

Letters to TGJ

Please send your letters to:
The Gurdjieff Journal Letters,
P.O. Box 58, Fairfax, CA 94978-0058,
or email us at:
Journal@Gurdjieff-Legacy.Org

Sheela in Chains

I read with amazement your three-part series on Rajneesh. Well written and researched. What I don't understand is how Sheela could have done all that she did and serve so little time. Was it that gorgeous smile she shines, her hands in chains?

Robert Groshock
Wilkesburg, Pennsylvania

Yes, Sheela's indictment appears irregular, as if 'something' had tampered with justice within the Federal and Oregon State legal systems. Sheela and Puja were found guilty as the masterminds behind the largest biological terrorism attack in U.S. history—poisoning 750 people in the 1984 salmonella outbreak—operating the largest illegal wiretapping operation ever uncovered, and immigration fraud on a grand scale. For all of this they each served just 2 1/2 years of a 4 1/2 year plea bargain sentencing. Plea settlements allow both parties to avoid a lengthy criminal trial. Additionally in this case, the prosecution eliminated the possibility of Bhagwan Rajneesh being subpoenaed to the U.S. court after his deportation from the country, a probable motivation for convicting Sheela and Puja without trial, while conceding a more lenient sentence and concurrent prison terms for their multiple crimes.

CONTENTS

Letters to <i>The Gurdjieff Journal</i> ..	2
Gurdjieff & the New Age Part XIII: The Worlds of Oscar Ichazo	3
A Spiritual Pilgrimage: Visiting Gurdjieff's Father's Grave	7
Ouspensky On Why He Left Gurdjieff	14
Kultur	27
The Prince, the Tsar & Gurdjieff— In Egypt	28

Cover: This full-page ad in *The New York Times* for the first Arica Training garnered only one enrollment but in the minds of many set up Arica's bona fides.

The Feds must have had other motives for wanting Sheela and Puja out of the U.S. though, as the Department of Justice failed to give notice to the State of Oregon of Sheela and Puja's early release, and so, caught off guard, the State of Oregon blundered in its intended plan to charge Sheela and Puja with additional crimes. Government incompetence? Or Federal appropriation in exchange for information or removal of Sheela from U.S. soil?

Two years after Sheela's release and deportation from the U.S. to Germany, Federal authorities attempted to extradite Sheela and charge her, along with six others, with plotting to kill the Federal prosecutor, U.S. Atty. Charles Turner. Two of the sannyasin "moms" were convicted and served three years in prison for their participation in the murder plot. Another was convicted in 2002 and served one year in jail, calling her time with the group "psychological torture." While many sannyasins placed all the blame on Sheela and her gang, insiders mostly regarded her as Rajneesh's mouthpiece—one of the co-conspirators in the murder attempts described Sheela as Rajneesh's puppet and scapegoat. Sheela fled to Switzerland and its safety from extradition, where she currently lives, now 64, owning and operating two homes for the mentally disabled. Sheela maintains that Bhagwan directed every criminal act she did.

—Jean Lauderdale

Sexual Intrigue & Blissful Confusion

Reading the published article and looking at the photos in "The Life & Teachings of Bhagwan Shree Rajneesh Part II" (TGJ# 59), I was struck by the scent of sexual intrigue as well as a general state of blissful confusion that pervaded the Rajneesh Ashram in Poona. It would seem that there was a strong sexual vibration in both the Rajneesh work and the people that were attracted to him. Gurdjieff says that sexual energy or si 12 can be difficult to work with, often giving unexpected and undesirable results. By working with this energy, directly or indirectly as well as incorporating any eclectic exercise that seemed to strike his fancy, Rajneesh seemed to have created a state of dynamic confusion. This confusion was fueled by si 12 and held together by devotion and surrender to The Bhagwan. As the article was read I got the sense of a sexual stew, perhaps a bit too salty for my taste.

Mary Lou Steward
Atlanta, Georgia

Continued on page 26

Sayings of Substance

Will is absent in ordinary man, he has desires only; and a greater or lesser permanence of desires and wishes is called a strong or weak will. Real will is a power, not merely composed of various often contradictory desires belonging to different "I"s, but issuing from consciousness and governed by individuality for a single permanent I. Only such a will can be called "free," for it is independent of accident and cannot be altered or directed from without.

To acquire will one must give up self-will.

[One] must understand the necessity of discipline, for will cannot be created until one accepts a certain discipline.

Self-will always knows better, and always wants to get its own way.

All organized work is a chance to work against self-will.

Self-will can only be broken by doing what one is told to do. It cannot be broken by what one decides oneself, for that will still be self-will.

Self-will is always a struggle against another will. It cannot manifest without opposing itself to another will. You must be able not to do what you want to do.

It is necessary, with an intention issuing from one's own initiative and persistence, and sustained by one's own efforts, not by another's will, but by one's own, to obtain the eradication from one's presence both of the already fixed consequences of certain properties of the organ Kundabuffer, as well as the predisposition to those consequences which might again arise.

Real will is a sign of a very high degree of Being; only those who possess such Being can do.

—G. I. Gurdjieff

GURDJIEFF & THE NEW AGE PART XIII

THE WORLDS OF OSCAR ICHAZO

When the Chilean Oscar Ichazo first surfaced in the U.S., he and his Arica Institute some touted as a successor to Gurdjieff and his Fourth Way. Centered on what Ichazo called "scientific mysticism," Arica proclaimed that it explored the human psyche through an eclectic mix of techniques, including the use of the enneagram, to demonstrate man's ego fixations and ways to freedom. But time took its toll. . . .

SEPTEMBER 28, 1971. A FULL PAGE AD BEARING THE ZEN HEADLINE "THE MOSQUITO THAT BITES THE IRON BULL" APPEARED IN THE *NEW YORK TIMES*. IT WAS A CALL TO SAVE THE WORLD FROM IMMINENT DESTRUCTION BY THE CREATION OF A METASOCIETY IN 10 YEARS TIME WHICH WOULD AWAKEN HUMAN BEINGS TO NEW LEVELS OF CONSCIOUSNESS AND UNITY THROUGH THE TEACHINGS OF OSCAR ICHAZO, THE SELF-PROCLAIMED "ROOT OF A NEW TRADITION."

THE AD CAUGHT THE CREST OF THE "HUMAN POTENTIAL MOVEMENT," LATER KNOWN AS THE "NEW AGE," AND SOON ICHAZO'S TRAININGS WERE GIVEN WORLDWIDE, MANY THOUSANDS TAKING THE TRAININGS. BUT ICHAZO'S PROJECTED METASOCIETY NEVER MATERIALIZED, AND THE TEACHING TODAY IS ONLY A SHADOW OF ITS FORMER SELF.

As for Oscar Ichazo, what little is known of him only he provides, and it is not always consistent. Born in July 1931 in Bolivia, Ichazo says that at about six and a half years old he began to have violent "attacks" between sleep and waking that took him out of the body. "When you are in your Astral body," he now reflects, "both fear and ecstasy can be multiplied to infinite proportions because there are no limits within pure consciousness."

Raised a Roman Catholic, he found the church offered no explanation. And so began his search:

I started reading everything I could find on anatomy, physiology and medicine with the hope of finding out what to do about my condition. . . . I started samurai training and had my first introduction



Oscar Ichazo in New York in 1971

© Sterling Doughty



Arica, situated near the junction of Chile, Bolivia and Peru, was a leading port of the Spanish Empire, exporting silver from what was then the world's largest silver mine, in Bolivia.



The Morro de Arica, a steep, tall hill, overlooks the city, which with its rare, mild desert climate has made Arica known as the "city of the eternal spring."

to Zen meditation. . . . The Indians introduced me to psychedelic drugs and shamanism while I was in my early teens. I also began to experiment with hypnotism and to practice yoga . . . while reading all the philosophy I could get hold of.

At 19 Ichazo attended the university in La Paz and met what he termed "a remarkable man," a 60-year-old European who was a member of a Buenos Aires esoteric group. The group, Ichazo says, "met to share their knowledge of various esoteric consciousness-altering techniques. . . . They were trying to implement the idea that it was possible to synthesize all mysticism, that it was the time to do it and to present it."

Ichazo became the group's "coffee boy getting up at four A.M. to make their coffee and breakfast and stay around as inconspicuously as possible. . . . They started to use me as a guinea pig to demonstrate techniques to each other. . . . About two thirds of the group were Orientals, so they were strong on Zen, Sufism and Kaballah. They also used some techniques I later found in the Gurdjieff work." Ichazo gives an apocryphal story of the group's initiation. For three days, he was required to sit in a lotus position on a post. When the group returned, his body was so rigid he had to be lifted off the post. The experience caused Ichazo's personality structure to break down completely. Transformed, he was now allowed to

join the group as a full member. That's one version.

In 1993, Ichazo gave a different version of this story. The man is no longer "remarkable" but now a European businessman who, after talking to Ichazo about the Kabbala and the alchemical lore rehashed by German occultists like von Hartman and Guido von List, asked Ichazo, "Have you read the books of P. D. Ouspensky?" Ichazo says, "He then lent me two recently translated books, *Tertium Organum* and *In Search of the Miraculous*. . . . He said we have a small study group in Buenos Aires. If you want to come, you're most welcome." In this version Ichazo goes to Buenos Aires, is well received and immediately accepted into the group. The members are well off, and everything, he says, is "first class." He taught the incompetent "millionaires" how to make coffee. Additionally, Ichazo told them that "The thing doesn't work. . . . This thing of Ouspensky's doesn't go anywhere. These people [in his group] don't know what they're talking about. They think they are discovering, you know, gunpowder. And it is not so."

According to Ichazo, his two-year association with this Buenos Aires group opened many doors for him in the East, allowing him to travel and meet people in Hong Kong, India and Tibet. While in the East, he says, "I did more work in the martial arts, learned all the higher yogas, studied Buddhism and Confucianism, alchemy and the wisdom of the *I Ching*."

Returning to Bolivia he "began to digest" what he had received, and after about a year he says he went into a "divine coma for seven days." This was the pivotal experience of his life. "I felt that this experience was *it*—that I didn't need to learn anything else. I had reached the totality." Though it took another two years to act on his calling, now Ichazo knew that his path was to be a teacher.

Arica, Chile

Leaving Bolivia, Ichazo headed to Santiago, Chile, where he began lecturing at the Institute for Applied Psychology. The date of his arrival is unclear but appears likely to be the mid-to-late 1960s. (The time line and narrative of his life are confused by his often conflicting statements.) There, according to most of his accounts, Ichazo developed a group, but eventually decided to leave Santiago, because, as he says, "Things got so busy and crowded there. . . . I decided to move to the remote town of Arica (a seaport city on the edge of the Atacama Desert) and filter out all except the really committed." A different version is given on Arica's website: "In 1956, Oscar formulated the principles of Trialectics or Integral Logic, the logical laws of the mind in the 'process of becoming' and upon this foundation originated the theory of Protoanalysis, the doctrine of the Fixations and the structure of the human psyche composed of eighteen Spheres of Existence and Knowledge."

If this is so, his time in the East was very limited and if he met teachers in the East or West he doesn't speak of them.

By 1956, according to the Arica site, "groups of people formed in major cities in South America to study the mystical insights, original philosophical theories and the in-depth understanding of the human psyche that Oscar was proposing." Ichazo's current narrative of having already established a wide-ranging school in South America long before his 1970 experiment in Arica is a departure from what had been previously presented by both him and the people he worked with. (These sometimes radically different versions seem to be given for the benefit of the Ichazo story de jour and his explanations of how he acquired his knowledge and developed his teaching are rather confusing and contradictory.)

Enter Esalen & Naranjo

But by 1969 word of Ichazo reached the Esalen Institute, the center of the evolving human potential movement. Chilean psychiatrist Claudio Naranjo, working at Esalen as an apprentice to Fritz Perls, the Gestalt psychologist, received letters from friends in Chile saying Ichazo had given them experiences they'd previously only had on drugs. Naranjo corresponded directly with Ichazo. Though he had some doubts, he went to Arica in October and worked with Ichazo for two months. Although not impressed by Ichazo as a person, and not liking him, Naranjo felt he "had an impression of tremendous knowledge." He returned to Esalen in January 1970 and told people that Ichazo "got him into spaces that he's never been in before." He did some group work with mentations (placing one's consciousness plus a specific idea in a specific part of the body) he had learned from Ichazo. Afterward he told everyone that Ichazo was willing to take a group of 50 Americans for a 10-month training period beginning July 1, 1970.

Naranjo had written John Lilly, another Esalen resident, a neuropsychiatrist and scientist famous for his dolphin research, about his experiences with Ichazo. In May, Lilly went to Arica to spend a week with Ichazo. The Ichazo he found could discuss the "same spaces" he had experienced in his LSD and isolation tank research, as well as a near death experience. At one point, he says, Ichazo "introduced me to a dyadic eye

fixation exercise. . . . I seemed to go through shared past life experiences with him over several tens of lives in various parts of the planet." Lilly found Ichazo an unimpressive man visually, but nonetheless, "There is the expert's economy of movement, of his use of energy, in facial and body usage. He had a repose, a meditative relaxing from which his movements originate."

Lilly found four Americans at Arica already immersed in training. With Ichazo's permission, they informed Lilly about the training. The program was rigorous, beginning at 8 a.m. and finishing at near midnight; it included special physical exercises as well as chants and mantras. Lilly, though still holding doubts, decided to return for the full 10-month training. Naranjo, convinced as to the depth of Ichazo's knowledge, as well as his ability to directly transmit energy, also decided to return for the 10-month training. Many others at Esalen followed. As Esalen co-founder Dick Price put it, "Arica cleared our bench."

The training began with "physical exercises called the 'Gym' for two hours a day, five to six days a week . . . auditions for an hour, chanting for another hour and various meditations . . . for an hour or two and finally in the evening group exercises." On Sunday there was a rigorous set of exercises called the "pampas" in the desert; these took two to three hours to complete and involved walking in special ways, carrying rocks and praying. Ichazo also lectured and taught mantras and chants. He had students take notes in one journal during the lectures, while in another they recorded their internal experiences.

