

## THE DOOR IN INTURNED MEDITATION

Ginsburg 12L

In the ascension of the powerful force which results from the dividing of the One into two, as an energy in inturned meditation, there is a door through which we must pass to reach a higher level of consciousness. Three well known pupils have described it in similar terms.

Sri Madhava Ashish, in a 1979 letter, described this aspect of meditation as “holding steady, holding steady all the time until you can turn back within. Holding, as it were, until the door opens of its own accord.” Ashish, in Ginsburg, *The Masters Speak* (Wheaton: Quest, 1970) 223.

Thomas Merton, the Christian mystic, described it as a door that opens in the center of our being through which we fall. “A door seems to open in the center of our being and we seem to fall through it into immense depths which although they are infinite, are all accessible to us; all eternity seems to have become ours in this one placid and breathless contact ... You seem to be the same person and you are the same person that you have always been. In fact you are more yourself than you have ever been before. ... You have only just begun to exist. You feel as if you were at last fully born. All that went before was a mistake, a fumbling preparation for birth. Now you have come out into your element. And yet now you have become nothing. You have sunk to the center of your own poverty, and there you have felt the doors fly open into infinite freedom, into a wealth which is perfect because none of it is yours and yet it all belongs to you.” Merton, *New Seeds of Contemplation* (New York: Penguin, 1962), 226-228

Jeanne de Salzmann, Gurdjieff’s principal pupil, at the age of ninety-one remarked: “I am writing a book on how to be in life, on the path to take in order to live on two levels. It will show how to find balance, to go from one to the other, or rather to find the way in between. We have to see beyond, and through our ordinary thinking in order to open to another mind. Otherwise we remain at the threshold in front of the door; and the door does not open.” De Salzmann, *The Reality of Being* (Boston: Shambala, 2011), 44-45.

Gurdjieff described this effort as intentionally creating a “shock”. “The effort which creates this ‘shock’ must consist in work on the emotions, in the transformation and transmutation of the emotions. This transmutation of the emotions will then help the transmutation of si 12 [sexual energy] in the human organism. No serious growth, that is no growth of higher bodies [the coating of the astral (or kesdjan) body] within the organism, is possible without this transmutation.” Ouspensky, *In Search of the Miraculous* (New York: Harcourt, 1977) 310.

We can understand this shock as the stimulation of emotion, in the example given by Ashish, akin to when we first fell in love in our ordinary materialized life. As Ashish describes it, it is holding steady, holding steady in meditation all the time until you can turn back within. Holding, as it were, and maintaining that slight separation with the strong attraction between our male pole (first force) and our female pole (second force) within, and carried upward by the third force until the door opens of its own accord. The following diagram is an attempt to graphically describe this process, a process that we cannot make happen, but that can happen through what Ashish calls “grace” because we have no control over it. “Our task” he wrote, “is to re-find that inner unity in which subject and object, man and woman, are once more fused in the blissful mingling of complementary natures.” Ginsburg, 213-214

## A Graphical Description of the Door in Inturned Meditation toward Becoming Sixth Race Man

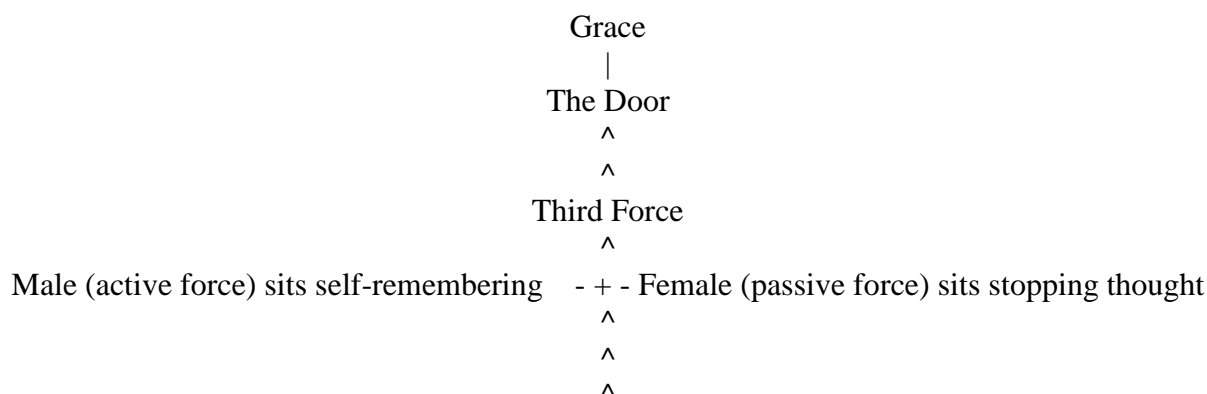
### (A) The Unmanifest Transcendant

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#### (B) The Watery Mid-Region

Subject (the active male pole) and object (the passive female pole) are both vivified in the psyche's watery mid-region. In sixth race man.

“The way of growth now lies not towards personal stature but in self-transcendence. Our further evolution as men depends on our ability to turn inwards to the real being of the qualities seemingly inherent in objective forms.” (Ashish, *Man, Son of Man*, 293)



As the male and female poles within us are drawn closer together in inturned meditation, the third force energy which can be sensed as a rising evolutionary force in the body becomes more concentrated.

#### The Work in our male pole

Sitting in active contemplation/meditation  
in the special state called self-remembering  
and actively attracted to the female pole.

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#### The Work in our female pole

Sitting in a state of complete passivity  
trying to not think about anything,  
and passively attracting the male pole.

The meditational effort toward becoming sixth race man, inward turned, begins here.

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#### The Materialization

Active and passive forces are each vivified in separate biological forms.

The division of the sexes in the materialization, similar in essence though dissimilar in form, does not constitute the fulfillment of the divine intention. What was found outwardly has again to be discovered inwardly. (Ashish, *Man, Son of Man*, 209)

Subject (Male) in a separate physicality ----- + ----- Object (Female) in a separate physicality