

LETTER TO THE TRANSPERSONAL COMMUNITY

by Oscar Ichazo

The purpose of this letter is to clarify the gross and superficial misconceptions that Mrs. Helen Palmer presents in order to discredit the Arica School and me in her letter under the title *The Enneagram Heresy* that was directed to you. In her attempt to justify her misappropriations of Arica copyrighted material, Mrs. Palmer portrays herself in her letter as a martyred scientist, who was being attacked by an obscurantist church that believes in archangels and other things, which was making her a 'heretic' at the point of being burned in public like a new Savonarola. Great image but it does not coincide with reality at all. In her letter Mrs. Palmer's argument is based on two points:

1 Besides those names in the *Enneagram of the Fixations*, she does not see any other contribution on my part, since basically what I say (so she presumes) I took from Mr. Gurdjieff's 'ideas.'

2 They (the enneagram authors) have put the Arica theory of the *enneagrams* on a scientific basis, making it acceptable and respectable to the scientific community.

The first point is not only the core of her letter but also the main point that she wanted to make clear during the trial in front of the Honorable Judge Robert P. Patterson, Jr., of the U.S. District Court of New York. Further on in her letter to affirm her position, she quotes *The Annotated Bibliography of the Gurdjieff Foundation*: "The Bolivian founder of Arica expounds his system, a popular psychological training which draws - usually without acknowledgment - on several of the Gurdjieff ideas, especially the symbol of the enneagram."

"...Using ideas such as the three centers and essence and personality, and claiming to have found the 'enneagram' before reading Gurdjieff, Ichazo believes himself to be 'the root of a new tradition'."

As I said before, I came in contact with the 'ideas' of Mr. Gurdjieff in the early 1950s and I first became acquainted with his 'ideas' in Ouspensky's book, *In Search of the Miraculous*. What I observed then seems to be a good point to observe now, which is that the entire book did not present any new 'ideas' about anything. What was outstanding for me was that there was no doubt about the scholarly ability of Mr. Ouspensky, but we see him presenting very old ideas so terribly well-known, as if he was producing a new gospel full of wonderful news, and he acknowledges this fact by saying, "I realized that I had met with a completely new system of thought surpassing all that I knew before." For myself I saw it as rather comical and I said so to my friends who were engulfed in this thing of *The Fourth Way*. The main 'ideas' are the

existence of an essence and a personality; the essence is our real self with which we are born that Gurdjieff qualifies in a very diffusive manner like our own natural body, our health, or what is essential and accompanies us through this life and beyond; and the personality is the part that learns from the world by imitation, association, and education, making a protective coat around the essence and in this way supplanting it. From all that I know, this is one of the most ancient ideas and is the basis of the *Vedas*, where the essence is known as *atman* and the personality as *jiva*, which surrounds the essence (atman) and imposes itself (jiva) as the only actual reality. The *Katha*, *Mandukya*, and *Chandogya Upanishads* are based on the same premise. Shamkara's philosophy is also based on this premise, and it is fundamental in Kashmir Shaivism, as well as being the basic premise of the work of Ramakrishna, Sri Aurobindo, and Meher Baba. Without the conception of the Absolute and Relative Minds (essence and personality), there would be no Buddhism, Jainism, Hinduism, Taoism, or any mystical doctrine.

This is also true for all philosophical doctrines. For instance, Plato's observation of an essential part that contemplates pure forms (archetypes) directly, and a persona who learns from the world by imitation (*mimesis*) and education; is a fundamental Platonic idea. I can just go on and on. It is simply ridiculous to attribute this necessarily universal idea to Mr. Gurdjieff as being *his exclusively*, but that is how it seems to be understood by Gurdjieffians with complete clarity, because Mr. Ouspensky presents it in his book as an outstanding proposition being heard for the very first time.

The second very important 'idea' of Mr. Gurdjieff is what he very seriously names the three brains: one in the head, one in the chest, and one in the abdomen. These brain centers govern the human machine and they make the mechanical man who is a kind of robot. Following these brain centers, he astutely concludes in three types of man: one centered in the belly where the instincts are; one in the heart, which is commanded by emotions; and the third type, the intellectual one, which is controlled by thoughts. He also speculates in a possible fourth type of man who can employ the three brain centers simultaneously. It is immensely embarrassing but all that Mr. Gurdjieff was doing was repeating almost verbatim, though in terrible style, a fundamental hypothesis of the super-well-known dialogue, *The Republic* by Plato, namely, the three centers of man distributed in the physical body: head, heart, and abdomen, from which the three types of man are derived, which produce three types of social classes, and a fourth type of man who has to be specially educated to function with complete knowledge of the other three types of man, thus becoming able philosopher-governors, since they have been instructed in physical labor and tasks, in the emotional courage and temper of the warrior, and in the intellectual abilities of the administrator. Later on this doctrine appears in the Stoic doctrine of the three-centered man, which the Stoics called *nous* located in the head, *zimos* found in the heart, and *epizimos* situated in the abdomen.

To exemplify the relation between the complex three centers of

man, Plato uses in his *Phaedrus* one of the most famous allegories ever, which is that of the image of a 'winged chariot' being pulled by two horses (one good, one bad) and driven by a charioteer. With this allegory, Plato represents the difficult and contradictory interrelation and dependency between the physical center (the chariot), the emotional center (the horses), and the intellectual center (the charioteer). This allegory is repeated in *Beelzebub's Tales* with a 'hackney carriage' replacing for all purposes Plato's allegory of the 'winged chariot,' presented as if it were a spontaneous outpouring of the wisdom of Mr. Gurdjieff. This is, to say the least, ridiculous.

This image is also known in the *Vedanta*, where it is based on the same division of man as appears in the *Laws of Manu*, which establishes the division of the three castes plus the Sudras (outcasts). Also in the *Bhagavad-gita* when Krishna instructs Arjuna about the doctrine of the three *gunas*, he describes the three types of people, commanded by instinctual desires (*tamas*), or by their emotions (*rajas*), or by their intellect (*sattva*), and finally the real leaders, the fourth type of man, who combine body, emotion, and mind by the imperative of their spiritual duty. Buddhism as well is based on the work in the body (instincts), speech (emotions), and mind (intellect). What is the news of Mr. Gurdjieff?

The third powerful 'idea' of Mr. Gurdjieff is presented as the "Ray of Creation" divided into seven spheres, going from the Sun Absolute to the Moon, and again Mr. Ouspensky (followed by noted Gurdjieffians, M. Nicoll, A.R. Orage, and J.G. Bennett) never relates Mr. Gurdjieff's 'ideas' to the very well-known sources of these doctrines, which flourished in Sumerian times (2000 BC) and were inherited by the Chaldean Magi, who developed a vast astrological science and doctrine, which produced a great following of the Astral Religion and Cosmology. As we know, Pythagoras (550 BC) learned this seven-fold pattern directly from the Magi with whom he stayed and from whom he learned for years before founding his own school in Croton. It is also too well-known that Pythagoras adhered the seven-fold path of the "Ray of Creation" to the seven musical tones of the Pythagorean scale, where the first note 'Do' represents the Absolute, and the successive notes of the scale finish in the lower scale of 'Do' representing the lower creation. Pythagoras calls this the "Music of the Spheres" and this Pythagorean interpretation of the cosmos is the basis for Ptolemy's astronomy, thus religion and science became powerfully united. Because in the Astral Religion human destiny was inscribed indelibly in the stars, the doctrine of '*Soleria*' (salvation) became necessary and crucial, since it was possible to transcend the material octet by obtaining salvation through the development of an 'astral body' during life, which could survive the physical corrupting body and continue with an immortal life in the 'astral body,' ascending into a corresponding paradise in accordance with the 'astral body's' vibration of purity and goodness. In this system the higher vibrations became those of the Absolute Sun. This Heliolatry produced monotheistic religions like that of Sol Invictus and Mithra, and as we can see in Julian's solar theology in his famous *Hymn to the Sun*, Astral salvation was in fact to be free from the

weight and the gross matter of the body, and to ascend to the 'perennial life.' As we can see, these religions were powerfully emotional and they have actually patterned the ancient world until the arrival of Plato with his doctrine that there existed a transcendental world of ideas or pure forms (archetypes), beyond our material world, to which our essential self belongs from the beginning. Thus, we find that the doctrine of '*anamnesis*,' or real knowledge, is actually a 'remembering' from the perfect world of ideas (archetypes). Again, the concept of '*essence and personality*.'

The Stoics, founded by Zeno soon after Plato's Academy, would become of great importance, because they synthesized the transcendental world of the pure forms of Plato with the 'scientific' propositions of the old Astral Religion and mysticism. The outcome was the Stoic notion that the way to transcend the flesh was by the internal exercise of the 'Will,' producing a moral force, which made us capable of resisting any circumstance of life, and which was sustained by an 'impartial' moral view, *apathia*, which considers all circumstances as perishable and consequently undesirable. The superior man produces by the exercise of his 'Will' the concentration of material that perfects the 'astral body,' which ascends the seven spheres of matter into the *Ogdoat* or the eighth sphere of the 'perfected beings'. Thus, the Stoics combined the doctrine of '*immanence*,' or 'God between the cosmos' of the Astral Religion, with its seven spheres and seven corresponding vibrations, which are related to the musical notes, with Platonic *transcendentalism* or 'God beyond the cosmos'. Consequently, to work and to produce results, it was necessary to establish schools with monastic rules of severe discipline or Stoic discipline, '*disciplina arcani*.' It was also necessary to be emotionally attuned with the transcendental, *sympatheia*, and with the love of mankind, *philanthropia*, asserted as the chief attribute of God. All this could harden one into a moral life, producing in accordance with Sextus Empericus a knowledge of God, *hennoia*, with which transcendence can be achieved. This was intensified by the Orphic pessimistic view of man as an unrepenting sinner, which is a view that would emerge 900 years later in St. Augustine's *Confessions*. The Neo-Pythagoreans of the first century AD intensified this 'consciousness of sin' as a must for acquiring purity of mind and atonement, which should be followed by a reformed life, based on the moral performance of pure duty whose highest exponent is found in Marcus Aurelius' *Meditations*. These religions, as I said, were deeply emotional as we can see in the '*mania*' at the Temple of Apollo at Delphi or the '*enthousiasmos*' of the Dionysiac Baccantes. This powerful movement was promoted by the Stoic philosopher Posidonius, who became one of the main figures of Middle Platonism (300 BC to 300 AD). He stated that most mortal souls, because of their lower vibrations, will ascend from earth into the sphere of the Moon, which was actually 'fed' by the exhalation of the earth region. This was known as the 'dark cone of the Moon,' where the low and demonic carcass-like souls were coerced for eternities. The Roman Seneca also speaks of astral immortality and the entry of souls into the '*aeterna requies*' obtaining the highest ether and "suffering a sea change," while acquiring liberation from the original elements of matter. I can go on and on.

I wonder why all Gurdjieffians seem to ignore that these three fundamental concepts of the '*two minds*' (essence and personality or the absolute and the relative minds); the doctrine of the '*three centers of man*' related to his physical body, his emotions, and his intellect; and the "Ray of Creation," formed by successive engrossing vibrations, are the most common universal and basic concepts. Some 'hiatus' in the minds of Gurdjieffians, like Mrs. Palmer, causes them to believe and assert so emphatically that these most universal and basic postulates all belong to Mr. Gurdjieff and were originally brought to the attention of the West by *him exclusively*. It is just incredible and as far as I am concerned I am astonished. I would like to say very clearly that there is not one single original 'idea' of any importance in the entire work of Mr. Gurdjieff. In the early 1950s I read *Beelzebub's Tales* and I found that Mr. Gurdjieff was, in fact, not only mediocre but a very bad writer with no idea of composition or how to develop and present his themes, and his lack of rhetorical form makes mockery of Aristotle, Quintilian, and Cicero. Gurdjieffians will tell you the purpose of his writings was to be in themselves difficult to understand, since it was part of the exercise that you should read them three times and a fourth time if you were clever. Fine, I said, that they are difficult to understand - they are not kidding - but I have to add - understand what? Again, here is the story of the '*two minds*,' the '*three centers*,' and the '*law of seven*,' and Mr. Gurdjieff further postulates the idea that everything is embraced by time, the merciless *Heropass*, to use a Gurdjieffian word. It sounds quite like the Zoroastrian heresy of the Zurvanite that makes time the final union of the two cosmic forces of Ohrmazd and Ahriman. This concept is a heretical point of view because it denies the ultimate transcendence of God, One and only, understood by Orthodox Zoroastrians as *Ahura Mazda* (all of this projected in *Beelzebub's Tales* with unspeakable and unpronounceable words, like "Aieioiuoa," "Kerkoolnonarnian," "Sekronoolanzaknian," "Hrhaharhtzaha," "Krrrrhihirhi," "Soloohnarahoona," and "Prtzathalavr," invented by the curious humor of Mr. Gurdjieff, which certainly sounds like an explosion of enthusiastic 'Da-da' poetry). All of this would be great if he would give us any news. Something that, in fact, he does not produce.

