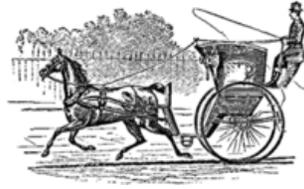


ESSAY #1 “ON THE CART, HORSE, DRIVER, AND PASSENGER”



One of the ideas brought into prominence by Gurdjieff was that a man (but only a man in the full sense of the word) has four bodies existing one inside the other. These were likened to a carriage, a horse, a driver, and a passenger. Such a thing was possible because the physical (carnal) body, the “carriage,” had a very complex organization. Under certain conditions and development, a newer and more responsive body (astral), the “horse,” could begin to exist within it. Again under certain conditions, yet a third (mental) body, the “driver,” could grow and have full power over the first two bodies. With the fourth body (divine or causal) could come the “Master,” ruler over the whole.

The idea is not new. In fact, it is part-and-parcel of Eastern esoteric traditions, and a similar chariot allegory is found in Plato’s *Phaedrus*. In fact, comparisons and parallels are found in nearly all systems around the globe which recognize that man is more than the physical body. However, in these teachings the most important feature has been omitted: that man is not born with these finer bodies, which must be artificially cultivated in him. The reason for the cultivation of the higher bodies is not for “self-improvement”—not for riches or fame or happiness or personal fulfillment—but for the purpose of gaining that property which ordinarily man does not possess: immortality. Man is not born with this property, but he can acquire it. He can become “as one of the gods,” that is, an Immortal being. Whether he knows it or not, the one who follows the Fourth Way is on the Way of the Immortals. When Gurdjieff said to someone, “I Gurdjieff, I not die,” he was talking about having acquired the status of an Immortal Being, a god.

All religions and all ancient teachings contain the idea that, by acquiring the fourth body, man acquires immortality; and they all contain indications of the ways to acquire the fourth body, that is, immortality.¹

The Work of the Fourth Way is the practical teaching about the cultivation of the carnal, astral, and mental bodies (cart, horse, and driver) *in preparation* for the appearance of the causal body (passenger). It makes sense that the “master’s voice” cannot be obeyed if the contraption itself (cart-horse-driver) is unavailable, or if its various parts are in disarray. Thus it is of practical importance to make sure the conveyance can carry out its proper function as a “hackney carriage.” For that reason, the higher part (the master) is generally disregarded, and the attention is focused upon the conveyance itself: that is, the cart-horse-driver as a three-term system.

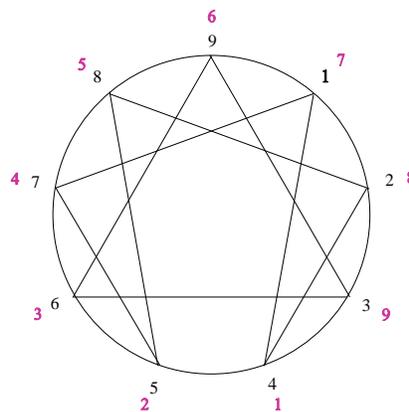
¹ Fragments, p. 44

naturally form harmonic ratios (octave, fifth, fourth, thirds, seconds, each succeeding interval ratio smaller than the one before. The situation is dire. Nothing can be done. The harmonic series is inviolate. The carnal body is disappearing even as we “live in it.” What is worse, the thing comes to a stop at 9. The body (cart) dies. The terror of the situation is seeing that there is apparently no exit, no way to get out of the closed circle.

Put in the familiar terms found in the “First Series,” the place of residence of Our Endless Creator is disappearing. There has to be a change in the laws. But the question becomes: how to change something that is unchangeable? How to alter the fact that two comes after one, three comes after two, and so on? Even God cannot change the ace to a deuce. But perhaps there is a way out. What if an extraordinarily violent *shock* could be brought to bear upon the series, causing a gap in the inviolate sequence? As a result of the gaping hole created by the shock, a new “generation” might come about, a “Second Series.”

Let’s design a “thought experiment.” We know that the enneagram shows shocks occurring at the triangle points 3, 6, and 9. Therefore, we begin our “Second Series” of numbers at the “aftershock” at what formerly was point 4, and carry the same inviolate sequence of numbers around the circumference, all the way to the old point 3. Now, instead of a single set, there are two numbers at each enneagram point. Let’s designate the “team of numbers” as representing the second body, the “horse.” (This second series is shown here in red font).

