

In Search Of The Miraculous

David Kirk

In Search of the Miraculous P. D. Ouspensky, 2020-03-27 Facsimile of 1949 Edition. The book recounts P. D. Ouspensky's first meeting and subsequent association with George Gurdjieff. It is widely regarded as perhaps the most comprehensive account of Gurdjieff's system of thought available. Many followers regard it as a fundamental textbook of Gurdjieff's teachings and it is often used as a means of introducing new students to Gurdjieff's system of self-development. The book is basically the author's recollection of his first meeting with Gurdjieff and the teaching that Gurdjieff imparted to him; a teaching which still exists today in various forms and which Ouspensky would himself teach to various groups from 1921-1947. Throughout the book, Ouspensky never refers to Gurdjieff directly, only using the single initial G., but it is common knowledge that this G. was Gurdjieff, who taught Ouspensky an ancient esoteric system of self-development commonly known as the Fourth Way.

In Search of the Miraculous Peter D. Ouspensky, 1957

In Search of the Miraculous: Fragments of an Unknown Teaching Peter Demianovich Ouspensky, 1957-01-01 I RETURNED to Russia in November, 1914, that is, at the beginning of the first world war, after a rather long journey through Egypt, Ceylon, and India. The war had found me in Colombo and from there I went back through England. When leaving Petersburg at the start of my journey I had said that I was going to seek the miraculous. The miraculous is very difficult to define. But for me this word had a quite definite meaning. I had come to the conclusion a long time ago that there was no escape from the labyrinth of contradictions in which we live except by an entirely new road, unlike anything hitherto known or used by us. But where this new or forgotten road began I was unable to say. I already knew then as an undoubted fact that beyond the thin film of false reality there existed another reality from which, for some reason, something separated us. The miraculous was a penetration into this unknown reality. And it seemed to me that the way to the unknown could be found in the East. Why in the East? It was difficult to answer this. In this idea there was, perhaps, something of romance, but it may have been the absolutely real conviction that, in any case, nothing could be found in Europe. On the return journey, and during the several weeks I spent in London, everything I had thought about the results of my search was thrown into confusion by the wild absurdity of the war and by all the emotions which filled the air, conversation, and newspapers, and which, against my will, often affected me. But when I returned to Russia, and again experienced all those thoughts with

which I had gone away, I felt that my search, and everything connected with it, was more important than anything that was happening or could happen in a world of obvious absurdities.¹ I said to myself ¹That refers to a little book I had as a child. The book was called Obvious Absurdities, it belonged to Stupin's Little Library and consisted of such pictures as, for instance, a man carrying a house on his back, a carriage with square wheels, and similar things. This book impressed me very much at that time, because there were many pictures in it about which I could not understand what was absurd in them. They looked exactly like ordinary things in life. And later I began to think that the book really gave pictures of real life, because when I continued to grow I became more and more convinced that all life consisted of obvious absurdities. Later experiences only strengthened this conviction. Then that the war must be looked upon as one of those generally catastrophic conditions of life in the midst of which we have to live and work, and seek answers to our questions and doubts. The war, the great European war, in the possibility of which I had not wanted to believe and the reality of which I did not for a long time wish to acknowledge, had become a fact. We were in it and I saw that it must be taken as a great memento mori showing that hurry was necessary and that it was impossible to believe in life which led nowhere. The war could not touch me personally, at any rate not until the final catastrophe which seemed to me inevitable for Russia, and perhaps for the whole of Europe, but not yet imminent. Though then, of course, the approaching catastrophe looked only temporary and no one had as yet conceived all the disintegration and destruction, both inner and outer, in which we should have to live in the future. Summing up the total of my impressions of the East and particularly of India, I had to admit that, on my return, my problem seemed even more difficult and complicated than on my departure. India and the East had not only not lost their glamour of the miraculous; on the contrary, this glamour had acquired new shades that were absent from it before. I saw clearly that something could be found there which had long since ceased to exist in Europe and I considered that the direction I had taken was the right one. But, at the same time, I was convinced that the secret was better and more deeply hidden than I could previously have supposed. When I went away I already knew I was going to look for a school or schools. I had arrived at this long ago. I realized that personal, individual efforts were insufficient and that it was necessary to come into touch with the real and living thought which must be in existence somewhere but with which we had lost contact. This I understood; but the idea of schools itself changed very much during my travels and in one way became simpler and more concrete and in another way became more cold and distant. I want to say that schools lost much of their fairy-tale character. On my departure I still admitted much that was fantastic in relation to schools. Admitted is perhaps too strong a word. I should say better that I dreamed about the possibility of a non-physical contact with schools, a contact, so to speak, on another plane. I could not explain it clearly, but it seemed to me that even the beginning of contact with a school may have a miraculous nature. I imagined, for example, the possibility of making contact with schools of the distant past, with schools of Pythagoras, with schools of Egypt, with the schools of those who built Notre-Dame, and so on. It seemed to me that the barriers of time