As I said before, in the early 1950s I was introduced to the Gurdjieffian sacred dances or 'movements.' At that time I was also acquainted with the methods of Dalcroze and Steiner, and I did not have any questions about their superior ability to make coordination of movement into a deep form of meditation. However, Gurdjieffian 'sacred movements' appeared to me as being quite primary and very exterior and superficial, never mind that the dancers tried to stay awake to the point of hysteria. Nobody seemed to enjoy it. All would flow in a funereal atmosphere, where extreme seriousness looked to be the common bond. With such an attitude, no wonder they all seemed at the point of exploding. It is so well-known that it is an 'iron rule' that you cannot concentrate your inner attention if you do not relax your body, emotions, and mind completely, either across a static position (*asana*), or across perfectly coordinated movements, while being constantly aware of the center of equilibrium and energy, as in the movements of T'ai Chi Chuan.

In any case, in order to obtain spiritual concentration, tension is avoided and mental constructs are dissolved. This I did not see in the performing Gurdjieffians, but rather that look of seriousness in their faces and their heavy attitude that seemed to produce its own uncontrolled tension.

As we know, a most important notion in the 'ideas' of Mr. Gurdjieff was the existence of 'objective art,' which he defines as an art that can affect us psychosomatically in a very determined manner. He explains in his book, *Meetings with Remarkable Men*, the way one of his companions learned in an Afghan monastery how to impress a whole audience by playing certain notes on the piano. Mr. Gurdjieff himself affirms that he saw a plant growing from seed in thirty minutes during the chanting of ancient Hebrew music. He also speaks of positions and a basic alphabet of postures and movements that correspond to sacred dances that he saw in the "Sarmoung Monastery" in Turkistan and in the "Olman Monastery" in the northern Himalayas. He also says there are temples and monuments that could impress us in a very particular way.

We also have Mr. Ouspensky's recollection of his impressions while visiting the Taj Mahal, in his book, *The New Model of the Universe*. But again, if Mr. Gurdjieff and Mr. Ouspensky wanted to learn about 'objective art,' there was certainly no need to go so far and to such exotic places, for the simple reason that the debate and the discovery of 'objective art' was one of the main topics of ancient Greek and Roman philosophy. The notion that music played in certain modes produces psychosomatic reactions was well-known in ancient Egypt as we can read in Herodotus, but it was Pythagoras who examined music and its effect in his theory of harmony. It is necessary not to forget that music was considered the general inspiration of art produced by the nine *Muses* and that architecture and sculpture were seen as parallel representations of these 'musical inspirations.' The foundation of 'objective art' was based on the discovery of the four fundamental modes of music, namely, *Dorian*, *Phrygian*, *Lydian*, and *Aeolian*. The importance of this theory we can find in Plato's *Laws* where he maintains that music has to be formally controlled because it can automatically produce psychosomatic reactions and one could be induced by them to a state of elevation and mystical rapture (*Dorian* mode) or states of enthusiasm, voluptuousness, and lust (*Lydian* mode).

Plato also observes that music combined with rhythmic exercises and movements, such as those used in the festivals to the great Gods in their temples, was a fundamental part of the curriculum of education because it could cultivate the integration of thoughts, emotions, and movements. This idea was directly taken by Rudolph Steiner in his *Eurhythmics* and also by Dalcroze, and inevitably it reminds us of Mr. Gurdjieff's three-centered sacred dances. But it was the Stoic founder, Zeno of Citium, who superseded Plato's restrictions and admitted all musical modes as integral parts of music. Further on Cleanthes and Chrysippus studied the modes corresponding to the sevenfold "Ray of Creation" as we find synthesized by Ptolemy into seven: *hipodorian*, *hipophrygian*, *hipolydian*, *dorian*, *phrygian*, *lydian*,

and *mixolydian* (Latin).

As I said, the modes were discoveries of such importance that they were attributed to the Gods and certain legendary heroes, and they, together with the sacred dances, were the central and most emotional parts of the services and festivals, such as the Eleusinian and Samothracian mysteries; but it was in the mysteries of the Great Mother and her lover, Attis who, like Dionysius, Adonis, Jesus, and Hercules, was directly fathered by God through His union with human virgins, and, as all of them, died and became resurrected where the liturgic chants reached their highest sophistication. The mysteries of the Great Mother (Cybele) were introduced in Greece in the fifth century B.C. and maintained their enormous popularity until the collapse of the ancient world, whereupon all their liturgy, rites, sacraments, and sacerdotal system, with its robes, capes, albs, and miters (Gr. *mitra*), were transferred *en bloc* to Christianity, the new state religion of the Roman Empire, along with all their love for pomp, ritual, and nocturnal processions, carrying idols on their shoulders protected by sumptuous canopies. In fact the seven ancient modes were directly incorporated into the Orthodox, Coptic, Armenian, and Roman Christian churches. The modes can be found in the great Jewish Liturgy and in the primitive Orthodox Church, which evolved from the Byzantine Modes, and finally in the Gregorian chants of the Middle Ages. Because of their enormous importance, they were codified, and since we all have listened at one time or another to Jewish Liturgy and Orthodox and Gregorian chants, there is no doubt about the effectiveness of this very old, codified 'objective art.' Further on we find the full force of this art in the madrigals and masses of the great composers of the early Renaissance like Palestrina, Victoria, and Lassus, and later on in the great French composers Rameau, Couperin, and the Italian composer, Lully. The great *Mass in B Minor* of Bach is a supreme example of this art and reappears in Mozart's *Requiem*, Rossini's *Stabat Mater*, Wagner's *Parsifal*, Debussy's *Le Martyre de Saint-Sébastien*, and Stravinsky's *Le Sacre*, which were conceived in similar parameters, and we have, more recently, Alban Berg's opera, *Wozzeck*, whose atonality is conceived as an outcome of classical modes. What I am saying is that the notions about 'objective art' are terribly well-known as in the example of the 'Golden Mean' system of proportions that, as we know, was employed in the Parthenon of Athena and in the Temple of Artemis at Ephesus. It is also known that the proportions of a perfect square, topped by a cupola, produce a specific impression of mystical elevation and it was the preferred form of the monumental temples of the Great Mother, in the ancient style of Persian monuments such as Cyrus' tomb at Persepolis, and we can still see this form in the Roman Pantheon and the two greatest temples and examples of 'objective art' ever, the Hagia Sophia (550 AD) and the Suleiman Mosque (1550 AD) in Istanbul. We can also observe this in some Orthodox churches, and it was the original plan of the cathedral of Rome by Michelangelo, which was reformed and ruined by Bernini who destroyed the proportions of the equational relations of the four sides with the center. By the way, the Taj Mahal was designed by the architect, Ustad 'Isa who was inspired by Sinan, the builder of

the Great Suleiman Mosque, who was influenced by Filippo Brunelleschi and Michelangelo, a follower of the School of Marsilio Ficino, the great Florentine philosopher and revivalist of classical aesthetics as they can be found throughout all the Stoa. It seems to me that Mr. Gurdjieff had heard about this 'objective art' with little or no understanding, because when we listen to the music he dictated to Mr. Hartmann, who put the accompaniment to the melodies, we find that he has no idea of composition, since there is no game of harmony, variation, or criteria of modal forms. In fact they are very poor and primary melodies to which are attached most impressive names like, *Hymn From A Great Temple*, *Hymn to the Endless Creator*, and *Holy Affirming*, *Holy Denying*, and *Holy Reconciling*, and they are played with redundant pianissimos or hammering fortissimos that go nowhere and remind me of the great mistake of providing a brat with a tin drum and now everyone has to hear it. But under no circumstance are these Gurdjieffian melodies, which fluctuate between sentimentality and pomposity, 'objective art.'

In synthesis, though I have gone through all of Gurdjieff's material, as well as all the important literature about him, I have never come to an 'idea' that I can call the unique apportion of Mr. Gurdjieff. Before reading him I found all the same ideas totally developed in the Pythagorean, Platonic, Stoic, Hermetist, Gnostic, and Kabbalist traditions that continue to develop throughout Western culture for the simple reason that they all are obvious, basic postulates. In any case I want to clarify the distinction between the Arica theory and Gurdjieff's 'ideas' of these three most important doctrines.

1. ESSENCE AND PERSONALITY

Gurdjieff asserts that "Essence is what is born in you. Personality is what you acquire. There are certain things which are born with you, such as certain physical features, state of health, certain kinds of predispositions, inclinations, tendencies and so on. They belong to essence. Personality is what you acquire in the course of your life: views, opinions, words."

From the Arica point of view, essence is the Eternal Continuum of consciousness, unborn, eternal, perfect, and pure, in the same sense as in the doctrine of the Tathagatagarbha of the Chittamatra ('Mind-only') school, but Arica conceives an ultimate '*henosis*,' or actual union with the Godhead, in an Ultimate Theosis (supreme enlightenment). Arica observes that personality is not just habit formations but the entire mechanism of nine clearly defined constituents of personality, pretty much in the line of the Hindu Shamkara's philosophy and the Buddhist tradition of the five aggregates of personality. In the Arica system, each one of the nine constituents is seen as a separate enneagram that presents the basic notion of the nine numerals (points on the enneagram), first established by Pythagoras (550 BC). We also find in ancient Egypt the principle of nine well developed in the octet, plus the supreme God, Amen-Ra of the cults of the Upper Nile at Thebes. In the Zoroastrian tradition we find seven major primordial emanations (7) of the One, the eighth (8), plus the Creation (9).

In conclusion, Arica psychology is based on the premise that there are nine constituents of the personality of man, and they are presented in a serial co-dependency and interrelation, as is shown in the following enneagram:



2. THE THREE CENTERS OF MAN

In the Gurdjieff-Ouspensky literature, we find the following definitions:

1 "The Instinctive center that controls the working of the body and its functions, and the Moving center that controls voluntary movements of the body. It also contains the Sexual center."

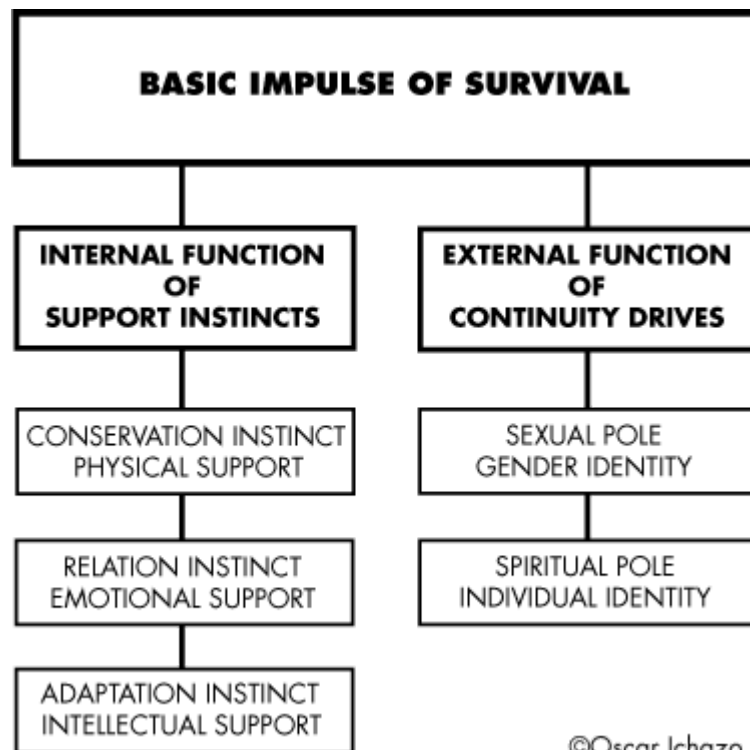
2 "The Feeling center of our everyday emotions."

3 "The Thinking center or our intellect."

Thus Gurdjieff defines man as a three-centered being. It is also said that man is a three-brained being, and then Mr. Gurdjieff advances very superficially that animals are qualified as two-brain beings (that is minus intellect), and insects are one-brain beings (that is minus intellect and emotions). In any case, these definitions are not scientific and he does not offer any validation of these 'ideas.' Originally we find the same doctrine in Aristotle's *Historia Animalium* and *De Generatione Animalium* as well as in the Hermetic work of Poemandres, *The Shepherd of Men* (200 AD), and also in Plutarch's *On the Cleverness of Animals* and *That Animals Reason*.

