

The background of the entire image is a vibrant cosmic scene. It features a large, colorful nebula with swirling clouds of gas in shades of orange, yellow, green, and blue. Scattered throughout the scene are numerous stars of varying sizes and brightness, many of which exhibit prominent blue and white diffraction spikes, giving the impression of a deep-space astronomical photograph.

REFLECTIONS ON GURDJIEFF'S WHIM

Keith A. Buzzell





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Keith A. Buzzell
499 Upper Ridge Road
Bridgton, ME 04009 USA

Fifth Press
444 East 200 South
Salt Lake City, UT 84111 USA

WWW.FIFTHPRESS.ORG

TO GEORGES IVANOVICH GURDJIEFF

A MOST REMARKABLE MAN OF THE TWENTIETH CENTURY
OUR TEACHER, OUR MODEL — OUR INSPIRATION TO STRIVE
TO LIVE A THREE-CENTERED LIFE







CONTENTS

The Guide and Key provided with this volume is useful in understanding the principles explored in this and all of Keith Buzzell's books.

EDITORS' PREFACES.....I

00 INTRODUCTORY COMMENT ON THE WHIM..... VII

A new conception of God in the World ~ all previously held “beliefs and views” are to be destroyed ~ creating conditions for potential understanding by all three-brained beings ~ Reality; a fundamental concept, challenged and reformulated ~ Ray of Creation; a model of Relativity ~ concept of Okidanokh ~ Electromagnetic spectrum ~ ‘misuse’ of electricity ~ Strong and Weak nuclear and EM forces ~ ‘Reality’ of suns ~ “biophotons” ~ Okidanokh and the possibility of self-perfection

01 GURDJIEFF'S WHIM.....8

Beelzebub's Tales as a core manifestation of Gurdjieff's whim ~ a triune view of the One-Will of HIS ENDLESSNESS ~ the reconciliation of science and religion ~ the three readings of *Beelzebub's Tales*

02 THE CONVERSATION OF THE OLD DEVIL
WITH THE YOUNG ONE..... 22

Gurdjieff's use of the image of devils to confront perennial beliefs and views of “good and evil”

| | |
|--|-----|
| 03 THREE GENERATIONS | 28 |
| An examination of the relationship and significance of the three generations represented by Beelzebub, his sons and his grandson, Hassein, in our present-day. | |
| 04 THE DILEMMA | 36 |
| Explores the dilemma of the Toof-Nef-Tef as an image of the need for both Conscience and Reason | |
| 05 TO WISEACRE | 46 |
| What constitutes wiseacring? ~ How working with others can hinder this “peculiar illness” | |
| 06 PRIMORDIAL PRINCIPLES | 50 |
| A thorough and detailed study of the fundamental Laws of the Universe as presented in <i>Beelzebub’s Tales</i> and <i>In Search of the Miraculous</i> | |
| 07 SUGGESTIBILITY | 90 |
| Man’s belief that perceived images produced by the three brains are real ~ the dominance of the survival impulse in each of the three brains ~ the equivalence of the hypnotic state and suggestibility ~ the necessity of a separated, inner observer ~ egoism in contrast to the Will of HIS ENDLESSNESS | |
| 08 OKIDANOKH | 102 |
| Okidanokh as one of Gurdjieff’s major concepts/images to reconcile science and spirituality ~ Okidanokh as the full spectrum of the electromagnetic force ~ Okidanokh and transformation through the three foods ~ the Triune Will of HIS ENDLESSNESS ~ the Divine Idea | |
| 09 HASSEIN—ESSENCE—THE FUTURE | 144 |
| The significance of Beelzebub’s departure from our solar system and Hassein’s commitment to the beings on Earth ~ Hassein’s Oskiano (education) ~ the relationship of Karatas with the Holy Sun Absolute ~ the growth of Beelzebub’s Reason ~ Independent Will and the transformation of automaticity ~ the effort to direct the attention | |
| 10 LIFE FORCE | 156 |
| Gurdjieff’s reconciliation of the historic and scientific views of ‘below up’/ ‘top down’ appearance of organic life ~ imbalance in the Law of Three ~ Divine Will Power and Creation ~ Innosparno and the Lateral Octave ~ Attention | |
| 11 THE INDIVIDUAL—THE GROUP | 178 |
| Explores the dynamic relationship between the evolutionary possibilities of an individual with the evolutionary possibilities of a group of individuals ~ a triad of a matured essence | |

