity’s, significance in the whole of reality.

His personal wish, he once said, was to live and teach so that there should be a new conception of God in the world, a change in the very meaning of the word.

The historically traditional conception of God in the world ...

   God is a noun
   God knows all

   •

A new conception of God for the world

   God does not know ...

**God is knowing**

A change in the very meaning of the word God

*New knowledge is necessary, a knowledge that can lead to a new understanding of man and to a change in being, that is, to evolution.*

Chapter 9:

A change in the very meaning of the word ‘God’

The point is to advance our understanding of the interrelationship of ...

![Diagram with labels: One’s True Essence, Divine Spark, Image of God, The Eternally Unchanging]

Contents:
A change in the very meaning of the word ‘God’: A new self-image for the individual *
From the beginning: Mathematics and self *
The Eternally Unchanging: Symbology *
‘Being knowing’ as opposed to ‘having knowing’: The nuance of vocabulary *
The Ethereal: The Diagram of Everything Living *
How does our perception of ‘God’ change: A potential paradigm shift *
The Diagram of Everything Living: A clue to the essence of the ethereal *
Why: Why do we need to change our understanding of God? *
So what is the big deal: Paradigm shifts *
Wake up!
Chapter 9:

A change in the very meaning of the word ‘God’: A new self-image for the individual

A change in the meaning of the word ‘God’ leads to a new understanding of man for man is made in the image of God and as our perception of ‘God’ evolves so evolves the perception we have of ourselves.

This chapter, Chapter 9, addresses Gurdjieff’s greatest wish:

*His personal wish, he once said, was to live and teach so that there should be a new conception of God in the world, a change in the very meaning of the word.* [Author’s emphasis]

From the beginning: Mathematics and self

Mathematics may not appear to be relevant to the discussion of God but the analogy of mathematics and God is undeniable.

Discrete mathematics deals with the ‘separate’, ‘distinct’, ‘individual’ existences. Two is two, three is three, the number two and the number three are distinct, discrete, separate numbers.

The concept of ‘discrete’, ‘separate’, ‘distinct’, ‘individual’ applies not only to discrete mathematics but applies equally to the ‘true essence’ of the individual found within the human species.

Adjective[edit]

**discrete** (comparative **more discrete**, superlative **most discrete**) / Separate: distinct; individual; non-continuous. / That can be perceived individually and not as connected to, or part of something else. / (electrical engineering) Having separate electronic components, such as individual resistors and inductors — the opposite of integrated circuitry. / (audio engineering) Having separate and independent channels of audio, as opposed to multiplexed stereo or quadraphonic, or other multi-channel sound. / (topology) Having each singleton subset open: said of a topological space or a topology. / disjunctive; containing a disjunctive or discretive clause / "I resign my life, but not my honour" is a discrete proposition.

2 Topics in discrete mathematics: 2.1 Theoretical computer science, 2.2 Information theory, 2.3 Logic, 2.4 Set theory, 2.5 Combinatorics, 2.6 Graph theory, 2.7 Probability, 2.8 Number theory, 2.9 Algebra, 2.10 Calculus of finite differences, discrete calculus or discrete analysis, 2.11 Geometry, 2.12 Topology, 2.13 Operations research, 2.14 Game theory, decision theory, utility theory, social choice theory, 2.15 Discretization, 2.16 Discrete analogues of continuous mathematics, 2.17 Hybrid discrete and continuous mathematics

http://en.wiktionary.org/wiki/discrete
The mathematical field of Geometry, for the purposes of this work, best depicts the concept of ‘discrete’ existence since Geometry is built upon the concept of ‘pictures’ and Geometry deals with concepts of perfection such as circles, straight lines, squares ... and there are no such existences located within World One, located within the physical universe. The only world within which one can find perfect circles, perfect squares ... is the world of the ethereal.

World One, the physical universe is a world of imperfection, thus the appropriateness of the phrase: You are only human.

But what of Geometry and the understanding of the new meaning of the word ‘God’.

To better understanding a new meaning of the word ‘God’ we will begin where Geometry begins.

