

Tertium Organum

The Third Canon of Thought - A Key to the Enigmas of the World by P.D. Ouspensky

- Rewarmed by DenytEnAmun (April 13, 1992 CE)

I. The Riddle.

The German Philosopher Immanuel Kant (1724-1804) left us in a rather helpless situation with his theory that human beings necessarily perceive the world in forms of time and space and by sorting out impressions with a certain set of categories. We cannot get to the bottom of things; the real world of noumena (or Dinge an Sich, things in themselves) always eludes us - we can only deal with the phenomena (or Dinge für uns, things for us) construed by our mind. We must presume that the noumena exist, for they are the cause of our sensations, but we have no right to ascribe the subjective (from the point of view of the noumena) categories of time and space to the real world. Nor can we say anything else about this world of causes, because there simply is no means by which to perceive it without the filtering effects of our sensory apparatus. Space and time are a cage we can never escape - we are doomed to ignorance about the hidden reality.

II. Ouspensky's Solution.

Ouspensky is not so sure about being chained to a Platonic cave (see Plato's Republic) for eternity. He thinks he can find a way out, and in Tertium Organum he develops a method for apprehending true reality.

II. (a) Space-sense and the Perception of Reality

Ouspensky contends that all objects known to us exist not only in the categories in which we perceive them, but also in an infinite number of others in which we do not. To explain what would it mean to perceive the world in different categories Ouspensky launches into analyzing plane-beings of various dimensions. I will not go into the detailed arguments, but will summarize the conclusion.

1. An animal like snail has capacity only for sensations (which mean elementary changes in the organism's inner life). The world appears to it as a line - it can sense only one-dimensional space. As it cannot sense the other dimensions as space, it sees them as time. Though it can accumulate memories of sensations, it hardly can think in any way. Unconscious responsive action to external stimuli and perhaps accumulating some simple instincts are its lot.

2. A dog, cat, horse or the like can already sense the world two-

dimensionally, on a plane or as a surface. Angles and curves they see as motion, the rest of the dimensions as time. Everything that is constant for us in the third dimension appears transient to a cat - a time phenomenon (the reason why it still can orientate in the three-dimensional world is its highly developed instinct). Two-dimensional space-sense is due to the animal's capability of making representations (group sensations which link together the properties of some particular object, f.e. this tree), which are the basis for its possessing 'emotional' and expedient actions (without consciousness of results) in addition to instinctive actions. The logic of a cat or a dog is that of singleness of each separate thing, i.e. they do not have concepts, only proper names.

3. Man, a creature of three-dimensional space-sense, due to self-consciousness and language can form concepts (a tree in general etc.) and ideas, thus having capacity for rational and automatic (= learned by thought) actions. Concepts allow man to formulate what we now call classical logic (which accepts the principle of bivalence etc.). The world appears to be an infinite sphere of space. The higher dimensions are conceived as time, phenomena as movements. The past and future do not exist for us (as space), and the fleeting moment of the present has no extension. In a man of three-dimensional space-sense consciousness is only potential; it is impossible for him to act without impulses coming from outside. But this is the point where nature (evolution) can no longer help, further evolution can only be conscious.

From the above we can see that space-sense is the faculty of representation in forms: that which a being can represent to itself as being outside itself in forms, is regarded as space; that which it cannot represent to itself in forms, is time, i.e. something ever-flowing, inconstant and so unstable that no forms can represent it (something it cannot extract out of time). Now, if there are beings possessing a lower space-sense than we, why couldn't there be beings able to sense four or more dimensions? In fact, this is what we should aim at - to develop our space-sense, for by it we will once be able to sense and represent spatially what we now consider time. The phenomenal world is merely our incorrect representation of the world, a reflection or image or finite expression of something infinite within the sphere of our three-dimensional form of perception (through the organs of sense). We do not even see the whole of mind manifest (do not know its real dimensions); the brain is a mirror which reflects the mind in our three-dimensional section of the world, and what lies beyond it remains unmanifest in any corporeal way. This implies that a wider consciousness may see things that are unrelated to us as parts of one whole; things seemingly completely identical may in fact look totally different; everything together may form one whole, but in a category quite incomprehensible to us, etc. Theoretically the way to noumena is open. So, what we need to do is to change our mental apparatus / mode of perception. But how to do this is, of course, rather more complicated. First, we must learn to think of things in other categories, then represent them to ourselves in these

categories. Perhaps this will bring us to perceiving things in higher space, and to sensing higher space itself?

