

# NOTES ON FAITH, LOVE AND HOPE, unedited

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These notes arose from discussions on Faith, Love and Hope between David Grundy and Scott Williams in September and October 2006 during our weekly two hour drives from Buffalo to our separate group meetings at the Rochester Folk Art Guild. A clear and pruned version of these notes appears as "Another Kind of Thinking" in journal *The Gurdjieff International Review* Spring 2007 Issue, Vol. X No. 1. See <http://www.gurdjieff.org/williams2.htm>

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## INTRODUCTION:

A. R. Orage has said "Faith, Hope and Love are the growing ends of essence."<sup>1</sup> I am interesting in knowing Faith, Love, and Hope.

The mathematician Herman Weyl said:

The astonishing thing is not that there exist natural laws, but that the further the analysis proceeds, the finer the details, the finer the elements to which the phenomena are reduced, the simpler—and not the more complicated, as one would originally expect—the fundamental relations become and the more exactly do they describe the actual occurrences. -

Hermann Weyl, *The Open World, Three Lectures on the Metaphysical Implications of Science*, 1932, pp. 40-42.

Taking the lead from Weyl, I resist temptation to complicate instead of simplifying, my aim, to "know so that not even a thought comes between [me] and what [I] know" of Faith, Love, and Hope. So I will not discuss with others or with myself the various rich connections between this topic, and the topic of the three centers. When someone once asked Jeanne de Salzman if she

believed all that stuff about Man #1,2,3...7", she answered, "I am not interested in believing. I am interested in knowing." In accordance with my recognition of the second and the fifth *Being-Obligolnian-Strivings*, my aim is to know Faith, Love, and Hope, in this way. Still I begin with an intellectual approach and constraint to the subject.

In his pamphlet *On Love*, A. R. Orage addresses the above three kinds of love in detail and suggests, implicitly, tasks to prepare oneself for Conscious Love. It has been reported that Orage wrote *On Love* as the result of an evening conversation with Gurdjieff. For us, that possibility ended with Gurdjieff's death 60 years ago, but there are "conversations" one can glean from Beelzebub.

Here we give an example of Hope of Body, Faith of Feeling, and an effort towards Love of Consciousness. We include tasks for understanding the lower kinds of Faith, Love and Hope, and preparation for the higher kinds.

## **FAITH:**

*Faith of body is stupidity; faith of feeling is weakness or slavery; faith of consciousness is freedom.*

**Observations:** Since 1969 I have been a practicing research mathematician. Whenever I have what I believe is a novel and interesting idea, the voices of pride arise. A useful piece of pride causes me to pursue the idea to its fruition, powering past possible 'idea sinkholes'. However, pride is most expansive, hovering as I imagine how others will view my discoveries with acknowledgement. As those "Oh how smart I am" voices increase, my ability decreases. If I continue in this state, I always make an error. Should somebody challenge the value of my input, I become angry and/or depleted of energy.

I have never managed to "do" mathematics while sensing. But who can "do" mathematics or who can write this article, in the midst of parading vainful I's? not me. So, I practice a fragment gleaned from my teacher, Louise March: I begin to sense my body, upwards from the feet to the solar plexus, where I spend a few minutes. After awhile, I try to write while maintaining the solar plexus thread.

Are the voices gone? Upon occasion they surface, I shake my head, I smile, and I try to sense the solar plexus as I write.

**General:** I wish to live my daily life in The Work. This begins with questions, rather than answers. To truly study faith one may investigate early Christian writings. In the original King James version, St. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." For our purpose we can follow Maurice Nicoll by presuming *pistis* = faith actually means "another kind of thinking." We can be guided by A. R. Orage, "Faith is confidence, not belief; for example the way a lion walks through the woods."

"Another kind of thinking" is contradictory to ordinary *associations*. Properties of the ego such as *swagger*, *self-love*, *vanity*, and *imagination* are "the same kind of thinking", and fuel criticism of others if not gossip. Yet such thinking seems to direct what passes for faith in our contemporary times. Many individuals proclaiming themselves of great faith are full of the aforementioned properties.

Its one thing if you know something external or internal is not "right" for yourself, but judging another's behavior according to your own so-called code is an external activity lacking in "another kind of thinking."