Arica observes that there are *five* fundamental centers of attention in our psyche, each as a product or manifestation of a basic organic body system. The first Arica analysis is like Buddhism or Plato's *The Republic* and it posits the same three degrees: physical, emotional, and intellectual as the obvious, basic centers of our ordinary life. This world of sensations, emotions, and thoughts in the Arica system is the outcome of three separate basic instincts, as well as two basic drives, sexual and spiritual, which all together are the basis of the *five*

fundamental centers of attention. These centers of attention are the outcome of the *basic impulse of survival*, which is at the very bottom of our consciousness and it is divided into two different functions: an internal function of preservation and support, and an external function of procreation and continuity. One aspect of the basic impulse of survival appears as the three instincts that support life and in the Arica system are known as the three *supporting instincts*, manifesting as the internal activity of our organism in its three major organic functions, digestion, circulation, and the central nervous system. The other aspect of the basic impulse of survival appears as the two *continuity drives*, which are the external functions of procreation and individuality, known in Arica as the two poles: sexual and spiritual. This analysis of the basic impulse of survival, which is divided into two functions: the internal function with three *supporting instincts* and the external function with two *continuity drives*, is original and exclusive to the Arica system.



Instincts are clearly defined as an outcome of three different basic organic systems. That is to say, the organic need and function of the system produce a specific demand in our consciousness with a specific characteristic, and also a specific area of interest. The instincts and drives appear in our consciousness as *innate basic questions*. With this we mean that they do not need to appear as intellectual questions, because they are felt immediately since they are, in fact, basic demands from the most fundamental and basic law of all life: that of simple survival. This is to say that these *instinctual innate questions* are always present, and when in need they will instantly call our attention because they mean a demand of survival. For this reason we cannot postpone them because they are primary, and we cannot control them because they are at the very basis of our

psyche as instructions for living and surviving.

1. THE CONSERVATION INSTINCT

The *conservation instinct* is our basic instinct to feed ourselves in order to survive. It is the outcome of the needs of our alimentary tract, and the center is felt in the solar plexus at the top of the abdominal cavity. It projects the innate question "*How am I?*" We constantly have to answer that question "*Am I hungry and tense?*" or "*Am I satisfied and relaxed?*". We know this directly by instinct. We do not need to consciously ask the actual question, but the need of eating means that you have to get the food. What it means is that you have to work and involve yourself in a certain activity in order to obtain that food. The Arica *Enneagram of the Conservation Instinct* defines this process. Because the conservation instinct means our survival, it becomes a center of attention or the locus where the instinct is positing its *innate question* as a direct demand. The need to answer this *instinctual innate question* will evolve into an artificial 'ego' or the claim of "I" that involves the totality of oneself, because it is an imperative of survival. This ego will have its own interests, demands, and strategies to succeed in its claims, and, as the projection of the conservation instinct, it will learn by experience how to get food for survival. In contrast to the poisons of the domains (*Golden Eye Part 1*, and *The Fire Ritual*), another series of 'instinct' poisons develops where the ego projected by the conservation instinct will naturally develop into the instinctual poison of greed, and this, when broken down into its three corresponding fixations, exposes the three 'instinct-group' root poisons, avarice (ego-venge), greed (ego-in), and possessiveness (ego-resent), which will influence the fixating of our consciousness with their demands. The conservation ego and its triad is known as the *historical ego*, because it learns by experience how to function and survive in the world, and answers its own basic *innate question* of food for survival. The historical ego will give us our sense of property and possession, and it will make our strategies for accumulating wealth and all that it can give us in terms of satisfaction of our instinctual demand of being well-covered 'conservation-wise' in this generalized sense. Because of this the conservation instinct through the historical ego answers the *instinctual innate question* of "*How am I?*" in relation to the world. If I sense my conservation is not well-covered, I feel that my state of being, in the sense of 'being well' or not, is threatened. My entire self will center its attention in that lack, which is felt as a threat to my survival. During childhood a consistent threat to the conservation instinct will develop a fixation in one of the three points of the triad known as the *Being group* and project the fixations of the *over-justice-maker* (ego-venge), *over-nonconformist* (ego-in), or *over-perfectionist* (ego-resent).

2. THE RELATION INSTINCT

The *relation instinct* in the Arica theory is the natural instinct for associating oneself in a community with other human beings as a basic principle of survival. It is the outcome of the needs of our circulatory system, composed of the heart, lungs, arteries, veins, and kidneys, and it is centered and felt in the cardio-pulmonary plexus at the center of the thoracic cavity. We are basically

related to our environment, even more directly than with our skin, by our lungs and the alveoli, which are in immediate contact with the air and through it our environment. Our emotions are the outcome of how well we cover our relations with other people. The *instinctual innate question* of this instinct is "*With whom am I?*" The answer to this question, "Am I with a friend or a foe?," will trigger the primary emotions of like and dislike. This emotional center of attention will develop an ego interested in our human relations, how we appear to others, and how others appear to us. This ego is known in the Arica system as the *image ego*, because it is always playing a social role, a 'persona,' in accordance with our own image. The interest of this center of attention naturally develops into the instinctual poison of hate, which, when broken down into its three corresponding fixations, exposes the three 'instinct-group' root poisons of envy (ego-flat), hate (ego-go), and jealousy (ego-melan), which will project the fixations of the triad of the *Living group*, namely, *over-independent (ego-flat)*, *over-efficient (ego-go)*, and *over-reasoner (ego-melan)*.

3. THE ADAPTATION INSTINCT

The *adaptation instinct* is the outcome of the constant need to adapt ourselves to our natural environment and also for adapting ourselves to our social environment, because this is a basic need of our survival. It is the outcome of the central nervous system composed of the encephalon, the spinal cord, and the peripheral nerves, and we feel its center in the cranial cavity. It projects the *instinctual innate question*, "*Where am I?*" This basic need of orientation is the foundation of our sense of working and doing, and gives us the direction of how we should conduct ourselves in order to succeed in nature as well as in our society by adapting ourselves to them and using them for our basic aim of survival. This center develops into what is known in the Arica system as the *practical ego* that has the know-how to survive. It is the intellectual center whose basic outcomes are thoughts and mind constructs. The interest of this center of attention naturally develops into the instinctual poison of deceit, which, when broken down into its three corresponding fixations, exposes the three 'instinct-group' root poisons of confusion (ego-stinge), deceit (ego-cow), and mythomania (ego-plan), which will project the fixations of the triad of the *Doing group*, namely, *over-observer (ego-stinge)*, *over-adventurer (ego-cow)*, and *over-idealist (ego-plan)*.

As I said, my idea of the three centers is the outcome of its obvious predecessors, the *Vedas*, *Upanishads*, Buddhist sutras, Plato, etc., plus an in-depth analysis of the relation between our basic body systems and our basic instinctual reactions. The idea that there is a link between our body (*soma*) and our psyche is one of the most ancient concepts, but the description and correlation as an outcome of a specific 'body system' is exclusively the analysis of Arica. Also the development of the 'instincts' into determined 'egos' that are clearly described has never been proposed before. Further on, the analysis of the nine poisons follows the common Hindu/Buddhist tradition of the three poisons, and it is presented in the Arica system as the nine fixations that occur when one of the instincts has fixated its

attention as a *defense mechanism* during infancy. As we can see, this has nothing to do with the vague descriptions of Mr. Gurdjieff about such a general principle as the *three centers* that only blindly dedicated Gurdjieffians believe to be their Master's proposition.

4. THE SEXUAL POLE AND 5. THE SPIRITUAL POLE

Besides the three instincts correlated with the three main functions of our organism, namely, digestion, circulation, and the central nervous system, Arica observes two other centers of attention, which in the system are known as the *poles* of our psychic life, because between them our whole life is supported. These two centers of attention are also functions of our basic impulse of preservation and survival. The *sexual pole* is related to the human instinct of procreation for the survival of the species and is based in the sexual organs (the pelvic cavity), and the *spiritual pole* is centered in our innermost layer of being and is felt as a sense of individuality and identity. This is our mechanism to perpetuate our survival as a certain identifiable, individual person. This pole is centered in the pineal gland and the optic thalamus of the mesoencephalon (inner-brain). Between these two poles, sexual and spiritual, there is a constant tension and because they are primary mechanisms of survival, they also call our attention as *innate identity questions*. The *sexual pole* directly answers our question about our *gender identity*. The *spiritual pole* answers the question of our *individual identity*. Between these two identities of gender and individuality, in the Arica system, the human psychic life fluctuates.

As we can see, these are original descriptions, which are presented for the *first time* by the Arica system, and they have *no trace* of origin in or similarity to the very superficial descriptions of the three-centered being of Mr. Gurdjieff, for whom human beings have thousands of personalities or "I"s, which sometimes have no relation between each other, and their mutual existence is ignored.

Perhaps what called my attention most vividly to Mr. Gurdjieff were his claims that everything in the universe is somehow 'material' from the Sun Absolute to the second Sun (our Sun) and down to the very low Moon. In this sense everything is 'material' including thoughts and further on the spirit, which is conceptualized as very subtle but nevertheless 'material'. Also the very subtle 'impressions' that we receive from the external world are 'material,' and they are as important or more so than oxygen and ordinary food for our sustenance and survival. This is exactly the doctrine of 'impressions' as proposed by Zeno of Citium (300 BC), where he characterizes 'impressions' as the immediate grasping or comprehension of reality that he called *kataleptike phantasia*. This Stoic doctrine of 'impressions' leaves no room for the common mistakes we find in our ordinary experience of sense-impressions. But *kataleptike phantasia* were 'impressions' of the highest vibrations and were defined as a very refined, very subtle, etheric fire that permeates the entire universe. This notion is exactly the same as Gurdjieff's "Etherokrino" of his *Beelzebub's Tales*.

Another basic Stoic doctrine is the "Ray of Creation" with its corresponding seven vibrations. It is a doctrine they inherited from the Pythagoreans and the Orphics, and finally it was synthesized as *Universal Reason (Logos)*, because for the Stoics from Zeno, Cleanthes, Chrysippus, Panaetius, and Posidonius to Cicero, Seneca, and Plutarch, *Reason* was the highest spiritual manifestation possible, and consequently they equated *Reason* with God, manifested all throughout the universe by this subtle ether-fire. This concept is very similar to *prana* in the *Vedas* and the concept of supreme fire of the Zoroastrians. This is most important, because the Stoic doctrine inherited, from the Persian Magi, the concept that the universe was preordered and that from our closest and immediate planets we receive, not only their 'influence,' but they in turn govern and control our lives from birth to the tomb. Consequently we can do nothing for ourselves because we live under the 'influence' of the planets, which were conceived as living beings, because they were influenced by our Sun, which received further 'influence' from the Cosmos and God. They were all products of *Supreme Reason* that was given the name, *Objective Reason*, which we can come close to realizing by doing 'appropriate things' or *kathekonta*, which is of the same nature as the cosmic Absolute. In this sense salvation was only possible through understanding the *cosmic laws*, and through accepting reality with all its suffering, for it is a *divine plan* that has to be accepted. Because of this we should accept suffering consciously. This means a 'voluntary suffering,' which is one of the most abstruse concepts used by Mr. Gurdjieff and can be understood only with the Stoic doctrine of the 'Will' that synthetically comes from Zeno's analysis, which says that we are happy when we have what is our desire, or our 'Will,' in the form of a wish. But because the action of time is unstoppable and merciless, we can never conquer our desires and we live mechanically trying to accomplish our wishes, and we will always be disappointed by the destructiveness of time. The only way was to escape from the body, which was like a tomb and a 'prison.' This escape was possible if we became aware of the *laws of the cosmos*, or *Objective Reason*, and we accept the laws consciously, and instead of living 'mechanically,' we change our attitude and we 'Will' ourselves to accept the process that is happening, which is inevitable, and then we can observe suffering as a 'voluntary act.' This is the cry of Posidonius when he suffered the miseries of an illness and he would say at every new spasm, "Do your worst, pain, do your worst: you will never compel me to acknowledge that you are an evil!" This is to say that if we fall in the trap of fighting reality, we will suffer; but if we change our attitude and our 'Willing' from individual to cosmic, we stop suffering mechanically and the negative planetary influences by transforming the energy from suffering into the positive energy of 'Willing Consciously.' With this conscious effort of the 'Will,' we can produce an 'astral body' that is capable of surviving and transcending death. I do not need to point out the absolute similarity of the doctrines of the Stoa and Mr. Gurdjieff.

