

P. D. OUSPENSKY
THE FOURTH WAY

*A RECORD OF TALKS AND ANSWERS TO QUESTIONS
BASED ON THE TEACHING OF G. I. GURDJIEFF*

FOREWORD

WHEN P. D. Ouspensky was asked if he intended to publish his lectures, he answered: 'What is the use? The most important is not the lectures but the questions and answers.'

This book consists of verbatim extracts from talks and answers to questions given by Ouspensky between 1921 and 1946. Chapter I is a general survey of the fundamental ideas, which in subsequent chapters are amplified subject by subject in the specific order followed by Ouspensky himself.

To achieve this order some of the material has had to be taken out of its chronological sequence; but in no case has there been any alteration of phrasing or meaning.

CHAPTER I

What the system is about—Study of psychology—Incompleteness of man—Study of the world and study of man—Principle of scale—Possible evolution—Self-study—Many 'I's—Division of functions—Four states of consciousness—Self-observation—Self remembering—Two higher functions—Wrong work of the machine—Imagination—Lying—Absence of will—Lack of control—Expression of unpleasant emotions—Negative emotions—Change of attitudes—Observation of functions—Identification—Considering—Sleep—Prison and escape—Seven categories of man—Mechanicalness—Law of Three—Law of Seven—Illusions—We cannot 'do'—Good and evil—Morality and conscience—Only a few can develop—A, B and C influences—Magnetic centre—We live in a bad place in the universe—Ray of Creation—Orders of laws.

BEFORE I BEGIN TO EXPLAIN TO YOU in a general way what this system is about, and to talk about our methods, I want particularly to impress on your minds that the most important ideas and principles of the system do not belong to me. This is chiefly what makes them valuable, because if they belonged to me they would be like all other theories invented by ordinary minds—they would give only a subjective view of things.

When I began to write *A New Model of the Universe* in 1907, I formulated to myself, as many other people have done before and since, that behind the surface of the life which we know lies something much bigger and more important. And I said to myself then that until we know more about what lies behind, all our knowledge of life and of ourselves is really negligible. I remember one conversation at that time, when I said, 'If it were possible to accept as proven that consciousness (or, as I should call it now, intelligence) can manifest itself apart from the physical body, many other things could be proved. Only it cannot be taken as proved.' I realized that manifestations of supernormal psychology such as thought transference, clairvoyance, the possibility of knowing the future, of looking back into the past, and so on, have not been proved. So I tried to find a method of studying these things, and worked on that line for several years. I found some interesting things in that way, but the results were very elusive; and though several experiments were successful, it was almost impossible to repeat them.

I came to two conclusions in the course of these experiments: first, that we do not know enough about ordinary psychology; we cannot study supernormal psychology, because we do not know normal psychology. Secondly I came to the conclusion that certain real knowledge exists; that there may be schools which know exactly what we want to know, but that for some reason they are hidden and this knowledge is hidden. So I began to look for these schools. I travelled in Europe, Egypt, India, Ceylon, Turkey and the Near East; but it was really later, when I had already finished these travels, that I met in Russia during the war a group of people who were studying a certain system which came originally from Eastern schools. This system began with the study of psychology, exactly as I had realized it must begin.

The chief idea of this system was that we do not use even a small part of our powers and our forces. We have in us, so to speak, a very big and very fine organization, only we do not know how to use it. In this group they employed certain oriental metaphors, and they told me that we have in us a large house full of beautiful furniture, with a library and many other rooms, but we live in the basement and the kitchen and cannot get out of them. If people tell us about what this house has upstairs we do not believe them, or we laugh at them, or we call it superstition or fairy tales or fables.

This system can be divided into study of the world, on certain new principles, and study of man. The study of the world and study of man include in themselves a kind of special language. We try to use ordinary words, the same words as we use in ordinary conversation, but we attach a slightly different and more precise meaning to them.

Study of the world, study of the universe, is based on the study of some fundamental laws which are not generally known or recognized in science. The two chief laws are the Law of Three and the Law of Seven, which will be explained later. Included in this, and necessary from this point of view, is the principle of *scale*—a principle which does not enter into ordinary scientific study, or enters very little.

The study of man is closely connected with the idea of the evolution of man, but the evolution of man must be understood in a slightly different way from the ordinary. Ordinarily the word evolution applied either to man or to anything else presupposes a kind of mechanical evolution; I mean that certain things, by certain known or unknown laws, transform into other things, and these other things transform into still others, and so on. But from the point of view of this system there is no such evolution at all—I do not speak in general, but specifically of *man*. The evolution of man, if it occurs, can only be the result of knowledge and effort; as long as man knows only what he can know in the ordinary way, there is no evolution for him and there never was any evolution for him.

Serious study begins in this system with the study of psychology, that is to say with the study of oneself, because psychology cannot be studied,

as astronomy can, outside oneself. A man has to study himself. When I was told that, I saw at once that we do not have any methods of studying ourselves and already have many wrong ideas about ourselves. So I realized that we must get rid of wrong ideas about ourselves and at the same time find methods for studying ourselves.

Perhaps you realize how difficult it is to define what is meant by psychology? There are so many meanings attached to the same words in different systems that it is difficult to have a general definition. So we begin by defining psychology as *study of oneself*. You have to learn certain methods and principles and, according to these principles and using these methods, you will try to see yourselves from a new point of view.

If we begin to study ourselves we first of all come up against one word which we use more than any other and that is the word 'I'. We say 'I am doing', 'I am sitting', 'I feel', 'I like', 'I dislike' and so on. This is our chief illusion, for the principal mistake we make about ourselves is that we consider ourselves one; we always speak about ourselves as 'I' and we suppose that we refer to the same thing all the time when in reality we are divided into hundreds and hundreds of different 'I's. At one moment when I say 'I', one part of me is speaking, and at another moment when I say 'I', it is quite another 'I' speaking. We do not know that we have not one 'I', but many different 'I's connected with our feelings and desires, and have no controlling 'I'. These 'I's change all the time; one suppresses another, one replaces another, and all this struggle makes up our inner life.

'I's which we see in ourselves are divided into several groups. Some of these groups are legitimate, they belong to right divisions of man, and some of them are quite artificial and are created by insufficient knowledge and by certain imaginary ideas that man has about himself.

To begin self-study it is necessary to study methods of self-observation, but that again must be based on a certain understanding of the divisions of our functions. Our ordinary idea of these divisions is quite wrong. We know the difference between intellectual and emotional functions. For instance, when we discuss things, think about them, compare them, invent explanations or find real explanations, this is all intellectual work; whereas love, hate, fear, suspicion and so on are emotional. But very often, when trying to observe ourselves, we mix even intellectual and emotional functions; when we really feel, we call it thinking, and when we think we call it feeling. But in the course of study we shall learn in what way they differ. For instance, there is an enormous difference in speed, but we shall speak more about that later.

