

OCTOBER GATHERING 2016 ~ SATURDAY MORNING, FIRST SESSION

Reading: from George Adie, *A Gurdjieff Pupil in Australia*, pages 388-89, "Creating Sun in Myself:"

Doing is possible for us. So often it is repeated in the work that we cannot do, but we also need to remember that we can do—we have to! This work of attention is our doing. Our doing is not external – that is all nonsense. The only doing for us is inner doing. I have spoken before about creating sun within myself: the experience of an affirmative, positive and intelligent element within myself. This is our aim this is our doing, to create sun within ourselves. We come to learn and practice, to be able to do just this. It sounds beautiful, even poetic, but it must be very much more. We have not sufficiently realized that I can and must observe my state, and change my state.

We already possess this vital power—the power to change our state. This is our work, to consciously observe my state and to remain present, consciously experiencing the change of my state. So, when I experience, in a moment, the conviction of this possibility, it becomes crystallised in me. I call it the crystal 'I can change my state', and then, there is another crystal, 'I ONLY can change my state'. We need to try to jump from one stream to another. I endeavour to divide the life-force of my attention to that I accept this life in the so-called normal stream, am aware of myself as participating in this normal level. At the same time, this awareness, for the extent of its duration, allows us to participate also in the conscious life of the higher realm. This effort brings us into touch with this higher realm, with its life and its vivid impressions. We touch this by consciously experiencing the impression of I AM, the being-reality. It has to be there many times, for each single flash puts down a particle of the substance which will be crystallised. My state will inevitably change, and I can be present to these changes, in a flash. If I am conscious as my state changes, I learn how the panoply operates, and how a beam of my attention can affect the processes as they are occurring. Something arises within me: I can in fact appear within myself and manifest myself to myself, in the sun of my being. My presence is illuminated.

Reading: from G.I. Gurdjieff, *Beelzebub's Tales*, pages 1105-06:

"I first learned that the destiny of beings arising on this planet of yours is chiefly to elaborate – by means of the process of their existence – the vibrations required by Nature for the maintenance of those former parts of the planet now called Moon and Anulios, when, do you remember, I became worthy personally to converse for the second time with His Conformity the then still Angel, but now Archangel, Looisos.

"His Conformity then told me that although the movements of both former parts of the planet Earth were now already finally regulated with the

general harmony of movement and that every kind of apprehension of some or other surprise in the near future had absolutely vanished, yet to avoid any possible complications in the distant future it had been explicitly decided by the Most High, Most Sacred Individuals to actualize the ‘corresponding’ on the planet for the formation of what is called the Sacred Askokin so that this sacred cosmic substance, required for the maintenance of that planet’s former parts, might continuously issue from that planet.

“And further, His Highness also explained that this cosmic substance, the Sacred Askokin, exists in general in the Universe chiefly blended with the sacred substances ‘Abrustdonis’ and ‘Helkdonis,’ and hence that this sacred substance Askokin in order to become vivifying for such a maintenance must first be freed from the said sacred substance Abrustdonis and Helkdonis.

“To tell the truth, my boy, I did not at once clearly understand all that he then said, and it was only later that I came to understand it all clearly, when, during my studies of the fundamental cosmic laws, I learned that these sacred substances Abrustdonis and Helkdonis are just those substances by which the higher being-bodies of three-brained beings, namely, the body Kesdjan and the body of the Soul, are in general formed and perfected; and when I learned that the separation of the sacred Askokin from the said sacred substances proceeds in general when the beings on whatever planet it might be transubstantiate the sacred substances Abrustdonis and Helkdonis in themselves for the forming and perfecting of their higher bodies, by means of conscious labors and intentional sufferings.

KEITH: I think it would be useful if we shared impressions and tried to discuss these two terms: Abrustdonis and Helkdonis, since we use them and we all have our own kind of understanding of what’s being inferred but I think it would be useful to go into that. How you appreciate the word Abrustdonis? What do you think it is, what *is* Abrustdonis?

PARTICIPANT: Could Abrustdonis relate to conscious labor, since in what was just read we find that substances can create within us Higher Being-bodies, so would Abrustdonis and Helkdonis have a relationship with conscious labor and intentional suffering?