The very first seven words written in The Thirteen Books of Euclid’s Elements as translated by Sir Thomas L. Heath:

1. A point is that which has no part.

From such a statement evolves a unique understanding of Arithmetic, Algebra, Euclidian Geometry, non-Euclidean Geometry, Trigonometry, Calculus, Differential Equations ...

From such a statement evolves the concept of discrete, separate, distinct and the concept of the ethereal itself for ‘a’ point is adjacent to no point for between any two points exists and infinite number of ‘other’ distinct points, separate points.

What then of the individual?

The first step to better understanding self lies likewise in seven words:
1. A self (point of true essence) ('I') (spirit) (spark of the Divine) is that which has no part.

Or to put it in terms of the Fourth Way:

1. ‘An ‘I’ is that which cannot be divided.’

An individual is, like ‘a’ point, distinct, separate, discrete in relationship to all other individuals.

So just what is this spirit, this true essence, this ‘I’ of which we have spoken over and over again within this book.

Some have suggested this true essence, this spirit, this ‘I’ is consciousness but it is more than consciousness it is ‘knowing’.

‘Knowing’ is a higher state than consciousness.

---

_The true consciousness is the reverse of what men call consciousness. Behind our ordinary consciousness, there is another consciousness ... is, as it were; a reversal of consciousness, that like the negative of a photograph where light seems dark and dark seems light. ..._

... In other words, it was necessary to discover ways by which man could enter into his true consciousness without, of course, losing his contact with the external world, for which we use our reversed consciousness, or, as it is often called, rather misleadingly, lower consciousness.

_Gurdjieff: A Very Great Enigma_, J. G. Bennett, Samuel Weiser, Inc. York Beach, Maine, 1963 ... 1984, p68

---
Animals are conscious of their environment. Animals are hungry but animals to not ‘know’ they are hungry they sense their hunger and react accordingly. Animals react on the basis of level 1 and 2.

Some would suggest a few animals react on the basis of level 3. This may or may not be true but regardless, no animals of which we are aware fall into the category of level 3 as we observe is the case for many humans.

There is no doubt many humans love or hate and do not rise above such awareness. Most humans do not rise above animalistic reactions of level 1 and/or level 2 but there is also no doubt that many of our species do apply reasoning and rationality to their actions.

There are in fact a few individuals that not only apply reasoning and rationality to their actions but ‘know’ they are doing so when they act as a the level 3 state.

This second form of consciousness, this level we might appropriately label as a state of ‘knowing’ can easily be conceived as ‘points of ‘knowing and so the symbol of the Eternally Unchanging begins Its formation as:

![Fig. 9.2](image)

‘A’ point representing all discrete elements of Divine sparks of knowing

The point represents elements of the discrete, elements of discrete individuality, elements of ‘I’'s, and is the dot observed within the two circles of the Eternally Unchanging.
Personal note:

Each point of ‘knowing’, starts as zero knowing within this particular physical journey and terminates as ‘a’ completed journey within the physical. A single journey can be represented as …

\[
\sum_{0}^{1}
\]

… where the sigma symbol is mathematically read as ‘the summation’, and as such represents the summation of experiencing for one’s life journey beginning with zero experiencing and ending with death.

Mathematically the totality of independent elements of knowing can be represented as …

\[
\sum_{0}^{n} 1
\]

… where ‘n’ represents the total of all discrete, separate, distinct journeys taken be it in this universe or all universes should other universes or other types of journeys in fact exist.

The mathematical symbology clearly demonstrates, intuitively speaking, the significance of the individual in terms of the individual ‘creating’, in terms of the individual acting in a symbiotic relationship with the Higher as a means of the Higher circumventing ‘eternal recurrence.'
Beginning with an understanding regarding the symbolic representation of the discrete being represented as a point, the new meaning of the word ‘God’ begins its process of unfolding.

If we as individuals are truly made in the image of ‘God’ as is stated by both East and West ...

And God said; ‘Let us make man in our image, after our likeness ...’.

*Genesis 1:26*

Krishna: ‘I established this Whole Universe with a single portion of myself, and remain separate.’

