

“Eastern teachings contain various allegorical pictures which endeavor to portray the nature of man’s being from this point of view.

“Thus, in one teaching, a man is compared to a house in which there is a multitude of servants but no master and no steward. The servants have all forgotten their duties; no one wants to do what he ought; everyone tries to be master, if only for a moment; and, in this kind of disorder, the house is threatened with grave danger. The only chance of salvation is for a group of the more sensible servants to meet together and elect a *temporary* steward, that is, a *deputy steward*. This *deputy steward* can then put the other servants in their places, and make each do his own work: the cook in the kitchen, the coachman in the stables, the gardener in the garden, and so on. In this way the ‘house’ can be got ready for the arrival of the real steward who will, in his turn, prepare it for the arrival of the master.

“The comparison of a man to a house awaiting the arrival of the master is frequently met with in Eastern teachings which have preserved traces of ancient knowledge, and, as we know, the subject appears under various forms in many of the parables in the Gospels.

“But even the clearest understanding of his possibilities will not bring man any nearer to their realization. In order to realize these possibilities he must have a very strong desire for liberation and be willing to sacrifice everything, to risk everything, for the sake of this liberation.”

—G. I. Gurdjieff, as quoted by P.D. Ouspensky, *In Search Of The Miraculous*, pp. 60-61, Paul H. Crompton, Ltd. 2004

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