As it is well-known, the Stoic doctrine of 'Divine Providence' permeated all Patristics and the 'Will' to 'accept suffering' because there was a pre-established '*divine plan*,' as we can see

from St. Clement, Ignatius, Papias, and Irenaeus to Clement of Alexandria, Origen, Tertullian, Hippolytus, and Apollonius who directly influenced the Orthodox Philokalia. The *Prayer of the Lord*, as is taught by the Philokalia, is part of the common exercise of total acceptance of '*divine will*' in exactly the same format that Mr. Gurdjieff taught to Ouspensky and the rest. But here we have to observe that the '*Will*' of *Objective Reason* of the Stoics and Mr. Gurdjieff is a 'material' one, however subtle, and that the common idea that the planets are live entities and the idea that the normal mechanical functioning of man produces exhalations that actually 'feed the Moon,' from the point of view of Arica is a naive materialistic cosmology; and the doctrine of redirecting the '*Will*' by 'conscious action' and 'voluntary suffering' in order to transcend planetary influences and saving ourselves from becoming 'food for the Moon' is a primitive cosmology that perished with Copernicus and that is that.

We have to remember that Mr. Gurdjieff makes a meal of all the "Hasnamuss-individuals," who call themselves Theosophists, sociologists, psychologists, astronomers, or whatever scientists or "wiseacres" as completely asleep people, living and acting mechanically; but when it comes to the astrologers he stops his labyrinthine, repetitive, redundant, and boring narrative and exalts with awe and admiration in several paragraphs the astrology of the Chaldean Magi, who he remembers were experts in advising conjugal unions of a correspondent type in accordance with the planets. For Mr. Gurdjieff there was not any doubt that this old astrology was 'real science,' and he would say, "Mathematik is useless. You cannot learn laws of world creation and world existence by mathematik." For him soothsayers and astrologers were the real thing and the only ones with objective science. To think in this way in our time is simply a cockeyed, absurd, and superstitious notion. But again we can understand that in fact for the Stoics, astrology was an objective science because it was the study of the sidereal science where destiny is inscribed, as we can see in Cleanthes' *Hymn to Zeus*. This astrological lore with its material influence produced mechanical and robotic human lives, which could be altered by 'acting intentionally,' that is, being aware that we are not following the '*Will*' of our desires but the '*Will*' of our 'intentions,' and producing with it 'conscious impressions' or *kataleptike phantasia* with which we can build and coat an 'astral body' that will survive death. The great problem of the Stoics was that only a 'Wise Man' can perform *kathekonta* ('appropriate things') because *only* he has the spirit of wisdom, *phronimos*, already developed in him. What Mr. Gurdjieff would say is that you cannot absorb 'conscious impressions' if you yourself are not completely awake and, as the Stoic 'Wise Man,' the Gurdjieffian 'conscious man' is a degree practically impossible to acquire. We have to remember the Stoics, even at the most advanced ranks, called themselves *prokoptontes*, or people 'advancing' in the way. Even the Great Systematizer, Chrysippus, sustained that his knowledge was still intellectual and so it was not direct and perfect *kataleptike phantasia*, because for obtaining 'pure impressions' it was necessary to endure a large process of continuous 'intentional labor' and 'voluntary suffering.' This practice gave the people of the Stoa that characteristic of profound and deadly seriousness,

that Stoic attitude, which had nothing to do with considerations about personal suffering or incommunities. Despite their claims to the contrary, the Stoics were known throughout all antiquity for their deliberate seriousness to accept suffering. This image reminds me of the Gurdjieffians making their movements for producing a serious 'alphabet.' I can see all of them with their eyes opened, as if somebody had been shaking them frantically, and now looking kind of disoriented and alarmed.

In conclusion, the reality is that the Gurdjieffians, as the Stoics of antiquity, are unable to present realized and complete individuals in accordance with their ideas. It is well-known that none of Gurdjieff's closer followers arrived at any degree of mystical transcendence. About mystical transcendence nobody can play the 'wiseacre,' because the way to complete realization is perfectly known as it is described by the great schools of the Zoroastrian, Hindu, and Buddhist traditions.

As far as working personally with Mr. Gurdjieff, Ouspensky was afraid of the immense physical effort with all the complications, emotional 'shocks,' and a super-human attitude of dedication to the 'master' and the 'work', which put him out of the 'work.' He ended his life only theorizing about the 'human machine,' and with very little self-realization, and his personal craving for the 'miraculous' and real transformation, as Colin Wilson says, "remained sadly unfulfilled." There is also the case of the tremendously dedicated J.G. Bennett who tired of the quest, and because he could not go beyond his level "of an idiot that should be toasted," finished following Pak Subuh, the Indonesian Messiah, and finally became a Roman Catholic. Gurdjieff himself can be seen in the photographs and in the descriptions of his close associates as the image of a very tired, preoccupied, melancholic, frustrated, sad man, and "it seems that he had to console himself with large quantities of Armagnac and Calvados that he called 'feu concentre,' and his most reliable 'medicaments,' and big black cigars." We can also hear him saying, "But when I am drunk, I pray to Judas." A pause. "And I am nearly always drunk." The fact is that when his autopsy was performed, an extremely cirrhotic liver was found with terribly dilated, varicose gastroesophageal veins. The stomach was grossly enlarged by the constant and abusive ingestions of huge amounts of indigestible and lethal combinations of food and alcohol, which destroyed the functions of his pancreas, and produced a calamitously constipated, expanded colon. The cirrhosis of the liver was diagnosed as alcoholic cirrhosis that was the result of chronic alcohol ingestion, producing an alcohol-induced liver injury, which in the case of Mr. Gurdjieff was a generalized hepatic fibrosis that resulted in portal vein thrombosis and a massive variceal hemorrhage of his varicose gastroesophageal veins and related hepatic encephalopathy. The operating physicians said that it was strange that somebody could be alive with such an abused and run-down organism. This was taken by the devoted Gurdjieffians as an unquestionable proof of their Master's realization. Frankly speaking I always wondered what type of proof this was.

As I said, it always amazed me that able scholars like

Ouspensky, Nicoll, Collins, Bennett, or anybody else never connected, until now, the 'ideas' of Mr. Gurdjieff with the so-well-known doctrines of the Stoa, which in the second and third centuries became the further teachings of the philosophical Neo-Platonists and the mystical Gnostics. I always thought that this notion about the immense importance of Judas and his betrayal of Jesus, which I first read in Ouspensky's book, *In Search of the Miraculous*, was enough of a clue to understand that these Gurdjieffian 'ideas' were in fact a recapitulation of the Stoa and the Sethian Gnostic sect of the second century A.D., founded on the metaphysics of Valentinus, which was commented on by the Patristic Christian author, Hippolytus, who trumpeted in his book, *The Refutation of All Heresies* (222 A.D.), that Valentinus' doctrines were a straight plagiarism of Pythagorean numbers and the Platonic doctrine of 'the Soul' as found in the *Timaeus*. We can see in the heading of his Chapter XXIV - "*Valentinus convicted of plagiarism from the Platonic and Pythagoric philosophy.*"

In J.G. Bennett's book, *Idiots in Paris*, we find at the end of the diary entry for "August 27th," "But, Judas was the really important rôle in this. 'Because of Judas, your Christ has been God for 2,000 years.' Sometimes it was better to pray to Judas than to pray to God. When he is drunk he prays to Judas. 'But then I all times drunk,' so he always prays to Judas." And in the entry for "August 28th" we read: "This morning several of us got together to reconstruct what G. has said about the rôle of Judas. Not only was Judas the direct and efficient cause of Jesus being, for 2,000 years, God to half mankind, but his was the supreme rôle. 'I do not often pray to God. I do not wish disturb His Endlessness. But when I am drunk, I pray to Judas.' A pause. 'And I am nearly always drunk.' He spoke very extravagantly about the rôle of Judas, as the only one really conscious self-sacrificing rôle. The truly Great One of the Christian event. Of Jesus as 'only a little Jew,' and so on. Separating that which was said *merely to shock newcomers*, there remains the consistent teaching of Judas as playing an all-important part without which Christianity as we know it would not have existed." All this could be taken verbatim from the great work of the Patristic author Irenaeus, *Against Heresies* (188 A.D.), where we find in Book 1, Chapter XXXI, namely, *Doctrines of the Cainites*: "They declare that Judas the traitor was thoroughly acquainted with these things, and that he alone, knowing the truth as no others did, accomplished the mystery of the betrayal; by him all things, both earthly and heavenly, were thus thrown into confusion. They produce a fictitious history of this kind, which they style the Gospel of Judas." Further on we read: "They also hold, like Carpocrates, that men cannot be saved until they have gone through all kinds of experience. An angel, they maintain, attends them in every one of their sinful and abominable actions, and urges them to venture on audacity and incur pollution." As we can see, only the Gnostic Cainites, who were a branch of the Sethian sect and consequently also sustained Valentinus' doctrines, were the ones who took Judas Iscariot as their Patron Saint because he had this 'perfect knowledge,' which meant that one needed to do 'everything without fear.' This is known in Gurdjieff's 'ideas' as "the awakening of courage."

It is well-known that after Gurdjieff's death it was believed by his disciples that his book *Beelzebub's Tales* would be like lightning in the night, but in reality it was an editorial flop, and in one way or another the few who got the courage and patience to read it did not know what type of gravel was being fed for soup. But the devoted disciples insisted that, though "it was very difficult to understand," they would continue reading because Mr. Gurdjieff told them that everyone who wishes to learn must read again and again, "First série my writing," meaning the *Beelzebub's Tales*, which he himself found to be of profound unspeakable depth that would make him exclaim, "Such chapter! How I write I don't know. I speak objectivement. Whether I write or where it comes from I don't know. By this chapter the whole force of Beelzebub made three times more."

The enneagram figure, which the Gurdjieffians affirm that I took from their Master, is in fact one of the forms known as 'seals,' which were produced by the Pythagorean school (500 BC), and the Platonic mathematicians (300 BC) who studied the internal relation of numbers with geometrical forms, giving to each number, not only their characteristics, but their internal interrelations.

In the Arica system, we use the Pythagorean 'seals' of five (pentagon), six (hexagon), seven (heptagon), nine (enneagram), and twelve (dodecagon). All these geometrical figures are encircled and they show an outside progression of serial numbers and an inside movement that gives a peculiar serial number, as in the case of the pentagon, we have the external serial numbers 1, 2, 3, 4, and 5, and the internal serial numbers 1, 3, 5, 2, and 4. What is extraordinary in the Pythagorean 'seals' is that they are patterns and pure forms (archetypes) in accordance with which different processes of reality have been patterned, and that is what we find when we employ these figures as 'keys' for determined processes. They conform strictly to reality and in this sense they are strictly scientific because they can be proved by experiment. For instance the pentagon (not pentagram) is the key for the doctrine of 'the Four Elements' plus ether of Empedocles, and it was the 'key' for Greek medicine and martial arts, represented in the Olympian Games by the skills of running, jumping, throwing two different lethal weapons, and wrestling, and each skill correlated to an element. The important point for reading these 'keys' is that the outside movement in the circle is constructive and progressive, while the inside movement is destructive and regressive. What is amazing is that up to our time we have no explanation of how or why in classical China there appeared the same four elements and ether, which they applied, pretty much in the same way as the Greeks, to medicine as well as to martial arts. Anyone who has experience in Chinese medicine and internal martial arts, such as T'ai Chi, Shing Yi, and Pa Kua, knows the incredible effectiveness and reality of how processes and organs relate in a sequence where they cooperate with each other or in a sequence where they destroy each other. The accuracy of these descriptions is validated by the millenarian tradition of Chinese medicine, whose descriptions of pathological

processes, which consider the entire organism, are incredibly more sophisticated than whatever Western medicine can offer in terms of diagnosis and prognosis, which is restricted in Western medicine because it considers only single organs or problems. In the Arica system, the pentagon (not pentagram) is also used in relation to the doctrine of 'the elements' that in the system rises from five to the *nine* primordial elements, and they are studied in a pattern known as the *Adamantine Pyramid*, because it describes the relation between the eight primordial elements plus space, by which complete processes can be described. This Arica figure becomes synthesized into five points and the same laws of the classical pentagon (not pentagram) are observed.

The hexagon, known as the 'Royal Seal of Solomon,' which is dear to Kabbalists, Knights Templar, Masons, Rosicrucians, and mystics like John Dee, Jakob Boehme, and Meister Eckhart, in the Arica system is the 'key' of the union between the relative and absolute minds, or as the Hermetists say, "the union of the microcosm with the macrocosm," which is the 'royal key' of their science, and which in Arica is exposed as the doctrine of 'reality and its shadow,' which is described in the positive and negative figures of the *Scarab*.

