

THE THIRD STRIVING

Keith A. Buzzell



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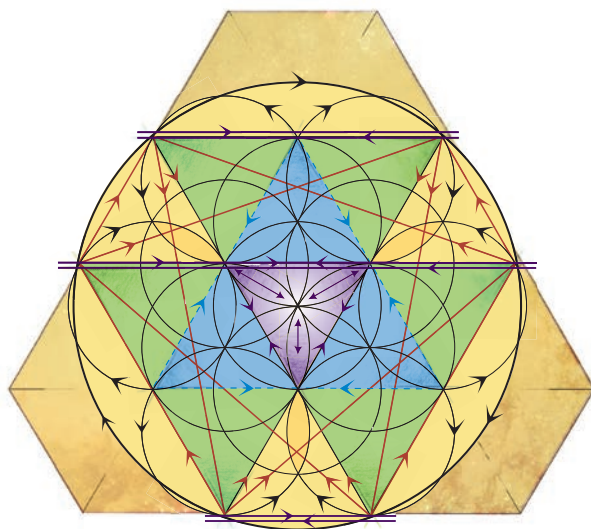
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Cover: NASA Casini telescope, image of Saturn's rings and the planet Earth.

Frontispiece: Hubble, Stellar Genesis in the Southern Pinwheel provides the cosmic ground, and the images are a collaboration with Michael Hall, author, editors and Amy O'Donnell.

DEDICATED TO THE SPIRIT OF HADJI-ASVATZ-TROOV



THE SIXTH MULTIPLICATION

In man the growth of conscience consists in the growth of the intellect and the growth of superior emotions which accompany it (aesthetic, religious, moral); in growing they become more intellectual and, at the same time, the intellect assimilates the emotions. “Spirituality” is a fusion of intellect with superior emotions.

G. I. Gurdjieff, “Meaning of Life,” unpublished.



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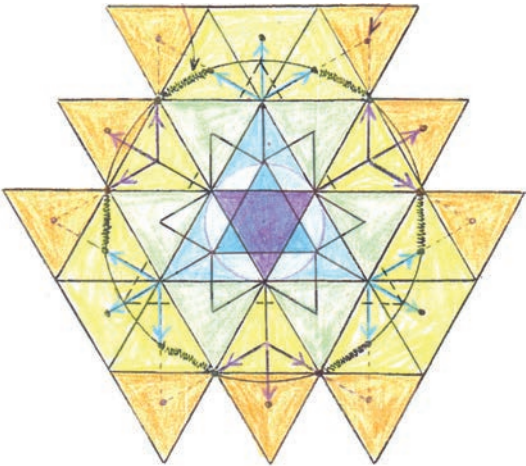
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RESONANT POSSIBILITIES

DO – RE of any evolutionary octave is a movement toward possibilities, toward an exploration of potential. It occurs in a context, or environment, that is totally different from the context of the DO itself although the DO sounds a note that, in its potential overtones and progression, contains *all* notes of the octave. DO₇₆₈ of Food moves to the watery environment of RE₃₈₄, beginning a new ‘unbinding’ of potential in the initial breaking of bonds

that have linked the macromolecules of raw food together. DO₁₉₂ of Air moves toward a higher potential by releasing the power (unbinding) of the atomic bond and entering the environment of possibilities inherent in the ionic state (making, literally, millions of new bondings possible). DO₄₈ of Impressions moves into the environment of electromagnetic fields at RE₂₄, the fixed ionic wave forms enabling a vast canvas of images. In each case the DO is partially ‘taken apart’, exposing an enormous arena of possibilities.

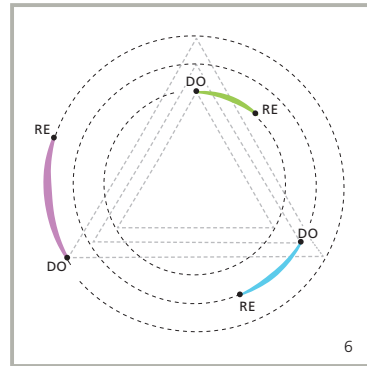
The RE – MI of all evolutionary octaves is a movement toward the appearance of the elementals of the particular food. For the raw Food Octave (DO₇₆₈) this is MI₁₉, the simplest of the amino acids, sugars and fats. They become the *building blocks* of the physical body.