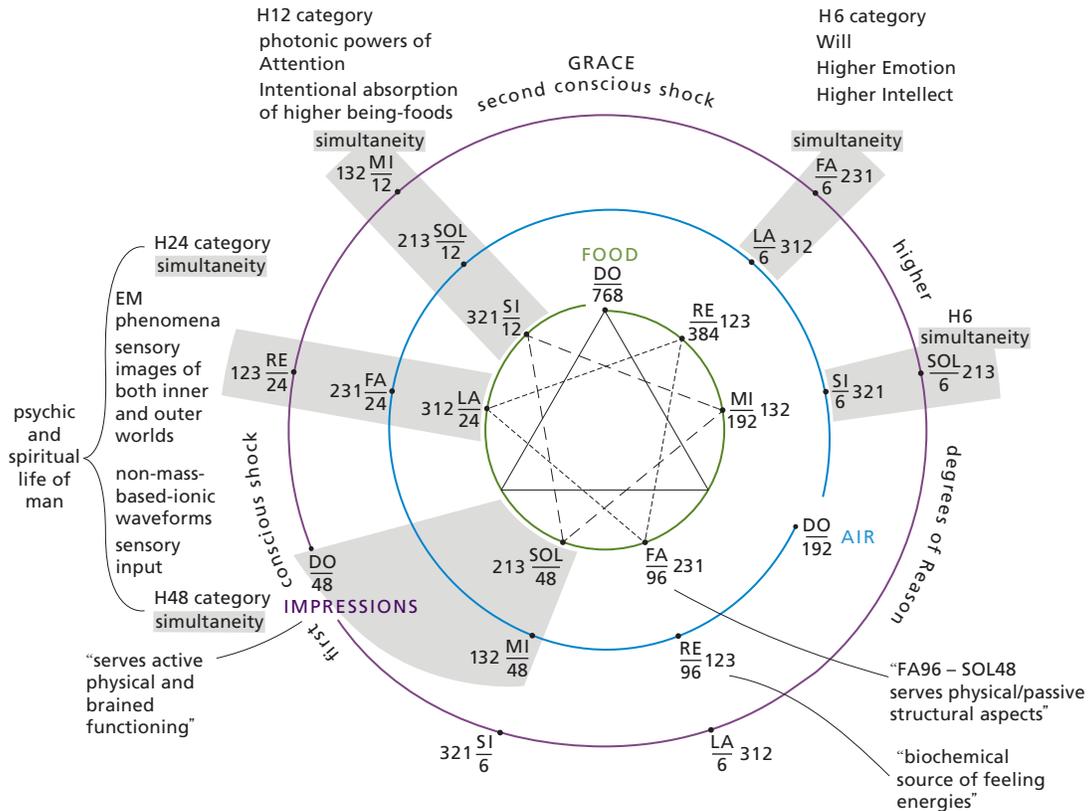
KEITH: Put just the way you did, yes, it certainly seems so. When you put both conscious labor and intentional suffering with Abrustdonis and Helkdonis, that certainly seems to be what Gurdjieff’s intent was. The focus is now on Abrustdonis. What precisely is Abrustdonis?

PARTICIPANT: Do you think it has anything to do with the food of air because it’s about the only other substance that he speaks about that feeds the second being-body? I wonder if it has some relationship with the food of air because he says to ‘transubstantiate’ the substance in ourselves. Could it possibly be related to that?

KEITH: Well, in the octave of Air, on the illustration, if it is possible to pass the MI-FA of Air, that means you would be going from MI 48 to FA 24.

As I understand this, when you pass from the mass-based world of 768–384–192–92 to 48, between 92 and 48, we come to the end of what I call mass-based biochemistry or physiology, in other words at this point, we are beginning to deal less and less with molecules and atoms and more with electromagnetic phenomena of one kind or another.

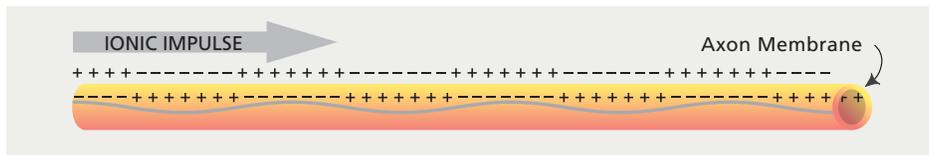
Simultaneities of the Triads of Law, Food, Air, Impressions Octave



When we finally enter wholly into the functioning nervous system, the first thing that most of us are aware of, in terms of the brain, is that this is how we see, smell, hear, taste and touch. So our senses be-come our first way of understanding the transition from the mass-based world—the world ‘out there’ that I can touch and so forth—and how it presents itself to me—inside.

So what I see, or touch or smell is an image. What I am proposing is that all 24s, the whole of that category of ‘hydrogen’ 24, whether it is in the physical Food Octave, the Air Octave or the Impressions Octave, what we are dealing with are images—images that are created by some or another part of the brain or the central nervous system.

If you follow the air octave from MI 48, where we begin to see the emerging of a neural system, of neural impulses within the nervous system—interesting, such a challenging notion that nature faced here, just in looking at how does a nerve impulse get generated. And it does so by specifically and in a very highly controlled fashion it controls – doesn’t delve directly into the atomic world but it *uses* non-massed-based phenomena, namely, an ionic impulse. They haven’t transformed themselves into anything else, they have simply moved inside-outside, outside-inside.



However, there is a very small—so small that we could not be aware of the difference—but there is a small difference in charge between the sodium ion and the potassium ion. Remember that all ions have in their electron shell an un-equal number of electrons, and that gives the whole atom itself a certain charge, a certain ability to either interact or not interact with other charges, to be attracted toward or attract something toward it. In any case, that difference in charge, which is minuscule, now moves from the inside to the outside or the outside to the inside. But this is so cleverly arranged that there is a sodium-potassium here and here—lined up throughout the whole length of the nerve fiber. And now at one end we suddenly kick off the sodium-potassium transfer and that little microscopic charge suddenly appears right there, but its right next door to an imbalance, in other words to the sodium and potassium as they were before the first one moved this way. And that imbalance triggers the same phenomena in the sodium-potassium next to it and next to it. So now with the switching of sodium and potassium in these two directions, you have now a tiny, tiny little charge that's moving along the nerve fiber.