The heptagon is a 'key' that describes the relation of the Pythagorean seven notes, and in the Arica system the first three notes represent the internal essence of the Divine Absolute Existence, Absolute Knowledge, and Absolute Compassion represented by the *Divine Mind of Presence* or the *Mind of Enlightenment*. The four lower notes in Arica are represented as the manifestation of the *Divine Mind of Separation*, the *Divine Mind of Equality*, the *Divine Mind of Love and Compassion*, and the *Divine Mind of Awareness*. The relation between the two groups is 'key' for understanding the connection between the three aspects of the *Divine Mind of Presence*, or our *Eternal Continuum*, and the realization of the *Adamantine Being*, or the four *Divine Minds* which are understood in the Mahayana Chittamatra School as the doctrine of the four bodies of Buddha. In the Arica system, these four Divine Minds are specific forms of the *Divine Mind*, and in no way are they flying archangels or entities coming from the sky above.

The octagon is the 'seal' that represents the harmonic relationship of a complete unity or monad, which is described as eight distinctive forces that produce a space of equilibrium of a self-contained unit. In the Arica system it is the 'key' of the Arica 'cells' or unities, where the body of the School is represented completely by eight individuals, producing an objective ground to support a mystical space that transcends time and the relative mind, because it is based on the nine *Divine Principles of Consciousness*.

The enneagram is the 'seal' that describes the Pythagorean octet and the Divine Principle of Unity in a series that describes the Pythagorean "Ray of Creation" with the seven emanations that have their origin in the Absolute Unity of God, which finishes in the lower states of matter. This doctrine of the "Ray of Creation" is the basis of all the schools of Middle Platonism, Stoics,

Epicureans, Gnostics, and Pseudo-Dionysus in his most fundamental tractates, namely, *On the Divine Names*, *On the Celestial Hierarchy*, *On the Ecclesiastical Hierarchy*, and *On Mystical Theology*, and was employed to the letter by Mr. Gurdjieff. For Arica this type of cosmology founded upon a doctrine of 'material' emanations is a naive and materialistic one to which Arica cannot adhere because of the first Tenet of Arica, which is based on the Absolute transcendence (beyond matter) of the Unity of God. Thus for the Arica system, the enneagram is 'key' for representing that transcendentality on the grounds of Trialectical logic. The enneagram in the Arica system is the archetypal matrix that describes the series of the declension of light into nine colors. This is why it is known in the Arica system as the *Scale of Light*, used in the *Hypergnostic Meditation*.

The dodecagon is a 'seal' used in the series of twelve and appears in the Arica system as the 'key' to the system of the *Mentations* or the rhetorical series of *objective analysis*, producing a complete description of process, or a complete thought, or a necessary order of thinking that concludes in a perfect result. The dodecagon is the 'key' for Arica *mentational analysis*. The dodecagon is the archetypal figure of the correlation between the twelve musical notes or a complete dodecaphonic system where the laws of musical harmony are applied to the Mentations, producing a tridimensional pattern of thought by the use of harmonics paralleled to rhetorical thinking. The dodecagon is known as the *Scale of Sound* in the Arica system and is elaborated on and studied in the work of the *Mentations*.

I work with the enneagram because it is possible to accommodate in this figure a perfect series of nine, and also the three Laws of Trialectics can be represented in this diagram. As we can see, my approach to the enneagram figure is totally different from that of Mr. Gurdjieff.

As I said before, it always called my attention that nobody knew the origin of Mr. Gurdjieff's 'ideas,' since he always just referred to "this system," and would give no indication to its origin whatsoever. Thus, Mr. Gurdjieff never had the courtesy of telling us his sources, perhaps because he thought that it was 'an internal consideration' and should be wiped out, or perhaps more simply he did not know. But when he speaks of his quest for achieving an 'astral body' or 'body-Kesdjan,' to use a Gurdjieffian word, he can as well be repeating Posidonius, the Great Stoic of the first century BC. Nobody seems to have observed the obvious connection until now. After Mr. Gurdjieff's death, his disciples tried to understand his sources by attempting to locate the legendary "Sarmoung Brotherhood" to which he referred in his books; and according to J.G. Bennett, this brotherhood supposedly developed into a Sufi sect known as *Khwajagan* or the 'Way of the Masters,' which existed in Central Asia in the Middle Ages. There was also the quest of Rafael Lefort and others who link the Gurdjieff 'sacred movements' with Sufism, especially with the Whirling Dervishes of the Mevlavi Order. Nothing could be so far from reality, because the Mevlavi Order belongs to Muslim Orthodoxy. But the point that is difficult for me

to understand is why no one has directly linked Mr. Gurdjieff's 'ideas' with the philosophy, techniques, and methods of the Stoa. How this system came to his hands it seems he never told anyone and most probably we will never know, but you have to be blind not to observe that Mr. Gurdjieff's system and ancient Stoicism are one and the same, and there is no need to go looking for utopian monasteries and the ever-so-secret societies that are completely unknown and not recorded anywhere. Up to our time Mr. Gurdjieff's 'ideas' have been linked to the Sufi tradition by J.G. Bennett, and to primitive Christian Orthodoxy by Boris Mouravieff, but not one single mention of the obvious and direct relation between the doctrines of the Stoa and Mr. Gurdjieff's 'ideas.' This is rather strange because from 1958 to 1965 in Santiago, Chile, I found with a group that was studying with me that the roots of esoteric knowledge have to be directly understood in relation to Pythagoras, Plato, the doctrines of the Stoa, the Sceptics, the Epicureans, and the Cynics. In my book, *The Human Process for Enlightenment and Freedom* (1975), I made a reference to the fact that the concepts of '*apathia*' and '*ataraxia*' were fundamental for self-observation and enlightenment. All the notions of 'self-remembering' were, in accordance with the Stoics, obtained by certain 'objective movements,' which developed the need to extract energy from the center of gravity or the 'great accumulator' of the body, known as the *tan t'ien* in Chinese medicine and martial arts, and as the *kath* point in the Arica system. These ancient exercises I systematized at that time in what is known in Arica as the *Pampas*, which is a set of five exercises that produce a state of intensified awareness, which the Stoics knew as *kataleptike phantasia*. The same principle is applied in the higher exercises of *Kinerhythm* and *The Fire Exercise* considered in Arica as objective prayer because they produce the simultaneous balance between physical movements, emotions, concentration of mind, and spiritual integration. The seventh level of the Arica work, referred to as the *Cutting of the Adamantine Pyramid*, also uses exercises based on this principle.

As we can see, the accusation of Mrs. Palmer that "I took and taught 'ideas' of Mr. Gurdjieff without acknowledging him" is totally without foundation. This does not mean that in the Arica School we did not examine Mr. Gurdjieff's 'ideas,' or study the Kabbalah, alchemy, Hermeticism, Gnosticism, Sufism, Shamanism, or the astrological system, or other basic teachings like Advaita Vedanta or Zen Buddhism. The sources have always been acknowledged precisely because the Arica system and method claims to propose a *new way* to accomplish the supreme goal of enlightenment in this one life and the precious goal of Humanity-One. Arica exposes a complete theory with precise logic and a metaphysical analysis of ontology, theology, and the philosophy of history. Since I am proposing a completely new method, I am certainly correct when I say, "I am the root of a new tradition." About the nauseating implications of using Gurdjieff's 'ideas without acknowledgment,' I am asking the Gurdjieffians who published *The Annotated Bibliography of Gurdjieff Foundation* to categorically erase their slanderous and gratuitous libel of the Arica School and my person, based on what I have just exposed in this letter to the Transpersonal Community. In

Gnosis magazine (Summer 1991) in the article written by Joel Friedlander, under the title of *The Work Today*, he states: "Oscar Ichazo, founder of the Arica Institute and teacher of Claudio Naranjo: Ichazo liberally used Gurdjieff's ideas and techniques and is the original source for much of the modern teaching on the typology of the enneagram."

In the same view I would like to ask directly the editors of *Gnosis* magazine and the author, Joel Friedlander, to correct their gross, irresponsible, and abusive misconception of the Arica School and myself in accordance with what I have very clearly shown, proving exhaustively that my teachings have *no link* and could not be inspired in *any way* by the naive, materialistic cosmology and the *very old* 'ideas' presented by Mr. Gurdjieff, whether he knew the real origin or not.

As I said at the beginning of this letter, Mrs. Palmer's argument is based on two points, the first of which concerns her misconception that I took Mr. Gurdjieff's 'ideas,' which has now been answered, and what is left to discuss is the second point:

2 They (the enneagram authors) have put the Arica theory of the enneagram on a scientific basis, making it acceptable and respectable to the scientific community.

Victor Hugo used to affirm that "plagiarism that kills is no longer plagiarism." What he was implying here was that the ideas of small authors used by great ones makes the original source disappear in front of the superior presentation. The classical example is William Shakespeare taking the ideas for his tragedies, like "Romeo and Juliet" and "The Merchant of Venice," from obscure Italian authors of the early Renaissance, and transforming their stories and plots into such masterpieces, making us completely forget the original sources as a minor point because of the grand, unquestionably supreme, and unparalleled presentation of his dramas.

Claudio Naranjo and his followers, the line of the Catholic priests and nuns, as well as the line of psychologists, have in all intention the desire to posit Arica and myself as just a vague principle completely superseded by the scientific presentation of the psychologists (Naranjo included), as well as by the theological presentation of the priests and nuns. For this purpose they claim:

A. That I received this theory from some obscure Sufi sect and that my role was to bring the enneagram theory to the West. In this picture they only make me a 'messenger boy' who did not understand the treasures entrusted to his hands. Thus, this material needed the discovery and explanation of the clever scientist-psychologists and priestly theologians.

B. They present me as an uninformed person who barely speaks English and thus my very synthetic teachings were in the need of their expansive and scientific language and arguments.

C. That I am a kind of 'crazy mystic' who talks with a certain

Archangel Metatron or the seemingly no less esoteric 'Green Qu Tub,' and proclaiming myself as a mystical 'fruitcake' who has visions.

D. They (the enneagram authors) are the real promoters of the enneagram theory because I want to keep it in my power for my exclusive use inside the Arica School. This secrecy was broken by Naranjo and this provoked a "falling-out" between Naranjo and me.

E. That they are the real holders of the enneagram truth because they have already built so much against the small beginning of Arica, and they are presenting this theory in a scientific and humanistic format (the psychologists), or in a theological and religious format (the priests and nuns).

The following are my answers to the five points of their argumentation:

A. That I received this theory from some obscure Sufi sect and that my role was to bring the enneagram theory to the West. In this picture they only make me a messenger boy who did not understand at all the treasures entrusted to his hands. Thus, I needed the discovery and explanation of the clever scientist-psychologists and priestly theologians.

A. The basis of this belief started from the completely wrong idea that Gurdjieff's 'ideas' were the secret teachings of a very secret society known as the "Sarmoung Brotherhood" and later known as the 'Way of the Masters,' or the *Khwajagan*, which existed in Central Asia in the Middle Ages. This point of view is sustained by J.G. Bennett in his book *The Masters of Wisdom*. As I have said, when I first got to know the Gurdjieff-Ouspensky 'ideas,' I observed that they matched perfectly the teachings of the Stoa, which depend on the knowledge of the 'cosmic law' of the "Ray of Creation" and the 'trinitary law' of action, reaction, and neutral, which Gurdjieff calls "Holy-Affirming," "Holy-Denying," and "Holy-Reconciling." The third point, the neutral ("Holy-Reconciling"), has the same importance and transcendence for the Stoics as it does for Mr. Gurdjieff, because if we produce the 'neutral state' in ourselves, we will have an 'impartial mind' that sees everything dispassionately, 'apathia,' and in this way making it possible to absorb the pure ether-fire of superior impressions, *kataleptike phantasia*, expressing itself in perfect *kathekonta* or right attitude and 'intention.' As I have said, the materialistic Stoic-Gurdjieff cosmology and metaphysics can be anything but Sufi, which by all definitions is the mystical outcome of Islam. In this sense, there cannot be a Sufi who in all its terms is not a Muslim, since Sufism is an extreme position of Orthodox Islam. This is radical and to pretend that there is an all-embracing Christian Sufism is contradictory, because Christianity, according to the Muslim tradition, denies the Unity of God (the Christian dogma of Incarnation and the dogma of the Trinity), and it is seen by Islam as categorically a pagan and idolatrous religion. Plainly speaking, anyone who wants to find Sufism has to look somewhere other than in the books and 'ideas' of Mr. Gurdjieff. As I said before, I have been blessed to know personally great teachers of the most

pure forms of Islamic Orthodoxy, and I know intimately that they would never accept Mr. Gurdjieff's materialistic 'ideas.'

