

HWDT

p38 The true state of mind of man is to have the still point not involved in activity; then it is possible to see, to judge, to act, to decide, and so on. To be able to preserve this stillness in the midst of activity is an acquired quality. The still point is also the place of 'I'. When this still point is being experienced, one can really say 'I', because this 'I' is not involved in all this activity. When the 'I' is dispersed in all the activity, it is as if there were no 'I'. And therefore your saying that in this state you became yourself and without this state you are not yourself is certainly true. One way of describing it is really separating yourself from yourself, as Gurdjieff describes it: VFTRW p148-53.

DM

p27-8 'I' is what we call our will and believe to be the agent of all our acts. In this sense, 'I' is an illusion and we deceive ourselves. Every vagrant impulse....announces itself under the guise of 'I'....As long as we identify with function in ourselves we remain blind to ourselves and look for who we are in the world of machines. 'I' is the will, but *NO ONE* has ever seen their own 'I'. There is no answer to the question, 'But where is the 'I'?' ...Every part of us has its own will and it is a great thing when all of these parts come under one law. Then we can speak of 'having 'I.'

p29-32 In the world of will, man is will or 'I' and he has the possibility of being master of his instruments. In the world of being, man can become a 'being in his own right'. This world has something of the nature of the other two and we can say 'being reconciles will and function'. Being is what allows us to be a complete whole...Being can be said to be the state of concentration, or

the state of availability, of energy. But energies are of different qualities and there are different levels of being corresponding to the quality of the energies concerned...In the properly developed man, all his instruments are subordinated to his will and do not have the illusion of 'I' which they do in the state of anarchy of the ordinary man. What overcomes the anarchic isolation of the parts of a man from each other is the concentration of the right quality of energy...What we call the 'transformation of being' is raising the level at which energy **can be concentrated**...

p38 Because of the subjective side of being there is always some sense of 'I-ness' in us and we can be deceived into thinking that we do become aware of 'I' or our will. We are filled with an awareness of our own presence and we call this 'I' - 'I am really here'. In reality what we are aware of is the bodily instrument (am) and at the same time our feelings have been awakened ('I'). Even when our feelings are connected to a higher state of being and the feeling of 'I' is very strong what we are actually experiencing is the altered state of being and not 'I'. It seems very hard to say that not only is will unknowable but it cannot even be experienced; but freedom can never be known or observed if it is authentic.

p65 The creative energy is the energy of 'I' and it is only when the will and this energy are united that we have power....The energy of consciousness always produces in us the feeling of 'I'. The possibility of the transformation of consciousness in us is something we are most afraid of, because it appears to us that this will result in the loss of our 'I'. Here we have the mystical experience of the dark night of the soul

in which comes the fear of losing who we are. But it is only when we allow this emptying of ourselves that the unitive energy can enter and in transforming the consciousness produce the creative energy, which is the energy of our real 'I', not the one that we feel.

p66 The conscious energy can produce in us the feeling that 'I' am seeing my sleep. Before the creative energy the 'I' vanishes altogether and nothing at all is left.

p71 When a brain is spiritualized (passed into the levels of cosmic energies), it acts from the will and it is the will that is the center. So when we use this word center we are talking about thinking, feeling and moving from the side of will rather than from the side of function. When a man is truly a 'three centered being' he has real 'I' or his own will.

p72 Man has the possibility of attaining imperishable being and having a real 'I', but it is only a possibility.

p87-8 But what is this 'own 'I'? Gurdjieff calls it the master of the carriage, the horse and the driver. The Master cannot appear until many things have been put right. The driver has to learn how to communicate with the horse and how to consider its needs; the reins between them are really of a special substance that is produced when thought and feeling blend and is affected by all sorts of influences from the world of energies, or what Gurdjieff calls the 'weather' or 'atmosphere'. The 'grease' on the axles needs to be spread to give lubrication and this has to be done by work with the body. The driver has to be able to 'hear' the instructions of the Master and

this requires what Gurdjieff called 'ether'. All these various things have to do with the harmonization of functions and the concentration of finer energies. But still, who or what is the Master? We have already made 'I' equivalent to will. In **this sense** it is proper to say that each one of us has a real 'I' or Master, though in a *latent* condition. **Our 'own 'I' ' is not will alone but realization of will in what we are and in what we do. In this realization is our own reality.** Without it, we are only an aggregate of components that must inevitably disperse, sooner or later... Thus, although thinking, feeling and moving are all equally functions, nevertheless we can call the thinking center the very representative of will, the feeling center the very representative of being and the body center the very representative of function. They (T,F,B) are able to bring the universal reality of the three worlds of function, being and will **into an individual reality.** This individual reality is the fourth personality of a man, his own 'I' ; his **wholeness.** The wholeness of a man is equally the singleness of his will, the coherence of his being and the harmony of his functions. The unity of function, being and will is the inherent 'divine spark' which is within us. We can as well say that this unity, the fourth personality, is to be 'discovered' as we say that it is to be 'made'. ... His three centers reach towards his wholeness in their different ways and the more they are in a synergic relationship, the closer is their functioning to unity. This depends on the **level of energy** on which functioning takes place. On the automatic level, there is the dream state in which we are the slaves of every passing impulse and the centers are out of contact with each other. Next on the sensitive level, we can begin to notice the things that are going on with us and

one center can observe another. Then, on the conscious level, true self-observation becomes possible when all three brains operate together and we can experience ourselves as a whole being. At the creative level of functioning we can act on the initiative of our own 'I' and we can then become a being capable of self-creation, called by Gurdjieff Man no. 5.

p91-2 'I' is the wholly subjective in us which we believe to be free. We cannot be aware of 'I' because it is always hidden, always behind, no matter how far we reach or dig into ourselves. We have linked 'I' to the will and the will is never an object which can be known or sensed or felt; it is not even before us when we are conscious. Who would there be to see 'I'? The common idea that we find an infinite regress in which one 'I' observes another and is observed in its turn and so on is really an incorrect way of describing the relativity of our consciousness (and thus being)...Each of the four selves 'has a will of its own', and this introduces a hazard into our existence that is a very important feature of our situation. Each of the four selves has some power to affirm itself as an independent entity or to open itself up to the action of a higher will. In this way, each of the four selves can make a contribution to the embodiment of the real 'I'...But they can also form a barrier to this embodiment.