II. (b) Noumena and Neteru

But what is the nature of the noumena and how can we know them?

According to Ouspensky the real differences in things have nothing to do with their being physically different; real differences are due to different functions. The essence or hidden soul of things lies in their function: in the very nature, origin and purpose of their existence in the cosmos. The subjective differences we sometimes feel, though we cannot grasp the true correlations they signify, are the realities of the noumenal world.

Ouspensky argues that there is no reason why we should represent the world as dead and mechanical. In the world of causes there can be nothing dead or inanimate, everything there must be conscious, because the world of noumena is in itself - consciousness, the soul of the world. In visible phenomena - such as the howling of the wind, the change of season, the first snow dusting the fields and adding a peculiar freshness and sharpness to the air - we can sense the expression of the feelings, thoughts and moods of that mysterious being, Nature.

Everyone who has read Her-Bak (RL #2L) knows that its part one consists almost entirely of this kind of learning (and of the implied moral lessons understood in the widest possible sense). Ouspensky puts it thus: "Every stone, every grain of sand, every planet has a noumenon consisting of life and of mind and connecting them with certain wholes, larger cosmoses incomprehensible to us." (p. 167) Isn't this, indeed, rather close to what Mr. and Mrs. de Lubicz think about the neteru of Ancient Egypt? Causal Powers - primary and secondary causes - of everything that manifests itself in the universe; principles, agents and functions of these manifestations; elements of cosmic harmony (or simply Principles, Forms or Ideas in the Platonic sense). Also de Lubicz feels that these functional principles can sometimes be instinctively grasped by people, leading them to imagine the neter of (say) a mountain or any other phenomena, which strikes their emotional nature. (Sacred Science, RL #2Y, p.164)

Moreover, says Ouspensky, this mystical feeling of nature is often produced in men by animals. "Almost everyone has his own favourite animal, with which he has some inner affinity. In those animals, or through those animals, people sense nature intimately and personally." (p. 257) Compare this to the de Lubicz idea that a plant or an animal is a symbol of a whole collection of vital elements crystallized in it, and that the Egyptians consciously utilized this in their symbolism.

Ouspensky makes it clear that our language is too poor to express relations of a higher order and therefore one criterion for truth is its inexpressibility! One can speak about the real world only conditionally, approximately, by symbols. The most one can do is to hint at it, to give an impetus to thought; truth can be conveyed only by parables, allegories, paradoxes or even lies. I'm sure de Lubicz would concur, albeit add that the Egyptian symbolique is the finest means for transmitting vital or supra-logical (as Ouspensky would say) philosophy.

But we should not exaggerate the similarities. de Lubicz doesn't much speak about dimensions, though he has some things to say about Pythagoras, who, if anyone, would be a bridge here. One could say that Ouspensky is building the world out of Numbers as did Pythagoras, but in a way which would probably have terrified Pythagoras himself (if the story about his repugnance for irrational numbers is true). Nevertheless, all three are in search of cosmic Principles or functions, and come to fascinatingly alike intuitions. Ouspensky is as if trying to force the ancient reality into a modern model.

But what comes to apprehending the noumena, I still feel that Plato has the best approach. Modern men cannot be made into Egyptian sages by telling them to stop analyzing and start synthesizing as de Lubicz would have us think. It will hardly be of any use to see simply, i.e. eliminate cerebral consciousness by observing, and then accepting- observing without prejudice, imagination or supposition, unless one has first investigated the matter by reason as well as one can. Without an approach balanced by reason, observation can easily equal pure imagination - and I doubt this will bring us any closer to the noumena.

