

OCTOBER GATHERING 2016 ~ THURSDAY EVENING

“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.¹

KEITH: I think it would be useful if we were to share impressions on how we have come to understand the very essential terms in this brief quotation: Askokin,² Abrustdonis, Helkdonis and then conscious labor and intentional suffering, but especially the first three because it may clarify a great many things about our Work. It helps us a great deal when we have a particular way of understanding what Gurdjieff is talking about here. This is inclusive now of his image of the Earth, the Moon and Anulios. He is talking about something having its origin in the Earth, passing to the Moon and Anulios, however we understand this, and that are within Askokin, Abrustdonis and Helkdonis.

Let’s start with those. What are your impressions? How do you understand Askokin?³ What does it mean to you? I made an error here, as Askokin is discussed quite early in *Beelzebub’s Tales*.

“This custom is at present so widespread there, and the destruction of the existence of beings of various forms for this maleficent purpose has reached such dimensions, that there is already a surplus of the “Sacred Askokin” required from the planet Earth for its former parts, that is to say, a surplus of those vibrations which arise during the sacred process of “Rascooarno” of beings of every exterior form arising and existing on that planet from which the said sacred cosmic arising is required.⁴

PARTICIPANT: To quote you, which has deepened my understanding of so much, you have said to us so many times that Askokin is simply life experience. It is the activity upon this planet that creates the vibrations necessary to maintain the Moon and Anulios, to maintain

1 G.I. Gurdjieff, *Beelzebub’s Tales*, P 1106

2 Ibid., PP 183-34

3 K.A. Buzzell, *Reflections on Gurdjieff’s Whim*, “Askokin,” PP 86-87

4 Gurdjieff, *Beelzebub’s Tales*, PP 182-83

that which we have become separate from or less and less aware of—the relationship of our emotions and our physical life to that in which we continually find ourselves with our improper understanding of our intellectual capacities. I would say Askokin is life experience that feeds those broken off parts.

KEITH: Any other impressions, disagreements, modifications?

PARTICIPANT: I think we could be a little more general and start with the idea that man is a transforming apparatus where all of the energies which come to us. Of course life experience includes all that but many things are included that are not perceived by us to be life experience. That which we are not aware of, the processes of our body, those things which could be studied but are not normally coming to our experience or attention, those things that are involved in the third striving, knowing more about the motion of the laws and bodies around us which could come into our experience in some way, we could become aware of but not necessarily.

KEITH: Okay, that broadens the definition of experience to include that which we are not necessarily aware of. We must include now, in view of the error I made, to enlarge Askokin to include ‘death’ expressions of all beings of all exterior forms.

PARTICIPANT: I have a question. Wouldn’t Askokin also include the whole of LA-SOL-FA interval in the Great Ray? So then wouldn’t it be that all life on Earth feeds the Moon and Anulios? All experience of all life?

KEITH: I don’t think so mostly because Gurdjieff seems to be putting this in the context of three-brained beings. When he speaks about Abrustdonis and Helkdonis, this certainly would not apply to one- and two-brained beings.

PARTICIPANT: I agree with that but if the separation of Abrustdonis and Helkdonis can take place in three-brained beings but would that mean necessarily that Askokin is not something that all life is emanating.

KEITH: As I understand it, what Gurdjieff is talking about here is that this is the task that is before us through conscious labor and intentional suffering to separate Abrustdonis and Helkdonis from Askokin. From that context, I don’t think he was inferring or including other forms of life; he was talking about us, three-brained beings.

PARTICIPANT: However, we are responsible for the separation. If we stay for a moment with Askokin as the total of all experience, conscious and unconscious, two-brained beings don’t have the capacity to separate out conscious labor and intentional suffering from feelings and sensation associations; they don’t have the capacity to take those apart but, in that sense, it is the process of life that is trapped within it but the potential cannot be released without conscious labor and intentional suffering.

PARTICIPANT: Keith and I saw this little video about an elephant, who, a year before the elephant was a baby and a man saved this elephant’s life. A year later this man was swimming in the river and the elephant perceived the man was in trouble. She waded into the water and you could see her pick up speed to reach him and save his life. He was smiling the whole time because he wasn’t really in trouble but she perceived he was in trouble. She got him between her two front legs and guided him to shore and then put her trunk down and scooped him up and put him on the shore.

Here's a whole year later that this event occurs and it seems to me that that is certainly an experience in the life of this two-brained being. But the man's experience is something that, in his Askokin, that there can be a separation of Abrustdonis and Helkdonis.

PARTICIPANT: Somewhere here is there a question of the relationship to meaning? Meaning is an experience and meaning opens deeper experiences. So that unusual experience was an experience of feeling in the elephant. I can't see how the elephant could have got higher meaning out of that, without a third brain. So part of our responsibility is that we can extract meaning.

PARTICIPANT: Is that part of extracting Abrustdonis and Helkdonis because we can do that?

PARTICIPANT: It seems to me meaning is potentially everything but you need an instrument able to take those things apart to find meaning inside.

KEITH: Which part of us gives meaning?

PARTICIPANT: The process comes from the frontal lobes but a sense of meaning also seems to come from here [points to chest].

PARTICIPANT: I seem to remember that you yourself have said that the third brain exists in varying degrees of development throughout the animal kingdom so it is not in such a black and white situation as to who is a three-brained being.

KEITH: No, I never said that; everything you said up to that was correct. Once it begins to be brained then we have to give consideration to elements that are already there that will develop over time into the second brain and, eventually, the third brain. That much is true but not that the third brain is there in any sense or the second brain is there but there are elements of it that take vast geological time, hundreds of millions of years, to differentiate.

We can say specifically that a one-brained being has one brain. Does it have cellular elements that over time are going to differentiate into the second brain and the third brain? Likely. This is especially true, in what evidence there is out there in neurophysiology today, about the third brain. It is very interesting. Even Paul MacLean, who was an absolute underpinning of all modern investigation of brained beings, if you will, he spent years investigating reptiles but, in all of his studies, he could never find the origin of the second brain, neuroanatomically and made the statement that as far as we know we don't know the true origin of the limbic, emotional brain. That it came from somewhere is obvious, but as far as a cellular origin that could be identified in creatures over geological time, no. He was never able to find anything specific. So it is an interesting mystery, an interesting question where the limbic system how it actually originated.

I'd like us to enlarge this question because if we talk about the Earth, Moon and Anulios, then this is an image that Gurdjieff makes use of about the Earth but he is talking about the Earth. This is a word that has a certain context of meaning in the context of Earth–Moon–Anulios. So what is he talking about here? Is he talking about us, about parts of us? And if so, what is the Earth? What is the Moon? What is Anulios?

Because I think it is consistent with Gurdjieff's intent in the whole of *The Tales*, let's enlarge the image even further. He sets out a picture of Beelzebub coming to Mars, being exiled to Mars. Mars is a planet in this solar system; the Earth is another planet. Saturn is spoken of as another planet. Those three are spoken of in great length in different parts of *Beelzebub's Tales*. Venus is mentioned once very briefly. No fantasy or imaging of a meaning

of the Earth, Moon, Anulios, Mars, Saturn, the solar system is made use of or is found in any other literature. It is only with Gurdjieff that we get this image. What does it mean? What does it mean to have Earth, Moon, Anulios, Mars, Saturn, Solar System?⁵

He mentions solar system in one place in particular, remember? The Sun that neither lights nor heats? What does that mean? Here he mentions the Sun and here we have an Earth, Moon, Anulios and Saturn. These are the major points in the drama. I think they have very clear and specific meaning which can be enormously helpful when we are trying to untangle so many of those events and allusions that Gurdjieff makes throughout *The Tales*.

If we have some way of saying, for me, this image of Earth–Moon–Anulios means this, and Mars means, and Saturn means this, and the sun means this and if there is a consistency to the way in which we look at all that, in other words, that it becomes a kind of way of understanding the images that he has created, then that makes a big difference. It means I can take many of the stories in *The Tales* and the allusions he makes and put them somewhere. I can ‘make sense of it’ because it will have a certain meaning in a context.

If Saturn has something to do with the higher intellect, then his essence friend, Gornahoor Harharkh, has a certain meaning. He represents some action within higher intellectual center, even more important, his son, his offspring, his Kesdjanian offspring, Gornahoor Rakhoorkh; again a Saturn being has even more significance in the context of what Gurdjieff has created—making use of Saturn in the way in which he does. Remember it is from Saturn where Beelzebub leaves the solar system. He has to wait on Saturn because the star ship can’t get him to the smaller planets; it can only come to Higher Intellectual Center, Saturn.

So what then is Mars? The obvious effort that I made at some point was to build an image of the whole of this solar system that was built on maybe simple-minded premises on my part, but always they have turned out to be kind of useful.

If the sun that neither lights nor heats is the fact that I have no I, that I have no real Will, that the surface of my sun is cold and would rather borrow heat from something else than a source for itself. If my sun, if our individual sun, if our I is not present, then that is one way of understanding the sun neither lights nor heats. Now we have a solar system that has a sun that neither lights nor heats—no I—so we have an Earth, a Moon and Anulios.

In one of the earliest and, for me, profound insights into the evolution of the brains concern the experiment with the brain of a frog. The cell layer of what is going to become, evolutionally, the third brain is stripped off. It still has an evolved first brain but it has no third brain component. If you take that frog and you set in on the edge of the pool, it will stand there. If you push it in, it swims and climbs out and stands. If you take a morsel of food and push it into its mouth, it swallows. If you offer it food, it doesn’t move. If you did nothing, in about three days, the frog has not eaten; it has not initiated out into the world, beyond itself. If you intrude into its world, you activate those impulses that are already inside. It will swallow, it will swim, but it will not be self-initiatory in any shape, way or form.

This was one way to understand, the most primal way to understand, the third brain. The most primal function is commitment into the world—to move from wherever you are to go into the world—to react to—to respond into—to use your senses into. Without that initiative that comes from the third brain, nothing happens; we simply are frozen on the edge of the pool. That is the Earth in my analogy in *The Tales*. The Earth is our third brain; it is the source of initiation of all life events. We would be totally nothing; we would be an organism

5 K.A. Buzzell, *Gurdjieff’s Whim*, “The Solar System,” PP 26-27

frozen in space. Without the third brain, quite aside from all its rather miraculous capacities that are built into it over time, the most primal, most essential aspect is that it is the initiator into life. Without it, nothing happens.

PARTICIPANT: Clarification. Even single-celled animals initiate so how do we understand that?

KEITH: There are no single-celled 'animals'.

PARTICIPANT: I had an image that came to mind when people were talking about the separation of the Helkdonis from the sacred Askokin. Elsewhere in *The Tales*, Gurdjieff uses Djartklom as a separation. I have the image of Askokin somehow separating these forces or something creates this Askokin that breaks apart or things are extracted from it. If Askokin was generated from just life on the planet itself, animal and vegetable life and all the creatures and we have that within ourselves so maybe individual humans generate Askokin from the three centers we have and so that, when we work on ourselves, somehow these energies, sensation, feeling and thought, something can happen to them, some kind of transformation can take place. I believe it was Bennett who said that Abrustdonis being the Higher Emotional Center and Helkdonis being the Higher Intellectual Center—that when the sort of Djartklom can occur within us, these energies within us can feed parts of ourselves.

KEITH: Good. This is a little further down the road, when we get into the nature of Abrustdonis and Helkdonis.

To stay with the analogy, if the Earth is the third brain, then the Moon is the physical body; we are under the gravitational influence of the Moon. He speaks of the Moon as being an influence in human life, the Moon that moves us all around, etc..

The Moon becomes an indicator of the physical body and then all the actions and activities that the physical body becomes involved in, because it is all passive; it's all reactive. We move the physical body because we want a get cup of coffee, we've got to go to work; we have to take a shower, etc.. There has to be something that initiates the action of the Moon, of the physical body. The Moon is the first brain in the sense of physical movement into the world.

Anulios is pretty obvious in us because Anulios is that little tiny planet that grandmothers used to tell myths about. To me, the proper image of Anulios is that this is in most of us what our real emotional center is. It has lost its ability to respond to myth. There are places where Gurdjieff speaks about myth being the language of our emotional center. So it is pretty obvious if you don't respond to the myth, you have lost some connection to that part of yourself. So Anulios becomes this tiny little planet which is very hard to find and most of us have totally lost the ability to image where it might be.

So if we have our three brains lined up in this way, what then is Mars? This is where Beelzebub was exiled. This carries us further into the kind of imaging we are forced to invent. Beelzebub cannot be like us. He is after all born on Karatas and taken as a young being onto Holy Sun Absolute. He already has a Higher Being-body, already has Conscience. He cannot have a physical body like you or I. That should be very obvious from early on. We should not fall into the trap anywhere in *The Tales* of assuming that, when he is talking about Beelzebub being here and there that he is physically present; that is really not the point.

In any case, Mars is the only place Beelzebub can have a home while he is in exile. He can visit the other planets; he is given permission and the wherewithal to do that; he was

given a spaceship so he can go visit the other planets if he so chooses but Mars is his home; that is where he becomes established.

For me, Mars is Higher Emotional Center. That is the body of Beelzebub. This is his ‘physical’ body. The Will, or Higher Reason, is Beelzebub’s highest center or body. These are the three bodies of Beelzebub for me and it seems to be consistent with other parts of *The Tales*.

Saturn then obviously becomes Higher Intellectual Center and all of the allusions to Saturn, the roles that it plays: the ravens, all the images of Gornahoor and all the interesting complications that come from that, the creation of the Teskooano, the visitation of Gornahoor to Mars in order to set up the Teskooano, all of this is an interesting interplay that you can explore if you take this as the interaction and interplay between Higher Intellectual and Higher Emotional Centers. It gives it a substrate that you can test things against and asks, “Does this make sense and is this consistent?”.

Now we get back to Askokin. If, in this context, we have Earth–Moon–Anulios and we have the totality of experience, however the additional impressions that were offered were all useful and we can stretch it that far because we are really talking about the totality of experience that is, in Gurdjieff’s image, which is initiated by the third brain; it is not dependent upon outside; it is dependent upon itself to be self-initiator of whatever is going to happen. That’s the kind of experience we are not necessarily aware of it but we still initiate all kinds of things from our imaginations, from our dreams, from our hopes and so forth that are often never put into precise language—often we wouldn’t know how to speak them out; they simply are urges, wishes, whatever.

So, in this context, if we have Askokin, as the totality of experience up to death, well just think in an everyday kind of way, what is your life experience? You get up and have a shower and go to the bathroom, have breakfast, go to work, have lunch and then you do this and then you do this and then you go out to dinner, maybe you go to a meeting—whatever it is that you do, whatever that mix of life experiencings, within that there are going to be certain possibilities, there are going to be certain levels of relationship for instance where you are going to have contact with your son or with your daughter-in-law or with your grandchild or with a neighbor. It will be the beginning, the initiation, the origin of some emotionally-based interaction.

What becomes of it? How do we dismiss it or endorse it? How do we respond to it? Do we see it the context of self and what this means to me? Is this a compliment? Is this an insult? Is this a challenge? Or this a need on part of other that I feel responsible for trying to address? Do I feel that? It is different if I am focused on self, then I am in my biology, I am defensive of this experience and it only means something to me in my physical body. It does not mean anything for the other person, child or whatever.

In terms of Abrustdonis, this is food but it is food that is going up into the world of relationship with other. There are so many, they can be extremely brief or they can be more prolonged but we have extended experiences every day with other people, other beings.

In that whole range of experience we have during the day, how often are we open to their world—to their concerns, to their interests, to their needs? How often are we in that world with them? Or, are we simply very much occupied with what we are doing at the moment and this is “oh, yeah, great to see you again...” and away we go into our own world. How often during the day are we in relationship? How often are we existence in the world of self-other? Not self, but in the world of self-other. This is the interface of Abrustdonis; this

is the separation of the higher emotional world possibilities from the physical level of our emotional world interactions.

Later, we will go into the origin of experiences that can stop at the level of our own physical body, our own DNA that has to do with our uniqueness out of which all of our feelings of self become so very vital to the physical survival of the physical body. In that physical survival there is an emotional nature that is protective of the body and it is an important survival in the emotional sense and we see this in all of the emotional 'defensivenesses' that we observe in ourselves throughout the day. Also, we feel this in the insults, when we are put down, when we are criticized, when we act not in the fashion of self-other, not in the fashion of what-is-your-need but rather, we defend ourselves.

So we have an emotional value but that emotional value is totally in terms of self.

Biochemically as well as through our DNA, all of that comes from the early steps from the digestion of food and air. We will get more into that later also.

In any event, Abrustdonis would apply to those interactions that have an emotional potential; developing and being an expression of a real self-other relationship, up to and including Conscience, although not necessarily Conscience—it may not go that high.

We would have a hard time justifying all of the jocularity, all our interactions with our grandchildren if we find a couple of them arguing with each other or fighting and we step in and play a game and dissolve that kind of altercation that was in motion and if we do that, we can do that in the context of seeing into the world of self-other but we would have a hard time calling that Conscience. That is just common sense in the sense that this is how you deal with youngsters who need a little guidance now and then to get out of a fix that they find themselves in. Incidentally, they are in that fix because of the early steps in the digestion of food and air. They are in it because this is the self and they are expressing the self and there is nothing wrong with that but they have to be invited into the world of self-other. We are the tools for that, as parents, grandparents, neighbors—we are the tools for bringing them into the world of self-other—Abrustdonis.

Helkdonis—help-for-God obviously involves efforts in the arena of Higher Intellectual Center. This is the effort to understand law. That is a very broad statement. Bennett does such a great job of exploring and understanding law, individual law as well as the principle of law that involves an understanding of the Law of Three in particular, Affirming, Reconciling and Denying and how these combine.

It involves making an effort to understand what is going on. Why is this happening the way it is happening? We have a marvelous illustration of the effort we can make in our present dilemma of what is happening in our political climate in the United States. You can ask: what the hell is going on? Because it is all lawful, everything has a reason for why it is going the way it is going. What are the reasons? How do I understand what is going on in the world? What does it mean when people do this kind of thing to each other and then they say these kinds of things? What does it mean? This is Helkdonis. It is an effort to understand this simple question.

When I think to myself what is the earliest significant question that I can remember? Aside from the obvious, such as when is supper, can I go out and play? I don't mean that kind of thing. The earliest question I can remember is: I don't understand what is happening. What is going on? What is happening here? I was about 3½–4 years old. I think all of us are about that age when these questions appear. How is this happening? This is implicitly a question that has to do with Higher Intellectual Center, eventually.

I say eventually because we have to have a lot of things to accumulate along the way, such as language, concepts, a basic understanding of process in order to even understand the question of what is going on. We have to have some way of putting things together so we can test them out. All of that takes time but the question can be there at a very, very young age and be there, significantly: what's going on? Or an alternative, the same question but asked in a different way: how does this happen?

When I was at school, the teacher gave a demonstration of a simple leverage system and how it worked. He put it together and then he left it there by his desk. Part of our assignment was to figure out how many pounds did you have to pull on this in order to lift so many pounds over here? Three or four of us were working trying to figure this thing out and I remember I had this colossally significant moment that lasted maybe a half second or less when I saw it move and I saw *why* it moved. And I remember I was so excited that I ran up to the teacher and said, "I saw it! I just saw it!" But he didn't know what he was talking about. He didn't know what I was talking about.

All of us have had moments like that when we saw something about how things happen and then maybe we lost it but it didn't matter. The mere fact that we had the capacity for seeing how something happens—that is the significant part of it because the hall mark, the first indicator of Higher Intellectual Center is what should be set off with the first conscious shock.

There is so much appropriate attention given to the role of Attention. Gurdjieff is inveterate. He never gets away from this: you must learn, firstly, to recognize and to use your Attention but, over time, end up using it to explore yourself. The Attention is the key that he never, never retreats from. You cannot explore Abrustdonis or Helkdonis without Attention. It simply won't happen. It won't happen because you are warm-hearted or generous in your basic nature. That's very nice to be that way, but it is also very ordinary in the sense that it comes from our biology. It does not come from any effort that you make, that any of us make.

The kind of change that he is talking about here, Abrustdonis or Higher Emotional Center function, this is a different story altogether. This is placing oneself consciously in the position of other, just like he puts in the admonition over the entrance to Purgatory.

So that is the image that I have found to be very useful. The whole of our solar system: the Sun that neither lights nor heats, the absence of I and then these individual planets which he chooses to put into the drama but he leaves out a whole bunch of other planets and we have to have the question, why? Or what do these planets mean? Why does he not talk about Jupiter or Venus or Mercury?

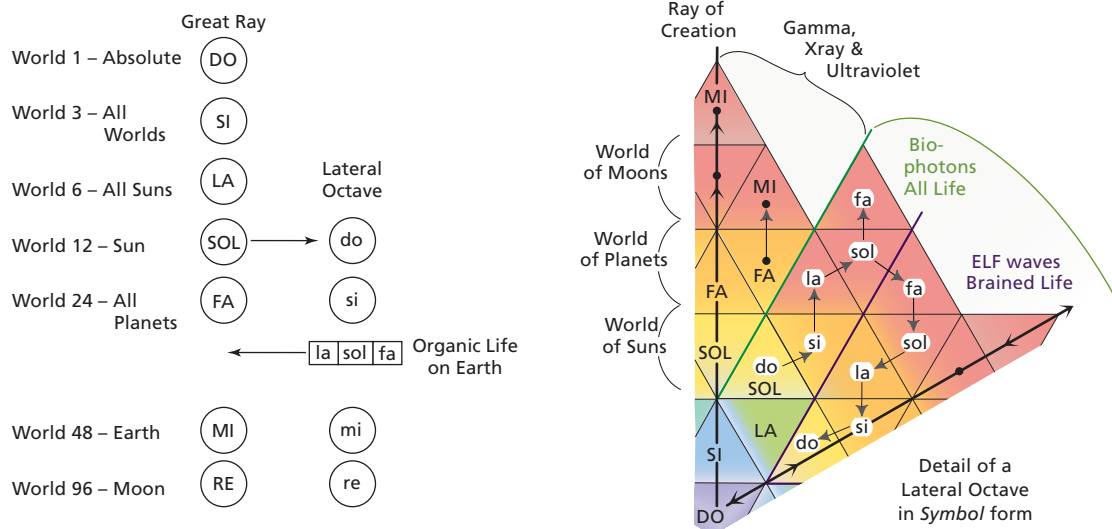
PARTICIPANT: Let's go back to Mars for a minute. The thought occurs to me that Mars in Greek and Roman mythology is the site of war and struggle. Beelzebub is exiled there because he doesn't understand why God does things the way he does. Maybe Mars symbolizes the struggle for self-perfection inwardly rather than outwardly. Mars is the site of the world within us perhaps between our one nature and our higher natures.