p108-9 The True Self is whole. ...the true self is the means of entering into the world quite beyond life, the universal world which cannot be contained in bodies and separate existences. The **doorway into the universal world is real 'I', which is now a possibility.** 'I' is the most hazardous point in the world. Because the true

self is a whole, it can come under the authority of 'I'; but here is a great uncertainty. The true self can identify with 'I' as a **separate reality**. This is **egoism**. It is not the same as the selfishness and self-indulgence of our ordinary state. The man of 'I' has real power...What is opened to the true self is the opportunity to exercise creative power. This can lead beyond existence in the path of service or to an even deeper attachment to existence in the path of egoism...The man who is able to go beyond existence and be detached from the powers of the body Gurdjieff called Man no. 5. Man no. 5 is beyond selfhood and **he has passed through the barrier of egoism** but even he is not free from what he has carried up with him from the lower worlds.

p110 Gurdjieff's advice was to "bear the unpleasant manifestations of other people"...If we begin to practice what he advises, we make a contribution towards the overcoming of egoism in ourselves, so that 'I' may become a doorway towards God and not towards objective hell, which is separate reality. The choice between union and egoism is a reality only for the true self...The true self is the vehicle of 'I' and there are influences that enter our lives from within that originate at the level of this self.

p132 W12 is the first world in which we can count and therefore we can form some idea of it. It corresponds to the world of the man who has his own 'I' and it is the world of all individual wills.

p133 The substance of our selves is too 'thin' to be engaged by 'I'.

p134 If we say that this (W12) is the world of the divided and true selves - the lower selves, we must remember, are externally dependent in a way the higher selves are not - we can see that internal division is the rule. In the divided self, it is obvious, for it is in its very nature to be pulled in contrary ways by our 'higher' and 'lower' nature. As for the true self, it is poised at the threshold of the 'I', under the hazard of whether or not it will allow itself to be an instrument of the will...Though it is possible for the **conscious** energy to work **in** the **Divided** Self, the divided self is **not** a **conscious** state of being. Similarly, though the **True** Self is **subject to** the working of **creative** energy, it is **not** a **creative** substance.

p134-5 **The maintenance of our existence in World 24 depends on our being sensitive in all three centers. To maintain ourselves in World 12 we would have to be able to concentrate conscious energy. W24 is founded upon free sensitivity.**

p143 The seed of our spiritual body is in us, or is in our 'I'.

p162 God endows the child with will, its 'I'. It is this which makes man in the image of God...Our will, our own 'I' is that which enables us to take our place in the enlarging harmony and become a 'help in the administration of the enlarging world'- because we can be free...Either we serve just as a thing a body through which certain energies can be transformed, or we come to serve as 'I' freely.

p194 ...even in W24 "nothing is permanent, everything has an end, everything wears out". The 'body' that corresponds to this world, the

inner or Kesdjan body, is still corruptible. It can be thought of as an organization of sensitive energy that coheres through time; all intentional efforts to work on ourselves bring about a certain growth of this body...It is only when this body of sensitivity, capable of surviving death of the physical body yet still itself mortal, becomes the foundation for the arising of the highest part of man, the soul, that man is truly immortal. This highest part can be related to the organization of consciousness, as well as to the attainment of our own will, our own 'I'. It is through the soul that we overcome our separateness from others.

p195 In contrast with W24, (in W12) the center of the stage is no longer occupied with our own selves but with our own 'I'...The wholeness and unity of W12 does not separate one 'I' from another 'I'. It is really the wholeness of humanity that flows through all 'I's' making each one whole just as one shared life flows through the members of our body.

p196 Becoming liberated from the laws of the selfhood is 'loosing oneself'. What is discovered is who one is. This is 'I AM' which is quite apart from anything of our selves and which we represent 2-3-1\* (W12) where the middle term refers to the common life and will of all humanity. For the man who has a soul many things are possible that are entirely inaccessible to us...The man who has his own 'I' has within him a second body that gives him power over the whole of the selfhood. He can also acquire a third body, or soul, that is connected with the Source of all. It is through this that he becomes free of space, time and number; even though he retains a distinct identity. **Only with the perfection of**



**the third body does a man go 'beyond his own 'I' '.**

### **DU 3**

P100 It is by Love that the Self-hood is united with the Individuality.

p101 footnote: There are four graduations of Self-hood: Material, Reactional, Divided and True.

The **latter has three parts: an upper nature which is free from the limitations of time and place, a lower nature that is the seat of our ordinary state of awareness and a central nature which is the seat of real consciousness and the 'I' or will.**

p133 The conscious energy has the power to integrate all the functions in the state of self-awareness or **I-consciousness**. Beyond this point, we can postulate two further levels of functioning possible for man; but only when mind is transformed into soul. When the creative energy enters the present moment, there is an awakening of what we shall call **Higher Personal Reason**. This power is the highest that can be exercised within the present moment of the human person. Its chief use is in revealing to the mind the total present, or Destiny of the Individual. This requires the awakening of the soul. Until this is accomplished, the Higher Personal Reason manifests indirectly as **conscience**. The highest degree of functional integration comes from the Unitive energy which connects the Personal Individuality with the Cosmic Individuality. The limitations of mind are transcended and **Higher Objective Reason** takes the place of the powers of presence, force and direction which we are related to it as the body is related to them, i.e. as instruments.

p134-5 ...observation shows that these incessantly changing wills are grouped into more or less permanent 'will patterns'. These can be called **personalities** when they are associated with stable memories of the past. When they are unconscious and consist of traces rather than memories they are called **features**...Even in relatively normal men and women there is no unity of will until the mind develops into a soul. There are, however, specific combinations of will and being that produce the Self-hood....The undivided state of the will, personal and yet free from existential limitations is called Individuality. The Personal Individuality is regarded as a direct self-limitation of the Essential Cosmic Will and therefore different in nature from the 'existential wills' coalesced with the personalities and selves. The Will in man can be said to be dispersed in fragments in his changing present moment and also concentrated and unified in his Personal Individuality that can enter his present moment only when he acquires stability and permanence...Man's self-realization depends upon the ordering of the mind itself to enable it to serve as the vehicle and instrument of his Individuality.

p136 The Material Self...must draw continually upon its environment to maintain its order. Hence, it is dependent upon material objects and material forces....The instrument of transformation is the Reactional Self that normally occupies the center of the mind and works with the sensitive energy. We like and dislike and by our use of the forces engendered by our pleasure and pain experiences we can bring the mind into a state of order, whereby the conscious energy is liberated to enable the True

Self to become conscious of its own nature and responsibilities. This activity cannot be directed by the Reactional Self which is dependent upon the stimulations that enter the present moment without its own choice. Nor is it at this stage directed by the True Self which is 'asleep'. We must, therefore, look to the Divided Self as the source of Direction and this agrees with the view that the Divided Self is the seat of the **Personal Ego or Psyche** of man.

p139-143 Condensed from the Tetrad of Human Activity:

**MS-** constantly changing process that is going on in time and space...remains actual, although it is being transformed by the instrumental (RS-DS) influences.

