

## New Light on the Fourth Way

The Fourth Way method of psychological self-development is often mistakenly regarded as having been invented by the teacher and mystic, George Gurdjieff. It was first brought to the notice of the West in 1921 by Gurdjieff's foremost pupil, the Russian philosopher and author, P. D. Ouspensky. The two men parted company in 1924 and subsequently went on to develop their own individual and independent lines of teaching, but in the public view ever since, Ouspensky's own work and teaching have generally been overshadowed by and considered as only secondary to that of his teacher.

Although Ouspensky has long been recognised as a pioneering genius in the fields of philosophy and psychological self-development, the end of his life has until now remained something of a mystery and for lack of eyewitness accounts has generally been represented by biographers only as a sad decline into ill-health.

For the first time, unpublished accounts of his final years by some of his closest associates demonstrate that, in fact, the last months of Ouspensky's life were a triumph and a vindication of all the exigencies he had withstood and overcome in his lifelong search for truth. It was an ultimately joyful and transcendent drama that confirmed his brilliant advocacy of the miraculous possibilities of human evolution.

At the end of his life Ouspensky succeeded not only in attaining his own full Self-realisation but in laying the foundations for a complete reconstruction of his system of knowledge and practice as a method of self-development uniquely fit for the western world in the 20th and 21st centuries.

The many thousands of people around the world who have benefited so greatly from the remarkable continuation of Ouspensky's work led by Dr Francis Roles will now be able to know and honour the greatness of spirit, the courage and sacrifice that both these great men gave to the cause of 'the truth at any cost'.

---

**'This is essential reading, a remarkable book, clear and compelling, that throws an entirely new light on the further development of Ouspensky's Fourth Way teaching. Dr Francis Roles was surely one of the unsung heroes of the 20th century's drive to understand the true nature of consciousness and spiritual development in the context of modern science and medicine.'**

*Dr Peter Fenwick. The Scientific & Medical Network*

**'Students of the Enneagram around the world will find this book a uniquely rich source of genuinely new insight and understanding.'**

*Dr Charles Keck. The Naranjo Institute, London*

---

Starnine Media & Publishing Ltd, Oxford.  
[www.ouspenskytoday.org](http://www.ouspenskytoday.org)

ISBN 978-0-9931776-0-6



## FRANCIS ROLES



Dr Francis Roles was born in Colombo in 1901, son of an English father, who was editor of *The Times of Ceylon*, and an American mother. He was educated at Rugby School and Trinity College, Cambridge. He studied medicine at St Bartholomew's Hospital and went on to serve as a consultant paediatrician at several other London hospitals.

In the early 1930s, a colleague, the surgeon and writer Kenneth Walker, introduced him to P. D. Ouspensky and he soon became a member of the philosopher's inner circle and also his personal physician. After Ouspensky's death in 1947 he became leader of the cadre of Ouspensky's pupils in England who upheld their teacher's constant resolution to entirely separate his own teaching from Gurdjieff's influence.

He established his own school of the Fourth Way in London during the 1950s with the primary aim of finding and re-establishing, according to Ouspensky's determination, a new, living connection with the 'inner circle' – the original source of the 'fragments of an unknown teaching' that had come to form the basis of Ouspensky's practical philosophy.

In 1960 he met Maharishi Mahesh Yogi and quickly realised that the Maharishi's new form of transcendental meditation was a real answer to Ouspensky's requirement for a simple, natural method of 'Self-remembering'.

Soon after, at a training camp in the Himalayas, he was introduced to the Shankaracharya of North India, Maharaj Shantananda Saraswati, in whose person he at last recognised all the criteria Ouspensky had described that would mark out a fully realised man of the inner circle.

For the next twenty years Francis Roles maintained this inspirational relationship and went on to develop a unique, practical synthesis of both eastern and western approaches to self-development – always confirming and relating the knowledge and methods he taught to the framework and ongoing discoveries of 20th century science and medicine.

Although Francis Roles and his Fourth Way school never sought any public recognition his work reached out to and sustained the spiritual lives of thousands of people around the world. He died in 1982.

## New Light on the Enneagram

Almost all the writing about the Enneagram published since Ouspensky's death has entirely missed the point that the symbol as originally given was incomplete. Gurdjieff presented the Enneagram with this caveat:

'The knowledge of the Enneagram has for a very long time been preserved in secret and if it now is, so to speak, made available to all, it is only in an incomplete and theoretical form of which nobody could make any practical use without instruction from a man who knows.'

All the subsequent writing and teaching about the Enneagram has been based on this incomplete version. Beginning with J G Bennett's published writing about the Enneagram from the 1950s onwards, the further work of his pupils and up to the present day when the Enneagram has become the basis of a worldwide, Jesuit-led, self-help system to define psychological types – all this work has never gone beyond nor recognised the crucial deficiencies of the incomplete and theoretical form of the symbol presented by Gurdjieff more than a hundred years ago.

From all the published work available today it would appear that the Enneagram has only ever been significantly developed towards any form of practical completion by Francis Roles and a few of his colleagues under Ouspensky's direct tutelage – and from then onwards in Francis Roles's school in London. Until now, none of this work has ever been published.