Then there are two other functions which no system of ordinary psychology divides and understands in the right way—instinctive function and moving function. Instinctive refers to the inner work of the organism: digestion of food, beating of the heart, breathing—these are instinctive functions. To instinctive function belong also ordinary senses—sight,

hearing, smell, taste, touch, the feeling of cold and warmth, things like that; and this is all, really. Of outer movements, only simple reflexes belong to instinctive function, because more complicated reflexes belong to moving function. It is very easy to distinguish between instinctive and moving functions. We do not have to learn anything that belongs to instinctive function, we are born with the capacity to use all the instinctive functions. Moving functions, on the other hand, all have to be learned—a child learns to walk, to write and so on. There is a very great difference between the two functions, since there is nothing inherent in moving functions, and instinctive functions are all inherent.

So in self-observation it is necessary first of all to divide these four functions and to classify at once everything that you observe, saying, 'This is intellectual function', 'This is emotional function' and so on.

If you practise this observation for some time you may notice some strange things. For instance, you will find that what is really difficult in observing is that you forget about it. You start to observe, and your emotions connect with some kind of thought and you forget about self-observation.

Again, after some time, if you continue this effort to observe, which is a new function not used in the same way in ordinary life, you will notice another interesting thing—that generally you do not *remember yourself*. If you could be aware of yourself all the time, then you would be able to observe all the time, or in any case as long as you liked. But because you cannot remember yourself, you cannot concentrate; and this is why you will have to admit that you have no will. If you could remember yourself, you would have will and could do what you liked. But you cannot remember yourself, you cannot be aware of yourself and so you have no will. You may sometimes have will for a short time, but it turns to something else and you forget about it.

This is the situation, the state of being, the state from which we have to start self-study. But very soon, if you continue, you will come to the conclusion that almost from the very beginning of self-study you have to correct certain things in yourself which are not right, to arrange certain things which are not in their right places. The system has an explanation for this.

We are made in such a way that we can live in four states of consciousness, but such as we are we use only two: one when we are asleep, and the other when we are what we call 'awake'—that is to say, in this present state, when we can talk, listen, read, write and so on. But these are only two out of four possible states. The third state of consciousness is very strange. If people explain to us what the third state of consciousness is, we begin to think that we have it. The third state can be called *self-consciousness*, and most people, if asked, say, 'Certainly we are conscious!' A sufficient time or repeated and frequent efforts of self-observation is

necessary before we really recognize the fact that we are not conscious; that we are conscious only potentially. If we are asked, we say, 'Yes, I am', and for that moment we are, but the next moment we cease to remember and are not conscious. So in the process of self-observation we realize that we are not in the third state of consciousness, that we live only in two. We live either in sleep or in a waking state which, in the system, is called *relative consciousness*. The fourth state, which is called *objective consciousness*, is inaccessible to us because it can only be reached through self-consciousness, that is, by becoming aware of oneself first, so that much later we may manage to reach the objective state of consciousness.

So, at the same time as self-observing, we try to be aware of ourselves by holding the sensation of 'I am here'—nothing more. And this is the fact that all Western psychology, without the smallest exception, has missed. Although many people came very near to it, they did not recognize the importance of this fact and did not realize that the state of man as he is can be changed—that man can remember himself, if he tries for a long time.

It is not a question of a day or a month. It is a very long study, and a study of how to remove obstacles, because we do not remember ourselves, we are not conscious of ourselves, owing to many wrong functions in our machine, and all these functions have to be corrected and put right. When most of these functions are put right, these periods of self-remembering will become longer and longer, and if they become sufficiently long, we shall acquire two new functions. With self-consciousness, which is the third state of consciousness, we acquire a function which is called *higher emotional*, although it is equally intellectual, because on this level there is no difference between intellectual and emotional such as there is on the ordinary level. And when we come to the state of objective consciousness we acquire another function which is called *higher mental*. Phenomena of what I call supernormal psychology belong to these two functions; and this is why, when I made those experiments twenty-five years ago, I came to the conclusion that experimental work is impossible, because it is not a question of experiment but of changing one's state of consciousness.

I have just given you some general ideas. Now try to tell me what you do not understand, what you wish me to explain better. Try to ask any questions you like, either in relation to what I said or your own questions. In that way it will be easier to make a start.

Q. To attain the higher state of consciousness is it necessary to be permanently aware of oneself?

A. We cannot do that, so there is no question of being permanently aware. We can only talk now about the beginning. We must study ourselves in connection with this division of different functions when we can—when

we remember to do it—because in this we depend on chance. When we remember, we must try to be aware of ourselves. This is all we can do.

Q. Must you be able to be conscious of your instinctive functions?

A. Only of the senses. Inner instinctive work does not need to become conscious. It is conscious for itself, independently of the intellectual function, and there is no need to increase this. We must try to become conscious of ourselves as we see ourselves, not of our inner functions. After some time we may become aware of certain inner functions of which it is useful to be aware; but not yet. You see, we do not acquire any new feelings. We only classify better our ordinary impressions, the ordinary things we get from life, from people, from everything.

Q. Would it be correct to say that when learning anything like driving a car, intellectual function tells moving function what to do and that, when proficient, moving function works by itself?

A. Quite right. You can observe many things like that. First you learn by intellectual function.

Q. How important is the knowledge gained by watching our physical actions? Is this merely an exercise for watching our minds?

A. No, it is very important because we mix many things and do not know the causes of many things. We can understand causes only by constant watching for a long time.

Q. May we have instruction about how to work on each of the four functions?

A. All that will be explained, but for the present, and for a long time, you can only observe.

Q. Would it be an example of different 'I's working when one goes to bed late and fully decides to go to bed early next night and, when night comes, does otherwise?

A. Quite right, one 'I' decides and another has to do it.

Q. How do we set about trying to be more conscious of ourselves?

A. This is quite simple to explain, although it is very difficult to achieve. There are no roundabout ways. A better state can only be achieved by direct effort, just by trying to be more conscious, by asking oneself as often as possible, 'Am I conscious or not?'

Q. But how does one attain any certainty that your method is right?

A. Just by comparing one observation with another. And then we talk when we meet. People speak about their observations; they compare them; I try to explain what they cannot understand; there are other people who help me; and in that way one becomes sure of ordinary things, just as one knows that grass is green.

There is no question of faith or belief in all this. Quite the opposite, this system teaches people to believe in absolutely nothing. You must verify everything that you see, hear and feel. Only in that way can you come to something.