**RS-** includes more than the instruments of man's activity: his functional powers, his bodily organism, his strength and ability. All these are included, but there is also, in one sense, the activity itself - **the act of working.**

**DS-** Knowing what to do and how to do it, using this knowledge to make the adjustments required...more than craftsman's ability as it **acts within man himself.** the ability to criticize himself and make right judgements upon his work. It can do this **only if it connects him with the different worlds to which he belongs.** DS must keep aware, as far as possible, of the goal of the activity, but it must also direct the instrument and take account of the actual situation as it constantly changes.

**TS-** the pattern or ordered structure to be

realized; it cannot be defined within the limits of the existing situation, because there are always unknown factors that in the course of its realization will enter from other worlds...an Ideal that cannot be fully known or defined and does not exist as actuality.

**RS<>DS**- the stream of consciousness or 'conscious life'. In reality it is rightly called only when there is a separation of the conscious and sensitive energies. In normal state, man cannot hold these two apart, and his consciousness merges into his sensitivity. When this happens, he loses the power to see himself and watch his own activity leaving us dominated by the RS and MS. This separation is called self-remembering (Gurdjieff), neepsis or sobriety (Orthodox Christianity) and sati patthana or mindfulness (Theravada Buddhists). This connection remains even when separation is absent. We experience it as either a single state of awareness (when Sensitivity & Consciousness collapse) or as two clearly separated states within the mind. This latter is the normal state of the True Self of Man; but its 'presence' is located in the Divided Self. This has a two fold nature equally poised between the essential and existential triads. It is aware of essence by consciousness and of existence by sensitivity. This state is painful so long as the Divided Self interprets its own experience as the reality. When it sees that it is only an instrument and becomes conscious of 'I', then ...the True Self becomes the ruler of the Self-hood. If a complete equilibrium between the dual

natures of the Divided Self could be established, these forces would vanish and the Divided Self would then merge into the True Self. **Even for the Man who has come into the True Self, the stream of experience or awareness remains within the region bounded by the Divided and Reactional Self.** Right balance between RS and DS is secured by subordinating both to the TS to which the activity is directed. DS is for **seeing** clearly, not for doing. RS is for action, not for knowledge.

**TS<>MS**-The needs of the MS must be considered separately from the TS towards which the activity is directed. The MS should be evaluated on its own merits. That is to say, the real strengths and weaknesses of each particular MS must be periodically re-evaluated and activity kept on a realistic foundation, but there must be no compromise about what is necessary to accomplish the awakening of the TS. Because rightly the MS is our contact with our immediate ever changing reality, the **MS tends to interpret needs as aims.** When this happens very soon imaginary or invented needs are set up as the ideal for which all activity is undertaken. This connection accounts for **spontaneity in action.**

**TS<>DS**- This connection ensures the preservation of values. It gives activity a sense of purpose. It can be called **Respect** for Truth or Love of God etc. It is the **working of conscience.** When consciousness is absorbed into the sensitivity, the conscience loses contact

with the mind. Consciousness of conscience transforms theory into understanding of what is right and true in every situation. Its breakdown turns theory into mere knowledge of what and how. This separation of consciousness and sensitivity is called self-remembering. This connection remains even when separation is absent. We experience it as either a single state of awareness (when Sen & Con collapsed) or as two clearly separated states within the mind. This latter is the normal state of the True Self of Man; but its 'presence' is located in the Divided Self.

**TS<>RS-** This connection is the source of strength and determination in action. It shows itself as **Faith**. Because faith is associated with creativity not consciousness it appears in action not experience. This can also be called practical wisdom in the conduct of affairs.

**DS<>MS-**This connection has two main aspects. It is manifested as **Curiosity** - need and theory together lead a man to search. It is also the seat of **Discrimination**, that enables us to assess our needs and make right use of our resources.

**RS<>MS-**Practicality and the ability to work efficiently are given by this connection; it can be called **Skill**.

p152-5 The Ipseity or central significance of Essential Man is Individuality which is purely Will: this is man as Individual. The Personal Individuality can never be satisfied with mere existence. Its longing is directed towards

integration with the Universal Individuality and ultimate union with the Cosmic Individuality. The craving for separate existence is replaced by love of Union. When this step is taken, it is called the Death of Egoism. This is the passage from an existential dependence to an essential independence; it is a transformation of Ipseity. The Existential Man depends upon his body for his activity. The Essential Man can produce for himself the vehicle and the instruments he requires. Individuality can project itself into existence; but Self-hood cannot penetrate into the essential state unless and until it is completely subordinated to the Individuality. It then becomes the vehicle and instrument of the Individuality. The two conditions of the Self-hood enable us to define the two destinies. The existential self can only be an instrument. If it does not become the instrument of its own Individuality, it will be used by the Universal Individuality through the Demiurgic powers. Such a destiny can be blissful and free - but it is not Reality. It can also be wretched and constrained - but that also is not Reality. **Reality** for the Self can be achieved **only** by the completion of its 'inner triad', which comes when the Personal Individuality is established at the focus of intrinsic significance. In simple language this Ipseity is called **I AM** - where '**I**' means the **Individuality** and '**AM**' means the **Self** as vehicle and instrument. We can complete the two pentads by calling the Ipseity of Existential Man **Egoism**. ...The highest and most complete expression of human significance and potentiality is **Union with** the Cosmic Individuality (Union with Christ). The corresponding end for Existential Man is to be **merged into** the Demiurgic intelligence. We can approximately interpret the distinction by reference to two parts of the Soul. The Lower

vehicle of the Soul (partial or complete Kesdjan Body) can attain to such a degree of purity as to become an **instrument** of the Demiurgic Will, whereas the higher vehicle of the Soul (Body of Will, Objective Reason) can attain to such a degree of purity as to become the **abode** of the Cosmic Individuality. If the development has been limited to the existential nature, then the soul cannot pass beyond the limitations of existence and **must remain dependent upon a will other than its own.**

### Pentad of Essential Man

1. Cosmic Individ
2. Demiurgic Intelligence
- 3. Ipseity: Individuality (I AM)**
4. The Selves
5. Germinal Fo

### Pentad of Existential Man

- A. Demiurgic Inte
- B. The Higher Centers
- C. Ipseity: Self-hood (Egoism)**
- D. The Lower Centers
- E. Vegetative Fo
- Conse

The Existential Man, if he were untainted by egoism, would be a 'natural human soul'. On account of Egoism, his self-hood is tainted and he has become 'unnatural'. Therefore, this pentad EX M. does not represent the normal condition of Existential Man, but his condition as he arises and lives on earth today. The 'Normal Man' is called by Gurdjieff 'Man No. 4' who is free from the combination of Egoism and therefore has a natural true self. But he has not yet attained Individuality and therefore cannot be called 'essential' or transformed man. The structure of the soul of Essential Man is given by the points 1,2,3, while Existential Man by A,B,C. Note that the Existential Man **has no Personal Individuality and his Ipseity can exist only as a part of the World Soul.**