The nerve fiber stays the same, the sodiums and potassiums stay the same, the mass-based world doesn't change—it's still the sodiums and potassiums, all the proteins and all the linings of the nerve fiber—they're still the same. The only thing that's different is this charge that has moved. That charge is the neural impulse. That neural impulse is the basis of this multi-billion-celled transfer of impulses through central nervous systems through the whole of the brain and the peripheral nervous system. It's all based on what we just went over—all based on this moving charge, this sodium-potassium pump.

And it's all non-mass; there are no electrons or molecules involved. This is the transition that I put, in terms of hydrogen numbers, between 96 and 48. It's right in that 'in-between' that we see this begin to happen, this exploratory, creative imagination on the part of nature that finally evolves from cell structures that have been there for billions of years before. There have been these charges on these atoms for billions of years before, but gradually, gradually the mass-based world of Tetartocosmos—this is Gurdjieff's going from Microcosmos to finally getting to a multi-celled living creature, and we have lots of those still around with us, mussels and clams and all kinds of non-brained life forms; we have buckets of them. You can explore them and see aspects of this development of the neural possibilities: a little bit, and it goes no further and a little bit, and it goes no further. There are all of these charges that begin to develop on the external aspect of cells for instance, so you've got a cell next to another cell next to another cell and they begin to develop.

This is what Tetartocosmos really means; it's the fourth cosmos. They begin to talk to each other; these cells are now bound together. From one cell, the one cell begins to live with another cell begins to live with another cell and they begin to help each other. They feed each other; they defend each other, so they have to communicate. How do they communicate? And you see the beginning of possibilities there of using *charge* to communicate, to send messages back and forth.

PARTICIPANT: It was said that it is non-mass-based but it's not mass-based but it uses the mass world.

KEITH: Yes, exactly.

PARTICIPANT: Why do you say it is non-mass-based when these sodium and potassium particles are interacting?

KEITH: By the time you get into the neural impulse, you're purely in a world of non-mass. There is no mass involved in a neural impulse itself.

PARTICIPANT: Because we don't see anything move from one trigger to the next?

KEITH: No, we can measure the change in charge but there is no evidence that a molecule or electron has taken part in that transfer. The transfer of energy in the nerve impulse has taken place totally by way of the impulse. But it has made *use* of a characteristic of the world of mass, which is that masses have charges. So by lining up the charges in a certain way, in other words, the sodium-potassium switching, it takes that tiny little charge and lines it up to make use of it.

Just imagine, when I was talking about Tetartocosmos, when you have a whole bunch of cells living together and growing more and more and more cells in this, they have to have ways of communicating needs and opportunities and possibilities, dangers, feeding etc, all those things that have to do with the wholeness of the life form. So they begin to communicate increasingly but they begin to make use of charges, in one way or another. Before there are neural nets, before there is neural transmission, there is charge-sharing between cells. We still have it in us. We have many things that are shared within our own selves that don't involve the nervous system, but they do involve electromagnetic wave charges between cells. So it's still very much a part of us.

PARTICIPANT: Thinking of Abrustdonis and Helkdonis and the example I gave yesterday where, years ago, I shared an impression at a meeting where after years of living out of a backpack and having nothing but what was on my back, then getting married and having to deal with all my wife's stuff; moving it around, and that event where I threw a table. And I remember you said that at that time that "You are now under an obligation to, each time, treat those things with care." So even to this day, when I see a shoe or some clothes or something hanging about, it seems that that is an impression coming in; it makes no difference whether it is the shoe or whatever, but I see something, and it triggers that memory and it almost seems that the impression comes in and the metabolic moment of digesting that an impression is like a sensation, so thinking of that in terms of Abrustdonis, that I have this sensation and then right on the heels of that I immediately remember the negative emotion that existed way back when I 'lost it'. And the opportunity in that moment seems like there's first that impression – the sensation that one gets from digesting that impression, and then there's the immediate opportunity to work on not expressing that same negative emotion. Then actually taking the shoe or the sweater or whatever it is and folding it nicely and putting it aside. Is that the memory you were just talking about there, when that movement, is that those cells?

KEITH: What you've just spoken out is a perfect example of Abrustdonis. You see the kernel. This is happening when Gurdjieff is talking about Abrustdonis. It is the emotional wholeness, realness, of a particular experience, that part of the experience that has to do essentially with the world of self-other, that has to do with the world of relationship in some one way or another. How many ways? *Thousands* of different ways that it enters into our life, into your life in that situation there. But in other people it may be the feeling that they heard last night that their friend's husband just died. And your immediate response is 'what can I do to help this poor woman who just lost her husband?' Or, help somebody who has been in an automobile accident.

