

ROUNDED PERFECTING

At the culmination of Gurdjieff's first series of writings, *Beelzebub's Tales*, in the final chapter "From the Author" (p. 1191), he writes about a "rounded perfecting," and connects the idea to the three separate brain systems at work in man. Then he expands the idea. Man potentially has three brains which are like animals—one or two or three brained creatures. Each "animal" or animate brain (which he likens to worm, sheep, and man) can itself be considered a soul part. For their "rounded perfecting," he says, "a special corresponding correct education is indispensably necessary for each of these three parts, and not such a treatment as is given nowadays and also called 'education.' Only then can the 'I' which should be in a man, be his own 'I.'"

In order to make possible the **rounded perfecting** of a man, a special corresponding correct education is indispensably necessary for each of these three parts, and not such a treatment as is given nowadays and also called "education."

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On page 1219, in that final section termed "The Addition," he says that ordinary man is an unconscious slave entirely at the service of all-universal purposes that are alien to his own individuality. He may live through his years as he is, and be destroyed. But man, unlike the sense-based animals, has been afforded a second possibility: that of working not only for Great Nature, but also "for himself, for his own **egoistic individuality.**"

A man as a whole with all his separately concentrated and functioning localizations, that is to say, his formed and independently educated "personalities," is almost exactly comparable to that organization for conveying a passenger, which consists of a carriage, a horse, and a coachman.

It must first of all be remarked that the difference between a real man and a pseudo man, that is between one who has his own "I" and one who has not, is indicated in the analogy we have taken by the passenger sitting in the carriage. In the first case, that of the real man, the passenger is the owner of the carriage; and in the second case, he is simply the first chance passer-by who, like the fare in a "hackney carriage," is continuously being changed.

The "real man" suggests the man who has attained the second "body," or astral body, which, in terms of number, may signify the **second perfect number 28**. (The first perfect number is 6, the physical "earth body"). Before man can attain the astral body, he must first bring to completion all three parts of the physical body, up to the level 999. In hermetic teachings, the number 28 is considered feminine and the Moon number, in contradistinction to the masculine Sun number 6. The four phases of the lunar cycle coincide with the female menses, and are completed once the moon has wandered through her 28 mansions. The four-fold division of the lunar month into seven day periods gave rise to a sacred calendar of four holy days. Of these four sacred days each month, the most important was considered to be the day of the Full Moon, the day called Shabattu in very ancient *Mesopotamian* tablets. From this ancient appellation are derived the words Sabbat and Sabbath. In many languages including Old English,

Old French, Latin, Greek, and Hebrew, the word Sabbath means “a day of rest.” The Jews make it the *seventh* day, Saturday, the day in the Old Testament when, after six days of work, God *rested* from his labors.

But I am getting ahead of the story. The Work is not about rest. (Remember, Gurdjieff said: “I love him who loves *work*”). The Work entails finishing the job, which means completing the third column. We can rest in the perfection of 28 only then, when the day’s work is done.

Let’s review.

In the Hebrew alphanumerical chart, there are the three columns whose “powers” correspond to the numbers 9, 90, 900. The sum amounts to 999. By theosophical addition, 999 is three times 9, or 27. I found it no coincidence that the letter “I” is the ninth letter of the alphabet; and intuitively, it is this third “I” (i.e., the 9s in the third column) that are apparently missing. This lack causes “third force blindness.”

100	ק	10	י	1	א
200	ך	20	כ	2	ב
300	ש	30	ל	3	ג
400	ת	40	מ	4	ד
		50	נ	5	ה
		60	ס	6	ו
		70	ע	7	ז
		80	פ	8	ח
		90	צ	9	ט

Not only that, $9 \times 90 \times 900 = 729000$. This six digit number is the physicists’ “fine structure constant” multiplied by one *billion* (i.e., by nine zeros, or ten to the ninth power: 0.00729×10^9). The square root of 729 is 27.

The ancients, including the Hebrews and Greeks, connected the number 27 to the soul. According to the Hebrew *Sefer Yetzirah*, the Lord of Hosts is “High and exalted, dwelling in eternity, whose name is Holy— He is lofty and holy—and He created His universe with three books.” These three books, or three series, are called Universe, Year, and Soul [Sefir Yetzirah 6:1-2]. These “three books” appear to relate to the Hebrew alphabet, set out in three columns of one’s, ten’s, and 100s.

THE HEBREW ALPHABET

consists of 22 (2×11) letters, so the 5 finals were added to make up three series of 9, or 27 in all:

Aleph א = 1	Yod י = 10	Koph ק = 100
Beth ב = 2	Kaph כ = 20	Resh ר = 200
Gimel ג = 3	Lamed ל = 30	Shin ש = 300
Daleth ד = 4	Mem מ = 40	Tau ת = 400
He ה = 5	Nun נ = 50	Koph ך = 500
Vau ו = 6	Samech ס = 60	Mem ם = 600
Zayin ז = 7	Ayin ע = 70	Nun ן = 700
Cheth ח = 8	Pe פ = 80	Pe ף = 800
Teth ט = 9	Tsaddi צ = 90	Tsaddi ץ = 900

} Finals.

Remember that the five finals, the “tail end parts,” are assigned the letter names Koph, Mem, Nun, Pe, and Tsaddi, and these names, previously used, correspond to the numbers 100, 40, 50, 80, and 90, respectively. These five finals **sum to 360**, the number of degrees in the **complete perfect circle**.

