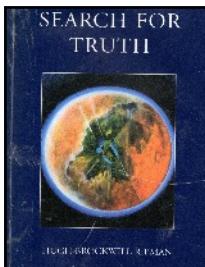


Conscious spirituality in search of truth...



HUGH BROCKWILL-LIPMAN: SEARCH FOR TRUTH

Philosophically and spiritually the “search for truth” is a never-ending quest for seekers, or probers of Truth. In the 19th century, G.I Gurdjieff a renowned Russian philosopher and spiritual teacher was promulgating ‘inner awakening teachings’ to be later shared globally. Hugh Brockwill-Lipman a former student of Gurdjieff was responsible for bringing “the Work” to America, where it was shared with willing students.

The essence of Gurdjieff’s teachings states “the work is giving up one’s fantasies converting one’s energies into something higher thereby awakening individual inner experiences to discovering the relationship with everything in the Universe.” Simplified, that statement could be interpreted as just ‘being present in the ‘now’ realising that the centre of gravity is always within your inner self.’ The “Search For Truth” was given to me by friends Alwyn and Laurie Lewis in 2019. After reading the book, which included references to Ouspensky who was also a former Gurdjieff student, the question of ‘Who Am I?’ is pondered. An extract from Gurdjieff’s teachings as taught by Brockman- Lipman includes Gurdjieff’s ‘ten rules of abstention.’

—Philip Crouch, Tasmania, 2020

HUGH BROCKWILL LIPMAN: BACKGROUND EXTRACT

‘Thanks to the work of Hugh Brockwill Ripman, the Gurdjieff Society of Washington, D.C. has been a presence in this area for more than fifty years. As early as 1948, he brought here the seed of the ideas, and the intent to gather individuals interested in exploring them. His vision, initiative, generosity, and unstinting hard work resulted in what he called a “Center,” a collection of study groups offering opportunities to work according to the ideas brought by Mr. Gurdjieff. Mr. Ripman directed the groups here until his death in 1980. His wife, Mildred Ripman, carried on with this responsibility until her death in 1997. Their students continue to work together, in conjunction with other study groups throughout the world.’[Cited: *Gurdjieff International Review*]

HUGH BROCKWILL-LIPMAN: “SEARCH FOR TRUTH” OUSPENSKY

[PP:56-57] HUGH BROCKWILL-LIPMAN ON ‘OUSPENSKY’

‘The experience that I was now gaining, by trying to help other people to understand the ideas of the system, gave me many opportunities to see how each idea could be approached from many directions. Someone asked me a question. I gave an answer that I knew from my own experience to be true.

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But it was clear that this answer did not satisfy the questioner's need to know. I saw more clearly why Ouspensky had often asked those who questioned him. "Why do you ask this?" Every question had many answers, all of them correct—but none of them complete. If someone asks you how to paint, you must know whether he wants to paint a house or a picture of a house, whether to paint a picture in oils or water colours.

It was also useless to give an answer which assumed that the questioner had had some experience which he hadn't. If a man asks you how to mix glue, and you tell him to add water until the mixture is about the consistency of the sap that oozes from a rubber tree, he is no wiser if he's never seen and felt sap ooze from a rubber tree.

There was another trap: the difficulty of answering "I don't know." Someone asked me a question. If I had been honest with myself, I should have replied, "I don't know." However, it was often easy to produce an answer that made sense and was perfectly true—but it was not the answer to that question; it was the answer related to the question.

I made innumerable mistakes and gradually learned from them. Often, under the stimulus of a question, **new understandings crystallised in me**; I saw connections between things which I had never seen before. I gradually learned to speak more simply. I learned, too, that a vivid example often struck home and remained in memory much better than an explanation that was clear but general. I learned the value of anecdote and parable, of symbol instead of label. Above all, I learned that my function was not to do other people's thinking for them, but to find ways to make them think for themselves.

BROCKWILL-LIPMAN: PLEDGE OF GOOD INTENT-10 RULES ABSTENTION

[PP:100-101] THE TEN RULES OF ABSTENTION IN THE INITIAL TRUTH

According to the Heavenly Truth, all those who leave their families in order to rise above the ordinary level must have had divine relationship, and can thus ascend alone above the mass of people. If they can be mindful from beginning to end and scrupulously practice meditation, their whole family will enjoy happiness in abundance: as a nine story building will grow from a heap of earth, and a journey of a thousand miles will start with one step. In the end success will be achieved, virtue will be perfected, and the flight to the above accomplished in broad daylight.



Therefore it is befitting to observe the Rules of Abstention in the Initial Truth at the time of Initiation. There are ten such rules. You shall observe them.

Rule No. 1 You should not contrive by stealth and scheme in secret to ruin others for your own profit. You shall do good unobtrusively and shall lose no opportunity to help all living things.

Rule No. 2 You shall not take life to satisfy your appetite. You shall treat all sentient beings, down to the insect, with mercy and loving kindness.