Using Gurdjieff's Ray of Creation and vibrational numbers as a model,



Dr. John Lilly, 1971

Ichazo developed a scale of what he termed "Satoris" for ascending and descending states of consciousness. Number 48 was the neutral state; +24, +12, +6 and +3 being positive Satori. Numbers -24, -12, -6, and -3 were anti-Satori; the anti-Satori states correspond to Gurdjieffian vibration levels of 96, 192, 384 and 768 of the Food Diagram. The overall aim of the work was to experience higher and higher states. Drugs like marijuana and LSD (called *ladyat*) were used by some to enhance their experiences during some of the group exercises. At the time LSD and marijuana (called *MRC*) were accepted, though generally not supposed to be used during trainings. Both drugs, at low doses, were at times used in conjunction with exercises that were given after the trainings. (Later, sometime after the Arica Institute was established, all drugs were banned.)

During the training Naranjo was told to leave. Says Ichazo:

Naranjo was the most disturbing

element, with his constant and ridiculous preoccupation with presenting himself as a figure of messianic proportions, one student screaming at him asking what he meant with his constant whining and his inflated self-appointed "I, I, I" and his lack of understanding and respect for the Work that showed in his dementia and unending chattering about his own magnificence.

Raising Vibration & Ego Fixations

After 6 months of the 10-month training a new phase of more intense training began. Ichazo's apparent goal was not to advance the individual's vibrational level per se but to create a school/group of a high vibrational level with which to initially take his teaching first to the United States, and then worldwide. The training therefore focused on exercises that raised the individual's level of vibration thus leading to the experiencing of higher states of consciousness; in Arican terms that meant Satori +24 and up. There was also work of a more psychological and theoretical nature that at the time centered on "ego fixations," "ego deviations," and related work of ego reduction. For this, Ichazo developed seven basic enneagrams to be used to help analyze and classify both the individual student and the general

psychological condition of all people.

By April 1971, 44 of the 54 people who had begun the 10-month training completed it. Ichazo now told them of his plan to create the Arica Institute and they would be its core. Filled with enthusiasm and a high level of energy, the newly fledged Aricans returned to California, many back to Esalen, with others heading to a big house on Long Island to begin preparations for the first training in New York. In September a full-page ad appeared in the *New York Times* and a phone bank was set up to handle inquires. The \$3000 cost, not including room and board, for an unknown Chilean teacher was a difficult sell for the few that called. Nevertheless, on October 5, 1971, some 70 people began the 10-month training.

John Lilly was not among them. After seven months at the Arica training Lilly had left, but on his own volition. He believed he and Ichazo were on good terms and that he had experienced the maximum degree of satori consciousness possible, a +3. (It would be 18 years later before Lilly finally admitted that "acid was the key ingredient" and that he had dosed himself with acid about every four weeks of the training.) He left, too, because "I realized that I still had a lot of karma to deal with having to do with my relations with a woman; with my dyad." The woman he lived with during the

training was up when he was down and down when he was up. So he returned and at a party in the Hollywood hills met an artist and psychotherapist he saw as his soul mate, Antonietta (Toni), Alan Watts' former girlfriend. She did attend the New York training and reported:

The type of training I experienced during the three months was a combination of Gurdjieffian, yoga, high school gym and some tantric yoga . . . we sat in front of the school symbol for 20 minutes a day, with a strobe light impressing the symbol . . . focusing approximately 14 hours a day, six days a week for three months, on the training.

The training ended, within a few months Lilly published his *The Center of the Cyclone*, which, without Ichazo's permission, gave a general view of his teaching at the time. Overall, Lilly's view of the Arica training was quite positive, but Ichazo saw it as a threat. Ironically, Lilly's book became a great recruiting tool for Arica, very likely spurring much of Arica's initial growth.

Pillaging Gurdjieff

Says Sterling Doughty, who took the first three-month training in New York and was intensively involved in the early period, helping to develop Arica

Continued on page 16

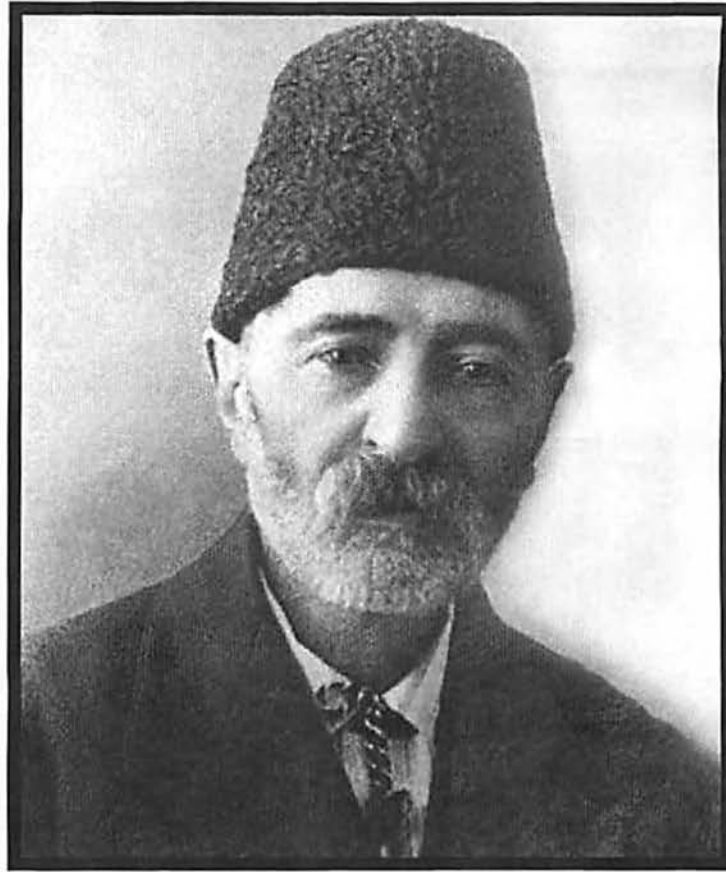


A performance by students at an Arica training in New York in 1972

© Sterling Doughty

A SPIRITUAL PILGRIMAGE

VISITING GURDJIEFF'S FATHER'S GRAVE



LIKE SO MANY WHO HAVE READ MR. GURDJIEFF'S *MEETINGS WITH REMARKABLE MEN*, I READ THIS PASSAGE MANY TIMES BUT I NEVER CONNECTED WITH THE THOUGHT OF VISITING HIS FATHER'S GRAVE MYSELF AS HE BID. BUT ONE DAY THE IDEA CAME ALIVE TO VISIT GYUMRI, FORMERLY ALEXANDROPOL, WHERE HIS FATHER IS BURIED.

And so in late September of last year I set off not only to visit the grave but also to make a film of the trip so that others might share in my experiences and, hopefully, be inspired to make their own pilgrimage. I had Teresa Adams come along as the videographer; she had previously shot many of the scenes of the film trilogy *The Life & Significance of G. I. Gurdjieff*.

We flew from San Francisco to Paris, hiring a car and driving to Avon. We arrived about one o'clock and checked in at the Ibis Hotel on avenue Franklin Roosevelt. Tired from the trip, we just drove around Avon to get our bearings. Later in the evening we drove to

From Meetings with Remarkable Men

Owing to circumstances of my life not dependent on me, I have not personally seen the grave where the body of my dear father lies, and it is unlikely that I will ever be able, in the future, to visit his grave. I therefore, in concluding this chapter devoted to my father, bid any of my sons, whether by blood or in spirit, to seek out, when he has the possibility, this solitary grave, abandoned by force of circumstances ensuing chiefly from that human scourge called the herd instinct, and there to set up a stone with the inscription:

I AM THOU
THOU ART I,
HE IS OURS,
WE BOTH ARE HIS,
SO MAY ALL BE
FOR OUR NEIGHBOUR.

G. I. Gurdjieff

Fontainebleau to search out the Café Henri IV where Gurdjieff often went to write *Beelzebub's Tales* and where he and Ouspensky last met in 1931. It's on a small side street and is now a gay bar and restaurant and the view of the famous royal château is now blocked. We had a good meal there and a great wine. The next morning we drove to the Prieuré des Basses Loges located at the corner of avenue Général de Gaulle and rue Bezout. I'd last walked its grounds in 1997 when on our way to Egypt to make the first film of the trilogy, *Gurdjieff in Egypt*. The front door was then closed off with cement blocks and all the windows were shut tight. I finally got inside by entering through the coal chute. The Prieuré is a national monument and by law the façade cannot be changed. It was sold a few years after my visit. The new owner had put a parking garage underneath and apparently sold much of the property, as a line of heavy shrubbery now cuts off most of the spacious grounds. As Teresa and I looked about, the owner himself



The Prieuré is cut off from the former grounds by a line of thick shrubbery. The arc in the foreground marks the location where a fountain has been removed.



The Paradou (left) is in extreme disrepair (below) and likely will be torn down.



emerged, a friendly man, and after some talk he allowed us to see the ground floor. He had made the chateau into condominiums and, for some reason, the magnificent circular stairway had to be moved leftward from its original position in front of the main entrance.

Behind the chateau property, past the tall heavy shrubbery and up on the hillside the Paradou still remained, surrounded by weeds, many chest high. The front door was locked, but we found the back door was missing. Inside there was graffiti and trash scattered everywhere, the floors strewn with glass from the broken windows, which let in the rain. A narrow spiraling staircase connects the three floors. This was the home of Mr. Gurdjieff's family. It's only a matter of time until it will fall down or be torn down.

Police Escort

I didn't expect to have any trouble finding the Avon Cemetery, but, though it had only been 16 years, I could not remember the location. And so we tried one set of streets after another, asking innumerable people, many not speaking English and those who did giving wrong directions. Finally, totally frustrated but by no means giving up, we spotted a police station. The two policemen didn't speak English and asked if we spoke French. We didn't and they both threw up their hands and exclaimed—"Impossible!" They went into a lot of motions and mouthings—it was really quite funny looking back on it—that left us blank. Finally, they took



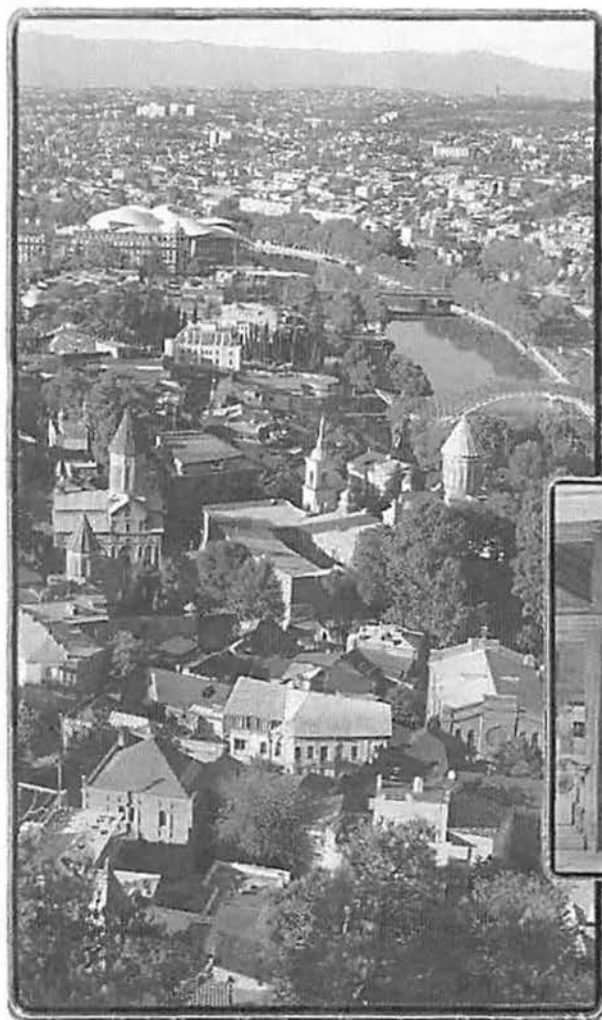
Istanbul, looking across the Golden Horn to the Pera district and the Galata Tower (above). Nearby, is 13 Yemencei Sokak (right), the now renovated townhouse that was the site of Gurdjieff's Institute for the Harmonious Development of Man.

pity on the dumb Americans and drove us to the gate of the cemetery.

Teresa got her camera equipment out and filmed me walking the long pathway to Mr. Gurdjieff's grave. His grave is not beneath the large dolmen fronting the grave, as many people suppose, but beside it. The large dolmen marks the grave of his wife, Julia Osipovna, and faces the smaller dolmen in the rear, the site of his mother's grave. A bed of flowers has been planted that marks the grave's perimeter. I did some watering and, having not brought flowers and the flower shop next to the cemetery closed, I "borrowed" some from an adjoining grave, first giving a prayer for that deceased.

Having paid our respects to our Teacher, we now flew to Istanbul. We had been there in 2000 for the making of the second video of the trilogy, *Gurdjieff's Mission*. We took rooms in the Pera district at the Pera Rose hotel just down from the main square. Given the name, we

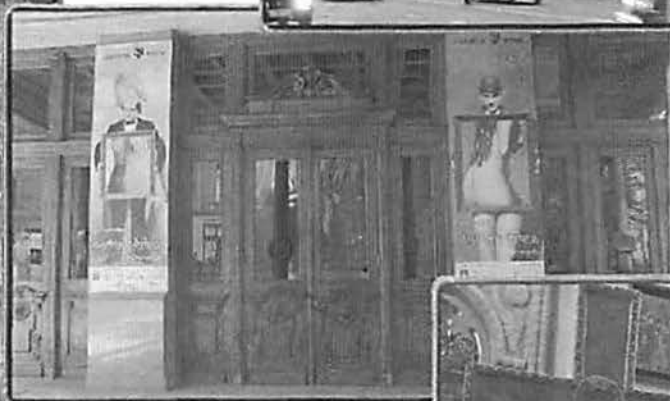




Aerial view of
Tbilisi, Georgia
(left)



Tbilisi, the
Rustaveli
Theater (right)
and the entrance
(below)



Tbilisi, Sion Cathedral, woman
kneeling in wholehearted prayer

hoped this might be the site of the Black Rose café where Gurdjieff and Ouspensky met to work on his ballet scenario, *The Struggle of the Magicians*. If it was, it was there in name only. But not far away is 13 Yemeneci Sokak near the Galata Tower, a three-story townhouse Gurdjieff rented that became the site of his Institute for the Harmonious Development of Man when he first arrived in Istanbul in July 1920. It was burnt out when I had last seen it but had now been restored. That evening we walked a few blocks up from our hotel to Istikal Cadessi, a long and wide street teeming with people, the various performers circled with onlookers. Koumbaradji, where Gurdjieff lived for a time, is just off Istikal. It's a steep sloping side street, but we had no address. Not a long walk away is the building where Gurdjieff and Ouspensky went to see the dervish dancing. One could watch the dancing without charge when we were last here, but no longer.