When we are young, death can be so far away that we act as if it is not for us. Do not put your faith in your own body. Thus we find various traditions' version of "you must see your own death."

In addition to *swagger*, *self-love*, *vanity*, and *imagination*, there are further consequences, in us, of the properties of the organ kundabuffer. Ponder *pride*, *presumptuousness*, *self-importance*, and *arrogance*.

A move toward conscious faith requires active and present efforts and is supported by acts of intent and will, carried on with the attempt to experience the question, whether [with the clear vision that] one is, and lives below, something higher. A move toward conscious faith contains a wish to be able to be open to higher powers, to finer energies.

**Concrete:** Some weekly efforts:

1. How am I, when I speak to colleagues, clerks, waitresses and family?
2. For a week, each time I enter my work building and my office, I will sense my solar plexus.
3. What other physical manifestations of swagger are there, aside from a lofty proud stance or gait often maintained in an attempt to impress others?
4. What is the difference of my inner stance when "I know" the right thing, and when "I don't know" the right thing?
5. Can I spend a week without "swagger"?
6. Can I spend a day without "vanity"?
7. Can I spend an afternoon without "self-importance"?

poem:

### **Consumed in Grace**

I first saw God when I was a child, six years of age.  
The cheeks of the sun were pale before Him,  
and the earth acted as a shy  
girl, like me.

Divine light entered my heart from His love  
that did never fully wane,

though indeed, dear, I can understand how a person's  
faith can at times flicker,

for what is the mind to do  
with something that becomes the mind's ruin:  
a God that consumes us  
in His grace.

I have seen what you want;  
it is there,

a Beloved of infinite  
tenderness.

- *Love Poems from God* translated by Daniel Ladinsky

## **LOVE:**

*Love of body depends only on type and polarity; love of feeling evokes the opposite; love of consciousness evokes the same in response.*

**Observations:** My colleague Sam's 'Seinfeld TV program' manifestations irritated me. Replays of his rudeness to secretaries, waitresses, janitorial staff, colleagues, students and me seemed to grate upon my being. One day I tired of being eaten by this situation. I decided to make Sam my friend. I began socializing with him regularly both at work and outside of work. Even now, fifteen years later, as I write this, a storm of negative emotions arises and sits on the horizon, but just there.

At first, the efforts to be Sam's friend required extraordinary amounts of energy. I would return to my office or home exhausted. A small side experiment indicated that as long as I spoke to no one, not even my wife, outside of my Group meeting about Sam or my effort, the depletion lessened. Further, as long as I stopped positing my "after all, I'm in The Work" superiority, voices logging up Sam's insufficiencies were frequently silenced.

A few years later I began practicing sensation in the center of my chest when I first encountered Sam. I do not know whether this procedure distracted or reversed polarity of the charged voices in my head; however, they began to diminish. No, Sam has not seen the way of his error. Indeed, he seems outwardly unchanged to me. Though occasionally Sam listens to my suggestions, there is no obvious-to-me-reward for the above exercises, no reward more than that of a muscle building routine. From time to time I feel love for my "friend" apart from his manifestations.

It seems that it is more meritorious, as Thomas Aquinas said, to love an enemy than to love a friend. Those times when Sam is my friend, I look towards my colleague who I believe to exhibit racism.

**General:** What we think of as love is a feeble automatic reaction. People love as sexual greed, on the one hand, or as such empty uses of the word as in "I love ice cream," or "I love your hair." We claim to "act out of love" while requiring acknowledgement, payment in some form. In love of feeling, the image a lover perceives in the actual woman or man exists as a possibility rarely realized.

As Orage says,

"Without shame people will boast that they have loved, do love or hope to love. As if love were enough, or could cover any multitude of sins. But love, as we have seen, when it is not conscious love—that is to say, love that aims to be both wise and able in the service of its object—is either an affinity or a disaffinity, and in both cases equally unconscious, that is, uncontrolled. To be in such a state of love is to be dangerous either to oneself or to the other or to both. We are then polarised to a natural force (which has its own objects to serve regardless of ours) and charged with its force; and events are fortunate if we do not damage somebody in consequence of carrying dynamite carelessly."