Her-Bak well illustrates the process of uncovering the inner ear and undergoing various forms of training etc., but I feel this process must be complemented by training the mind in sound reasoning also. As I understand Plato - whose pyramid of thought seems a most valid tool here - he was not a rationalist in the present sense of the term. He didn't think that philosophy should be only knowledge, rather a kind of know-how or skill (greek: tekhnē; or epistēmē in the sense of both the skill to achieve a certain goal, and the knowledge of that goal's true nature). Plato was looking for true virtue, but to pursue virtue a soul would have to be in good balance - this in turn requiring knowledge of the true principles of the universe. The tekhnē of the philosopher was to learn not to fall under the influence of eikasia (primitive emotion) and pistis (ordinary active/reactive thinking or belief) which can result only in the sort of doxa (uncertain opinion or fancy) that one can make out of the phenomenal world. As Priest Webb (whose continuing help and advice I highly appreciate) put it in a recent Scroll, only by properly combining epistēmē, pathēsis, and mathēsis can one hope to reach the level of reasoning called dianoia.

Isn't the method that Socrates offers, to analyze a question into its parts, then pursue them separately, and in the end form a synthesis of the matter? The synthesis is often left open, as First Principles cannot be rationally formulated. It is the quest of truly noetic spirits to fully realize the tekhnē of philosophy and reach understanding of what the Egyptians spoke of as *neteru*.

Moreover, Socrates thought that philosophy had the authority that it had, because it was connected to the divine: One should always listen to the inner daemon, otherwise philosophy would be just words. Nietzsche said that after Socrates philosophy lost the dionysian element and degenerated; thereafter philosophers have only written down their prejudice and turned biographical stories into scientific formulas! In short, I find Plato's program the most balanced and practical course of action to take. Also J.C. Pearce (RL #19M) emphasizes the importance of rigorous logical reasoning for achieving "the creative will-o'-the-wisp". It is the proper basis for more intuitive and Magical undertakings.

II. (c) Evolution and the Aim of Life

Ouspensky goes on to offer some food for thought about the mechanisms of evolution. He sees four separate evolutions at work. The four forms of consciousness which exist in living nature (remember the plane beings?) can also be seen in higher man. The absence of transitory forms might suggest that all existing forms may actually not be derived from one another, but rather be the higher types in their own evolution. Perhaps these evolutions are different sides or parts of one whole, which we do not know. In *A New Model of the Universe* (RL# 190) Ouspensky elaborated on this. Maybe the Great Laboratory of Nature had the creation of man in mind already in the beginning. Animals are merely experiments, "forms which expressed some of the fundamental cosmic laws, appearing as their symbol or hieroglyph." The task of the laboratory was to create a form evolving by itself, that is, on the condition of help and support, but with its own forces. This self-evolving form is, of course, man.

Also Hoffer (RL #17D) touches upon this allegory, and Hitching (RL #17E) definitely asserts the absence of transitory forms. R.A. Schwaller de Lubicz said in RL #2Y that "...observation of this living world shows that from the first animal form, all the elements - the Idea - of what the complete organization of man will be, are already given. It would appear that man, ultimate creature of the animate terrestrial world, is prefigured." (p. 69) And further "...all nature is like a womb in which the human being gestates through phases arrested into typical and independent beings..." (p.79)

Well, maybe we must presume the existence of some sort of a life-force, and accept that some non-darwinian laws work even in the normal evolution of the species. But from the fact that man is aware of himself (and this is an entirely

different matter from normal evolution) and that other creatures look very incomplete from his vantage point, we hardly can deduce that the rest of evolution happened man in mind. Post hoc, propter hoc!