12 THE ROLE OF PHOTONS IN LIFE.....182

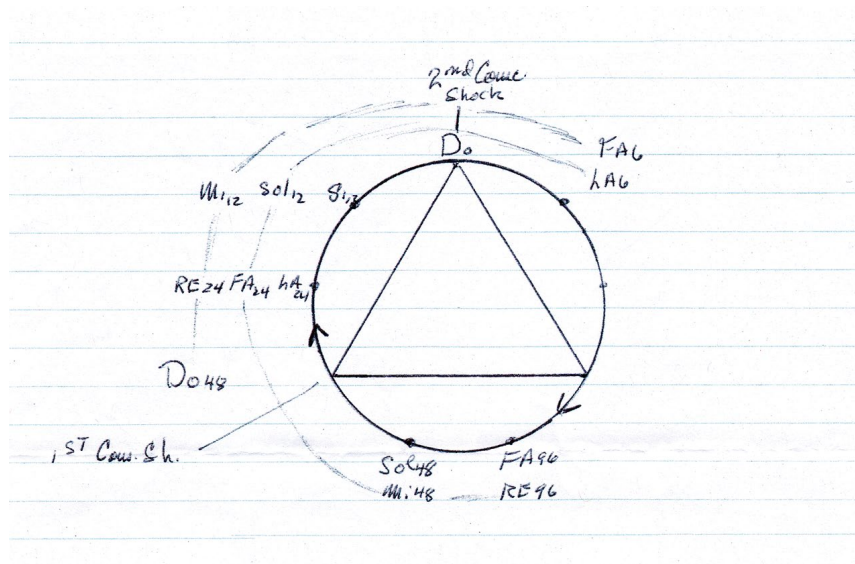
Definition of the photon ~ the electromagnetic spectrum–Okidanokh–
the three foods–the Ray of Creation–the ‘hydrogen’ table ~ biophotons
~ brain (ELF) waves ~ the ‘powerlessness’ of Divine Attention
~ the triadic nature of attention

13 A BRIDGE.....226

The concept of Okidanokh, Djartklom and Aieioiuoa as a route
of reconciliation between the laws of the physical world and the
possibility for self-perfection

14 GURDJIEFF AND THE QUANTUM WORLD.....236

Gurdjieff's presentation of the Laws of Seven and Three as a
representation and, further, a reconciliation of the quantum theory
of the particle/wave ~ the paradox and possibilities of the relationship
between the non-mass and mass-based worlds



sketches by Keith Buzzell throughout



EDITORS' PREFACES

In *Beelzebub's Tales*,¹ there is a statement about Saint Buddha's indications and counsels that impeccably describes the hazard that faces those who have been genuinely touched by the teaching brought by Mr. Gurdjieff, now, in our time.

“Little by little they so changed these indications and counsels of His that if their Saintly Author Himself should chance to appear there and for some reason or other should wish to make Himself acquainted with them, He would not be able even to suspect that these indications and counsels were made by Him Himself.

“Here I cannot refrain from expressing my essence-grief at that strange practice of these favorites of yours there, which in the course of many of their centuries during the process of their ordinary existence has gradually become, as it were, conformable to law.”²

This lawful and inevitable tendency to change “indications and counsels” lies within each of us and it is this recognition that is precisely why many of the third generation of seekers have been drawn to the source of this teaching through Mr. Gurdjieff's own words as found in the Three Series under title of *All and Everything*.

1 Gurdjieff, George Ivanovich, *All and Everything/First Series, An Objectively Impartial Criticism of the Life of Man, or Beelzebub's Tales to His Grandson*, (Aurora: Two Rivers Press, 1993), front matter. Herein referenced as *Beelzebub's Tales*, *The Tales* or *BT*.

2 *Ibid.*, P 240.

That Gurdjieff refers to this particular tendency (to change the indications and counsels of the sacred Messengers) as “conformable to law” is at the heart of what has become an evolving, vivifying question for Keith Buzzell. For most of his life he has fearlessly and tirelessly striven to understand the sacred laws of World-creation and World-maintenance (*BT* P 386), employing all outer and inner resources available. As with many individuals from his generation, he has shared his findings honorably and with generosity.

This first volume of a two-part series (the second volume *Further Reflections on Gurdjieff's Whim* is in process) is organized around Mr. Gurdjieff's statement to some of his students of the importance of having a whim. In a rare moment of divulgence, Gurdjieff revealed his own whim: to bring to mankind a new understanding of God.

Keith Buzzell's work is a verification of this whim—an aspect of a new understanding of God is to recognize and to gain the capacity to actualize one's own whim. A portion of Dr. Buzzell's whim could be summarized as the striving to understand how self-transformation—a process that requires the action of an independent will—can be possible within a Universe governed by unyielding, automatic law.

This search has led to a multitude of inner and outer explorations, such as, why did Gurdjieff lay such importance on real science and, what does it have to do with the work of self-transformation? This question, in turn, has yielded a dynamic synthesis of the indications found in *The Tales* and *In Search* with recent discoveries in quantum and cosmological science. See the illustration 1 on page 108, and the Guide and Key—“The Utilization of Okidanokh,” with this book. Another beneficial finding is an insight into the biological sources of egoism in the three centers (moving, feeling and thinking) referred to as “the survival triad.”

And yet another treasure of immense significance is the exploration of the concept of “Okidanokh,” in particular, how its utilization allows the possibility to “become such individuals as have their own sacred law of Triamazikamno, and thereby the possibility of consciously taking in and coating in their common presences all that ‘Holy’ which, incidentally, also aids the actualizing of the functioning in these cosmic units of Objective or Divine Reason.”³

By some transcendent act of love, Gurdjieff's whim continues to nourish the germ of individuality in others—a great table is laid and the host is beckoning. Keith Buzzell is an example, among many extraordinary examples, of one who demonstrates that, however hazardous and rocky the path, a genuine pursuit of one's own whim leads to a feast of unimaginable abundance.