Analogously, the MI₄₈ ‘substances’ of Air (the *neural, ionic wave forms*) are the *basic building blocks of the Kesdjan Body*, and the MI₁₂ ‘substances’ of Impressions (the remarkable attributes of the ‘Attentions’—the ‘*seeing of what really is, by law*’) are the ‘*building blocks*’ of the *Higher Being-body*.

We approach the previous vague and seemingly absurd statements about the elementals of Kesdjan and Higher Being-body in this way:

△ The physical body, as previously noted, is made of thousands of complex and simple macromolecular substances. We are saying that the Kesdjan Body is made of complex and simple *images* that concern shared relationships between *self* and *other* (all *other*: people but also animals, plants and material ‘things’ like mountains, oceans, planets, etc.). Among other things, it is a direct perception of commonality, of what binds us together with, in the end, all created entities.

△ All of these images are essential (elemental) aspects of a completed Kesdjan Body and, like the elementals of the physical body, they will enter into many seemingly different combinations and sequences, as the laws of World 24 allow for exploration of the kaleidoscope of feeling (relational) images. To be kept in mind is that real ‘feeling’ includes a recognition and acceptance of commonality of being of the same Source, of shared values, and, as the Gurdjieff quotes emphasize, of ‘*seeings*’, of recognitions that can lead to



the sacred impulse of Faith in the reality of the images as well as the feeling of the sacred impulse Love.

“And it is desirable because owing to faith alone does there appear in a being, the intensity of being-self-consciousness necessary for every being, and also the valuation of personal Being as of a particle of Everything Existing in the Universe.¹⁶

This is in marked contrast to the images created by the neural impulses that derive from FA₉₆—the physical body processes. Here, opposites are imaged—the pleasant/unpleasant, like/dislike and yes/no of the automatic processes, which are dedicated to the maintenance and persistence of the physical body (via the first brain). There are *no* ‘opposites’ in the Kesdjian images of FA₂₄ because they are always inclusive and acceptant of difference.

Qualifications of the H12 Category

Before discussing specifically MI₁₂, the elementals of the Impressions Octave, the qualities and attributes of all H12 substances in three-brained beings will be outlined. Of premier importance is the tripartite nature of *Attention*; namely *focus*, *differentiation* and *creativity*.¹⁷

SI₁₂ of Food—The ‘Automatic’ Attentions

Every level of our automatic functioning (under the Laws of World 48) includes an ‘attention’ which, however unconscious and ‘mechanical’, is the overall reconciling force (the energy ‘exchange’ particle) that *sees* and *affirms* the most appropriate resolution to the circumstance it is focused on. As the ‘highest’ energy (“Exioëhary” in Gurdjieff’s terms), it is also the carrier of the reconciling force in the procreating of a new physical being and is also the ‘force’ behind the many manifestations of ‘sex energy’. This SI₁₂ attention plays a vital role in all World 48 lawfulnesses (which are also energy manifestations of the first-brain survival triad). In the ‘ordinary’ life of World 48, with the survival triad of the first brain as the most potent determiner of manifestations, there is very limited freedom in the expression of the attentions. Many attentions operate well below the level of the waking consciousness (Gurdjieff’s “second state of consciousness”) and those that are available to the waking consciousness are not energetic enough to persist to a balanced conclusion. We have only to recall how easily our ‘attention’ is attracted or distracted by other impulses (from food, sex or survival) to confirm the limits of our ‘attention-of-the-moment’. Even when we have sufficient attention to pursue an idea, a physical capacity or a feeling state, the result is not a full, three-brain integration of possible data. It is, rather, an example of Gurdjieff’s “Reason-of-knowing.”

16 Gurdjieff, *Beelzebub’s Tales*, PP 191-192.

17 Buzzell, *see* the chapter, “Attention (H12), The Greatest Gift to Life; The Power to Pursue Meaning and Purpose,” in *A New Conception of God, Further Reflections on Gurdjieff’s Whim*; PP 280-99.

“And as for that Reason which for most of your contemporary favorites has become habitual and which I called the Reason-of-knowing, every kind of new impression perceived through this Reason, and likewise every kind of intentionally or simply automatically obtained result from formerly perceived impressions is only a temporary part of the being, and might result in them exclusively only in certain surrounding circumstances, and on the definite condition that the information which constitutes all his foundation and entirety should without fail be from time to time so to say ‘freshened’ or ‘repeated’; otherwise these formerly perceived impressions change of themselves, or even entirely, so to say, ‘evaporate’ out of the common presence of the three-brained being.