A Sympathetic Driver

We then left for Tbilisi, Georgia. As our cab driver proved, Georgians drive like maniacs with many mano-a-mano moments. We took rooms in the Old Town at Hotel City, a small hotel at 7 Abesadze Street. In the main square is a large white tower with a golden St. George standing atop it. We asked for an English-speaking driver at the rental agency and up drove Nikoloz Mirotdadze, a good-looking athletic young man in his late twenties. He drove us around Tbilisi to the Didubay District, the Tbilisi Railway Station where Gurdjieff had once worked, and to 22 Nikolas Street (now Ivane Javakhishvili Street) where Gurdjieff had rented rooms for himself and the de Hartmanns and Stjoernvals and where he had again established his Institute. We then drove to the still active Rustaveli Theater where his ballet scenario had been performed. By this time, Nikoloz wondered what this excursion was all

about and when we told him he said he had read *Meetings with Remarkable Men* and had long been interested in just who this Gurdjieff was. It was, as Gurdjieff said, "a noticeable coincidence," one of many we were to have. We then drove to what we were told was the Saint Karapet



Kars, Turkey, looking up to the Citadel from the center of the city

Kars, as seen from the Citadel (right), in the foreground, the tenth century Armenian Church of the Holy Apostles, now the Kars Military Cathedral. The Cathedral interior, now a mosque (below).



Church on the edge of the Old Town. Entering, we found a small, beautiful wedding taking place and filmed it, as it seemed another good omen. But it was actually the Sione Cathedral (named for Mount Zion in Jerusalem). So the next day across the river we searched for the real Karapet but it was closed. On our last evening, we went to Nikoloz's apartment where he lives with his mother, who also had a degree in English, and his wife and daughter. He had invited his uncle and some friends over and I gave a talk on Gurdjieff and The Fourth Way, which he translated.

Kars & Ani

The next day, Nikoloz, who besides Georgian and English spoke Russian, drove us over the Caucasus Mountains

to Kars, where Gurdjieff grew up. It was a six-hour trip through beautiful terrain. In Kars (the word means snow) we had booked rooms at the Kars Otel on Halitpasa Caddesi. The first place we visited was the Kars Military Cathedral (Church of the Holy Apostles) situated below the large, imposing castle known as the Citadel, which overlooks it and the city. The church, which served as the cathedral for the Armenian Apostolic Church, has been made into a mosque, as have many churches in Turkey and the Middle East, but the carving on the facades depicting the twelve apostles dating from tenth century still exists. We then drove to the base of the castle and took the very long and steep walk up to the hilltop. The views of the city and surrounding countryside shimmered in the

sunlight. What we really wanted to see was the artillery range where Gurdjieff said he had come to "the full sensation of himself." Driving about we stopped at a small café with outdoor seating looking toward the castle. There we found a fellow who thought he knew where the artillery range had been. The café's owner sat down with us and brought out a recently published book, *Kars: An Illustrated Story*, that showed old engravings and photos from the 1800s and contemporary photos of the sites. We did a lot of comparing between then and now and, after making a number of mistakes, finally found where we think the artillery range was located. The next day Nikoloz drove us to Ani, City of a Thousand Churches, about an hour or so east of Kars. The high wall surrounding the city is imposing and inside its gates are the remains of many ancient

Cathedral of Ani (right), church of the Holy Mother of God, Ani, Turkey, once the capital of a medieval Armenian kingdom, rivaled Constantinople, Baghdad and Damascus.



churches, some still standing, like the Cathedral of Ani, Church of St. Gregory, and others being reinforced, such as the Church of the Redeemer. On the edge of Ani there is a steep but sloping cliff leading down into the valley and river below. There were many caves on the cliff wall across the river and also on our side. I knew Gurdjieff had written that he had lived among the ruins of Ani in a hut, but in Egypt he and Professor Skridlov had lived in a cave. I couldn't resist, so I made my way down the long hillside, slipping and falling now and then, with Teresa screaming behind me, but filming all the same. When I reached the cave I sat in a half-lotus and sent Mr. Gurdjieff a prayer. Upon returning to Kars, we looked up at the sky and were greeted by a long shimmering rainbow, which suddenly appeared and as quickly vanished. We all took it as another good omen.

Kars lies very close to Gyumri, but the border is closed because of the non-acceptance by the Turks of the genocide they perpetuated on the Armenians, and so Nikoloz had to drive us back to Tbilisi. There, a driver who had driven all the way from Yerevan, the Armenian capital, 190 hundred miles away, picked us up and we made our way to Gyumri. The terrain is very mountainous. The winding road snakes between mountains on both sides before it turns into a soft and flattening desert-like vista. Along the way we stopped at the mid-10th century monastery where Gurdjieff stayed for three months as an acolyte of Father Yevlampios. Its name, Sanahin, means in Armenian "this one is older than that one," referencing the Haghbat monastery on the high hillside across the river. Driving on for many miles we finally came to a Gyumri road sign and thought we were about to enter the city, but it was actually a half-hour or



The church of the Holy Redeemer in Ani was largely intact until 1955, when the entire eastern half collapsed during a storm.

more away. In Gyumri we took rooms at the Alexandropol Hotel Palace at 70 Mayakovskui, built in the style of Tsarist Russia, it is easily the most opulent hotel I had ever stayed at. The next day, up bright and early, we asked the desk clerk how to get to the old cemetery. We told her we were on a spiritual pilgrimage and were making a documentary so that it might inspire others to do the same. She told us to wait and made a call. Within minutes, a tall, good-looking young man appeared, only 24 years old it turned out. He said his name was Armen Hovsepyan and he was from the tourist office. By this time, we were low on funds and told him he didn't have to show us around, but he insisted he wanted no money. He had attended the University of Utah on scholarship, and spoke excellent English. He took us to the museum and home of Sergei Mercourov, Gurdjieff's cousin and a famous sculptor. Mercourov's home has many sculptures, even one he did of

Lenin. The museum also shows scenes of Gyumri from long ago, which gave a real feel for what Gurdjieff experienced.

"You'll Never Find It!"

We then walked with Armen to Avetik Melik-Sargsyan's home. He had been suggested to us as a contact earlier by Michael Pittman, a friend of his, but in reading about Sargsyan's exploits on the Internet we had questions. A heavy-set man with a mustache, it turned out he was not interested in the teaching but only in the factual history of Gurdjieff's life. Showing us his library in the adjoining room, he laid out an old map detailing the streets of what was then known as Alexandropol, noting that the map showed the street where Gurdjieff was born. Teresa asked whether she could take a photo of it. "No!" he answered brusquely. He said he didn't have time to take us to Gurdjieff's father's grave as he had appointments that day. We asked if he could at least point on the map showing the cemetery where we might find the grave. He said, "No, not possible." Then, suddenly he changed his mind



Armenia. Sanahin Monastery (left & below), now within the limits of Alaverdi city, was founded in the middle of the 10th century. Over three centuries were built more than 20 churches and chapels, annexes, sepulchers, bell-towers, an academy, book depositories, refectories, galleries, bridges, numerous dwellings and other monumental structures.



and said he could take us after his next appointment. Teresa and I looked at one another. Something didn't feel right about him and so we said we would find it ourselves. "You'll never find it without me!" he roared. "It's impossible!" I told him nothing was impossible and the three of us all left. We got in a cab with a driver named Carin, a pleasant but nervous young man who spoke some English and never had a moment when a cigarette wasn't dangling from his lips.

The cemetery is on the outskirts of town in a poor dusty area. We had a photo taken by someone who had visited the grave that showed the surrounding graves. We hoped this would be enough to go on. Some grave workers were by the gate and Armen showed them the photo and asked them where we could find Gurdjieff's father's grave. A long discussion ensued, each of the men having a different opinion. Hearing all the commotion, it was really quite funny, one of the cemetery caretakers, a woman, climbed down from a large grave near the entrance. Silvy was small, with a strong face, she had been there, we learned, with her now deceased husband since 1965. She quieted the men and took us straight to the grave. It was badly neglected and overgrown with weeds. Silvy said originally only a red stone marked the grave with the name "Adash." In 1972 two men had come from Russia

and hired her husband, a stone mason, to make a gravestone with the inscription in Russian that reads what Gurdjieff gives in *Meetings*—"I Am Thou. . . ." Later, sometime after 2005, two small black marble plaques with the inscription were put on the gravestone, one in Armenian and one in English. When Silvy and the men left, Teresa and I meditated and prayed, Armen looking on.

I felt the grave could easily be improved by first pulling up the weeds and then having it cemented over so no weeds could grow. I envisioned white rocks on one side and red on the other with the black stone in between, the colors symbolizing the three forces, and then the rocks edged with a basalt stone border. I knew some friends from the Gurdjieff work from Baltimore had been there before us and were now in Yerevan, so the next day we went there and arranged for them to do the job. The cost turned out to be \$1,190 and was well worth it.

It was a tremendous experience for both of us and we hope all of you who have read this will consider doing as Mr. Gurdjieff asks. ✍

—William Patrick Patterson
Teresa Adams

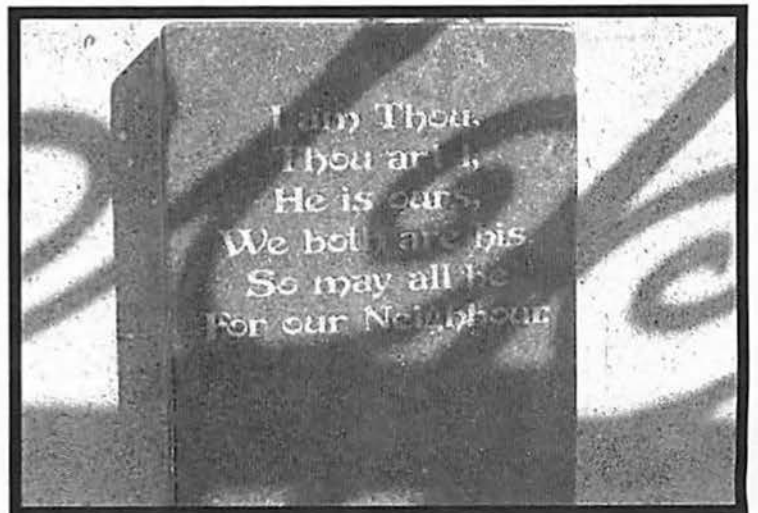
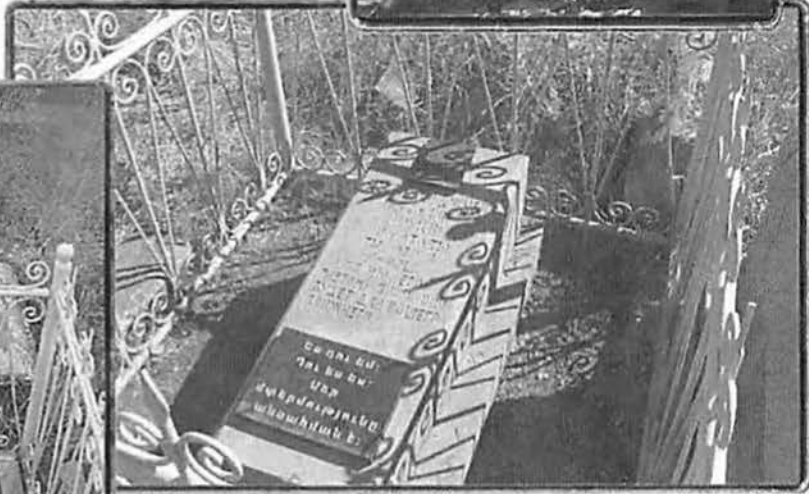
Part II will appear in the next issue.

Notes

1. *Le Prieuré*. Why the Institut Gurdjieff

didn't purchase the Prieuré (it had the money given the sale of Armonk) but instead bought a large mansion in Paris seems a strange lack of vision and valuation. Worse, though a national landmark, the Prieuré was lived in for many years by gypsies and trashed. See "The Trashing of the Prieuré," *Telos*, Vol. 5, No 1.

2. *Mr. Gurdjieff's grave*. At the Prieure, turn right at rue Bezout (road D138) and going up the hill, turn right just before the traffic circle onto D137, going through the forest. After crossing the railroad tracks, D137 turns into rue Gambetta. Go approx 230 meters and turn left onto rue du Souvenir which ends at the Cimetiere d'Avon. (This is just one way to get there.)
3. *Kars: An Illustrated Story*. The book is available at our website, Gurdjieff-Legacy.Org.
4. *Father's grave*. From the cemetery gate count 72–76 steps. At the forking of the pathway, go right. The grave will be on your left. If you can't find it, as by now all the cemetery workers know where it is, just say "Gurdjieff?"
5. *Nikoloz and Armen*. For those interested in taking the spiritual pilgrimage, we can provide email addresses. Contact us at our website.



Ouspensky On Why He Left Gurdjieff



IN CONNECTION WITH MY LEAVING THERE ARISES A WHOLE SERIES OF QUESTIONS:

If G.'s system is true in my eyes, if I admitted it to be "esoteric," how could it come to pass that I left him?

Is G. the "teacher" of whom he himself speaks, and if so, again how could I leave him?