Toddy Smyth



3 Gurdjieff, *Beelzebub's Tales*, P 145.

“... with God on our side ...”⁴

“Imagine there’s no heaven, It’s easy if you try, No hell below us, Above us only sky ... Imagine there’s no countries, It isn’t hard to do, Nothing to kill or die for, And no religion too ... Imagine no possessions, I wonder if you can, No need for greed or hunger, A brotherhood of man ...”⁵

“... the real God, as we sometimes call our Great Megalocosmos.”⁶

When we take a broad historical view of Mankind’s conceptions of God, as far as the political animations known to us as organized religions have gone, we can see that, while at their origin they were focused on Man’s inner world and the possibilities of real transformation, they have, for most epochs, been inextricably bound up with war. Perhaps since the beginning of human culture, shamans, soothsayers and priests have been embroiled in and enlisted to calm the minds of soldiers of all stripes into thinking that God has given them an edge in their military endeavors or at least assures them that their cause is ‘just’, ‘right’, ‘conscientious’, ‘propitious’ and so on, while in reality, the primary result has been generally that a lot of people have died and someone has gotten rich.

In the recent epoch, essentially ‘our time’, particularly in the West and now spreading Eastward, a new force, Science, has entered the food octave of ‘religious’ politics. It contains ‘digestive enzymes’ and it carries higher ‘hydrogens’⁷ in the form of quantifiable observations and ideas concerning the ‘Great Megalocosmos’.⁸ For the last one hundred years, Gurdjieff’s ideas, among others, have been ‘greasing the wheels’ of this process.

Thus, our former views of God have clashed with Science and have to be reconciled anew. And, once they have been reconciled, it may prove difficult to organize a religion around them or to succeed for very long in holding forth the conviction that ‘science’ can be used to prove that ‘inferior’ beings must be obliterated or conquered or systemized into castes.

Before science was taught routinely to schoolchildren, in order to explain and model the obviously superintelligent origin of Nature, Man endowed his god(s) with features that seemed more easily comprehensible and natural, beginning with his own. Gradually, as Nature has become better understood, scientifically (abstractly) and predictably (‘lawfully’), it has become increasingly difficult to explain the micro-actions of Nature as individually willed by anthropomorphic higher intelligences which can be ‘prayed to’ and supplicated for exception: so much so, that, in our time, we have seen the asymptotic merge of science and religious creation myth (the metaphorical

4 Bob Dylan 1958

5 John Lennon 1971

6 Gurdjieff, *Beelzebub’s Tales*, 1930, p 775.

7 P.D. Ouspensky, *In Search of the Miraculous: Fragments of an Unknown Teaching* (San Diego: Harvest/HBJ Book, 2001), pp 167-98. Herein referenced as *In Search*.

8 Gurdjieff, *Beelzebub’s Tales*, the first mention is p 52, and 44 instances throughout.

seeds of a theory of 'Natural Law'). Those who attempt to understand and reconcile God with natural science have therefore developed new creation myths more congruent with scientific observation—Gurdjieff's myth having rather advanced features, as is discussed in this book about Gurdjieff's whim.

One can imagine how Gurdjieff must have reasoned to consider all known creation myths and modern science before presenting his solution in *The Tales*. Along the way, to facilitate our understanding, he describes a higher science he calls "Objective Science,"⁹ so that he can ask us to personally take up his questions and guide us to find 'answers' which we can personally 'make our own'. One of the features of Dr. Buzzell's books has been and is to help us reconcile these two sciences.

What is the purpose of life on earth?

What is the solution to war?

Gurdjieff's questions are familiar to us. His great written "ten-volume" work, *All and Everything*, can be understood as containing metaphorical answers to the first question. Any reader of Gurdjieff's "First Series," *The Tales*, knows that he was also very concerned about the second question, which he called "reciprocal destruction"¹⁰ (contrast that conception with his other term "reciprocal maintenance"), and his criticism therein of our imbalanced centers, a cause of our inability to actively digest our experience, which primarily manifests as an immature second brain and a misused third brain, is foundational to answering the second question, about which he encourages us, too ... to care.

Auxiliary to these questions, his lesser-known 'Whim', "to effect a change in the very meaning of the word 'God',"¹¹ can be seen as an essential part of his solution for the cause and abolition of war. By his 'whim', Gurdjieff couples his fundamental questions with implicit ones which can only be answered in the context of Objective Science:

What is the nature of God?

Is there individual life after the death of the body and what is its relation to God?

In *The Tales*, Gurdjieff describes two other related disablements for us to ponder:

- ~ our externalization of good and evil outside ourselves,
- ~ our elevation of military men as 'heroes'.¹²

In his Second Series, in the essay "The Material Question,"¹³ Gurdjieff explores a further war-related disablement:

- ~ our problem of acquiring necessary money "without resorting to any means which could one day give rise to remorse of conscience."

9 Gurdjieff, *Beelzebub's Tales*, first mentioned on, P 123 and 15 more times throughout.

10 Ibid., first mentioned on, P 156, and 42 more instances throughout.

11 Mairet, Philip, A. R. *Orange: A Memoir* (New Hyde Park: University Books, 1966), P 105.

12 Gurdjieff, *Beelzebub's Tales*, PP 1071-72.

13 Gurdjieff, *Meetings with Remarkable Men, All and Everything/Second Series* (New York: Penguin Books, 1991), PP 247-303.