We can go through an infinity of events, of experiencings and see how—not always, but very often—there are aspects of it that have to do with the world of right relationship, of responsible relationship between oneself and some aspect of the world out there. To the degree that we see that, that we respond to that, that we make an effort to be a force into that world, that is conscious labor and intentional suffering. We suffer because you are reminded of this, when you were a jackass, how many times? A million times in a lifetime, you get reminded of, boy, I really blew it. And we never quite escape totally from it. We're always responsible for those circumstances. They can always be reminders that open into this world of real emotion, of higher emotion.

Yes, this is a way of seeing Abrustdonis. But in many many events when Gurdjieff talks about Askokin, he's talking about the totality of everything in the river; the river is flowing by and there are fish abundantly to be chosen but you don't have to choose *all* of them, you have to choose *some*. Well, some of them have a clear connection into this world of self-other, some have a connection into understanding process, understanding law and then there is not so much, or any at all of an emotional content to it. It is more like Einstein wondering, "Hmm, how does *that* happen?" then putting all of his energy and insight into trying to figure out how things happen. Well, when we were in that mode, we were not so much in the world of feeling, we are starting from the world of mental apparatus, the thinking apparatus, so then our pursuit is more toward higher reason. Then we are in the third octave; that's Helkdonis, 'help-for-God'.

There is an inference here that goes back to last evening when we were talking. Help-for-God, in ENDLESSNESS' final question of Beelzebub, "What can be done?" The inference for me is that ENDLESSNESS has the question, that ENDLESSNESS does not know the answer to. ENDLESSNESS now is depending on one of his premier, one of his great beloved sons, whom he has exiled, whom he has sent as a representative to discover how these things really work down there, how come all these things happen, how these terrible things occur, and war occurs...and how to stop that? What can be done about this? This is ENDLESSNESS' question.

I think we have to get over thinking, in our childishness, that ENDLESSNESS is the be-all, end-all, knows the answer to everything long before it happens and on and on. If we just look at it realistically, why should we presume that the answer to every possibility, seeing how complex our world is, how more and more complex it becomes the more we investigate it, the more we see that there are an infinite number of ways in which things can go wrong, can go other than what we anticipate them to go. Every scientific discovery, every observation that has been made in the last 500 years has that at its nature: we open a 'bag of worms'. We make this discovery—whatever it happens to be—and on the other side of this discovery are these host of questions that are inferred as a result of the discovery.

The thing that upset Einstein most was quantum mechanics. Here he was, the person who saw into the quantum world, and he really didn't want to accept it; he fought with it for the rest of his life. But there it was, a question that had so many questions associated with it, that he was frustrated by it.

PARTICIPANT: Going to sleep last night I went back to that question that was there about the implantation of another organ and just how un-natural that seemed—that's the same mistake again...but it's just a suggestion, it doesn't say it happens, it's just that possibility of needing another organ. It isn't a fact anymore than the implantation of Kundabuffer.

And in terms of the admonition to read *Beelzebub's Tales* three times—and the third time is forever—but Beelzebub speaking to us, as Hasein. The organ, I thought, was already there

because Beelzebub needs somebody to listen to the tale and for somebody to take it in, and that's what we have to do. The more that we take that in, then, and only then, can we fathom the gist. So it isn't something that happens—do we already have the organ in place, or making the organ to do that; it is not something 'more', it is already there in the form of: we are Hassein, listening to the story.

KEITH: Good, I like that very much. It raises one very interesting question which you allude to, and that is the nature of Kundabuffer to begin with. You inferred something, which is obvious. It is great fantasy, great hypnosis when Gurdjieff tells the story about the High Commission that comes down and sees this, that and so on and decides that it has to implant this organ. Oh come on! Did that happen? No, of course it didn't happen. Is there something that emerged in the evolving history of man that suddenly showed this terrible vulnerability to hypnosis—in all three of our parts—that we can fall under these influences and become convinced that a flea is an elephant and on and on and on? Is there not something that evolves because it is already there in us, as you said? The tendency may not have shown itself 50,000 years ago, but when we see that kings, almost universally, certainly in all the discoveries that have been made so far, that have found for instance, what did kings of old do to celebrate their conquering of new territory, of a new city? They bragged about how many *thousands* of people they killed. They bragged about it; this is a mark of a 'great king', how many people they could kill. You read that and think is that *really* true, is that possible that kings could *do* that? We say that's so abnormal, well this is 2016; it's abnormal in our conception—now, but was it really that way then? Was there not a hypnotic state amongst mankind and amongst the leaders that emerged that led to this kind of behavior? Led them to accepting that *this is the way it is*: kings kill the people that they conquer, that's all; what's wrong with that?

I choose to think it was there all the time; it was there as a possibility that emerged. That tendency, that possibility began to show itself and because it had such an attractiveness to it—hypnosis is an immensely attractive thing; the whole of *The Tales* is hypnotic, every image that comes out of *The Tales* is a hypnotic image; they're all imaginary, none of them exist, and yet they have profound influences in us, just like the hypnotist who stands up on the stage convinces me that my legs are absolutely frozen and paralyzed. Then he can pick me up and string me out on a ladder and show that I suspend my whole body on my legs alone without bending my knees.