Can a "teacher" cease to be a teacher if he is a true teacher? And, can the attitude of the pupil towards the teacher change?

Did G.'s circles and his work represent an esoteric "school" and in particular a "school of The Fourth Way" of which he spoke?

I will endeavor to answer these questions.

First of all the question of whether G. was the teacher of whom he himself speaks.

I consider that G. was my teacher in exactly this sense during the period of time from the autumn of 1916 to the middle of 1918. After this, however, some very essential change took place between G. and myself.

Then the second question, whether a teacher can cease to be a teacher and whether the attitude of the pupil toward the teacher can change.

In my opinion a teacher cannot cease to be a teacher and the attitude of the pupil toward the teacher cannot

change, but this does not mean that a man has no right and no possibility, without abandoning his work, to leave the particular teacher with whom he had begun work, if there are changes in the teacher's work.

The right attitude towards both the teacher and the work cannot mean that a man is once and for all tied to the particular school (or attempt at a school) with which he had come into contact or into which he had been drawn. There exists, however, a general rule of which I was aware even before I met G., and namely, that a man who leaves one teacher because he could not overcome certain difficulties or refuses to submit to certain demands, meets under another teacher (if he succeeds in finding one) *literally* the same difficulties and *literally* the same demands, possibly even in an intensified form. There cannot be the slightest misunderstanding, because the character of the demands made upon him and the nature of the difficulties on his way are determined by the man's own features and qualities. But this rule is valid only in the case of a perfect school. If a man was forced to leave through lack of organization in the school or through wrong demands made upon him, this does not at all mean that the same demands will arise again.

Was It a School?

For some people all the questions enumerated and examined above are rendered still more confused and complicated by the question as to whether G.'s groups and his work constituted a "school" and in particular a "school of The Fourth Way," of which he spoke.

To this I can answer quite definitely that the question is simply naive.

All that G. said of "schools" was simply an elucidation of the principles which render the existence of a school possible. G. never called his groups an esoteric school. And to understand all I have said earlier concerning schools in the sense that it definitely referred to our groups, would be certainly wrong. G. brought with him many new ideas, and particular many new ideas about schools. This fact explains why it had seemed at first as though his activity could lead to the foundation of a school. But it would be utterly wrong to see in everything that took place *an already existing school*.



Such an interpretation would distort the fundamental idea.

Returning to the question of leaving a school one may say that to leave even a perfectly organized school may sometimes be quite right and legitimate. A man always approaches a school with his eyes closed. At school his eyes open and he may see that this school is not for him. Moreover, his eyes may open both in a right and a wrong school, for a wrong school is always an imitation of the right one.

At the same time one must bear in mind that a "school" in the true sense of the word is a phenomenon so rare that to use it in the plural, that is to say "schools," is almost impossible. If a man happened to come into contact with one school and then left it, it is almost certain to be that he will never find another school. It can never happen that a man's field of vision contains two schools between which he may choose. To believe that it is possible for a man to leave one school and to enter another is in itself "pseudo-occultism."

And of course, when I decided to leave G. I knew no other school and no other G. More than that, I knew for certain that I would never find anything of its kind or even if I ever happened to meet something like a school, it would be after many years, in quite different

surroundings, in quite different circumstances, which I could neither foresee nor foretell. Consequently it was not at all easy for me to leave G. and I did not deceive myself with false expectations and hopes. I knew that something had failed. Why it had failed was another question, and I preferred to leave it unanswered.

Could Not Accept Demands

The formal reason of my leaving G. in 1918 was the fact that I could not accept certain demands which he made on me. I have spoken before of many of his demands which were very hard for me to accept, but which I nevertheless accepted.

The first of these demands was the fact that I had to work in a group with people who seemed to me quite unprepared for work; then, the fact that I had to accept theories which seemed absurd at first; the next was the fact that I had to introduce people to G. and to take upon myself the responsibility for doing so without the slightest idea of what he intended to do with them. Further, my work with G. actually demanded that I should abandon my own work, that I should remain in Russia after the revolution, in spite of my thinking it absurd, and so on. Besides this, at a certain definite moment in 1916 I had to accept a series of demands of a very difficult personal character. All this was not at all easy, but I realized perfectly that everything I received from G. was only due to my submitting to his demands.

Yet, in spite of this I decided to leave him, because later his demands acquired a character to which I could not agree.

Unfortunately I can say nothing about the demands which determined the character of my subsequent relations with G. Any attempt to describe these demands or to explain why I refused to accept them would inevitably acquire a character of self-justification and a desire that G. was in the wrong. Neither the one nor the other enters my intention. But the fact remains that I did not find it possible to accept certain demands, which were either directly made upon me as a condition of my further work with G. or followed from his actions. As a result of all this I drew apart from G. and his work.

Apart from these demands which I refused to accept, there were two kinds of demands which I also resisted, although for different reasons.

The first category included all

demands which were insignificant in themselves, but which forced me to do things that went very much against my nature. At times my resistance to these demands may perhaps have seemed ridiculous to anybody not concerned, but on several instances these demands touched upon those sides of my nature which I was unable to overcome.

"One must ridicule oneself," said G. once, not directly referring to these demands, but in connection with them. I understood his idea, I understood that



A wary P. D. Ouspensky

submission to these demands would have given me a remarkable chance of "acting." And yet, I did not submit to them. The question as to whether G. was right or wrong in making upon me these demands never even entered my head. Of course he was right in principle; although on the other hand I must say that the two particular demands which I refused to accept and which excited most comment contained sides which fully justified my refusal to submit to them. Besides, in relation to these demands I was never quite sure whether G. was serious demanding one or another thing or whether he only wished to test me and to see what my resistance was based on and whether I could, and knew how, to resist him without losing my temper and without it interfering with the general trend

of my work.

Then there were other demands about which I can say candidly that I never understood them and do not understand them even to this day.

These demands appeared firstly in several instances of my literary work with G. when I was editing some of his writings; and secondly in conversations with new people who came to us. In the first instance, that is, in literary work, G. definitely demanded *bad work* and this especially amazed me for there were moments when he showed very fine taste and a great understanding of form. But at times his demands were ridiculous, illiterate and absurd—and it was quite impossible to convince him of this.

Gurdjieff's Weakness

All great men have their weaknesses. G.'s weakness was his conviction that he could write if he wished—the very thing he could not do. Very soon after my first meeting with him I knew that although owing to his birth and education in polyglot country between the East and the West he could speak seven or eight languages, he knew none of them thoroughly and his writings in Russian were full of impotent efforts to express things for which he had no forms, were unnecessarily long, and full of endless repetitions and platitudes. In a word they rather reminded me of the literary efforts of provincial amateurs with which I had to deal in my youth in the editorial offices of various newspapers and periodicals. His speech was incorrect but full of life and force. His writings were impotent and lifeless. Fortunately he never attempted to publish any of them. Although at the same time he always refused to admit that he could not write and, for instance, in correcting his already edited manuscripts, he was wont to insert in a long paragraph some new word which spoiled the whole meaning and demanded that I should adapt the whole paragraph to this new word, or else insisted on some quite impossible combination of words. At other times he was completely unable to understand the hidden meaning of a given combination of words and stood up for the meaning which he ascribed to them.

In Constantinople in 1920 he gave me the text of his scenario of the ballet called "The Struggle of the Magicians" to correct. Later I shall speak of the idea of this ballet. But the scenario was written in the language of Armenian anecdotes.

Continued on page 23

Continued from page 6

facilities in New York, San Francisco, London and Berkeley: "It's important to note that in Chile and the three-month and [the later] 40-day trainings the basic ego-essence idea, transformation: asleep-awake, self-observation, centers, etc., were pretty much identical with Gurdjieff's work as described by Ouspensky."

Regarding the specific New York training, Doughty said:

The training was very well structured and contained all the elements in the ad. We worked full days, with Saturday off and Sunday had special exercises. There was a 300-page photocopied manual with a full schedule. Many of the exercises worked fantastically. But the aim, Permanent 24 (basic satori) wasn't reached. People got high, some stayed high for a long time and some went in and out, but the awakened State (which I presume most everyone got at least for a while in the training) was not a permanent state.

Self-remembering was mentioned some but references were fleeting and the term and concept soon vanished. We worked with self-observation, but not very deeply—certainly not at the level presented in *Search*. We tried to develop a kind of second level observation that was strictly neutral and non-judgmental; sort of like looking at one's ego personality self from a seat behind it like in the back seat of a car observing the driver's actions as if they were not your own. But it was not a technique that was given a lot of attention and was soon lost in the shuffle.

Developing Teachers

In Chile, Ichazo had been available and directly involved in training, but during the New York training, he began

to rely on his trained teachers. An inner circle formed and access to Ichazo by "ordinary" students diminished. At the end of the New York training, Ichazo formally created the Arica Institute and soon another in San Francisco, its members being those who had taken the trainings. There remained an annex group in Arica, Chile, though clearly the central locus was the United States. Trainings continued, but after five sessions (three in New York, two in San Francisco) the three-month trainings came to an end. In 1975 Ichazo says of the two original trainings in Chile and New York:



In 1976, with issues arising about having produced a group of "realized men," New Age magazine featured a story with Ichazo on its cover.

We worked the Arica system in parallel with a careful selection of the most important traditional techniques. . . . It was the aim of these trainings to develop teachers . . . so they could lead their students with the necessary experience, competence and security. . . . About two years ago . . . I began teaching Arica Theory and System almost exclusively in . . . Arica Houses that have since grown in number to seventy-five throughout the United States, Europe and South America.

"In the beginning of 1975," Doughty says, "any connection or

supposed connection to Gurdjieff's work was abandoned. The theory became completely different and although the enneagram-based fixations were still used, it was only at the most basic level."

Realized Men

By July of 1975, Ichazo felt his school complete. "This is fantastic. . . . I knew with precision. . . . I told the Chile group it's to be five years . . . it's five years, and the thing is finished." When asked what he meant by "the school is finished," he replied, "to have the first group of *realized men* [emphasis added] with these techniques. . . . We had to do this process because it is the incarnation of humanity as a whole."

Ichazo's larger aim of saving humanity by creating a new man and a metasociety first within his school and then expanding throughout the world he believed would take about 10 years. His idea was that the Aricans would be catalyzers whose vibrations would affect those they came in contact with, thus affecting humanity in general and ultimately creating a metasociety on the Earth.

But just when the 10 years would begin was unclear. However, in a 1976 interview he was asked: "About three years ago we were told that humanity had only

10 years to solve its problems. So can we expect [it will be] seven years from now?"

"Yes. No more [than that]," Ichazo said, "it has taken time . . . until we reached the necessary level. . . . Now in Arica we know exactly what has to be done . . . everything has been measured and proven . . . in hundreds of persons . . . we had to form a body, truly a body . . . we are already a metasociety.

"I call it a metasociety because . . . it is really beyond what we know now . . . a point where there are no longer relations, but there is unity. . . . A society of relations is a society of fighting . . . of battle and of contradictions . . . that is its level."



Claudio Naranjo



Kathleen Speeth

In the metasociety Ichazo envisioned there would be unity. People would know their psyche so well that "they could read each other completely." Ichazo believed that such a society already existed in the Arica Institute, where there was no relation but only unity.

"If that unity doesn't exist," he said, "then the defense mechanisms of that organism, the body of Arica are instantaneously produced. . . . If someone is not in unity with another, the other person reduces him, reduces his ego . . . his personal position." Ichazo saw this "ego reduction" in conjunction with a "complete" knowledge of the human psyche as the way to unity and man's path through the problems that were upon the world. "Extinction is going to come from all sides—pollution, overpopulation, etc. We are so near the precipice, so close to chaos that we must simply stop and meditate."

"Scientific" "Esoteric" Training

Aricans bought into Ichazo's apocalyptic vision, believing they would be "awake" and they, acting as a giant wave of +24 consciousness, would lead to the awakening of the rest of the world. An awakened world would then see the error of its ways and thus forestall the pending apocalypse. Some Aricans came to believe they would be running vast parts of society, including the governments of entire counties. The gullibility of the members it seems was enhanced by the state of infatuation that

pervaded the group. While it is uncertain what Ichazo himself truly believed, the sense is he was, as were his students, in the thrall of imagination and infatuation and very much expected the world-changing impact of his teaching to come to fruition.

Ichazo's teachings are complex, intellectualized and presented as the first "scientific approach to mysticism." It purports to have completely mapped the human psyche, which is said to consist of nine levels. "In the first level of the Arica method," Ichazo says, "we study the *nine hypergnostic systems* manifested in the *three instincts*, the *four functions*, and the *two psychic poles* which close the circle of the *hypergnostic spectrum*." It is only when the student gets to the ninth level that it is necessary to have personal contact with Ichazo. The ultimate "goal" of the training is enlightenment.

Of all who took the trainings—Arica's numbers vary from 200,000 to 500,000, but according to Doughty, who took the trainings until 1975 and ever after has been an observer, it was 10,000—very few trainees had any direct contact with Ichazo. From 1976 until 1981 he gave no public lectures and as early as 1983 Ichazo was spending a great deal of time at his compound on Maui where in the late 1980s he eventually settled. What had started in Chile as a more traditional teacher-student relationship, given in almost communal-like living arrangements, had begun to morph into a series of hierarchical trainings exploring the

eight levels of the human psyche, now given by certified trainers with associated training manuals. Just why Ichazo began his withdrawal from the public eye is unclear. By 1983, his predictions of "chaos and extinction" not coming to pass, Arica's influence began to diminish. Perhaps Ichazo felt it was time to step out of the public view to avoid difficult questions. Certainly, the energy his school generated in the early to mid-seventies seemed to have long since peaked.