Gurdjieff warns us that the abolition of war may take a very long time and not to be overly ambitious. Beelzebub answers Hassein's question of what can be done by suggesting that there be implanted in men a new organ "like Kundabuffer," whereby each of us would become consciously aware of the inevitability of our own death and the death of everyone upon whom our eyes rest. Regarding "like Kundabuffer," an understanding of what Gurdjieff meant by "implanted" might be related, on the one hand, to empathetic ideas but on the other, to an increased sensitivity of our second brains with respect to what are called "mirror neurons," so as to more fully cognize and digest the loss of people close to us due to death.

Interestingly, after all this, it must be admitted that Gurdjieff's ENDLESSNESS cares about us and has Hope for us.

In the current volume before you, Dr. Buzzell explores the reasons for and implications of Gurdjieff's Whim.

John Amaral



Discovering that Mr. Gurdjieff had such a whim was new to me but not at all surprising. How could a new understanding of God enable a more balanced approach to life? This question has many avenues to explore: for my parents, my family, myself personally and, most importantly, as a part of our humanity that is becoming more and more dear to me day by day. The arising of such an impulse is a part of all our being. What then is needed in order to become a responsible part of this great life process on Earth? The wish for survival is alive and well within me.

A new understanding of God will enable recognition and verification of the truths of our existence. No longer is everything 'up to God' it is up to us; we ourselves can be and become 'becoming' beings.

Our work together with Dr. Keith Buzzell, *The Tales, In Search* and the writings of other students, has given us a more objective and essential understanding of science (the facts), truths (inner and outer) and more and more about the meaning of life. As we examine and verify the implications of these facts we begin to see, each for ourselves, what is to be done, what is needed. Without the understanding of "how things work," the Laws or Principles that created and maintain the Universe, we will just keep fumbling around with mostly silly beliefs. We will never know how to work, to *be* and to survive, unless we apply ourselves and study these laws. Gurdjieff had a great respect for truths and science. Dr. Buzzell has continued that pursuit with exploring all aspects of our Megalocosmos and the quantum world that we are just beginning to understand.

The highest wisdom has but one science, the science of the whole,
the science explaining the whole creation and man's place in it.¹⁴

14 Leo Tolstoy

I wish to contribute a responsible share to this life, this world, bit by bit, just like everyone else: by learning about it on all levels (setting aside my opinions and beliefs), by meeting with remarkable people who also have such an aim, and to prove, beyond doubt, the good sense of it all.

First, I face my fear, my beliefs, my views,

Work has taught me a *wholly* new way to learn, observe, again and again,

I am reminded that a true effort is external considering, again and again

To remember my wish and aim again and again and again,

How, now/in the present, do I understand God?

With questioning, the fear returns.

I encounter 'my very own' inner evil "god of self-calming."

Then I question:

"Is that really my god?"

"Is this who I am?"

"Is this what I wish and aim to *be*?"

Indeed it is sometimes, but other times it is not!

Other times I am engaged with what "I" consider to be real work,

Something real, something that I can do that builds *being*,

That will serve the future and create/maintain the world

Something that has arisen for me, while examining my own 'conception' and understanding of God, is a change in the way that I feel about the prayer "Lord Have Mercy." It is to pray (deep inside as our preparation allows) that I might be/become a representation of Mercy, in my day today, an administrator of my enlarging world, opening to above and below and somehow understanding that it is me/we that must be merciful. God already is. Then, Mercy, along with higher degrees of Reason, can arise, in relation to the lightening of the sorrow of our All-forgiving ENDLESSNESS.

I sincerely hope that I am just one among many three-brained beings who can delve into the way in which our world works. The study of 'ourselves' as a cosmos and the study of the whole of the Universe is so very, very needed. Dr. Buzzell has sincerely sought to understand what Gurdjieff strove for, with all his being, by bringing us the knowledge that is needed to create a new world. There is a place for God in this world and, in my thought, it is inside each of us; our own World Three, our own Law of Triamazikamno, would be such a place. We can be with that presence only as a place to return to again and again, and as such, we can find the courage to ('know how to') *be* a carrier of the Holy-Reconciling Force, to face what is required of us in these times. In this striving, we will need to understand our neighbor in such a way that the processes and resolutions that are chosen on all levels (the motion of the Law of Heptaparaparshinokh being vivified by the three Holy Forces) will be put into action and, will lead to reducing the sorrow, not only of our COMMON ENDLESSNESS in the abstract, but absolutely and consciously within each of us.

Bonnie Phillips



One of the most remarkable insights Gurdjieff seems to have come to was the recognition that if his legacy, his Work, were to survive his physical death then he, himself, would have to preserve it. With the act of writing his Three Series there would be ensured that future generations of ‘grandchildren’ might escape the hazard of the inherent tendency to change his “indications and councils”...“little by little.”¹⁵

Each ‘grandchild’ is, thereby, called upon by Gurdjieff to read, digest, fathom and verify for him/herself what has been put before each of us—now and into the future.