*The Bhagavad-Gita*, Chapter 10

... then it becomes rationally understandable as to why the center of the symbol of the Eternally Unchanging and The Absolute found in the top two boxes of the Diagram of Everything Living is symbolized as a point and representing individuality, representing discrete elements of the Divine, representing Divine Sparks, representing the true essence of the individual, representing one’s ‘I’, representing the ‘I’ of all discrete beings capable of ‘knowing’. 
The Eternally Unchanging: Symbology

The symbol for the Eternally Unchanging is represented in the Diagram of Everything Living ...

No label [author’s note taken from p.322, In Search of the Miraculous]

Diagram of Everything Living
In Search of the Miraculous, The Teachings of Gurdjieff,
P. D. Ouspensky, Harcourt, Inc., 1949, 1977, p323, Figure 58.

Fig. 9.3
The Eternally Unchanging and The Absolute both include the same symbol, both contain the symbol:

![Fig. 9.5](image-url)
‘Being knowing’ as opposed to ‘having knowing’: The nuance of vocabulary

The point represents all elements of discrete knowing, the inner circle represents the summation of discrete knowing entities or omniscience.

Omniscience as opposed to omniscient is a verb is ‘all’ or ‘summation’ of ‘knowing’ as opposed to being a term to describe the characteristic of a ‘person, place or thing’, describe a quantity of knowledge.

Omniscient as opposed to omniscience is an adjective which describes the characteristic of a ‘person, place or thing’.

The change from the term omniscient to omniscience completely changes the meaning of the word ‘God’ since the change in the letter ‘t’ terminating the word ‘omniscient’ to the two letters ‘ce’ terminating the word ‘omniscience’ completely changes our perception of ‘God’ from that of being a ‘person, place or thing’ to that of being a verb and thus ‘God’ being an entirely ‘different’ form of existence.

The change in the meaning of the word ‘God’ produces a change in the meaning of the word ‘human’, humankind, mankind, ... for a change in the meaning of the word ‘God’ by definition changes our understanding of the individual’s true nature.
If we understand, we as individuals, understand our true essence is ‘knowing’ as opposed to being the physical machine which knows, ‘God’ now becomes the larger form of ‘knowing’, becomes the summation of discrete ‘knowing’ while we, made in the image of ‘God’ are ‘sparks’ of knowing.

Changing the meaning of the word ‘God’ to that of being ‘knowing’ moves our understanding of ‘God’s’ nature being one of form to that of God’s nature being one of non-form which in turn moves our understanding of humankind’s true nature, humankind’s individual true essence, humankind’s true ‘I’ being one ‘of form’ to being one ‘of non-form’, being one of the ethereal, being one of spirituality, being one of Divine sparks, being one of ‘knowing’ for ‘knowing has no form, is not a person, place or thing.

Knowing is non-form in nature is not identifiable as a person, place or thing, is not physical in nature, is not corporeal in nature.

There are three symbols contained within the whole symbol representing the Eternally Unchanging.

Fig. 9.6
The three symbols integrated within the Eternally Unchanging represent three elements found within the ethereal. They are:

1. The point, dot, representing discrete elements of knowing
2. The smaller circle representing the summation of the discrete elements of knowing
3. The larger circle representing the summation of:
   a. The summation of the discrete elements of knowing plus
   b. The totality of the discrete elements knowing as themselves

The question then becomes what are 1 – 3 in terms of their ‘composition’ if they are ‘eternally unchanging’.

“The transmission of the meaning of symbols to a man who has not reached an understanding of them in himself is impossible. This sounds like a paradox, but the meaning of a symbol and the disclosure of its essence can only be given to, and can only be understood by, one who, so to speak, already knows what is comprised in this symbol. And then a symbol becomes for him a synthesis of his knowledge and serves him for the expression and transmission of his knowledge.”

In Search of the Miraculous, The Teachings of Gurdjieff,

The concept of 1 – 3 being knowing fulfills the specification of being Eternally Unchanging for knowing does not change. Knowing is simply knowing regardless of the quantity of knowledge involved.
What knowing knows can change without changing the characteristic ‘knowing’ itself because the quantity of knowing has no impact upon the characteristic of the verb knowing.

The Ethereal: The Diagram of Everything Living

It is the three dimensional portrayal of the Diagram of Everything Living which leads us to a better understanding of the ethereal.
We understand the five clear boxes, understand the backward ‘L’ of man’s physical world, World One, is composed of matter/form characterized by discrete particles, is composed of matter.