At the same time you must realize that our machine does not work perfectly; it works far from perfectly, because of many wrong functions, so that a very important part of self-study is connected with the study of these wrong functions. We must know them in order to eliminate them. And one of the particularly wrong functions, which we sometimes like in ourselves, is imagination. In this system imagination does not mean conscious or intentional thinking on some subject or visualization of something, but imagination that turns without any control and without any result. It takes very much energy and turns thinking in a wrong direction.

Q. When you say 'imagination', do you mean imagining something to be true, not drawing pictures?

A. Imagination has many aspects; it may be just ordinary day-dreams or, for instance, imagining non-existent powers in oneself. It is the same thing, it works without control, it runs by itself.

Q. Each one is self-deception?

A. One does not take it as self-deception: one imagines something, then believes it and forgets that it was imagination.

Studying man in his present state of sleep, absence of unity, mechanicalness and lack of control, we find several other wrong functions which are the result of his state—in particular, lying to himself and to other people all the time. The psychology of ordinary man could even be called the study of lying, because man lies more than anything else; and as a matter of fact, he cannot speak the truth. It is not so simple to speak the truth; one has to learn how to do it, and sometimes it takes a very long time.

Q. Would you mind explaining what you mean by lying?

A. Lying is thinking or speaking about things that one does not know; this is the beginning of lying. It does not mean intentional lying—telling stories, as for instance that there is a bear in the other room. You can go to the other room and see that there is no bear in it. But if you collect all the theories that people put forward on any given subject, without knowing anything about it, you will see where lying begins. Man does not know himself, he does not know anything, yet he has theories about everything. Most of these theories are lying.

Q. I want to know the truth that it is good for me to know in my present state. How can I discover whether it is a lie?

A. For almost everything you know you have methods for verifying. But first you must know what you can know and what you cannot. That helps verifying. If you start with that you will soon hear lies, even without thinking. Lies have a different sound, particularly lies about things we cannot know.

Q. As regards imagination—if you are thinking instead of imagining, should you be aware of the effort all the time?

A. Yes, you will be aware of it—not so much of effort as of control. You

will feel that you control things, they do not just go on by themselves.

Q. When you say 'remember yourself, do you mean by that to remember after you have observed yourself, or do you mean to remember the things we know are in us?

A. No, take it quite apart from observation. To remember oneself means the same thing as to be aware of oneself—'I am'. Sometimes it comes by *itself*; it is a very strange feeling. It is not a function, not thinking, not feeling; it is a different state of consciousness. By itself it only comes for very short moments, generally in quite new surroundings, and one says to oneself: 'How strange. I am here'. This is self-remembering; at this moment you remember yourself.

Later when you begin to distinguish these moments, you reach another interesting conclusion: you realize that what you remember from childhood are only glimpses of self-remembering, because all that you *know* of ordinary moments is that things have happened. You know you were there, but you do not remember anything exactly; but if this flash happens, then you remember all that surrounded this moment.

Q. Can one with observation be aware that one has not got certain things? Is one to observe things from the point of view of everything being possible?

A. I do not think it is necessary to use such a word as 'everything'. Just observe, without any guessing, and observe only what you can see. For a long time you just have to observe and try to find out what you can about intellectual, emotional, instinctive and moving functions. From this you may come to the conclusion that you have four definite minds—not only one mind but four different ones. One mind controls intellectual functions, another quite different mind controls emotional functions, a third controls instinctive functions, and a fourth, again quite different, controls moving functions. We call them centres: intellectual centre, emotional centre, moving centre and instinctive centre. They are quite independent. Each centre has its own memory, its own imagination and its own will.

Q. In the case of conflicting desires, I presume that if one had enough knowledge of oneself one would be able to see to it that they did not conflict?

A. Knowledge by itself is not sufficient. One can know and desires can still be in conflict, because each desire represents a different will. What we call our will in the ordinary sense is only the resultant of desires. The resultant sometimes reaches a definite line of action and at other times cannot reach any definite line, because one desire goes one way and another another way, and we cannot decide what to do. This is our usual state. Certainly our future aim must be to come to oneness instead of being many, as we are now, because in order to do anything rightly, to know anything rightly, to arrive anywhere, we must become one. It is a very far aim, and we cannot begin to approach it until we know ourselves,

because, in the state in which we are now, our ignorance of ourselves is such that when we see it we begin to be terrified that we may not find our way anywhere.

The human being is a very complicated machine and has to be studied as a machine. We realize that in order to control any kind of machine, such as a motor car or a railway engine, we should first have to learn. We cannot control these machines instinctively, but for some reason we think that ordinary instinct is sufficient to control the human machine, although it is so much more complicated. This is one of the first wrong assumptions: we do not realize that we have to learn, that control is a question of knowledge and skill.

Well, tell me what interests you most in all this and what you want to hear more about.

Q. I was interested in the question of imagination. I suppose it means that in the ordinary application of the word one was using the wrong meaning?

A. In the ordinary meaning of imagination the most important factor is missed, but in the terminology of this system we begin with what is most important. The most important factor in every function is: 'Is it under our control or not?' So when imagination is under our control we do not even call it imagination; we call it by various names—visualization, creative thinking, inventive thinking—you can find a name for each special case. But when it comes by itself and *controls us* so that we are in its power, then we call it imagination.

Again, there is another side of imagination which we miss in ordinary understanding. This is that we imagine non-existent things—non-existent capacities, for instance. We ascribe to ourselves powers which we do not have; we imagine ourselves to be self-conscious although we are not. We have imaginary powers and imaginary self-consciousness and we imagine ourselves to be one, when really we are many different 'I's. There are many such things that we imagine about ourselves and other people. For instance, we imagine that we can 'do', that we have choice; we have no choice, we cannot 'do', things just happen to us.

So we imagine *ourselves*, really. We are not what we imagine ourselves to be.

Q. Is there any difference between imagination and day-dreaming?

A. If you cannot control day-dreaming, it means that it is part of imagination; but not all of it. Imagination has many different sides. We imagine non-existent states, non-existent possibilities, non-existent powers.

Q. Could you give me a definition of negative imagination?

A. Imagining all kinds of unpleasant things, torturing oneself, imagining all the things that might happen to you or other people—things like that;

it takes different forms. Some people imagine different illnesses, some imagine accidents, others imagine misfortunes.

Q. Is the control of your emotions a reasonable objective?

A. Control of emotions is a very difficult thing. It is a very important part of self-study, but we cannot begin with the control of emotions, because we do not understand enough about emotions.