Keith Buzzell has taken this call to heart; a spark ignited at the young age of 16 and persisting over decades. In his books, he shares with us his explorations, ponderings and insights of this most colossal epic of Gurdjieff’s Work.

This current volume, titled “Reflections on Gurdjieff’s Whim,” and a subsequent second volume explore the multidimensional aspects of Gurdjieff’s whim: “to bring a new conception of God.” His whim clearly included reconciling the understanding of the East with the knowledge of the West.

In concert with Keith’s wish to “fathom the gist”¹⁶ of Gurdjieff’s series has been his extensive love and interest in neurophysiology and the current scientific understanding of quantum physics. In these books, he draws correlations between Gurdjieff’s insightful cosmology and corresponding contemporary discoveries.

Additionally, Keith’s unique perceptual insights into the interstices of the Enneagram and *A Symbol of the Cosmos and its Laws*, add visual dimensions and relationships, creating for us new and more global ways of perceiving Gurdjieff’s cosmology. Keith’s hand-drawn illustrations have been enhanced elegantly and professionally by our publisher/editor, Bonnie Phillips and a talented group of artists/illustrators – creating a visual and perceptual feast.

Our work together, as author and editorial team (we jokingly refer to ourselves as “the nitpickers”) has been quite a tour! Our discussions have inevitably brought our respective, individual “‘Itoklanoz,’” “unbecoming behaviors” and “consequences of the properties of the organ Kunda-buffer,” into an ever-sharper light. Our work together has broadened, for each of us, an ever-increasing sense of our insignificance, awe, humility and gratitude as we have striven to understand how the laws operate within the awe-inspiring microscopic and macroscopic worlds, inside and out.

Some have asked, “How does all this knowledge of science, neurophysiology and physics help your work on Being?” Several quotes come to mind:

“The third: the conscious striving to know ever more and more concerning the Laws of World-creation and World-maintenance.”¹⁷

15 Gurdjieff, *Beelzebub’s Tales*, P 214.

16 Ibid., front matter.

17 Ibid., P 386.

“As above, so below.”¹⁸

“You’re entitled to your own opinions. You are not entitled to your own facts.”¹⁹

“Education is a progressive discovery of our own ignorance.”²⁰

In the current climate within the United States, when polls report that 40 percent of Americans believe in Creationism,²¹ divisiveness abounds as we struggle with increasingly critical issues which threaten our very future. Now, more than perhaps at any other time, facts become imperative if we are to become more balanced. We cannot afford to continue to rely on our “beliefs and views” if we are to survive on this most beautiful planet.

In Gurdjieff’s whim, to bring a new concept of God into the World, he was explicit that it was imperative to reconcile the knowledge of the West and the understanding of the East.

Keith’s whim has been to support Gurdjieff’s aim by continuing to expand and connect his cosmology into the 21st century of modern science.

Marlena O’Hagan Buzzell



“Thanks to this sacred process, intentionally actualized by our ALL-FORSEEING COMMON ENDLESS FATHER, it is foreseen that in the three-brained beings of the given planet, during the process in their presences of the fundamental cosmic holy law of Triamazikamno, the superfluity of its third holy force thereby obtained, namely, the force of the ‘sacred reconciling’, should by itself crystallize data in them for engendering that something which is what is called ‘being-Egoaitoorassian-will’.”²²

18 The Emerald Tablet of Hermes Trismegistus

19 Unknown author

20 Will Duran

21 Newport, Frank. “Four in 10 Americans believe in strict creationism,” December 17, 2010)

22 Gurdjieff, *Beelzebub’s Tales*, pp 563-64.



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Keith A. Buzzell

Editors: John Amaral, Marlena Buzzell,
Bonnie Phillips, Toddy Smyth

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In some sense man is a microcosm of the universe; therefore what man is, is a clue to the universe. We are enfolded in the universe.^I

Would there be this eternal seeking if the found existed?^{II}

“Logic is a very elegant tool,” he [Gregory Bateson] said, “and we’ve got a lot of mileage out of it for two thousand years or so. The trouble is, you know, when you apply it to crabs and porpoises, and butterflies and habit formation”—his voice trailed off, and he added after a pause, looking out over the ocean —“you know, to all those pretty things”—and now, looking straight at me [Capra] —“logic won’t quite do ... because that whole fabric of living things is not put together by logic. You see when you get circular trains of causation, as you always do in the living world, the use of logic will make you walk into paradoxes.”

... He stopped again, and at that moment I suddenly had an insight, making a connection to something I had been interested in for a long time. I got very excited and said with a provocative smile: “Heraclitus knew that! ... And so did Lao Tzu.”

“Yes, indeed; and so do the trees over there. Logic won’t do for them.”

“So what do they use instead?”

“Metaphor.”

“Metaphor?”