One might conclude that the backward ‘L’ located below man is composed of what physicists call energy waves/non-form lacking ‘will’ such as represented on the Electromagnetic Chart, gravity waves ... Whether or not the backward ‘L’ is composed of energy waves is not what we are to examine within Chapter 9.

We are not going to examine the backward ‘L’ located below man for we are focusing upon man’s ethereal aspect, focusing upon the realm of the ethereal, focusing upon the backward ‘L’ found above World One, focusing upon World Two.

This is not to imply the backward ‘L’ located below the physical realm of man is of no interest rather it simply is not the point of our focus. The backward ‘L’ located below the physical realm of man deals with creation.

Details regarding creation are addressed extensively in the previous works of this author. One need only go to the site of this author, www.panentheism.com, and use the google search engine located on site and insert terms such as ‘creation’, symmetry, anti-matter, anti-energy ... into the onsite google search engine or examine the table of contents of the books found within the library on site.

The ethereal, World Two, although not composed of particles, is, like World One, composed of ‘like substance’ albeit ‘different substance’ than that found in World One. The question becomes: What ‘substance’ composes the realm of the ethereal, composes the realm of World Two.

As we have seen, the ethereal is composed of the higher level of consciousness which we label as ‘knowing’ within this work. This higher form of consciousness, sometimes
described as collective consciousness, is the ‘material’ composing the ‘I’ we seek as we attempt to master our lower level egos, as we attempt to master levels 1, 2 and 3.

**How does our perception of ‘God’ change: A potential paradigm shift**

The new understanding is that God is a verb. God is ‘knowing’. God is omniscience. God is ‘all knowing’. Since knowledge is power, God is ‘all power’, omnipotence and since God is ‘all knowing’, God is everywhere there is ethereal existence, omnipresence.

The new understanding does not change present day religions’ perception of God as being Omnipotent, Omniversal, and Omniscient.

The new understanding of God does not change present day religions’ perception of God being the Creator of the universe, of God being the Creator of the physical, of God being the Creator of the heavens, land and sea.

The new understanding of God does not change present day religions’ perception of God being the Creator of ‘man’ nor does it change the concept of man being made in the image of ‘God’.

The new concept of God is that God does not have knowing rather God is knowing. God is a verb.
The new understanding of God introduces a new comprehension of God’s abilities.

It now becomes reasonable, rational for God to be a dynamic existence for now it becomes understandable for God to be a learning God, a growing God, an evolving God yet remain ‘eternally unchanging. God being ‘knowing’, all knowing does not change as knowledge increases for knowing is knowing and knowledge is knowledge. God increasing Its knowledge does not change the fact that God is ‘all knowing’, what changes is the amount of knowledge God knows as opposed to changing ‘what’ God is.

The new understanding of God clarifies the biblical text and other ancient texts similarly referencing the relationship between God and man:

God has knowing albeit ‘all’ knowing. God’s true essence is knowing.

Man has knowing albeit only a particle, a spark, a discrete quantity of knowing. Man’s true essence is knowing.

With the new understanding of God being ‘knowing’, God being a verb, as opposed to God having knowing, God being a noun, clarifies the understanding regarding human identification and leads to the understanding that the individual’s essence does not center around the sexual organs of male and female rather the sexual organs of the individual simply distinguish one model of a human machine from another model.

The new understanding removes all physical characteristics, nationalities, ethnicity, gender, age, sexual orientation … as being characteristics of our true being and applies such characteristics as descriptions of our physical machine and have no bearing as to our true essence, no bearing as to why we are all brothers/sisters.

The true essence of individual humans lies in their knowing.
A potential paradigm shift emerges.

The ‘I’ of an individual lies not in the thousands of egos emanating from the physical, emotional and mental state of the human machine. The ‘I’ of the individual lies in the purity of knowing and pure knowing can only be accessed, experienced when quieting the physical body, emotional body and mental body of the human machine. The true I is to be found in the silence, found in the void, found in the nothingness.

The Diagram of Everything Living: A clue to the essence of the ethereal

The second box down from the top of the Diagram of Everything Living gives us a clue as to the characteristics of the ‘substance’ of the ethereal.