Hijacking the Enneagram

One aspect of Ichazo's teaching that drew lasting attention was "the enneagram of personality." This began in 1970 with Claudio Naranjo's return from Chile to America where he set up SAT (Seekers After Truth Institute) in Berkeley, California, feeling free to "borrow" from Gurdjieff just as Ichazo had "borrowed" the enneagram. Naranjo took the Gurdjieff teaching and enneagram, as elaborated by Ouspensky in his *In Search of the Miraculous*, and mixed this with the basic typology of what Ichazo called "ego fixations." He then integrated the enneagram with the language of the DSM-III-R (Diagnostic and Statistical Manual 3rd Edition, Revised) that delineated psychological pathologies. By interviewing many "normal and high functioning individuals" and placing them on the nine points of the enneagram while also aligning DSM-III-R's classifications with the enneagram points, Naranjo created the basis of what was to become a system of



Helen Palmer

personality typology that has expanded out of the New Age community and into mainstream corporate human resource departments and movie making in Hollywood.

Sometime after his return from Chile, Naranjo met Kathleen Speeth, a psychologist, whose parents were long-time students of Gurdjieff and introduced her as a child to him. Enamored, she left the Work for Naranjo and, teaching him all she knew of the enneagram, assisted in his groups. SAT grew quickly, attracting 100 or so students, many of whom were therapists interested in psychology as a basis for spiritual development. Like Lilly and others at Esalen, Naranjo used drugs to investigate the psyche and, like Lilly, his drug problem worsened. Talk of him running through the streets of Berkeley naked caused great alarm. At this point, seeking to deflect attention, Naranjo traveled to New York to enlist help from Henry Korman, an architect, who had started his own group, after having studied for several years with David Daniels, who had been in the Gurdjieff teaching at Mendham, New Jersey, and had left to form his own group. Naranjo assured Korman he would stop using drugs, but could not or would not. After six months or so Naranjo exited for Spain, leaving the group to Speeth and Korman, he eventually taking it over, while she began another group. One of Korman's pupils was the Kuwaiti A. H. Almaas (aka Hamid Ali) who later, taking acid and seeing the world as

diamonds, created his "Diamond Approach," a synthesis of ersatz Gurdjieff, transpersonal psychology and Sufism. Another student was Basarab Nicolescu.

For her part, Speeth began to see "the potential for harm" in the enneagram personality fixations, as people's shadow sides would use it in destructive ways. "I can no longer take the karmic burden of passing this on," she said. "There's a lot of reasons to teach it. There is a lot of money to be made, a lot of prestige to be had, but it cannot be used for transcen-

dence. Truly, I must say I have never seen anyone develop using the enneagram of personality."

Enneagram Becomes Enneagon

Until the mid 1980s little had been published about the "enneagram of personality." Ichazo had published some sketchy material in which the enneagram or, as he began to call it in 1972 or 1973, the "enneagon," was used as part of his explanation of the psychological part of his nine-level teaching of the human psyche. In 1975 John Lilly and Joseph Hart also published some enneagram material in Charles Tart's anthology, *Transpersonal Psychologies*.

In the mid-1980s, Jesuits who had attended Naranjo's enneagram lectures began publishing books relating the concept to the seven deadly sins. Ichazo sued the Catholic enneagram authors. The case was settled out of court with no money changing hands and no restriction on the books. All that Ichazo got was a simple acknowledgement that he was the originator of the theory of ego-fixations and a system of enneagons. In response to these early books, Ichazo wrote a series of "letters to the school" that were eventually published in book form. The letters are essentially a defense of Ichazo's system of 108 enneagons, as well as the general Arica system.

In 1988, Helen Palmer, a Berkeley psychic and former left wing activist, or as she now refers to herself an "intuitive person," an early student of Naranjo's SAT, published *The Enneagram*, which

sold over 200,000 copies. Arica sued for copyright infringement and went to trial. In previous interviews and letters Ichazo had stated not that he had originated the system, but that he had "discovered" it. He maintained:

The enneagons . . . came to me as a result of a long process of investigation, analysis and a careful study of theology, philosophy, and mysticism, and our scientific knowledge of physics, biology, and medicine. . . . I never considered. . . the set of the 108 enneagons my invention, but a discovery as scientific discoveries are . . . verifiable and objective.

Arica lost both the original lawsuit and later appeal. Said the appeals court:

We start from the fundamental axiom of copyright law . . . that "no author may copyright his ideas or the facts he narrates." . . . Arica publications repeatedly assert that Ichazo has "discovered" the ego fixations, which are scientifically verifiable "facts" of human nature. . . . On appeal, Arica argues that its statements are only metaphoric claims of philosophical truth. Having expressly represented to the world that Ichazo's theories are factual, however, Arica is not now permitted to make an inconsistent claim so as to better serve its position in litigation.

Inconsistent claims could be said to be a hallmark of the Ichazo story and that he should lose the lawsuit because of this is a remarkable irony. The one aspect of his teaching that was really reaching a large and expanding number of people had slipped completely out of his control. Ichazo asserts, in all seriousness, that the use of the enneagram, as a slew of enneagram teachers present it, is a partial and dangerous teaching and taken without the entirety of the Arica teaching is at best worthless.

Can't Copyright The Fourth Way

As Ichazo's teaching and methods changed, so did his explanations of the source of his knowledge. He says that either one or four years after he left for the East and returned to La Paz, he either received or discovered, or created, the system of enneagrammatic psychological fixations. In the earliest version he gets it from the 'Green Qu Tub,' or the

Archangel Gabriel. But later, "in a state of divine presence I started visualizing the Enneagons in front of me. They didn't just appear. I started visualizing it. It was not that some archangel Metatron came and said, 'Here it is.'"

Ichazo's attitude toward The Fourth Way teaching and Gurdjieff also changed, becoming decidedly negative. Certainly, he began to pull away from his early teaching, which was essentially a modified and eclectic mix of traditional methods. The enneagram, though, was a big problem. Clearly, renaming the enneagram as the "enneagon" was not enough to claim originality, and seemed ridiculous to most observers. He needed a definitive separation from the man he once called "Master Gurdjieff."

So, in the autumn 1991 issue of *The Arican*, a no longer published booklet, while in the midst of his legal dispute with Palmer (Arica had already lost the initial case), Ichazo responded to a letter Palmer had written titled *Enneagram Heresy* with his own *Letter to the Transpersonal Community* (hereafter called *Letter*). Palmer's screed is essentially a defense of her using Ichazo's work to build upon, accusing Ichazo of doing the same with Gurdjieff's work. Ichazo's *Letter* is a rambling, undocumented, essentially incoherent 19,944-word diatribe defending the originality of his ideas while attributing Fourth Way ideas to the simplistic idea that Gurdjieff took them from the ancient Greeks such as Aristotle, Plato and the Stoics, as well as assorted other schools of antiquity such as the Gnostics. (Ironically, this sort of eclectic mixture of teachings is exactly what Ichazo himself did.)

I Am The Source

In the *Letter* he reaffirms his claim that he is the "root of a new tradition" and reveals his growing obsession with the originality of his ideas. "The Arica theory and method are directly and completely proposed and presented exclusively by me. I am the only source of the Arica theory and method." The *Letter* reveals Ichazo's misunderstanding, and/or intentional avoidance of many Fourth Way ideas. Indeed, in his repudiation of The Fourth Way's "lack of original ideas" Ichazo neglects to even mention self-remembering.

The gist of the *Letter* is that although he admits to exposure to Gurdjieff's and Ouspensky's writings

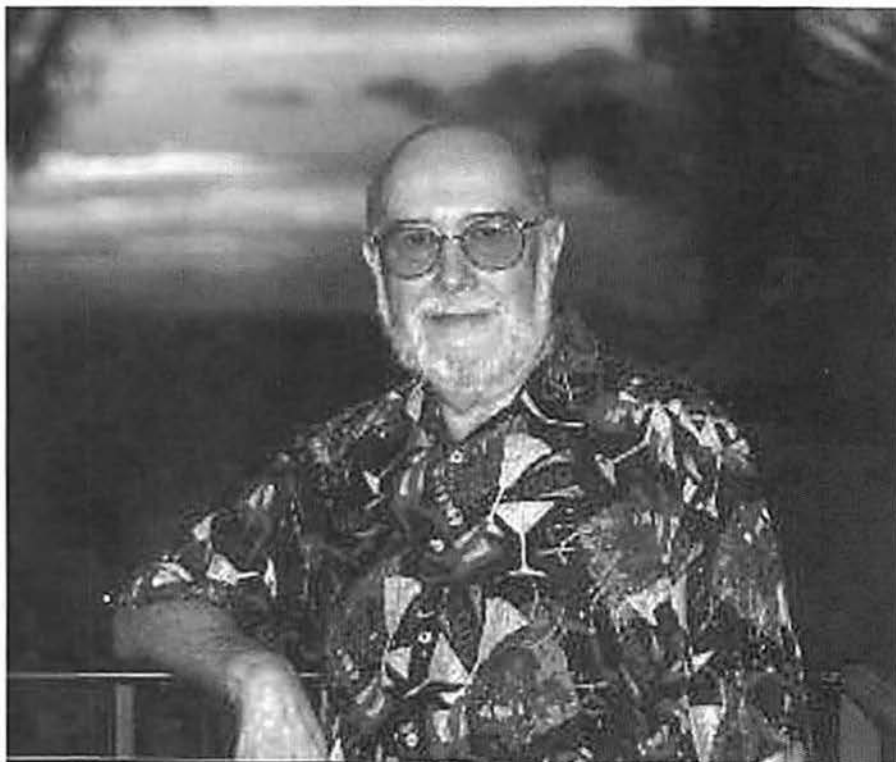
and ideas, it is his opinion that The Fourth Way ideas were already in existence before Gurdjieff and are opposed to the ideas of Arica. What Ichazo misses is the origin of Gurdjieff's Fourth Way. When in Egypt, Gurdjieff says he was initiated four times into the ancient Egyptian mysteries. The origin of the teaching is *not* the Hellenic period, as Ichazo thinks, but, as Gurdjieff said, "esoteric Christianity" [original emphasis]. Gurdjieff is not referring to contemporary Christianity but to "a Christianity before Christ," one which existed not in the Egypt we know, but the Egypt before its religion degenerated into animal worship, when there existed a religion and science of being. As he said, "The teaching being set out is completely self-supporting and independent of other lines and it has been completely unknown up to present time." As The Fourth Way predates all religions, the ideas found in the teachings and philosophies Ichazo mentions first originated in The Fourth Way, just the opposite of what he maintains.

In regard to the enneagram specifically, Ichazo asserts, "It is in fact one of the forms known as 'seals' which were produced by the Pythagorean school (500 B.C.) and the Platonic mathematicians (300 B.C.)." But it is an assertion devoid of documentation. Many

people have attempted to discover a pre-Gurdjieffian record of this symbol, but Ichazo's assertions aside, there has not been found a recorded instance of the enneagram prior to Gurdjieff introducing it to his Russian groups. Why? The enneagram was an esoteric symbol, in the true sense of the word *esoteric*. Gurdjieff never claimed he originated the enneagram, as he *never claimed* to have originated the teaching he brought to the West. And a person's personality was of no interest to him at all, it being a contrivance, an assemblage of "I's."

If Ichazo had left it as a question of origination that would be bad enough, but his attack extends to denigrating Gurdjieff's writings and Gurdjieff himself. Regarding Gurdjieff's writings, Ichazo says, "I read *Beelzebub's Tales* and I found that Mr. Gurdjieff was, in fact, not only mediocre but a very bad writer with no idea of composition or how to develop and present his themes." This critique evidences a lack of understanding of Gurdjieff's Legominism; *Beelzebub's Tales* is written on many different levels and not in what Gurdjieff calls the "bon ton literary style."

In his obsession over the origination of his teaching, Ichazo first proclaimed that he had severed Arica from all traditional methods. He also denied that his ideas have come from beings at



Oscar Ichazo at his Hawaiian compound on Maui

other levels of existence; it was all his. It was not always so. As Lilly and Hart write, "Ichazo has stated that he is in contact with all previous masters of the school, because he is now a master and in the line of succession. He is helped and guided by them. The interior master of all Aricans is called the Green Qu' Tub."

Copyright, Copyright, Copyright

Since its early days after the Chilean trainings, perhaps prompted by John Lilly's book and Naranjo's SAT Institute enneagram work, Arica had been very protective of its teaching materials. These materials, all of which were copyrighted, were to be returned after training was completed. Additionally, such materials were also, by written contract, to be returned after the death of a student. So we have a contradictory desire to create a metasociety based on Arica teaching, as well as a reluctance and/or inability to allow his teaching to be put into the world except on Ichazo's terms and conditions. Arica, in the wake of the lawsuit, seems to have gone reactive, on a legal binge in which hundreds of writings, words and phrases were copyrighted, trademarked or service marked. Whether these legal protections would hold up any better in court remains untested, so far as could be found.

It is quite understandable that a

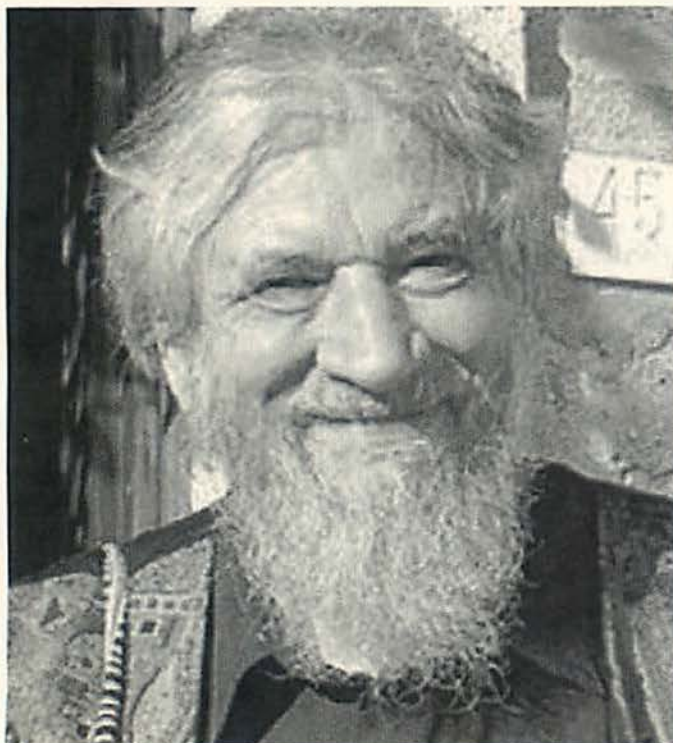
teacher would want to protect his teaching from distortion and thievery. In 1990 Ichazo was asked a question at his Maui compound. "Is it not possible that the most effective weapon against those that misappropriate the work would be to speed up its appearance in published form?" Ichazo replied, "Indeed, I am in that work. We are in that work. That's what we are doing. Certainly Toham Kum Rah." (According to Ichazo the words mean "the sacred divine internal name of a human being," "humanity as a whole," and "the name of the third person of the trinity.")