Anyhow, it should be pointed out that the Arica theory does not initially start as a mystical and spiritual interpretation of reality, but begins by analyzing scientifically, with the use of Trialectical logic (fourth and fifth *Arica Tenets*), the *nine constituents* of the human personality, to which follows a metaphysical analysis of Ultimate Reality and the theological conception of the Absolute Unity of God. The point is, though I know very closely several Orthodox Sufi schools, the Arica theory, as I said before, comes from a different type of analysis, which is directly proposed by me alone. The Arica theory is not anybody's message but Arica's.

B. They present me as an uninformed person who barely speaks English and thus my very synthetic teachings were in the need of their expansive and scientific language and arguments.

B. This has been the constant presentation that quite unfairly has been made by Claudio Naranjo and dramatically elaborated by his disciples of the psychological line, as well as those of the theological line (the priests and nuns). To this misrepresentation there is the answer of my work as presented to date; but I will be publishing in the near future the books of the entire Arica theory with its complete philosophical, scientific, and theological presentation.

C. That I am a kind of 'crazy mystic' who talks with a certain Archangel Metatron or the seemingly no less esoteric 'Green Qu Tub,' and proclaiming myself as a mystical 'fruitcake' who has visions.

C. There is nothing you can do against the bigotry and trickery of certain journalists who play by making collages of phrases, according to their own intentions. This dirty manipulation and trickery is simply despicable because it is acted in the name of freedom of speech. Just look at the malice in how the journalist, Richard Leviton, of the *East/West Journal* puts together a phrase taken from John Lilly and Joe Hart and a statement by me from the book, *Letters to the School*:

"Ichazo claimed to have received the enneagram inspiration directly from 'a high ranking archangel' named Metatron. He further claimed that a mysterious teacher named 'the Green Qutab' supervised all subsequent Arica activities. ...as he stated in 1988 in his Arica published Letters to the School, 'They came to me, 108 in all, as in a vision, showing their internal relations with complete clarity, in 1954 in Santiago, Chile. Not only am I the holder of the beginning of this tradition, but also, as can be absolutely and concretely proven, the 108 enneagrams and the entire system in all its terms have been developed by me, only and exclusively, and I am more than ready to contest it publicly.'"

If we read this collage together, it certainly looks as if I would be a 'crazed-out mystic' receiving direct revelation, which is contrary to the first Arica Tenet that clearly states "Arica declares the Absolute Unity of God, not on the basis of faith or revelation." The

purpose of my article in 1988 was precisely to correct this point and to say very directly that I did *not* receive this material from any archangel or entity whatsoever, but that it was the fruit of a long, careful, and dedicated study of the human psyche and the main problems of philosophy and theology. At that point after working years with the enneagrams, I could visualize them in the same form that is observed in tantric visualizations that become more vivid and clear than anything that we can perceive with our ordinary senses. But when I say that I saw the entire system of enneagrams *like* in a vision, it was a reference to this clarity of thought with which I could envision the entire system after so many years of dedicated, intense work. This is what I wanted to convey in my article that reads:

"They came to me, 108 in all, as in a vision, showing their internal relations with complete clarity, in 1954 in Santiago, Chile. ...not only am I the holder of the beginning of this tradition, but also, as can be absolutely and concretely proven, the one hundred and eight enneagrams and the entire system in all its terms have been developed by me, *only and exclusively*, and I am more than ready to contest it publicly.

...The enneagrams certainly didn't come to me as a coincidence or a casual realization while in my car staring at the stars during a hot summer's night. In fact, they came to me as the result of a long process of investigation, analysis, and careful study of theology, philosophy, and mysticism, and our scientific knowledge of physics, biology, and medicine."

This kind of indecent and unfair journalism that tries to make a 'twister' of what is just direct and plain truth produces a situation of confusion that shows at the end the obtuse and narrow point of view of the journalist in his will to make a reality of his own intentional lack of appreciation for somebody else's work. This type of journalism is just bad money, trickery, and a lie. I do not understand the purpose of the article of Mr. Richard Leviton of *East/West Journal*, who insists that Arica contends that they have the sole authority and then he makes his totally arbitrary question, "Can intellectual propositions be copyrighted?" Arica does not want to copyright its propositions but simply wants to say precisely what they are, because they are being used by immoral psychologists and priests, who are adapting only the beginning of the Arica system to their own ideas, which are *radically opposed* to those of Arica. We have to come to this extreme clarification because the psychologists and religious people publish their work, using Arica descriptions mainly of the *fixations* without appropriate acknowledgment of what is Arica's and what is their own input - as a linear therapy in the case of the psychologists or as a way to Christian redemption by the group of priests and nuns. As I said before, the entire Arica method has the main goal of acquiring Theosis (supreme enlightenment) in this one life. For this purpose the entire system is delineated with complete clarity. The main point being to reduce the complex artificial ego by the method of *Ego-reduction* and to acquire the understanding of our external and internal worlds as products of '*mind-only*.' What we have to observe is that unfair journalism does not go anywhere. For me the obtuse and so obviously bad-

intentioned article of Mr. Leviton has no explanation, and we only have his gratuitous and arbitrary pique against a method and system of which he knows so little.

In the Arica School, the five Divine Minds are represented in the higher Work of the School by meditational deities, but they are not 'entities' in themselves, because this would contradict the first Tenet of the Arica School or the Absolute Unity of God ("One without second"). The Divine Metatelos in the Arica system is the archetype of the *Presence of God*. This is to say that when you work with the Divine Metatelos, it means that you have stabilized a mind that remembers the Unity of God *constantly and without interruption*. In fact this state of mind is the most important for achieving real mystical insight and understanding across the Arica theory. It is under this state of mind that the synthesis of the Arica system was produced, but here I am clearly saying that I did *not* receive messages from some archangel, entity, or entities coming from the sky above, because that would be contradictory with Arica theology.

The 'Green Qu Tub,' or 'the center' for some of the Sufi orders, appears as the *Divine Mind of Love and Compassion*, whose color and vibration in the Arica system is also green. *Divine Mind of Love and Compassion* in the Arica system represents the enlightened mind of *No-action*. This is to say that when under the influence of the green *Divine Mind of Love and Compassion*, we are in a mind that has 'no-individual-action' or 'no-ego-action,' meaning that it is interested in transcending individuality by observing the '*divine plan*,' which makes humanity evolve into its own maturity (second *Arica Tenet*). This divine mind of *No-action* can be defined as the total surrendering of individual 'Will' into the omnipotent 'Will of God, One only.' This is also known as the 'great peace' of God because with this noncontradictory mind we can understand, as I said, the supreme process of humanity becoming one. *Divine Mind of Love and Compassion* also is represented as the green Ultimate Guardian and is the central figure of the Mandala of the Telesmatta of Grace concentrated in the Arica Thought of Enlightenment or the inevitable and factual historical perspective of humanity becoming one (second *Arica Tenet*). In this sense the force of the green *Divine Mind of Love and Compassion* means the 'future of humanity,' unified in the transformed *Metasociety, Humanity-One*. When we say that the direction of the School is inspired by the green *Divine Mind of Love and Compassion*, we mean the state of mind that is concerned with benefiting all sentient beings by acting in the right direction that is synthesized in the Arica Thought of Enlightenment. This form of *divine mind* is represented in the Mahayana Buddhist tradition as the green dhyana Buddha Amoghasiddhi or a mind of perfected action in accordance with the universal mind, whose Bodhisattva is the future Buddha or the green Maitreya.

D. *They (the enneagram authors) are the real promoters of the enneagram theory because I want to keep it in my power for my exclusive use inside the Arica School. This secrecy was broken by Naranjo and this provoked a 'falling-out' between Naranjo and me.*

D. I can begin by saying that whoever says that I ever had a "falling-out" with Claudio Naranjo, because he wanted to make this work public and I wanted to keep it in the secret lore of the Arica School, is just lying. How could I be trying to guard it secretly and be giving public lectures like those I gave in Santiago, Chile in 1969 at the Instituto de Psicología Aplicada, under the sponsorship of the Chilean Psychological Association, where Claudio Naranjo learned for the first time about the Arica system. As you can see Claudio Naranjo would be the first to confirm that I wanted to make the Arica system public, and it was presented to professional psychologists and physicians as a new proposition of mapping the entire human psyche for the first time, considering the nine elements of what was constituted and treated as a 'co-ordinated system of systems,' and presented in an integral view, where all phenomena of the three worlds (not the three centers) can be reduced into the transcendental mind of the Absolute Unity of God. This union between science, metaphysics, and mysticism is a fundamental premise of Arica (fourth and fifth *Arica Tenets*), and I always tried to convey it publicly; and in the near future the entire body of the theory and system will be published. When I asked for secrecy in the School, which is known as a 'closed circle,' it was about certain techniques devised by me that if known and falling into irresponsible and unlearned hands could provoke a catastrophe of considerable proportions. Unfortunately, this did happen and it is a matter to elucidate sometime in the future. But about the theory itself, I always thought that it was the most valid and efficient tool ever proposed to analyze systematically and exhaustively the human psyche since the *Abhidhamma-Pitaka*. I have to say here that I by no means wanted or want to keep it for myself and the exclusive use of the Arica School. About the "falling-out" between Claudio Naranjo and me, it never happened since there was no reason for it. What happened is that in 1970, while working with the first American group in Arica, Chile, after seven months of intense work in order to obtain a group as one organic entity, it was necessary to make an agreement between this body of people, an agreement that should come from their very essence, because we were forming a mystical body, a mystical school (third *Arica Tenet*). Because of this we produced a *Line of the School*, which means that we were going to face a decision confronted by the circumstance that on that decision completely depended the future of the School and all that this means. In this *Line*, Naranjo was rejected by 100% of the vote. The main reason being that he could not drop his 'messianic' attitude that was felt as very individualistic and egocentric. That is how the group felt about him then. Nevertheless I continued to work with Naranjo and with a small group that adhered to him, which was a point that made clear that, in fact, the main group was correct in observing that there was already a division in the original group. As I said, regardless of the decision of the *Line of the School*, which is unappealable and can only be changed by another *Line*, and because of this fact I could not bring them back into the School, I nevertheless continued to work with Naranjo and his group separately. I always thought that I was on good terms with him but later reports started coming about this "falling-out", painting me as the fanatic and Naranjo as the heroic

scientist. And so it is inevitable to see in this story about the "falling-out" that it is just with the plain intention to scorn the Arica School and myself without any foundation.

I have clarified my position with Claudio Naranjo in the following paragraph of *The Arican*, Twentieth Anniversary Issue (1990): "Recently, Claudio Naranjo has published a book titled *Enneatype Structures*, and to my surprise he openly recognizes the origin of this material, which he first became acquainted with "during a series of lectures dictated (by me) at the Instituto de Psicología Aplicada (Santiago) in 1969, under the sponsorship of the Chilean Psychological Association." Honestly, I was expecting Naranjo to demonstrate more unfair treatment of the Arica material, and to plainly ignore the fact that this material has been published and copyrighted by Arica Institute and that I am its sole originator. Naranjo presents the structure and psycho-dynamics of the five centers in the same way that I presented them, as can be seen in the Arica publications, so he contradicts Arica neither fundamentally nor substantially. What he does is produce a critical analysis of the semantics of some of the names tentatively appointed during my first introductory lectures. He also observes some changes in hermeneutics and interpretation, which are the fruit of his long work with Protoanalysis. However, he does not present any new theoretical points or any reform of the structure of the material. Indeed, as long as we play by the rules of the scholarly game of due recognition of origin and source, we should benefit.

Returning to the acknowledgment at the beginning of Naranjo's book, he employs the embarrassing gambit of naming me as his midwife, by which I am relegated to the equivalent situation of Socrates, who as we know never wrote a word of his philosophy, while Naranjo automatically appoints himself as the Plato of the Arica theory. Who knows at this point whether Riso or some Jesuit priest or nun is deceiving himself or herself by trying to fit into the role of Aristotle! What is embarrassing is that these authors present their copies of the Arica manuals as the complete picture, when in fact the theory for describing each one of the points of the enneagram is far more vast. The entire Arica system, which is presented at first as a psychology, is in fact based on logic, ontology, and theology and certainly does not appear from thin air. This most important part has yet to be presented. Anyhow, if I were Naranjo's midwife, he should at least show some observable news. But as far as the material in his book goes, I find no theoretical news whatsoever. To debate the semantics of the different points of the enneagram, or what language and what hermeneutics we should use, is certainly valid, but, as I say, the points of the enneagram cannot finally be left as simple language-definitions or metaphoric descriptions, because, however powerful, these leave us only in the plane of aesthetic interpretation, rather than a scientific basis. The true psychological and scientific purpose of this theory requires a major analysis of how we conceive all of reality epistemologically. Once we can demonstrate proven facts in terms of hard science, the propositions of Protoanalysis become a coherent part in a theory that takes into account the whole of human experience, and that can therefore claim to be a way to obtain the totality as a

human being, or supreme enlightenment (Theosis).