Love of consciousness, is avoided by and diminished by ego. It is a path to the realization of 'Who is there?' requiring *service to the higher*. In particular, Love of Conscious is the aim of the fifth *Being-Obligolnian-Striving*, "to assist the most rapid perfecting of other beings, both those similar to oneself and those of other forms, up to the degree of self-individuality."

**Concrete:** Some weekly efforts:

1. Begin with the love of animals whenever you encounter them.
2. Notice how I acknowledge another person's interest.
3. Be observant of the question, "How do I acknowledge another person's interest in me?"
4. Be observant of the question, "How do I acknowledge another person's lack of interest in me?"
4. While sitting, place sensation in the middle of my chest. During the day sense the middle of your chest hourly, each day for a week.
6. With sensation in the middle of the chest, silently wish love to each clerk you encounter at a store, try to maintain that wish until you are through the queue.
6. Choose one person I see frequently and with whom I have difficulty working. Place sensation in the middle of my chest the first time each day I come into that person's presence. Listen to them while maintaining this sensation. Can I hear them speak from there?
7. Choose a person who frequently criticizes me. For a week, I will compliment them (these must be true and deserving compliments) in the same manner I react to them. If my reaction is outward, then I will verbally compliment them without any "ifs or buts." If my reaction is usually spoken to myself, then I will compliment them to myself.

10. For each person I encounter, try to Wish that that person achieve their perfection.
11. This week and unless they demand it, I will make no excuses or explanatory notes to my loved one.
12. Try to love those people you don't like.

poem:

**The day Love was illumined,**

The day Love was illumined,  
Lovers learned from You how to burn, Beloved.  
The flame was set by the Friend  
to give the moth a gate to enter.  
Love is a gift from the Beloved to the Lover

by Abu-Said Abil-Khei

**HOPE:**

*Hope of body is disease; hope of feeling is cowardice or slavery; hope of consciousness is strength.*

**Observations:** If there is one thing that men do, according to the book of Job, it is girding of the loins – in my person this means either prepare for battle or experience 'The Lust'. I have always lusted. For fifty years from the age of 12, whether in marriages or out, whether "overly fulfilled" or in abstinence, I lusted for women of all types.

Were it possible to not be ridiculed for drooling, my shirt would be seen to be damp. Teaching a class while *not* in a stupor of lust, became possible when I was young only because of fear of humiliation, when older, because of self-control.

How did The Lust manifest in me? When in lust, my breathing-in became shallow as if trying to absorb her smell while my breathing-out strengthened as if I were trying to widen the spread of my pheromones. I would become motionless, my eyes following her every movement, curve and/or expression. I search for a hint of her interest, a hope of my body.

A few years after I joined The Work, I was surprised The Lust had little or no strength in Group meetings or Movements. "Work in the moment" began with more general sensing but an attitude of love for the other participants in my Group overshadowed the habitual usual hopes of a tryst.

Once when I arrived at a Movements class a few minutes early and physically exhausted, I tried a sensing exercise that explored my legs, sexual organ, arms, my forehead and culminated in my navel. The exercise seemingly infused me with a vast amount of new energy for that class, so I made the exercise a personal practice prior to each Movements class. Sensing my navel area is useful to practice when I notice any of the aforementioned manifestations of The Lust.

**General:** From Beelzebub's **Tales to his Grandson** Chapter 26, *The Terror of the Situation*:

Not only has this being-impulse, in its distorted form, finally adapted itself to the whole of their presence but this newly formed, maleficent "hope," which has taken the place of the being-impulse of sacred Hope, is now the principle reason why factors can no longer be acquired in the for the functioning of the genuine being-impulses of Faith, Hope, and Love.

I interpret that paragraph as saying unconscious hope prevents all three genuine being-impulses. So we must turn our microscope upon unconscious hope.

A standard definition for hope is "intend with some possibility of fulfillment." What we think of as hope is something anxious, fearful, weak, and an automatic response to anxiety, the hope of a victim. We are motivated by the hope of winning a game, getting a job, an easy test, falling in love, not being depressed, the success or good health of a loved one or shortening a war. These kinds of hope of feeling are characterized as "hope in something."

Gluttony, like lust is the hope for physical satisfaction, and against the fear of hunger. As I smoke, lift weights, jog, diet what is it I hope for?