PARTICIPANT: Thinking about that 'already being there', Kundabuffer was implanted in the base of our spine. Isn't there an element of our reptilian brain that has that suggestibility, that if something comes to it, it has no option but to believe what is there; you can't question it; the very survival is based on that.

KEITH: Yes, in the sense that an image is an image. We live our lives absolutely dependent on our external senses. The world would not be real if we did not have our five senses; we *believe* our senses. But if something distorts some aspect of that, in vision, hearing, taste, touch, smell—what happens? Do we believe it? You bet your life we do. Why? Because we have built into us certain mechanisms that are very protective, that say: "*Believe what you sense*, because it may cost you your life if you don't." This is there from the very earliest one-celled beings, that they must learn very early how to recognize friend or foe, what is a danger and what isn't. And how do they *do* that? Through image, not through reality; this, we've got to get over. That's not the point, because we judge reality totally, totally in terms of image.

And the image is something that is created inside of us; it is not *real*. It is real in the image. So the nature of image formation is the vulnerability. It has to be there.

PARTICIPANT: Also not having one's own 'I' is the big vulnerability.

KEITH: Even bigger, yes.

PARTICIPANT: That's what causes the mass-hypnosis.

KEITH: It makes us infinitely vulnerable to it, yes.

PARTICIPANT: I was thinking of an example of Abrustdonis and Helkdonis. Someone yesterday reminded us of how Gurdjieff sat in the café and wrote, and I remember reading that he said that it gave him an opportunity to see all the people, and the love that he felt for these people is what drove him in his writing. The story reminded me that this conscious labor and intentional suffering, the conscious labor of observing people, and feeling and suffering for people, and loving them.

KEITH: Yes, but seeing the traps that they were in.

PARTICIPANT: So that, I was thinking, could be that Abrustdonis; and the Helkdonis was in his writing, is 'help-for-God'.

PARTICIPANT: Maybe Abrustdonis is formed from the emanations from the solar system, and the Helkdonis is to do with the emanations from the Sun-Absolute because that would correspond with the different bodies and it would also make sense in terms of the solar emanations to do with our emotional states and the emanations from ENDLESSNESS would have to do with the *Reason*. So, when as three-brained beings we can work with those energies, we can develop them and live in those worlds, like Zeke's reminding factor. It's a solar, reminding factor. It can lift him up into what you could call the solar world, or the emotional world, be awake in that world. And then when we could work with Helkdonis, as was said, Gurdjieff is working directly with something from emanations from HIS ENDLESSNESS. Where Askokin is also made up of Abrustdonis and Helkdonis—has that within it—so at some point it must be a created substance, so it must be created partly by solar emanations and partly by emanations from HIS ENDLESSNESS. Those substances are then released, and we live in that world that they are released into, somehow.

KEITH: A useful reference here is the 1931 manuscript of *Beelzebub's Tales* where in the "Purgatory" chapter Gurdjieff changes this from the 1950 edition. It doesn't appear. But in the '31 edition, it is ENDLESSNESS—World One—that provides the *reconciling* force for each individual sun. This gives to each sun, then, a way of being an enabler or participant in the process, since all of us are created from the level of the sun. We are, in the lateral octave, all outflow of that conscious intention/manifestation of the sun, which is solar. But when we realize that the reconciling force in *that*, comes from World One, we have a way of connecting up with what you just said, that it is really possible to come under the influence of World One, directly from the Will, because of the way in which the Worlds are made. This is one way to understand that very confusing (because it's so inexplicable) triad of law that Bennett that says is the highest, standing at point eight in the enneagrammatic sequence of the Six Laws, and that is the law of Grace, which requires the entry of World One—requires grace to enter directly into the physical world. This is impossible, and Bennett talks about this in a marvelously interesting way.

PARTICIPANT: So remember that little book, *Hazard*, that Bennett wrote? When I got to the end of it, I always had the feeling that hazard was God and so that would go along with the idea that ENDLESSNESS doesn't know all the answers. But then you just relieved that problem by having God, or ENDLESSNESS, or the Reconciling Force coming from World One. That solves that problem but it keeps it dynamic and moving.

KEITH: Right, it also brings us back to where we started relative to answering ENDLESSNESS' question of Hasein. In other words, if what is to be done is the implantation of an organ like Kundabuffer, we've come a long distance in discussion about the nature of Kundabuffer, the nature of image, the nature of hypnosis, the biology of all of this to some degree.

Now I think we are looking in a much more realistic way. If this organ is in its incipientness, if it is already here, this new organ, just "like" Kundabuffer was already there and it unfolded into the monstrous difficult circumstance that it became, is Gurdjieff inferring that the same thing is true of this new organ, like Kundabuffer, like, in the sense, that it is part of us already and what we have to do is to allow it to grow through Abrustdonis/Helkdonis—through growing, feeding the Kesdjan and Higher Being-bodies and then that flows out into the world through individuals, small groups—whatever, that's not the point. Kundabuffer works in small, large or massive groups. This works the same; it is something that is intrinsically possible and powerful as an influence and we simply have to plumb it more and more through Abrustdonis/Helkdonis—conscious labor and intentional suffering. But it is already there.