![Diagram of Everything Living](image)

The box description, Eternally Unchanging, tells us the Ethereal is not a noun for nouns change.
**Why: Why do we need to change our understanding of God?**

From the beginning of Biblical times we have perceived ourselves to be men made in the image of ‘God’, viewed ourselves to be two legged creatures with two arms and two hands, viewed ourselves as having one head with bilateral symmetry, viewed ourselves as having male genitalia.

Women were secondary to men.

But times have changed and we, as well as most religions, are beginning to question such perceptions.

We are beginning to question the concept of our being made in the image of God since we are questioning the fundamental concept of women being second rate citizens, questioning the fundamental concept of women not being made in the image of God and women thus being subject to the laws of men and subjected to being dominated by men.

We are beginning to comprehend the idea that there may be other life forms elsewhere in the universe that may be capable of encompassing Divine sparks, capable of being machines within which particles of the Divine can travel and experience the physical universe just as humans do.

These other life forms may or may not look like humans.
These other life forms may or may not be able to demonstrate they were involved in the creation or influence of humankind's physical machines through the process of genetic manipulation technology or through the process of cross breeding with our species.

If we cannot demonstrate, if we cannot comprehend a more advanced understanding of ourselves and of our true nature then we could very well find ourselves in an identity crisis centered around just who we perceive ‘God’ to be. Some of our species may conclude these extraterrestrial beings are our ‘God’, are our creator and then submit themselves to the will of these very beings who may or may not have our best interest at heart.

It is critical that we evolve our self-perception to such a level that we are not confronted with an identity crises capable of dividing us as a species and making us susceptible to the potential mental gymnastics of psychological manipulation by technologically advanced extraterrestrials.

We must, for our own survival, begin to reevaluate just who we are and from whence we came not in terms of our physical machines but in terms of our ethereal selves, in terms of our true essence.

There is only one means of re-embracing the concept of individuals all being made in the image of God, made in the image of the Higher, be they male or female, be they of high IQ or low IQ, be they of one color or another color, be they of one religion or another religion, be they strong or weak, be they … and that is to change the very meaning of the word ‘God’.

The most simplistic change in the meaning of the word ‘God’ lies not in a physical perceptual change in the meaning of the word ‘God’ but rather in a change much broader, lies not in a change in the meaning of the word ‘God’ which underscores the validity of one religion over another, lies not in a change in the meaning of the word ‘God’ in terms of retaining the epistemological operative function of the word ‘God’ as a
noun. The simple change of replacing the noun function with a verb function, that is change the perception that God knows to that of God is knowing accomplishes exactly what it is we are attempting to do.

In short we can change the meaning of the word ‘God’ from that of ‘God having knowing’, ‘God’ being a noun to that of ‘God is knowing’, ‘God’ being a verb.

This small change leads to the understanding that our physical machine, man’s physical machine, women’s physical machine is simply that ‘a’ machine and leads to the understanding that the true essence of the individual is the ‘I’, the true essence of the individual is spiritual in nature, is nonphysical in nature, is incorporeal as oppose to being corporal in nature ...

The significance is that God is not an entity of size, an entity of quantity, an entity of matter, an entity of space, an entity of time, an entity of the physical universe, an entity of reality one.

God is understood to be an existence of the incorporeal, of World Two, of reality two, of a subset of existence expansive enough to include the whole of the physical universe ‘within’ it.

Thus the paradigm shift regarding:

1. ‘What’ God is: God is the summation of all knowing.
2. ‘What’ we as individuals are: Individuals are limited discrete entities of knowing
3. How it is God can grow in knowledge yet not change: God is knowing not knowledge, the amount of knowledge may grow but the sum of knowing remains what it is, namely the sum of knowing not the sum of knowledge.
4. What ‘made in the image of God’ means: God is knowing, albeit the sum of knowing, and we likewise are knowing, albeit a limited quantity of knowing.
5. What kind of respect individuals are due: Individuals are due the respect we extend to God.

6. Why we have an obligation to respect the environment: The environment is a ‘place’ where entities of knowing/God particles, divine sparks travel, experience and as such is due the respect we would relegate to the very house of God.

7. ...

Proof beyond all doubt and proof beyond all reasonable doubt is entirely two different concepts.