Ouspensky writes that "The function of inner life may be defined as the realization of existence. Man realizes his existence and the existence of the world of which he is a part. His relation to himself and to the world is called knowledge. The broadening and deepening of the relation to oneself and the world is a broadening of knowledge." (p.179) In order to know the intelligence of a given whole, one should understand the character of that whole, and its functions. Man's function in the world is to acquire knowledge and self-knowledge, not only by his intellect, but by his whole organism, and by the whole civilization of mankind.

de Lubicz had this to say in *Symbol and the Symbolic* (RL #2V): "We forget, or we are not aware, that our passage through this life is a school where Consciousness must, through moral suffering, enrich its knowledge of all the higher states which Nature teaches us through its symbols. Learning is only the ABC of language which enables us to express ourselves so that communication among individuals becomes possible, but Knowledge alone is a goal that justifies our existence and the miseries of its contingencies." (p. 88)

The real point here is that man is a creature that can design its own purpose. We can turn even the most animalistic functions into experiences of an entirely different order, and even initiate existence. Saith Obi-wan Kenobi to Darth Vader in *The Dark Side* (RL #22N): "...each of them (your trials) - no matter how loathsome it may have seemed to you - has ennobled your Being. Not the shell in which it is imprisoned, but your Being itself." This is the true aim, to Xeper!

II. (d) Cosmic Consciousness

Now, what would a being capable of perceiving space in four dimensions see?

In the real world, says Ouspensky, separateness and combination exist together at the same time, without contradicting each other. We must realize that in the real world the same thing can be both a part and the whole, i.e. that the whole, without changing, can be its own part. We must understand in general that there are no contrapositions and that each thing is a certain archetype of the all.

Ouspensky gives one figure suggestive of what a four-dimensional body might look like. Johan van Manen describes a four-dimensional globe - a picture of which is reproduced below - as follows: "It was an ordinary three-dimensional globe, out of which on each side, beginning at its vertical circumference, bent tapering horns proceeded, which, with a circular bend, united their points

above the globe from which they started. So three circles are formed, the lower one representing the initial globe, the upper one representing empty space, and the greater circle circumscribing the whole. If it be now understood that the upper circle (empty space) does not exist and the lower (small) circle is identical with the outer (large) circle, the impression will have been conveyed, at least to some extent..." Ouspensky thinks the whole figure is moving, as though constantly arising in the meeting point of the sharp ends, spreading out from there and being re-absorbed in there.

Ouspensky quotes Plotinus, Böhme, wisdom of the East, and some theosophists, seeking to establish the essential correctness of van Manen's vision. The fundamental axiom of his Tertium Organum (the third instrument of thought after Aristotle's Organon and Bacon's Novum Organum) is Tat twam asi, thou are that, i.e. thou are both thou and not thou, corresponding to the supra-logical formula A is both A and not-A. This is the common theme which Ouspensky sees everywhere in mystical literature, a vision of which one can only say that "each part always proceeds from the whole, and is at the same time each part and the whole" (Plotinus) or that "it was like a harp of many strings, of which each string is a separate instrument, while the whole is only one harp" (Böhme).

Ouspensky thinks that nirvana, union with God etc. simply express the psychological fact of an expansion of consciousness, an expansion when consciousness absorbs all into itself. This absorption of the ocean by a drop occurs because consciousness never disappears, i.e. it never vanishes, never becomes extinguished. When consciousness seems to disappear, in reality it only changes its form, ceases to be analogous to ours - so we lose the means of ascertaining its existence. (p.202)

It seems quite clear that Ouspensky doesn't speak of either self-consciousness or cosmic consciousness in the ordinary sense of these words. The first is not that shabby state of automatism at the mercy of external stimuli which people normally regard self-consciousness; neither is the second some total loss of self into a bigger whole (see reference on page 277). After meeting Gurdjieff, Ouspensky refined these terms; the first is the 3rd and the second the 4th (objective) State of Consciousness in the Fourth Way system. In books on the Fourth Way he no longer says much about the possible content of these states, rather offers methods for achieving them.