“Although in respect of the Sacred Triamazikamno the process of the arising of both kinds of being-Reason flows equally, yet the fulfilling factors for the actualization of its three separate holy forces are different. ...¹⁸

SOL₁₂ of Air—*The Attentions of Higher Emotional Center*

The note SOL, of all evolutional octaves, marks the entry into the Harnel-Aoot, the disharmonized fifth Stopinder. It is here that the “clash” (the reconciliation) between the Holy-Affirming and Holy-Denying of the octave takes place. Being also of the ‘hydrogen’ 12 category of matter, it will express the three powers of attention (of *focus*, *differentiation* and *creativity*). And, finally, the quality of the state of consciousness will greatly alter the context and the possible results. This last sentence needs elaboration to try to make it clear. What we are saying is that Higher Centers are functional in three-brained beings even when they are ‘half-asleep’, in the second state of consciousness. While a three-brained being is not conscious of this Higher Center functioning, it continues to function throughout life and to have influence on the capacities and functional expression of all three-brained beings. There is great variability to this expression of Higher Center function. It may have no influence at all on the individual and hence there would not be even an unconscious expression of Higher Center function. In many people, however, there are a variety of manifestations, as all art, philosophy, spirituality and scientific enquiries are expressions of influence that ultimately derive from Higher Center functions. The major qualifier is that all of these expressions take place with the individual in the second state of consciousness. Thus, they are subjective expressions of an individual living under 48 orders of law—greatly affected by personality and egoism.

SOL is also an expression of the triad of the law of digestion or transformation¹⁹ (2-1-3). The result of the digestive process at SOL depends largely on the intensity of the ‘1’—the middle force. If it is a high quality, the 3 (or result) will reflect this higher quality.

¹⁸ Gurdjieff, *Beelzebub's Tales*, PP 1166-67.

¹⁹ See illustration 21 in this volume, P 100.

The final qualification of SOL₁₂ is that it is the true entry into Higher Emotional Center. As Gurdjieff notes in *In Search*:

“As has been said earlier, there are two higher centers:
 “The higher emotional center, working with hydrogen 12, and
 “The higher thinking center, working with hydrogen 6.”²⁰

How, then, can we understand the nature of FA₂₄ of the Air Octave? It lies after the first conscious shock but it is not yet of a high enough energy to proceed of itself into the true functional expression of Higher Emotional Center (SOL₁₂).

We have found it helpful to apply the analogy of the vestibule of a cathedral to the relationship of FA₂₄ to SOL₁₂. A vestibule is an entry point to the cathedral. While in the vestibule, there are hints about the magnificence and beauty that lies further on but there is also the recognition of the smallness, and ‘ordinariness’ of the vestibule. One recognizes that one is not in the cathedral itself, but at a necessary entry point. The ‘pull’ back into ordinary life is still very much present. This dual state of perception is the entry into the Harnel-Aoot, the lawful 2-1-3 (triad of transformation) and the *creative attention* of SOL₁₂ must act on and reconcile. This requires a great and continuing effort of Being, a true suffering ‘between two stools’, (the extraordinary creative potential of SOL₁₂ versus the restrictive conditional World 48 perspective).

The images created at FA₂₄ thus have a dual quality. They are real self-other images, but they contain much of personality, of unresolved conflicts, anxieties, etc.. The struggle to separate-from and eliminate the automatic and negative aspects of these self-other images is the entry into the Harnel-Aoot of SOL₁₂. One begins to step from the vestibule and have the first real glimpses of the interior of the cathedral.

Expressions of FA₂₄ toward SOL₁₂

There is no denying the remarkable artistic expressions of individuals like J.S. Bach, Mozart, Picasso, Rembrandt, Botticelli, Michelangelo, Shakespeare, Pablo Casals, T. S. Eliot, and a great many other artists and performers. There are many capable musicians who are also poets, dancers and scientists. The manifestations of idiot savants, of Nobel prize-winning physicists who are also fine musicians, and of many of our acquaintances, who are drawn to express themselves in poetry, painting, music and pure scientific enquiry—they are all influenced by Higher Center (Emotional and Intellectual) function although they are not conscious of that function. It can be seen that the lack of consciousness (the third state of consciousness of Being) is what differentiates objective art from subjective art. Gurdjieff takes this difference up in considerable detail in the chapter “Art” of *The Tales*.