Cosmic  
Individuality

Self  
I AM

Universal  
Personal  
Individuality  
Individuality

Many "I's"

There are two ways in which the 'I's ' are integrated: one is in the four selves and the other is in the **true I or Ego which is the existential counterpoint of Individuality**. All human wills have a common apex in Cosmic Individuality...This perfect Will cannot act within Existence without a vehicle and the Universal and Personal Individualities represent two modes of will-action that complete the essential will-structure of man...Within the existential triad, we have the true 'I' and we have the Self-hood...each of these represents one of the characteristic will modes of man...A partial will when it manifests cannot be distinguished from the entire will and this is why we refer to the multiplicity of wills as a multiplicity of 'I's'.

p185 ...discrimination should be established in the self-hood. Discrimination is the precursor of the 'I'. It is the projection into the Self-hood of the 'Divine' Cosmic Impulse of Reconciliation. By discrimination the essential and existential are recognized and rightly appreciated. Whereas

disposition is a quality of Being, discrimination is a form of Will. Neither of them belonged directly to the essential elements of the human Totality, but they form the all-important link between existence and essence...Understanding is the fruit of discrimination and also its seed...The combination of disposition and discrimination with right functional development ensures the establishment of the True Human Self by the end of the formatory years...The link with Personal Individuality will remain unbroken and such a man or woman will have his own 'I' at the core of his or her self-hood. The way will be open to the formation of an immortal soul and the fulfillment of the Destiny for which that particular Human Totality was conceived.

p198-204 Thus we reach the conclusion that in the earlier stage of the **Reconstitution of the Will**, appropriate external conditions are required. **Another way of expressing this is to say that work on Will is possible only in the performance of tasks.** We cannot work directly, but we can place ourselves in conditions that make work possible...Although the Personal Individuality withdraws after birth behind the screen of consciousness, it remains associated with the Totality so long as the soul-stuff holds together, which means until the death of the lower part of the soul. It is a permanent affirmation of the essential nature of man and its influence never ceases even if the fragments of will scattered through the totality, ignore, oppose, deny or forget it. It is both the affirmation that reality is to be found and the assurance that it can be found. This is why it is possible for man to choose what corresponds to his own reality even if it is 'against the will' of his lower selves. But, in the early stages, he can do

little to create the choice. There are several ways in which choice presents itself to man. First there is life...But it very seldom happens that the choice goes deeper than the Reactional Self. Man chooses **from his own pattern or character** - that is from his Divided Self. The pattern remains unchallenged and unchanged. This is why, for the most part the will of man fails to integrate beyond the lower part of the soul. The more serious acts of choosing can only be made in front of situations where the pattern of the Divided Self - the character or Type is challenged. For this to happen, either exceptional life circumstances must arise, such as disastrous failure of purposes, sickness near to death, bereavements and the like, or the seeker must place himself under the direction of a teacher of true wisdom and experience who can create conditions artificially. There are many stages in the Reconstitution of the Will. It starts with the performance of simple tasks involving Decision...We must be ready to expose our contradictions and deep defects of our nature, in order to place ourselves in conditions that will produce the action that unifies the Will.

The stages correspond to the four levels of the Self-hood and to the Union of Self-hood and Individuality...Material Selves need discipline and **obedience**. The higher parts of the Self-hood can accept the need for suffering in order to be free from the domination of material influences. It must here be remembered that the human body is a material object...He can therefore do much to achieve liberation by struggling with the impulses of the physical body.

The second stage is that of the Reactional Self...The principle need of the Will at this stage is **self-discipline**. The **instability** of the Reactional Self can be rectified only by persistent self-

control and training. The man who reaches this stage, having overcome his Material Self, is free from the need for material objects, but cannot bear to suffer, either physically or morally. This 'squeamishness' must be overcome. (The Reactional Self experiences remorse of which the Material Self is incapable).

The **remorse** that **drives** the Reactional Self must give place to the awakening of **Conscience by which the transformation of the Divided Self is set in train**. (The awakening of the conscience inspires the self to transcend its own limitations.) The Divided Self is aware of its own higher and lower natures. In the light of conscience, it understands what is required in a way that is not possible for the two lower selves. Its work is accomplished by **Right Living**. The accomplishment of tasks that require subordination of Self to a higher aim and all work that can be described as **Objective Service** belong to this stage. The self-will learns to serve an external aim in preparation for its rightful place as Servant of the Individuality. At this stage **Understanding** begins to emerge out of knowledge. Self-directed work begins to be possible...there is danger here also. The unity if will we are considering is associated with the type and character of the totality. This is influenced by Fate and cannot correspond exactly to the needs of the Individuality and may be quite alien to them. Thus, it can be said that the man dominated by his Divided Self may find his Fate but not his Destiny. His Fate is associated with deep seated traits of character (archetypes). Whereas at the earlier stages the struggle was with wrong working of the instruments, at the third stage it begins to be 'struggle with oneself'. But this struggle is still within the existential sphere. Fate, type and character are the pattern

of the existential structure and the events that it draws upon itself. In order to progress further, **man must refuse to be the slave either of his fate or of his character.** His difficulty lies in his ignorance of both. This is **why he must learn to turn towards Conscience** and recognize the illuminations that come to him when his consciousness separates from his sensitivity and **he becomes still.** There is a tendency for men of the Divided Self to worship knowledge...Their worst enemies are self-love and imagination which cling to them from their inner egoism.

**The step forward to the True Self can be made only when the negative triads cease to influence the Will.** The fourth stage leads man into the **True Self**, but it also leads to the core of his trouble - that is the **Egoism** that occupies and poisons the very center of the **Self-hood.** **We have come to the crucial problem of human transformation: that of showing how a will that is corrupted with egoism can achieve that destruction of egoism which is the condition for union of existence and essence.** Egoism is the denial of any Reality except one's own existence and the rejection of any will other than one's own...**It is possible to attain to the existential unity of will within limits of the True Self and so acquire one's own 'I', and yet remain the slave of one's own egoism.** The casting out of egoism is the condition for man's sanctification and yet few achieve it. One reason for this is the work which was necessary for the earlier stages is quite useless at this critical moment. Obedience, discipline, self-knowledge and even understanding which bring man step-by-step to the center of his own will, are powerless to evict the usurper egoism. **Here, only humility and Love of God, true worship and formless contemplation, can open the way for the saving**

## **Grace that converts egoism into Individuality.**

Now the virtues of **Faith. Hope and Love** are the **sole keys** to open the door at the center. This makes it very hard for those who have great knowledge and experience of spiritual matters. Neither what they know, nor what they have learned from past experience will protect them from mistaking **Egoism** for **Individuality**. They may **know** the danger but they cannot **recognize** it, for it presents itself to every man and woman in an unexpected disguise...Here we should note a very important recommendation made by Gurdjieff: '**learn to bear the unpleasant manifestations of others**'...We can learn to profit greatly by the unpleasant manifestations of other people **if we use them as a mirror for our own egoism. Each such manifestation consciously accepted is a dagger in the heart of egoism.** The final overthrow of egoism is called 'self-naughting'...the moment when Egoism dies and Individuality is born...If the soul-stuff has not reached the state at which the 'second crystalization'- i.e. the formation of the higher part of the soul - can occur, the death of egoism may leave the Self-hood in a profound confusion and distress. It the seems as if the transition from egoism to Individuality were taking a long time; whereas the time **is** required for the preparation of the soul to be completed...If all goes well, the Man of Resurrection is complete.

