



# Tertium Organum

*P.D. Ouspensky*

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## **Tertium Organum P.D. Ouspensky**

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## **Tertium Organum Details**

Date : Published February 1st 1998 by Kessinger Publishing (first published November 30th 1921)

ISBN : 9780766104228

Author : P.D. Ouspensky

Format : Paperback 352 pages

Genre : Philosophy, Nonfiction, Science, Psychology, Spirituality, Metaphysics

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## From Reader Review Tertium Organum for online ebook

### **Antonio Iannarone says**

How many times will I allow a Russian Theosophist to break my heart?

I followed his paces so faithfully! He measured his stride so! He spoke to me of his affairs with Kant and with Consciousness.

Ultimately, he believes we are all imperfectly-understanding emanations of the Cosmic Conscious... or of the First Intelligence... call Him what you will.

I still insist that he is the better of Edwin A Abbott (of Flatland acclaim).

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### **Rich Schiavi says**

what i wouldn't give to have been a speck of dust in a room where Ouspensky and Gurdjieff were waxing on...

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### **Jean Constant says**

Great beginning, I liked the author clarity, his reasoning and the ways he leads the reader through complex geometry concepts. However, he lost me half-way when he introduced the snail and its one-dimensional vision. Maybe it is to be taken in the particular context of the turn of the 1900's when spirituality was very present in the mind of most scientists involved in the development of exact sciences, but it makes it a little challenging to accept by today's metrics.

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### **Lionkhan-sama says**

Mind-blowing!  
Reality-altering!  
Mentally-stimulating!

This book is all that and so much more. Just a pure dive into metaphysics and paranormality, and what makes them a reality. The logical reasoning the author uses throughout this book is sound, and I cannot refute his arguments. I can only agree in amazement.

The author focuses on space and time, and how they are REALLY related, and all the derivations of such a relationship. Mind you, he looks at them from a purely UN-positivistic point of view, so everything that modern positivistic science has taught you might be shattered before your very eyes.

I remember reading somewhere, someone describing this book as: "The most important book ever written". Now that might sound like a mighty overstatement, and it is certainly an overstatement.

However, this is DEFINITELY one of the most important books ever written. At least from my perspective.

Read this, and open your heart.

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### **Sharon Moriarty says**

Stunning, Wondrous and Life Transforming

There are no words to describe the real import and content of this book, nor to remotely intuit the many dimensions of reality that its ideas are extended too. Many hidden dimensions of life and connection with the world of true causes, of which we as mankind? are not even dimly aware. It seems mankind (aka consciousness) has settled instead for the world of the finite, the phenomenal and the positivistic and Ouspensky clearly shows in a very limpid and penetrating Tour-de-Force in words that this all ends in a horrible cul-de-sac. There is no 4th of July for science and instead with one fell swoop of his axe, he leaves the world of science, materialism and modern day psychology in ruins - they are seen as ancient Methuselahs, that have overstayed their welcome -perennial chickens that have lost their heads but still wander around tantalizing a few.

He starts out with his statement of what constitutes the world of the "knowns", namely - (I) The outer world of form, perception and conception and (ii) The inner world of consciousness and thought. He then shows and builds through the framework of an advanced multidimensional psychology that these two worlds are not separate from each other. In fact he shows in many elucidating examples that we only experience what we see as a 3-dimensional world because man possesses a 3-dimensional consciousness. That is man is able to think in concepts as well as percepts and sensations and concepts make it possible for him to experience a 3-d world. Lower animals and single celled organisms that are only capable of perception and sensation experience 2-dimensional and 1-dimensional worlds respectively and are therefore of a lower conscious evolution. They possess simple consciousness and do not possess self-consciousness and so are incapable of knowing themselves as a thing apart from their environment and from their perceptions and sensations. He shows how dogs see the world as a 2-dimensional screen of percepts and are incapable of generalizing their percepts under the banner of concepts and so deteriorate much faster mentally than man as they age. This 2-dimensional consciousness also explains why dogs bark at cars - they see them as 'alive'.