KEITH: That is a possibility. Gurdjieff himself alludes (and I can't remember where I read this) to the fact that Mars is understood the way it was 10,000 years ago, before the Romans. And there he spoke about the great struggle but it was an emotional struggle; it was not physical warfare.

PARTICIPANT: When you speaking about Helkdonis, I had an interesting insight. You were speaking of Helkdonis as being help-for-god, but also that seems to be the development of

reason, a source of reason. As a schoolteacher, if I ask why is that a help for God but it seems directly related. If I am with my kids and some of the kids are developing reason it makes my job so much easier because then I don't have to do the same sort of work because as soon as I've got kids in the classroom demonstrating reason, developing reason, I am not in the same position; my role is changed. And so by three-brained beings developing reason I can see why that is help-for-god, HIS load is lighter by us being able to reason.

KEITH: There is an interesting analogy to that for those of you who are familiar with the *Symbol of the Cosmos* in the unfolding of the Lateral Octave.



The unfolding comes down from the level of the Sun through the Planetary World and finally into Life. But then when brained beings emerge, the octave turns and then begins to go from one brain to two brains to three brains to Kesdjan and Higher Being-body. So it rises from World 48 to World 24 laws so it is an analogy to World 24 as in the descent into the Lateral Octave and then finally to World 12, to the triad of the Higher Being-body which is then a World 12 container which apexes in World One.

This *Symbol* raises a great many questions about what is the purpose of this, a lot of hair-raising questions about what is the purpose of this? If Gurdjieff speaks as he does about man being, potentially, help-for-god, in the enlarging Universe, then the essentiality of the Lateral Octave gets raised. Given this outflow that comes from the level of the Sun and unfolds through the planetary world to the planet and then begins the reversal, the ascent, lawfully all the way back to World 12 to its origin, what is to happen? If in the Lateral Octave there is not that unfolding to Kesdjan into Higher Being-body—if it is not sufficient in numbers of those beings who can transform to that level, if there is not that, then the Lateral Octave is in danger of failing. What does that mean? Well, the Lateral Octave fills the FA-MI of the Great Ray so it becomes a much more interesting and colossally more significant development to consider the failure of the Lateral Octave in the context that Lateral Octave filling the FA-MI of the Great Ray. The most comforting thought I have about that is that they have now estimated that 10,000 billion galaxies, so there are a lot of efforts there. There is a lot of potential out there so if we screw up and we go down the tube then that's not the story for the Universe.

PARTICIPANT: The illustration of *A Symbol of the Cosmos and its Laws* gives a visual image of the consequences of the failure of the Lateral Octave. It concerns the whole Universe as much as it concerns us, it is definitely a big concern.

There is a paragraph in *The Tales* that I think puts into context the concern for us that Beelzebub has.

“The aspect of this fundamental question regarding the significance of the sense and aim of the existence of your favorites is so important for the understanding of a great deal that proceeds there on the Earth, and by the way also of the question touching the causes of war, that I consider it necessary to refer to it once more.

“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.⁶

So the circumstance in which Beelzebub finds among Hassein’s favorites, among us, is what prompted him to go into speaking with Hassein about this sacred substance, Askokin, and how it can, *consciously*, become something that gives meaning and significance to Hassein’s favorites and the planet Earth. So I just thought that that was the context for what we are speaking about.

KEITH: It certainly precedes the attention to Abrustdonis and Helkdonis.

PARTICIPANT: Is it like a set-up tool?

PARTICIPANT: When you speak of Abrustdonis, it reminds me of a paper that is attributed to Mr. Gurdjieff entitled *A Normal Being Wishes to Live Forever* where he talks about fishing in the stream of life. What you said reminded me of what he wrote in that paper about the three streams of feeling, thought and physical sensation and what we extract we can make our own and that seems to be what you are talking about.

KEITH: If this is not a conscious process, the Earth–Moon–Anulios goes on and in this text they are all part of the Earth, in other words, part of our created-ness. There is nothing higher about the Moon or Anulios. Anulios is the emotional part of us that comes from our DNA, from food. It means that this is much of the underpinning of the emotional life of animals, of two-brained beings—not bad—I do not mean it in that context. But both the

6 G.I. Gurdjieff, *Beelzebub’s Tales*, PP 1105-06

terrifying in terms of defense of the hive or the defense of the tribe or the hunting and all the emotional connotations of family life within the world of animals—all of that is coming from food and the DO-RE-MI of air. None of it is in the upper octave of air. It cannot reach above the MI of air.

PARTICIPANT: Although in some of the higher primates we see the beginning of that in dolphins that have self-awareness and show empathy, like the elephants. Isn't that the beginning of something that is moving evolutionarily?

KEITH: Yes, sure. None of these are sharp boundaries; I don't think they can be but we do see and we can identify very readily amongst two-brained, warm-blooded beings that there is a family life that arises with intrauterine life, with breast-feeding, nurturing and play behaviors in the young—all of these are completely normal reflections of a warm-blooded existence. And there is much in there that we should complement; it is good to see that kind of activity going on but it is still automatic. It happens because they are made that way. That is their inner machinery; the way their brains function. They don't function in the way in which they function because they choose to be that way.

When we are the Earth–Moon–Anulios, there is no choice. That's life. That's life on the planet.

PARTICIPANT: Is the Askokin described in the passage that was just read, the responsibility of Looisos and his cronies making things happen?

KEITH: It depends on which kind of image you have of angelic influences. To me, Gurdjieff makes quite a point of emphasizing the very poor perception into the possibilities of man that comes from the angelic world. They made terrible mistakes. They turned out to be mistakes for us because they didn't see the consequences; they didn't see the state of man *in potential*. There are a thousand myths about this, such as *Conference of the Birds* where man is not understood by all the other creatures; he is not understood for his potential; he is understood for all the wacky and terrible things we do and so we are put down by these other creatures. The Master says, no, man has this potential.

And Gurdjieff does the same thing here in *The Tales*—man has this potential and the angelic sources, the powers above see order in the celestial sense—order is ultimately the important thing, to make sure that disorder does not break out in the lower worlds. As a *prehension*, as a seeing ahead into the future, that puts into motion certain mechanicalnesses that imprison man is what Beelzebub objects to and says that this is a nearly “criminal unforeseeingness.”⁷ And he puts this right at the door of the angel Looisos and the High Commission, which includes Archangels as well.

PARTICIPANT: I hope this is not taken facetiously, but when you are talking about the story of man and his potential, it occurred to me that we are in the midst of this election where there is a struggle between people seeing that Donald Trump can bring the potential of the country out, that he has a potential but, in his appearance, it is not seen or at least many people are not seeing that he is bringing potential to the future of the country as opposed to the other candidate that is going to bring the same thing, the familiar, the safe, the convention. Maybe you don't see that but it seems to me that it is a part of the story and what is going on in the election right now. We are in the midst of that myth.

⁷ G.I. Gurdjieff, *Beelzebub's Tales*, p 673

KEITH: Well, we are in the midst of ordinary life. All of that on both sides is ordinary life. It is all crazy—in the Work sense. This is all second state of consciousness. There is not one shred of entry into the third state of consciousness, this attention to what is really going on. There is not a shred of that—anywhere! That's the world that we live in; that's the world that, unfortunately, we function in.

I hope we can go into this more this weekend—what do we do about Work in the individual and in the group sense, given the state of the world?

This has been a question for-ever. Gurdjieff lived through the occupation in Paris. You have to keep in mind this extraordinary human being had the capacity to do things in the midst of that awful situation.

We are certainly called upon to be more conscious than we find ourselves when we wake up in the morning. The demands on us *personally and in groups* are far beyond anything that is out there—far beyond.

So what is happening in the election is all just crazy stuff, second state of consciousness stuff—all reactive stuff. There is no reason in it or reasons for it. Yes, there are laws that are being followed because nothing can be unlawful, that doesn't mean that the laws that are being followed are very inclusive laws or high laws.

For instance, laws, which are in us because of our digestion of food, lead us to defend the body, to hold the body as one. All of that energy and all of that DNA transmission into impulses and whatnot doesn't give a damn about its own children, certainly not his neighbors. It can't. It doesn't have the consciousness to do that. To the degree that it is open and it can stay open, that means an escape into whatever the mentation is that locks us in that first state. I think that is an adequate definition of the second state of consciousness. The second state of consciousness does not permit the attention to be in the world of self-other. I am not referring to a moment, a moment of empathy—no, not that—I mean to *live* in that world. It is a very tough world to live in. I think Gurdjieff lived in that world all of time. He said his life was against his essence. When he left Russia, he left his essence. He lived a life that was inimical to his essence. But he lived it because he understood from Higher Emotional and Higher Intellectual Center that that was necessary.

It is just as necessary for us.

PARTICIPANT: It is the story of Beelzebub being exiled.

KEITH: Yes, exactly.

OCTOBER GATHERING 2016 ~ FRIDAY MORNING, FIRST SESSION

READING FROM "FORM AND SEQUENCE"

"When at the beginning of our journey I noticed that you were very interested in the three-brained beings of the planet Earth, I then decided, under the aspect of gratifying that interest of yours, to tell you everything about them in such a way so that there should be crystallized in you for your future being-associations the required what are called 'Egoplastikoori', without any admixture of doubt.

"For this, I have in almost all my tales strictly held to the two following principles:

"The first: not to say anything as if it were my own personal opinion, in order that data necessary for your own convictions should not be crystallized in you in a prepared form according to the opinions of another.

"And in accordance with the second principle: to relate to you in just such an order and in such a premeditated and selected sequence about all the events which proceeded on this planet Earth connected with the arising among these three-brained beings who have taken your fancy, of various gradually progressing inner and outer abnormalities in the process of their ordinary being-existence, the total of which has given them their present desolate and almost inescapable state—in order that you should be able to marshal your own subjective reasoning concerning all causes, only on the basis of certain facts which I have told you.

"I decided to do this in order that many diversely essenced 'Egoplastikooris' for your future logical confrontation should be crystallized in corresponding localizations in your common presence, and also in order that from active mentation the proper elaboration in you of the sacred substances of Abrustdonis and Helkdonis for the purpose of coating and perfecting both of your higher being-parts should proceed more intensively.¹

PARTICIPANT: My relationship to the book seems to be constantly changing. It's a real mystery to me how I can pick that book up, read a portion of it and I may come back to that again at a later date and it's like I never read it before. There is always a new aspect of it for me. A majority of it I do not understand at all. It's only when I am with a group like this who has a sincere desire to plumb some deeper knowledge, a deeper understanding of it, that I begin to have an opening, a small one that I might understand a little more about it. It's not overwhelming but it feels like I will spend the rest of my life trying to understand what is there for me. With everyone else's help, it feel like there will be some result.

KEITH: To continue the story a little bit further because there also comes this point in *The Tales* where Hassein suddenly has his own experience, when he does see and he does dedicate himself in a certain direction. That is also something I would like to get impressions about. What is Gurdjieff trying to give us picture of here when Hassein makes this commitment on his own part? What does this mean?

1 G.I. Gurdjieff, *Beelzebub's Tales*, pp 1165-1166

PARTICIPANT: I hold this picture of Joseph Campbell relative to myth and I see *Beelzebub* as that. It is a mythical piece of work not only to serve us but to serve our times in the way that Campbell talks about the power and the purposive of myth. Particularly, where he mentions in our time today, we don't have a myth and the consequences of that. But Campbell says that there are four purposes to myth: to reconcile us to life and I think of the Trogoautoegocrat, I eat because I am eaten, that relentless nature of this-is-how-things-are and I think of his admonition to read it three times. The first reading is kind of that reconciliation—this is the way we are, this is the way our inner world is and to reconcile ourselves to that.

The second and the third [purposes of myth] Campbell illustrates are the social. I often think of that in terms of group work or working with others. And then there is the personal which he refers to as the ethical.

And then there is the pedagogical, the fourth is educational that can draw something out of me—the meaning of education is to “draw out.” There can be my experiencing if there is a resonance between the stories that Beelzebub is articulating to his grandson. If there is an experience within me that can resonate with that, it draws something out of me in that moment then I can track that; I have the possibility to plumb the depths of that more to whatever degree is possible given the attention I can hold. The story grows or takes on greater meaning or greater understanding so I oftentimes hold that when I think of Beelzebub and *The Tales*.

KEITH: Anybody have any impressions: why the grandson?

Here is this young being and his father and his uncle are already accomplished beings—one returning to Karatas to eventually become the chief mentor for the whole of Karatas and the other goes to Purgatory to become the organizer of all information that flows in from all over the Universe and he becomes the chief of the communications center.

And here is the grandson, so how does that strike you?

It is an interesting circumstance when I think of it because I treasure my two grandfathers. It was unfortunate that both of my grandmothers died before I was born but I had a very close relationship, especially with one grandfather, but I had a good relationship with the other as well. There are so many things, as I grow older, I remember that I learned from them; if not from what they said but from how they were, the kind of human beings they appeared to me to be, what they brought into my world.

So I wondered about that because my father is my father and he was an extraordinary important person in my life but how do I put my father in the position of going back to Karatas or serving on Purgatory, but it is my grandfather who is my teacher. As a grandson, how do I experience that? How do you take that when you are reading *The Tales* and then you suddenly realize that Hassein has something to do with me then how do I see myself in context of the grandfather?

PARTICIPANT: I've always taken it personally, that I do have a connection with Gurdjieff. I didn't meet him, he is my grandfather kind of thing where he's telling something to the future people in the Work who might not have actually got to meet him. I can sense that his Reason is higher than mine. When I am reading *The Tales*, it almost always influences me in that way where Gurdjieff's Reason power affects me as I am receptive to it and a new level arises in me that allows me to act.

PARTICIPANT: It seems to me that there is the potential for greater objectivity between a grandfather and a grandson. There isn't that conflict of power or intimidation that can go with the father. For the grandfather, it is much more relaxed. It's not my kid; my parenting isn't the issue in an ordinary sense.

I think about the people who were close enough to be Gurdjieff's pupils and what a mixed blessing that was. I don't have the sense of obligation to be like him; I didn't have him as a direct model or to transmit what he gave me exactly as he gave it to me because he didn't give it to me. So in a way, I think the burden for the first generation is different. They couldn't be as objective. And since Gurdjieff says that the Work must change to live and not become repetitive or mechanical or parroting, because we didn't have direct contact with him, inevitably, it's going to come through us differently. There is a potential for more freedom, for a different kind of expression in later generations because we don't have that burden that it can actually be a part of our lives. So there is the danger of more and more wisecracking but there is also the possibility, for those whom the Work comes alive inside, to pass it on in variations that might be more appropriate to the changing times.

KEITH: These are very good points.

PARTICIPANT: There is something about how one's parents, they educate one's personality but there is a vision of people who are closer to death. It has always struck me that it the Chinese grandparents that raise the children. When you started to speak about it, it stuck me there is a direct connection of older people with something more essential. Like that part of me, there are essential parts of me that bypass personality. I never had grandparents but it always touched me when people almost universally speak about having grandchildren or having grandparents in a very certain way as you did this morning.

PARTICIPANT: This kind of echoes what people have said but for me it is like Gurdjieff speaking to our Higher Emotional Center in the sense that parents stimulate one's reactive nature, like the body and feeling and thoughts, but with my grandfather, I feel I could be able to hear him from Higher Emotional Center. When I first picked up *Beelzebub's Tales* and read it, I felt Gurdjieff was speaking to part of me which has rarely ever been communicated to in my life and that was what came alive for me, which had been pretty much ignored apart from having grandparents growing up but that part had never been communicated to explicitly through language.

KEITH: This strikes a real chord with me. I wondered often why I have this feeling that joined *Beelzebub's Tales* with one of my grandfathers, for no reason in ordinary life. My grandfather was a hard-shelled Baptist, very quiet, a hard worker, a carpenter but he was gentle with me, always and his correction was almost always indirect. He never spoke like my Father did. The immediate parents are corrective through the personality most often, through what we do and what we say... "Don't say this and do that." My grandfather was never like this. I've tried a few times to find out why do I have this feeling and you just articulated it very well that there is something in the essence of my grandfather that resonated with Beelzebub, with that perspective of Beelzebub. But I never figured it out logically; I never saw that so that was a help.

PARTICIPANT: My father had a very stressful childhood with his siblings. His father was a strong German. And I certainly have my memory with my Dad and how that evolved and

my own patterns pertaining to my father. But I witnessed his interaction with my two nieces and I could see that he was given a second chance. [With me], he was operating under the Reason-of-knowing, what he knew, the education that his father passed down to him and it wasn't education, it was very limited, he just didn't have the tools. By the time he got to my nieces, it gave him a second chance. Life had changed for him; his emotions had settled, there was more of a feeling. I was just with my two nieces and the memories they have of my father are very heartfelt. And the stories I hear about Mr. Gurdjieff, that the methodology changed as he got older and, as the groups changed, so did the interaction. At the Prieuré there was more shock and driving and when that period ended, it seemed like he had a more being quality. That's being simplistic but they did change.

PARTICIPANT: Yes this is very helpful, especially about the essence of the child. Another aspect also is that Beelzebub invites Hassein to ask him questions; he helps his questions evolve to the point where Hassein has something of his own. I feel reading *The Tales* that when I don't understand, that if I continue to ask and to persevere, that more will be given.

For example, I've always wondered, why does he say to Hassein, in the chapter "Form and Sequence," he will not give Hassein his opinions but the preceding chapters are all 'opinion' chapters ("...Beelzebub's Opinion of War" "In the opinion of Beelzebub, Man's Understanding of Justice..." "In the Opinion of Beelzebub, Man's Extraction of Electricity...")? One thing I had never noticed was that he said, "... not to say anything *as if* it were my own personal opinion..."²

To me, that is an acknowledgment that, indeed, all these things he has given to Hassein are his opinions but he has presented them in a way that Hassein can form his own opinion. This question I have been carrying has now been expanded.

KEITH: This is a great parallel to an experience we had with Mrs. Popoff. In the early time with Mrs. P, she was very careful whenever she started speaking about something that she qualified what she said. She said, "in my opinion" and she would say what she was going to say. So everybody, as is perfectly normal, began to imitate her. When they were asked to report on something or share an impression, they would say, "in my opinion." And this went on for some period of time. And then she blew up on this one occasion, "Of course, it's your opinion, who's else is it going to be???" And then she just gave us this opportunity to see, of course, it is our opinion; it is her opinion also. So why did you take it from me and just prattle on and imitate? It is like that. Suddenly you realize this is Gurdjieff's opinion all the time; this is not playing games, this is the real stuff.

However, along with that he says, you have to test it for yourself. This is the other side of the coin. Being human beings, as soon as we open our mouth, we are giving an opinion. We can't say anything without having to frame it in some way or other and that's going to be always framed as my opinion, that is how I enter this event so, of course we have recognize that but also we have to digest that and come to our own opinion as he admonishes his grandson to do, to come to his own opinion of these circumstances. But that was Mrs. P's approach to giving us a very strong lesson.

PARTICIPANT: I have a daughter and a grandson and we haven't been very close as she lives a distance away. I want to make an effort with my grandson as Beelzebub did.

[a fair amount of skipping in this part of the recording]

2 Gurdjieff, *Beelzebub's Tales*, p 1165

KEITH: That you are trying to address that question, I think that's the essential part. It is there to be healed and that's the challenge.

PARTICIPANT: Gurdjieff's respect for the good customs. Today we see there are many cultures with a council of elders.

KEITH: Gurdjieff was complementary of customs and the specific customs he makes mention of. How do you understand the word "Egoplastikoori?"

PARTICIPANT: That is his being-efforts.

KEITH: Any other impressions of Egoplastikoori? After all, this is a three-brained event; Beelzebub says I want you to do the work of understanding not to have it pre-packaged.

PARTICIPANT: From *Beelzebub's Tales*:

"I decided to do this in order that many diversely essenced 'Egoplastikooris' for your future logical confrontation should be crystallized in corresponding localizations in your common presence, and also in order that from active mentation the proper elaboration in you of the sacred substances of Abrustdonis and Helkdonis for the purpose of coating and perfecting both of your higher being-parts should proceed more intensively.³

On page 331 he defines 'being-ego-plastikuri' as 'psychic-picturings.'

KEITH: In their construction they have to have the 'elementalness' from which Helkdonis and Abrustdonis can be extracted. All I am saying is that it can't be a story about a snowstorm or what the weather is today, that's not what he is talking about. He is talking about something in the story that is gained in the arena of higher emotion, to be extracted from this and digested from it.

And the same with Helkdonis—something that can be seen, understood, something that can be taken from this that it is a model of, if you will, that you can learn from and this will increase your Reason. So there are both of those features that have to be put into it to begin with. In other words, they have to be part of the Egoplastikooris, part of the shaping of this.

PARTICIPANT: When a moment occurs to me when there seems to be a flash of understanding, I've come to be able to distinguish between an intellectual association, something I've read or heard from the association to actual prescient experience in the past. So there is then the remembrance or in a way reliving of the sensation, feeling, thinking something real. I've come to understand, for me, that those experiences resonate in three places because what is happening inside is some kind of representation of that.