FIGURE 2 THE HORSE

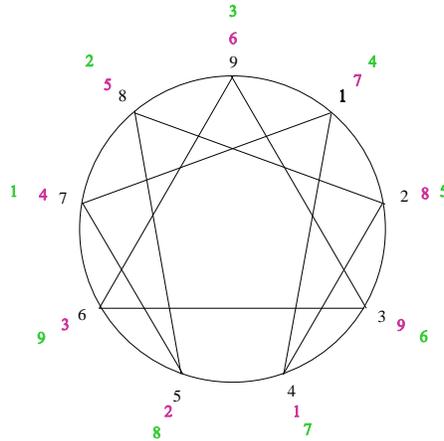


Already, the resulting experimental data gives rather interesting results. For one thing, we observe how each pair always maintains a constant distance *eleven* apart from the next (17, 28, 39 . . . 41, 52, 63, 74, 85, 96—the one glaring exception happening between 39 and 41: instead of *eleven* apart, the distance here is only *two*, or nine short. The strange gap in the sequence suggests “missing semitones.” In any case, the odd anomaly in the enumeration of the numbers themselves provides the irrefutable evidence that a “shock” occurs at point 3. Gurdjieff wasn’t just “making it all up.” For another thing, the new numbering suggests greater evolutionary possibilities. Whereas the “singlets” forming the old cart were extremely limited, their maximum potential being 9; however, moving *au pair*, the numbers

produce the “team of horses” whose “meetings with remarkable double digits” move the “Second Series” much farther and faster along the evolutionary path.

Similarly, we can begin a “Third Series” of numbers at the “aftershock” at the original point 7. Again the numbers, from 1 through 9, move in inviolate numerical sequence around the circumference, coming to a stop at triangle point 6. (The third set of nine numbers appears in green font). Let’s designate this third sequence as representing the “driver.”

FIGURE 3 THE DRIVER



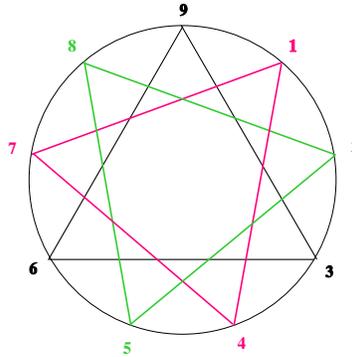
Once again our experimental data gives interesting results. Beginning from point 1, the triplets move in canon: 174, 285, 396, the distance between each one amounting to 111. The first shock occurs at triangle point 3. Then the process resumes: 417, 528, 639, the distances between again adhering to the pattern of 111 apart. A second shock is felt at triangle point 6. Again the process resumes: 741, 852, 963, the pattern once more reestablishing itself. Given that the “cart” moved 1 apart, the “horse” moved 11 apart, and the “driver” moves 111 apart, we begin to have a heightened appreciation of what the ancients may actually have meant by the term “superparticular ratios,” or “1 more than the 1 before.”

The nine ordinal numbers confine us to forward and back, side to side, and up and down, the world of three dimensions. They are the producers of the “solid” forms that we perceive as circles and spheres and cubes, those formal artifices which make up our ordinary everyday world, the natural world. The nine ordinal numbers are, well, *ordinary*. One might see them as being on “the paltry scale of earth,” as lacking in heavenly, holy properties. In fact, if it weren’t for the “shocks,” bringing change into the rigid closed formulaic pattern of 111, there would be no hope of getting out of the confinement of the mortal coil, at all.

As an aside, we might mention that there are the six triplets whose distance ratios amount to 111; and when we multiply 111 by 6, the product is 666, the biblical “number of the Beast.” No one seems to have been able to explain why it is considered “beastly.” Perhaps the enneagram has afforded the reason.

Before continuing, we might want to take a moment to reconsider the enneagram (nine-pointed circle) in a whole new way. Simply by removing the inner lines 4-2, and 5-7, replacing them with 4-7, and 7-1, we bring into focus the ancient symbol known as the “triple triangle.”

FIGURE 4 TRIPLE TRIANGLE



The three separate triangles (shown here in three different colors) make it an easy matter to separate the nine ordinal numbers naturally into three sets.