The proof beyond all reasonable doubt is recorded, for those so inclined to investigate such proof, on the web site: www.panentheism.com

So what is the big deal: Paradigm shifts

God is ‘knowing’ not God has knowing.

We, individual humans, our true essences likewise are knowing, albeit limited knowing, knowing nonetheless.

Personal note:

Paradigm shifts:

The nuance is seemingly imperceptible but in fact the nuance is as dramatic as having moved to the concept of the earth being flat to the concept of the earth being a sphere, as dramatic as that of humans not being the center of existence, to that of the earth not being the center of the solar system, the Milky Way Galaxy or the center of the universe.

The dramatic paradigm shift: Man is not the center of God’s attention.
Individuals being discrete knowing/small elements of knowing and God being non-discrete knowing, being the summation of knowing, now leads to an understanding as to why it can be said that ‘man’, male and female, is ‘made in the image of God’.

Knowledge now expands from being simply knowledge to being understood.

Ying and Yang in balance, knowledge and understanding in balance.

Even more importantly:

In terms of God being knowing, being omniscience, being all knowing, being the summation of all knowing, God knows all that is known.

The ramification of God being the summation of all knowing is that God knows all that is known and only knows what is known.

God does not know what is not known.

The paradox of God knowing all, including what is not known, is resolved by the simple change in the meaning of the word God from that of ‘God having knowing’ to that of ‘God is knowing’, a change in God being a noun to God being a verb.

Simplicity personified.

Ockham’s razor in its purist form.

God’s knowledge can grow, expand and we, experiencing, creating beings add to said knowledge thus assisting in circumventing the paradox of an all knowing existence, namely God, confronting eternal recurrence.
We are significant.

We, our single piece of knowing, may be no more than the equivalent of a single grain of sand upon the beach, no more than the equivalent of a single star in a sky with a myriad number of stars, no more than the equivalent of a single molecule of water the great expanse of the sea but without your or my small piece of knowing, without our small piece of unique experiencing and without the unique knowledge known to each of us, God knows a little less and thus is no longer ‘all knowing’ and thus is no longer omniscience.

In short, God would be less than God.

If that is not significant, what is?
Wake up!

You have many responsibilities.

You do not exist here, exist journeying this physical universe in your physical machine for no reason. There is a reason you exist.

Having verbalized the significance we all have as individuals and as a species, it must be said:

With significance comes responsibility for our actions or lack of actions.

Your, my, our

Intentional actions and/or intentional lack of actions

Will receive their just reward

You and I, our species has a great responsibility

For everything we do or do not do

Enters into the realm of eternity

And becomes eternal in nature
Conclusion

Hear but verify

•

Shhhhhhh, don’t wake me
Ignorance is bliss
Sleep sweet sleep

I am awake!!!!

I Am ....

I ...

Zzzz
Zzzzz

Zzzzz

Sweet Dreams

Author
Conclusion: Hear but verify

Sleep sweet sleep

- Ignorance is bliss

The process of the Fourth Way can be described simplistically as:

Knowledge, Analysis, Understanding, Analysis, Experiencing, Analysis, Questions, Silence (Zero analysis), Deeper Knowledge, More Analysis, Deeper Experiencing, More Analysis, Deeper Questioning, Deeper Silence (Zero analysis), Deeper Knowledge, More Analysis, ...

And so the cycle advances, ever evolving, ever climbing towards a more advanced knowledge, ever climbing towards more advanced understanding, ever climbing towards more advanced experiencing, ever advancing towards deeper questioning, ever climbing towards a more refined silence and eventually awakening.

The mind is my instrument of knowledge, but it will not know truth by some method or discipline, by suppressing or adding, or by changing. All it can do is be quiet, without any intention, not even to receive truth. ... **I need a state of extreme vigilance, asking nothing, expecting nothing**, [Author’s emphasis] living the moment itself. This vigilance is the proper activity of the mind, its power. We call it attention. In this state I become pure attention. Then truth can be revealed to me.

In spite of what some may suggest, analysis is critical to the Fourth Way.

How is one to know where one is going without analysis?

How is one to gain understanding without analysis?

How is one to understanding their experiencing without analysis?