In today's culture, rarely a day goes by when one doesn't buy something. Whether it is gasoline, food/drink, clothing, music or books, the exchange of money is everywhere. For many of us, there is no greater fear than the fear of an empty wallet. Thus, there is ever present, or slightly below the surface, the elation/worry of spending money or the hope of receiving money.

A most nefarious kind of ordinary hope fuels ordinary faith. For example, so-called empathetic versions of one-upmanship occur where, in response to or in anticipation of someone else's story of woes or successes, I tell my own story of woe or success and allowing me mild or concealed rights of swagger. A cousin to the aforementioned nefarious hope arises in meetings or problem solving sessions where I present a solution to raise my estimation in the eyes of others. Yet another cousin, connected with money, substitutes "buying" for "Work to remove or accept

depression" can result in oscillation between "spending money elation" and "lack of money worry."

Finally, ordinary hope includes also that which Beelzebub calls the "disease of *tomorrow*", where one "hopes" for something to be, tomorrow, later, soon, another time. Look for negative attitudes as a source for hope of feeling. Are my passive yearnings useful to my goals? Hope of consciousness is to realize the future is open through active efforts.

Paraphrasing A. R. Orage, Conscious Hope is effort, not wish; an effort to make it so and not a wish that it may be so.

**Concrete:** Some weekly efforts:

1. Slow my speech for a week. Each time before I speak the words "hope" or "wish" pause for three seconds or count to 5.
2. Each time before I speak the words "hope" or "wish", try to sense my face.
3. For some of us, dieting is a serious medical necessity, for others it is a serious cosmetic necessity. For what do I "hope" when I diet. Do I have faith in succeeding at dietary goals? When I do not diet, do I have faith in something connected with my health?
4. Do something for someone and neither mention it nor require acknowledgement.
5. Each hour, on the hour, sense my navel.
6. For some of us, financial stress leads to depression. For some of us, financial success leads to elation. Where in my body does this kind of depression or this kind of elation sit?
7. I declare some paper money in my wallet or coin in my pocket as "my love money." Each time I spend "my love money," I wish, during the exchange, for the perfection of being of the recipient of "my love money."
8. Each time I exchange money, this week, I try to sense the base of my spine during the exchange.
9. This week I will attempt to complete each little daily task I ordinarily "put off until tomorrow."

poem:

two fragments from **Queen Mab V**

...  
'The harmony and happiness of man  
Yields to the wealth of nations; that which lifts  
His nature to the heaven of its pride,  
Is bartered for the poison of his soul;  
The weight that drags to earth his towering hopes,  
Blighting all prospect but of selfish gain,  
Withering all passion but of slavish fear,  
Extinguishing all free and generous love  
Of enterprise and daring, even the pulse  
That fancy kindles in the beating heart  
To mingle with sensation, it destroys, -  
Leaves nothing but the sordid lust of self,  
The groveling hope of interest and gold,  
Unqualified, unmingled, unredeemed  
Even by hypocrisy.

...  
'How vainly seek  
The selfish for that happiness denied  
To aught but virtue!  
Blind and hardened, they,  
Who hope for peace amid the storms of care,  
Who covet power they know not how to use,  
And sigh for pleasure they refuse to give, -  
Madly they frustrate still their own designs;  
And, where they hope that quiet to enjoy  
Which virtue pictures, bitterness of soul,  
Pining regrets, and vain repentances,  
Disease, disgust and lassitude pervade  
Their valueless and miserable lives.

...  
~  
by Percy Bysshe Shelley

## **FINAL NOTES:**

The above notes reflect an effort to explore Faith of feeling, love of consciousness, and Hope of body. Thus, my attempt of providing examples of each of "faith of feeling," and "hope of body," and towards "love of consciousness."

"I am interested in knowing." Terrence Stamp, in the character of Prince Lubovedsky, in the film *Meetings With Remarkable Men*, says to Gurdjieff, "You want to know so that not even a

thought comes between you and what you know." In this way I wish to know Faith, Love, and Hope.

The sayings from *Beelzebub's Tales to his Grandson*; and, as aphorisms, in a slightly different form in *Views from the Real World*):

Faith of consciousness is freedom.

Faith of feeling is weakness.

Faith of body is stupidity.

Love of consciousness evokes the same in response.

Love of feeling evokes the opposite.