Ouspensky brings us to the point where we can clearly see that man himself needs to be transformed. It is the consciousness that sees itself as man that is the chief obstacle standing in the way of progress. Until this is fully realized the myriad problems and sufferings appearing to be in the world outside will remain. They are the reflections of a deep fault and split in man, in which he has failed to take on his more divine and encompassing heritage and to grow. And so Ouspensky progresses inducting us into his new multidimensional psychology and he sees the next step-up for man is the development of 4-dimensional consciousness. This is the consciousness of the superman, spoken off by Jesus in the Bible, in which 'time is no longer'. But because man, for the most part seems currently incapable of this conscious evolution, he continues to experience this 4th dimension as time and is restricted therefore to seeing the infinite 4th dimensional space as 3-dimensional world slices. This is depicted to him through his delusory sensory profiling network which pictures the inside to the outside in slices and world cuts on par with his learning and consciousness capabilities at that moment. Within the context of this limiting and false 3-dimensional world slices , Ouspensky points out that it is impossible to establish real cause-and-effect relationships. He gives many punishing examples, by making reference to lower dimensional spaces to show that we often establish cause-and-effect relationships to events that are absolutely disconnected from each other just

because they seem to follow contiguously in a time progression within our frame of reference. In fact, Ouspensky shows as well that what we can consider effect is often cause and vice-versa and sometimes both are effects arising from a cause unseen and existing within ourselves, or outside 3-dimensional space. He shows by examples that what seems the same can be different and what seems different can be the same, albeit viewed from a different reference. And what seems separated by time and space in the 3-dimensional space need not be so in the greater context afforded in a higher dimensional space. In this higher dimensional space, closeness is based on affinity and essence rather than spatio-temporal closeness.

His higher logic and canon of thought is grounded in mystical understandings but seems perverse when viewed through the blind eyes of logic, rationalism and causal reasoning. This advanced logic follows through from the theory of infinite numbers, in which the part can be equal to the whole. And so the meaning of the part cannot be understood if we first separate it from the whole and then attempt to understand it. By attempting to separate it from the whole to understand it, we have invalidated the context by which it is meaningful and so lost access to meaning. There is no meaning of the part by itself. It is only its unity with the whole that gives it meaning.

Ouspensky clearly states his advanced formulation of this understanding when he gives the equation [A = both A and Not A]. This means to truly understand the part, we have to include both the part and everything that seems outside it. In other words we can only understand the part by understanding the whole, or we can understand the whole by truly understanding the part, but we cannot separate the part from the whole and then try to understand. Any separation creates a false formulation of reality that invalidates the context that would make meaning possible. Ouspensky expands on this logic by extending it to words, concepts, symbols, phenomena and indeed to the world of positivism. He shows that because words, concepts, symbols and phenomena attempt first to partition and separate the reality of Oneness and real causes, they are incapable of apprehending it or serving as vehicles for teaching or expressing it. It is like we broke a mirror into a million pieces and then we use the pieces to attempt to teach you that the mirror is whole and complete. There are many more exceptional, and groundbreaking teachings in this book. Ouspensky even dedicates a section to describing the features of the world of true causes.

In fact one of Ouspensky's purposes in this book is to bring one to an awareness that words, concepts, symbols and logic always miss reality and true content. Some of these characteristics that he gives for the world of real causes include that (I) It is a world in which time is experienced spatially (ii) A world in which everything is life itself and forever deathless. There is nothing apart from this one life, even the seemingly physical and inorganic (iii) A world without matter or motion (iv) A world without measure, finite quantities or form (v) A world of no separation in which everything is the whole (vi) A world transcending all seeming dualities, including being/non-being, death/life, motion/stillness, objective/subjective, phenomena/noumena. And yet the world of real causes is not separate from the world we appear to live in. It is the world we appear to live in experienced without duality. Experienced instead through the selflessness of the egoless state. This world of real causes echoes the Buddha's teachings that the Samsara and Nirvana are forever one. That the Samsara - our world of the relative existence, namely Hell - is just Nirvana seen through the lens of ignorance and therefore darkness. The Samsara is restored to its ever-presence as Nirvana once the self-distortions that we interpose are removed.