Set 1 (red)	Set 2 (green)	Set 3 (black)
174	285	396
417	528	639
741	852	963

Relative to the Gurdjieffian enneagram, Set 1 and Set 2 are obviously the “inner circulation” numbers: 1 4 2 8 5 7; while Set 3 is composed solely of the “outer” triangle numbers: 3 6 9. Keep in mind that there are only these 9 ordinal numbers. For us, they constitute “all and everything.” They are all we can perceive with our limited mental apparatus. Although various “combinatorialities” may be applied, the numbers can never go beyond nine. Like the Yezidi, we cannot get out of the circle of 9s.

In regards to these three sets, consider the following interesting enumerations.

- Each individual column of numbers in set 1 (one’s, ten’s, hundred’s) adds to 12.
- Each individual column of numbers in set 2 (one’s, ten’s, hundred’s) adds to 15.
- Each individual column of numbers in set 3 (one’s, ten’s, hundred’s) adds to 18.
- By the process of gematria, the three columns (12, 15, 18) add to 3, 6, and 9.
- And the numbers 3, 6, 9 add, by gematria, to 9.

There are the three sets. The first adds to 1332; the second adds to 1665; the third to 1998. By gematria, each of the three sets individually sum to 9; and all three added together amount to 9.

The world, whether we perceive it to be so or not, *is* Number; and this Number *is* 9. The 9 is the limit. It takes us only so far, and no farther.

FOOD FACTORY

The three sets of numbers bring us to that Gurdjieffian concept called the “food factory.”

As the Work teaches, there are three types of energies necessary to maintain the factory. The processes of transformation going on concern the digestion of the three foods, which are termed (1) ordinary food; (2) air; and (3) impressions.

We are told that this three story food factory pertains to *human beings*. Gurdjieff clearly states “Let us take the *human organism* in the form of a three-story factory. The upper floor of this factory consists of a man’s head; the middle floor of the chest; and the lower of the stomach, back and the lower part of the body.” (*Fragments*, p. 182) Therefore, let us utilize only the three digit “human” numbers (those representing the driver), and try to assign them their proper place and function within the three-storied food factory.

Let us assume that the “first floor” (the stomach and abdomen where ordinary food is digested) refers to the first set of triplets found on the right-hand side of the enneagram: 174, 285, and 396.

On the “second floor” are found the heart and lungs in the middle region of the body, the chest: 417, 528, and 639. The “third floor” is where digestion of impressions takes place, in the head, corresponding to the left-hand side of the enneagram: 741, 852, and 963. Each floor of the factory utilizes all three triplets, and therefore, all nine ordinal numbers.

However, instead of these three sets of triplet numbers, Gurdjieff gives us a different set of numbers, called “hydrogens” (H) which describe levels of materiality. As explained in *Fragments*, the hydrogens not only determine the density of matter and speed of vibrations, but also serve to determine the degree of consciousness, because “the degree of consciousness corresponds to the degree of density or the speed of vibrations.”³ The higher the density of matter, the less consciousness it has. Put in a simple and generalized way, a solid is less conscious than a liquid which, in turn, is less conscious than a gas. A molecule of helium is much more intelligent than a molecule of iron. Consciousness expresses itself differently in different levels of being: that is, on different scales. According to Gurdjieff, consciousness can be computed by the table of vibrations, called the “hydrogen table.”

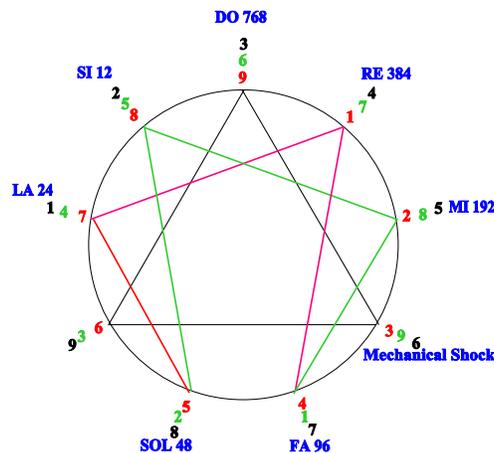
In the diagram shown in *Fragments* (Fig. 35 p. 187), the matter of ordinary food (for man) starts at 768. Each finer materiality decreases in density (increases in consciousness) by octave ratios: water 384, breathable air 192, rarified gases 96, and the finer materials unknown to physics: 48, 24, down to 12, and even 6. Not to be put off by the seeming confusion in numbering systems, we simply overlay the “Fragments” numbers onto the triplets already delineated on our enneagram circle, noting that as the “hydrogen numbers” decrease, our triplets increase: presumably the higher the triplets, the greater the consciousness. From point 1, the procession moves: 174, then 285, then the shock 396 and subsequent “collapse” (90 short) to 417, then 528, then another shock at 639 and subsequent “collapse (9 short) to 741, and then 852, where the movement comes to a stop.