From now on the Individuality is able to exercise direct authority over the soul and the functional powers in the fulfillment of the Destiny allotted to it. The complete man is free to choose his own path and is not obliged to fulfil his destiny. If he surrenders his freedom, he may be chosen for a special 'mission'. The surrender is made by the Individuality and is therefore irrevocable **and makes it possible for the**

**Universal Individuality to adopt the Complete Man as its instrument and endow it with the necessary powers.** When this happens the Personal Individuality is brought into union with the Universal Individuality. This is accompanied by a profound change in the soul; the embrace of which is expanded beyond consciousness to take in creativity. With this expansion, comes liberation from the conditions of space, time, eternity and hyperaxis as they govern the existence of existential man.

We come now to the seventh degree, which is the utmost limit of perfection possible for man while incarnated in a physical body. The soul of the seventh order is raised to the level of the Unitive Energy. His very nature has been transformed into Love. The soul that reaches this station is united with the Cosmic Individuality.

...The reconstitution of the Will comes about by innumerable small acts. The process must constantly be renewed or it will come to a stop.

p208 At the center we have the heart of human longing that is the wish for freedom that we can express as **spontaneity**. This should be the activity of the 'I'; but until the 'I' is established in the self-hood its place is taken by the impulses that arise at random and can be called fancy.

p210 **Creativity** distinguishes the 'I' from the selves and **spontaneity** distinguishes it from the Individuality. Spontaneity is the mark of a healthy mind. It cannot be cultivated, but it can be stifled. The man or woman whose life is organized on the basis of the four other sources of significance (necessity, satisfaction, completion and destiny), but does not permit the free flow of spontaneous influences in the mind, builds an almost

insurmountable obstacle **to the meeting of 'I' and Individuality**...There is a deeper and more significant meaning to the third mode of significance. this is concerned with **purity**. The spontaneous mind is a pure mind and it can receive illumination by reason of its openness...Spontaneity is the striving that is non-striving and allows a higher power to act.

p211-2 After the fortieth year, Destiny can begin to disclose its pattern. The man destined for Individuality has **by now acquired his own 'I'** and knows where he is going...In the fifties, a man and even more so a woman, must take the work of transformation seriously. Time is beginning to run short, for those who, in this period of life, have not formed the lower part of the soul.

p213 The Higher Part of the Soul grows by a creative process beyond the reach of the Will. This process has three stages: Meditation, Contemplation and Union. The first is for those whose consciousness is not yet free from sensitivity and who, therefore, cannot 'still the mind'. The second is the true 'soul-forming' work in which our part is only that of consent and cooperation, for it needs the creative energy that is at the furthest limit of the mind. The final stage of Union comes when the soul has been completely formed and the Personal Individuality is established in it. **At whatever stage he may have reached, the man who aspires to completion, must devote a part of his day to the exercise appropriate for him.** This requires temporary withdrawal from activity...The final liberation, which liberates an organized consciousness from the physical body and the sensitivity, is almost impossible unless a



substantial part of each day is spent in retirement. Pure Contemplation in which not only the body and its functions, but also the lower part of the soul, are brought to stillness, is not possible for very long - except for exceptionally developed souls. The time allotted to retirement can be spent partly in meditation, the study of 'sacred' writings and verbal prayer...How different is the state of the soul that has devoted itself to 'good works' but neglected contemplation! The lower part of the soul may have been established and the **real 'I' entered it.** It can even happen that the **death of egoism has made union of self-hood and Individuality possible - but the Individuality is without its rightful dwelling** and is unable to complete its formation.

p216 The True Self is the stronghold of Egoism...three states are possible for the True Self of man. If the lower part of the Self is strong, and egoism dominates at the center, the man or woman is said to have an 'evil nature'...Their only hope is intense suffering, which can so weaken the lower nature as to allow the Individuality to act within the soul. The second kind are those whose chief enemy is egoism, but who are not vicious or cruel. Such men and women usually have a disposition towards Truth, but have searched for it under the stimulus of their own egoistical desire for spiritual attainment. For such people, it is supremely important to practice contemplation and abandon all activity that brings domination over others. They cannot be genuinely humble and so they must act humbly. (Malimat) There is god hope for such people that the soul will be sufficiently strong to bear the death pangs of egoism. This may happen in old age, at the moment of death, or after death. The

third kind of True Selves are those fortunate, and indeed blessed, men and women whose strength lies in the Higher Part of the Self. They are virtuous and humble and have only failed to win through to Individuality because they allowed the activities of life to occupy too much of their time and energy. Such people enjoy a happy old age, but do not often make the great step to Individuality during life. They can do so at the moment of death or very soon after.

p256 Freedom from the Divided Self is possible only when a man sets himself to act in such a way that he is guided by principles and not by his own motivations. This eventually sets him free from his Fate. With this degree of inner freedom, comes the stability of the soul-stuff that makes possible the exercise of the power associated with Independent Consciousness This exercise is not an inherent property at this stage but a *possibility* of reflection and of understanding. There is also an awakening of the True Self that gives a man contact, **when the occasion requires it**, with his Personal Individuality. He is not yet individualized, but he is no longer separated from Individuality by an impassible barrier.

p258 The **Initiate** is the man of the True Self free from Egoism who lives under the direction of his own 'I'. He is free from the limitations of existence, but **he has not made the great transition into the Realm of Essence...**this transition does not depend upon a man's own will, but upon a decision that is taken within the Universal Individuality. The Initiate can thus be described as the man who has reached the limit of self-perfection attainable by his own action...It must be understood that **Initiation** and **Union** are different stages. In the mystical path a distinction

is made between **Illumination** and **Union**. The former gives man a direct consciousness of the Essential Reality, but the latter unites him with that reality. In our terminology, the first comes with the **removal of Egoism** from the center of the self-hood, and the latter with the entry of the Individuality. The removal of Egoism is not sufficient to provide a vehicle for the Individuality: a strengthening of the vessel, that is, of the soul, is required and this is accomplished by a special kind of experience that cannot be compared with that of any of the previous stages...Initiation comes from Individuality and only in that sense does it come from 'within' the person who receives it. It is characterized by the release of Creative energy whereby a 'creative field' is produced around the Initiate...They are the creative power whereby the whole Psychokinetic Group is inspired.

p262 The Initiate is ...one who has reached the stage of Perfected Self-hood. This is called by Gurdjieff in All and Everything the **Sacred Martfotaie**, which means the Extinction of Egoism and liberation from the attachment to existence, This stage is both an end and a beginning; for, according to Gurdjieff it is the starting point for the attainment of Objective Reason. The stage of Martfotaie may last for many years until the soul transformation is complete. Cf. A&E p293 &386.