KEITH: True, right.

PARTICIPANT: Then there is real understanding, understanding what it tastes like, feels like; it's not a thought, it's a connection between real events, real experiences.

KEITH: It just occurred to me one of the building blocks, if you will, or the background for the Egoplastikoori; we could take the descents. Take the first descent and the story about young kinsman and all the difficulties and the final resolution. That's a story. What can be

3 Gurdjieff, *Beelzebub's Tales*, P 1165

extracted from that, we could ask ourselves, that is of the nature of Abrustdonis? We could talk about that quite a bit.

And then, Helkdonis. What do we learn from it; that this is the way the world is; this is the way the world has to be put back together again or however we see that. But then we can go to the second descent and now we have his interaction with this poor priest and what a picture that is, what a marvelous Egoplastikoori that has so many dimensions that are highly emotional, highly physical and also involve an understanding or lack of understanding or limited understanding in all the implications that the story line carries that certainly from which could be extracted Abrustdonis and Helkdonis, a degree of emotional understanding of higher emotion and of higher intellect.

PARTICIPANT: There is a quality of “been there, done that.”

KEITH: There is also that, yes, exactly.

PARTICIPANT: Yes, I see the young kinsman; I’ve been in that situation; I’ve been in that situation—the apes, yes. So all of those resonate—oh, that’s about me.

KEITH: Right, that is the point I was aiming for, that each of these Egoplastikooris is a story, but he chooses elements and he puts that story together in such a way that there is a real treasure here of Higher Emotional sort and Higher Reason and it is up to us to extract it, to see far enough into that—to suddenly see, yes, this is what he is talking about, this is in my life too, as you point out, we have all been there. We have lived through it, “oh, boy, I remember that; in fact I fell into it yesterday again.”

PARTICIPANT: Many years ago sharing an experience at a meeting of relating how I reacted to much of the literal baggage that my wife had from her travels in Japan. Where we were living, we always had to move it around; it was in the way. One time, just throwing something to the point where I broke something that had great significance for her. I remember relating that event at a meeting and you turned and you said, “now you must always work with that.” Over the years, any time I now pick something up that is hers, there is that remembrance and there is that moment of opportunity; something is there to treat that object, piece of clothing, whatever it may be, shoes, something that is laying around, it’s been there all that time. Each moment, there is something that can be stretched further.

So when I think of Egoplastikooris, it molded into something over the years within me that created that kind of thread through time. It is a real blessing.

KEITH: Yes. This tells us something very important and you can continue to elaborate on that about the nature of Abrustdonis in this case. It is not a one-time thing. It is something that goes into the essence. It then with us forever, it becomes our possession because we have understood something; it is not knowing, it is *understanding* something. So, go on.

PARTICIPANT: Yes and in that moment there is just that gift of the opportunity to stretch a little further into the emotional connection, to be present with that in that space. It resonates with the time you also, years ago, recommended going to Al-Anon. I remember sharing some experiences at Al-Anon the difficulties I had with my father’s alcoholism and I’ll never forget the moment when one of the women in the group said well it’s kind of like where you don’t reach a point where you reconcile to—every moment that you have to wake up to that addiction or that space that you are in. In that moment, there is a real emotional response and new possibilities that could happen in my next step and it’s not a given; it doesn’t become

mechanical but now into kind of like the emotional experience is there that I have an opportunity to think deeper into what I do with that and what I project into her life.

KEITH: So that the Abrustdonis begins to feed Helkdonis, into the higher intellect as well.

PARTICIPANT: I'd like to offer three examples of humor, thinking about how Beelzebub is training Hassein. My grandfather was Irish and the Irish have a gift. Something that stuck with me is his delivery of things that he would say.

He said to me, "What do you think you want to do for a living?" and I said I wanted to be a musician. He said, "I don't think you have what it takes." On the substance and content you would get one meaning but his expression was wry. And so the effect was a paradox; I had to internalize and ponder the question.

The second example is of this guy, a man, who was responsible for the careers of hundreds and hundreds of people and he had a thing that he said to people. And he had a thing that he said to people. He would say, "It's my opinion and it should be yours." And you notice that people laugh when you say that which shows that humor is paradoxical.

What is the conflict in there that creates that laughing and what is the inherent truth? Cognitive dissonance is another name for it. He is saying you are entitled to your own opinion but it should be the same as mine, so it's not really your own. It's funny because the ridiculousness of that position to be in is close to the truth that we are gullible. And he sets up a confrontation that then sits inside.

The third example is in *The Tales*, where, time after time, Beelzebub has an expression that Hassein can't figure out; we never exactly figure out what it means. And sometimes this is followed by something Gurdjieff wants to emphasize. This kind of humor appears throughout *The Tales*. And I would take that also as the hypnotic effect of double messages that Milton Ericson identified. For example, Ericson watched his family say one thing and expressing another with their body, which sets up cognitive dissonance. Cognitive dissonance using, not in this case humor necessarily but possibly conflict; the reaction is anger but the effect is similar to that of humor. The former retains the charge and the latter dissipates it.

OCTOBER GATHERING 2016 ~ FRIDAY MORNING, SECOND SESSION

KEITH: If we accept the notion that Gurdjieff is speaking individually to the reader of *The Tales* and that in one way or another we can understand ourselves as sitting in the place of Hassein, in the end, we are left with however we understand the message. I think it would be worthwhile if we try to explore *what is the meaning of that message into my own life*. How do I understand what I am obligated toward, now?

I think all of us have a tendency, a perfectly human tendency, to simply assume that however this is going—it is just going to continue. But we live in very, very interesting times, very difficult times and unpredictable times. And the question of what our own personal obligation is—is one that increasingly, it seems obvious especially to people in Work what is my obligation toward this. Here I am and at whatever age I am (I am about to be in a month 84 years old) so what am I obligated toward with whatever time I have left?

If I am an incipient grandson, what does that obligate me toward, individually?

I think it would be worthwhile sharing some impressions about how does that strike you. How does this opportunity for Abrustdonis, Helkdonis—how does that travel inside of you?

PARTICIPANT: For practical purposes I ask myself, from the Work point of view, “What can I do.” Do I want to spread the message of the Work? Is it my interaction with people? We talk about self-remembering and self-observation it is a very big part of the Work, and self-remembering is the most practical part. I think you can try and make a difference with interactions with other people in our daily activities. I don’t know whether we could change anything practically except by maybe just being present and somehow connect as a vehicle for the Work impulses. (Quiet)

KEITH: Is this quiet because everybody is seriously considering or is everybody hiding? (Laughter)

PARTICIPANT: I want to stop war. And I am embarrassed to say that now that I am 55 but I would rather be embarrassed because I won’t give up. I am happily embarrassed by admitting to people that I don’t believe it’s possible anymore but I still believe that I have to try. And I don’t mean with myself, stopping war within myself. That is so much easier than stopping war on the whole planet.

And I admire Gurdjieff the more I read and understand his writings because he, at some point, says that I am going to make it my aim to figure out the suggestibility problem. And because people are under suggestibility they go to war more easily. If they could become free of that they would be able to choose something different. And so I sit here when you ask that and I can’t really say anything because there is nothing I can do except little things—I can do little things, like smile at a child when they come up after a performance. That’s a very small thing and I try to do this with small things. I remember the whole as best I can, including my inner world in which I have to stop war also.

So it is hard to respond and it is hard to do enough. I can’t do anything very big—not big enough for my aspirations, what I feel called to do. So, I sit here quietly wondering what little thing I could do—rather that speak up, like I just did.

PARTICIPANT: This is a very, very big and vital question that has moved me for many, many years to try to reconceive the basis of international relations and how each of us as individuals can try better to build earth community, as I call it now. It also led me to look into the Baha’i world community, which seems to offer a revelatory basis and a new covenant for the

establishment of a non-competitive method of self-government that will help in the elimination of conflict and not pitting people against each other.

It seems to me that each of us should wonder with all the energy and sense of transformation in the world whether there is not a great spiritual force behind this, a great intelligence that is cleansing the human community and leading us toward the promises that religions have always given us—that a day will come that we will live in peace.

PARTICIPANT: Perhaps this is idealistic or naive or both but when reading this I walked away with understanding, the personal understanding that Abrustdonis is service and Helkdonis is understanding. I believe and it has always been my belief that the work itself is like a world or a cosmos and that may not be the right word for it but it has a force of its own. If you are a small person, retired or without world connections or whatever, it seems to me that what we can do is serve the Work. And I suppose that there is the prayer that that's enough.

KEITH: Yes Bob.

PARTICIPANT: From *Beelzebub's Tales*, P 1107:

“And so, my dear Hassein, when it appeared that the instinctive need for conscious labor and intentional suffering in order to be able to take in and transmute in themselves the sacred substances Abrustdonis and Helkdonis and thereby to liberate the sacred Askokin for the maintenance of the Moon and Anulios had finally disappeared from the psyche of your favorites, then Great Nature Herself was constrained to adapt Herself to extract this sacred substance by other means, one of which is precisely that periodic terrifying process there of reciprocal destruction.

So in answer to Steffan, war on this planet may not be just between us. Great Nature is requiring it if we don't work. So what you can do is to liberate these substances. [Abrustdonis and Helkdonis]

PARTICIPANT: You know sometimes we can't avoid war. I haven't but maybe someone here has been in the services, I don't know. But if you are in the Work and you find yourself getting drafted and involved in war and you can't avoid it, you have to make the best of it. I am reminded of the story in *Our Life with Mr. Gurdjieff* by Thomas de Hartmann's where he was in the same situation. He [de Hartmann] was called to duty and he had to go and couldn't avoid it. And Gurdjieff said that if you can't avoid it you have to go but this is what you do. In moments of danger, like being shot at, try to be present to your breath most of the time. At least once, I think, that did save his life, maybe a couple of times. So he couldn't avoid going to war but he brought the Work with him to the battle field by being present to the breath. It may have saved his life. And maybe in other ways we don't know it may have saved other people's lives. We all have dreams of stopping war but it is beyond our control whether there is war or not. You can send energies out into the world and make a difference in the long run. But from a practical point of view bring what you can from the Work into life. And if you have to go to war bring it to war too.

PARTICIPANT: I think we are touching on something that strikes me as true in that I have had the experience in my life of someone who may not have been in the Work, certainly they weren't, and I can't speak as to their level of consciousness but they said or did something that had an important effect on my life that I took in and gathered something positive from. And when I review some of those instances I do believe that the person, in some instances,

was unaware of the effect. So I think that we need to keep in mind that we really don't know the effect of what we say and do might have on another being. We should just try to be with that fact—we really don't know. We have to do the best that we can in the moment to be as forthright, sincere and conscious as we can because we don't know just what that is going to be.

PARTICIPANT: Sometimes we get a hint. I have gotten a hint in the last year or so from starting to work more intensively. I notice that when I'm really working on myself that just in the world, the place that I live, that I will go into a place once and I'll come back and be treated like royalty. And that's just not one place, it is everywhere I go. And I think that's an effect of who I am being and I'm not intentionally trying to be regal or special, but I come back and I'm treated well and people remember me and they respond and they change, in themselves, and that's not something that I would try in any way to fiddle with. It just happens that way.

I know at least for myself that there's a tremendous potential. I feel as if I had what I call a track to run on, I could go to Washington and within a week I could have spoken to people in the White House and as many people as I could encounter in Congress or wherever else because I have done that kind of thing before with people of high status. That is something that I kind of discovered it's just a matter of you don't hold yourself back, thinking you can't do that ... and these people are approachable ... they want information, they want wisdom.

There was somebody, I think it was George Soros who had all this money and he wanted to become a philanthropist, he turned, I think, to the Gates. Instead of him knowing in his own conscience what the world needs, what can I do with all my billions of dollars. He had to consult with somebody. And I'm sure in this room that people here are far clearer about where to apply the influence of wealth. I struggle with this question because I'm the kind of person who has the Hamlet syndrome.

I grew up in such comfort that my issue is not so much to be or not to be, it's to do or not to do. And in my life I have turned down an awful lot of things that I should have done. I should have made the extra effort but I rested back in the comfort of what was given to me in my background, the things that I know, the circumstances that I've been in so I didn't make an effort to live up to what I know that would have been my potential; to go to an Ivy League school, I turned that down, to make a career on Wall Street, to become a doctor, a psychiatrist, or something like that or to become an academic of some sort. I know I have that capacity. But I rested back. I rusticated. I lived in a comfort zone. I think a lot of people have the Hamlet syndrome. I think it is a product of growing up in America post World War II. There are people with PhD's who are working in supermarket checkouts, bartending but they have a PhD in anthropology. My difficulty with this is realizing that we've got the potential. But my difficulty is sort of having a track to run on. It's sort of like if I had an ideology and was going out to convert people to something that would be quite easy.

But the Work is very different because the Work isn't a dogma. Work is not instructing people in setting up institutions, for instance. And so I don't know sort of what to do with myself. I just started to write and I figure that I can incorporate important ideas, maybe they are higher ideas, into my writing and I am about to help somebody at set up an art gallery and there is the possibility of having an art school and possibly of coming up with something equivalent to what Impression was, it was a school of art, an esoteric school, the Impressionists, and contribute in that way. I think that stopping war would be a ... I think it is possible and I think Gurdjieff or somebody said that if there were 200 conscious people in the world they could stop war.

PARTICIPANT: You said you were turning 84 and I just turned 70. It certainly brought some new thoughts, at least from a different perspective. And as you said that you can't always

count on what has preceded that the group is always going to be here or a certain member is always going to be here or that family members are always going to be there, and I look at it as different degrees of reason.

And I see that if we do value, whatever each of us has put forth, that is a degree of reason. I look at my change. Mr. Adie speaks a number of times about becoming clear and when he speaks about that and I can put that within myself and it is fear of not embracing the moment, that reason, age and experience are more forgiving of myself, are more in pursuit of trying to understand others' perspective. I am still working. I'm still plumbing, I'm semi-retired, I have to generate an income and I have finally reached a point that I have more time to read. And I can remember trying to generate an income and really, really pushing my body and I pushed my body for many, many years and creating an image within my Work, my trade. I saw that as reason at the time and now I can put that aside. You know when I am down on the floor after doing my preparation and I am doing my stretching exercises and Cindy might be up and I can't always count that she will be coming down the steps, but someday that will stop. So for me the most meaningful thing is different degrees of reason. I can say that that's the most objective appreciation that I can say that I have really received.

The fact is that I can speak about that and go beyond my self-centeredness. That degree of reason is what enables me to be in the moment and to see other and as you were speaking this morning how tell a story and be inclusive, how to, if you are with your family, how to make it more meaningful—that it's not how it has always been, that somehow you're creating new members. And that's my gratitude to the Work. It is never-ending. It is still fresh. I'm still seeing new insights. And that is why I said something about fear. I am so grateful that I see that fear within myself. And that fear is what prevents me from embracing the moment. Embracing the moment is being in the Now.

PARTICIPANT: What you say George and the reference to the 200 conscious people, and the quote that was re-read about Great Nature adapting herself—this all seems to be what we are looking for. In answering your question Keith, I think that this is the separation of Abrustdonis and maybe some Helkdonis.

KEITH: There's an individual, Jan Jarvis, most of you know Jan and she will be with us tonight hopefully. She had other obligations that delayed her ability to get here. But, in correspondence with Jan she has highlighted two issues that I think are very much related to the question that we have in front of us now. The question [topic] is this. I'll try to put it in her terms. If one is in this Work to form, to coat a Kesdjan Body and that is your aim, then you are not in this Work. You are on an egoistic self-pursuit to coat your body—with a Kesdjan Body that will survive, if that's where it ends. So if that is your aim to coat a Kesdjan Body in those terms; that that is your fundamental primary aim then you have an influence that's yours. On the other side is working in a group and that group has a corporate¹ aim and that serving the group relative to some aim that that is a more appropriate aim. That's a question that Jan has as I understand it.

But it seems to me that it is obvious, Gurdjieff speaks a great deal in *The Tales* about the coating of Kesdjan, but as we explored last year at this gathering to some extent, the coating of Kesdjan has a certain fundamental requirement. We cannot enter in any way, shape or form to a pursuit of Kesdjan unless we enter a world of self-other. This is the absolute requirement.

1 Corporate in the sense of pertaining to a united group, as of persons: the corporate good: united or combined into one.

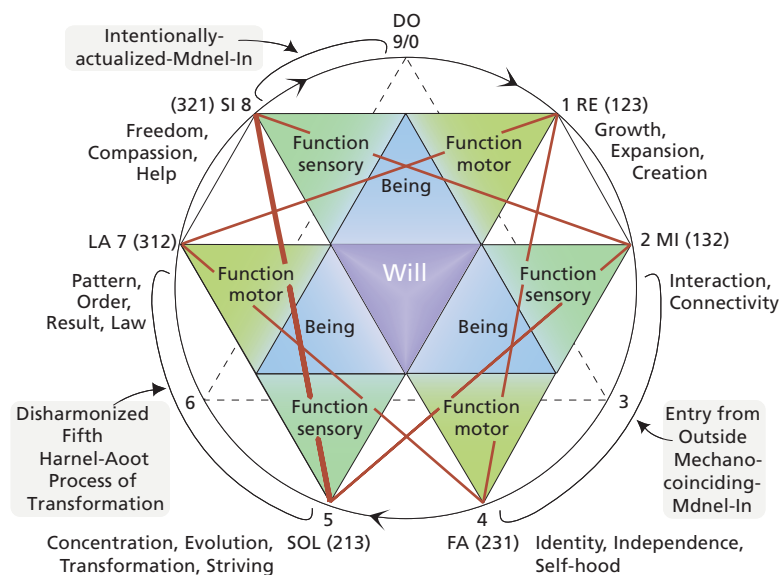
In terms of the three-food enneagram, this is the passage from MI of Air, in which we are still locked into the mechanicalness of all of our inner relationships between the brains—in which all of our emotion or feeling world is still focused and centered on the self. To enter the world of self-other is only possible with the use, as Mr. Adie pointed out and will be pointed out in other readings that we will be doing, requires the *attention*. And the attention cannot *ever* be directed solely toward *my* future, *my* salvation, *my* coating of Kesdjan. But it has always to be seen, understood and lived in the context of self-other.

So we are in this together. We are always self-other; whether we are alone brushing our teeth in the morning or whether we are involved in a large group activity or if we are going to a group meeting or we are pursuing life as George does, I think so meaningfully. He pursues Work while he is plumbing. He takes self-other into that world so that he is, *in* his concerns of the people he is working for—he is living in that world. He is *in* that world of self-other. That's the requirement; the basil entry point. If we do not have that, then it is all egoism, it is all self-feeling to try to gain something for myself.

PARTICIPANT: There's a contradiction I am hearing. Jan is saying it's egoistic to create a Kesdjan Body, but this whole idea of Kesdjan involves other people like you were talking about George and I don't get the major contradiction of what you are talking about because when I am in my own little world of my physical existence and my survival, that is where my egoism is. It's dissolving as I am entering a relationship with others and responding and perceiving them finally. So that's a process away from egoism. So I don't see how egoistic and Kesdjan relate and those thoughts were in my mind.

KEITH: I totally agree. It is a contradiction in terms. But I think what Jan was trying to point out and I think this comes up occasionally in our own group work, when you can see that someone, an individual, perhaps yourself, that you are pursuing a particular aim, say with a particular exercise and so forth, from a very selfish perspective, that we are doing something for ourselves, hoping to gain something for ourselves, hoping to enlarge my consciousness or whatever, and it has so much to do with the attention that is focused that way. Then we have not brought the attention, the hydrogen 12 energies, down from 8 on the enneagram.

An Evolutional Octave



It should come 8 to 5. In coming from 8 to 5, in bringing attention from the 3 twelves that exist at that level, bringing what attention that we can to the point of incoming impressions at 5, coming down in that direction, then this is the requirement. You see, if it is for myself all the energy of attention ends up in the self. It doesn't open to other, include other. It seems to me that there is a danger and I certainly agree with Larry that there is this contradiction in how Jan put that. Still and all we all can fall prey to this—that we are doing something for ourselves and we do not have our participation as a human being with all other in that equation. I think that's true. It's certainly true in my own world that there are times when I see what I have been up to, what that 'I' has been up to, and that it is serving itself, it is not serving the self-other world.

PARTICIPANT: This relates to something that my wife Judith, bless her soul, grew up within that notion of heaven and hell. To paraphrase what she says that all these people were working to save their ass from going to hell. That disturbed her because all those "good works" were fading and possibly were grasping at self-aggrandizement.