If you choose to think of it that way it can be a very powerful instrument because then we don't have to be in a state of inner conflict about what does this mean? No, what it means is that we have to increasingly recognize the power of its already being here and that we can see in a group like this or in our everyday lives where we go back to. The influence may be tiny but so is the influence of Kundabuffer in my ignorance or stupidity or identification in a given circumstance with my family or with my community or whatever my work is, I bring that influence into it. It is bringing that influence in whatever way your path in life involves you. If that's with a large group and an active work group and if it isn't that, and some of us live a more solitary circumstance where we don't have a constant group that we are in constant relationship with—it's a much more off and on difficult situation. But it doesn't matter whether it's individual group, small group—it's always there as a possibility.

PARTICIPANT: Conversely, there is a certain apathy that can be justified, "well, the organ hasn't been implanted yet so why try?"

KEITH: True.

PARTICIPANT: I heard something in this reading that I hadn't noticed before. There must be more than one passage where he talks about Abrustdonis and Helkdonis and I don't know where this falls in the sequence of those passages but I think what was said by the angel was to separate Askokin from Abrustdonis/Helkdonis and not the other way around. One could say this is the point of view of the angel wanting to keep the sacred order of the Universe flowing and his 'hot button' is not Abrustdonis and Helkdonis at all.

KEITH: That's right.

PARTICIPANT: But what does it mean to separate Askokin from the other two rather than the other direction?

KEITH: Good point.

PARTICIPANT: Doesn't he say that by the separating of those two parts the Askokin is vivified? And so the point of that would be a different quality of influence that moves to complete the octave to the Moon and Anulios.

PARTICIPANT: So what is Askokin?

PARTICIPANT: If we put it in the context that Keith does as experience, then that's quality of experience entering into the so-called lower worlds that is of a more vivified nature.

PARTICIPANT: What is an example of that?

PARTICIPANT: Zeke paying attention to his wife's sweater.

PARTICIPANT: Of the release of Askokin?

PARTICIPANT: Yes, it seems like the emphasis is on what can Askokin do for the completion of the Great Ray.

PARTICIPANT: The maintenance

PARTICIPANT: Yes.

PARTICIPANT: One of the things I take from Gurdjieff's creation myth is that when those laws get changed, all of my prior imaginings of worlds that exist in the absence of materiality is undercut because he essentially says in that myth that the whole of Creation has a material component. So, in all the examples we give, for instance of the neural impulse, prove to me that a neural impulse exists in the absence of an underlying material nature, or prove to me that magnetic fields exist in the absence of an underlying material nature. So that material nature is part of the Megalocosmos, that's part of his Creation myth. To vivify that, or to increase the quality of experience of the underlying material world is to influence that materiality and it requires a relationship with that materiality and a responsibility towards that materiality, which, in that imagery, is the materiality of our ordinary emotions.

PARTICIPANT: So that's our action in life.

PARTICIPANT: Yes, it is the action of that effort as a vivifying quality of experience in our emotions, in our ordinary emotions and in our ordinary physical presence and in those things we choose assuming someday we decide we have that level of intentionality in our Reason, those material things we invest ourselves in because in all the possibilities of our lives, we can have the question what is happening for me in the materiality of my life that could be vivified to the quality of my experiencing? How do I choose to spend my time? And in what do I choose to invest myself in, in that time?

PARTICIPANT: I am not satisfied with this because it keeps drifting in the direction of Abrustdonis and Helkdonis instead of what is Askokin doing for the continuation of the Great Ray's process and why would the angel be interested in that and what is expected? And does the Askokin flow whether there is Abrustdonis and Helkdonis extracted from it or not? It seems to me that it does flow and I wonder if we have a more concrete way of describing what Askokin is.

PARTICIPANT: Would it useful to see it as free attention?

PARTICIPANT: I will just suggest that I think it is the life force, “Chi,” something to do with that, that force of energy which is not well understood by science and keeps things going.

PARTICIPANT: I think we have to come to terms with the possibility that we accept that it always flows if we are going to apply the concept of experience to the whole of the cosmos in terms of saying that consciousness exists in the multiple levels etc., but then in our particular circumstance, our particular Lateral Octave, in our particular three-brained dilemma, that that continuation is not guaranteed. That’s the dramatic Universe or the dramatic Lateral Octave. So the flow of that experience is a result and the result of that may be possibility.

PARTICIPANT: Is the vivifying the extraction of Askokin from Abrustdonis and Helkdonis?

KEITH: Why persist in making this an up or a down thing? The Ray is the Ray. The Ray has an involitional flow and an evolutionary flow. The absolute absence of Reason is what he calls “firm-calm.” At the other end of this is the absolute Reason of ENDLESSNESS. But the same thing is true. You cannot have a Universe if we look at it from the Ray of Creation from the top where we have World One, World Three and World Six and most of us has this visual image of this enormously great energy and power that creates the world and it comes into being. But it’s really not like that. There has to be something that moves up. If this is moving down; if this is all an involitional flow, then in our Universe, there has to be ... and I think this is one of the great pluses of modern physics is that they infer the appearance of mass as a major qualifier of the entire history of the cosmos – the early appearance of mass. It is not unfolding, it suddenly appears.