Love of body depends only on type and polarity.

Hope of consciousness is strength.

Hope of feeling is cowardice.

Hope of body is disease.

An understanding of the three kinds of consciousness is presented in an article, *Gurdjieff and the Modern World*:

be aware of what we are doing (not to act out of dependency or credulity).

be aware of others objectively (not to relate to them merely emotionally or by physical affinity).

be aware of an open future (not emotionally yearning or living in fantasies).

Definition of *faith*. The English translation and common usage of the New Testament Greek transliterated word *pistis* is *faith* (see the biblical concept of faith). From a Christian-Greek Lexicon:

*pistis* is conviction of the truth of anything, belief; in the New Testament of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it relating to God the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ relating to Christ a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God the religious beliefs of Christians belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same fidelity, faithfulness the character of one who can be relied on.

Gird up your loins like a man; I will question you, and you must tell me.

I give thanks to and my very first group leader and now friend, Martha Heyneman who also contributed to this effort. Here is a quote from a letter Martha sent after seeing an early draft of these notes:

I wrestled all this out for myself over 20 or 30 years because I was tormented with the apparent incompatibility of the worldview I innocently imbibed from Sunday school in childhood; the scientific worldview I absorbed in college; and the Gurdjieff teaching. The result was *The Breathing Cathedral*. It contains all the quotations that illuminated my way to being able to see the relation of all these three to one another in a more encompassing view, so that "I wouldn't have to think about it any longer" (as Beelzebub says about the question of War) and could devote myself to Silence and poetry. I call anyone who succeeds in reading Cathedral "a brave man" (or, occasionally, woman).

*The Breathing Cathedral: Feeling Our Way into a Living Cosmos* by Martha Heyneman with foreword by Thomas Berry. Sierra Club (1993).

Given that movement often occurs from Hope to Faith or Love, a possible expansion of this material might arise should we consider these descriptions of our lives - Body, Feeling and Consciousness; ie., orthogonally to the original Faith, Love, and Hope:

Of Body:

Hope of body is disease.  
Love of body depends only on type and polarity.  
Faith of body is stupidity.

Of Emotions:

Hope of feeling is slavery.  
Love of feeling evokes the opposite.  
Faith of feeling is weakness.

Of Consciousness:

Hope of consciousness is strength.  
Love of consciousness evokes the same in response.  
Faith of consciousness is freedom.

## Footnotes:

1. J. Walter Driscoll, ed., *The Essence of Orage: Some Aphorisms and Observations*, Gurdjieff International Review **Vol I**, #3 (1998), 24-33. Also found at <http://www.gurdjieff.org/orage5.htm>
2. check
3. check

## Reading Sources:

- 1.** *Beelzebub's Tales to his Grandson* [especially Chapter 26, *The Terror of the Situation*], by G. I. Gurdjieff
- 2.** *Views From the Real World*, by G. I. Gurdjieff [especially the Aphorisms].
- 3.** *On Love*, by A. R. Orage. appeared in *The New Republic* (December 1924), as a 24 page book by The Unicorn Press in 1932. fragmented as *Conscious Love in Challenge of the Heart*, by John Welwood, Shambala (1985), 231-241.
- 4.** *The Essence of Orage: Some Aphorisms and Observations*, J. Walter Driscoll, ed., Gurdjieff International Review **Vol I**. #3 (1998), 24-33.
- 5.** *Faith Love and Hope* from *THEMES* by A. L. Staveley, Two Rivers Press. 1981, pg. 52-53.
- 6.** *Heart without Measure: Gurdjieff Work with Madame de Salzmann* by Ravi Ravindra. Morning Light Press (1999). ISBN: 1596750006.
- 7.** *Gurdjieff and the Modern World* by Henry Leroy Finch in *Gurdjieff: Essays and Reflections on the Man and His Teachings*, Jacob Needleman and George Baker, ed. Continuum International Publishing Group (1997). ISBN: 0826410499.
- 8.** *Money and the Meaning of Life* by Jacob Needleman, Currency/Doubleday (1994) ISBN 0385262426. [especially chapter 14].
- 9.** *Marriage as Transformative Work* by John G. Bennett in *Challenge of the Heart*, by John Welwood, Shambala (1985), 177-181.

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