³ *Fragments*, p. 317-8

Regarding this strange collapse, we may recall what physicists term the “collapse of the quantum state.” Today, the huge complexities involved in how and why this collapse happens, or even if it happens, remain mired down in arguments and disputations and contradictory theories. What is this collapse? What is the mechanism that causes it? No one knows. Some scientists assume that the difficulty in understanding the mechanism lies in the fact that, in reality, no such mechanism exists. The enneagram belies that assumption, and shows how the “collapse of the quantum state,” in fact, occurs naturally, the result of enumeration. The collapse simply refers to the shock points where the pattern breaks down, falls short of the 111 apart.

Using the two very different sets of numbers, we can see better how the factory organization works. Beginning at the lower level, we see how coarse ordinary food entering the “refinery” can be processed even by an unconscious organism (for example, someone in a coma who receives food intravenously). All that is needed is the “mechanical shock” of air (396), coming into the organism. We don’t have to think about it. The metabolism of digestion goes on by itself. The seven-step process (blue font) begins at Do 768 and comes to a stop at Si 12.

FIGURE 5 DIGESTION OF ORDINARY FOOD

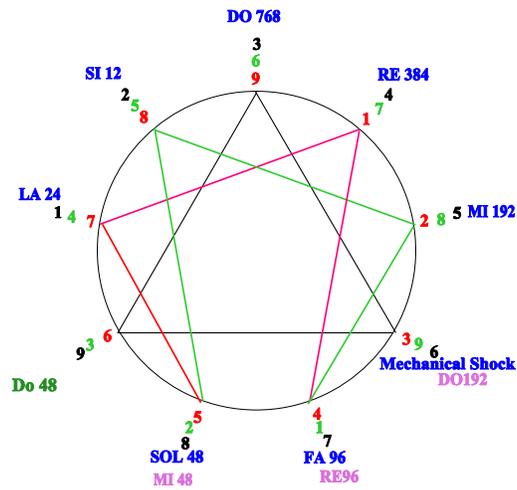


In Figure 6, the “air octave,” having received some energy from the mechanical shock at 396 (Do 192, in pink font) now continues following the requisite pattern (111 apart) to 417 (Re 96) and 528 (Mi 48), before coming to a stop at 639.

As it is described in *Fragments* (p. 186), “For the transition of mi into fa, an ‘additional shock’ is necessary, but at this point nature has not prepared any ‘additional shock,’ and the second octave, that is, the air octave, cannot develop further and in the ordinary conditions of life it does not develop further.” The “third octave” which enters at Do 48 (orange font), having received no impetus to go on, also stops. These eleven notes (seven in the first octave, three in the second octave, and one in the third octave) provide the picture of the normal state of the organism with the help of the *one mechanical shock*.

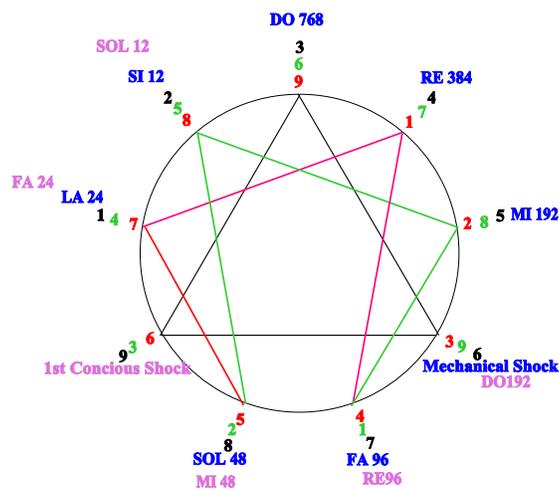
What we have here, in Figure 6, is the “First Series” of development of the human organism.