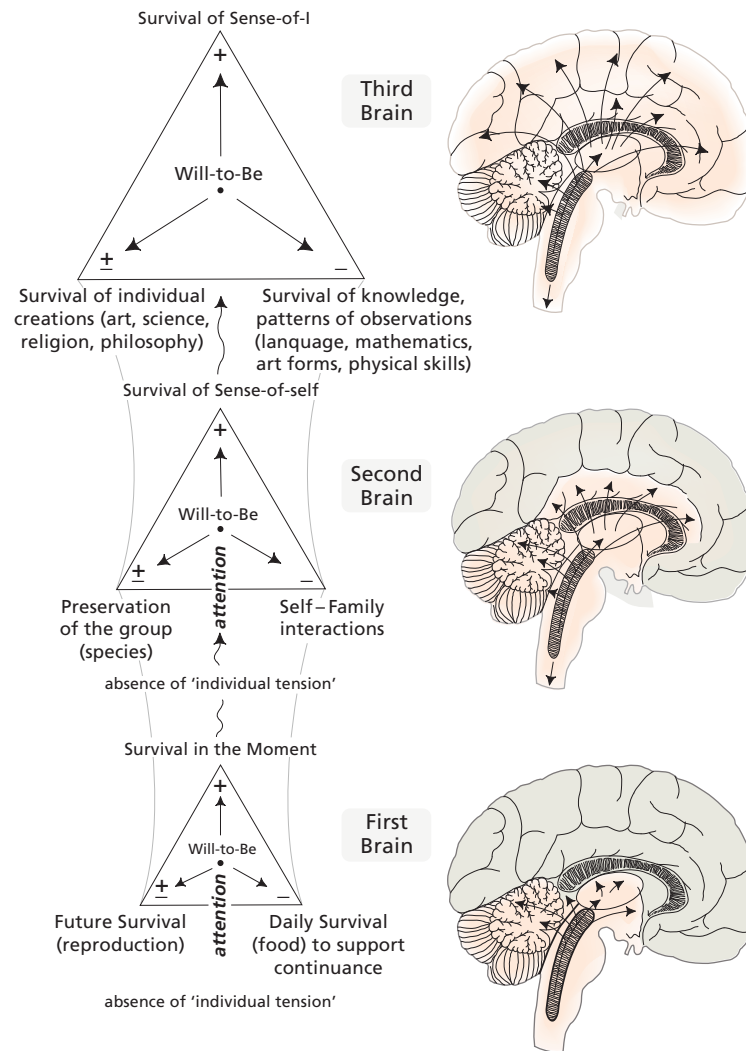
PARTICIPANT: For me the principle or the path to self-perfection, one's motivation to do that is something that everyone has to decide for themselves. But ultimately when Gurdjieff talks about help for ENDLESSNESS and that we, in gratitude, will maintain all that God has created, we have the responsibility to maintain what the CREATOR has created for us. And we can only do that, we can only serve him when we have the reciprocal process with HIM where we have to strive to work on ourselves to be able to be of service to HIM and to the creation. So, I think if we don't wish to serve HIM and our own work is based around that wish, you know other things can happen. But the motivation, whether religious motivation or conscience or whatever longing one has to serve the CREATOR and Gurdjieff is pretty clear about that in *The Tales* when he presents this to ENDLESSNESS about the relationship we have with our father and if that underpins our Work on ourselves, it is more likely that we will be safe and that for me is the only way to steer clear of that motivation.

KEITH: But I think one of the points about Jan's perspective on this, and I am sure she will be willing to share her perspective when she gets here, but she is right, majorly right in this sense, the world out there today, the world that we all come from and go back into, and that many of us still have jobs inside of and the work that we do, is not at all like we have been talking about.

At every turn out there, everything is so organized that it is *our* profit, it is *our* getting ahead, it is making more, it is winning the race, it is all of this. It seems to me that there is very, very little in the world out there and I think you all have a clear notion of what is meant by out there, in the world of politics and economics, that most of that has to travel through or have some relationship to everyday. Just turn on the television, or live through the political season of hates and threats and that's all out there. It's very real, very powerful. It inevitably gets inside each of us. There is no way to stay pristine pure about what is going on out there. We can't get up in the morning before it assaults us one way or another and I think part of what Jan was referring to is that if we feel we are privileged and inside something that really has nothing to do with that world out there, just pursuing this in here, that's a mistake. Because *we are* part of that world and we interact and interface with that world every day. How do we do that? And this is my point about self-other. If our interaction with the world out there with individual people is not open to *including* other in this pursuit, whatever it is

that we share in that moment, then we can't legitimately claim that we are engaged in an activity that is *inclusive* of others.

PARTICIPANT: For me, the Work would include the other and it is partly because I wish to see through the illusion of self. I actually want that practice to keep going *in* me, of seeing through the images created in the three brains of this imaginary self, which is highlighted by the survival triads. The imaginary self isn't the will to be, but it is at the center point of each of the survival triads. In all three of the survival triads is the self that is surviving. And when I include other, that defense mechanism that wants to be at one of the survival points—dissolves, a little bit at a time; and a new image is created in me, one that is quite reversed in the survival, quite reversed.



KEITH: Quite reversed. Yes. My whole work now and I no longer have a private practice but I am still engaged in the nursing home where there are roughly 70-75 people that I am responsible for. Of those 70-75 people, easily 60% of them are demented individuals. They

don't know what today is really and often they don't even know what time it is. Sometimes they don't know who they are but almost all of them have very strong opinions about one thing or another. This is my world. You go into this world and here are all of these people who are demented and I go down to visit them and they start telling me about what Uncle Fred is doing to the property and how he has wasted all her money and here is this 92 year old woman and she's chasing every male in the facility. At the age of 92 she has still got this thing about men. And so when she has a chance she'll go over snuggle into bed with a man. Now this is her world. How to be in that world with that person, how to take her *humanness* into consideration, how are we called upon to be with respect to this 92-year old demented individual? In a sense, I take that as how to make an effort to be with each of the nurse's aides, with each of the nurses that care for these individuals and they do a great job. They are so patient and understanding of the circumstance of life in a dementia community. And they are very forgiving and accepting and very adroit, very able to move around the overt manifestation of the dementia in such a way that peace reins most of the time. And that it doesn't break out into warfare, which it so easily could if these people had their way and their adventures. If their behavior was truly followed through on the basis of what they are talking about, because they can be very verbally and accusatory, they can be very violent, abusive and suspicious and whatever you do don't get talking about politics in the last six or seven months especially, because whatever connection they have, and most of them have almost no connection, but they still have a connection and they are influenced by the anger, the dismissiveness, by the hatred that is projected out there. I see this in the world of these people that they are really powerless because it gets in there and they have absolutely no way of making sense out of it. So they have to incorporate it in their world. They invent endless, endless circumstances to explain what is going on in their world.

PARTICIPANT: Is that a kind of Solioonensius in their world?

KEITH: Sure it's bound to be. It introduces a great tension and they have to resolve it somehow or other. They do it with the remarkably limited reason that they have. They project in terms of their own past. And elementally, one of the things that seems so clear, about I would say the majority of these demented individuals, is that I see their essence and their fundamental personality so clearly much of the time because a lot of the *stuff* that all of us accumulate in our world that we hide behind, in terms of the way we meet life; that is all gone for them. They don't have that as a resource so like I said about this 92 year old lady that's always trying to climb in bed with any male who happens to be there, that is a very, very elemental feature of essence. That's the way she is. I talked with her and her two daughters and they just laughed and said that mom has always been like that. She's always been after the men. So I think this is confirmation that we always see the elemental features of essence, of fundamental personality that suddenly burst to the forefront in the dementia patient, because there is so little else to take up any kind of push toward manifestation. The only push toward manifestation is what's there. It is very elemental. They will show the elementality and override it with all this dementia related stuff. Like, "Fred where have you been it's been so long" and she is trying to crawl into bed with him. It's not Fred, so there's this marvelous ability to invent around the dementia but it's forcibly projecting something very fundamental individually. I believe and I'm convinced myself that we all do this, we all do this. And we often hide behind it; we don't see that that's what we're up to, that we have this inability to sort out.

Part of what I mean when I spoke about the attention coming from the 12s [MI, SOL, SI 12] down to point 5 on the enneagram is to have something specific to do with the first conscious shock. That is the entry into the world of self-other; it is away from a world that is governed by dementia. The world below that in our total mechanicalness, when I am sure you have had moments when you realize what an asinine s.o.b. you are, sometimes, that you have done, said and thought or associated pretty awful things, about people, about motivation, and so forth. I think most of us have had experiences of that kind. You suddenly see that somewhere in you is this monster. And the dementia may allow some of that to kind of come to the fore. Then it is what it is.

My point is that when Gurdjieff says that we have many “is” and that *attention* is the only weapon that we have. We will hear this from Mr. Adie in one of the morning pre-parations. When he speaks about how absolutely critical it is to see that our attention is the only thing we do. He speaks this out when he talks about what Gurdjieff has said “man cannot do.”

But that’s not true. We have to do it. There is no choice in this; *we must do*. How do we do? We do with our attention. That’s how we do—*only with our attention*. That’s such a good way to put this because we, with the attention, suddenly look beyond our selves. We are attentive to what is happening out there. We are projected into the world of self-other, projected into it and then we have to deal with it. Well this is an aspect of Abrustdonis. This is the world of feeling, the feeling of relationship with other. What do I make of this situation that I am now in with this person who is really ticking me off because they are swearing about this or that? People shouldn’t do that—accusing this person of all these terrible things! So I have inside of me this *tending-to-react* to that, to argue about it or whatever. So, how do I embrace this person, this circumstance, whatever this happens to be?

This is where we get into this world of self-other, in every individual interaction that we have with each other and with the world out there. Every one of those is a challenge relative to the attention. What am I attending to when I am listening to what someone is saying? What am I attending to? Am I listening to them? Am I listening to *me* thinking about what I am going to say to counteract what they have just said? Do I spend a lot of my time putting together *my* argument which is supposed to put an end to *their* argument? Do I spend my time doing that or do I sometimes, with certain kinds of people, find that we are on the defensive, or the offensive? You always have to put up with this person. Think of their prejudice in the face of attention—if I had that attitude inside of me. And if I bring attention into that moment, you see how, for a moment at least, I can be free of that. There is no accusation when our attention is clearly on the circumstance; when there is just attention. Then there is no judgment, there is no defining, there is no constructing—we haven’t been inventing and we haven’t been associating. We are simply attending. Then the attending always brings us into relationship with what is out there.

PARTICIPANT: This relates to the questions of aim, conscience and reason because, in my experience, when it is perceived that I don’t see the person—I see my prejudice. What I experience is my belief or my objection, particularly if there is an objection towards an individual. I do not see that person I see my objection. After a whole lifetime of this I think that the experience is that conscience finally, in a way, revolts, “*no*, this is not normal, I don’t want to live this way.” Then I begin to see that all I am objecting to is what I will not confront in myself. Then reason has to come in because I have to understand. I am completely stuck in negative emotion. It’s like I see this person and I have this belief. Then my reason tells me, “*no* you do *not* see this person, you are seeing your thing. You wish to see them but you also have to digest that this is in you.”

To me this is where conscience and reason really come together. It isn't something that is unconscionable; I have to use my reason and wish and consciousness to escape from this prison. I have to go through my own garbage heap to get there. But at the same time I also have to remember when I am with this person that I wish to see. What I believe I am seeing is not that, because I saw it with X and I saw it with Y and I saw it with me, so it's not them. So to me this is a marriage of conscience and reason.

KEITH: I wish I could say I agree.

PARTICIPANT: But you don't. (Laughter)

KEITH: No because what I wanted to say all the way through there is that you haven't put attention in a way in which we can try and approach it right out front.

If I see this in myself that wants to argue, I can get lost in my argument with myself. I am associatively wound up inside and I am not paying attention. I am not attending. That's what I am saying. Gurdjieff says it in several places, he seems to say, to me, if you attend if you really put your attention on to what is happening; for a moment at least you will be free of all of that associative garbage in the time that you are attending you are free of it. Now if you do that and hold to it then over time you begin to see into it. The attention begins to capture a part of all this associative garbage. It sees that it can be free of it, deep in to moments it can be free of it. We don't resolve those things inside of us by arguing with that which is inside—reconciliation begins with acceptance. I see this inside of myself with my attention and that's where we start from. I accept that this is in me. Okay. Where do I go from there? That's the question. I wonder what began it. Why should I be that way? Why do I have this kind of suspicion with this kind of behavior? Why do I always think that because person is a male or a female that I have this associative nonsense inside myself? We do that all of the time. You see that I want to attend to something—I want to go on a hunt. I want to search out where did this come from inside.

Mrs. Popoff spent quite a bit of time admonishing us because there was a very, very, popular program called "Roots." And she would say you must with your attention "you must explore the roots." And it is the attention that can do that. You can't figure your way into this. You can't argue your way into this. You can't make up reasons why you think this is important to do. No. You must see it and go through to the roots deeper and deeper. If you do you will come upon innocence.

This was so helpful to me when she said that. I was in a specific kind of difficulty and it really helped. She said if you get to the roots what you are going to find is a little innocent four year-old boy! What are you going to do with that? When this four year-old boy gets caught up in this life circumstance and gets exposed to this kind of thing and you see that in tracing the roots you're reaction now and all these life circumstances is where that begins. What do you do with that? You forgive the four-year-old child. That's what you do. You don't want that poor kid to be exposed to that kind of thing. This has happened more than once to me and it is extraordinary because it simply goes away. It's not there any longer. The four-year-old boy has been forgiven because he was innocent. So all the things, in my present moment, can end up being accusatory or suspicious or whatever they're gone because I was the one that gave them away. It was associative. I just added on and added on. So the roots are important you see.

PARTICIPANT: It's interesting. I take kids out and teach them tracking. If you come across a trail and you establish the direction the animal is moving, if it's fresh particularly, there is

always the admonition to not track the animal if you want to understand the animal, it's better to back track it. Because if you make the mistake of getting too close to it all that you are going to do is to be tracking or seeing the tracks of its behavior of you tracking it and it's not going to be the animal itself. It is better to back track because then you see it more for itself. There's a correlation between the two.

PARTICIPANT: When you were speaking about your work in the nursing home and you mentioned conscious labor and intentional suffering and one take that I have on it is that the intentional suffering is you have these reactions, like when Gurdjieff speaks about bearing the unpleasant manifestations of others which are displeasing to ourselves, and if one takes some of the responsibility, like you're responsible for these people and their manifestations are calling their lower nature and their violent reactions, but one has to bear that from a higher state of reason. This is a duty when you are in that position; one's lower nature has to bear what is needed and manifest what is needed more objectively.

KEITH: This is a marvelous preparation for real life. If one can bring this attitude, which is really an attitude of acceptance and forgiveness to this demented 92-year-old and if I suddenly realize that this is what happens at the bottom of absolute mechanism. The whole of my associative inner life is all mechanism. How can it be held responsible? How can I hold it responsible? It is simply what it is. There it is. What I can do is see it when it begins to manifest itself and each time I try to follow its roots. Where did it come from?

PARTICIPANT: For me the key to bear the unpleasant manifestations of others was to learn to bear the unpleasant manifestations of my mechanism. It's that simple.

KEITH: Say that again would you please.

PARTICIPANT: We must learn to bear the unpleasant manifestations of others, of our attitudes towards our image of ourselves then, other people are not a problem. I don't want to accept my own nature because it clashes with my elevated image I have of who I am, which is usually better than I am, which is usually better than the other person.

PARTICIPANT: I would be interested to hear what Jan says when she gets here, but what I hear when she expresses that is a sense that there is a process that is not being fulfilled and her perception is that things get stuck at a certain level and that level has a certain inherent egoism to it relative to people's understanding of why they work. That's sort of how I understand that.

The devil's advocate part of that for myself is, as I listen to you speak and listen to us speak, it's inherent in the way we express that there is an I that must be present in order for there to be an observation of what's coming up mechanically in myself. In order to be separate from that, separate from what my perception is of the outside world and my relationship with other, inherent in that is the presumption or the striving for an independent individuality, an independent individuality that can be separate from that in the moment. So I can go back and I can start to create, based on all my readings of Gurdjieff, that there is no point discussing altruism with oneself until one has decided to be an out and out egoist, that one should have one's own I or the Master, etc.. You can build this perspective that in the beginning is the realization that one is a machine and coming to an aim to be independent. I think that that theme is carried throughout *Beelzebub's Tales*. Right at the outset in the "Arousing of Thought" all the way through to the quote that you

read earlier from the Reason-of-Understanding, when he finishes that section, he closes that with an indication regarding the Reason-of-Understanding resulting in an independent individuality; he opens his wish for everyone.

So it seems, regardless of what one would come to over years of effort in that direction that there is an inherent something about that that has to be a part of this picture. There has to be that which can be simultaneously with other because we can't speak of self-other; we can't speak of it in the higher aspects that we talk about, so there seems to me to be a stage at least at which that isn't an appropriate perspective for one to have. So, perhaps it is a case that, with maturity, one comes to the point where one sees there must be that that has a limitation from that perspective. I don't think that that can be lost or gone around because otherwise it seems to me we end up in a somewhat Eastern Buddhist perspective that doesn't require the degree of self-inquiry and personal understanding because it sees all of that as illusions that have been created as a result of the mechanicality in which everyone finds themselves.

KEITH: At the very bottom, each of us, when we try to track our biological past, certainly our physical body and all of its organ systems as they unfold; they unfold from our DNA. There is something in each of us relative to our DNA that is *absolutely unique*. On the planet Earth there is not another human being who has exactly the same DNA as each of us.

What I am trying to refer to here at a very elemental level, which I think carries on through the unfolding of the DNA into the life of the individual, is that there is a *uniqueness*—it is there at the very, very bottom—there is something that says “I am this.”

And, it should speak for itself—it should speak very strongly for itself because that is where we have to begin. If we have other possibilities that come from the use of attention to explore Higher Emotional and Higher Intellectual Centers or Abrustdonis, Helkdonis and the creation of a separate body or bodies, those are not given in the DNA of the individual. They are not given.

You see there is something, and Gurdjieff said in a number of different contexts, that higher beings had been on the planet Earth, *truly higher beings are all the same*. When we go through the four quadrant exercise we identify those great sacred teachers of the past and he is saying that they are all the same. Now that is a very paradoxical state; to say that the great mythic figures of Judaism, Christianity, Islam and Buddhism are the same. To say that is a big, big thing, to say that they are all the same. But they are different from the DNA.

I think this ties in with what Harry was saying. Our uniqueness, and we are really each of us unique—that uniqueness is not something that we cannot escape as long as we have a physical body. As long as we are alive in a physical sense, we are going to have a physical body that is structured around the unfolding, elaboration and compounding of that DNA. But there is still a uniqueness, so that each of us when we stand up and speak or manifest in any way there is an I, there is an I that is unique. And we each need that, so eventually the hope in coming to the being of Kesdjan and Higher-being Body, that we depart from that.

You see when we die, when Gurdjieff speaks about the first Rascooarno—he's talking about leaving the actual physical body and that would be an interesting exploration for us to take here together. What does it mean when you die? What are we talking about here? If there is such a thing as a Kesdjanian existence—what in the world does that have to do with us? And if you are to have a Higher-being Body that is to live beyond Kesdjan, as the Kesdjan finally dissolves, what does all that mean? What is inferred about that?

But here in this context, to connect up to what Harry referred to with the coming of Kesdjan and Higher Being-body, we are no longer at that stage; we are no longer focused or elementally connected to the physical body. This raises so many interesting questions about, for instance, the nature of Kesdjan.

We haven't spoken, to any degree, about Kesdjan and what this means. Is your Kesdjan different from my Kesdjan? If someone who has truly a developed, well-formed and matured Kesdjan, can your Kesdjan become associated with that Kesdjan? Are you both existing in the same world? If so, what world? What does that open into? What does the world of Kesdjan open into? For me, these are really interesting questions to try and have a look at.

But the most important one for our conversation here is to connect up with what Harry said and that is, yes, we have a unique DNA and that uniqueness of our DNA in our physical, bodily sense is something that we really should *mark and treasure* because it is unique and is an elemental level of I. But then comes this other question of how do we leave that behind? which is what the exploration of Kesdjan and Higher Being-body really concerns—leaving the world of the physical body behind.

PARTICIPANT: It brings up thoughts about mitochondria and that whole thing. I remember many years ago reading Lewis Thompson's *The Lives of the Cells*. He comments upon this whole notion that we have other things in each and every cell. We have this notion that we carry them around but really it's them carrying us around and this whole idea of that different other identity is really the bank; it is like the cash flow that makes all of this work possible. It is an interesting way to think also about this whole world of Kesdjan. If I was following that analogy, I would say that our Kesdjan are all the same. And the same with what you are talking about with the Great Traditions—they are identical. It appears in the cultures or the times, that's the energy flow that carries us in our journey.

KEITH: I love to get into mitochondria [Keith was reminded it was time to break] so this is good to ponder over lunch, the mitochondria now in us.

We have cellular mitochondria; they inhabit the nuclei of our cells and we have cellular mitochondria which inhabit the cytoplasm of the cell.

The mitochondria in the cell is not the same as the mitochondria in the nucleus. In the cell, the mitochondria come about at the moment of fertilization. When the sperm enters the egg at the moment of fertilization, its tail falls off. In that tail is all of the male mitochondria. No male mitochondria get into the ovum. Interesting question.

That means that all of our cellular mitochondria, yours, mine, everybody's, is all from the female. Big questions this raises—big questions. The cellular mitochondria are female. Amongst other things, and in all the derivatives, the mitochondria are the energy manufacturers for the cell and for the whole of the body, eventually. Those mitochondria, through the manufacture of ATP, drive the cell mechanisms of the cell and eventually the entire body. And to consider that all of that, in the cellular sense, is all female derived just raises some very interesting questions.

PARTICIPANT: What about the nuclear?

KEITH: That has to do with the replication of the entire cell because it contains the DNA of the entire cell.

PARTICIPANT: So there are still no male nuclei.

KEITH: Right. If you go all the way back—and this is where it gets kind of murky because I am talking about billions of years and the record, from a microscopic perspective as biologists look into this, it gets very difficult to follow. For instance, there is a conjecture that the mitochondria actually have their origin as separate cells. They were quite sufficient to manufacture their own energy systems.

PARTICIPANT: In bacteria.

KEITH: You could call it that but they were separate organisms and they were either eaten by or they were invaded by other larger cells which already had a nucleus with its own DNA. But they've got their DNA in the mitochondria and it worked out (and this how the biologists elaborate on this) to be a very fortunate, self-supportive arrangement for both sides—for both the mitochondria that had a foreign origin, and for the cell itself that became the host for these mitochondria.

Over time, they came to be mutually self-supportive, such that every cell eventually through bacteria and through the great division that produced the Tetartocosmos or multi-celled beings—all of that through this replication process continued on so that exactly where the DNA of the cell nucleus came from at its origin, from what I understand, is still a big mystery. So whether that's male-female initially, in its origin, we are now back into cellular biology that is in the microcosmic range, in Gurdjieff's terms.