I will explain: what we can do from the very beginning of observing the emotional function is to try to stop one particular manifestation in ourselves. We must try to stop the manifestation of unpleasant emotions. For many people this is one of the most difficult things, because unpleasant emotions are expressed so quickly and so easily that you cannot catch them. Yet unless you try you cannot really observe yourself, so from the very beginning, when observing emotions, you must try to stop the expression of unpleasant emotions. This is the first step. In this system we call all these unpleasant, violent or depressing emotions by the name of *negative emotions*,

As I said, the first step is trying not to *express* these negative emotions; the second step is the study of negative emotions themselves, making lists of them, finding their connections—because some of them are simple and some are compound—and trying to understand that they are quite useless. It sounds strange, but it is very important to understand that all negative emotions are absolutely useless: they do not serve any useful purpose; they do not make us acquainted with new things or bring us nearer to new things; they do not give us energy; they only waste energy and create unpleasant illusions. They can even destroy physical health.

Thirdly, after a certain amount of study and observation we may come to the conclusion that we can get rid of negative emotions, that they are not obligatory. Here the system helps because it shows that in fact there is no real centre for negative emotions, but that they belong to an artificial centre in us, which we create in childhood by imitating people with negative emotions by whom we are surrounded. People even teach children to express negative emotions. Then children learn still more by imitation; they imitate older children, older children imitate grown-up people, and so at a very early age they become professors of negative emotions.

It is a great liberation when we begin to understand that there are no obligatory negative emotions. We are born without them, but for some unknown reason we teach ourselves negative emotions.

Q. To be free from negative emotions, must we be able to stop them arising?

A. This is wrong, because we cannot control emotions. I mentioned the different speed of different functions. The slowest is the intellectual function. Next come moving and instinctive functions which have an approximately equal speed which is enormously quicker than intellectual. The emotional function should be still quicker, but generally works at about the same speed as the instinctive function. So moving, instinctive

and emotional functions are very much quicker than thought, and it is impossible to catch emotions by thought. When we are in an emotional state they succeed each other so quickly that we have no time to think. But we can get an idea of the difference in speed by comparing thinking functions with moving functions. If, doing some quick movement, you try to observe yourself, you will see that you cannot. Thought cannot follow movement. Either you have to make the movement quite slow or you cannot observe. This is a definite fact.

Q. By movements, do you mean physical movements?

A. Yes, ordinary things, like driving a car or writing; you cannot observe anything of that kind. You can remember, and later it creates the illusion of observing. In reality you cannot observe quick movements.

So you see, as we are now, real struggle with negative emotions is a question of the future—not a very far future, but there are many things we need to know first and methods which we must study. There is no direct way; we must learn roundabout methods of how to attack them.

First of all, we have to change many of our mental attitudes, which are more or less in our power; I mean intellectual attitudes, or points of view. We have too many wrong points of view about negative emotions; we find them necessary, or beautiful, or noble; we glorify them, and so on. We must get rid of all that. So we have to clean our mind in relation to negative emotions. When our mind is right concerning negative emotions, when we have ceased to glorify them, then little by little we shall find a way to struggle with them, each separately. One person finds it easier to struggle with one particular negative emotion, another finds it easier with another. You must begin with the easiest, and what is easiest for me may be the most difficult for you; so you must find the easiest for yourself, and later come to the more difficult.

Q. Does that explain why I associate certain of my own negative emotions with people I remember back in my childhood?

A. Quite probably, because many negative emotions are learned by imitation. But some may be essentially in our nature, because our nature also has different inclinations one way or another way. Emotions can be divided into groups, and one person may be more inclined to one group and another to another group. For instance, some people have an inclination to different forms of fear, others to different forms of anger. But they are different and do not come from imitation.

Q. Are they the hardest to struggle with?

A. Yes, but they are generally based on some kind of weakness, because at the basis of negative emotions there generally lies a kind of self-indulgence—one allows oneself. And if one does not allow oneself fears, one allows anger, and if one does not allow anger, one allows self-pity. Negative emotions are always based on some kind of permission.

But before we come to such complicated questions as struggle with

negative emotions, it is very important to observe ourselves in small, everyday manifestations of the moving function and also those which we can observe of the instinctive function, that is, our sensations of pleasant and unpleasant, warm and cold—sensations like that which are always passing through us.

Q. You have not mentioned identification, but can I ask you a question about it?

A. Please. But not everybody here has heard about it, so I will just explain a Little. You see, when we begin to observe emotions particularly, but really all other functions as well, we find that all our functions are accompanied by a certain attitude; we become too absorbed in things, too lost in things, particularly when the slightest emotional element appears. This is called identification. We identify with things. It is not a very good word, but in English there is none better. The idea of identification exists in Indian writings and the Buddhists speak of attachment and non-attachment. These words seem to me even less satisfactory because, before meeting this system, I read these words and did not understand—or rather I understood but took the idea intellectually. I understood fully only when I found the same idea expressed in Russian and in Greek by early Christian writers. They have four words for four degrees of identification, but this is not necessary for us yet. We try to understand the idea not by definition but by observation. It is a certain quality of attachment—being lost in things.

Q. You lose your sense of observation?

A. When you become identified you cannot observe.

Q. It usually starts with emotion? Does possessiveness come into it too?

A. Yes. Many things. It begins first with interest. You are interested in something, and the next moment you are in it, and do not exist any more.

Q. But if you are thinking and conscious of the effort of thinking, does that save you from identification? You cannot do both at once, can you?

A. Yes, it saves you for a moment, but the next moment another thought comes and takes you away. So there is no guarantee. You must be on the watch all the time against it.

Q. What negative emotions are you likely to glorify?

A. Some people are very proud of their irritability or irritation, or something like that. They like to be thought very hard. There is practically no negative emotion which you cannot enjoy, and that is the most difficult thing to realize. Really some people get all their pleasures from negative emotions.

Identification in relation to people takes a special form which is called, in this system, *considering*. But considering can be of two kinds—when we consider other people's feelings, and when we consider our own. Chiefly we consider our own feelings. We consider mostly in the sense that people somehow do not value us enough or do not think about us enough, or are

not careful enough about us. We find many words for that. This is a very important facet of identification and it is very difficult to be free from it; some people are fully in its power. In any case, it is important to observe considering.

For me personally, in the beginning, the most interesting idea was that of self-remembering. I simply could not understand how people could miss such a thing. All European philosophy and psychology just missed this point. There are traces in older teachings, but they are so well disguised and placed between less important things that you cannot see the importance of the idea.

When we try to keep all these things in mind and to observe ourselves, we come to the very definite conclusion that in the state of consciousness in which we are, with all this identification, considering, negative emotions and absence of self-remembering, we are really asleep. We only imagine that we are awake. So when we try to remember ourselves it means only one thing—we try to awake. And we do awake for a second but then we fall asleep again. This is our state of being, so actually we are asleep. We can awake only if we correct many things in the machine and if we work very persistently on this idea of awaking, and for a long time.

Q. Does bad physical pain distort one's mental ideas?

A. Certainly. That is why we cannot speak about it. When we speak about man, we speak about man in his normal state. Then we can speak about obtaining these new functions, consciousness and so on. Exceptional cases cannot be taken, because they distort the whole picture.