*Photo: Heather Ruddy*

The author joined Francis Roles's school in his early twenties and had the good fortune to be taught and guided for thirty-five years by several of Ouspensky's most faithful pupils. They entrusted him with the task of ensuring that with the passing of time the inner essentials of their own and Ouspensky's work should not be forgotten.

## CONTENTS

Foreword	vii
<b>PART 1 — THE MAKING OF A SCHOOL</b>	
1. What is the Fourth Way?	1
The Fourth Way is a Non-dual Teaching	5
Aim	8
2. What is a School of the Fourth Way?	10
The Stairway	12
Esotericism	15
Conscience	17
Lines of Teaching	18
Separation from Gurdjieff	21
3. The Making of a School	28
Nadir	30
Renewal	33
Time & Recurrence	44
4. Reconstruction: the First Stage	49
Consciousness and Science	56
Creating and Maintaining a Structure	58
Rules	62
Art	65
Expansion — the School of Economic Science	66
Preparing for a Miracle	72
5. First Contact	73
6. The Shankaracharya Tradition	81
Guru Deva and Jyotir Math	84
Sri Maharaj Shantananda Saraswati	87
Maharishi Mahesh Yogi	90
7. Return to the Source	94
8. Meditation and the Stairway	110
9. Physical Methods	122
The Whirling Dervishes	122
The Movements to Music	126
Afterword	129
<b>PART 2 — SYNTHESIS OF A TEACHING</b>	
Introduction	133
1. Who am I?	136
Who I am Not	138
Consciousness, Attention and Awareness	139
Different States of Consciousness and 'Bodies'	139
The Brain	141
Two Characters in one Brain	143
Personality and Essence	144

Ego is not One but Many	147	
Negative Emotions	148	
Free Will	151	
Identification	154	
Summary of 'What we are not' — Shankaracharya	156	
2. Escape from the Labyrinth	159	
Attitude	161	
Establishing a Witness	164	
Attention and Awareness	166	
Stillness — the Basis of a Practice	171	
3. Where am I?	175	
Why study the Universe and its Laws?	175	
How things happen: the Law of 3 and the Law of 7	181	
The Law of Three	182	
The Law of Seven	184	
Our World — the Esoteric View	188	
Cosmoses	198	
A Living Cosmos	209	
An Observer's Consciousness in Different Cosmoses	214	
4. What am I doing?	216	
Inner Worlds	216	
Food — 'We are what we eat'	222	
Inner Worlds — another perspective	233	
A Whole Being	240	
5. Models, Scenarios and Stories	247	
6. Time and Recurrence, Birth and Death	252	
7. The Enneagram	264	
Three Octaves	269	
Blueprint for a Whole Being	283	
8. The Enneagram & Triads — Six Activities	286	
Self-realisation — the Preparatory Triads	293	
9. Towards an Enneagram Psychology	299	
Coda	313	
Acknowledgements	317	
Notes & References	319	
Appendix 1	333	
Papers relating to consciousness and neurology		
Appendix 2	353	
Daily programmes		
Appendix 3	360	
Richard Guyatt Lecture, <i>Head, Heart &amp; Hand</i>		
Index	373	
<b>PLATES</b>		
<i>Portraits</i>	facing page	xii
<i>Head, Heart and Hand</i> . Richard Guyatt	facing page	1
<i>HH Maharaj Shantananda Saraswati</i> . S M Jaiswal	facing page	108

<i>Audience with the Shankaracharya.</i> Elizabeth Guyatt	facing page	109
<i>The Equipage.</i> Kadleigh	facing page	216
<i>Diagram of channels and chakras in the subtle body</i>	facing page	217
<i>Krishna displaying his cosmic form</i>	facing page	298
<i>The Enneagram as a White Rose.</i>	facing page	299

## DIAGRAMS

The Screen of Consciousness		142
Ratios of vibration in an octave		185
Inner Octaves		186
The Ray of Creation, laws and atoms		189
Table of time in cosmoses		207
The Ouroborus		208
The diagram of All-living		211
An observer's consciousness in different cosmoses		214
The house of four rooms		217
The house of four rooms, detail		218
Metabolism of 3 foods in waking sleep		223
Metabolism of 3 foods after two conscious shocks.		225
Changing levels of energy on the ladder of Self-realisation		227
Three worlds revolving around the spindle of consciousness		229
The Shankaracharya's cosmology		233
The Antahkarana		235
A whole being		241
Dimensions of time	252 &	253
5th and 6th dimensions of time		254
Constructing the enneagram		267
Enneagram: 3 octaves		270
Enneagram: first food octave		272
Enneagram: 2 octaves of food		274
Enneagram: 3 octaves of food		275
Enneagram: 3 octaves of food, version 2		277
Enneagram: ladder of Self-realisation as octave of impressions		278
Enneagram: three octaves of metabolism in the universe		280
Enneagram: cosmoses		282
Enneagram: 22 accumulators		283
Enneagram: 22 cards of the major arcana of the Tarot		284
Enneagram: three forces		286
Enneagram: six triads		287
Six triads in a garden		292
Enneagram: basic structure of 3 storeyed house		297
Enneagram: simple figure for contemplation		298
DSM classification of mental disorders		304
Naranjo enneagram types: 1		305
Naranjo enneagram types: 2		306
The static triad		309
Enneagram of Self-forgetting		311
Enneagram of Self-remembering		312