FIGURE 6 THE FOOD FACTORY, “First Series”



However, there is a possibility of increasing the output, thus enabling the air and impressions octaves to develop further. For this, an *artificial shock* is required: the shock of “self-remembering.” In ordinary life I do not remember myself. The volitional act of *watching myself watch* adds another “layer” onto the structure. The impression, so to say, is *doubled*. Instead of the one layer, there are two. From the artificial shock of watching myself, I bring enough energy to the “air octave” so that it can continue further around the circle, Fa 24, coming to a stop at Sol 12.

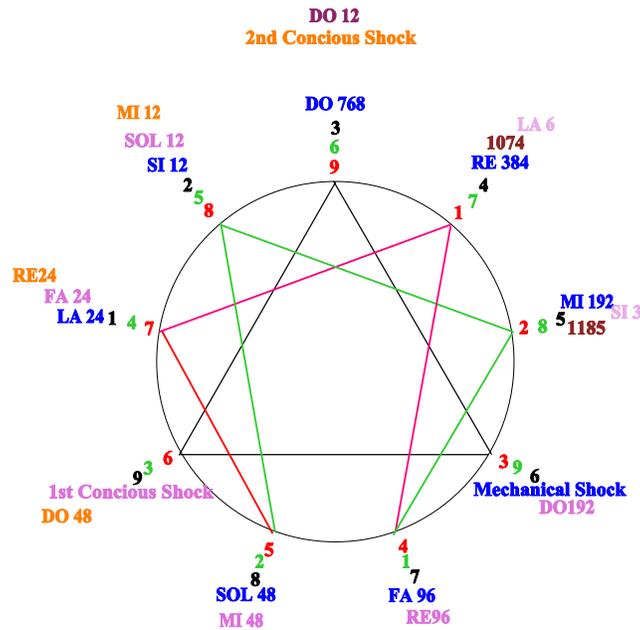
Again, using our triplet numbers, we see better how this extended “air octave” works. Beginning at 396 (Do 192), the notes move by 111: 417 (Re 96), 528 (Mi 48), then the “shock” of “missing semitones” at 639 (Do 48), resuming the pattern 111 apart at 741 (Fa 24), 852 (Sol 12).



Also, the “impressions octave,” formerly stymied, can now continue from Do 48, moving to Re 24 and Mi 12, all the way to the second conscious shock.

This is the “Second Series” in the workings of our food factory.

FIGURE 7 THE FOOD FACTORY, “Second Series”



We need to look more intensely at this *first conscious shock*, from which comes the impetus to move higher, to the proximity of the level of the higher impressions. As long as I remain at Mi 48, I remain only at the perception of an idea that cannot become more intense. In order to get above the note Mi of the air octave (the triplet 528), as Madame de Salzman says,

the vivifying power of the idea must increase. This does not depend upon the idea alone. It needs a support that will allow it to last, a force by which it can be nourished. This is an important moment. The thinking is no longer enough. A second center must come into play . . . This is decisive. The struggle is between two octaves—one must take authority and the other accept it. If this is resolved in favor of an inner sensation, the interval is passed the octave is saved. This is the note *Fa* that sounds.⁴

The note Fa 24 of the air octave must become established, with all the new ideas and feelings that accompany it, if it is to pass to the next degree, Sol 12. Then, as Madame writes, exactly what took place with the *original idea can begin again*.

⁴ The Reality of Being, p. 184

But this time there is no longer a force from outside. It takes place with a force of my own. The thinking and the body are no longer enough. A new feeling must appear the feeling of being. I feel myself subject to a force that is beyond me, a will that is beyond me, and I see the process of inner transformation intensify in the fire of the wish to be. The concentration then reaches its peak. And from the union of these three forces appears the independence of the sensation of self, the consciousness of self with its own individual life—a new octave.⁵

Stop! Look v e r y carefully at what happens at triangle point 9, the *original Do*. We experience the union of the three forces: Si 12, Sol 12, Mi 12. We stand at the peak, 963, breathing rarified air. From the result of the “first *conscious shock*” Mi 48 has passed to Fa 24 and on to Sol 12. Here at the summit we stand amazed, in shock. We are gazing at the Presence of I Am, the “consciousness of self.” In the biblical story, when Moses comes upon the Presence of the Lord on Mount Sinai (Deuteronomy 5:1-21), he hears the words: “I Am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” The Lord puts Moses to the test, requiring him to reveal to the children of Israel the “Ten commandments,” called the *Decalogue*, the laws which are foundational both in Judaism and Christianity. Standing in the Presence, touched by the great intensity of the second conscious shock, seeing I Am, Moses obeys. Madame de Salzmänn is speaking about this story when she writes (p. 186) “With a second conscious shock, it is possible that consciousness opens and we see reality. This is an emotional understanding of truth.”