There are many interesting things in connection with that. This group I met in Moscow used oriental metaphors and parables, and one of the things they liked to speak about was prison—that man is in prison, so what can he wish for, what can he desire? If he is a more or less sensible man, he can wish for only one thing—to escape. But even before he can formulate this desire, that he wants to escape, he must become aware that he is in prison. If he does not realize that he is in prison, he cannot wish to escape. Then, when he formulates this wish, he begins to realize the possibilities of escape, and he understands that, by himself, he cannot escape, because it is necessary to dig under walls, and things like that. He realizes that first of all he must have some people who would like to escape with him—a small group of people. So he realizes that a certain number of people can perhaps escape. But *all* cannot escape. One cannot and all cannot, but a small number of people can. Again, in what conditions? He comes to the conclusion that it is necessary to have help. Without that they cannot escape. They must have maps, files, tools and so on, so they must have help from outside.

This is exactly, almost literally, the position of man. We can learn how

to use the unused parts of our machine. This prison means really that we sit in the kitchen and basement of our house and cannot get out. One can get out, but not by oneself. Without school one cannot. School means that there are people who are already escaping or, at any rate, are preparing to escape. School cannot begin without help from another school, without help from those who escaped before. From them we can get certain ideas, a certain plan, a certain knowledge—these are our tools. I repeat, *all* cannot escape. There are many laws against it. To put it simply, it would be too noticeable, and that would immediately produce a reaction from mechanical forces.

Q. The wish to escape is instinctive, is it?

A. No. Only the inner work of the organism is instinctive. It must be intellectual and emotional, because the instinctive function really belongs to the lower, the physical functions. Still, in some conditions, there may be a physical wish to escape. Suppose it is too hot in the room and we know it is cool outside, certainly we may wish to escape. But to realize that we are in prison and that it is possible to escape needs reason and feeling.

Q. It seems difficult, without greater self-observation, to know what your objective is in escaping.

A. Yes, certainly. Prison is just an example. For us prison is our sleep and, without metaphors, we want to awake when we realize that we are asleep. It must be realized emotionally. We must understand that we are helpless in sleep; anything may happen. We can see pictures of life, see why things happen in one way or another—both big and small things—and realize that it is because people are asleep. Naturally they cannot do anything in sleep.

You know, in relation to these ideas and these methods, we live in a rather strange time in one sense, because schools are disappearing quickly. Thirty or forty years ago you could find many kinds of schools which practically do not exist now or are much more difficult to find.

Q. Are they disappearing in the East as well as the West?

A. I mean the East, of course. In the West there ceased to be any long ago.

But about schools I think we had better speak separately. It is a very interesting subject, because we do not know how to make the right divisions. There are different kinds of schools.

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Q. When you are first trying to observe, is it better to choose a lot of short occupations rather than getting involved in long ones? Does it make a difference?

A. No. You must try to observe yourself in different conditions, not only in the same conditions.

Q. Is it good, then, to analyse afterwards?

A. No. Generally speaking, in the beginning and for a long time, there

should be no analysis. In order to analyse you must know laws; why things happened in that way and could not happen in another way. So before you know the laws, it is better not to try to analyse. Just observe things as they are and try to classify them more or less into intellectual, emotional, instinctive and moving functions. Each of these functions has its own centre or mind through which it manifests.

In connection with functions and states of consciousness and from the point of view of his possible evolution, man is divided into seven categories. People are born only in one of the three first categories. A person in whom the instinctive or moving function predominates, and in whom intellectual and emotional functions are less developed, is called man No. 1; but if the emotional function predominates over the other functions he is called man No. 2; and if the intellectual function predominates he is man No. 3. Beyond these three kinds of men, but not born as such, is man No. 4. This means the beginning of change, chiefly in consciousness but also in knowledge and capacity for observation. Next comes man No. 5 who has already developed in himself the third state of consciousness, that is, self-consciousness, and in whom the higher emotional function works. Next is man No. 6 and finally man No. 7, who has full objective consciousness and in whom the higher intellectual function works.

Q. How can one recognize a higher man than ourselves as we do not know what to look for?

A. When we know better what is lacking in us, what the things are that we ascribe to ourselves but do not possess, we shall begin to see something about it, although actually we can distinguish people of a higher level only by their knowledge. If they know something that we do not know, and if we realize that no one else knows it, and that it could not be learned in any ordinary way, that may serve as a guide.

Try to think a little about the characteristics of these seven categories of man. For instance, what could be the general characteristics of man 1, 2 and 3? First of all, sleep. Man 1, 2 and 3, before he begins to study himself in connection with some system which gives him the possibility of self-study, passes all his life in sleep. He only looks as though he is awake; he is really never awake, or occasionally he awakes for a moment, looks round and falls asleep again. This is the first characteristic of man 1, 2 and 3. The second characteristic is the fact that though he has many different 'I's, some of these 'I's do not even know one another. Man can have quite definite attitudes, definite convictions or definite views, and on the other hand he can have quite different convictions, quite different views, quite different likes and different dislikes, and one of them does not know the other. This is one of the chief characteristics of man 1, 2 and 3. Men are very divided and they do not know and cannot know it, because each of these 'I's knows only certain 'I's that it meets by association; other 'I's remain quite unknown. 'I's are divided according to functions; there are

intellectual, emotional, instinctive and moving 'I's. Round themselves they know something, but beyond that they know nothing, so until man begins to study himself with knowledge of this division, he can never come to a right understanding of his functions or reactions.

This sleep of man, and absence of unity in him, create another very important characteristic, and this is, the complete mechanicalness of man. Man in this state, man 1, 2 and 3, is a machine controlled by external influences; he has no possibility to resist these external influences, and no possibility to distinguish them from one another, no possibility to study himself apart from these things. He sees himself always on the move, and has a long-established and very strong illusion that he is free to go where he wills, that he can move according to his wish, and that he can go to the right or to the left. He cannot do this; if he moves to the right, that means that he could not move to the left. 'Will' is quite a wrong idea; it does not exist. Will can exist only in man who has one controlling 'I', but as long as he has many different 'I's which do not know one another he has just as many different wills; each 'I' has its own will, there can be no other 'I' or other will. But man can come to a state when he acquires a controlling 'I' and when he acquires will. He can reach this state only by developing consciousness. These are the rudiments of the principles of this system.

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Now I just want to say one thing more. We begin with psychology—study of oneself, of the human machine, of states of consciousness, methods of correcting things and so on; but at the same time an important part of the system is given to doctrines of general laws of the world; because we cannot understand even ourselves if we do not know some of the fundamental laws which lie behind all things. Ordinary scientific knowledge is not sufficient for this, because, just as such important points as absence of self-remembering were missed in psychology, so our science either forgot or never knew the fundamental laws on which everything is based.