DU2

p131 In W24, there is an existential counterpoint of true or essential Individuality that is necessarily associated with an existing whole which is the seat of its consciousness and functions. It is the central point of every entity capable of responsible, independent action, and

will be called the True Self. This self require the inner support of an associated existence, but it does not depend upon external supports. The existing entity is the instrument of the Will of the True Self, which needs it for its fulfillment.

p154-57 By **Self-hood** we mean a complex entity in which **Will, Being and Function** are related in various ways...We shall therefore regard Self-hood as the quality whereby an existing entity can become the vehicle and the instrument of an Individual Will. Self-hood is susceptible to many graduations and as such is able to bring Individuality into the realm of existence. It is an expression or manifestation of Individuality but, whereas Individuality belongs properly to the Essence. Self-hood has its place in the Worlds that are dominated by existential triads. Self-hood is subject to the limitations of Existence. Nevertheless, since its origin and source - that is, Individuality - is essential, it bears also the seeds of its own liberation from these limitations. In order to achieve liberation it requires the support of Existence in the form of an entity through which it can experience states of consciousness and exercise a variety of functions. **The Will becomes involved in Existence by reason of the triads of the form 2-3\*-1.** These are characteristic of W24, and **have no separate status in W12** because Individuality has no intrinsic attachment to Existence...Self-hood comprises those forms of will which, by their own inner nature, are dependent upon association with some particular entity...The decisive difference between Individuality and Self-hood consists in their relationship to Existence. Individuality is Will alone. whereas Self-hood is a combination of Will with Being and Function. To understand the distinction, we have

to remember that **Individuality does not exist**. Self-hood is the association of an entity of Will and Existence. It is characterized by the **level of Being** of the entity. **The self-will cannot be separated from the particular combination of energies by which the Self-hood is formed. The Self-hood is not a power, but it has the exercise of powers; that is, forms of Will.** ...The development of Being is initiated by the exercise of the Will, but the exercise itself needs the support of Existence. Self-hood being the Will committed to Existence, the manifestation of self-will depend upon the level of the entity. For example, the Self may be wholly existential and have lost touch with the Essence. For such a Self, **three-quarters of the triads of W24 - that is pure and the essence-dominated mixed triads - are excluded. He can have no contact with the Individuality latent in him, because the man and the Individuality have no triads in common...**The 'Awakening of the Self' occurs when, by exercise of the powers that are present in the Divided Self, a contact is made with the Essence, and mixed triads dominated by Essence **begin to form**. This is also called '**the division of the Self into higher and lower parts**'.

The Three Parts of the True Self (p156)

"(a) Six Essential triads; the Higher Self.

(b) Twelve Essence-dominated mixed triads; the 'I'.

(c) Six Existence-dominated mixed triads; the lower Self."

**Note:** [Presumably this describes all the laws of W24. a=6 essential triads of the form 2-3-1, b=all triads of the form 2-3\*-1 and 2-3-1\*, and c=triads of the form 2-3\*-1\*. This is directly in conflict with the schema in DM and even the indications in DU3, as is, of course, the placement of the Divided Self in W48 etc. Some reconciliation may

be possible if we assume the difference is primarily in describing specific triads as belonging to this Self or that Self and assume his intuitions about specific triads are pretty accurate; what is wrong is assigning them to The Divided Self rather than the Reactional Self, for instance. Also See below p187]

The three parts of the Self...can approximately be related to Function, Being and Will. The 'I' is the consciousness of Self, or the ego that, as the True Self awakens, becomes aware of itself. It then assumes the reconciling role between the higher and lower parts of the Self. When the 'I' thus becomes conscious of its place and its role, it can bring the Self-hood into relationship with the Individuality and so eventually become the instrument of the Individuality in its own task of essential purification. **The Higher Part of the Self corresponds to the Complete Individuality, the Lower Part to the Divided Self and the Ego corresponds to the True Self. Herein lies a source of possible confusion...for the Higher Part of the Self, being committed to Existence, is not the same as Complete Individuality, nor is the Lower Part of the True Self identical with the Divided Self, for it is not wholly existential...Since the triads of W24 comprise eighteen mixed and only six pure forms, The True Self, subject to all twenty-four laws, is differently involved in Existence than the Complete Individuality.** True Self-hood is the property whereby a given entity can be the seat of triads of Will...The True Self is so constructed that three independent parts of the same entity can each transmit one of the three Cosmic Impulses. **Under such conditions, Will can 'enter' the entity.** Without three such independent parts, the Will must - at least partly - manifest through external actions. Such conditions **do not**

**affect the Complete Individual Will, because none of its triads are dominated by Existence.**

p161-3 Through the triads of Concentration, the Self acquires the power to unite with the Complete Individuality, of which it then becomes at once the embodiment and the instrument. Herein lies one great secret of Self-hood. It is committed by its nature to Existence and cannot be liberated from the commitment as long as it remains aloof from the Complete Individuality. When, by way of evolution, **it generates a reconciling power that is uncommitted, then it can serve the Higher Power and in turn be saved by union with it...**Since the Complete Individuality does not exist, it cannot suffer the pangs of a new birth. It is unborn and undying. The sufferings of rebirth belongs to the Self. By **incarnation** in the self-hood, the Complete Individuality takes upon itself the experience of existential suffering, **and by this means can purify its own essential nature...**The second form of the law, given by the triad 2-3\*-1, is manifested in the generative action of the essential, or cosmic feminine principle upon the male impulse associated with Existence. Through this action the means are provided for the transformation of the 'I'. Here the 'I', as male power, is brought under the combined influences of the Cosmic Impulses of Receptivity and Reconciliation and is thereby regenerated...The third form of the triad, 2-1-3\*, is the same as in W12, but in the world of selves it takes the form of responsiveness to the demand for the perfection or completion of the existing entity...The essential impulses of denial and affirmation **are too subtle for the limited understanding of the Divided Self.** Unable to recognize their true relationship, the Self is