For years, Ichazo has said he is working on a book or series of books of the complete Arica theory. In a 1975 interview he says that "proving the unity of God with trialectical logic means it is possible to understand all that is inside the universe." When asked if it has been done, he replied, "Oh yes. Absolutely. It is just a matter of putting it on paper. I have done it already. . . . I know it by memory. . . . I am desperate to do it, but everything has its time." In 1986, under "assault and misuse of Arica material by plagiarists," Ichazo proposed to put forth "a deeper vision of the Arica material, that this time can be worked with the general public . . . a theology about spiritual work with a foundation of true religiosity, directed to the Enlightenment and benefit of all sentient beings. . . . *The*

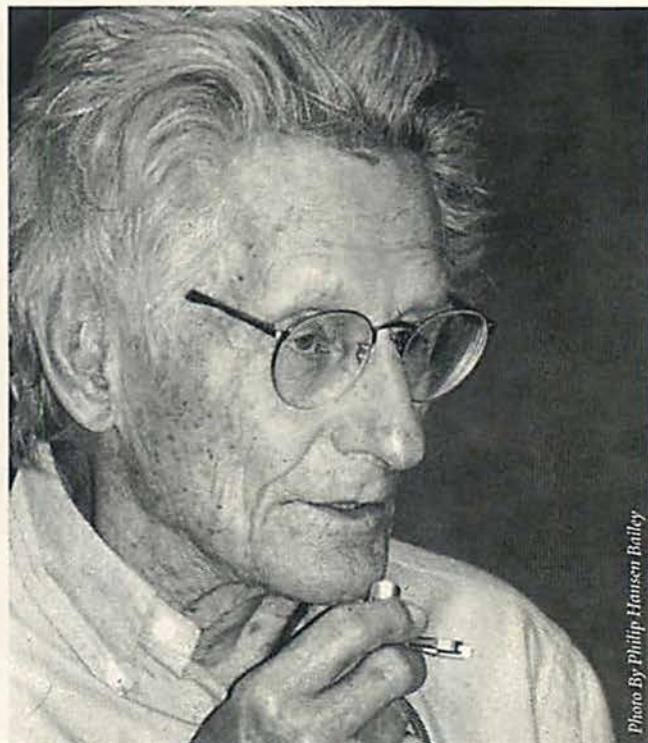
Arica Way . . . will offer a history and explanation of the entire Arica material and how to deal with it practically." To date, nothing has come of these and many other proclamations regarding the forthcoming magnum opus.

The last major public push made by Arica was 16 years ago in 1997 and involved something called the Velocity Method of Sudden Enlightenment. In a 1997 interview in *The Enneagram Monthly* magazine, Ichazo said, "The Velocity Training has such great power that it will change the global culture and civilization, because the new paradigmatic worldview presented by Arica is based on a holistic logic that will explain and unify the structure of all processes of the individual, society and the Universe."

Little has been heard from Arica in the intervening years. While trainings, including the "world-changing" Velocity Method, are still being offered, for the most part they are given by listed Arica trainers. There also appears to now be some sort of tie to a form of Tai Chi Chuan that one of Ichazo's students who was taught by Cheng Man Ching incorporated as an adjunct to the Arica teaching. Much as Lilly's book provided needed credibility and promotion in the early growth days, apparently the Tai Chi training has been a very important factor in keeping some degree of interest



Claudio Naranjo today



John Lilly in 1996

Photo By Philip Hansen Bailey

alive during what can be described as Arica's declining years.

It is said that Ichazo's current wife and student, Sarah, has taken effective control of the Arica organization. The future of Arica upon Ichazo's death would seem to be very much in question. By now claiming absolute origination of the methods and theory of Arica, as well as the need to have direct contact with him as one reaches the ninth level of the school (it is unclear if anyone has achieved this level of enlightenment; it has been said that the work on the eighth level keeps expanding), it would seem that without Ichazo or the oft promised, still undelivered book, *The Arica Way*, there could not be a completion of the trainings. Without even a mythic completion point it is difficult to see the attraction of trainings such as Arica offers. It may be that some way around this seeming contradiction will be found.

It appears that Ichazo's school, to use Gurdjieffian language he rejected, has been trapped in a descending octave, creating more "knowledge" and not evolving being to higher levels. In this, Arica may well have joined the other New Age teachings that emerged in the late 1960s and early 1970s, teachings that grew out of the drug-stained soil of the human potential movement. That the times were very different is evident. Can it be imagined in 2013 that over 50 Americans would go to Chile and most of them complete 10 months "training" working with a little known teacher who had no published material? Was it the openness and perhaps naiveté of the times, coupled with the thirst for a spiritual path, that brought them to Ichazo, or was it the quest for experiences?

For Naranjo and Lilly it was clear that it was experiences and associated knowledge that drove them. As to Ichazo's relationship with them, one observer said, "For all his psychological acumen, Ichazo completely misread Naranjo and Lilly. They had long and well-known histories of drug taking with all the false individualism and fantasy, personal and collective, which this entails. As their experiences were not the result of long, disciplined spiritual work on false personality, but instead drug induced, there was no ego-reduction but only a grandiosity masked with an intellectual's supposed objectivity."

If there was a thread that ran through Arica's creation and early years,

it was that Ichazo provided experiences—his incredible "bag of tricks," as Naranjo called them—with a detailed, complex and difficult theoretical underpinning. In March of 1971 Ichazo sent Lilly an "exuberant letter" stating that the group in Chile had achieved Satori +12. Yet on their return to Esalen observers felt that the new Aricans were not awake. What happened? Why did Ichazo believe he could bring people to a high state permanently? One can only assume his expectations were based on his own personal experiences. That he began, as he said, to have out-of-body experiences beginning at the age of six or seven is an indication a Kesdjan (astral) body began to develop at an early age. Whatever further training he had, along with his drug use, likely solidified and may well have crystallized his connection to the higher worlds. But was Ichazo's experience applicable to people in general and his students in particular? The state that the group from the Chile training came to, and that Ichazo called Satori +12, was not permanent. The goal of the New York training, Satori +24, was also not permanent. Put an active participant in a months-long rigorous spiritual training, in relative isolation, and the higher energy generated by such trainings can, yes, lead to experiences of higher states, but to what end? As Gurdjieff pointed out, "Knowledge is a passing presence," so if there is no crystallization, the state is not embodied, the knowledge only words without substance. What experiencing one has then only becomes fodder for greater self-love and vanity. There is, of course, "sudden enlightenment," as we see with Ramana Maharshi, but it is most rare. That Ichazo believed people could be "realized" in five years as he claimed and can then lead the world and save it from destruction is, unfortunately, however well meant, an immense naïve ego fixation, maybe a -96. . . .

—Dick Myers

Notes

1. *Enneagram-Enneagon*. For a discussion, see Sterling Doughty's <http://www.angelfire.com/ar/metaton/GonGram.html>



Leo Costet de Mascheville, Oscar's master?

2. *Save the world from destruction*. Ichazo dates his 10-year time period beginning in 1973. Gurdjieff had said at the Prieuré in the mid 1920s, "Unless the 'wisdom' of the East and the 'energy' of the West are harnessed and used harmoniously, the world would be destroyed." Fritz Peters, *Gurdjieff Remembered*, 122. Out of print. See Amazon E-book.
3. *Remarkable man*. This phrase appears in Gurdjieff's *Meetings with Remarkable Men*. Ichazo often uses Gurdjieff's terminology as well as his ideas.
4. *When you are in*. Oscar Ichazo, *Interviews with Oscar Ichazo* (New York: Arica Institute Press, 1982), 6-8.
5. *Have you read the books of P. D. Ouspensky?* Michael Goldberg, "Interview with Oscar Ichazo," *L.A. Weekly*, Oct. 15-19, 1993.
6. *I felt that this*. Ichazo, 134.
7. *One of the things that puzzled many about Ichazo is the question as to where he acquired his knowledge*. His stories are varied and contradictory. It is fairly clear that the level of knowledge he presented in the 1970

Chilean trainings was not something he originated, as he would later claim. That he personally expanded upon a base teaching(s) creating many parts of the Arica training is quite likely. Ichazo gives a few clues. He speaks of a "remarkable man" he met who sent him to the mysterious group in Buenos Aires. In an interview he also gives the name of one person, "Viscount Leo Costet de Mascheville, with whom I worked." In 1910 Leo Costet de Mascheville's father, Albert, emigrated from France to Buenos Aires. Albert, also known as Brother Cedaio, was an initiate of Martinism as well as several other Western occult teachings. He initiated Leo, his son, into Martinism in 1920. Leo, also known as Brother Jehel, was also a member of several other esoteric organizations. He taught a wide range of esoteric methods including Sufism, Yoga, Kabbala, Hermetic Science, Martinism, Rosicrucianism, Astrology, Buddhism, Gnosis and others. Jehel, later taking on the name Sevananda Swami (the swami was placed after the name intentionally to differentiate from a Hindu swami), started an ashram in the 1950s. It is said that "the training of Gurdjieff take[s] turns with the practices pathway of Maitre Philippe and Suddha Dharma, with training and practice of Martinists, dances of dervishes and Sufis, and exercises of Zen Buddhism." (<http://www.aypar.org.br/publicacoes.php>). This all fits the eclectic nature of Arica's initial training in Chile and New York. It would seem quite possible that Ichazo never went to the East at all, but learned much of what he presented working in South America with Sevananda Swami/Brother Jehel/ Leo Costet de Mascheville, later expanding it into what is now known as Arica.

8. *Things got so busy*. Ichazo, 6.
9. *In 1956 Oscar formulated*. Biography, Arica Institute website, <http://www.Arica.org/articles/bio.cfm>.
10. *Had an impression*. Claudio Naranjo, *Report from Chile on Ichazo and the enneagram*, Big Sur Tapes, <http://www.youtube.com/watch?v=XL1yGaDQo>. There is a series of seven tapes on the Internet where Naranjo is speaking of his experiences in Chile before the main

training. "I don't feel like recommending him. . . . I don't dare recommend him . . . but I wouldn't want to miss it." The tapes were recorded at the Esalen Institute.

11. *Ichazo introduced me*. John C. Lilly, *The Center of the Cyclone* (New York: Julian Press, 1972), 119.
12. *There is the expert's economy of movement*. Lilly, 140.
13. *Arica cleared our bench*. Jeffrey J. Kripai, *Esalen: America and the Religion of No Religion* (Chicago: University of Chicago Press, 2007), 178.
14. *Physical exercises called*. Lilly, 145.
15. *After six months*. Charles T. Tart, ed., *Transpersonal Psychologies* (New York: Harper and Row, 1975), 332.
16. *Ichazo divides man into two generalized parts, ego and essence*. While somewhat similar to Gurdjieff's division of essence and personality, there were, even in the beginning, differences. Ichazo felt what he called ego fixations, represented by the enneagram of fixations, were the foundation of personality. These are set at birth and can be determined astrologically, and man's personality develops around his particular fixation and related ego deviations. Man is born in a state of complete essence, essentially perfect yet undeveloped and begins to develop his ego in early childhood (age four to six), not from his existence in life but within his life driven by his predetermined fixations. The goal is to return to a state of pure essence after having experienced the ego in life. "Only when the individual has undergone the difficulties of living in ego can he return to the essential state and have the necessary skills and knowledge to function as an enlightened adult."
17. *Naranjo was the most disturbing element*. Ichazo, *The Arican*, Spring, 1990.
18. *Acid was the key ingredient*. William Patrick Patterson, *Taking with the Left Hand* (San Anselmo, CA: Arete Communications, 1998), 30.
19. *I realized that I still had a lot of Karma*. Lilly, 214.
20. *The type of training*. John Lilly and Antonietta Lilly, *The Dyadic Cyclone* (New York: Simon and Schuster, 1976), 52.
21. *It's important to note*. From personal correspondence between the author

of this article and Sterling Doughty. A note of acknowledgement and thanks for Mr. Doughty's help in fleshing out parts of this article of which there was no written record and giving detail and clarification to the written record.

22. *We worked the Arica*. Oscar Ichazo, *The Human Process for Enlightenment and Freedom* (New York: Arica Institute 1976), 3.
23. *This is fantastic*. Ichazo, *Interviews*, 41.
24. *About three years ago*. Ichazo, *Interviews*, 68-70.
25. *In the first level*. Ichazo, *The Human Process*, 78.
26. *I can no longer take the karmic burden*. Patterson, 33.
27. *The enneagons*. Oscar Ichazo, *Letters to the School* (New York: Arica Institute, 1988), 71.
28. *We start from the*. No. 771, Docket 91-7859. U.S. Court of Appeals, Second Circuit. Argued Jan. 30, 1992. Decided July 22, 1992.
29. *In a state of divine presence*. Patterson, 25-26.
30. *The Arica theory*. Oscar Ichazo, *The Arican*, Autumn 1991, 116.
31. *Esoteric Christianity*. P. D. Ouspensky, *In Search of the Miraculous*, 102.
32. *The teaching being set out*. Ouspensky, 286.
33. *Is in fact one*. Ichazo, 101.
34. *I read Beelzebub's*. Ichazo, 90.
35. *Ichazo has stated that*. Tart, 341.
36. *Is it not possible*. <http://www.angelfire.com/ar/metaton/ton5a.html>
37. *Another point is*. Ichazo, *Interviews*, 53-54.
38. *A deeper vision*. Oscar Ichazo, *Letters to the School*, 30-31.
39. *The Velocity Training*. January 1997, *Enneagram Monthly*.
40. *For all his psychological acumen*. Patterson, 46.
41. *The language of Arica was originally a combination of Fourth Way, Sufi, Buddhist, Western occult and quasi-Western psychology/philosophy with a scientific veneer; this has changed over the years*. We now have a more New Age, occult language with dashes of Egyptian, Tibetan and Hindu derived imagery. Virtually all Fourth Way language has been purged, though interestingly, the term enneagram was resurrected and enneagon retired in about 1996 without explanation.