E. That they are the real holders of the enneagram truth because they have already built so much against the small beginning of Arica, and they are presenting this theory in a scientific and humanistic format (the psychologists), or in a theological and religious form (the priests and nuns).

E. What is amazing is that uniformly all Naranjo's disciples repeat the same descriptions that I made of the *fixations* and also of the enneagrams of the higher states, which appeal more to the fancy of the priests and nuns. The descriptions are all consistent with very little differences and so their common origin is translucent. Nevertheless they all insist that they just did it themselves and the part of the Arica system that they are using is the fruit of their long experience and they give frightening references like "twelve years of reading" or so many cases treated, thousands upon thousands. Grandiose stuff. What is funny is that in their practices they do not use the material that they learned in the universities or the seminaries which gave them their titles, but instead they use the Arica system that suddenly becomes their own, which they tell us they just developed on the basis of an obscure and limited beginning of this theory now so brilliantly and scientifically presented by them. I mean it is really funny. For one—what type of scientists are they who believe in a system because somebody "told them" that it was ancient Sufi stuff? What this implies is simple—all these scientists and theologians work on the basis of a 'belief' of which they make a 'dogma,' and in any case their presentation is not based on a due logical, epistemological, and ontological analysis. Nothing of the kind for the psychologists and the priests and nuns but straight 'belief,' like pure 'dogma.' Now what type of scientists are these? What type of metaphysics and theology does this imply? I mean, as they flatly present it without due explanations, it is just a soup of incongruous notions, but unfortunately as I said, they still retain the descriptions of the Arica system originally presented by me. This is what I want to clarify between the Arica system and the enneagram authors. Concretely speaking, the enneagram authors start from the point of a 'belief,' which they make into a 'dogma,' because they accept it irrationally and in full without any analysis or criticism as if it would be a *divine truth*, unquestionable and final. They appoint an "old Sufi" theory or whatever as their basis for constructing their endless and inconsistent rationalizations for the simple reason that they do not present a logical basis to elaborate scientific propositions. The work of the enneagram authors is plainly unscientific and without rational foundation, because it is based on dogmatic formulations as opposed to the Arica system, which under any measure is logical and scientific and is based on rational metaphysical propositions and ultimate theological truth. This distinction is the one I want to make clear. The scientific position of the Arica system is an uncompromised one, because it depends on logical propositions and establishes a scientific approach to validate and consolidate classification, experiment, and measurements of the human psyche (fifth *Tenet of Arica*). The theology of the Arica system is based on the Absolute Unity of God (first *Tenet of Arica*), which is a point that cannot be compromised because all the spirituality of Arica depends

radically on this Tenet:

Unity of God

Arica declares the Absolute Unity of God, not on the basis of faith or revelation but on the basis of the innate structure of the human mind, as analyzed by trialectical logic, which understands this first principle of metaphysics as the foundation of all thought and human experience.

This is to say that to read propositions twisted by the theologian priests and nuns to serve their old, dry, and subjective 'beliefs' is really repugnant. I am saying clearly that all the Arica system depends on the primordial premise of the Absolute Unity of God. Any unscientific 'belief' from the point of view of Arica renders the system useless. As I said, the image of making me appear as an uninformed, obscure, "cuckoo mystic", who has no idea of science or theology, will be drastically corrected because it is clear that the psychologists, priests, and nuns start from the irrational standpoint of just 'believing' for the sake of 'believing' whatever was proposed in this "old Sufi" stuff. This is 'dogma' under any measure.

For instance we can see the total lack of a scientific basis or a theological explanation in the book by Robert J. Nogosek, C.S.C., *Nine Portraits of Jesus*, who from nowhere tells us as a matter of fact that: "The enneagram system demonstrates that there are nine ways of expressing what it is to be human." This time he does not tell us where it's from, not even with the justifying explanation that it is "old Sufi" stuff; but he tells us directly and with great conviction that "the enneagram system demonstrates" and that is that. This I clearly say has no other basis but the belief of Father Nogosek. He does not tell us where this notion comes from because he does not know - clear and simple. He continues saying that: "At once, however, we come up against the fact that all nine types in the enneagram are 'sin types' built up due to a defense mechanism we have chosen to defend a compulsion special to us." Further on he states: "Since the types are differentiated by the specific compulsions, we conclude that his personality (Jesus) spontaneously expressed ALL NINE TYPES. Each type is a specific way of being human. All nine together are the perfect expression of his humanness. Jesus could be that fully human being. Indeed, he was *the first to be fully human*." Now he attributes a sinful nature to the fixations from nowhere. He just tells us that this idea came to him having conversations with other pious priests. The reality is that if we accept the doctrine of sin, like in the ancient Mystery religions, there will be the need of atonement that can only be produced by the intercession of ritual and sacraments, which needs a class of religious specialists, punctilious in the ritualism of the priestly office. 'Sin' needs the intercessory functions of priests who have been consecrated and now they can act on behalf of their God, producing a privileged separate order of sacerdotal-sacramentarians whose perilous status of *ordo sacerdotum* has to be sustained with its celibate priesthood and holy virgins. From the point of view of Arica, there is nothing that can be considered as 'sin,' which is that old infusion from the Orphics and the

Pythagoreans. Arica considers all human experience as 'process' because it starts from a point of view that is beyond the 'good and evil' that supports the theory of 'sin' and the dogma of atonement with the need of a priest who represents a God that is enthroned in a church. As we can see this is completely contradictory with Arica where there is no notion of 'sinful types,' and all fixations are seen as 'process' and as starting points for self-analysis; but as I said in *Letters to the School* (December 1987): "To be continuously fixated in just one part of ourself stops our possibility of growing up as individuals. In order to become responsible for ourselves in an objective way, rather than in a subjective unilateral position, we have to AWAKEN ALL THE NINE POSITIONS that objectively exist in our basic, fundamental consciousness." In Arica the fixation is dissolved by acquiring an understanding of the other eight positions. This is obtained by *karma cleaning* and not by the grace of Jesus or any other dogmatic, religious position that is completely alien to the Arica system. The Arica system does not need atonement for 'sin,' priestly intercessions, sacramental rights, or dogma supported by a church. The Arica system is a way of self-realization and a way to acquire Theosis (supreme enlightenment) in this one life by the personal effort of the practitioner, supported by the strength of a real mystical School and a teaching that proves its ontological basis for the human process as is clearly observed in *The Arica Five Supreme Determinants* (fourth Arica Tenet).

Another point of contradiction with the priestly interpretations is that for the Arica system our psychic life depends on the polarity of sex and spirit. This is to say that if we have not processed and cleansed our sexual life, it means that our spiritual life is inexistent because it is blocked with the filth of unprocessed sexuality, which becomes manifested in rampant and deviated abuse of sex. From the Arica standpoint, this is simply hypocritical and to try to use the system by avoiding any talk of sexuality is irrational, dogmatic, and against all the facts of life. What I want to make clear is that the twist given to the Arica material by the priests and nuns makes the system useless because it is directed toward 'beliefs' supported by a variety of impossible 'dogmas.'

As we can see, it is completely unjustified for Mrs. Palmer to insist that "it (the theory) was transmitted to an enlightened being (myself) through the divine intercession (Archangel Metatron or some other), and so there is no question," and she also says, "He has moved the Enneagram from a Sufi context, from a Christian esoteric context, from the Gurdjieff context, and couched his 'new discovery' in an eclectic, new age spiritual growth context." Frankly this is a gross and insidious way to discredit Arica and myself. For instance Mrs. Palmer informs us that the paid advertising of Arica in the *New Age* magazine was made in order "to make people think that Ichazo had won a victory." She insists that this was not so because "no money changed hands." This just shows the materialistic preoccupation of Mrs. Palmer because Arica sued the priests and nuns for not acknowledging Arica as the source of the enneagrams they were using liberally in their own endless rationalizations and profit. When they acknowledged clearly in front of the Honorable Judge Miriam G.

Cedarbaum, in Federal Court, Arica considered that it had won the case completely and unconditionally for anyone who has eyes for reading. But not Mrs. Palmer who says that the Arica Institute "have sued for huge sums of money." This is an absolute lie. What Arica wants Mrs. Palmer to do is to acknowledge, like the priests and nuns, the source of the material with which she plays like conducting free association sessions. From the point of view of Arica, the lawsuit in front of the Honorable Judge Robert P. Patterson, Jr. was won by Arica totally and completely in the moment that "*Palmer did not dispute the ownership and validity of Arica's copyright*". To say it clearly in a few words, *the origin of the ideas is not disputed* by Mrs. Palmer but she affirms with Judge Patterson that they are unprotected and consequently can be copied or directly plagiarized or closely paraphrased by arguing that they are common terms of language and cliches. This decision is being appealed by Arica because copyright laws state differently. For instance we can see in the recent ruling of Judge Robert F. Kelly of the Eastern District of Pennsylvania in respect to a book and a subsequent television docu-drama: "The copyright laws were not enacted to inhibit creativity." Judge Kelly wrote in his ruling, "But it is one thing to inhibit creativity and another to use the idea-versus-expression distinction as something akin to an absolute defense - to maintain that the protection of copyright law is negated by any small amount of tinkering with another writer's idea that results in a different expression." (See Arica Institute's comparative information displayed on page 118 of *The Arican: International Journal of Arica Institute*, Autumn 1991.)

"At a time when works of so-called 'faction' or television docu-drama - which merge historical events and characters with fictional invention - are increasingly common, and when accusations of plagiarism have become frequent, the verdict appears to toughen existing copyright law by stating that it is *not enough to slightly alter* the expression of another writer's ideas."

As I said I will be publishing the entire theory in the near future and in the meantime for the Arica School, it is absolutely necessary to clarify its position in front of the mass of the enneagram authors that make use of Arica doctrines, trivializing them as a Sufi 'dogma' to which they have become addicted and devoted. Further on these trivial and unfounded descriptions and typologies that they are presenting have a marked similarity with astrological lore, making the system superficial and a fountain of ego-inflation instead of *Ego-reduction* as the Arica theory proposes. On the other side, we see all the enneagram authors engulfed in their own interest of material gain, ego-inflation, and prestige, producing wave after wave of ludicrous slanders to Arica, while ornamenting themselves as in the pathetic case of Mrs. Palmer who in a trance of enthusiasm has proclaimed herself the "Queen of the Enneagram"! For all we know at this point Naranjo, Riso, and Nogosek, C.S.C., must be appointing themselves as the King, Emperor, and Pope of the Enneagram, respectively.

After all we have seen of the enneagram authors, Arica does not embrace any illusion about the materialistic nature of these

authors, but what is important to establish clearly is that Arica is the *only source* of this theory, because it is indispensable for the Arica School to continue with an untouched moral strength and clarity of consciousness and goals so the actualization of the precious goal of humanity becoming one body-one spirit in the Metasociety becomes possible by the inexorable factual reality that humankind will be transformed by the pressure of its own necessary and unavoidable unity, as we can read in the second Tenet of the Arica School.