Ouspensky spends the last part of this great work correlating the common threads and unity of many of his ideas, arrived through inductive reasoning and intuition with many of the teachings of the mystics including Jacob Boehme, "The voice of the silence", Theosophy, Fechner, and Dr Bucke's 'Cosmic Consciousness'.

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## **Bruce Michael Hubbell says**

Here you will find the mind of the 19th and 20th century philosopher/ Realizers like Ralph Waldo Emerson & Richard Bucke.

Peter D. Ouspensky (March 4, 1878–October 2, 1947), (Pyotr Demianovich Ouspenskii) a Russian philosopher, who invoked Euclidean and non-Euclidean geometry in his discussions of psychology and higher dimensions of existence. His first book, *The Fourth Dimension*, appeared in 1909; his second book, *Tertium Organum*, in 1912; and *A New Model of the Universe* in 1931. This last work discusses the idea of esoterism. He also wrote the novel *Strange Life of Ivan Osokin*, which explored the concept of recurrence or eternal return.

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## **Mojtaba Andalib says**

this the real book and i will try to find original book over than 700 pages

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## **Jonathan Bermea says**

Excellent, Excellent book!

It was the most exciting riveting and analytically challenging book I have ever read.....

I get excited just remembering back when I did read it- even though I did get a headache., I loved it!!!

Jonathan-

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## **Sandeep Saroha says**

Awesome book. Never knew that the beyond can be deduced from philosophy and logic, and that too in such a beautiful manner. And the application of maths was just wow. Ouspensky used analogies very nicely. This book introduced me in much details to the world of beyond world

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## **Dominik says**

Brilliant, mind-bending piece about nature of the world and consciousness. It's a must read challenge for all of the materialist science-believers that have fallen into the one-dimensional limited way of thinking and observing the world through the matter only. Ouspensky is successfully showing the flaws of the positivistic, exact, science and philosophy by offering another, deeper way of thinking outside of the box.

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**Bigmakmotorbreath says**

Russian Theosophy at it's best. Read It>

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**Inka says**

Very hard book to read and comprehend. I am not too sure if I ever understand this book, might finish it in couple of years!

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**Nick G says**

A completely mind-blowing dose of non-fiction. Although dated, I cannot find anything more modern online or otherwise that refutes his reasoning. That said, this book involves a lot of reasoning that would be difficult, if not impossible, to support factually. Well grounded though, I can't wait to see how deep he can go...

...finally finished this work. I won't attempt to summarize the depth of what is covered in this book. I will only say that if you are a "thinker", constantly searching for more in this world than what is offered at face value, this is a work that will stretch the boundaries of thought for even the most profound thinkers.

The most disturbing part of this all is that this work, and this path of thinking, has been left for dead. He almost predicts this possibility in the book itself.

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**Cheryl says**

I can sum up my impression of this book by quoting a sentence from it: "And truth itself is motion, and can never lead to arrestment, to the cessation of search."

This book, written in 1920, is timeless. It compels the reader to question, to disagree, to pursue. It is also a tool for measuring one's understanding of new concepts...opening the door for something more. I first read this book about 20 years ago, and I am amazed by my growth in consciousness, in awareness. What appeared obscure, then, is clearer now.

This is a book to ponder, to relish, to treasure...to be digested, slowly!

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**Andy says**

Be very careful with this book. It will take you into a dangerous labyrinth that if you do not take precautions will trap you. He presents a grand problem, The Kantian Problem, but then takes a very wrong road to its

resolution.

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