"The stage is in complete darkness... noise, rumbling, movement....the darkness increases..." and so on.

And G. argued with me about every little correction which I made and insisted that I should preserve his text. One scene had a sentence with an unmistakable double meaning which he could in no way wish but he could not understand why I protested. His demands concerning conversations with the new people were still worse. He often demanded that these people should be told strange, exaggerated and absurd things which made them smile uncertainly and look away. Moreover he often said himself perfectly incredible things and demanded that I or the others should support him and corroborate what he said.

This, however, related to his "acting." After "demands" the most difficult

point was G.'s "acting." He confused and muddled people so much that they finally lost all sense of the right and the left side. This was the system. And sometimes G. even explained it. He said that a man ought to be so sure of his right and his left sides that it should be quite impossible to confuse him. And so long as he could be confused, he must be confused. But it was strange that in many cases he evidently could not stop himself and continued to "act" even when his "acting" had become too obvious and produced results directly opposed to the ones he expected.

It was still more strange when his "acting" extended to people who had nothing to do with our work who crossed our path by accident or who joined us for a short time and, having left, protested loudly and unequivocally against this "acting" which they called by quite a different name. All together G.'s "acting" was the most difficult point.

Many people remained with him so long as they believed in "acting" and left when they ceased to see "acting" and began to see the "genuine thing" and many things that passed as "acting."

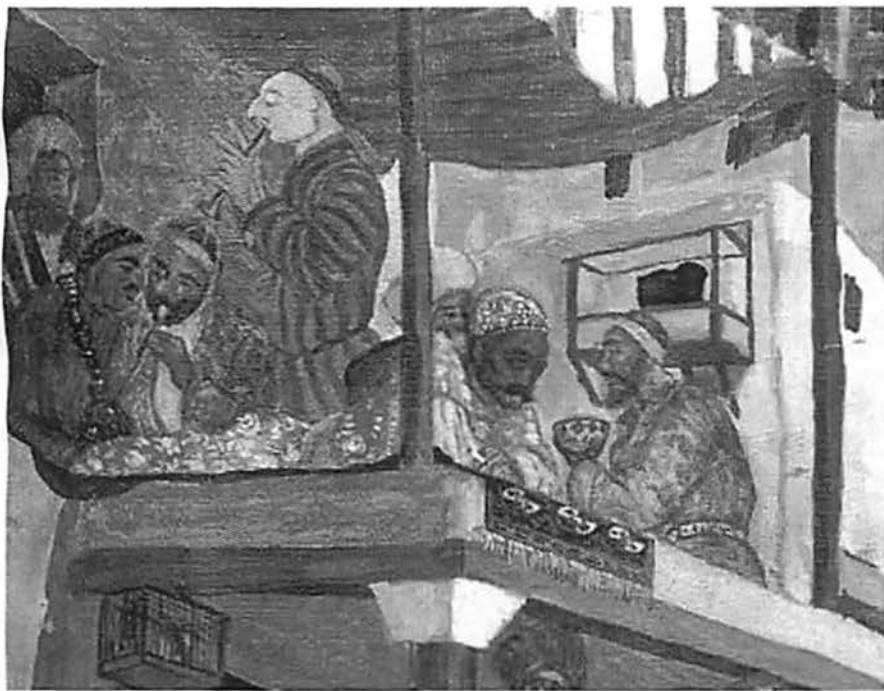
On the whole, people around G. fell into two categories: those who saw "acting" in all G.'s strange actions and those who did not see it. I do not propose to decide which of them was right.

Now, speaking of G.'s "demands" and his "acting" together, I come to the most interesting point.

The point is that no matter whether G. was right or wrong in everything he did and demanded, my arguments remain the same. In other words, what I want to say is that it is quite impossible in this particular case to establish by means of argument who was right and who was wrong. Both the one who is right and the one who is wrong would say exactly the same thing. I remember cases when people who protested against G. and his



Alexandre de Salzmann's set design for *The Struggle of the Magicians* portrays many pupils of 1918–20 among the throngs in the bazaar.



In this detail of the set design, Gurdjieff observes the crowd below while Thomas de Hartmann stands behind him playing an eastern flute and leading a small group of musicians.

methods were unquestionably wrong. And yet I also remember other cases when from my point of view people were right. This is very difficult to understand in words but it must be understood. In this particular case truth cannot be discovered through arguments, it lies deeper than words and facts.

At the same time this does not mean that there were no criteria for distinguishing the right from the wrong, but expressed in words these criteria cease to be at all convincing.

One of the criteria for judging about the given moment of the work was for me personally the character of the people who were following G. at that particular moment. People always changed around him. One moment one kind of people gathered around him, another moment—another kind. And at times G. was surrounded by a very strange crowd.

The Characteristic Feature

The characteristic feature of the summer of 1918 was the appearance together in our work and in our house of a great number of new people many of whom knew nothing about the ideas of our work and who temporarily followed G. simply driven to it by the force of circumstances, such as the revolution, the famine in Moscow and St. Petersburg, etc.

Of course the presence of these

people in our midst made life in the big house very difficult for those who wanted to work in accordance with the principles with which we had begun.

Partly in this connection we once had a conversation which remained in my memory of some of the people in the work.

"It is very easy to make everybody's life here pleasant and comfortable" said G. once, "but then where would the work be? Work consists in surrounding difficulties. Everybody knows it, everybody has agreed to it. And yet, when I create difficulties, people refuse to accept them and accuse me of not making their work lighter. I can easily arrange a very pleasant life for everyone here. What is the sense of doing this? I thought you wanted to work!"

These words were often repeated later by some of the people who remained with him. But I never could bring myself to agree with them.

Fundamental Mistake

First of all I could not agree that there was but one alternative, that it was to be either a "pleasant life," or the difficulties we had in the big house. In my opinion there was a fundamental mistake at the very root of such a proposition. "Work," the work I wanted, contained many more difficulties, demanded much more resolution, much more courage and more readiness to risk and to suffer, than

the work which was going on in the big house. The work we wanted did not at all mean an easy life. On the contrary, compared with the difficulties of this work the hardships of the work in the big house seemed to me very small. At the same time these difficulties of the new directions which G.'s work had taken were somehow aimless and led nowhere. The new work, as I saw it, lost touch with the search for the miraculous, sank into a every day life, became a kind of "existence." All the difficulties were difficulties of a work-a-day character. This everyday life absorbed everything. Completely obscured all sense of the aim. It made us forget where we were going and why. And of course some people in the work very soon conceived the idea that merely through this "existence," through submission and obedience, without any other strivings, they would be able to attain something.

And later when the center of gravity of G.'s work was transferred to "movements," which were extremely interesting in themselves but which gave rise to an enormous amount of false interpretations, there appeared a theory that without the help of any intellectual effort, the study of movement should in itself change a man's essence and lead him to another plane of being.

All this was of course pure fantasy, and a fantasy of a very cheap character, depriving G.'s ideas of all value, making them heavy and blurred, and in its turn giving rise to a whole series of other vague guesses and suppositions.

We Do Not Ask Why

And finally (this happened in 1923 in Fontainebleau) I heard from one of G.'s new pupils an extraordinary phrase: "We do not ask why."

I remember thinking at the time that if in St. Petersburg, seven or eight years previously, we were to define the meaning and significance of all the work which we were beginning, we would have said that we begin it precisely in order to ask "Why?".

At Essentuki in 1918 such a phrase was still impossible, but as I have already said the demands which G. put before me, in my opinion, contradicted the fundamental aims and forced me to refuse to work with him and to leave his house.

My leaving G. and everything I said at the time as well as later did not and does not show any distrust of G. or any doubt in him. I did not see anything actually negative and did not look for

it. And this looking for negative sides which seemed to be the chief object of some of the people who joined us was always incomprehensible to me and seemed to be a strange peculiarity in a definite type of people.

Even during the first years of my acquaintance with G. there came to us from time to time people who very quickly discovered in G.'s ideas and actions what they thought to be negative sides. Many of them were clever people. They saw these negative sides and left. But who lost by it? Naturally only they. I saw this quite well and endeavored to remain with G. as long as it was possible. When it became opposed to my fundamental aims and intentions I left.

However, I understood from the very first that a critical or a negative attitude toward G. himself and his ideas would be essentially wrong. And not only would it be wrong, but it would also be impossible owing to the fact that I admitted the ideas to have an "esoteric" origin.

Esoteric Criticism

"Esotericism" excludes all possibility of criticism. One may accept esoteric ideas and methods, or one may refuse to accept them, but one cannot criticize them, because it is impossible to find anything on which this criticism could be founded.

This criticism cannot be founded on scientific thought, because esotericism repudiates scientific thought. It cannot be founded on logic because esotericism does not recognize logic. It cannot be founded on common sense, because esotericism denies common sense. It cannot be founded on anything, because esotericism denies all the foundation of our thought, it rejects all the recognized values and establishes in their stead its own values which one may accept or not accept, but against which one can say nothing.

Esoteric system, esoteric methods, esoteric school, all this either becomes straightaway inaccessible to all criticism or ceases to be esoteric.

Suppose that you see an incongruity in a system the origin of which you recognize as esoteric. You say that this is an absurdity, that it contradicts everything, that it is even opposed to all we know about esotericism. And in answer to this you are told: "What after all do you know of esotericism? Have you not admitted that you know nothing? Perhaps all this is done on purpose in order to see in

what way each person takes it?"

And you realize that there is nothing more to be said to this.

Or suppose that you see the failure of the work which was planned and began.

You say: "This is an obvious fiasco, an obvious failure."

And in answer you are told: "Did you know the aim? Perhaps what you call 'failure' was actually the aim."

It is clear that nothing more can be said to such arguments. One must either accept them as a possible interpretation or abandon all attempt to unite things that could not be united.

As I have said before, I realized this from the very first. I understood that this constitutes one of the principles of an esoteric school's existence. An esoteric school does not concern itself with proofs of its rightness or its origin. Its proofs are its ideas. If it does not produce new ideas, it cannot be recognized as esoteric. The person who does not recognize the very idea of esotericism will never see an esoteric school.

On the other hand, however, if a school is accessible to observation, be it only in its outward form, and if it is outwardly open, its work cannot be concealed from those who wish to see it. If there is nothing that can be called "work," one cannot speak of a school. But this again can be understood many different ways and people may call "work" anything they please.

—P. D. Ouspensky

There is an idea recently published that Ouspensky never really broke with Gurdjieff. That when the two met in the summer of 1931 they decided to divide the teaching. Gurdjieff would teach the

esoteric, Ouspensky the exoteric. No evidence is given to support the idea and all evidence extant argues against it.

To wit, Ouspensky had followed his wife to America in January 1941 and that spring C. S. Nott has lunch with him. Nott tells Ouspensky that people are trying to arrange for Gurdjieff to come to New York. "If he does come," says Ouspensky, "I shall go to California." Nott then arranges a meeting for Ouspensky to speak to Orage's students. Fritz Peters is there and asks him, "Why did you break with Gurdjieff and publicly disassociate yourself from the Gurdjieff work?" Ouspensky smiles. "The answer is very simple," he says. "When I had found out that Gurdjieff was wrong I had to leave him."

Most tellingly, six years later when Ouspensky returns to England, Madame de Salzmann extends an invitation to visit Gurdjieff in Paris. Both are at the end of their lives, Ouspensky only having 10 months to live, Gurdjieff 22 months. If they did decide to divide the teaching, wouldn't they now want to get together? But Ouspensky refuses the invitation, and then he holds meetings and tells students he "abandons the System."

Lastly, with Ouspensky's physical condition making it certain he will soon die, wouldn't he tell Dr. Francis Roles, his personal physician and student since 1924 and who led his English groups during his absence, about the division of the teaching? He obviously did not, as after his death Rodney Collin takes students to Mexico while Roles soldiers on, becoming so dispirited he almost gives his students to the Maharishi Mahesh Yogi. (See TGI #42, "Maharishi's Heaven on Earth.")

—The Editor



Ouspensky sits behind Gurdjieff at a picnic with other students in the 1920s.

Responding to the Rajneesh/Osho Series

As a long subscriber of your magazine, I found your presentation of "The Life and Teaching of Bhagwan Shree Rajneesh" rather disappointing. It is the type of reporting that I would expect to find in the magazine "People" or in the mainstream media, but not in *TGJ*. It is disappointing, in my opinion, because it gives the impression that your intention is simply to bash Rajneesh/Osho with cheap shots, unsubstantiated rumors, and finally, with glaring inaccuracies, too many to describe in a letter. This type of reporting will backfire because the intelligent and informed reader will realize that bashing Osho and his people is not enough, if, at the same time, you don't mention his immense output of teachings, meditation techniques, undeniable accomplishments, including his expanding international movement.

Osho's major accomplishment is his people. The disciples are the true measure of a teaching, how the people who have been with a teacher, using his system, have developed. As I look around the Osho community I see people who are loving, sexually healthy, adventurous, unique individuals, with a deep sense of celebration and gratitude for life and existence. It is difficult to find such a quality of human beings anywhere nowadays.

TGJ should have made a more balanced report, and you could have had more authority to say that "our line of work is better, it gives better results." It could have been wiser from your part.

A real Master is never conventional. Osho always defended Gurdjieff in all circumstances of his life, even the most controversial ones. Osho stated that "conventionality is the quality of the priest, not of the Master" when he explained G's behavior in the Hudson Hotel in New York in 1933 and in the train from New York to Chicago in 1934. During that famous midnight train to Chicago, G annoyed, irritated, and offended the passengers, eating, drinking and smoking in very loud tones, still complaining about the shoddy treatment that he, a very important man, was receiving. It was a nightmare journey and G did all of this to teach Fritz Peters a lesson. What happened in the Hudson

Hotel in New York was even more outrageous and I am sure that everybody knows the whole story very well.