We can see Mrs. Palmer's complete lack of information about Arica because she thinks that "Trialectic analysis" means to observe "the three energies (affirming, denying, and reconciling) apparent in the diagram's (the enneagram) shock points." For the benefit of Mrs. Palmer, the super-well-known *Law of Causation* is not a logical principle of either Formal logic, Hegelian Dialectics, or Arica Trialectics. Causation is analyzed by Formal logic in the dilemma of cause and effect. Hegelian Dialectics analyzes it in the trilemma of thesis, antithesis, and synthesis, or positive, negative, and neutral, or Gurdjieff's "Holy Affirming," "Holy Denying," or "Holy Reconciling." In Arica Trialectics, causation is analyzed in the tetralemma of action, reaction, function, and result. The *Laws of Trialectics* are not just the *Law of Causation* (action, reaction, and neutral), but the exposition of logical principles of identity. What Gurdjieff implies in the law of three, which he calls the sacred *Law of Triamazikamno*, is the same as the Stoic *Law of Causation* as presented by the Stoic, Posidonius, who was interested in producing 'Objective Reason,' exactly the same wording as Mr. Gurdjieff. I hope Mrs. Palmer is not going to question who came first. For the Stoics this 'Objective Reason' was their way to cross the "Ray of Creation" and to ascend into the sphere of the Ogdoat. As I have said, in Posidonius' theory, a man who had not 'awakened consciously' to the reality of the *cosmic law* was condemned to receive 'mechanically' the influence of the planets and to become 'food for the Moon.' This is exactly the same wording that Mr. Gurdjieff uses in his *Beelzebub's Tales*. Like the Stoics, he imagines the ego as completely artificial and he calls it the organ, 'Kundabuffer,' composed of hundreds of different "I"s or personalities. For the Stoics either you serve as 'food for the Moon' or you 'work consciously' following and accepting *Divine Providence, pronoia*, as we find in Cicero's *De officiis*, and in that way to ascend through the planets and into the Absolute Sun. Gurdjieff tells us that the planets are alive and that 'angels' are formed in the planet "Modiktheo" and that "they are responsible for the government of the world and are closest to His endlessness." Flatly speaking this is Stoic cosmology where the soul is figured as descending from the Sun Absolute and being engrossed by the vibration of each of the planets, which are alive and called the 'archons' or the rulers of the world in charge of their government and functioning. This Stoic theory, which originated in Plato's *Timaeus*, affirms that first we have to succeed in stopping ourselves from being just 'food for the Moon' by the aid of 'voluntary suffering' or the acceptance of the cosmic unchangeable destiny and by 'intentional labor,' which has to be dispassionate and to benefit others. Just the same theory and wording that Mr. Gurdjieff wants to inform us about in his

Beelzebub's Tales, and as I said these two most basic ideas of Stoicism are painfully explained and obscurely described by Mr. Gurdjieff, who tries to expound upon them in large tirades and endless repetitions. For instance we can see the profound misunderstanding that J.G. Bennett has of these two basic concepts even after working with Gurdjieff for so long himself, and he defines 'voluntary suffering' as "it is suffering one imposes on oneself to achieve something. The typical example is that of the athlete who disciplines himself," and his definition of 'intentional labors' is "to act without regard to the fruits of action," and more vaguely that "they are connected to the service of the future." If we observe without understanding Stoic cosmology, we won't notice that it is the source of these 'ideas,' where the cosmos is an alive and enormous organism with different layers of matter or vibrations, which come from the 'Sun Absolute' and that will return only if we 'become conscious,' saving us from becoming 'food for the Moon,' and in this way transcending time, the merciless 'Heropass' of Gurdjieff. Gurdjieff puts time, 'Heropass,' beyond the 'Sun Absolute' in the same way as the Zurvanite heresy where time is beyond the Absolute. J.G. Bennett believed that this originated with the "Sarmoung Brotherhood" that Gurdjieff found in Central Asia, and that later became the Sufi "Way of the Masters," or the *Khwajagan*. Thus it gives a Sufi source to the Gurdjieff 'ideas.' As I said this is totally impossible because of the material cosmology of Mr. Gurdjieff.

On the other hand, the Stoics inherited the idea of time beyond the most pure ether-fire from Heraclitus (500 BC), which involved the 'being' of the Absolute described by Parmenides (500 BC). For the Stoics time was the big riddle of the universe. This was the case for them as well as in the previous doctrines of Pythagoras and from him directly to Egypt in the form of the Sphinx (another one of the preoccupations of Mr. Gurdjieff) of which it was said that if you do not discover her meaning, she will devour you - 'food for the Moon' - and if you do discover her meaning, she will accompany you throughout all eternity as a guardian. In the Stoic-Gurdjieff cosmology there is a constant interaction of energies between God Himself and His entire creation. As I said from the Arica point of view, this is a naive primitive cosmology of the Magi astrologers of the Orphic, Pythagorean, and Stoic schools, who transmitted this knowledge into the Gnostic sects with their doctrine of the 'Creator and His Archons,' and through Proclus and Iamblicus (400 A.D.) this doctrine finishes in Pseudo-Dionysius (500 AD) who was considered the first great Scholastic philosopher, and across him into the Orthodox and Catholic Churches. For these doctrines the soul is imprisoned in the body. This idea of being in a 'prison' from which you need to escape is used again by Gurdjieff and we can find the same description of a prisoner in the need to escape with the help of other prisoners and the knowledge from the outside as we can find in the catechisms or the Stoic manuals, where it was revealed how to act consciously by the means of the *kathekonta*. This notion can also be found in Epictetus' *Encheiridion*.

As I have said, central to the ideas of Mr. Gurdjieff, as well as the ancient Stoics, is their total panic of dying without an 'astral body'

('body-Kesdjan'). This is what Mr. Gurdjieff used to say was like "dying like a dog." In fact his close associates never seemed to understand this notion and it only becomes clear when we read Posidonius who explains that we should not die as dogs "howling to the Moon" or being 'food for the Moon' because of our lack of a well-developed 'astral body.'

I have seen the *Gnosis* (Summer 1991) magazine and Mr. Gurdjieff is presented as this unique incredibly original figure. "He was by any account one of the most remarkable men the human race has produced." Even Claudio Naranjo asserts, "As a single individual (Gurdjieff) managed to administer the European and American world a shock perhaps more significant than any other until the cultural wave of the early sixties." And also he tells us he believes "Gurdjieff's teaching reflects a northern strain of Sufism indigenous to Central Asia and less connected to orthodox Islam than more southerly versions." He is just repeating the same mistake of J.G. Bennett but he does not tell us his sources.

As I said before, to obtain freedom by acknowledging and understanding the *cosmic laws* of the "Ray of Creation" and the *Law of Causation* (the law of three, *Triamazikamno*) is the point of view of the Astral Religion from the Magi to the Catholic Church. In all its different forms, this cosmology collapsed with Copernicus, and as I said, a God who depends on the interchange of energies with all His creation is a materialistic conception that is completely and absolutely repugnant to the Arica system and theory based on the Absolute transcendence (beyond matter) of God, as it is proposed by the Arica Declaration of the Unity of God, which is the primordial principle of the School and the first Arica Tenet.

As we know, Gurdjieff never gave us his sources and he describes himself as somebody completing his 'astral body' ('body-Kesdjan') or in the fifth of the seven possible levels. For all we know not one of his disciples became enlightened but frustrated and disappointed, and he did not appear to have arrived to the final peace of enlightenment, because here we have only a few possibilities. If he was enlightened, he did not teach anybody else how to reach this state or he did not know how to teach it. Perhaps more simply he did not achieve it himself because in his last book *Life Is Real Only Then, When "I am,"* his explanation of the real "I" missing, which he says can only be formed by the work in the three centers simultaneously is a very primary position of self-observation upon which he does not elaborate, and all his 'ideas' are personal insights instead of direct and precise instructions as we find in real and proven traditions.

The most important doctrine in the Stoic and the Gurdjieff 'ideas' is to awaken in order to escape the mechanical 'influence' of the planets. For this purpose it was necessary to know the *cosmic law* formed by the "Ray of Creation" and the three-legged *Law of Causation*, and to produce awareness with which we change the 'mechanical will' of our low desires into the 'intentional will' of accepting *Divine Providence*, *pronoia*, and thus evading time by coating an 'astral body,' and further on an 'essential body' with the

subtle material of 'conscious impressions' or the actual stuff of the *Divine Objective Reason*. To produce self-observation following this theory, it was necessary to knock out your habitual intellection by 'intentional' super-efforts at the end of which it was possible to obtain direct 'impressions' or *kataleptike phantasia* or by constant self-observation of the main and stronger planetary 'influence' that gives all individuals their very special characteristic of their personality or special 'feature.' Astrology of antiquity could present the elaborate personal astrological charts for this effect, while Gurdjieff based his point of self-observation on some important and obvious personal defect, known as the 'chief feature.' This is to say his method of self-observation was never clear and was mainly an artistic expression of the power of observation of Mr. Gurdjieff, who could find what was ridiculous in all his friends. Of course, this is a very poor method of observation, which comes from nowhere and has no scientific basis or ground. Consequently it does not work or Mr. Gurdjieff and the Gurdjieffians would obtain some ponderable results. The importance of self-observation is another universal idea and in the Arica system self-observation is founded on the great method of self-observation exposed by Lord Gautama in the doctrine of the 'Four Mindfulnesses' in the *Mahasatipatthana Sutta* of the *Digha Nikaya* or how to self-observe our body, our emotions, our mind, and the objects of our mind. But the Arica system, because it is founded upon the descriptions of the entire human psyche in its nine constituents, observes that the three instincts that support life develop into nine psychological possible *fixations*, one of which is felt as a weak point that has to be defended for our own survival (defense mechanism). This weak point evolves into a characteristic fixated type of personality, which is easy to observe because they all follow the patterns and the descriptions of the correlated enneagrams of the system. This is why the *fixations* in the Arica theory are most fundamental and pivotal for self-analysis and self-observation. With the method of the Arica *fixations*, it is possible to obtain prolonged self-observation as well as to recall all our past experiences, clarifying our entire karma by understanding the part that they play in the development of our being, which is observed as an integral part of self-realization (fifth *Arica Tenet*).

In summary:

1. The Arica theory and system is *not* derived in any sense from the so-called Gurdjieffian-Ouspensky 'ideas' of *The Fourth Way*, because their very old and naive materialistic cosmology where there are times "when God almost had to ask for help" is a completely repugnant and materialistic 'belief' in front of the five *Tenets of the Arica School*.

A. I did *not* receive the Arica theory from some obscure Sufi sect or from anybody else. The Arica theory and method are directly and completely proposed and presented exclusively by me. I am the only source of the Arica theory and method.

B. As I have proven, the enneagram authors base their theories in the blind acceptance of the formulation of a supposed Sufi sect, transforming it into *dogmatic principles* of belief and

consequently without the need of critical analysis for a logical and scientific formulation. On the other hand Arica proposes a *logical* basis and a systematic and scientific description of the human psyche, and develops a complete method for describing the human psyche with its epistemology or theory of knowledge; its psychology or the map of the psyche and its functions; its ontology or a conception of Ultimate Reality; and its theology with a conception of Transcendental Reality.

C. I do *not* have visions of flying archangels, Metatron, or the Green Qu Tub, and the Arica system and method is the product of my whole life's work.

D. I have *never* had a "falling-out" with Claudio Naranjo, and I never intended to keep in secrecy the Arica theory and method, now nearing publication, since I have publicly lectured about the system for the last 25 years in South America, the United States, and Europe.

E. The two propositions of the psychologists and the priests and nuns are contradictory to the Arica system. This is the case with the psychologists because of their unscientific asystematic approach to the matter, and with the theologians (priests and nuns) because they are making a mishmash of the Arica theory in order to accommodate it to their religious 'beliefs,' which are founded in so many unprovable dogmas.

About Mrs. Palmer being a "heretic" as Judge Patterson says, she just maintains a very different position and certainly she is entitled to it, but there is no question, as she herself insists on clearly saying, that the origin of her elucidations are strictly based on Arica. In fact, Arica is not dependent on any other theory.

For some reason in our time *plagiarism* has become a current practice, and because the frenetic American television needs an endless input of new ideas for turning their mills, they have become like factory line products, and as in industry every company feels free to rob the competition under whatever circumstance with the only purpose of winning the market. This is such a common practice that people get uncomfortable when someone speaks of plagiarism. It is pretty much the attitude of "so what, don't be a cry-baby," but that is not the problem with the Arica material, because what is at stake is a true ground for our science and our spiritual evolution and final realization, which is the *only* state that can be qualified as completely human, known in the Arica theory as Theosis (supreme enlightenment).

As we can see, there is a conspiracy between the enneagram authors and some of the press who are interested in affirming the plagiarized versions of these authors. It reminds me of "*la clique*" or the paid mob who applaud or boo following the orders of crediting or discrediting authors and composers. We all remember Stravinsky's *Le Sacre de Printemps*, which was booed to death and scandalized by the paid *clique*. But as we well know *cliques* do not make history, only the truth does. The proof is that we still can hear *Le Sacre*.

I have to come with this explanation because of the need that Arica has to be clear about sources and what is the new apport of the Arica teachings toward the path of supreme enlightenment. Arica maintains that it is a new way to acquire the Supreme State (Theosis). Consequently its relation with other true paths has to be clearly exposed and delineated. For it is a must that Arica, as a true mystical school, rests on the grounds of objective truth and method (fourth and fifth *Arica Tenets*) which are capable of producing total liberation in this one life. To be absolutely clear in this point is essential because it means the moral ground of Arica as a mystical school.

Sincerely yours,

Oscar Ichazo

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