Gurdjieff says the same thing. There are these like two circles, in this one place he says very clearly we have to keep in mind that, in the circles, involution and evolution are going on simultaneously and that the triad of evolution has to begin at the lowest point. The lowest point would be absolute firm-calm. *Absolute firm-calm must appear at the beginning of the whole thing so the Ray moves in both directions.* It moves in an evolutionary direction, there is a striving on the part of that first appearance of mass, a striving from then on the return, to return to this, in other words, to evolve.

There are so many beautiful stories in the history of physics and biology that show that in this elemental presence of charge the difference between the electron charge and the charge within the atom how in their studies now of what happening in the first five hundred million years (which seems such an outrageous kind of thing to say because they are pointing to this first five hundred million years as if it were a very brief period of time) but that is called the time of the dark Universe, dark because there is so much energy that every photon that is part of the effulgent, involitional flow of enormously high gamma level energy flow, that there are so many sub-atomic particles, there is so much stuff that is there, that the photons keep bumping into something. They cannot travel any distance before they are absorbed or transmuted or enter into something or bump off or bounce off and so forth.

So thinking of this condensed beginning of our Universe where things are incredibly, unbelievably compact such that light cannot move outside of itself, it is going to be dark because the light can’t go anywhere; it is all trapped inside. But the evolving Universe is growing; it is expanding. As the temperature comes down as we go lower and lower in the high energy, then we reach a point where, suddenly, enough space appears between elements that are going to become the atoms, become the mass. But here they are quarks

and gluons and all kinds of subatomic bits and pieces. They are still not yet coalesced. Why? Because there is too much energy; they are still in this state of vibration and motion.

But at this moment, four hundred billion light years ago, when enough distance appears that light can escape, then we enter the age of a lighted Universe, of a Universe in which light will show itself. I can't go into all the complexities of it but you have all seen pictures in major newspaper or magazines of the microwave anisotropy that shows how the Universe looked 14 billion years ago. What they are looking at then is the world of the Universe as it was it was emerging into a clearly differentiated beginning coagulations of mass and energy and light.

It's evolving. Once the proton and neutron coalesce from these elements, the quarks and gluons I mentioned before, now we have atoms incipient molecules even at that early stage, at least we have those where two hydrogen nuclei, two protons will combine and we begin to see the inference of that combination into building the entirety of the atomic table. But building the atomic table is going to take another several hundred billion years before the temperatures and pressures become low enough that things can stick together in a much more long-term sort of way. The point is that firm-calm has to be there, that this absolute condensation of mass has to be there at the very beginning of our Universe as we understand it, along with the light. So we've got the involitional and evolutional circles, enneagram going on at the same time.

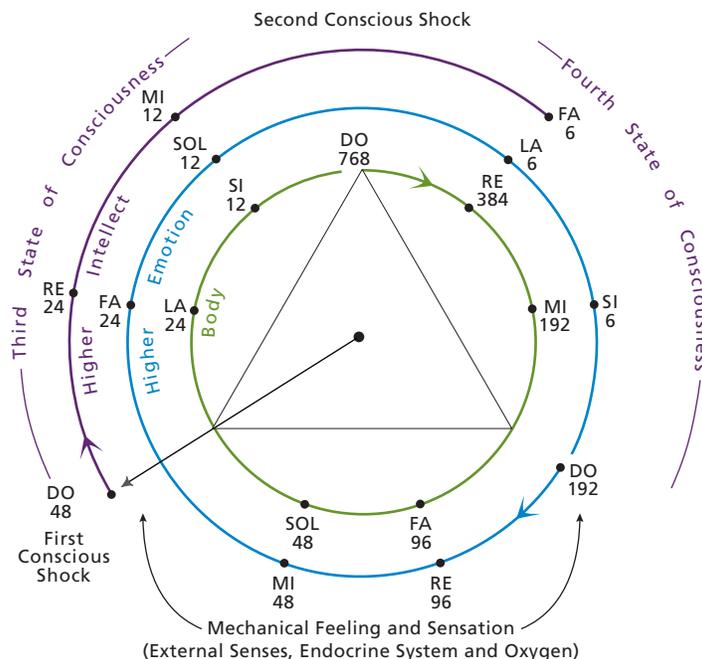
In other contexts, Gurdjieff said a great deal about the moon and how to make moon. We have to assist the moon in its evolution and this is our task, relative to sensing the body. When you sense your body and it's an intentional act, as it was in the exercise this morning, we are doing something with intention that is totally unnecessary as a human being. In our typical, sleep state, second state of consciousness, we could do quite well without having to sense your body. You will sense it when it's in trouble, when there is an alarm system that sets off something that will send messages to your brain or pain centers and then you will react to that. Fine. But to do that intentionally, to simply do it because you can do it? Don't you see there is nothing in our nervous system that is built to do that? What kind of nerves are you going to move over; how are you going to determine the direction where you sense your leg? If the origin has got to be out here, that when I touch my knee or when my foot becomes cold because of its exposure to something that's cold and I say my foot feels cold or I feel my knee, I have come to that discovery on the basis of input that had its origin out there.