Osho was more subtle, but more lethal, he simply photographed himself in front of 93 Rolls Royces. That photograph was worse than any Zen stick and was directed to the whole consumer society, not only to a single individual. Those Rolls Royces were simply a device, since Osho did not need them at all.

An Indian scholar has said about Osho, "His truth was too incandescent, his candor too blind for men who had lived in darkness all their lives. He held a mirror up to us, but we were too faint-hearted to look. And the vast majority of those who looked, looked briefly, were terrified of their reflection and railed against the mirror."

Juan De Mesa
Hawthorne, California
Poor fellow, and he was once in The Work!

#60!

Your last issue (*TGJ* #60) was particularly good, especially the article, "Music of the Spheres." When Carman Barnes has her book published, please send me a copy. The enclosed check for \$300 is for the book and your Work.

Norman Braband
St. Petersburg, Florida
Thank you for your generosity. You are one of the few, unfortunately. Perhaps your gift will be an inspiration, as all connected with the Journal do it on a volunteer basis, and even at that TGJ is just surviving. Unfortunately, Carman Barnes died in August 1980 at age 68.

Powerful Medicine

Reading the "Hurt and Faith" (*TGJ* #59) the experience was of the words ringing true to what is currently experienced. The precision of the wording and the clarity of the perspective of the Work served to remind that the chorus of screaming, tearful and angry "I"s are just the person, and there is knowing, as the article presents, that these reactions have actually always been there. All the suffering over the years has brought me to this? The person isn't too happy about that fact. But it is true. At the same time there is something else that senses that this bedrock of contracted suffering is being acknowledged, experienced and irrigated. The question: "Can the Work be received non-personally" takes on a different weight. Is there someone (Gurdjieff, the teacher, the universe,

parents, society) who has caused me and is causing me to suffer so? The question seems to touch on the personalizing that is endemic to the individualness of "my" existence. The probe moves into this territory when the writer discusses the "deep form of self-love and vanity" and states: "To act contrary to this hurt, to do otherwise, would be directly challenging that which has become the foundation of our self-belief." Powerful medicine, timely received. Thank you.

Frank Bromberg
Queens, New York

Ouspensky & Krishnamurti

The reasons underlying Ouspensky's breaks from Gurdjieff were explored in depth in the DVD *Gurdjieff's Mission*. In the last issue, I was struck by the irony of Ouspensky's assessment of Krishnamurti in the article, *Ouspensky on Krishnamurti and Katherine Mansfield*. Ouspensky said that Krishnamurti's view that awakening can occur without a system and "without following another man" will mislead many in their quest. Yet Ouspensky is the man who refused to follow his teacher. And during the same lecture Ouspensky judges Gurdjieff, saying, "Many things, in general, can be said against him." On top of that he states that right and wrong can only be defined by what helps us awaken. "All that helps to awake is good." Ouspensky left his teacher because he did not see how Gurdjieff was trying to awaken him, how Gurdjieff's teaching was Good. I know from experience that when the teacher tries to help us awaken, the person does not see it as "good." This article demonstrates how the "I"s of the person operate even in a man as serious and intelligent as Ouspensky. Insights like these serve to remind me, at least at times, to keep my selves in question.

Rosalind Wilks
Asheville, North Carolina

Clear Thinking

Loved the Occupy issue (*TGJ* #56)! Really liked the "Challenges of Our Technological World-Time." (*TGJ* #53) I'm not a Gurdjieffian, but I know clear thinking when I see it and "Challenges" cuts through a lot of noise about jobs and the economy. It was a pleasure to read and I'm sending copies to friends!
Jordan Lefreniere
Lake Worth, Florida

KULTUR

Does someone know something we don't know? Forget Snowden for a moment. Our National Security Agency's \$2 billion intelligence data storage facility—the world's largest, five times the size of D.C.'s Capital building—opens this year in Bluffdale, Utah. Not to be outdone, Homeland Security is buying 1.6 billion rounds of ammo, some for hollow-point rounds forbidden by international law for use in war. As at the height of the Iraq War the Army was shooting off less than 6 million rounds a month, this Homeland buy is enough to sustain a hot war for 20+ years. Also, it's buying MRAP (Mine Resistant Protected MaxxPro) vehicles for service on American streets able to withstand IEDs, mine blasts, and 50 caliber hits to bullet-proof glass. . . . *Equality, hmmm.* Asian-Americans constitute 5.6 percent of the U.S. population but 12 to 18 percent of the student body at Ivy League schools. Asians make up anywhere from 40 to 70 percent of the student populations at top public high schools like Stuyvesant and Bronx Science in New York City, Lowell in San Francisco, and Thomas Jefferson in Alexandria, Virginia. . . . *Red or green?* A study in the *Journal of Experimental Social Psychology* found women expecting to speak with an attractive man were more likely to wear red; if unattractive, green. . . . *Say it isn't so.* Novelist Philip Roth is predicting the end of the novel, but numbers betray him. Self-published titles alone in the U.S. jumped from 133,036 in 2010 to 211,269 in 2011. Of these roughly 45 percent were fiction. . . . *You can go home again, maybe.* American GDP is nine times that of Mexico, the largest income gap prevailing between two contiguous countries (with the possible exception of North and South Korea). Unless Mexico becomes a first-world country—doubtful given the drug cartels morphing from criminal organizations to full-blown insurgencies armed with military-caliber weapons—Mexicans will continue to resettle U.S. areas lost to them in the 19th century, having a sense of being on their own turf and less susceptible to pressures of assimilation. . . . *Mortal news for non-believers.* Child Evangelism Fellowship's after-school programs, Good News Club, now number over 3,200 in public elementary schools, with 100,000 children ages 4 to 12 being taught to obey at all costs, beginning with the story of Saul

and the Amalekites—God has ordered him to exterminate them all but is furious when Saul spares the king. Used for centuries to justify genocide (Pilgrims v. Indians, Catholics v. Protestants or the reverse, Hutu v. Tutsi), the story's message according to the CEF manual is "The Amalekites refused to believe in God and God had promised punishment." . . . *How much did major U.S. airlines make in baggage fees in the first three quarters of 2012?* Department of Transportation says \$2.6 billion. But, hey, put it in perspective. The top hedge fund manager made \$3.6 billion. . . . *Thank you, Dennis Rodman.* Pew Research reports that 23 percent of Americans have tats; 32 percent for those 30-to-45. And that was two years ago! . . . *Brave New Machines.* Researchers are designing Deep Learning Technology software giving machines the ability to perform human activities like seeing, listening and thinking. This will allow machines to talk to humans and perform tasks like driving cars and working in factories. It's been used with Apple's Siri virtual personal assistant, which is based on Nuance Communications' speech recognition service, and in Goggle's Street View, which uses machine vision to identify specific addresses. What is new is the growing speed and accuracy of deep-learning programs often called artificial neural networks or just "neural nets" for their resemblance to the neural connections in the brain. . . . *Sit, Baby, Sit!* Long time meditators have greater gyrification, meaning more folding of the cerebral cortex, the outermost part of the brain, says a study published in *Frontiers in Human Neuroscience Journal*. Previous studies found that the brains of longtime meditators had increased amounts of so-called gray and white matter (the former is believed to be involved in processing information; the latter is thought to be the "wiring" of the brain's communication system). . . . *MDMA to the Rescue.* Ecstasy, its street name, the party drug that surfaced in 1980s, is now being used along with therapy for soldiers with post-traumatic stress disorders, according to a study in the *Journal of Psychopharmacology*. . . . *\$5 Million Eye On Immortality.* Philosophy professor and atheist John Martin Fischer at UC Riverside has won a \$5-million grant from the John Templeton Foundation to study immortality. Under his direction, scientists and theologians will dig into such mysteries as whether humans should even aspire to eternal life in this world or another—and whether everlasting might just prove to be

ever-boring. "These questions have been great traditional questions in human literature, religion and philosophy for millennia," Fisher said. "We do not think we are going to make revolutionary advances that completely solve these problems. What we hope to do is to make progress toward understanding these issues better even if we can't completely answer them." With the help of expert jurors, Fischer expects to give 10 research awards of \$250,000 each to neuroscientists, physicians, psychiatrists, sociologists and others to conduct experiments and studies about, among other things: Can out-of-body experiences be simulated? Will it be possible to extend life by extraordinary amounts? Does belief in a heaven or hell make people less likely to commit crimes? . . . *Catching Up With Gurdjieff.* In a paper published in *Science*, Harvard scientists Sarah Stewart and Matija Cuk theorize the Moon was once part of the Earth and spun off after a giant collision with another body. When that happened the Earth was spinning much faster when the Moon was formed, a day lasting only two to three hours. The Earth later reached its current rate of spinning through gravitational interaction between its orbit around the Sun and the Moon's orbit around Earth. *N*

THE Gurdjieff JOURNAL

773 Center Boulevard #58
Fairfax, CA 94978-0058

The first journal of The Fourth Way, the intention of *The Gurdjieff Journal* (est. 1992) is to observe and report upon the contemporary world "mercilessly without any compromises whatsoever." Through original research, timely and provocative feature articles, essays and reviews, TGJ explores the principles, perspectives and practices of Gurdjieff's teaching and how they can be applied to daily life.

Publisher William M. Blue
Editor William Patrick Patterson
Assistant Editors Barbara Patterson
Mary Ellen Korman
Jean Lauderdale
Design & Graphics Henry Korman

Support The Gurdjieff Journal

U.S. Subscription: Four issues \$25
Outside U.S. & Canada: \$37

Make checks payable to:

Arete Communications LLC
773 Center Boulevard #58
Fairfax, CA 94978-0058

Name _____
Address _____
City _____
State _____ Zip _____
Email _____
Voice _____

Charge subscriptions at www.Gurdjieff-Legacy.Org

The Prince, the Tsar & Gurdjieff—In Egypt

MANY WRITERS SPEAK OF GURDJIEFF'S WIFE, JULIA OSIPOVNA OSTROWSKA, as having been a member of the Polish aristocracy (Poland, was then a part of Russia), a countess and a lady in waiting to the Tsarina, Alexandra Feodorovna. Also connected with the Imperial court was the Russian Prince Yuri Lubovedsky, the last (if the meetings are taken chronologically) of the "remarkable men" Gurdjieff speaks of in his book. And Gurdjieff appeared in St. Petersburg as Prince Ozay where he met Paul Dukes. How did Gurdjieff come to have access to Russian nobility, let alone marry a member?

The key to answering this question may reside in the man on whom Gurdjieff probably based his portrait of Prince Lubovedsky. Gurdjieff tells us that Lubovedsky was "drawn to the study of occult sciences and to the search for the meaning of life," "spent almost all the rest of his life in Africa, India, Afghanistan and Persia," and "spent all his wealth on 'searches' and on organizing special expeditions to the places where he thought he might find an answer to his questions." A little further on Gurdjieff adds, "we travelled together many times, in India, Tibet

and various parts of Central Asia." They met in Egypt at the pyramids.

That Prince Lubovedsky was Prince Esper Esperovitch Ukhtomsky was first intuited by James Webb in his 1980 book, *The Harmonious Circle*. Ukhtomsky was expert in Eastern matters and had high social standing as an aristocrat. As a young man, at the University of Saint Petersburg, he studied philosophy and literature, with his master's thesis concerning "A Historical and Critical Survey of the Study of Free Will." Ukhtomsky was elected to the Imperial Geographical Society and began advising the Foreign Ministry on East Asian matters. His expertise and high social standing led to being selected by Tsarevich Nicholas Alexandrovich to accompany him in 1890 on a long trip to the East for educational purposes. He became a close confidant when Nicholas, who took a liking to him, became Tsar Nicholas II.

Attention has been focused on the visits to India, Ceylon (Sri Lanka), Java, Siam (Thailand), China, Japan and across the entire width of Russia. But to get to the East, the ship passed through the Suez Canal. During the passage, Nicholas and Ukhtomsky left the ship at Port Said in Egypt and traveled up the Nile to Aswan. They likely would have



Prince Esper Esperovitch Ukhtomsky



Tsarevich Nicholas Alexandrovich

visited Thebes, Edfu and certainly the Sphinx and Pyramids at Giza.

So there is a strong link between this visit and Gurdjieff's encountering Prince Lubovedsky at Giza. Both Lubovedsky and Ukhtomsky are princes of the Russian court. Both have an interest in the meaning of human life. Both have an interest in the East and journeyed there extensively. And not least, also present, but not mentioned by Gurdjieff, would have been Nicholas, the future Tsar of Russia. Both of these contacts would have been the sources of Gurdjieff's entrée into the Russian court, where he met his future wife, Julia Osipovna Ostrowska. To fit in, Gurdjieff took the name of *Prince Ozay*.

Egypt, then, plays a central role in Gurdjieff's initiation into the Teaching of The Fourth Way and to his negotiating Russian society. ✍

—Henry Korman

Notes

1. *Gurdjieff's wife*. Tcheslaw Tchekhovitch, *Gurdjieff: A Master in Life* (Toronto: Dolmen Meadow Editions, 2006), 227; James Moore, *Gurdjieff: Anatomy of a Myth*, (England: Element, 1991) 66–68.
2. *Lubovedsky was drawn*. G.I. Gurdjieff *Meetings with Remarkable Men* (New York: E. P. Dutton & Company, 1963), 118–19, 121.
3. *Ukhtomsky was expert*. https://en.wikipedia.org/wiki/Esper_Ukhtomsky
4. *Long trip to the East*. https://en.wikipedia.org/wiki/Eastern_journey_of_Nicholas_II



Egypt, 1890. Prince George of Greece and Denmark, Tsarevich Nicholas, Grand Duke George Alexandrovich & Prince Esper Ukhtomsky



The first edition of Ukhtomsky's *Travels to the East*, gave prominence to Egypt on its cover, above all other places visited.