Ouspensky's cosmic consciousness is thus just a technical term, which simply means learning another way of representation in forms (and achieving the required inner change). Cosmic consciousness should enable one to look not from over here, but from over there. In a man who is self-conscious and begins to have flashes of cosmic consciousness there begin independent actions truly proceeding from oneself, Magic, and personal immortality.

I can't help it, but I find this way of making sense of mystical experience a bit suspect. Taking or faking (white magic) drugs is just not my kind of cosmic consciousness. Of Crowley's two ways to reality I certainly prefer Magic to Yoga (See RL #9D, letter 83).

II. (e) The Method of Reality

So, to apprehend the noumenal world we must change our form of perception and representation, achieve an inner change. How is this to be done?

Art and Love

Ouspensky calls the proper way of approaching the world poetical understanding; art is the means of perception that we should learn if we want to enter into communion with the world of causes. Higher art will be the language of the future. Also love, as the strongest of emotions, is a force which can disclose the needed qualities. From an evolutionary point of view there is a vast overabundance (beyond what is needed for perpetuating the species) of love, and perhaps the vivid sense of the miraculous and consciousness of the unreality of (bluntly materialistic) life connected with intense experience will bring man beyond (material) facts and help him see new things.

New Concepts and Analogies

We need also to develop our capacity of drawing analogies. As we liberate ourselves from the customary partitions of time and space, we gradually begin to notice analogies between things, where previously we had seen nothing at all. This should be encouraged, for it broadens and enriches our mind, and will eventually make our life something quite different, open to us another plane of being. We need new concepts which go beyond our present logic and unify vast fields of observation under one common law (the *neteru*, as if). Ouspensky is dissatisfied with it that every branch of science has created a specialized literature in its own terminology. True synthesis and not just lousy interdisciplinary bridges is needed.

Integrating the Mind and Expanding the Present

Ouspensky suggests we should represent an organism's life from birth to death as a four-dimensional body (*Linga Sharira*, the form in which our physical body is moulded) stretched out in time. "Thus we may presume in man three minds - the first, the mind of the body, which manifests itself in instincts and in the constant work of the body, the second, his personality, a complex and constantly changing I which we know and in which we are conscious of ourselves; the third, the mind of his whole life - a greater and higher I. On our level of development these three minds know very little about one another and can

communicate with one another only under narcotics, in trance states, ecstatic states, in dreams, in hypnotic and mediumistic states." Or, more specifically: the second mind is the mind studied by scientific psychology, i.e. reflected activity (sensations, representations, concepts, emotions, desires) which is controlled by impressions coming from the external world and the body (the first mind). The third mind or spirit is those higher principles which direct, or under certain conditions may direct, the life of the second mind - the region of the unknown for us. The 4th Way books are much more precise on this and in my opinion make more useful divisions.

Understanding and applying these division will help us control time. The only motion that exists in the world is the rapid succession of different Is (or emotions each of which calls itself I and follows different objects, themes, images etc.) in the focus of our consciousness. Were all the Is to enter simultaneously into the focus of perception, were man able to embrace with his mind all that ever entered his perception and all that is never clearly illuminated by thought, though it affects his mind - then a man might perhaps find himself in the midst of a motionless universe, containing simultaneously all that usually lies for a man in the remote depths of memory, in the past; all that lies at a great distance from him; all that lies in the future.

Matter is but a kind of blindness. Outside of the conditions of matter one may possess simultaneously things which, from our point of view, are incompatible, conflicting and mutually exclusive; one will be able to be in several places at once; to assume different aspects; to perform at the same time contradictory and mutually exclusive actions. "From the point of view of eternity (a line perpendicular to time) time in no way differs from the other lines and extensions of space - length, breadth and height. This means that just as space contains things we do not see or, to put it differently, more things exist than those we see, so in time events exist before our consciousness comes into contact with them, and they still exist after our consciousness has withdrawn from them. Consequently, extension in time is extension into an unknown space, and therefore, time is the fourth dimension of space. What we must do, is to expand the present, the now.