When we see that life appears on the planet Earth, we see first Microcosmos and then we get Tetartocosmos and then multi-celled beings of various forms but, for three billion years, it was all one cell. Every form of life on the planet was all one-celled beings. And only then, only when the remarkable bridge to a multi-celled creature—only when that was bridged finally, did we begin to see the elaboration that led to the present concentrations we have of multi-celled beings and we have all kinds of clams and mussels—there are thousands and thousands of species of multi-celled beings that are unbrained and from that, we get these two great differentiations. One around chlorophyll around plants...it is interesting, we could go into the chemistry of the chlorophyll molecule and how it serves a certain function relative to photosynthesis and how, exchanging from that central portion of the molecule, another element and you get something remarkably close to that which can function around neural cell growth.

So the exact same process in one great unfolding from Tetartocosmos into the whole of plant life from another unfolding comes all the potential of brained life. It is a very thrilling, interesting notion that here, that which is going to support the whole of this comes and they both emerge in this great unfolding from Tetartocosmos.

OCTOBER GATHERING 2016 ~ FRIDAY AFTERNOON

READING: *The Death of my Ordinary "I"* – Jeanne de Salzmann

I remember myself in the moment when I do not see myself as an object, when consciousness leaves no room for division. It is the moment when, feeling consciousness, I feel I am consciousness. I feel "I." Remembering oneself is the emotional shock that occurs when all the energies in us come into contact. This emits a creative vibration that is immediately subject to the Law of Seven. So, remembering oneself cannot remain static.

In my habitual state my experience is vague and nebulous. Thoughts, waves of emotions and tensions arise. The thoughts do not come all at once; they arrive one after the other. It is the same with the emotions. When one thought has passed, another arises. But between the two there is an interval, a stop, a space that is extremely important. Behind the movement that has begun and finished, there is a reality that is hidden from me. In this interval I can become aware of what is behind the movement. No thought lasts; what appears must disappear. The disappearing is as important as the appearing. It is part of the same fact. And if I can live the two, accept them both, I am beyond the appearance and the disappearance. I contain them. In this moment, my centers enter into relation with each other, a relation that comes by itself.

Opening to our essential being, the higher centers, requires a state of unity. But, in our usual state, our center of gravity is always refused in favor of the ego and displaced toward the upper me but that, at the same time, I do not trust. I do not have faith in it. I want it to yield to me. I am afraid, afraid of disappearing.

In order for me to pass beyond this fragmentation, this separation from my essential being, all the energy in me needs to blend. It needs to be entirely liberated. Do I see the necessity for this? Do I accept it, do I wish it? For this, an absolute tranquility needs to appear in all the parts of myself. This is not in order to succeed, or to receive and appropriate to myself something marvelous. Rather, it is to see my nothingness, my attachment, my fear of losing the meaning I attribute to myself. Instead of always wanting to be right, I see my contradictions. I see myself hypnotized by my imagination. I see everything together, both my ego and the real "I."

In so seeing, I liberate myself. For a moment I am no longer the same. My freed attention, my consciousness, then knows what I am essentially. This is the death of my ordinary "I." To remember oneself means to die to oneself, to the lie of one's imagination. I have the taste of understanding through awareness of the lack of understanding. In remembering oneself, it is the letting go of the ego that allows a new consciousness to penetrate. Then I see that the ordinary "I" is a phantom, a projection of myself. In fact, everything I take as manifestation is not something separate, but a projection of the essential. Returning to the source, I become conscious of that which arises not to fall back, that which is not born and does not die—the eternal Self.¹

1 de Salzmann, Jeanne, *The Reality of Being*, pp 262-64

KEITH: This is obviously a very high state that Madam is referring to, to have a moment in which she ends the portion of her essay on the death of my ordinary “I,” how one could wish that but seeing, as she points out, steps on the path, in other words, what is required to reach this point where my ordinary “I” dies.

And you see what has to be suffered again and again and again—all of those views we have of ourselves that we have to put aside, that we have to see and in a sense, with attention, which sounds contradictory, and shunned. So how do we shun something? How do we turn our attention away from something that is right there in front of us? If I see this mechanicalness to my manifestation, and I judge it for what it is, how do I turn away from it?

What are your thoughts, what are your associations about that? When I see something that is bound up in my ordinary “I” in myself in a moment, when I bring attention to it—talk about that. What do I do? What happens? What can happen?

PARTICIPANT: Gurdjieff said man must separate himself from himself. Until he can do that, no one can help him. I have found that a useful saying if I see an impulse in myself or see negative thoughts. There is an exercise: these are my thoughts, they are not I—these are my feelings, they are not I—this is my body, it is not I. It makes me work to connect with something Higher which is like withdrawing from one’s attention from one part of oneself, hopefully striving to have one’s attention in a higher part of oneself

PARTICIPANT: When I see things in myself that I don’t like or surprises me—when I say, oh, look at that – I have a habit of coming to my breath. It is a way to escape from that and just to be with me. I don’t know if that is the best way but it is what I have done for years, when I see, which is rare.

KEITH: When you move to the breath in that circumstance, what happens then?

PARTICIPANT: I seem to find myself in the watcher—watches the breath and that is different than the thing I saw in my personality that I didn’t like. That is the technique that works for me.

PARTICIPANT: My experience is that the act of seeing is, in fact, a big deal. To see is to do and that is, in itself, something. My experience is that I have to work to be passive to myself, actively passive, so that that the ‘fixer’ in me doesn’t try to change things. I try to work to let things happen and not judge myself so that I can have an opportunity to see it, to create some kind of gap whereby seeing may occur.

KEITH: Do you find that you react inside of that state?

PARTICIPANT: Yes, often.

KEITH: One key here seems certainly to have to do with the effort we make with our attention because if we don’t see something clearly then it’s like all bets are off. Nothing is going to happen except what was going to happen and it is just going to continue to be the same.

When attention enters into that, we now have a divided state. There is the attention and there is that which is seen.

PARTICIPANT: It reminds me of something you said this morning about self and other. Because when I see myself, it is almost like seeing another. I am in myself. I see my self and my ordinary self which is other than that.

KEITH: Good point. Do any of you experience those inner states as if you were meeting a stranger and you wonder—where did that come from? Do you have that sense at times when you see a particular way in which you have said something or a motion you have taken or some manifestation and, because you attend to it, you are brought abruptly to having this question: where that come from?

PARTICIPANT: I've had that when I've been dishonest. Interacting with a customer, I would see that and I would quickly move away from it. It would surprise me but it was there; it would be an aspect of a role where I could exaggerate a problem. It wasn't something I initiated; it was just a reaction to a question of what is the problem and I would just respond. That's why I say being dishonest.

KEITH: What changes when the attention enters, when you have that moment of suddenly seeing what some aspect of yourself has been up to? How close can you come to that interface? What is it like?

PARTICIPANT: For me it is in stages. I call what I do in the face of something like this “cheating”—to do what I have to do because I don't feel strong enough to do anything else.

I sense myself. When I sense myself, I also catch the constellation of tensions in myself that are accompanying who I am pretending to be or my dishonest presentation of myself. I catch those tensions and I let the tensions go and either before that or during or after, I experience shame that I am manifesting

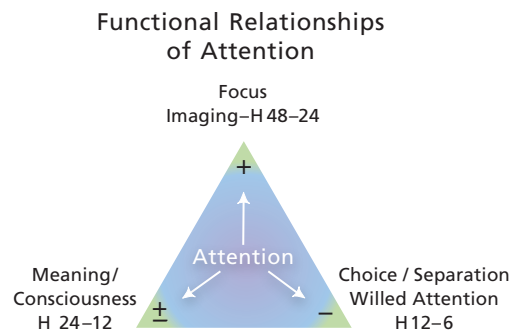
KEITH: Do we suffer when we feel shame?

PARTICIPANT: Very painful.

KEITH: It seems it is evident that when we see how crude we have been or how impolite or how injurious we have been towards another one. Something sees that and then we feel shame. What is going on right in that moment? See if we can follow the track of what the attention has led to. Because the attention has opened a door right here that has allowed something else in.

PARTICIPANT: I think we are still identified with what we are seeing. We haven't separated completely.

KEITH: But the attention is the instrument of that separation.



PARTICIPANT: When we reach the point that was being spoken of there is a *stillness* and a *silence* that accompanies that when we have relaxed our body and we are in a state of attentiveness to other and their need. There is an inner silence there.

KEITH: In re-reading what Madam has written, do you think she thought of this while she was in the midst of an ordinary life event?

PARTICIPANT: No.

KEITH: No. That's my point. What has been shared so far has been ordinary life events, when, suddenly, something wakes up and sees something, and as a result of that seeing—now follow the track here—a result of the attention.

Now we have to wonder—what is inside of this attention? What is the power of this attention?

PARTICIPANT: It is a little bit like remorse.

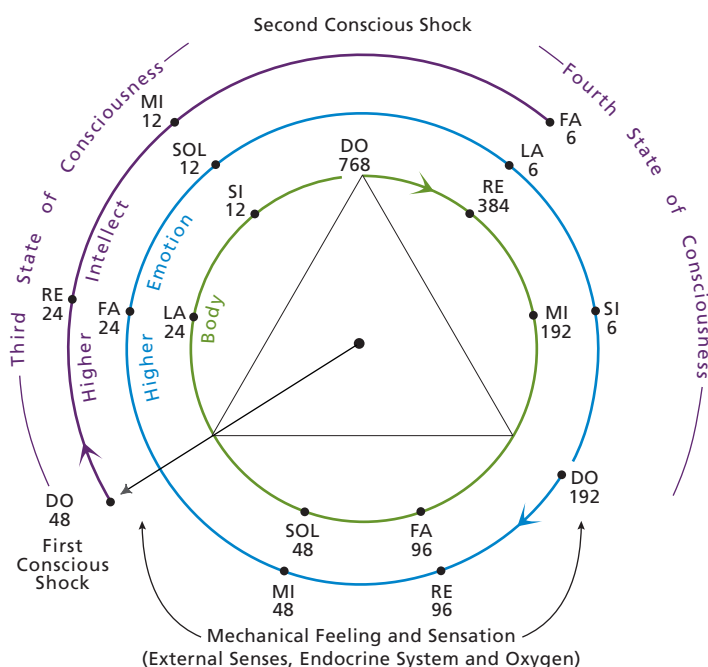
KEITH: Yes!

PARTICIPANT: Something revolts; it is a feeling because one part sees the other part and naturally notices an organic shame that has been spoken of, not the wrong kind of shame but the sense of loving what is real and admitting what is false.

KEITH: But seeing.

PARTICIPANT: Yes, from seeing in oneself.

KEITH: I am thinking that, for myself, there is a lot more power in the attention than we have been giving it credit for. We have been talking about attention as if, 'you see it'. Well, go into that deeper. Attention is a much more powerful tool, at a much more powerful level.



This is a 'hydrogen' 12—all the 12s are of this quality; whether it is SI12 as Gurdjieff's Exioëhary or whether it is SOL12 or MI12. The 12s characterizes it at a certain level or quality of energy.

For me, the qualifier across all three in the 12s is *attention*.² With Higher Emotional Center, it is a creative attention that enters into the artistic life, expression. It is that seeing-in-the-moment the miraculousness that we see reflected in people like Da Vinci, Mozart or other people in the artistic arena; it is that vision in the moment when something is seen that is a very creative element in what gets produced and the result of that artistic, creative moment.

We start talking about someone like Einstein and I think we are talking about MI12. It is the creative higher intellectual activity that, in a moment, sees into the nature of something and then won't give up. As he himself admitted, I see something and then I am damned to follow it. Something in his attention saw and then he had no choice; he had to stay with that and keep after it, in spite of what all the people around him said. He kept at this until finally, he arrived at something.

This is characteristic of MI12—the real exploration but concerning the higher intellect. Whereas, in the case of the emotional; we are talking about the spiritual or the artistic but, in any case, it is that attention that is the creative initiator, if you will, of what follows on that.

Keep in mind Gurdjieff has told us every 'hydrogen' category is very large, so when we are talking about 'hydrogen' 12 or SI12 [of the Food Octave], we are talking about everything that underpins the motivating factors in our ordinary, mechanical life. All of our sexuality, our interaction with other people, our motivation to be physically active, all of our ordinary stuff about learning to read and to write—all that is down here; all that is accomplishable with the attention that is given to the physical body. It is all Exioëhary. He puts it in this category of sex energy but, if we think deeply into the primal triad [World One] and given the highest expression of Exioëhary, of SI12, it is the energy that is behind, underneath reproduction. It has nothing to do with the egg and the sperm; it is what makes it possible for the egg and the sperm to come together in a creative moment in a whole new being! That's the Exioëhary that Gurdjieff is pointing to there.

But then you can apply that to the physical body and step it down and down. There are many, levels in which SI12 will have application in ordinary life—similarly so with SOL12 and with MI12.

So we have a long distance. We can take this attention we have been talking about because there is a quality of attention to all of these things. One attends and tries to learn how to play the piano, how to dance—any of these things that require an increasingly refined attention. We are talking about the same quality of energy that is a 12. They are all 12s but they apply to many, many levels inside of us. We should never give up on the creative capacity of attention, because attention being a 12 has this creative capacity. So the result of attention is that we see things but we also see into things, which was referred to earlier about shame.

Why would you feel shame? Because it is in the nature of the attention to see what you have been and what you are and put those right in front of you and there you are. What do you do with that? We are suddenly met with this very great obvious conflict inside of

2 Buzzell, *A New Conception of God Further Reflections on Gurdjieff's Whim*, chapter 16, "Attention (H12), The Greatest Gift to Life; The Power to Pursue Meaning and Purpose," pp 280-299

ourselves. But that is the creative aspect of the attention, so don't ever think of attention as a single thing, like flashing a light bulb on something.

PARTICIPANT: I don't know if this is an example but there is some kind of simultaneity involved also. For example, we are trying to see to ourselves and we don't often speak about this thing, chief feature. There is something that is the thing and, always, that's where it goes emotionally. As was said, there is progression, one sees something, I react, but, eventually, I see it over and over again, something recognizes; it is more identified, what this thing is. Something starts to hunt. When I feel in despair that it has swallowed up my inner life and I'll never be free of it—for example, today I had the same reaction but in a completely different arena. I recognized it, this is the same thing; this is more data. This actually helps because now I know a little more than I knew yesterday. It is not necessarily a pattern but something is hunting for the roots of it. It goes back to primordial relationships (father, mother...) but also goes the other way. It seems to take persistence, a feeling like I can't waste any more time and just randomly seeing these things, unrelated. It has something to do with attention because something is hunting in my emotional world and it hits a wall but if I persist and don't give up then I think more is given.

KEITH: Mrs. P told a delightful story along this line which was paralleled by one of my own. She was one of one of Ouspensky's secretaries for several years so she was always doing things for him as secretary. One day when she brought in something she proposed to do or had gone ahead and done it, he turned on her and, in a very angry voice, said, "Irmis, you are always inventing!" She felt chagrined and embarrassed by the whole situation. She said, "it took me three years before I realized he had told me my chief feature!" She was one of the most inventive, creative people. In events, she could take nothing and make a big event out of it. She was always inventing; she was very creative that way.

The first week I was at the Pinnacle, it was a very hot. At the end of the 10-day session, she put on a party and we all had whisky sours. She loves whisky sours so we are sitting out in the garden area outside and I figured this was my last day so if I have a personal question I would really like to ask, I better do it now, right away. So when the opportunity came, I approached Mrs. Popoff and asked, "Mrs. Popoff, could you tell me something that I could work on in my inner world?" She was very quiet for maybe two minutes, almost to the point where I wondered if she heard me or not. Then she turned and said, "Well, Keith, I've only known you for ten days and you hide very well." That was it. I won't tell you how many years it took to discover that [laughter] but it's one indicator of her marvelous quality of attention.

The attention is there and it never disappeared over all those years Mrs. P wondered and suddenly *she woke up* the gift that Ouspensky had given her. It was the *attention* that did that; the attention working in her. We should remember that this quality of attention is like that. It is not a something that comes on like a light bulb.

We have a very distorted image of what attention is really about. It is the highest creative energy in us. And it always there—there is always that quality of attention that is available to us. How to approach it; we have to draw it down. This is what is standing at 5 on the enneagram and looking up to 8. We are asking for something to descend from 8 to 5, to make possible the transition into the third part of the octave.

It is very much worthwhile to make the effort to see that we stand in the face of something that it is there—it is there inside of each of us and we must call it down. We can say I will make an effort to pay attention; I will watch the best I can and then we are always (at

least I have this quality often) thunderstruck when it happens. Suddenly you see something! But you know it has been dependent upon the fact that the attention is in us. It does not come from outer space. It is in us; it is part of our higher emotional and higher intellectual functioning.

Because it shares the creative qualities of attention, as all three 12s do, it is the best that we have to call down. It is Exioëhary that is available to us in our ordinary world, in our ordinary life without a Kesdjan or Higher Being-body and without being in that octave trying to go higher in that octave and so on. In our ordinary world, our ordinary blind, dumb world that we live inside of—the quality of attention that we are talking about is available to us because it is not SOL12 or MI12, it is SI12, it is sex energy. Sex energy is the attention that is available to us.

So we can rightly say, “Pay attention. Pay Attention.” Because it is there. And what it brings is not the flashlight. The flashlight is a little tiny part of it; the rest is the creative possibility that comes from the seeing and then the result. If the result is a moment of remorse then that is a treasure. I’ve seen something about my nature that I have never seen before and in this moment, suddenly it is there. Other times it can be a real joyful thing, when suddenly you see in your child a feature that you have never really absorbed before and you see what a sweet, marvelous little human being there is in their manifestation in the moment and it is a gift. But it comes because we pay attention.

PARTICIPANT: A few days ago, I carpoled with a friend of ours and I hopped in the back seat. There was a big jug of Roundup there. It was maximum strength. She said it was great, you can spray it on something and it kills it for a year. She was so happy with it. Later on she was saying how she was going to vote for Trump. This whole thing was going on in me; she’s talking to Mr. Organic-Free-range-All-Natural-Tree-hugger. A few minutes later, she was holding a ribbon at a track meet. She was helping my wife get past this ribbon. I had to juxtapose that first image of her with this one, where she was being so helpful to my wife and being quite there with her. It evoked this question: how can I embrace both those impressions? It is a real struggle and is a tension to hold it together in the emotional part. It is just like this thing about seeing something in the child you didn’t expect but that was effort—to hold that contradiction and to see she was a wonderful person.

KEITH: ... if she would just change her mind.

PARTICIPANT: If I could just reason with her.

PARTICIPANT: How does Askokin relate to this sensation in your study?

KEITH: Good point. Because buried inside of events can be, when approached creatively with the attention, we can see something in the order of higher emotion or higher intellect; we can see something creatively that is genuinely lovable or appreciate-able in terms of beauty or in terms of understanding how the laws happen and why they work the way they do. So we can *see* in those moments.

PARTICIPANT: Is that Askokin?

KEITH: That is extracted from the Askokin. I don’t think for a minute that Gurdjieff is trying to deny... experience is experience. Life flows. It is a part of that river where he is saying you can catch what you really need if you are paying attention, if you are fishing cleverly. You

can pull out what you need. There may be a lot of Abrustdonis and Helkdonis in there but you don't need all that. If you just wish for it and you don't try to fish, then you are not going to get it either. But it is there for all of us—it is the flow of life. To free Askokin is like that; we have to see it as the flow of all that we experience, all that comes into our purview, that becomes a source of our possible Abrustdonis, Helkdonis.

PARTICIPANT: I am getting a little stuck on something you are saying about attention. I think what you are saying is “free” attention. It's funny because I am always attending to something but often it is attending to something and its involved in this but I am not really there to pay attention but it's paying attention.

KEITH: Every brained being has to have a certain level of attention. Actually, even cells, Microcosmos, can, with very adequate justification, be understood because it pays attention, it is aware of molecules, of a certain charge on their exterior coating and so forth, outside the cell wall, inside the cell wall, what has to be rejected, what can be reached out to and used as a source of food—all of that requires some level of attention. As Gurdjieff says, everything in the Universe is alive to some degree. He gives the gamut of Reason, from Absolute Calm, which is no reason at all, all the way to the incomparable Reason of HIS ENDLESSNESS. It's like that; there is that inside of it that will have some level of attention; it may be mechanical to answer your question. In us, it is often very mechanical but that's not what we are talking about.

We haven't got there yet, but this can never be evoked without the Will, without some reflection from the Will. If not the Wish, then we have to wish a lot. Like Gurdjieff says, must Wish. Wish is next to Will. Without the Wish, there is no Will. Without that, there is no Attention—to want to have the Attention. It has to be evoked.

PARTICIPANT: Are the 12s Attention or is the Attention on a higher level and the 12s are the crystallization of it in the form that we can use.

KEITH: I put the Will at 'hydrogen' 6 so 'hydrogen' 12 as the Attention is the power of the Will but it is at the disposition of the Will. So, we have to wish for it.

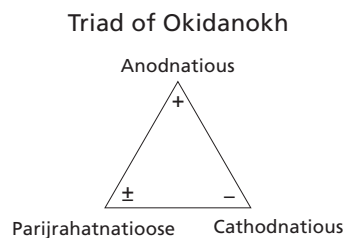
We have to wish to pay attention.

Now, take that seriously. When you discipline yourself, when you kick yourself in the foot, “now pay attention!” that is wishing of a sort. It is putting a push into what we really want, what we really wish for and that's Okay.