and space should disappear on making such contact. The idea of schools in itself was fantastic and nothing seemed to me too fantastic in relation to this idea. And I saw no contradiction between these ideas and my attempts to find schools in India. It seemed to me that it was precisely in India that it would be possible to establish some kind of contact which would afterwards become permanent and independent of any outside interferences. On the return voyage, after a whole series of meetings and impressions, the idea of schools became much more real and tangible and lost its fantastic character. This probably took place chiefly because, as I then realized, school required not only a search but selection, or choice— I mean on our side. That schools existed I did not doubt. But at the same time I became convinced that the schools I heard about and with which I could have come into contact were not for me. They were schools of either a frankly religious nature or of a half-religious character, but definitely devotional in tone.

In Search of the Miraculous: The Definitive Exploration of G. I. Gurdjieff's Mystical Thought and Universal View (Revised). P. D. Ouspensky, 2001

In Search of the Miraculous, 1940

In Search Of The Miraculous (Harvest Book) P. D. Ouspensky, 2022-12-27 *In Search of the Miraculous* has been acclaimed as the most valuable and credible documentation of G. I. Gurdjieff's thoughts and universal outlook since its first publication in 1949. Many believe this important and famous work to be a primer of mystical philosophy as represented via the Work, a synthesis of Eastern concepts that had been passed down orally from teacher to pupil for generations. Many pupils were drawn to Gurdjieff's purpose of introducing the Work to the West, including Ouspensky, a well-known mathematician, journalist, and, with the publishing of *In Search of the Miraculous*, an articulate and convincing proselyte.

In Search of the Miraculous G.I. Gurdjieff, P. D. Ouspensky, 2017-04-16 *In Search of the Miraculous* is a book by Russian philosopher P. D. Ouspensky which recounts his meeting and subsequent association with G.I. Gurdjieff. It is widely regarded as the most comprehensive account of Gurdjieff's system of thought ever published. It is regarded as fundamental textbook by many modern followers of Gurdjieff's teachings, who often use it as a means of introducing new students to Gurdjieff's system of self-development known as the Fourth Way.

In Search of the Miraculous Osho,

In Search of P. D. Ouspensky Gary Lachman, 2014-03-17 P. D. Ouspensky's classic work *In Search of the Miraculous* was the first to disseminate the ideas of G. I. Gurdjieff, the mysterious master of esoteric thought in the early twentieth century who still commands a following today. Gurdjieff's mystique has long eclipsed Ouspensky, once described by Gurdjieff as nice to drink vodka with, but a weak man. Yet Ouspensky was a brilliant, accomplished philosopher in his own right, and some consider his meeting with the charismatic Mr. G. the catastrophe of his life. Indeed, in subsequent years Ouspensky tried hard, with limited success, to break away. This book moves Ouspensky's own story center stage, against the backdrop of the

Russian Revolution, the dervishes of Constantinople, and a cosmopolitan Europe entre deux guerres. The archetypal encounter it describes echoes that of Don Juan and Castaneda, or perhaps Mephistopheles and Faust. One of the great mystical adventures of our time, it will fascinate everyone interested in the farthest reaches of what it means to be human. The paperback edition includes a new chapter on Gary Lachman's own former work in Gurdjieff's psychology.

In Search of the Miraculous Petr Dem'janovič Uspenskij (Psychologe),1977

In Search of the Miraculous ,1975

In Search of the Miraculous Petr Dem'janovič Uspenskij,Petr Demianovitch Ouspenskiï,1949

In search of the miraculous P. D Uspenski,1972

In Search of the Miraculous P. D. Uspenskiæi,1987

In Search of the Miraculous Beekman Books, Incorporated,

An Index to In Search of the Miraculous ,1982

In Search of the Miraculous Petr Dem'iĭaĭnovich Uspenskiï,1955

Gurdjieff Jacob Needleman,George Baker,1998-01-01 This 449-page collection of essays on the life of the famous (or infamous?) George Ivanovitch Gurdjieff could serve as the definitive tome on the eccentric and enigmatic teacher.

In Search of the Rain Forest Candace Slater,2003 Collection of essays offers a multi-layered understanding of the social complexities of rainforest practice and representation,.

In Search of Jesus Christ Dhirendranath Chowdhuri,1927

The Enigmatic Realm of **In Search Of The Miraculous**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing lacking extraordinary. Within the captivating pages of **In Search Of The Miraculous** a literary masterpiece penned by way of a renowned author, readers set about a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting affect the hearts and minds of those that partake in its reading experience.

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