“Yes, metaphor. That’s how the whole fabric of mental interconnections holds together. Metaphor is right at the bottom of being alive.”^{III}

INTRODUCTORY COMMENT ON THE 'WHIM'

... to live and teach so that there should be a new conception of God in the world, a change in the very meaning of the word.¹

A "new conception of God in the world" would, necessarily, require the destruction of the *old* conceptions. This destruction is the stated aim of Gurdjieff in the opening pages of *All and Everything: An Objectively Impartial Criticism of the Life of Man or Beelzebub's Tales to His Grandson*:

To destroy, mercilessly, without any compromises whatsoever, in the mentation and feelings of the reader, the beliefs and views, by centuries rooted in him, about everything existing in the world.²

In the end destruction leaves only *ashes*, which immediately leads to the question, "What is put in its place?" This question leads to one of the essential simultaneities contained in *The Tales*. Gurdjieff presents *images* of a new creation (an evolutionary motion) while he simultaneously destroys the "beliefs and views, by centuries rooted in him, about *everything* ..." ³ (an involuntal motion).

1 Mairet, Philip, A. R. *Orage: A Memoir* (New Hyde Park: University Books, 1966), p 105.

2 Gurdjieff, *Beelzebub's Tales*, front matter.

3 Ibid. (author's italics)

Gurdjieff's new conception is thoroughly *rooted* in the modern world. He has incorporated the *entirety* of the insights of modern science (including the physical, biochemical and biological sciences) into his new conception of God, leaving it largely up to us to incorporate those insights into a greatly expanded spiritual view of the Universe.

One point which Gurdjieff insisted on is that *all* of the previously held *beliefs and views* are to be 'destroyed'. Later in *The Tales*, Gurdjieff speaks of this process as "to corrode without mercy all the rubbish accumulated during the ages in human mentation; ..." ⁴ Corrode implies to eat away or destroy gradually. The root *rode* means to chew or gnaw. From these expressions comes the clear implication of a slow, gradual process of insights that lead to a step-by-step dissolution of previously held *beliefs and views* rather than some sudden, singular event.

Similarly, the new conception of God is one that must grow in us, having broad and deep implications that require years of experience to explore. In this circumstance is a classic example of how Gurdjieff *works* on our inner world. He introduces a host of new concepts, many in metaphorical form, giving only a brief outline and/or leaving essential aspects out altogether. Fragments of concepts are spread throughout *The Tales* and *we* have to make the effort to bring them together into proper relationship. Nothing is given in completed form, for this would take away from each of us the opportunity to come to a point of understanding—for *ourselves*. This is a fundamental theme of Gurdjieff's teaching—to *create conditions* for potential understanding by all three brains. There is also the implication that, with regard to certain critical issues, there may be more than one appropriate answer or reconciliation.

RELATIVITY AND EVOLUTION/INVOLUTION

"Reality" is one of the fundamental concepts that is challenged and reformulated by Gurdjieff. First and foremost, *reality*, in Gurdjieff's terms, is a *relative* concept. The Ray of Creation ⁵ is a model of this relativity. Each level, or World, in the Ray is considered to be *real*, but only relatively so.

Reality of Suns

For example: the world of Suns (World 12) is *real*—and vast in its size and complexity, but Gurdjieff presents only a very partial view of its reality and of its relationship to other 'realities' (galactic, planetary and lunar). We have only to bring to mind what has been discovered about solar worlds since 1915 to touch into the size and dimensions of that world.

Consider what has become known about the worlds of solar matter and energy since the beginning of the 20th century! In 1900, we did not know that suns, in their inner nuclear processes, create the atomic table of the elements. We knew nothing of the inner 'physiology' of a sun, its incredibly high

⁴ Gurdjieff, *Beelzebub's Tales*, P 1184.

⁵ Ouspensky, *In Search* PP 82-86, 137-40, 167-69.

pressure and high temperature fusion of hydrogen and helium, and nothing of the enormous and powerful magnetic fields generated by a sun, or of its total and differential spin on its axis. The existence of billions of suns in our galaxy alone was only hinted at and the existence of billions of galaxies themselves was completely unknown. That there could be suns that are *hundreds* of times larger than our Sun or less than a third of the size of our Sun was unknown, as was the existence of suns whose materiality is wholly of neutrons. There are suns that spin on their axes thousands of times per hour and others that project outward enormous jets of energy in fixed cycles. And there are suns that implode with such force that they become what are called “black holes,” gravitational singularities from which even light cannot escape. It is now known that large galaxies (like the Milky Way) contain enormous black holes at the center, raising a multitude of questions concerning what empowers a galaxy itself. That black holes were once suns continues to raise questions about the life cycles and functions of suns within the overall economy (the *Iraniranimange*⁶) of a galaxy.

What has been learned about solar processes has brought enormous broadening to our understanding of Gurdjieff’s concept of Okidanokh, and has provided a reconciling view of cosmic processes that unites the moment of Creation, the initial expansion, the appearance of galaxies and the first coalescences of suns and of solar systems with planets and moons. Throughout the Ray of Creation, Okidanokh is the source of the stepwise decrease of vibratory rates that govern the appearance of “all both large and small arisings, and is, in general, the fundamental cause of most of the cosmic phenomena and, in particular, of the phenomena proceeding in the atmospheres.”⁷

The forces of Okidanokh are wholly resonant with what a multitude of studies have revealed about the electromagnetic spectrum (and its blending, at higher vibratory rates, with the strong and weak nuclear forces and gravity). Gurdjieff pointed to how essential it was to understand the actions of Okidanokh when he said, “the possibilities for three-brained beings to perfect themselves and ultimately to blend with the Prime Cause of everything existing depends exclusively also on it,”⁸ the “it” being Okidanokh.