As I said, all things in the world, whether big or small, on every scale, are based on two fundamental laws, which in this system are called the Law of Three and the Law of Seven.

The Law of Three, in a short description, means that three forces enter into every manifestation, into every phenomenon and every event. They are called (but these are only words, because they do not express their qualities) positive, negative and neutralizing, or active, passive and neutralizing, or still more simply, they may be called first force, second force and third force. These three forces enter into everything. In many cases we understand the need of two forces—that one force cannot create an action, that there is action and resistance. But generally we are not aware of the third force. This is connected with the state of our being, the state of our consciousness. In another state we would be aware of it

in many cases where we do not see it now. Sometimes we can find examples of third force in ordinary scientific study—for example, in chemistry and in biology we can find the necessity of a third force in the creation of events and phenomena.

We begin with the study of psychology. Later we shall talk more about three forces and we may find some examples of their interaction. But it is better to be prepared and get accustomed now to the idea of the need to study these three forces.

The Law of Seven must also be described briefly. It means that no process in the world goes without interruptions. To illustrate this idea let us take a certain period of activity in which vibrations are increasing; suppose they begin at 1000 vibrations a second and increase to 2000 vibrations a second. This period is called an octave, because this law was applied to music and the period was divided into seven notes and a repetition of the first note. The octave, particularly the major octave, is really a picture or formula of a cosmic law, because, in cosmic arrangements, within one octave there are two moments when vibrations slow down by themselves. Vibrations do not develop regularly. In the major octave this is shown by the missing semi-tones; that is why we are told that it is a picture of a cosmic law; but this law has nothing to do with music.

The reason why it is necessary to understand the Law of Seven is that it plays a very important part in all events. If there were no Law of Seven everything in the world would go to its final conclusion, but because of this law everything deviates. For instance, if rain began it would go on without stopping, if floods began they would cover everything, if an earthquake began it would go on indefinitely. But they stop, because of the Law of Seven, because at every missing semi-tone things deviate, they do not go by straight lines. The Law of Seven also explains why there are no straight lines in nature. Everything in our life and our machine is also based on this law. So we shall study it in the work of our organism; because we have to study ourselves not only psychologically, not only in connection with our mental life, but also in connection with our physical life. In our physical processes we find many examples of the working of this law.

At the same time, the Law of Seven explains that, if you know how and at what moment to do it, you can give an additional shock to an octave and keep the line straight. We can observe in human activity how people start to do one thing and after some time do quite a different thing, still calling it by the first name without noticing that things have completely changed. But in personal work, particularly in work connected with this system, we must learn how to keep these octaves from deviating, how to keep a straight line. Otherwise we shall not find anything.

We have to keep returning to psychology even when studying other sides of the system, because only with the help of the psychological study shall we really increase our knowledge; without it we shall only be learning words. Only when we know how to study ourselves psychologically, in relation to the working of our minds, our cognition and so on, can we begin to understand something.

I will try to give some examples of how self-study should begin. We spoke already of lying and I gave a possible definition of psychology as 'the study of lying'. So one of the first and most important things for you to observe is lying. Very much akin to lying are our illusions, things about which we deceive ourselves, wrong ideas, wrong convictions, wrong views and so on. All these must be studied because until we begin to understand our illusions we can never see truth. In everything we must first separate our illusions from facts. Only then will it be possible to see whether we can really learn something new.

One of the most important and most difficult illusions to conquer is our conviction that we can 'do'. Try to understand what that means. We think that we make a plan, decide, start and achieve what we want, but the system explains that man 1, 2 and 3 cannot 'do', cannot do anything, everything just happens to him. That may sound strange, particularly now when everybody thinks they can do something. But little by little you will understand that many things we are accustomed to say about man generally could only be true about men of higher level and do not apply to men of our low level. If you say that man can 'do', that would be right about man No. 7 or No. 6. Even man No. 5 can do something in comparison with us, but we can do nothing. You might say, too, that you think man has consciousness. That would be right in relation to man No. 5, 6 or 7, beginning at No. 5, and if you were to say that man has conscience, that would be right in relation to man No. 4 but not in relation to man No. 1, 2 and 3. We must learn to distinguish to which category of man things refer, because some things are right in relation to one category but wrong in relation to another.

It is very important to understand that man cannot 'do', because this is the basis of our view of ourselves, and even when we become disappointed with ourselves we think that other people can 'do'. We cannot accept completely and fully that things happen mechanically and that nobody gives a push to them. At first it is difficult to see this on a big scale, but you will see it very soon in yourself. In studying yourself, if you try to do certain things which generally you do not do, for instance, if you try to remember yourself, if you try to be aware of yourself, then very soon you will see whether you can 'do' something or not. And in most cases you will find that you cannot do it.

Q. If we can do nothing with ourselves as man 1, 2 or 3, must we call in some outside agency if we want to be aware?

A. There are no outside agencies we can call in because we are mechanical. We can do nothing, but there are differences in doing and self-observation will show them; for instance, we can show some resistance. We may have some wish, some tendency, but we can show resistance to it and we can go on resisting every day. In quite small things we have choice, so although we cannot 'do' in quotation marks there are many small things we can do now. For instance, we can try to be aware of ourselves. Certainly we cannot do it for a long time. But do we try or not? This is the question. In observing these different actions of ours we see that, as a general principle, although man 1, 2 and 3 can 'do' nothing, if he becomes interested in something, if he begins to want something more than ordinary things, then he is not always on the same level and he can choose moments when he can start doing in a very elementary sense.

Another very important problem we must consider is the idea of good and evil in this system, because generally people's views are very confused on this subject and it is necessary to establish for yourself how to understand it. From the viewpoint of the system there are only two things that can be compared or seen in man, the manifestation of mechanical laws and the manifestation of consciousness. If you want to find examples of what you can call good or bad, to arrive at some standard, you will see at once that what we call evil is always mechanical, it can never be conscious; and what we call good is always conscious, it cannot be mechanical. It will take a long time to see the reason for that, because these ideas of mechanical and conscious are mixed in our mind. We never describe them in the right way, so this is the next point you must consider and study.

Further, in connection with the question of good and evil, we must try to understand the relative positions of morality and conscience. What is morality and what is conscience? We can say first of all that morality is not constant. It is different in different countries, in different centuries, in different decades, in different classes, with people of different education, and so on. What may be moral in the Caucasus may be immoral in Europe. For instance, in some countries blood revenge is a most moral thing; if a man refuses to kill somebody who killed his distant uncle, he would be considered most immoral. But in Europe nobody would think that, in fact most people would think a man very immoral to kill anybody, even a relative of somebody who had killed his uncle. So morality is always different, and it always changes. But conscience never changes. Conscience is a kind of emotional understanding of truth in certain definite relations, generally in relation to behaviour, to people and so on. This is always the same; it cannot change and it cannot differ in one nation or another, in one country or another, in one person or another.