Rule No. 3 You shall not pollute the purity of the spirit by indulging in adultery or debauchery. By chastity you shall avoid sin and wrong doing.

Rule No. 4 You shall not frustrate the success of others, nor disunite their families. You shall assist others in the spirit of Taoism to unite in harmony the different branches of their family.

Rule No. 5 You shall not slander and injure wise and good men, nor flaunt your talents and glorify yourself. You shall praise the ability and good deeds of others, and shall not brag of your own achievements and skills.

Rule No. 6 You shall not drink beyond your capacity and eat meat on forbidden days. You shall govern your temper and discipline your character, and devote yourself to purity and non-attachment.

Rule No. 7 You shall not be avaricious and profit without bounds and pile up wealth without almsgiving. You shall be thrifty and distribute gifts to the poor.

Rule No. 8 You shall not associate with bad men or live in vicious quarters. You shall esteem those who are wiser than you and rest in purity and humbleness.

Rule No. 9 You shall not be disloyal, unfilial, inhumane, and unscrupulous. You shall discharge your duties towards your superiors and parents, and be sincere and honest with all people and all things.



Rule No.10 You shall not be thoughtless in speech and laughter and behave deceitfully. You shall be cautious and discreet, and virtue shall be your constraint.

If you can observe the ten Rules from beginning to end without fail, you will be blessed by the powers that rule in heaven, and receive divine help ...

HUGH BROCKWILL-LIPMAN: “SEARCH FOR TRUTH” SELECTED WRITINGS

[PP: 103-106] INNER CAPACITIES AND REFLECTION

In this place in my inner country, other memories come to life. I remember the hours and days in adolescence when the doors of sense stood wide open, and impressions flooded in with an almost painful intensity; when something in me strained to hear the voice of the living mystery which I felt lying behind the world around me; when that mystery seemed on the verge of speaking to me and telling me it's secret.

And I remember how later, I began again, this time as the result of conscious effort, to quiet the clamour that closed the doors of sense, to taste for moments and minutes the vividness of everything around me, and again to feel the presence which lies behind it. And how it was given to me, after great struggle culminating in a submission which had in it nothing of resignation, to pass the threshold and to plunge into the mystery and to know bliss which cannot be described.

And I remember how I learned not to try and achieve such an experience as this by effort—for such an experience is given, not achieved—but to know the paths in my inner country that lead me above the level of self-abasement or self-complacency to the place where I love what I know to be good and hunger for it, and hate what I know to be bad; where I love for hunger and true life, and hate this living death; where there can be no despair, but always a fresh determination in the face of failure.

And I remember the taste of inner peace, and the lightness of self-imposed burdens, the strength of shared effort, the simplicity of being liberated from hope and fear about appearances, the companionship of friends in a common adventure.

In that state I do not feel myself to be at one. I am not satisfied with the child who is in me, but neither do I despair of that child. I know the direction in which I wish to go in my life.



I know that the child can grow up and become a man. I know that the sense and aim of my life lies just in this: that the child should become a man. **And I am grateful in my heart for what I have been given.**

HUGH BROCKWILL-LIPMAN: ZEN-AND “WHO AM I?”

[PP: 224-225] UNDERLYING FEARS

I told her something about the work on fear we have been doing. She was quite interested. When I said that it appeared that with most people all the superficial fears were only symptoms of the underlying anxiety about who one was, and the basic fear that if one peeled all the skins off the onion nothing would be left—so that people were always compelled to seek acceptance, appreciation, praise, etc to bolster their pictures of themselves, she said: "Poor things—they have to face, like our students, the basic question, Who am I?"

She spoke also about how in **Zen meditation** students had to learn both not to be caught by what arose in the mind, and also not to fight it or push it away, but simply let it go on as something alien to themselves and what they were concentrating on. I asked whether this was one of the reasons why they centred their feeling of themselves in the belly. She said yes, and that in the **lotus position the circulation of blood in the legs was reduced**, and by concentrating on the belly the circulation to the brain was also reduced.

Aided by their technique of breathing, the whole strength blood circulation was concentrated in the lower part of the torso. From our point of view, this means, I think, that the centre of gravity of the emotional centre is supplied with an unusual amount of blood—and so I guess this would stimulate the mind of the **emotional centre(the highest part of the centre)** which is one of the gateways to higher emotional and higher mental centre—which the *koan* exercises are, I am sure, designed to help the student reach



Suggested resources:

Search For Truth - Hugh Brockman Lipman, 1999, Forthway Center Palisades Press, Washington DC, USA [May be out of print, Amazon, has used copies\$]].
<https://www.amazon.com/Search-Truth-Spiritual-Biography-Ripman/dp/B0006RTLPM>
Hugh Brockman Lipman, biography:
<https://www.gurdjieff.org/prehn1.htm>
G.I Gurdjieff Society:
<https://www.gurdjieff.org/cover.6-1.htm>