The ancients connected the Universe (uni, one; verse, turning) to the *form of a circle*. “Twenty-two letters are the foundation: He “set them in a wheel . . . and the wheel rotates forward and backward.” [Sefer Yetzirah, 2:4]

According to the eminent mathematician, Nicomachus, there was only one correct way to segment the sacred canon of proportions, and that was to bring it up to the 27th multiple.

[some] have followed the natural philosophy of Pythagoras and the doctrine of Plato. For the nature of the divine souls is cut up by the twenty-seventh multiple, the monad.

No one today knows what he meant by that enigmatic statement. I believe we have discovered the meaning of the monad, the 27th multiple. We have divined the soul.

In ancient traditions, the “divine soul” was the *psyche*, or *mind*. This soul was not fully developed. Without the soul, the mind part, there could be no further evolution. But once expanded to full capacity, its being-duty “fulfilled,” the charged soul particle could make the requisite electrical connection between two otherwise incommensurable levels: the gross *unconscious* planetary body, and the immeasurably finer *conscious* spiritual body. The soul part, a modicum of both, was the “either/or,” linking heaven (aether, spirit) and earth (ore, matter). Gurdjieff labeled it the *subconscious*.

The **subconscious** is the one Gurdjieff calls “our real human consciousness,” while the ordinary consciousness is “fictitious.” Gurdjieff said that the subconscious should “predominate in the common presence of a man.” The subconscious is buried. Like the continent of Atlantis, it lies submerged in perfect wholeness, its still-resonating structures of underworld tones affecting an unsuspecting world above in mysterious ways. This perfect subconscious system must be aroused, like the Genie in the lamp. The word “Genie” etymologically relates to the words “generator,” and “genius,” and “gene” and “genetics.” The subconscious mind, when aroused, generates a whole new way of thinking, the intuitive knowing of higher mind that is man’s true inheritance. For good reason Gurdjieff titled his introductory chapter in *Beelzebub’s Tales*, “The Arousing of Thought.”

To develop a soul with the higher capacity of reason is the reason for the Work. As it is, the mind is closed, narrow; the way is blocked (“buffered”). The Work is about preparing the *mind*, about developing within it the capacity for receiving ideas, enlarging its capability for knowing the truth, the whole truth, and nothing but the truth. This higher capacity for mental work was the meaning and purpose for man’s existence. In Work terminology, it is the “I can” part: “I can work.”

In ancient writings the three fully developed parts of body, soul, spirit, working together, were termed the “sacred canon of proportions,” or simply the Canon. In the Work, the Canon refers to the six repeating decimals, .142857, the result of the division by sevenths: 1/7, 2/7, and so on. A number of Gurdjieff’s sacred dances (Movements) utilize this set of canon numbers.

As elaborated in chapter 8 of my book, *The Meaning of the Musical Tree*, the canon is Plato's "Divided Line." Or perhaps it might also be seen as Euclid's Sectio canonis. By whatever name it is called, what we have here is the lineage divided according to the exacting ratios of the harmonic overtone series.

Another amazing but completely overlooked fact is the emergence of the "Kingly" Pi value, 3.142857, which appears at the tail end of the third repetition (the culmination of the third series). The whole number "3" suggests the "Law of Three," just as the repeating decimals suggest the "Law of Seven." This Canon, its three series, is restated here.

The first series

.285714/.142857 = 2	C to C	2/1
.428571/.285714 = 1.5	C to G	3/2
.571428/.428571 = 1.3333333	G to C	4/3
.714285/.571428 = 1.25	C to E	5/4
.857142/.714285 = 1.2	E to G	6/5
.999999/.857142 = 1.1666667	G to Bb	7/6
1.142857/.999999 = 1.1428571	Bb to C	8/7

The second series

1.285714/1.142857 = 9:8	C to D
1.428571/1.285714 = 10:9	D to E
1.571428/1.428571 = 11/10	E to F#
1.714285/1.571428 = 12/11	F# to G
1.857142/1.714285 = 13/12	G to A
1.999999/1.857142 = 14/13	A to Bb
2.142857/1.999999 = 15/14	Bb to B

The third series

2.285714/2.142857 = 16/15	B to C
2.428571/2.285714 = 17/16	C to C#
2.571428/2.428571 = 18/17	C# to D
2.714285/2.571428 = 19/18	D to D#
2.857142/2.714285 = 20/19	D# to E
2.999999/2.857142 = 21/20	E to F
3.142857/2.999999 = 22/21	F to F#

At the end of the third set, at the 22nd seventh, we come face to face with . . . the DEVIL!

Notice the curious fact that 22/7 is the *Archimedean* pi value, and the very name of its discoverer, the Greek Archimedes, hints of both Arch and Median. The F#, the diabolical tritone, is indeed the "arch" that splits down the "middle" the two ends of the octave stick (C to C) in half: three whole steps from either end. This Archon, which acts as the irrational ruler of the entail of the third series, is termed "the Devil's interval." To get past this blockage is not so simple. After all, pi is the value of the circle. How to get out the circle and escape to freedom? There must be a way . . .

In a nutshell, the Gurdjieff Work is about "the Opening of the Way." To open the circle, O, would produce the letter C.

The C brings the third force, required for seeing views from the real world.