ENDNOTE: from *Reflections on Gurdjieff's Whim*, P 44

The Work brings the methods and understanding that make this rebalancing, this *reconciliation*, possible. In this Work, the power of *attention* — the photonic reconciling power of Parijrahatnatioose³ — is of premier importance. As recorded by Madame de Hartmann:

From the very beginning the conversations related to attention. Mr Gurdjieff told us very seriously that attention is absolutely indispensable for any work we wished to do with him. If we did not understand that, nothing could bring us to the aim for which we came to him. All of us there already felt that we were more than just a body. We knew that 'something else' was in us, and we wished to know: what is that? What have we to do with that? How can we call to it? How can we bring it out? How can we rely on it and not depend only on the body? All this was really a burning question for us, and Mr Gurdjieff made it clear that if we didn't study attention—not study in the ordinary way, but putting all our attention on developing that attention—we would arrive nowhere.



3 G.I. Gurdjieff, *Beelzebub's Tales*, PP 156-57

4 Buzzell, *Reflections on Gurdjieff's Whim*, PP 112-13

OCTOBER GATHERING 2016 ~ FRIDAY EVENING

KEITH: Mandy asked an interesting question tonight: When do we recognize in *The Tales* that Hassein begins to develop more than just interest in the three-brained beings? Does anybody have enough familiarity to know when that begins to show in the language?¹

PARTICIPANT: When Hassein calls the three-brained beings “slugs”² and Beelzebub rebukes him for doing that because they might hear it.

KEITH: Yes, but Beelzebub then goes into retribution for that if they do hear—what they would do to him and so on. Why would that produce an increased interest on Hassein’s part? At first Hassein asks, do they have Higher Being-bodies; do they go to Purgatory?

PARTICIPANT: It was when he realized they don’t develop properly that he took more interest.

PARTICIPANT: I was thinking when he started crying but it showed before but that was very apparent when he started crying.

KEITH: It is surprisingly evident early in *The Tales* that Beelzebub refers to this interest and they become of interest to him and then they become “favorites” of his and then they become “your people [favorites].” But it is that transition that Mandy had a question about and I think it is a good question.

Can we identify in *The Tales* where that movement towards warmth, towards genuine interest in the three-brained beings of Earth—when did that begin to appear?

PARTICIPANT: Because then they become his “favorites,” and then finally Hassein becomes his substitute. So there is a real progression throughout *The Tales*, the distinction that Beelzebub makes in relation to Hassein. I wondered how did Beelzebub know how Hassein was feeling about these peculiar three-brained beings on the planet Earth and how did he discern when these changes occurred in Hassein’s interest and involvement and then finally taking on the responsibility for these peculiar three-brained beings?

KEITH: The responsibility is not for them but to do what he can, to try to help.

PARTICIPANT: There is a section at the end of the chapter “War” or before the chapter on “Justice” where, for Hassein, it shifts into a burning question where he is mystified as to how it will end for them. Something can’t be right about this. And then he talks about never having doubted the pillars of justice in the Universe. I believe that precedes the chapter “Justice.”

KEITH: Yes, that is my remembrance, that the more than genuine degree of interest but really some affection or caring about appears earlier but I am interested if anybody can identify where that could be. Well, it is something to look for when you are reading *The*

1 G.I. Gurdjieff, *Beelzebub’s Tales*, “Your favorites” appears 498 times throughout *The Tales*. and first appear in the chapter “Time,” P 127. Hassein mentions the interesting planet Earth on P 105, “Fantasy as Reality,” and in chapter VIII, he says “Yes, Grandfather, yes, just that. Tell me about those ‘men-beings’, a little more in detail. I should like to know more about them,” concluded Hassein.

2 Ibid., “The Impudent Brat Hassein Dares to Call Men “Slugs”” P 79

Tales and, when you come upon it, you can send an email to everyone here and let them know that this is where it is—that there is this evidence.³

PARTICIPANT: One question that sticks out in my mind is when Hassein asks “What do they think of as good and what evil?”⁴ That was point when he wondered how do they think? How do they feel? Because they don’t feel like I do, so what do they call “good” and what do they call “evil?” Maybe that was when he was beginning to put himself in their place.

KEITH: I think early on, he is certainly impressed with the decision of the High Commission to implant Kundabuffer. The unfairness of it seems to impress him greatly.

Let’s turn it around. One other inference of that would have to do with, how do we understand Hassein relative to how we understand our role? If Gurdjieff through Beelzebub is speaking directly to us individually, what do we do with that?

PARTICIPANT: One point that was mentioned about how the relationship of Hassein to the three-brained beings of Earth can be reflected in our attitude towards others around us, which can change and develop in that self-other relationship where in the end we develop some sort of impartial Love for our fellow human beings, a genuine caring.

KEITH: He does seem to point to a possible parallel. He alludes to this in the sense when he says that sometime in the future, you just might happen visit this planet; he doesn’t put it down there as a requirement or necessity or something that is going to happen. But he does raise the possibility that you may find yourself amongst these people. But no mention is made of what that would mean.

Here we have the whole of *The Tales* where Beelzebub, step by step through each of the descents, is unearthing an enormously deep understanding of mankind, of our circumstances and our possibilities and our difficulties. Now he has unearthed all of this; it is the education, the Oskiano, of Hassein. So he has brought all of this education into Hassein’s world and, as the chapter “Form and Sequence” demonstrates, Hassein has absorbed this; he has taken it in. What does he do with it? What do we do with it? How do we match that up with our understanding of what our Work is? How do we bridge that or is there any need to bridge?

Am I just being obtuse and not seeing something that is perfectly obvious? What is the task that he may undertake if he happens to find himself on the planet Earth? After this education, after all this very detailed study and application of the Laws to the life of mankind and it is now, presumptively all of it, is in Hassein. Hassein has his portion of his education. Okay. If that is us, what does it mean?

PARTICIPANT: Responsibility.

KEITH: For what?

PARTICIPANT: Is war part of it?

KEITH: Certainly, part of it. But Beelzebub already gave his answer to that. It would take a very, very long time, perhaps never, or by the assistance of a great Being. He does mention that possibility of assistance coming.

3 Gurdjieff, *Beelzebub’s Tales*, “Second Descent,” P 187

4 Ibid., P 342, “And which of their manifestations do they consider good, and which bad?”

PARTICIPANT: I remember someone asking Gurdjieff why he writes in cafes and he says so I can see everyone walking by in Paris and it is my love for these people that makes me write. His motivation evoked something very strong in me—the love he felt for everyone around him feeds his Work.

KEITH: There is another interesting inference in this. We go through the end of *The Tales* and all of the education of Hassein. Hassein has never been to the Earth and ... here we are. So what is this?

PARTICIPANT: So Beelzebub refers to him as his future replacement.

KEITH: Substitute, future substitute, yes, and also the bearer of all the consequences of his actions, of Beelzebub's actions on the Earth. But that still doesn't give us a satisfactory understanding of how through the whole of *The Tales* and all of his education and never having been to the Earth—how do we see ourselves in that context? Is it that part of us really, really hasn't been on the Earth, in ordinary life? Is it that part of us that has the possibility, the potential for transforming that really lies out there somewhere but until we enter, we don't really enter this world. We are just a figment; we are just a mechanism. But then, when we enter this world, with knowledge of it and with purpose, then we have responsibility.

Hassein doesn't have to go through the six descents. The descents are a thorough exploration of the major foibles, the major things that are going to affect man: his outside life in the first three descents and then when we come to the fourth descent [Fourth Personal Sojourn] and we get the apes and Belcultassi and now the inner work begins with the fourth descent, when Beelzebub begins to go into the inner life and from then on, through the chapters "Art" and "Fruits of Former Civilizations" and on, finally, to "America." This is a deeper and deeper penetration into man's spiritual psychology, it seems.

So all of this is accomplished and, hopefully, by the time we have read *Beelzebub's Tales* three times, we have a sense of this and sense of a responsibility. But I am just bringing the question out there to consider. What does that mean? What kind of responsibility does it put on each of us?

PARTICIPANT: I think objectivity has a role to play here. Hassein represents in one way the education of higher emotion. It is interesting that it is being educated from above, not directly from below. The way the Work prepares us so when we start observing into ourselves, those observations gradually meet with increasing objectivity, even compassion, based on the understanding of the dilemma that all our lower mechanical parts are in. That is the objectivity and compassion that we have a responsibility to bring to other people but we first have to find it in ourselves. This reminds me of Gurdjieff's statement to Ouspensky that the higher centers are there complete and trying to talk to us but we can't hear them.

So there seems to be the implication that potential understanding and objectivity must already be in us in higher levels, waiting for those higher levels to develop and open.

PARTICIPANT: Somehow I am connecting this with the Strivings, we are given the background and education of ourselves to indicate to us just why we should be doing our best to strive in those five ways. So it would seem Hassein, and parallel to that, ourselves are shown why they are necessary.

PARTICIPANT: Is there a relationship between Gornahoor Rakhoorkh and Hassein?

KEITH: Talk that out.

PARTICIPANT: I am speculating on the nature of Hassein who hasn't been to Earth apparently who is non-mass based and who is concerned about Higher Being-bodies and who's got the results of Beelzebub's experience inculcated. Where else can this be applied except in the degrees of Reason? And isn't that what the son of Gornahoor Harharkh is concerned with?

KEITH: As I remember, he was concerned because his efforts at active mentation were interfered with when the dynamo was on and that's what he brings to Beelzebub's attention. It is Beelzebub who discovers, ah ha! this is imbalance of energies; he's the one who makes the connection between Mars and the Earth. It is Beelzebub not Rakhoorkh.

The question that John raises brings us all the way back to the beginning of *The Tales* where Gurdjieff has created this mythic solar system, the Sun that neither lights nor heats, the Sun, the Moon, Anulios, Mars and Saturn. By exploring or using these as images of states or circumstances or laws—all of that, he shifts back and forth and in between and makes use of them when he has lawful point to try to get across to Hassein.

But he has himself been exiled. Why was he exiled? How do you understand that? I realize this may seem a jump in a different direction but, for me, it is intimately related to this question about Hassein. Why was Beelzebub exiled?

PARTICIPANT: He did not have the maturity of the Higher centers. He was questioning why the Absolute was doing all these things.

KEITH: He certainly raises a question.

PARTICIPANT: He did not understand what was happening; it was a lack of maturity in his three brains.

PARTICIPANT: His questioning led to the other beings to revolt against some of the decisions imposed by the higher command so they interfered to bring it all down.

KEITH: This is interesting. How many of you have tried to think a lot about why Beelzebub was exiled? I think it is a very interesting question cosmologically and spiritually, philosophically. It is a very subtle and complex question. Not as straightforward—the fiery Beelzebub who judges and then he is exiled. It is much more involved.

PARTICIPANT: One way I look at this is that Beelzebub got into trouble because he didn't have practical understanding. He didn't understand certain laws so he has to go get real life experience.

PARTICIPANT: Because of his callow youth.

PARTICIPANT: Right. The archangels and angels don't have to get practical experience which is why they make a lot of errors because they are born perfect but not with the experience that comes from making mistakes and suffering and developing compassion.

So Beelzebub went up to the Sun Absolute; he certainly must have had angelic rank or potential rank and yet, even though the rest can make mistakes and don't get exiled, he got exiled and the result was that he developed such great wisdom that even angels and archangels bowed down to him.

KEITH: They do that before. He is identified as "Your Reverence" by Looisos early on.

PARTICIPANT: Yes, but he has already been here a while. My impression is that there was some special potential in Beelzebub; he was allowed just to make mistakes like the rest of the angels. He was singled out to be sent away for an education so that he could come back with an understanding that even the archangels and angels and maybe even ENDLESSNESS didn't have. There is a statement somewhere in there that a three-brained creature that develops all this potential is in some way higher than the angels.

So why out of all the angels that make mistakes, why was Beelzebub the exception? There is something special about him, the special role he had to play or something he had to learn distinguished him from all the other celestial denizens.

KEITH: Gurdjieff never identifies him with the angelic world, the higher angelic world, never. He is very clever. He just doesn't go there. This is Beelzebub.

PARTICIPANT: But isn't it kind of paradoxical that he calls himself Beelzebub and Beelzebub is identified as a fallen angel in Biblical terms.

PARTICIPANT: At the same time, he says that Beelzebub was three-brained like us who arose on the planet Karatas.

PARTICIPANT: Yes, that is the paradox.

PARTICIPANT: I agree; I think it is a good paradox. But I'd like to go back to the question of what was the revolt and read from *The Tales*. I think there is some information on page 672 when Beelzebub is in Paris and he sees the people around him as no different than those of ancient times:

“Then, namely, for the second time in the whole of my existence, there proceeded in my Being the process of this same being-Sarpitimnian-experiencing, which had engendered in my common presence a revolt on account of various unforeseeingnesses on the part of our Most High, Most Saintly Cosmic Individuals, and of all the objective misfortunes flowing from them, which have already obtained and, maybe, will still continue to obtain on this planet Earth as well as in all our Great Universe.

“How was it possible not to foresee in their calculations of the harmonious movement of cosmic concentrations that the comet Kondoor would collide with this ill-fated planet Earth?⁵

PARTICIPANT: That sounds like what Beelzebub would have said to ENDLESSNESS.

KEITH: You mean part of his objection?

PARTICIPANT: This event of the collision had not yet occurred when Beelzebub was exiled because it was when he was on the planet Mars that the collision occurred. Is there something resonant that he revolted against?

KEITH: What does he say? Go back to the opening chapter and find the revolt that leads to the exile. It is right there; it is very simple and straightforward.

PARTICIPANT: He was minding somebody else's business, something that was none of his business.

5 Gurdjieff, *Beelzebub's Tales*, p 762.

KEITH: No, he was finally told it was none of his business and he's never to do that again, even when he comes home and is recognized as this great Being, he has to take this pledge that he will never stick his nose into other's business. Go back to the revolt.

It was just then that, owing to the as yet unformed Reason due to his youth, and owing to his callow and therefore still impetuous mentation with unequally flowing association—that is, owing to a mentation based, as is natural to beings who have not yet become definitely responsible, on a limited understanding—Beelzebub once saw in the government of the World something which seemed to him “illogical,”⁶ ...

KEITH: There you are. He says it very directly. He saw something that he thought was illogical.

PARTICIPANT: Doesn't that have a little bit of resonance with Belcultiassi? He saw something in himself that was illogical.

KEITH: Beelzebub is seeing something illogical in the world, in the Universe.

PARTICIPANT: I wonder is it really the outside world?

KEITH: Well....

PARTICIPANT: He got a lot of others to agree with him, almost half the beings of the Universe.

KEITH: No, we don't know.

PARTICIPANT: He said it almost came to the edge of revolution.

PARTICIPANT: It clearly isn't because he saw something illogical. It's okay to question things but the problem is what he did with this idea. Instead of exploring what he thought was illogical, maybe impartially, getting to know things in depth, the decisions he made led to almost revolt and so he was not able to judge it impartially.

PARTICIPANT: Can we look at the *Third Series* where he talks about ENDLESSNESS and what ENDLESSNESS has a need for?⁷ When he was talking about a permanent reminding factor in netherworlds; isn't that the big allegory about *Beelzebub's Tales*?

KEITH: A reminding factor, yes.

PARTICIPANT: Beelzebub is far away from ENDLESSNESS for the purposes of ENDLESSNESS and isn't the cash return for ENDLESSNESS where he asks this question, now I want to find out if this has paid off and what did you learn? What can be done—through Hassein?

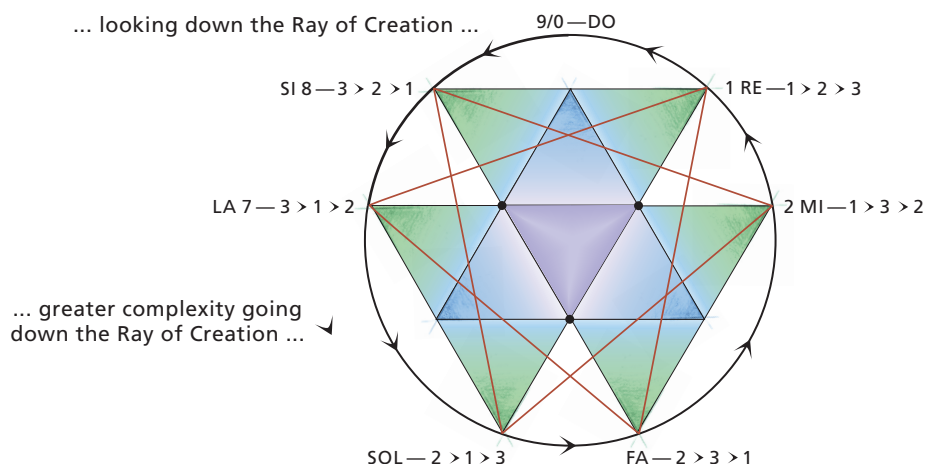
KEITH: Yes, through Hassein. Yes, I choose to think this is ENDLESSNESS' question. I think we have to tie that, that it is ENDLESSNESS' question back to the exile because I believe that Gurdjieff has associated them.

PARTICIPANT: I see it in terms of an evolutionary movement up from ENDLESSNESS dropping down to enneagram. It is interesting then that he winds up being banished to

6 Gurdjieff, *Beelzebub's Tales*, p 52.

7 Ibid., *Life is Real Only Then, When "I am;"* Prologue, pp 19-25

Mars where he sets up his observatory, which is like his penance. It seems like it is something about the laws.



So imagining a descent down from DO to SI to the next point where it's the 3–1–2, the triad of lawfulness, something he didn't see as logical in the unfolding administration of the Universe so maybe something that he needed to discover in terms of relationship to other. It seems illogical but...

KEITH: That's the way I take it. He saw something, from that perspective, looking down the Ray of Creation and that it reaches a point where things get more and more complicated and more and more infinitely more complex. And he thinks, that doesn't make sense; it should have greater order; it should have greater stability because this is after all the Universe, etc.. His insistent question is that it should not be illogical. It should be according to law. And he comes to the conclusion that it looks like it isn't according to law.

PARTICIPANT: So ENDLESSNESS sends him to the Lateral Octave, to Mars, which is necessary for the Ray of Creation to complete.

KEITH: Exactly, good point.

PARTICIPANT: Is Gurdjieff trying to tell something about the two sides of the coin of egoism and/or individuality because here's Beelzebub as a callow youth taken to Holy Sun Absolute and he is very intelligent and very resourceful. Is he telling us something about egoism? Now he has this I but it is not educated. It is not that it is bad it just needs to be educated and develop higher reason so he suffers that.

PARTICIPANT: So why do we need Hassein, why is Hassein needed in the story? Why wasn't the story complete at the end when Beelzebub delivered his news to ENDLESSNESS? He could have delivered it in some other way. How is Hassein a sensible and sufficient substitute when he never actually has the experience that Beelzebub had?

KEITH: What experience?

PARTICIPANT: The experience of Earth from the bottom up. He only has a second generation from the Teaching of his grandfather.

PARTICIPANT: Beelzebub's difficulty, as a fiery youth, is that he saw something illogical. He was using his mental capacity. So he was sent to Mars which, in the way we are looking at it, represents higher emotional. In order to have understanding, Gurdjieff says we need knowledge and experience and that understanding can really come from the feeling world and Beelzebub has to develop it in the feeling world. And the way he's educating Hassein is by educating his feelings. So Hassein begins to feel interested and then concerned and maybe even a sense of responsibility.

KEITH: I like that.

PARTICIPANT: One part in the reading, he was talking about he was a youth, so it's almost he still is in preparatory age, so that he doesn't have his own I, so therefore he talks about unequally flowing associations and that is why he made choices because he wasn't balanced; he hadn't reached responsible age; he was meddling which led to the mistake he made.

KEITH: It has a lot of paradoxes in that because there is the description of those who accompany Beelzebub. We find that the previous chief Zirlikner of the whole of Karatas comes with him. What does that mean? Here is the guide for all the beings of Karatas who is to be their guide, counselor, corrector and so forth and yet he is exiled with Beelzebub. Plus there is a whole bunch of people—his kinsmen etc., whatever that means. We are left to our own devices when it comes to his kinsmen.

PARTICIPANT: Sounds like his Zirlikner lacked something in terms of his emotional understanding because Beelzebub was one of his prize pupils so everybody had to go down including his teacher.

PARTICIPANT: How about considering the fact that the angels and archangels and ENDLESSNESS himself cannot enter the Universe in the same way that Beelzebub and his kinsmen can to come figure it out. Beelzebub can do that.

KEITH: In what way?

PARTICIPANT: By being exiled.

KEITH: Yes, but is it Beelzebub who, after all, doesn't have a physical body. He comes from Karatas; he is taken on the Holy Sun Absolute; he clearly does not have a physical body.

PARTICIPANT: You do keep saying that but every time I read it in *The Tales* I still anthropomorphize Beelzebub tucking his tail etc., so here he is maybe a callow youth but he has real promise, he can enter into the Universe and Mars, observe the solar system in a way the angels, archangels and definitely ENDLESSNESS cannot.

KEITH: What you may have touched upon for me is the edge of an even more ridiculous question and that is: does ENDLESSNESS also have a role in this? That Beelzebub is not sent away in exile because of something he didn't do right, whatever, but does ENDLESSNESS have a question.

PARTICIPANT: I would think so. We create our Universe and ninety percent of the time we can't enter it either. There are people out there that we can't change. All we can do is to strive to understand. So Beelzebub, Hassein and the Kinsmen are offering that back to Holy Sun Absolute and ENDLESSNESS.

KEITH: But in the end, ENDLESSNESS, through Hassein, has this question.

PARTICIPANT: Because what they discover is war. They discover unbecoming behavior that doesn't help the Universe survive and exist and evolve but it goes the other direction.

KEITH: But that is not the answer to ENDLESSNESS' question. ENDLESSNESS, through Hassein, when Hassein addresses the sacred Podkoolad at the very end of *The Tales*, "if you were standing before ENDLESSNESS" and, suddenly, he is. The inference is very clear that, at that moment, Beelzebub is standing before ENDLESSNESS and the question that is given or put on Beelzebub is ENDLESSNESS' question: what can be done? This is not a High School graduation; he is not asking a question of Beelzebub in order to see if he gives him the right answer. He *needs* the answer.