What Gurdjieff *hinted* at and pointed toward in his presentation of Okidanokh is more than remarkable. When one considers that the initial view of Okidanokh was presented in 1924-25, which is close in time to the initial appearance of relativity and quantum mechanics and followed on the earth-shaking discoveries of radio and infrared waves, X-rays and radioactivity, one has to be in awe of a principle that made the unification of all these insights possible. Gurdjieff announced the principle—in compressed but overarching statements (primarily in the chapters “Arch-absurd,” “Arch-preposterous” and “Electricity”)—and left the elaboration and further study up to us. The

6 Gurdjieff, *Beelzebub’s Tales*, P 759, “common-cosmic-exchange-of-substances.”

7 Ibid., P 138.

8 Ibid., P 1158.

entirety of modern electronic developments, from radio, TV and computers to digital communication devices are expressions that are inherent in the powers of Okidanokh. The emphasis on the misuse of 'electricity' by the three-brained beings of Earth takes on new meaning in this context.

“... –of how they at different periods repeatedly obtained this substance or its separate parts from the nature of their planet and used them for their different, naïvely egoistic aims.”⁹

At each vibratory level of the energy spectrum there are energy exchanges between particles that are appropriate to that level. For example, the nuclear reactions taking part in the interstices of a sun involve strong and weak nuclear and electromagnetic forces. The energies involved in creating successive octaves of the atomic table are extraordinarily high and there are quite precise determinants of the energy requirements for each atomic nucleus to become stabilized. The processes taking place in the Sun reflect energy interactions that are totally incompatible with the life processes taking place on the planet Earth. The creation of elements in the atomic table requires energies that would tear biological life apart instantly. However, the *types* of energies (the electromagnetic and gravitational) utilized by a sun and by life on Earth are the *same*. A major difference lies in the vibratory frequency of the electromagnetic energies utilized by the two processes and in the dimensions of the gravitational forces.

The energies in a sun operate within and between the protons and neutrons (the elemental *atoms* plus electrons); the entirety being held in a hot *plasma* state which is interwoven with strong magnetic fields. The resulting processes lead to the release of vast quantities of photons of variable frequencies, of neutrinos (an energy equalizer with a mass that is less than a millionth of the mass of an electron) and of an outwardly pulsing *wind* of charged particles (electrons and atoms with incomplete electron shells). The temperature is in the range of millions of degrees and the internal pressures deriving from gravity would instantly crush any molecular-based life.

Earth – Another Level of Reality

The reality of suns is undoubted, but it is clear that their *reality* is dependent on forms and processes that take place within a certain range of cosmic “phenomena” and “arising”¹⁰ At the level of Earth, the “Vivifyingness of Vibrations”¹¹ of Okidanokh have undergone a further *involutional* motion. The temperatures and pressures are much lower, the material forms are more long lasting (as atoms and molecules) and the vibratory levels of the electromagnetic and gravitational forces are much lower. As stated above, the forces *themselves*, however, are the same. Okidanokh is *omnipresent* and is

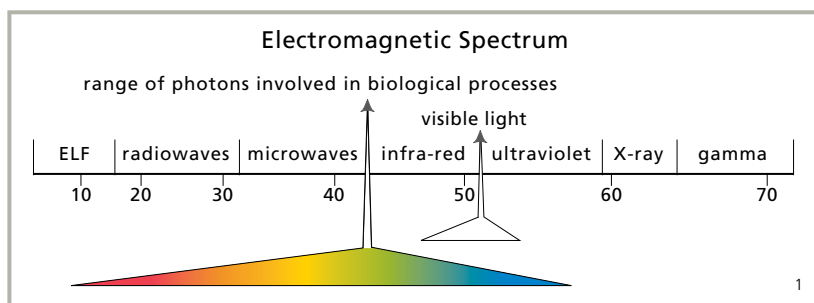
⁹ Gurdjieff, *Beelzebub's Tales*, PP 1158-59.

¹⁰ *Ibid.*, PP 138-39.

¹¹ *Ibid.*, P 139.

the prime determinant of the *reality* of life on Earth, as it was the prime determinant of the reality of suns. Being much lower in frequency, the energy exchanges involve orbital electrons almost entirely. As a result, molecules can be created (a resonance to the creation of atoms by a sun). Photons of various wavelengths are the energy exchangers and the *orchestrators* in this exploration of molecular possibilities.

The awareness of the role of photonic energies in life processes has been slow in its appearance and development but, since the 1970s, an increasing number of experiments have validated the presence of a considerable fraction of photons, from ELF¹² and radio waves at the low end of the spectrum up to, and including, microwave visible light and into the lower UV range.



The electromagnetic forces involved in biological systems have become known as “biophotons” and investigations to date indicate remarkable possibilities for their roles in life processes. The theoretical considerations of F. A. Popp¹³ in particular are quite controversial but may well open the door to the exploration of a remarkable role for photonic energies in cell reproduction, growth, communication and organization. If these prove to be valid conclusions regarding the role of photons in life processes, it would demonstrate a notable parallel to the role of photons in molecular, atomic and solar processes. In this is an astonishing resonance when we look carefully at Gurdjieff’s concept of Djartklom, as applied to the actions of Okidanokh.¹⁴ In the meantime, there is no question that photonic energies of many vibratory frequencies are intimately involved in intra- and extra-cellular life processes.