When you sense your foot or knee, it's not like that. You are starting something that starts from upstairs, from the brain and moves out. There are no nerves to do that. We don't grow nerves that have an efferent, that have a solitary pathway so that you can sense your body in that way. It simply doesn't exist. So puzzle on that. Think on that. How do I sense my foot? If I am dependent and my shoe if it's not fitting properly and it's pushing on the side of my foot and I feel uncomfortable I say, yes, my foot hurts because the shoe is ill fitting.

PARTICIPANT: You asked for examples or impressions of Abrustdonis. I am getting the impression is that it is on this diagram. [next page]

When I hear I have to feed the moon, I understand it to be that I have to constantly be present in my body. Something develops through the repetition of the DO48, conscious shock and it is only after I've repeated, it has to do with self and other. My normal I is pretty much gone but not totally and a freedom of I is present, Higher Emotional Center has

been fed. It happens where there are people around repeating these efforts and there are moments of concern for other that kicks in in a way that is not from my thinking about it rather than as a practice.



KEITH: One of the blessings of being together.

PARTICIPANT: About the '12s' being the Abrustdonis and Helkdonis, it might be the '6s.'

KEITH: I don't think it's categorical. Zeke's experience is clearly associated with Abrustdonis – of seeing the emotional significance of other and how we must be open to recognizing that and how reminiscently we are brought back to that moment again and again. But there are a billion other possibilities for that kind of relational question to occur in life.

PARTICIPANT: Those '6s' definitely feed higher parts so *Beelzebub's Tales* was talking about extracting those for the purpose of building those higher parts and if that's true then you are missing do6 on the diagram which could be possibly visualized as this Askokin.

KEITH: So far as the Askokin it's also possible to see that this is how we meet the obligation which we have down as well as up. If our aspirations are all to build Kesdjan and Higher Being-body and we are all the time looking to move up, then Gurdjieff asks us to raise this question of what obligation do we have individually and collectively to the down side, In other words, when he speaks about Moon and creating Moon in oneself, I believe he is talking about that we owe a debt.

We have an obligation to assist in the world of increasing concreteness that is not conscious to become conscious. When we sense the body, we are contributing to that circumstance. The body becomes more conscious. It moves away from the firm-calm of absolute lack of Reason and it begins to become more sensitive to itself—the physical body this mindless thing out here – that's Moon in Gurdjieff's terms. And we must assist it to

grow more conscious. When we do that then we are taking the everyday experience of living in a physical body and we are contributing to its increasing consciousness.

PARTICIPANT: I would say that that is an “attention body” that you are developing, not so much that your physical body becomes different, it does, but the attention body becomes available to the consciousness.

PARTICIPANT: As on page 78 of *Beelzebub's Tales*:

“So in the meantime, exist as you exist. Only do not forget one thing, namely, at your age it is indispensably necessary that every day, at sunrise, while watching the reflection of its splendor, you bring about a contact between your consciousness and the various unconscious parts of your general presence. Try to make this state last and to convince the unconscious parts – [not] as if they were conscious – that if they hinder your general functioning, they, in the period of your responsible age, not only cannot fulfill the good that befits them, but your general presence of which they are part, will not be able to be a good servant of our COMMON ENDLESS CREATOR and by that will not even be worthy to pay for your arising and existence.

PARTICIPANT: The engagement with our physical body, creating our Moon, that was the Askokin itself, separate from Abrustdonis and Helkdonis, that's coming back to the question of what is Askokin separated out.

KEITH: All of the mechanical actions of our three-brain-ness, everything that occurs in the green circle that is enclosed here. Now there are aspects of that that have to do with thinking because we have our mindlessness in thinking, we have our formatory apparatus, we have all of our mechanical automatic emotional responses to things – I am talking about those things as well. As Gurdjieff says, we have an obligation to that; we have an obligation to that world of mindlessness, of identification – to help it become more conscious and sensing is one of the ways in which we can do that. Remember he said you build something, something appears in the exterior, we begin to develop an atmosphere. He talks about the atmosphere of the Moon; he talks about building an atmosphere through sensing of your body so that the body itself becomes more sensitive. I could believe that, certainly.

PARTICIPANT: Would it be helpful to look at this question of Askokin also from the perspective of influences, B and C influences? As an image, the sweater [of my wife] if I am there in that moment, the sweater could act for me as a B influence to connect to something higher or could very well go down; it could just become a very light mechanical influence where I idolize the sweater or my car because it is “holy.” That can act as a B influence just as in the life of culture such as the cathedrals – Chartres could be collectively a B influence that could allow us to separate something out from those images if we are present to them. Could Askokin be looked at as an influence?

KEITH: Yes. Why not?