always in danger of losing its direction. Consequently, the triad 2-1-3\* ...can work rightly in man only when it is related to the action of the Complete Individuality, by way of the triad 1-2-3 (Creativity or This is the **Affirmation of Individuality** that can reach the Self-hood. )...It must, however, be recognized that there is an eternal as well as a temporal significance in the relationship of the impulses. Therefore the Law of Responsiveness must not be understood only as a temporal process of actualization. It is the condition of the sensitivity of Existence to the plan of Creation. **This sensitivity gives the responsiveness that is needed to enable Individuality to make its appearance in the Self...**The second and third forms of the triad enter human experience as the striving of 'I' to find its right place between the higher and lower parts of the Self. They can be called the male and female aspects of self-perfecting. Both are necessary, and from their joint action **the 'I' awakens from its sleep and begins to seek for its true master, the Individuality.**

p165-8 The triad 2-3-1 in W24 can be called the Triad of the Cosmic Identity of the True Self. It places the True Self in the context of the universal pattern of Existence. The Cosmic Identity of the True Self is **derived from** the Higher Part of the Self. It can also be called the **embodiment of the Individuality.** This phrase conceals a mystery; for the Individuality does not exist and its embodiment seems to be an impossibility. **The laws of W6 are projected into the lower worlds as a condition of their participation in the cosmic scheme.** In the case of Identity, the law must by its very nature operate within entities; it is the **essential Being** that lies at the heart of their existence...the



mystical experience of Universal Identity overwhelms the True Self with the two-fold realization of its own nothingness and its own infinity. In the second triad of identity, **2-3\*-1 we see the 'I' turned away from Complete Individuality and facing the lower nature.** [Note: In DM this triad is identified with the higher part of the Divided Self.] **It is the existential aspect of Ego-ity. Because it is formed by the conjunction of two opposing triads, 2-3-1 and 2-3\*-1, the 'I' is in a state of perpetual tension.** It is not free - either outwardly or inwardly. In one direction it is dependent upon the Higher Self for its power. In the other direction, it needs the body and its functions for the exercise of its powers. Its task is to reconcile the conflicting factors, and for this it must submit to the mutual action of the higher and the lower nature within the Self-hood. The triad 2-3\*-1 shows how the identity of the Self confronts the 'I' with a problem that it cannot solve. It must **exist**, and yet its identity depends upon essential forces over which it has no power...it is necessary first of all for the 'I' to become what it essentially is, by realizing its own essence-pattern...In order to fulfil, the 'I' must submit itself, only not to any part of its own Self-hood but rather to the power of the Individuality. **The 'I', being of the Self-hood, belongs to existence, whereas the Individuality is of Essence.** When the 'I' is surrendered to the Individuality, Existence can be harmonized with Essence. This is the fulfillment of man's earthly destiny...The third triad of Identity 2-3-1\*, is **the power that resides in the Self-hood to unite with the Individuality.** It can be called the law of Independence. By the presence of an essential reconciling impulse within the triad, the 'I' has *in posse* the powers that the Individuality has *in esse*. **The powers are not in the Self-hood ready-**

**made**, as it were, but require to be born and developed. This can be inferred from the form of the triad, in which the affirming impulse is in the existential mode and, therefore, dependent upon the **status of the 'I' in time and eternity**. We should consider further the nature of the 'I'...By its position at the center of the Self-hood, the 'I' occupies the mid-point in a series of seven worlds in which the Drama of its own existence is enacted. The 'I' can be looked upon as the identity of All Existence reflected at the center of every Self. In every entity capable of becoming an instrument of the Universal or the Cosmic Will, there is a central point which can regard the Universe and see itself mirrored. **What** the Universe is in **Essence**, the 'I' is in **potency**. It is capable of everything, but it can do nothing; for it has **'no will of its own'**. The 'I' can have unlimited potency because it is the **germ of conscious Individuality**. When the germ begins to develop, its potency is sacrificed and it enters upon a hazardous path; for it has no fixed direction. When we say "I have no will of my own", we mean that 'I' have no power to choose between the triads of involution and evolution. 'I' may rise in the scale of Existence, or 'I' may fall. This 'I' can do nothing, **because it can have no inner triad**; and yet, being involved in Existence, 'I' cannot adapt itself to any other interaction than its own. Consequently, **the 'I' depends for this possibilities upon the mutual action of the higher and lower parts of the Self**...The 'I' ...is the **bearer of possibilities** and also the **vehicle of self-realization**. The 'I' is **subject to the separation of the determining-conditions, herein differing from the Complete Individuality**...The 'I' can be regarded as **the reconciling power of the Self**, or as the **inner vessel within which the Individuality is to be**

**born.** Thus the 'I' can be defined as the **reconciling power of the Self turned towards Existence. This is the direct interpretation of the triad 2-3\*-1...** Each 'I' is a **pattern of Will - that is, a type - and type determines fate.** The fourth form (2-3\*-1\*) of the Triad of Identity determines the lower nature of the Self. Nothing remains except the denying or passive character of the Self-hood. The triad explains the isolation of the lower nature. It is unable to enter into the experience of the Essence. It can only know Existence and yet its own origin is essential. For this reason the triad 2-3\*-1\* may be referred to as the Law of Separateness. The identity of the Separated Self consists in its own existence and it is siezed with anxiety, which is the simultaneous experience of hope as well as fear. Not seeing beyond Existence, The Separated Self is fearful of perishing but, since it is **linked with the higher Self through the 'I'**, it is also aware of hope. It is caught in temporal actualization. For this reason, the will subject to the triad 2-3\*-1\* is also sometimes called **'the denying part of the Self'**...The planetary world is a composite world and the self-hood in man is a composite entity. Secondly, we observe that all entities in W24 have a distinction of 'higher' and 'lower' parts that is absent in W12. Moreover, they are tripartite; but the **central part - called the 'I' - is indeterminate.** Being the **resultant of the mutual action of two triads**, the 'I' has no fixed nature, but may be identified with either the higher or lower nature according to whether it succeeds in realizing or fails to realize its own essential nature. Such 'I-hood' or Ego-ity is not characteristic of man alone, but of all selves that exist according to the laws of W24.