That is another possibility where we can say, "does this Universe, as created, become so complex and so confounded as you go down through the lawfulnesses, that it takes on increasing risk." More and more things may go wrong and, finally, something does go wrong down in Worlds 48-96. What is the answer to that? What can be done?

PARTICIPANT: Earlier heard a schoolteacher speak about how, when the children begin to understand and take responsibility, they become a help. I was so touched by that story because it rang true for me. I look at Beelzebub and Hassein and even dear Ahoon to bring back information that will help ENDLESSNESS understand. But it is three-brained beings that have to have responsibility that can evolve consciously and bring the understanding of law.

KEITH: Well, how about the answer that Beelzebub gives. What is the answer that Beelzebub gives? A new organ.

PARTICIPANT: So it is almost like he is petitioning ENDLESSNESS like those angels did. And likely people on Purgatory did too, to enter Creation again and make some change.

KEITH: It was to implant a new organ, like Kundabuffer. How can we understand that? This is the end of *The Tales* and this is the answer that Beelzebub gives to ENDLESSNESS –to implant a new organ.

PARTICIPANT: But this would be an organ to keep us awake. Kundabuffer was an organ to keep us asleep.

PARTICIPANT: Still and all, it is interfering with the laws.

PARTICIPANT: When you say about ENDLESSNESS not having all the answers, Gurdjieff kind of makes that explicit, even in terms of Ashiata Shiemash, because when Ashiata Shiemash comes as a Messenger from HIS ENDLESSNESS, he still has to prepare a plan. He doesn't arrive knowing what he was going to do. He is described sitting for forty days and forty nights etc., to prepare what message he will bring to the three-brained beings. So there is definitely no pre-planned solution because even Ashiata Shiemash has to figure out what needs to be done.

KEITH: Yes, and there is the additional reference to the other sacred Messengers that have been sent over time periodically to try to assist in the dilemma. Yes, that is very plain. He also emphasizes the fact that Ashiata's mission fails in pretty short order so that raises some totally different questions that we could go into but I think more essentially here is how can we try to understand the notion at the very end of *The Tales*.

PARTICIPANT: It is an organ that *will* cause people to not have their strong egoism. The result will be that people will not have their negative egoism anymore.

PARTICIPANT: But the negative egoism is necessary for the experiment, for ENDLESSNESS' creation to fulfill the requirements of itself to have every possible outcome.

PARTICIPANT: *The Tales* say that Askokin was needed and then the Kundabuffer experiment caused the egoism to develop in a bad way. So it was an error so this would compensate for the error and get people to be more natural, more normal and then they would grow up developing properly rather than the problem.

PARTICIPANT: I thought the proposed new organ was to remind the person of their impending death but not about egoism. That might be a result of it but it was to remind you that you were going to die.

PARTICIPANT: You've got it and then there are a few more sentences saying only then will we be able to eradicate the consequences of Kundabuffer, something like that.

PARTICIPANT: Did you see that as an application of a technology, upon something that has evolved naturally?

PARTICIPANT: I completely see it that way. I see that we are building that organ. We are right now, right here. The Work is doing what the end in sight is talking about.

PARTICIPANT: Are you going to implant a computer chip? [laughter]

PARTICIPANT: I am talking about an inner organ of perception, an inner development.

“The sole means now for the saving of the beings of the planet Earth would be to implant again into their presences a new organ, an organ like Kundabuffer, but this time of such properties that every one of these unfortunates during the process of existence should constantly sense and be cognizant of the inevitability of his own death as well as of the death of everyone upon whom his eyes or attention rests.

“Only such a sensation and such a cognizance can now destroy the egoism completely crystallized in them that has swallowed up the whole of their Essence and also that tendency to hate others which flows from it—the tendency, namely, which engenders all those mutual relationships existing there, which serve as the chief cause of all their abnormalities unbecoming to three-brained beings and maleficent for them themselves and for the whole of the Universe.”⁸

KEITH: Remember that it is the angelic powers that somehow or other implant Kundabuffer. It is angelic power, the High Commission so if we are going to talk about implanting an organ like Kundabuffer, we have that as something to consider also. What then are the angelic powers?

PARTICIPANT: It is incredibly paradoxical that the very thing which he is revolting about, especially in the chapter “France,” is the very thing that he is going to suggest: “an organ like Kundabuffer.” Arch strange.

8 Gurdjieff, *Beelzebub's Tales*, p 1183.

PARTICIPANT: The “like” part is saying that it’s something that is an organ; it is a compensation. It’s not going to be like Kundabuffer. It does something different. Kundabuffer was an organ.

PARTICIPANT: But still there is this interference and the High Commission felt fully justified; their conscience was clear. And here is Beelzebub saying the very same thing.

PARTICIPANT: But it had a different purpose.

PARTICIPANT: But then is the implantation of the organ like Kundabuffer is something that we implant within ourselves intentionally and that is what makes it different?

PARTICIPANT: Yes, that is the only way I can make sense of it and yet he does not say that they will implant it themselves, he says this will be implanted in them so we can’t pretend he didn’t say that.

PARTICIPANT: Are you objecting to the fact that it is an artificial thing of imposing it or are you objecting that Kundabuffer retarded consciousness that possibly humanity couldn’t bear facing what their real purpose was, whereas the new proposed implantation is to expand awareness to include mortality and the mortality of others.

PARTICIPANT: I apologize for implying that there is an objection because isn’t there in an objection simply a question? It seems strange to me. In the chapter “France” he asks why didn’t they see this would happen? Why did they put this organ in there? My question is, is there significance that at the very end of *The Tales*, Beelzebub himself is also going to say, “we should put in an organ.” It will be a completely different organ but we will still implant it. Isn’t that strange?

PARTICIPANT: Maybe the implantation would be coming from Above because we asked for it. If I am asking Lord Have Mercy; if I am asking for help, is that where the implantation would be?

PARTICIPANT: I completely agree with you but I still think that fact he wrote it this way raises a question. I can say he meant this or he meant that, but it still raises a question.

PARTICIPANT: There is one more complexity this brings up which is that their reason for putting in Kundabuffer was so that they wouldn’t kill themselves. And now he wants to remind them that they are going to die. How is that going to work?

PARTICIPANT: Just a play on words—there is no contradiction—so they won’t kill themselves and now they have to be reminded they will die.

PARTICIPANT: To eradicate egoism.

PARTICIPANT: I don’t see the contradiction in killing.

PARTICIPANT: Suicide is egoistical. It is intentional, whereas knowing you are going to die is not necessarily that.

PARTICIPANT: It produces compassion and empathy and therefore dissolving of egoism. You can verify it.

KEITH: I think we are left many questions, good questions but it is time to say good night.

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?

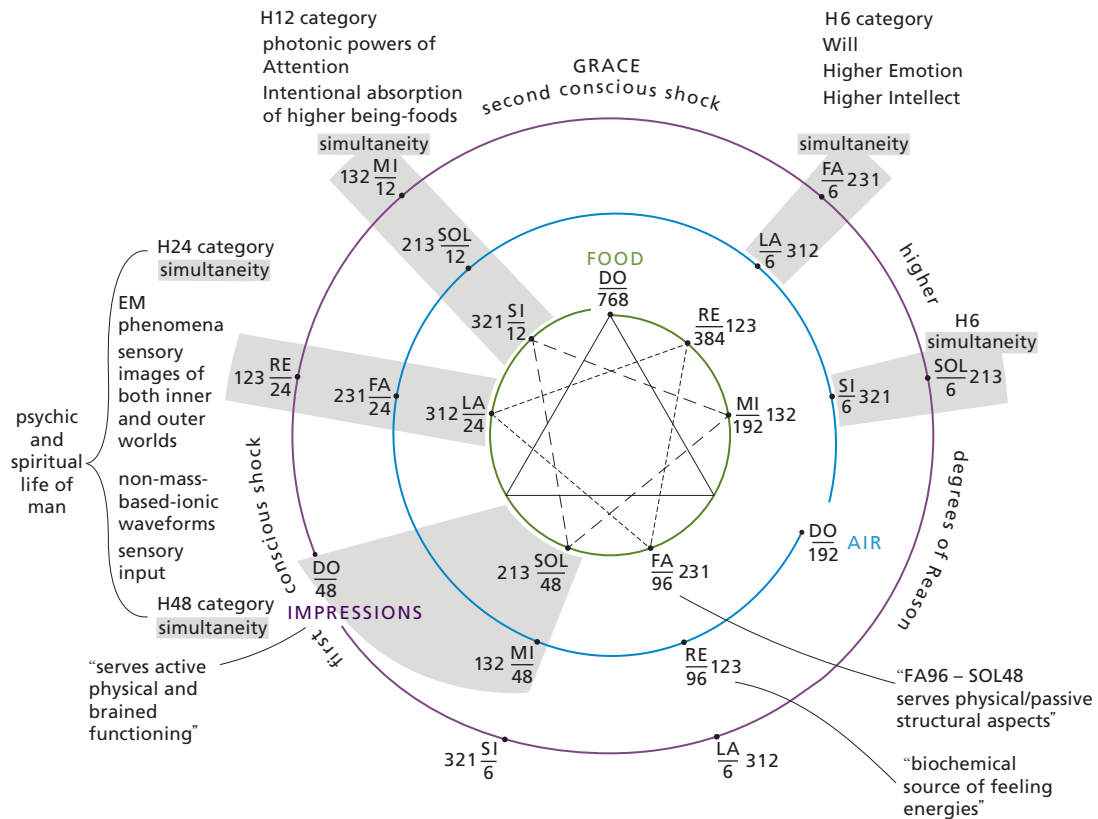
KEITH: Put just the way you did, yes, it certainly seems so. When you put both conscious labor and intentional suffering with Abrustdonis and Helkdonis, that certainly seems to be what Gurdjieff’s intent was. The focus is now on Abrustdonis. What precisely is Abrustdonis?

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.

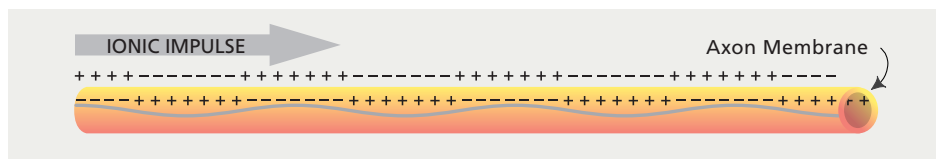
Simultaneities of the Triads of Law, Food, Air, Impressions Octave



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-mass-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, "Hm, 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 Hassein. 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 enneagramatic 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 Hassein. 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 be 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 involutinal flow and an evolutinal 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 involutinal 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 evolutinal 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, involutinal 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 involutinal and evolutinal circles, enneagram going on at the same time.

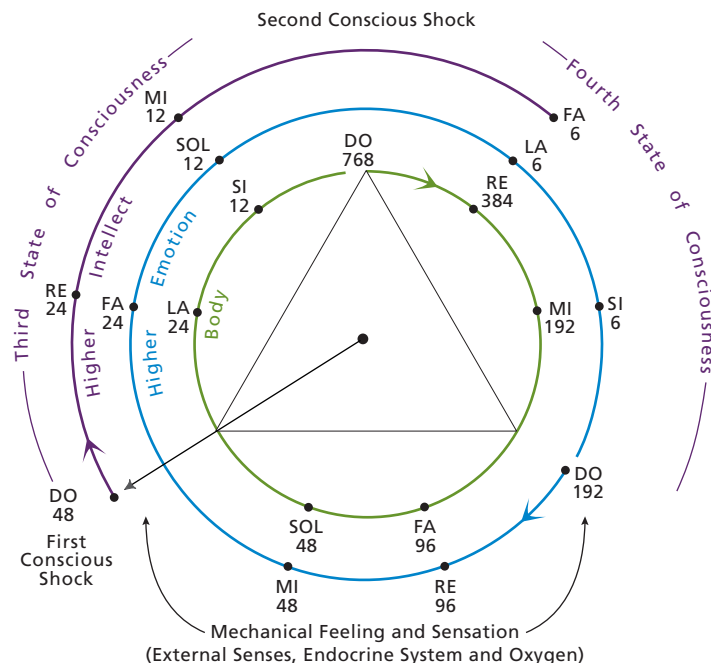
In other contexts, Gurdjieff said a great deal about the moon and how to make moon. We have to assist the moon in its evolution and this is our task, relative to sensing the body. When you sense your body and it's an intentional act, as it was in the exercise this morning, we are doing something with 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?

OCTOBER GATHERING 2016 ~ SATURDAY MORNING, SECOND SESSION

PARTICIPANT: [referring to the High Commission's reasons for the implantation of the organ Kundabuffer] ...every kind of apprehension and surprise was absolutely vanished and yet they went ahead to avoid any possible complication.

KEITH: Who is speaking there?

PARTICIPANT: Beelzebub is speaking:

“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.¹

KEITH: Those are the words of the angels, *not* Beelzebub. He is saying what the angels said to him. And it's just the damn angels all over again. The screw-up is in the angelic world.

PARTICIPANT: This is just a noticing. It seems Askokin first needs to be extracted so when I was reading that it seemed to imply that the debt of our existence towards the vivifying force, conscious or unconscious comes before our ability to use the other two sacred substances. It seems there is a material debt.

“... 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.”²

It seems there is an indication of a process that that had to happen first.

KEITH: Who is speaking there?

PARTICIPANT: Beelzebub is speaking.

KEITH: What is the context of what he is speaking about?

PARTICIPANT: He is saying His Conformity then told me.

KEITH: Ah! There is the damn angel again.

“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

1 Gurdjieff, *Beelzebub's Tales*, PP 1105-06

2 Ibid.

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.³

PARTICIPANT: He is implying that he came to see it for himself that this was the truth, that you had to get Askokin out before you could use Abrustdonis and Helkdonis.

KEITH: That's Looisos. That is the angel speaking.

PARTICIPANT: Yes, that is the angel speaking but then it says Beelzebub saw it for himself.

KEITH: No, then Beelzebub went to work on it as he goes to work on so many other things that the angelic forces have brought down. He has a lot to say about the criminal unforeseeingness of the implantation of Kundabuffer so I think this is another instance like that. The first statement (and this is second we have discussed) is Beelzebub speaking in the words of the angel; it is the angel we have to hold to the fire relative to what it implies.

From an angelic point of view, Looisos' point of view, it is perfectly reasonable to place Askokin at a higher level than the 'incidental' Abrustdonis and Helkdonis because that is the downward flow of involution.

PARTICIPANT: He needs it. If you don't get it the thing is going to go off and ...?

KEITH: Right, they might do something really weird, like become conscious and we don't want that. See there is delightful background play that Gurdjieff does so beautifully here of man vs. the angelic world. This is the *Conference of the Birds* and the whole bunch of things that he's got wrapped up in this tension between higher power looking down in an involutional sense and what restraint that places on us when we make efforts to look up. What we see is the criminal unforeseeingness. We cannot understand. *How could you do this?* When he speaks that way, he is speaking for us. Beelzebub is speaking for us.

But when Looisos speaks out, it sounds perfectly logical. We see almost immediately that oh boy, we are going to get into trouble from the implantation of this organ but from the High Commission (remember it is not just Looisos) that this seems to be a perfectly logical, necessary step that has to be taken. This is the same. The way he looks at Askokin puts it at much, much higher level of importance than Abrustdonis and Helkdonis. But then, as he says, Beelzebub didn't understand this at first but later he came to understand it is quite the opposite that when they are extracted they become contributions to the building of Higher Being-bodies.

PARTICIPANT: I have the impression that Abrustdonis, Helkdonis and Askokin are bound together, a triad of something, a three in one and they have to separate. How would we understand what the container is that contains the three prior to separation.

KEITH: Take an ordinary life event. You wake up in the morning and you have to go to the bathroom and then you get some coffee and you start chatting with somebody and then other people begin to arrive and then you have breakfast. Now in all of that I haven't made

3 Gurdjieff, *Beelzebub's Tales*, P 1106

mention of anything notable other than a certain sequence of events when I got up. All of this is the flow of events; this is Askokin, this is experiencing. I did have the cup of coffee; I did sit down; I did walk from there; I went to the bathroom, etc., etc.. That is experiencing.

Now when you came over and sat down with me while I was drinking my coffee and you said, “I have a question.” Ah! The possibility in this interchange amongst the other events that have been taking place, the possibility in which there is some way we can be of help to each other appears—as a possibility. If I see that there is way of helping you understand something by telling you a story or giving you a picture or an explanation of one of the laws the Law of Three or whatever. Whatever I do, whatever my effort is, if my effort is toward helping you, now I am in the world Abrustdonis. I can possibly be a help into that world.

Now the event will continue. We finish our cup of coffee and we have breakfast and then the day goes on from there. So the stream is going to continue to flow and all kinds of events may come into them. You can’t tell when the fish will come, whether it’s going to be a truck or a little squiggly thing—whatever—you can’t tell. That’s up to your fishing of the event, the significance of the event. Does it contain something that has emotional significance in the world of self-other? Does it have something to do with recognizing a need? Is there something that can be done to be helpful? Or, is it a question of what it has to do with understanding the Law of Three or the Enneagram or whatever? It may be more in the arena of understanding. So, whatever degree we try to be helpful, in helping someone understand a particular transition from point 8 to point 5 on the enneagram, then, to the degree that we have made that effort to be helpful to another in understanding, we have a relationship to higher Reason or making an effort in that direction, from our understanding to help someone else along that pathway. That is Helkdonis.

There are an unlimited amount of possibilities in any given day. Many of them have ‘no fish’ in them. Many are just drinking a cup of coffee or going to the bathroom or carrying on a mindless conversation about the fact that my shoe doesn’t fit well and it’s hurting the outer part of my great toe.

PARTICIPANT: In those examples, there is no connection to Abrustdonis and Helkdonis unless there is awareness of that possibility that appears in some moment that we refer to “waking up.” So would that be corresponding to the sequence of extraction?

KEITH: Yes, exactly.

PARTICIPANT: You talked about the three-finger exercise and I’ve worked with that. It is kind of like a metaphor in terms of we’ve got Askokin, Abrustdonis and Helkdonis—these three parts which are together and they have to be separated. My experience of that is working with the three-finger exercise—where you have sensing, feeling and rhythmical counting—usually those three things (sensing, feeling and thought) are mixed together. Working on the exercise, I had the experience of them becoming separate and separated and then there was another part of me which was much more aware and it was kind of like there was some free attention when these three parts were then separated. And then it was like each part carried on the work it had to do. There was some taste of freedom. But that was an experience of three things that are normally together becoming separated.

But there was one other thing I want to thank you for. I’ve worked on this exercise a fair bit and one thing you said that was really clarifying for me was when I read the part you were quoting from the *Third Series* where Gurdjieff say about the purpose of this exercise is to observe in ourselves the three process of feeling, sensing and thought (with the counting).

It was a realization was that my job in this exercise was not to try and produce this feeling or produce sensation or particularly to produce thought but to observe these things in myself. It made me realize that what I had been calling feeling—in your paper you wrote a lot about the mammalian, second brain which is happening all the time and it wasn't about a higher emotion or feeling and that this mammalian feeling brain is working all the time and that exercise it was a question of just me observing my motor center sensing, which is happening all the time—observing the feeling, which is happening all the time (as it is a part of the physical nature) and the rhythmical counting is like a formatory kind of process and then realizing that all these things are part of my physical nature and just try to observe them objectively and just sit there and work with the exercise, it allowed part of me to be free and be in this other world, the Higher Emotional center where higher feelings come into it.

Basically, realizing these feelings which are mass-based, part of my mammalian, second-brain but then these higher feelings are totally separate then these, such as love or faith or hope. There is a difference between this mass-based world and this higher world which is our emotional world and that they are completely separate experiences. Before I had always kind of mixed what was happening in the second brain with higher qualities. To just be able to observe the second brain is what the exercise helped me to do. It was really great opportunity to work with it.

KEITH: Right. I hope everybody has that differentiation clearly, which is an important one. We have to get very familiar with our mechanical second brain, with our steady state of mechanical emotion. It is very, very different from Higher Emotion. It is worlds away. It is unfortunate, in the line of life, the words that we use to try to point to these states, at least in English, can be so misleading. They can get us confused and mixed up so the differentiation that you point to is a very, very essential one, one that we should always be alert to. Where am I here [pointing to the solar plexus]?

Mrs. Popoff used to so frequently, as a departing gift, she would say, “May your sun rise.” What she was talking about is that for us, now, we put our sun here [solar plexus]; this is the solar plexus in the belly. May it rise. May it rise over the diaphragm so that your sun is here [center of breast] in the Higher Emotion. She was referring always to this effort that we can make. So this is a great reminder.

PARTICIPANT: I'd like to bring up something that came earlier about our having this organ inside of us that is not like Kundabuffer but can be real I in ourselves. Diana and I were speaking this morning about marching bands and in just speaking about that, what came to me in listening to this discussion, was that all of our little 'Is' are there to become a singular I, to become that organ.

Now, what helped me with that is my own feeling as a separate I, an individual, a potential member of the marching band—all of those little 'Is' within me, everyone doesn't want to be left out. I always wanted to be in the choir; I always wanted to be a part of you, a part of everything existing, and not left out. So all these little 'Is' could they be that which is already in us if we do make conscious use of our attention and not discard them as little 'Is'—not leave Bonnie out of the choir because she wants so much to be a part of it but to direct Bonnie and the others in a way that we do amass and create this organ, this I within us that can unify, that can properly with the help of ENDLESSNESS enter World 48, enter Creation in a way that ENDLESSNESS can no longer do that, only three-brained beings who have the capacity to have Higher Emotion, Higher Intellect and Reason to administer and govern that

which has been created and to do it with Conscience and proper compassion and love for everything existing.