12 ELF: Extremely Low Frequency of electromagnetic waves—extending from 0.1 to 100 vibrations per second. This corresponds to wave lengths of hundreds of thousands of miles.

13 Popp, Fritz-Albert, “On the coherence of ultraweak photon emissions from living tissues,” C. W. Kilmister (ed.), *Disequilibrium and Self-Organization*, Reidel, 1986 [abstract].

14 Gurdjieff, *Beelzebub’s Tales*, PP 139-71, 266, 471, 491, 571.

In Sum

This brief exploration into the role of the photonic energies at each level of the Universe is all the more critical when we consider Gurdjieff's comment that "the possibilities for three-brained beings to perfect themselves"¹⁵ depends exclusively on Okidanokh. In the last 100 years, man has discovered more about the Laws of World-creation and World-maintenance than had been discovered during the previous 10,000 years!

This is a truly remarkable possibility that lies just ahead—namely, that of the unification of the outer and inner worlds of man. The higher worlds (what Gurdjieff referred to as Worlds 24, 12 and Six of the Ray of Creation¹⁶) blend, involuntarily and evolutionally, with Worlds 48 and 96. Each World is Real in its own terms but a greater Reality appears when we reconcile ourselves to the relativity of a Reality which encompasses the entire Ray of Creation.

WORLDS 24 – 48: THE FA–MI INTERVAL

An important question, relative to the preceding discussion of the reality of forms ("arising") and energies ("phenomena") of the life of Earth, is whether these are not actually explorations of the reality of the planetary world (World 24 of the Ray of Creation).

In many ways, the planetary world is an exploration of *possibilities* in the world of atoms and molecules, with limited expressions of *solid* bodies *without* evidence of life. Jupiter and Saturn comprise over 90% of the materiality of the planetary world of our solar system and they are *gaseous*, not solid. What is observable is an expression of ways in which the gaseous and solid molecular/atomic states can be manifested. Earth is unique among the planets in that it is a mixture of the three states of matter (solid, liquid, gaseous—Gurdjieff's 'wind, waves and rocks') which are uniquely blended in *life*. Seen from this perspective, World 48 could be understood as a world which *coalesces* the atmospheric *wind and waves* into variable but solid forms.

These forms (life in its great variability) are higher in the vibratory levels of Okidanokh expressed (being of World 24 substantiality) but form an interface with the Earth (filling the FA–MI interval of the Great Ray). In this view, World 48 would encompass *bodies and motions*—our subjective experience of the world via the senses. Life is, then, a level *in between* World 24 and World 48, ruled by laws that derive from *both* levels in the Ray of Creation.



¹⁵ Gurdjieff, *Beelzebub's Tales*, P 1158.

¹⁶ Ouspensky, *In Search*, PP 87–88.

We three-brained beings are born into a world of bodies and motions but subjectively experience the results of actions in the world of molecules and atoms (the world of hormones and neurochemicals—our *automatic* life expressions). Because we are *brained* (“spiritualized”¹⁷) our potential reaches into the world of electromagnetic forces that can be *used in self-perfecting*.¹⁸ It is *life*—however we understand that mysterious, miraculous transformation of energies—that enters at this MI–FA interval and introduces a new aspect of *reality* in the Ray of Creation.

This is an *essential* aspect of Gurdjieff’s new conception of God in the world.



17 Gurdjieff, *Beelzebub’s Tales* pp 86, 295, 353, 445-46, 947.

18 Ibid., p 1158.

INTRODUCTORY COMMENT, PAGE vii ENDNOTES

I Bohm, *The Essential David Bohm*, ed. Lee Nichol, p 116.

II Merwin, W. S., *Voices*, Antonio Porchi, trans. New York: Knoph, 1988.

III Capra, *The Tao of Physics*, p 329.



KEITH A. BUZZELL, A.B., D.O.

Dr. Buzzell was born in 1932 in Boston, Massachusetts. He studied music at Bowdoin College and Boston University and received his medical doctorate in 1960 at the Philadelphia College of Osteopathic Medicine. Dr. Buzzell served as a hospital medical director, a professor of osteopathic medicine and was the founder of the Western Maine hospice program. He has lectured widely on the neuro-physiological influences of television on the developing human brain and on the evolution of man's triune brain. For the past thirty eight years, he has been a rural family physician in Fryeburg, Maine, a staff member of Bridgton Hospital and currently holds the position of medical director at the Fryeburg Health Care Center.

In 1971, Keith and his wife, Marlena, became students of Irmis Popoff, who herself was a student of both Gurdjieff & Ouspensky and founded the Pinnacle Group in Sea Cliff, Long Island, New York, and from then until the mid 1980s, they formed Work groups under her supervision. It was in 1988 that they met Annie Lou Staveley, founder of Two Rivers Farm in Oregon, and maintained a Work relationship with her up to her death.

Keith has given presentations at the All and Everything International Humanities Conferences 1995-2012, which are published in the annual Conference Proceedings (www.aandeconference.org). Keith and Marlena live and continue group Work in Bridgton, Maine.



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