Just as importantly, how is one to question more deeply without analysis?

And let us not forget the least form of analysis which is zero analysis or what is most often referred to as the silence.

This all leads us to the question: And just what is the Fourth Way without the silence?

Without the silence the cycle stops at the point of the one’s having questioned, at the point of one’s having first asked the haunting questions which cling to one’s self during one’s entire life’s journey.

Deeper questions have no meaning without answers to the first questions forming one’s magnetic center.

The teaching is the guide, and only he who questions more deeply can be responsible to serve.

The silence is the key but the steps of knowledge, understanding, experiencing and analysis are no less so. The spiraling nature of the cycle can be terminated at any point by simply terminating the work by terminating analysis.

**Validation: Circumstantial evidence**

Hear, then validate.

No one is capable of experiencing for another. Experiencing is a form of validation only the individual can personally use as a means of validation.

There are other means of providing validation to those seeking. All other means of validations one can provide others are all indirect, circumstantial in nature.

One can share their personal knowledge, one can share their personal understanding, one can share a description of their experiencing, one can share their personal analysis, one can share their personal questioning and where such questioning has led them in their personal seeking.

What one cannot share is the silence for the silence is just that, the silence, is the void, is the lack of all, is nothing.

Circumstantial evidence is all I have to offer.

This book is but a small portion of circumstantial evidence I have to offer. For twenty years I have been placing a vast amount of circumstantial evidence on the web site [www.panentheism.com](http://www.panentheism.com) as well as on Amazon.com.
The twenty years of work was intended to provide proof, evidence, validation of your efforts, not ‘concrete’ proof for only the individual can experience what is being said. Rather what is being provided is circumstantial evidence, a vast quantity of circumstantial evidence, enough circumstantial to provide proof beyond a ‘reasonable doubt’ as defined by our judicial system.

I have shared. I have opened up. I have risked. I have wished for the group.

There is little more I can do for the group, be it the group meeting weekly or the group in Cleveland.

“And a man who can really keep awake will probably refuse to waste his time in waking others up: he may have his own much more important work to do.”


I do want each of you to know, my journey with you has been more worthwhile personally than I had expected. I did not expect to learn much from the group but learn I did, evolve I did, expand my understanding, add to my experiencing, hone my ability to analyze I did.

Since participating with the group I find myself questioning more deeply. I find myself asking simpler questions, asking more pointed questions.
The written word: Knowledge

The quotes provided are not meant as a means of circumventing reading the sources listed.

The quotes are meant to provide motivation to the reader to purchase the sources listed and then influence one to read those sources in order to gain the full impact of what the sources mean to relay to humankind, mean to relay to the individual.

Knowledge without understanding is as useless to the individual as assumed understanding without knowledge.

Symbols: Knowledge

Symbols such as those representing The Eternally Unchanging, The Absolute, triangles resting on their bases, triangles resting on their apexes, triangles overlaying triangles, circles, squares, circles in squares ... all have been interspersed within this work, have been examined in terms of both the hidden knowledge locked within their signature and knowledge they help to portray through the understanding that ‘a picture is worth a thousand words’.

As such, symbols act as a second form of validation as to what is being presented within this book.
Diagrams: Knowledge

Much has made of the Diagram of Everything Living.

It is not the Diagram of Everything Living which is being validated within this book but rather it is the Diagram of Everything Living which is being used to validate what is being presented within this book.

This book is not suggesting the Diagram of Everything Living is an accurate portrayal of Reality.

The Diagram of Everything Living is used within this book because it is ‘a’ means by which we can catalogue and classify elements of Reality in an orderly fashion.

There are those who ‘believe’ everything is alive including atoms and minerals.

The focus of what is being addressed within this book has nothing to do with what is and what is not alive.

The book is focused upon knowing and understanding one’s true essence.

Then why use the Diagram of Everything Living?

The Diagram helps us understand what is being said here.

The cyclical nature of, the evolutionary progression of, the alpha and omega depiction of, the three dimensional aspect of, the silence’s function pertaining to the Diagram of
Everything Living all help us absorb the knowledge and gain the understanding of our true selves, our true essence, our ‘I’... 

The Diagram of Everything Living may or may not be complete, may or may not be accurate but the same applies to all the diagrams be they be found within this book or elsewhere.