Spiritualization and Emotional Knowledge

Ouspensky calls for the merging together (or spiritualization by each other) of the intellect and the higher emotions, which will bring about new kind of reasoning entirely unrestricted by logical concepts and the Euclidian sphere, and thereby the possibility of sensing and reflecting the world of the miraculous (noumena). There are things and relations which can be known only emotionally and only through a given emotion.

Integrating the many Is means also lessening the self-element in our emotions, more fully realizing that the given emotion is not I. Right emotional knowledge

means that one can feel in relation to people and the world from a point of view other than the personal. And the wider the circle for which a given person feels, the deeper the knowledge which his emotions give.

New Morality

Morality is like aesthetics - the sense of beauty, is the sense of the relationship of parts to the whole, the need for a certain harmonious relationship. Morality should be a co-ordinating force of all sides of our life, bringing our actions, thoughts and feelings into harmony with the higher understanding and higher sensations accessible to us. The Dreadnought of European civilization has legitimized developing all our sides without thinking of their moral value (Confer The Deviation in RL #2Y). We accept that our everyday activity may be contrary to our spiritual aspirations. We have no sense of personal responsibility, no courage. Besides, the enormous majority of the population is a pack of apes without any ideas of their own, capable only of distortion and destruction. The apes see morality (if they see it at all) as an end in itself. Morality becomes a sport; the ape is engrossed in his goodness and begins to see something immoral everywhere. Then morality becomes a tyranny: everything is seen as black or white and freedom transforms into the necessity of fighting against freedom (censorship of immoral opinions is accepted etc.). Ouspensky hopes for a new morality based on real data of higher knowledge, owing to which and to the forces it will bring in "contradictions of life will disappear and the biped animal, constituting the majority of mankind, will no longer be able to pose as man."

In effect Ouspensky is recommending us to take responsibility unto ourselves, plus to apprehend the Agathon, to live in Maat!

Understanding Infinity

Mathematics of infinite and variable (fluent) magnitudes (such as transfinite, i.e. beyond infinity numbers) deals with the real relations of real magnitudes; there are no finite and constant magnitudes in nature (which are but sections of reality, conditional abstractions). If we could know a man's body as a whole (as an infinite line from birth to death), we would know that it is an absolutely constant magnitude with all its variety of forms, states and positions. But in that case the axioms of our mathematics would not be applicable to this constant magnitude, because it would be an infinite magnitude.

"The sensation of infinity is the first and most terrifying trial before initiation. There is nothing! The small insignificant soul feels itself suspended in an infinite void. Then even the soul itself ceases to exist. There is nothing - there is only infinity, the constant and continuous breaking up and dissolution of everything. In the mystical literature of all peoples there are references to this sensation of void and darkness." (p.217) The old is

vanishing, receding, becoming unreal; yet ahead there is only the unknown, terrifying in its infinity. In order not to experience this terror, the mind must be prepared: the new world must be known beforehand, and the old world (matter) must be voluntarily renounced. Tertium Organum is Ouspensky's key to this.

But even so, there is no end to the process of always seeing things from a still higher point of view, in a still wider generalization. This, Ouspensky finds, is the majesty and terror of infinity.

Not many of us think that the soul ceases to exist in infinity, rather we need to think carefully what a soul is. In my own Initiation I nearly ceaselessly experience something akin to what Maurice Maeterlinck pictured in *Death* (RL #18D: 1911). There Maeterlinck asks what would a person born deaf-blind-mute think of his so dearly-held gloomy world of bodily sensations if one day all his senses would be healed. Would he think he has lost the most important part of his personality, or would he revel in the new wonderful world he miraculously found?