Try to connect in your mind what I said about the study of good and evil, mechanicalness and consciousness, morality and conscience, and then put the question, 'Is conscious evil possible?' That will require study and

observation, but from the point of view of the system there is a definite principle that conscious evil is impossible; mechanicalness must be unconscious.

Q. The idea of evil being always unconscious is rather difficult to understand. Can you explain it a little more?

A. I said, first of all try to find for yourself what you call evil, not by definition but by examples. When you have a certain number of examples, ask yourself, could they be conscious? Could evil things be done consciously? Later you will see they could be done only unconsciously. Another answer is that all you call evil can happen mechanically, and it always does happen mechanically, so it has no need of consciousness.

I said that we should study the ideas of this system chiefly in connection with the evolution of man, and I explained that by evolution we must understand a conscious process and conscious efforts, continuous and connected. There is no mechanical evolution as it is sometimes understood. Evolution, if it is possible, can only be conscious, and the beginning of evolution is always the evolution of consciousness, it cannot be the evolution of anything else. If consciousness begins to evolve, other things begin to grow and evolve. If consciousness remains on the same level, everything else remains on the same level.

There are several things which it is important to understand from the very beginning in relation to evolution. First, that out of the very large quantity of men 1, 2 and 3, only very few can become No. 4, 5, 6 and 7. or even begin. That must be very well understood, because if we begin to think that everybody can evolve we cease to understand the conditions necessary for the beginning of evolution, as I described them for you in the example of escape from prison.

Q. Have all races of men the same possibility of development?

A. That is an interesting question. I asked this question myself when I first came to this work and I was told that it had been discussed in very important schools at a very important period, and that after making all possible experiments in this connection they came to the conclusion that there is no difference, from the point of view of possible development, between the white, yellow, black, brown and red races. At the present time, the white and yellow races have predominance, whereas in the past it was probably one of the others. For instance, the Sphinx reminds one of a negro, not a European.

Q. In connection with what you said about good and evil, could a follower of this system take part in war?

A. It is his business. There are no external prohibitions or conditions.

Q. But could he reconcile the two?

A. Again it is his business. This particular system leaves man very free. He wants to create consciousness and will. Neither consciousness nor will can be created by following certain external restrictions. One must be free.

You must understand that external things matter least of all. It is the internal things that are important, internal war.

Q. There are many things that seem to me evil which I am capable of committing.

A. You cannot take yourself because you could only take examples of evil which you have committed already. So it is better to take the idea in general. Find all possible examples—I do not mean accidents or mistakes, because many crimes are accidental—but take all that we call definite intentional evil, and you will see that it does not need consciousness; one mechanical action, and everything goes on.

Q. It creates the illusion of choice.

A. That is the greatest illusion—the illusion of 'doing' and the illusion of choice. These things belong to a higher level. Beginning at No. 4 one already begins to have choice, but men 1, 2 and 3 have very little choice.

Q. Wouldn't you say that the study of black magic was conscious evil?

A. Do you know anybody who studied it, with the exception of people who read books with terrifying pictures and deceive themselves?

Q. If you deliberately set to work to deceive another person is not that deliberate evil?

A. Most probably you could not help yourself; there was such a pressure of circumstances or something, that you could not do otherwise.

These are all difficult problems and they take a long time to get used to, because we are accustomed to think in the wrong way. For instance, when we look at historical events, we take as conscious just those things that cannot be conscious and the things that may be conscious we take as mechanical, as a kind of process.

Now if we return to this idea that only a very few can develop and find hidden possibilities in themselves, the question naturally arises: What determines the difference? Why do some people have a chance and some people have no chance? It is quite true that some people have no chance from the very beginning. They are born in such circumstances that they can learn nothing, or they are themselves defective in some way; so we exclude defective people because there is nothing to be said about them. We are interested in people who are in normal circumstances, and they themselves must be normal, with ordinary possibilities of learning, understanding and so on. Now, out of these people only a very few will be capable of making even the first step in the way of development. How and why is it so?

All people in the ordinary conditions of life live under two kinds of influences. First there are the influences created in life, desire for riches, fame and so on, which we call influences A. Secondly, there are other influences which come from outside life, which work in the same condi-

tions although they are different, and we call these influences B. They reach man in the form of religion, literature or philosophy. These influences of the second kind are conscious in their origin. Influences A are mechanical from the beginning. Man can meet these B influences or he can pass them by without noticing them, or he can hear them and think that he understands them, use the words and at the same time have no real understanding at all. These two influences really determine the further development of man. If man accumulates influences B, the results of these influences crystallize in him (I use the word crystallize in the ordinary sense) and form in him a certain kind of centre of attraction which we call *magnetic centre*.

The compact mass of memory of these influences attracts him in a certain direction, or makes him turn in a certain direction. When magnetic centre is formed in man it will be easier for him to attract to himself more influences B, and not to be distracted by influences A. With ordinary people influences A can take so much of their time that nothing is left for other influences and they are hardly affected at all by influences B. But if this magnetic centre in man grows, then after some time he meets another man, or a group of people, from whom he can learn something different, something that is not included in influences B, and which we call influence C. This influence is conscious in origin and action and can only be transmitted by direct instruction. Influences B can come through books and works of art and things like that, but influence C can only come by direct contact. If a man in whom magnetic centre has grown meets with a man or a group through whom he comes into contact with influence C, that means that he has made the first step. Then there is a possibility of development for him.

Q. What does the first step mean?

A. It is connected with the idea of a 'path' or 'way'. What is important to understand is that the way does not begin on the ordinary level of life; it begins on a higher level. The first step is the moment when one meets with influence C. From this moment there begins a staircase with a number of steps which have to be climbed before the way can be reached. The way does not begin at the bottom, but only after the last step has been climbed.

Q. What do you call a normal man?

A. It may seem paradoxical, but we have no other definition—it means a man who can develop.

Q. Is there any relationship between influences B and influences A? When influences B come into a man, do they affect influences A and transform them?