²⁰ Ouspensky, *In Search*, P 194.

When the expression (artistic, emotional or scientific) is free of the personality, of egoism in its many forms, it then becomes more objective because it is ‘outside’ the personality (impartial to it) and present to the world of Being—sharing its expression outward into the world of *other*.

This expression may be one of:

- ~ beauty (in painting, poetry, music, dance, etc.),
- ~ common values, of Conscience-guided manifestation (of kindness, generosity, forgiveness),
- ~ insight into man’s purposes (of community) and possibilities (in spiritual and philosophical scientific teaching).

All of these will have the Higher Emotional character of value and wish for *other*.

The degree of objectivity is determined by the degree of real presence in the third (and possibly touched by the fourth) state of consciousness. SOL₁₂ is the creative energy that is active within this broad arena of Being-capacities. Its expression is unique to the individual.

MI₁₂ of Impressions —The Attentions of Higher Intellectual Center

The note MI of all evolutional octaves is the note where the elementals, the building blocks of the ‘body’ (which is to appear at FA), are formed. In the instance of the physical body, these are the amino acids, simple sugars and fats that will take form at FA₉₆ in the complex proteins and carbohydrate-fatty complexes of the structures of the physical body. With reference to the Air Octave, the elementals are the plethora of neural impulses that will be reformed into the images of the *self-other* world of the Kesdjan Body.

With respect to MI₁₂, the elementals of Higher Being-body are the creative insights, the glimpses of the form of Higher law, the entry point into Higher Reason and its crystallization. As a preparatory step toward Higher Being-body, it is also the ‘stage’ for creative experimentation—a setting-in-motion (a kind of ‘testing’), a specific understanding of law (e.g., Gurdjieff’s creating circumstances for Work for a particular group or individual and then evaluating the results).

At this level of the third state (and, potentially, of the fourth state) of consciousness (SOL₁₂ and MI₁₂), there is a blending of the efforts being made and the Higher Emotional and Higher Intellectual Center functions are often indistinguishable.

... emergent processes can be described by three principles: self-organization, novelty, and transcendence/inclusion. Familiarity with these concepts allows us to understand divine activity in a way consonant with the mystical insights of Christian tradition while honoring our deepest and most current perspectives of the natural sciences.²¹

21 Reho, James, “Liberating God from Heaven,” (Parabola, Winter, 2013-2014), p 89.

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Reliable websites and links for research of Gurdjieff and his Work:

<http://www.gurdjieff.org/>

<http://gurdjieff-heritage-society.org/>

<http://jgbftalksandlectures.com/>

<http://gurdjieff-leeds.org/g-i-gurdjieff/a-r-orage>

<http://www.gurdjieffbooksandmusic.com/>

<http://www.bythewaybooks.com/cgi-bin/btw455/index.html>

<https://www.watkinsbooks.com/>

While citing addresses can be subject to the instability of the internet, there are many interesting and useful videos on YouTube from which, for a carefully discriminating person, an image of Gurdjieff and his Work begins to emerge. The subjects include Movements, music, lectures and documentaries.

Documentaries:

<http://www.youtube.com/watch?v=mrvy2qYpPI8>

<http://www.youtube.com/watch?v=LFfa8Ae1Qog&list=PLF451C318F21771DA>

<http://www.youtube.com/watch?v=X0xMSUyYHPQ&list=PL6270DA62D4F1DF18>



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 and Ouspensky. She founded the Pinnacle Group in Sea Cliff, Long Island, New York, and from then until the mid 1980s, Keith and Marlena formed Work groups under her supervision. It was in 1988 when they met Annie Lou Staveley, founder of Two Rivers Farm in Oregon, and they maintained a Work relationship with Mrs. Staveley up to her death.

Keith has given presentations at the All and Everything International Humanities Conferences 1996-2003, 2007, 2009, 2012 that have been published in the annual Conference Proceedings (www.aandeconference.org). Keith and Marlena live and continue group Work in Bridgton, Maine.

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