The knowledge content of the self is not really the whole story. According to my present experience there is my Presence/Awareness, and then there is the natural/logical mind-brain complex. One can change one's opinions all the time and redefine one's frame of reference without in the least losing the identity of the Awareness/observer - the I continues to Be although the content of the me changes.

To use the terminology of the 4th Way system one might call this I consciousness (separate from the centres), the me being all the scattered emotions etc. which try to claim the position of the I. Or one could say that Knowledge (the content of the me) and Being (the quality of the I) must grow hand in hand. We need to refine both our Knowledge and Personality (connect the Is etc.), thus producing an effect on our Essence (See RL #19B/C for definitions). Greater Black Magic will truly Become possible when one has achieved the proper level of initiation, and then the State of Being of this I can be Magically perfected. But I'm sure we can conceive even more useful divisions and concepts to express our experience of the Self. The above is just a hasty attempt.

I, too, am of the opinion that much of initiation is simply getting used to movement, getting comfortable with the Xeper & Remanifest process. The Unknown is really a Friend, and all we can do is to go for it now. Various theories and words will be the result - and these will always be refined and put into more insightful contexts as we learn more.

All in all, says Ouspensky: "... science, philosophy, religion and art really begin to serve true knowledge only when they begin to manifest intuition, i.e. the sensing and finding of some inner qualities in things. Actually one may say

- and perhaps it will be most correct - that the aim of even purely intellectual scientific and philosophical systems is not at all to give men certain information, but to raise man to a height of thought and feeling where he himself can pass to the new and higher forms of knowledge, to which art (the search for beauty) and religion (the search for God and truth) are closest." (p. 193) In a sense all methods of knowledge must include each other (remember Chick-Pea's training and Plato's recommendations for producing Philosopher-Kings?).

III. Well?

This book was published in 1912, well before Ouspensky met Gurdjieff, and it is fascinating to see how very close to the 4th Way Ouspensky got by himself. Nearly everything is already there in one way or another.

Ouspensky's slight theosophical bent and renunciation of this world ideas would be disturbing if he didn't so clearly show that he is beyond the more mundane interpretations of these. In fact, it seems he's interpreting his own ideas into quotes that could not stand criticism on their own.

It might be in order to note that after Kant the existence of noumena (or their relevance to us) has either been denied or then it has been asserted that they can indeed be known by rather ordinary (scientific) means. Nevertheless, the active role of our sensory apparatus in acquiring knowledge has more or less been accepted as a fact. Yet the significance of this is being debated. Much of the discussion focuses on the role of language in representing and understanding the world. Ouspensky discusses this, too, but his peculiar argument is to attack the categories of time and space. Unlike most others, he's not interested in truth in a material sense. He repudiates what he calls positivism, i.e. the system which (a) restricts the study of phenomena to what can be explained in terms of the physico-mechanical, and (b) believes that via this method we will gradually unveil the hidden side of life, the noumena.

Most of the book I thoroughly enjoyed. Ouspensky is always so pathetically serious and lucid that after Crowley's endless jokes and cipher it is very nice to listen to Ouspensky (In RL #9D Crowley called Ouspensky a catchpenny fraud and added that he should be hissed off the stage!). Innumerable ideas and associations dawned on me as I read the book, and I felt tempted to delve on these at length here, but as it would make this paper inconveniently long (I wonder how many of you survived the rambling nature of this writing this far!), I'll rather prepare to write innumerable other articles!

Ouspensky is well aware of the inexorable fate of every all-embracing system.

Here is how he closes his book, and with these words, I feel, most of us might concur:

The true motion which lies at the base of everything is the motion of thought. True energy is the energy of consciousness. And truth itself is motion and can never come to rest, to the end of seeking.

EVERYTHING THAT ARRESTS THE MOVEMENT OF THOUGHT IS FALSE.

Consequently the real, true progress of thought exists only in the widest possible striving towards knowledge, a striving which doesn't admit the possibility of resting on any forms of knowledge already found. The meaning of life lies in eternal seeking, and only by seeking shall we ever find new reality.