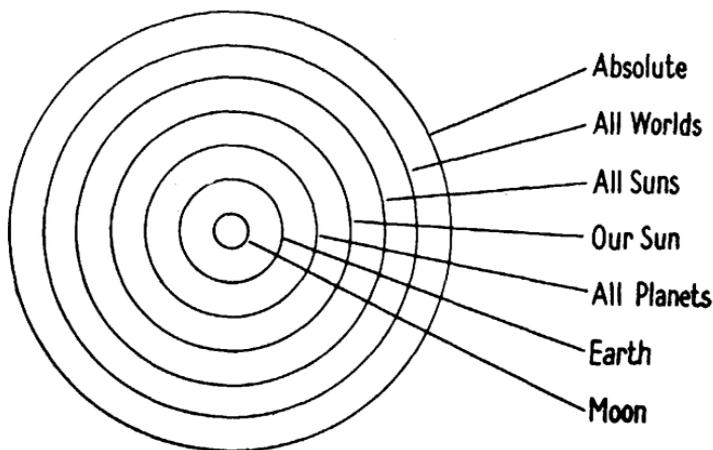
A. They may affect them, but at the same time one necessarily excludes another. Man lives on the earth under these two different influences; he may **choose** only one, or he may have both. When you speak of influences A and B, you begin to speak about facts. If you replace this expression by

one or another definite fact, you will see in which relation they stand. It is very easy.

At this point the question naturally arises: Why is it so difficult for a man to start changing himself, to come to a possibility of growing? Because, you see, we must remember that man is created in a very interesting way by nature. He is developed up to a certain point; after this point he must develop himself. Nature does not develop man beyond a certain point. Later we shall learn in full detail up to what point man is developed and how his further development must begin, and we shall see why from this point of view he could never develop himself and why he cannot be developed by nature. But before that we must understand certain general conditions.

It is difficult for a man even to start any kind of work on himself because he lives in a very bad place in the universe. At first that must sound a very strange idea. We do not realize that there are better and worse places in the universe, and we certainly do not realize that we happen to be in almost the worst place. We fail to realize it because, from one point of view, our knowledge of the universe is too complicated. From another point of view it does not take into account real facts.

If we look for the nearest place to us in the universe we realize that we live on the earth, and that the moon is under the influence of the earth. At the same time we see that the earth is one of the planets of the solar system, that there are bigger planets, probably more powerful than the earth, and that all these planets, taken together, must somehow affect and control the earth. Next in scale comes the sun, and we realize that the sun controls all the planets and the earth at the same time. If you think from this point of view you will already have a different idea of the solar system, although there is nothing new in these things: it is only a question of how to relate one thing to another.



Earth is one of the planets of the solar system and the sun is one of the stars of the Milky Way. Beyond that we can take all possible worlds. This is all we know from the ordinary point of view. As a purely philosophical term we can add to that a condition or relationship of things which we call the Absolute, a state in which everything is one. Now we can express this relation of moon to earth, earth to planets and so on in a slightly different way.

- Absolute. Unknown beginning of all.
- All Worlds. All galaxies similar and dissimilar to our galaxy.
- All Suns. Our galaxy.
- Our Sun. Our solar system.
- All Planets. All planets of the solar system.
- Earth.
- Moon.

Looking from the top down, we can begin to understand the vast difference in scale if we compare All Suns with our Sun, or Earth with All Planets. We can understand that they stand in a certain definite relation of scale to one another. The smallest is the Moon, and beyond the Moon we know nothing. The whole of this is called the Ray of Creation. There are other rays, because this ray does not include the whole universe, but since we live on the earth and it passes through the earth we belong to this Ray of Creation. From this diagram it is clear what is meant by a bad place in the universe. The worst place is the moon, but the earth is almost as bad. It is like living near the North Pole, which explains why so many things are difficult on the earth. We cannot change or do anything about it, but when we know, we can adapt, and in that way we can escape many things which otherwise we could not escape. But we must not let our imagination run away with us and tell us that we can escape altogether.

I just want to add one thing. For reasons which are difficult to explain as yet, in the Ray of Creation all these worlds are connected with each other: influences pass from higher to lower but there is a gap between Planets and Earth. In order to bridge this gap so that influences from All Planets could reach the earth a certain instrument was invented. It is a kind of sensitive film which surrounds the earth, that is to say, Organic Life on Earth. So plants, animals and men serve a definite purpose; they serve for communication between earth and planets. With the help of organic life which can receive and retain them, planetary influences

penetrate to the earth. This is the meaning and reason for organic life on earth.

Q. You assume organic life only on the earth. Do you assume there is nothing on other planets?

A. No, not at all, but we are interested in organic life on earth, because we are on the earth and we are part of organic life on the earth, so we speak only about earth. All other planets we take together as a mass, but about earth we speak differently. This is the principle of scale. The nearer something is to you the nearer to full scale is your study. If you study this room you need to know how many people are coming and how many chairs will be required; you study in detail, but if you take the house only, you do not need to know such details. And if you take the street, it is again different. In the same way we study the Ray of Creation on different scales. We speak about organic life on the earth, but we do not speak about organic life on any other planet; we have no way of studying it except on the earth.

I will give you a few more details about the Ray of Creation which will explain to you what I mean when I say that the earth is a bad place in the universe. You will remember that, earlier, I said we should have to come to the study of the fundamental laws of the universe, and I said that the two laws we should study would be the Law of Three and the Law of Seven, and then I also mentioned the principle of scale. Now you have already met with this principle and you understand that we do not study everything on the same scale. This is really the weakest point in ordinary science; scientists try to study everything on the same scale, without understanding that it is not necessary at all. In fact, quite the opposite. For all practical purposes we must learn to study things on different scales.

We must return to the Law of Three. You will remember how it was explained that everything that happens is the result of the action of three forces and that two forces by themselves cannot produce any effect. I will try to connect this idea with the Ray of Creation.

The Absolute is World 1, for the three forces in it make one. By his own will and consciousness the Absolute creates worlds. It is all intentional there and each force in it occupies each place. This is incomprehensible to us. In the next world, World 3, there are the same three forces, only they are already divided. These three forces again produce worlds of which we take one, but this World 6 is different from World 3 which is in contact with the Absolute, for it is already mechanical. World 6 has three forces from the preceding world and three of its own. The next world, World 12, has three forces from the world of the second order, six from the world of the third order and three of its own. The next

world, World 24, has twenty-four forces, the one after forty-eight forces and the last ninety-six forces.

World 1	Absolute	1	
World 3	All Worlds	3	
World 6	All Suns	6	(3+3)
World 12	Sun	12	(3+6+3)
World 24	All Planets	24	(3+6+12+3)
World 48	Earth	48	(3+6+12+24+3)
World 96	Moon	96	(3+6+12+24+48+3)

These figures refer to the number of laws governing each world. The greater the number of laws, the harder it is to change anything. For instance, man lives on earth, which is under forty-eight laws. He himself is under many more laws, but even these forty-eight laws make it very difficult for him to change anything because every little thing is governed by these laws. Fortunately not all of the laws under which man lives are obligatory for him, so he may escape from some of them, and his possibility of evolution is fundamentally connected with escaping from certain laws. By climbing the prison wall, too, a man escapes from laws.