p169-71 The second form of the triad, 1-3\*-2, can be called the Law of Opposition. Here the 'I' lacks its essential reconciling power and the two parts of the Self turn outward...The reconciling impulse in the center of the triad 1-3\*-2 can manifest only half of what is required to balance the essential affirmation and denial...A very important consequence of this law as it affects the life of man is that **the 'I' can do nothing from its own initiative**. The 'I' is an incomplete entity because it is lacking in the essential quality that enables it to pass from one level of existence to another. Herein lies the crucial distinction between Self-hood and Individuality. Because Individuality is essential and does not 'exist', it is not tied to any one level. the Self-hood is tied to Existence, and there is at its core an incompleteness that it can never overcome by its own power. It must not be concluded from the above that the 'I' is not capable of existing alone. It can exist alone, but its outward action always requires the co-operation of a factor external to itself. When this factor corresponds to its own nature, the 'I' becomes powerful and can have the attributes of a fully independent entity...When the assisting factor ceases to act - which happens usually through the Self falling into the delusion of infallibility - the power of the 'I' evaporates and it becomes even more helpless than the Reactional Selves of ordinary men. Since the external factor has to supply what is lacking in the 'I', its action must be fixed within fairly narrow limits...At the core of the True Self - in the 'I' - the whole uncertainty of human destiny is situated. placed where it is, under the action of forces both too strong for it to withstand and too subtle for it to comprehend, the 'I' is called upon to accomplish the work of transformation, while remaining subject always to the triad 1-3\*-2, with

its properties of separation, incompleteness and contingency...The establishment of the triad 1-3-2\* in the heart of human Self-hood is accomplished through the unceasing struggle of affirmation and negation between the higher and lower natures. Hence we may describe the triad as the Law of Struggle. This may be regarded as the search of the Self for its own fulfillment. it is a search that does not yet look beyond Existence, **for it is not the 'I' that struggles; the 'I' bears the reconciling principle.** The entire situation represented by the triad is one of self-affirmation, wherein **the 'I' learns how to maintain itself between the higher and lower natures** of the Self. For the achievement of the aim of union with the complete Individuality, there must be 'right effort'; that is, a struggle that will harmonize Essence with Existence.

p174-6 Eternity is the condition that characterizes the higher nature of the Self, whereas **Space is the field of action of the 'I'**. This can be expressed in the formula: 'Eternity is inner receptivity by which the Individuality can act upon the Self. Space is outer receptivity by which the Self is exposed to the action of external influences.'...The 'I' is subject to hyparxis and the lower part of the Self is subject to time. The 'I' is not by nature a temporal entity, subject to actualization. This agrees with the conclusion reached in the last section that the 'I' does nothing. Actualization in time, and hence 'doing', is characteristic of the lower parts of the Self.

Correspondences of Self-hood and the  
Determining Conditions

3-1-2	3-1*-2	3-1-2*	3-1*-2*
Higher Part of Self	'I'		Lower Part of Self
Transitive Conditions		Intransitive Conditions	
Eternity	Space	Hyparxis	Time
Will	Being		Function

To understand this scheme we must realize, that it is **only the 'I' that is capable of experiencing recurrence**. The lower part of the Self reacts automatically to the existing environment and can be aware of a single line of actualization only. In other words, hyparxis-blindness is characteristic of the lower part of the Self. So long as the 'I' is asleep, it is not aware of recurrence...**A special property of the 'I', acquired through its two-fold relationship to space and hyparxis, is that it can exercise the power of directed attention. Through this power, the 'I' can overcome the limitation of the Lower Self that consists in being tied to a single actualization in time. In this respect the Lower Self is effectively subordinated to the laws of W48 and can escape their action only through the transformation of the 'I'.**

**p178-80** The **Higher Part of the Self** receives from the Individuality a freedom that is incompatible with its own existential nature. When the Self ceases to act, it can receive

**Inspiration (3-2-1) from beyond Existence.** The '**I**' or **Ego** is the center of the Self-hood. In its **essential** nature, it is **receptive**, - hence it is related to the triad 3-2-1\*, where the characterizing second impulse is essential in origin. When the **Ego is awakened**, it is able to '**see**'. From seeing, it understands and from understanding, it can enter into Existence as an affirming power. The **lower Part of the Self** has a freedom that is exercised **within the limitations of Existence**. Only the reconciling impulse is essential in origin (3-2\*-1\*). This triad indicated that, even within Existence, freedom can be **exercised**. It is manifested in the powers of the Self. We take the **power of choice** as characteristic, for this power places the lower part of the True Self in a position of responsibility for its own actions...If the 'I' is not awakened, the Self is not aware of the higher freedoms and its choosing is directed outwardly.

p181 This liberation of the Self means the transformation of Existence whereby the "I" ceases to be under the influence of the laws of W48 and can then become united with the Complete Individuality.

p186-7 There can be authentic **self-consciousness** in the True Self because it is the seat of the 'I'. The Divided Self (**Note:** this really probably refers to the Reactional Self) can only be aware of 'other', and so remains outside its own experience...Thus the Divided Self is dependent upon the forces generated by its own dualism. **If a complete equilibrium between the dual natures could be established, these forces would vanish and the Divided Self would then merge into the True Self and, ceasing to be a separate form of Will, would become an integral**

**part of the united Self-hood.** This is the ideal state that is seldom to be found among human beings now living on the earth.

p195 Nevertheless, the denying role of the Divided Self in relation to the Individuality must sooner or later be evident, and the struggle is then shifted from the Divided Self to the 'I' of the True Self...by its dependent nature, (the Personality) it is destined to be an instrument. The instrument can have value only when rightly used. Prior to the awakening of the 'I' the wielder of the instrument can only be that part of the Divided Self that has come under the influence of forces that originate on a higher level.

p211 In the state of Identification, the will of man is useless to him. The inner hierarchy is reversed. The Individuality is powerless because its instrument, the 'I' (**Note:** and hence the power of directed attention), is asleep. The 'I' is asleep because there is no contact between the higher and lower parts of the Self. The Personality of the Divided Self (**Note:** probably Reactional Self) takes the place of 'I' and, in its turn, allows its powers to fall into the hands of the Reactional Self (**Note:** probably Material Self).

p326 Man is a complete triad by reason of his threefold nature. the higher or Demiurgic nature of man corresponds to the First Cosmic Impulse of Affirmation. The lower or animal nature corresponds to the Second Cosmic Impulse of Receptivity. It is the 'I' in the inmost human soul that corresponds to the Third Cosmic Impulse of Reconciliation. Man carries within himself the three Cosmic Impulses, but this alone would not make him the 'Image of God', for the same is true of all essence classes. Man is made in the image



of God by reason of the property of free-determination bestowed upon his 'I'. through this property man can ally himself voluntarily with the Third Cosmic Impulse and thereby enter all the worlds. The 'God-filled' man is aware that his self-hood has been annihilated by the immanent Individuality. His will, having been made one with the Will of God, has become a vehicle for the transmission of the Cosmic Reconciling Impulse.

p331 The Self-hood exists to provide conditions for the incarnation of the Complete Individuality.