Receiving the *second conscious shock* changes the whole character of a person. As a result of the emotional understanding, a new feeling appears. “I am transformed, and in this new state I feel a new order appear.”⁶

“The nature of this second ‘shock’ cannot be so easily described as the nature of the first volition ‘shock’ at Do 48.” (*Fragments*, p. 192) It is as Madame de Salzmänn herself said, “We have a tendency to imagine, to let senseless ideas, images and emotions come into our attitudes. But what may take place is more serious, that is, the experience of the flow of energy producing the state intended by *the one* [my italics] who created the Movement. It is a science, a knowledge—the most fundamental of all—which can only be obtained by stages, beginning with the relation between the centers in action. It has to be decoded and studied in place, in giving oneself to the practice.”

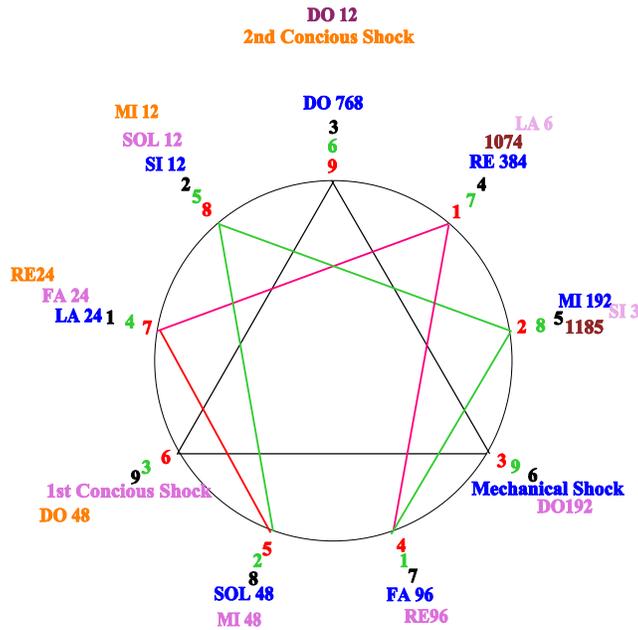
The “Movement” in question concerns the fundamental knowledge of nine ordinal numbers and their relationships and associations, the way they “move one more than the one before,” in that moving diagram called the enneagram. Decoding the enneagram requires giving oneself to the practice of enumeration. We have now in a stable position to be able to decode the “second conscious shock.” There is no question we can describe it objectively, without imagination, without wisecracking.

Behold! the enigmatic *second conscious shock*.

⁵ The Reality of Being, p. 184

⁶ The Reality of Being, p. 186

FIGURE 8 THE FOOD FACTORY, "Third Series"



“Thus in the *second stage* of the work of the human organism, we see the full development of the second octave and three notes of the third octave.” (Fragments, p. 192)

As a result of the second conscious shock, the organism can absorb the higher finer hydrogens. The words “higher hydrogens” imply higher numbers. What is needed to assimilate the higher hydrogens lies beyond the capacities of the nine ordinary numbers. We need an *extraordinary* number. It doesn’t take a rocket scientist to figure out what this “extraordinary number” might be. Look! The triplet numbers themselves make it screamingly obvious. Only then, when the movement continues according to the invariant and preordained lawful pattern 111 (or, as Madame hints “the flow of energy produced by *the one*”), can this higher number be obtained. The knowledge of this number, its very existence, can only come about as a result of *making conscious efforts*. Its appearance comes after the momentous and electrifying shock received at point 963.