All the depictions in this book are simply intended to assist us in our attempt to know and in our attempt to understand and in our attempt to experience in order to verify what it is we’ve been told, validate what it is we are seeking, verify that what it is we wish to know and wish to understand is within our means.

Without knowing what I want, I will not make any effort. I will sleep. Without wishing for a different quality in myself, to turn toward my higher possibilities; I will have nothing to lean on, nothing to support work. I must always, again and again, come back to this question: What do I wish? It must become the most important question of my life. Yet this wish for a different quality has no force at all if it comes from my ordinary “I”. It must be related to something completely different from my ordinary “I” and free from the desire for a result. I must not forget why I wish. This must be for me really a question of life or death – I wish to be, to live in a certain way.

Other Books Which Emerged Through Daniel J. Shepard

Book Series: You and I Together
Trilogy I

You and I Together: Have a Purpose In Reality
In the Image of God
Stepping Up To the Creator
Cross Reference Guide & Index

Metaphysical Series
Trilogy II

Volume #1 - The Rainbow Series: Philosophy, Science, Mathematics and Religion
Working Together – The Evolution of Metaphysics

#1: The Error of Zeno
Resolving the problem of Abstract Existence
#2: The Error of Aristotle
Resolving the problem of Physical Confinement
#3: The Error of Boethius
Resolving the problem of Free Will
#4: The Error of Copernicus
Resolving the problem of Geocentrism
#5: The Error of Leibniz
Resolving the problem of Omni-Benevolence
#6: The Error of Kant
Resolving the problem of Universal Ethics

Volume #2 - The Black Series: The Dark Days of Philosophy – The Death of Metaphysics

#7: The Error of Hegel
Resolving the problem of No First Cause
#8: The Error of Einstein
Resolving the problem of Time & Space
#9: The Error of Russell
Resolving the problem of Non-Members
#10: The Error of Heidegger
Resolving the problem of The Void of a Void
#11: The Error of Philosophy
Resolving the problem of Monism & Dualism
#12: The Error of ‘being’ being
Resolving the problem of Nihilism

Volume #3 - The White Series: Stepping Into the Third Millennium
The Rebirth of Metaphysics
#13: Metaphysical Engineering:
Semantics: Resolving the problem of Language
Husserl, Hawking & I Resolving the problem of Responsibility
Ockham’s Razor Resolving the problem of Reductionism

#14: Practical Metaphysics
Wrong Again Resolving the problem of Being Right
A New Beginning Resolving the problem of an End
Why now? Resolving the problem of History’s Vector
The Peer Review Resolving the problem of Verification

#15: Theoretical Metaphysics
Resolving the problem of Chaos and Complexity

#16: Loose Ends
Resolving the problem of Loose Ends

Book Series: Understanding
Trilogy III

Understanding Reality
Understanding Self
Understanding God

In Process

Web Site: www.panentheism.com
You can contact me at
djszeeland@aol.com

Or

Through my web site:

www.panentheism.com
A Primer For The Fourth Way

Understanding Self

We have but to remove the word 'can't' from our vocabulary.

In all good conscience, it must be stated, 'We cannot prove anything beyond all doubt ...' Having stated the obvious, we can then move on to state: '... but we can prove beyond all reasonable doubt."

"The quicker a man grasps the aim of the work which is being executed, the quicker he can become useful to it and the more will he be able to get from it for himself."

Gurdjieff quote


About the Author

But how did metaphysics enter the picture? During my early teens I began questioning what was 'out there beyond ...' Over time this thinking sequentially lead to 'beyond the stars', 'beyond the galaxy', 'beyond time and space' until I came to the end of the physical universe itself. Once I had reached this 'outer wall' of the physical universe, I could not help but mentally poke a hole in this wall. Having created a hole in the outer wall of the physical, I peered through the hole only to see nothing. At this point I was mesmerized with questions that forever haunted me: What is this nothingness on the 'outside' of the physical universe? What is the physical universe immersed within? What is out there? What are the characteristics of this existence outside the universe? What does this outside of the universe have to do with us, with myself, with God itself? The questions became cruelly unrelenting and overpoweringly dominating of my very psyche.