

thyself [... his] one master-idea: that Man is called to strive for self-perfection, in service to our sacred living Universe.³⁹ This philosophy adheres remarkably closely to the koan and Zen teachings, and would have seemed familiar to Mansfield. According to the Indian philosopher and mystic Bhagwan Shree Rajneesh, 'George Gurdjieff [...] introduced the East to the West, without even mentioning it, without even claiming it – because the very claim that, "I have introduced Zen" comes from the ego. Gurdjieff never talked about Zen, and he was living Zen'.⁴⁰ William Segal states:

there is a profound connection between zen and the teaching of Gurdjieff, in that they both propose that only with tough disciplines and practice is it possible to relate to a 'changeless self'. Theory without practice, words without an immediate connection to experience, is for followers of both Zen and Gurdjieff as fruitless as 'pouring from the empty into the void'. Similarly for students of Gurdjieff, the dualistic separation of body and mind, the material and the spiritual, stuffing oneself with knowledge without developing corresponding being can only impede the circulation of life and lead to the destruction of the humanness of humanity.⁴¹

This was, of course, the conclusion Mansfield had come to on her own, with the aid of her reading of both Eastern mysticism and *Cosmic Anatomy*. She would have perfectly understood when Dr Wallace concluded his book by stating, 'We only attain confidence by giving up self-confidence, and restraint by giving up self-restraint. We cannot go to sleep by trying. So, too, we only get free will by renouncing self-will'.⁴²

Gurdjieff spoke very little English or French, and his contact with Mansfield was limited. As James Moore states, she, like many others, 'was magnetised not by a system of self-supportive notional abstractions, but by a human being of Rabelaisian stature, by the fine energies at his disposition, and by this empathy, his vision, his humour, and by his sheer quality of "being"'.⁴³

Copying from *Cosmic Anatomy*, Mansfield wrote in her notebook at the end of February 1922:

Do you know what individuality is?

No.

Consciousness of will. Conscious that you have a will and can act.⁴⁴

Okakura had written, 'We nurse a conscience because we are afraid to tell the truth to others; we take refuge in pride because we are afraid to tell the truth to ourselves'.⁴⁵ And reaffirming this premise, in October 1922, Mansfield wrote, 'Therefore if the Grand Lhama of Thibet promised to help you – how can you