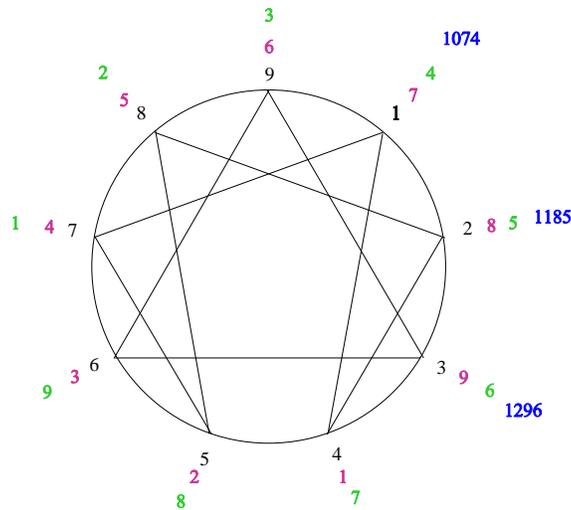
This “extraordinary number,” of course, is ten: 1074. The number itself brings emotional understanding of the truth of why there are, and must be, the “10 Commandments.”

The very Presence of this extraordinary number (which first makes itself felt at La 6) introduces very high, very fine food into the organism. And in case one should still need to ask why 1074 is so special, we are now prepared to supply three cogent answers.

- (1) As one can plainly see, 1074 is higher “dimensional,” having not merely one, or two, or even three, but four digits. Thus the number 1074 introduces the hidden *fourth dimension* into the enneagram picture.

- (2) Its “extraordinary” status is well deserved, the reason being that it contains something that doesn’t even exist in the ordinary (nonary) world! This truly extraordinary number 1074 contains the zero, 0, the “tenth number.”
- (3) In regards to its esteemed status on the enneagram, the 10th is none other than the one called “the Passenger,” precisely the thing which allows passage to the “next higher octave.”

FIGURE 9 THE PASSENGER



The journey to the fourth-dimension takes us to otherwise inaccessible places. The movement goes according to plan. Having escaped from the “unholy” circular mortal prison, the numbers *spiral* out like winged horses. They carry the Passenger riding inside the carriage beyond the horizon toward the *immortal* starry heavens. The double digits move nearly at light speed: advancing to 1074, and then to 1185, and even to 1296. We are not surprised that 1296 is a Yuga number suggesting vast space and time correlations; or that 1296 squared, and then divided by the “speed of light” (186624 miles per second), is 9.

The “light body” has a finer intelligence, a higher energy similar to electricity. As Madame de Salzmänn says, “The energy is here.” Our work is “to *let it pass* in us.” (*The Reality of Being*, p. 248) As long as we are unaware of the numerical currents flowing in us and around us, forming our very existence, we remain untransformed, unable to relate to the higher world above. As she says, “A struggle, a *conscious* confrontation, is necessary to call an energy that would not otherwise appear. When our attention is strongly concentrated in front of the various movements of our thinking, feeling, and body, this produces a substance similar to electricity.”⁷ This lighter finer substance is behind all my movements. This intelligence, the master of “me,” is of another order. This fine electrical material of the astral body, as Madame de Salzmänn says, is the basis for our work. “After it has been formed, there will be another.” (*The Reality of Being*, p. 237)

⁷ *The Reality of Being*, p. 242

The scale of the “astral body” is clearly enumerated on the enneagram (review Figure 8). From Do 192, the notes (highlighted in pink font) move voluntarily around the circumference, all the way to Si 3, thus completing the second octave, or “second body.” At the same time, there is the “carnal body,” whose involuntary movements proceed from Do 768, and stop at Si 12. I know the different currents of energy by their sensation. The sensation is subtle. Madame de Salzmann hints of it when she says “This [sensation] is a layer in me, beyond mental forms, that is never reached by my usual consciousness. I feel it as a void [zero], an unknown essence, empty of my ego [!]. The fineness of vibrations in what I perceive as emptiness is beyond what I know of my usual density, the usual form of my being . . . I have an impression of an expansion taking place well beyond the limits of my body. I do not lose the sense of my body, and even have the impression of containing it. There is a sensation of a very special energy, which I feel is life itself . . . If I give myself to it, this energy could be the beginning of a new order in me”⁸

To have two bodies is the greatest luxury. “To relate to my body, I have to open my mind” (p. 228). However, “even when a relation appears between the mind and the body, it is not enough. It does not last. For a moment the relation is here and then . . . an instant later, the two parts are not together. So, there is something more that is necessary. A force needs to be developed, a conscious attention that can last. This depends on me.”⁹ What is she talking about? If we are intent upon finding an answer to that question, we really need to carry out some further investigations.

⁸ The Reality of Being, p. 226

⁹ The Reality of Being, p. 229