So all of our little 'Is' may be are the substrate of what that organ can become, that we get to become part of the marching band or that stack of blocks or the unity the I can become.

KEITH: This is Bonnie's hopefulness; she is always like this. Yes. A few of my 'Is' are quite able to become Hasnamussian. They are not going to change. They are not going to join the marching band. [laughter]

PARTICIPANT: Only a few, though.

KEITH: You didn't say only a few; you said you were going to get the whole of the marching band. [laughter] But I don't disagree! But I think it is important to qualify, that we are forever going to have to be on our guard.

PARTICIPANT: Or they will start their own marching band. [laughter]

PARTICIPANT: Well the reason that the marching band took this form, is that in speaking with Diana about raising funds for the Golden Rule Project and quite a while ago I became aware that through all the armed services that the Department of Defense gives lots of money to marching bands. I thought well maybe we can get some Golden Rule songs and marching band to be funded.

PARTICIPANT: When I processed overnight our conversations from yesterday, there were a couple questions that came up, one of which the question of the role of Hassein and the future substitute. One theme was that through the whole of *The Tales*, that occur in Beelzebub's experience of exile, eventual pardon and eventual return to the center, it is Beelzebub and Ahoon who are together. In the whole of the recounting of his wisdom and experience with his grandson, that is another time/event that is preceding that now there is a third part and that third part is Hassein. So that raised a question regarding what Beelzebub represents as something that was exiled and returned. It seemed to me that Hassein is obligated by law to return to be Beelzebub's substitute and to process and return because that brings back something that Beelzebub was unable to bring back because that part was not a participant in the whole of that experience.

And then there is another question (which is my on-going fanatic question) is when we say, relative to the independent individuality that in part Beelzebub says that he represents in his accepting of his opportunity offered to him, that he would take this on so he could become a particle, albeit, an independent one. When that was processed yesterday, you taking that and putting it into the DNA and speaking of the independent uniqueness of every individual.

So the question that comes up for me in that, from one perspective, I could look at any unique entity, such as a leaf, I can look at any part that is an independent part of a network whole and I could say that part is independent and that leaf is unique and I can ascribe that to the world of materiality and DNA, yet Beelzebub, as you said in the imagery, is not a physical entity. So whatever it is that Beelzebub represents in the context of that representation is also implanted this question of what is independent individuality in that realm? Is that clear?

KEITH: No. Try again.

PARTICIPANT: If Beelzebub is not a material entity, then for Beelzebub to assert part of his aim in his story is to become an independent part then how does that correspond to ascribing independent individuality to material reality and DNA as you described that yesterday?

KEITH: As far as the DNA is concerned, the independence is a very relative thing. We are talking about the physical form of human beings on the planet Earth and that there is something in each one of those beings that is unique, in spite of all the similarities that they all have tongues and toes and so forth. But with all of that they share, that they hold in common, each of them is, still and all, unique in some way. Not the whole of them—the whole of them is not unique. That is very clear. We would never have children if that were the case. So, no, the uniqueness are a very specific marker of the physical world. The DNA has to do with qualifying our physical attributes, the physical body.

So it almost like there has to be some level of representation of uniqueness in that physical world just as you point out, if you take a leaf off the oak tree, there may be billions and billions of leaves but if you were to extract the DNA you would find that it is all the same and it is quite unique to that tree. I don't know if that's why or not...do all oak trees have the same DNA? I don't know the answer to that. Do you know?

PARTICIPANT: It would be different according to species and then there would be certain tissues within it that are uncommitted to any kind of particular form.

KEITH: But given a specific species?

PARTICIPANT: It would be the same.

KEITH: So, in those terms, the uniqueness would be, like in the human being, we could say that we are special or unique in that sense, but that uniqueness is very singularly highly focused and really doesn't influence 99.9999% of what we do or can do. It simply marks us as being unique in that sense.

If you follow the mitochondrial DNA in the cytoplasm back far enough, theoretically, and several people have done this, you find a common female. There was a single female who is the common ancestor of all of us. Following the mitochondrial DNA in the cytoplasm you can do that kind of thing; you cannot do that following the DNA in the cell nucleus.

PARTICIPANT: So I am still not getting how that would apply to Beelzebub and what he represents as having because that is what he seems to represent in the various ways we have spoken of what he represents.

KEITH: Can we ask ourselves that question? Is there the possibility in Higher Being-body in the individuality that emerges wherein they could say, "I am an independent particle of everything that exists."

PARTICIPANT: Relative to the notion of independent, in DNA, in humans, there is a mathematical infinite combinations, but the independent part that I see is Conscience because it is the part that allows in the moment for our species members to stand up and say, apart from the social pressures, the familial pressures, biological pressures, the impulse to survive, to say this is not right, and in some times in the extremist things, it calls people together. As we say in World War II when people stood up against the rounding up of Jews or the

enslavement of individuals. This isn't right and they died for it. There is something in the freedom of Conscience to stand on the points against everything that we are subject. I wonder if that is not part of this individuality and freedom almost from the physicality of being.

KEITH: My personal opinion is that this is a manifestation that I think we are going to have to mature enough to see. What you just described is not Conscience. That's a concept that is all mixed up with good and evil, that this is evil behavior and I am against it and so on. That is not what Conscience is.

Conscience is that which swallows the *whole* of what is there — the *whole* of what is there. It accepts, impartially, everything. If that is part of the nidus of Conscience, it cannot possibly be this judgment that we come down on and I object to in terms of some awful, terrible behavior that individuals or groups participate in. No, I think we miss the mark. We fall into the concept of modern man. Modern man looks on Conscience just as you described. It is a good and evil thing and Gurdjieff spends a lot of time trying to dissuade us of good and evil—that it is not like that.

PARTICIPANT: Once we have had that experience of seeing all at once, it's really hard to then pick something to be, pick something to do that remains free after the choice to do it and be it. There is a conditioning that happens. And it's kind of nice to sit back in the world of Conscience and see all at once and not have to be any one individual thing but once I've seen and I pick, then I have to suffer the consequences of that choice which is what she was talking about.

KEITH: Yes, the clash. This is Makary when he points to the good and evil ends of the stick, and then he points to what is in between. And that's the most essential part of that that everybody forgets. That is history, they remember the good and the evil and they forget what he is really pointing to. The Reconciling force is the clash. That is where Conscience lies —there in the clash.

I feel this is an extraordinarily difficult arena to really try and stand in, in terms of my individuality. When I look at some of what is going on in the world today, I am overwhelmed. It buries me in its painfulness and the destructiveness. And what do I do with that? First of all I have to accept that it is real; that it is really happening so all of my agonizing over that or all of my feeling bad about all the things that are happening in Syria or in South America—all of that simply is. And part of the Conscience end of it is to bear that, impartially. I find that struggle is extraordinarily difficult. I fall out of it every day. Over and over I find that part of myself that goes into judgment that goes into feeling so offended that I want to get rid of the whole thing; that I want to object mightily and on and on and on. I keep falling into that, over and over.

And then, I remind myself or hopefully wake up enough so that I see that judgment doesn't take us anywhere. We don't understand any more. We don't feel and well wish for other. What does that mean? *Well-wishing for other is everybody out there*—not just one side of the Syrian war, it is all sides. What does that mean? How do I do that? How do I feel inside? What part of me—is it down here—when I have this self-emotion—this that comes out of my physical nature? Or it is up here where I get very confused because I have feelings that I want to be able to appreciate and really make the underpinning for the world of manifestation but I find I don't understand that manifestation. What am I to do? How am I to do it? For myself, that is just extraordinarily difficult.

So the question of Conscience is a very big one and I think it goes way beyond good and evil.

PARTICIPANT: The hope there are some moments when we can see that, and that stops it even momentarily and then something else has a possibility of emerging within ourselves—another particle can be created within ourselves. That is the hopeful thing in the midst of all this confusion. The minute I can step aside and separate myself, I see something different. And then I will fall into it again but I am not completely captured by it. Something's changed. That is that moment of grace I've transubstantiated something by stepping aside. And there is a moment of grace, really it is impartiality, a brief moment when you embrace, as you said, the whole picture and you are not caught.

I was looking for the discussion of impartiality in *The Tales*, which was in "Purgatory." That has always seemed so important an idea of what really is impartiality if I could really understand these Laws of Three and Seven that could mean that I would see everything; it would all be apparent and there wouldn't be a need for any kind of judgment at all about anything. I would see that lawfulness of all of it. Then I wouldn't be caught and I could transubstantiate Helkdonis and Abrustdonis. [laughs]

KEITH: It is that getting to that impartiality and the understanding of Law.

PARTICIPANT: I have that struggle myself, whether it is global warming or the world's problems and trying to bring Reason into it. Trying to be impartial is having different degrees of Reason but it certainly hurts—not to run away from it but to be aware of what's happening. That degree of impartiality is pretty far away; of being able to see what it is. There must be hope; there must be the possibility that there is someone or there is a group that could somehow be sincere and help to look at that. But as an individual, to hear that news, it is constant. Years ago, when we heard of a mass slaughter, we spoke about falling into this false suffering—that's been helpful. My experience now is to try to bring a deeper Reason.

PARTICIPANT: What has been a help for me in this is the question of looking at this as a representation of the way things are at different levels and there is nothing to do with agreeing or not agreeing. At one level, my solution of all these terrible things is to kill all the people who are doing the terrible things, which makes me one of them. As Keith says, this is just so awful and sad so for me to recognize that this is the way it is, not with everybody but with certain people at certain levels. Those sleeping people who get enough political power and make life miserable for all sorts of other people—that is how it is.

Regarding the groups that counteract these people; Gurdjieff talks about that in *Beelzebub's Tales*. They are good for a while and then they either fall apart because they fight with each other or it turns into its opposite. As long as there is this level of sleeping man engaged in protecting negativity, that is what it is going to be like there.

So then we have to recognize that that is how it is; there is nothing as an individual I can do about that. There is something I can do about that in me. And perhaps ease some of the burden for those who are in contact with me so I don't fall into World 96 in myself. Maybe that is my Work. This is painful for me to have see objectively like that, what must it be like for ENDLESSNESS to see into hearts and minds of all three-brained creatures?

So maybe if I take my small part of that on myself maybe that has something to do with lightening the burden of ENDLESSNESS.

PARTICIPANT: I don't even see it among people. People have taken whatever it is as it is. I see intelligence in the Universe from plants and one-brained beings and two-brained beings with their own intelligence and what we inflict on them. It is not part of their nature to inflict on each other.

PARTICIPANT: I don't mean to imply that people shouldn't get together and try and *ameliorate* that as best they can but that if it could be approached with an attempt to bring a reconciling understanding, it might produce different results than if it is just to go to war with what I don't agree with. But we here, we have got to do something; we might as well do something that feels appropriate to us. But I think reason tells, even when I am engaged in those attempts, I am doing what I can but I don't have great expectations it is going to change the world but maybe a little corner of it could be better for a while and, collectively, over many centuries, I think we have seen a change, certainly in the West, humanism and the rise of individuals and responsibility to the environment so it is not that nothing is happening. I might be a tiny little individual in that larger counter-movement to the lower level of sleep but even much of that is sleep also; it just has different motives.

It is heartbreaking. I think of the words attributed to Buddha on his awakening, "Behold the world is Nirvana; it is also monstrous suffering." We have to hold both of those. It will break the heart but it breaks the heart open. It releases compassion, "Forgive them, Father, they know not what they do." But they are still doing it.

PARTICIPANT: I sense that there is something that we can do. Part of the myth is to reconcile ourselves to that horrendousness. And yet, in my small world, for example, I could take Hurricane Katrina and, in the life of the Earth, we could see that as a horrendous experience but it really isn't anything horrendous about it; it really is quite normal, like a volcano, like St. Helens, is a normal event in the life of the Earth. We make it something horrible—not to discount the fact that there is immense suffering, undeniable but that is part of what we enter into. There is nothing bad or good about that; it is just what it is.

But those emotions that get unleashed, it would seem that my reaction to that could be, at a certain level maybe the emotions are the same, and to the degree that I can change my response to that event, it almost seems like I have the potential to change everything in that world—not tomorrow but it significant in terms of what we can do. It may never be in my experience to experience the horror of war but, at a level of emotional energy; I can be in a point within myself where that same emotional energy could be transformed.

KEITH: Does this bear on the issue of personal and group; is there something that Gurdjieff groups, as a point, but other groups as well? Is there something in common here? Is there something that can only be done by groups? Is there something that can only be done by individuals? Are they similar? Are they the same things? What is it that we, as individuals, bring in our own daily life as an individual, as an I? And what do we bring as a member of a group? What does that group bring relative to these gargantuan issues, these great problems? Do you see a distinct difference there—difference between the individual and the group? How do you see that in your own world, because we come from lots of different worlds? Some of us are quite solitary, quite separated from any other Gurdjieff group work; some of us are very intimately involved on a daily, weekly basis with Gurdjieff group work. Some of us live in or are closely associated with communities of work people and some of us are totally separate and on our own. How does this apply to all of that relative to

our responsibility? What is it that we are engaged in that we share with others as individuals, as groups?

PARTICIPANT: I have two examples that are dangerously close to real life. It has only been individuals that have made significant impacts on humanity; for example, the founders of the religions. In other arenas it would be people with vision in technology. These people have been galvanizing forces. We could point to other things that are happening today that have been galvanizing forces for at attempt at conscientious examination.

But on the other hand there are things that groups have done, such as building the cathedrals where it was not possible for one person to build a cathedral. So it seems like there are things that surely there were galvanizing forces that could get enough people to work for a long enough time to create some monument like that in some school like that, but perhaps there are different applications that are more suitable to groups and more suitable to individuals.

KEITH: Bennett put great emphasis on the communities.

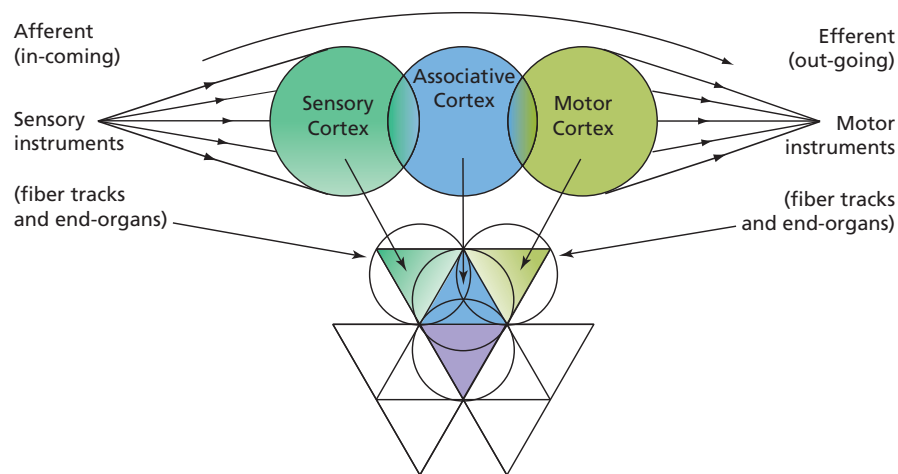
OCTOBER GATHERING 2016 ~ SATURDAY AFTERNOON

READING: J.G. Bennett, *Deeper Man*, P 225

The possibility is given to us of forming a vessel which will cross the ālam-I arvāh and reach the spiritual world. Then it can be discarded. This vessel is the body Kesdjan. Gurdjieff describes, the state of the substance of the inner world in ordinary man is like a cloud. It is amorphous, without any coherence of its own. It temporarily takes up the 'shape' of whatever physical part is attracting our interest. At one time it is a mouth, at another an eye, at another an anus and so on. If life is lived like that, then only the very barest kind of organization is produced, because without the body it is always in a state of dream. Many of the exercises that we do are aimed at producing some coherence in this substance. We learn how to use our attention to separate and blend the various energies of which it is made. This is what is meant by alchemy. Besides this active work, it is also necessary to practice meditation or something of the kind in which we do not try to do anything. If we can become quiet enough, the energies settle into their appropriate places in us and can coalesce to form the second body. We can call whatever state this substance is in the 'soul', but we have to remember that this is a relative term: some souls are much more substantial than others.

KEITH: There is a very interesting *intimation* in our practice of sensing. It is interesting to explore if we go with it far enough, far enough relative to what is its purpose. We can understand that it is trying to bring us into contact with our physical body, so that we are physically *really present* in whatever the life-flow of events are. And we do this by sensing.

I want you to bring up whatever picture of the nervous system that you have in mind. We are so built that there are afferent and efferent nerves. Afferent means coming back in from the periphery to the brain through the spinal cord. Efferent means going out the brain or the spinal cord to the periphery.



When you sense and you reach out with attention, you reach out into your leg or your arm. The question is what is the root? How does that neural process go on?

PARTICIPANT: I am thinking arm but I am connecting with my image of my arm.

KEITH: So I can intentionally do that; if I do it with intention. If I have an aim to sense my arm, it is logical in what we know about neurophysiology to conclude that what is really going on is in the brain itself, that we are making a neural connection inside the brain. We know that inside the brain that if we continue to make certain kinds of efforts. This could be learning how to play ping-pong, it could be learning to swim, learning a language or to studying physics or playing the piano.

There are multiple pathways in the brain that are explored, specific pathways that are explored when we are learning a particular skill. If we are studying language, it is the language part of the brain that becomes very involved. There are many, many interconnections that are explored. If you try at our adult age to learn a new form of language, we know how difficult it is, trial and trial to get the pronunciation right, to use words in sentences, to communicate with it. It takes a long time with a lot of practice.

It is the repetition that I want to go after, because literally what we have been able to demonstrate in recent neurophysiologic research on the brain is that we literally build new pathways. Pathways that have never existed before in the brain are made when we make efforts of a certain kind—efforts in a direction that do not come naturally. You don't know how to play ping-pong because you are born, you have to practice it; or to play an instrument or to do many things. So there is this repetition and this exploration that has to go on and on and on. However, the end result of that exploration and repetition is that we build new pathways. And those pathways over hundreds of thousands or millions of years get passed on. In other words, our capacity for language was not there five hundred thousand years ago. Our capacity for nuclear physics was not there ten thousand years ago. You can say that the brain was there yes, yes. Were the neural pathways that make all that exploration possible? Not necessarily. They had to be built. How do you build them? By experimenting, by trying, so we try to communicate.

Go back to early man fifty to seventy thousand years ago when he was trying to talk and share information to another human being. Just think of how experimental that was. If you put yourself in that position of saying something about food to this other being, or we have to pick up something to move it out of the way and he has to help me do that because it is too heavy for me. How do I communicate that?

So there are many, many ways to understand how human beings, in the course of thousands and thousands of years, how we have built new pathways in our brain. It was not all there at the beginning. Because the brain is adaptable and because we, on a cellular basis, are adaptable, we can build new pathways.

So let's now come to something. We build new pathways and for us to sense in ordinary life is a new activity. Who goes around in ordinary life sensing? Why would I do such a crazy thing as that? Why do I try to sense my foot? That doesn't serve any purpose. There is no reason for doing that. But we do. We explore as all people who make effort in this direction and build new neural pathways. Over time in the distant future, perhaps, those neural pathways having been laid down will become more readily available. Just like languages for us now, the use of our hands as far as now compared to how it was fifty thousand years ago.

So over time with our efforts to sense neurologically we are going to build pathways in our brain that generationally goes on into the future and it is going to make it easier and more possible to build those new neural pathways—until maybe it begins to happen from birth. Imagine what our life would be if you had been sensing your body all of your life.

If you were aware of your body all the time, asleep, awake—every moment you're sensing—not because you make a conscious effort but because it simply is the way that you were put together, what a marvelous, marvelous development that would be. That would mean in the future we would not have to do any special work because, it would already be there. Why would that be so terribly unusual if in the future I could sense my leg? What does it do for me now? In my physical body does it do anything? In the physical world every day, does it do anything? Well maybe, maybe. If I put it down in terms of movements, in terms of other kinds of conscious effort maybe it does play a significant role. But maybe in the distant future it becomes something that we are born with. When you sense, Gurdjieff tells us that we are building atmosphere around our moon.

Now if Moon, in the analogy that we began with yesterday in Earth–Moon–Anulios, if Moon is our planetary body, it is our physical body; if we are building an atmosphere around the physical body through sensing, in helping to build its atmosphere, am I not assisting evolution? Am I not assisting the evolution of the physical body?

We spoke earlier about how it is essential to see involution and evolution perhaps in a very different way by including the requirement for us to participate in the evolution of the lower worlds. Not just our own world of our thoughts and feelings and so forth but if it has also to do with the world of our physical body that we have an obligation, a responsibility to assist that physical body in its evolution to a higher state of consciousness? Certainly if the body had built into it something that led it to sense itself from the beginning of its life of manifestation, we could truthfully say it is more conscious. The body is more conscious, more conscious of itself. So in Gurdjieff's terms more consciousness has entered the world. The moon has developed an atmosphere. And who knows what that future is?

If the moon in Gurdjieff's terms, if moons become earths [planets] and earths [planets] become suns, those are difficult images for us to deal with in today's terms of astronomy as we understand where moons come from and where earths [planets] come from and then we turn that all around, all upside down and then say look the Earth is growing to become a sun.

If we take it in the terms that, as perhaps Gurdjieff was intending us to take it—in human terms, then it is a different question. Then it is a different question to ask what the future of sensing is. We meet that responsibility of assisting our physical body to become more conscious, what does that do to our consciousness right now, just now in these moments do we become more conscious? Obviously we do. If consciousness is something that belongs to the totality of our physical body it, if we really come to realize that I am in my physical body and that a third of my being is in the physical body, then anything that assists that physical body becoming more conscious is a big deal—an important thing to do and an important effort to make, to bring into greater consciousness.

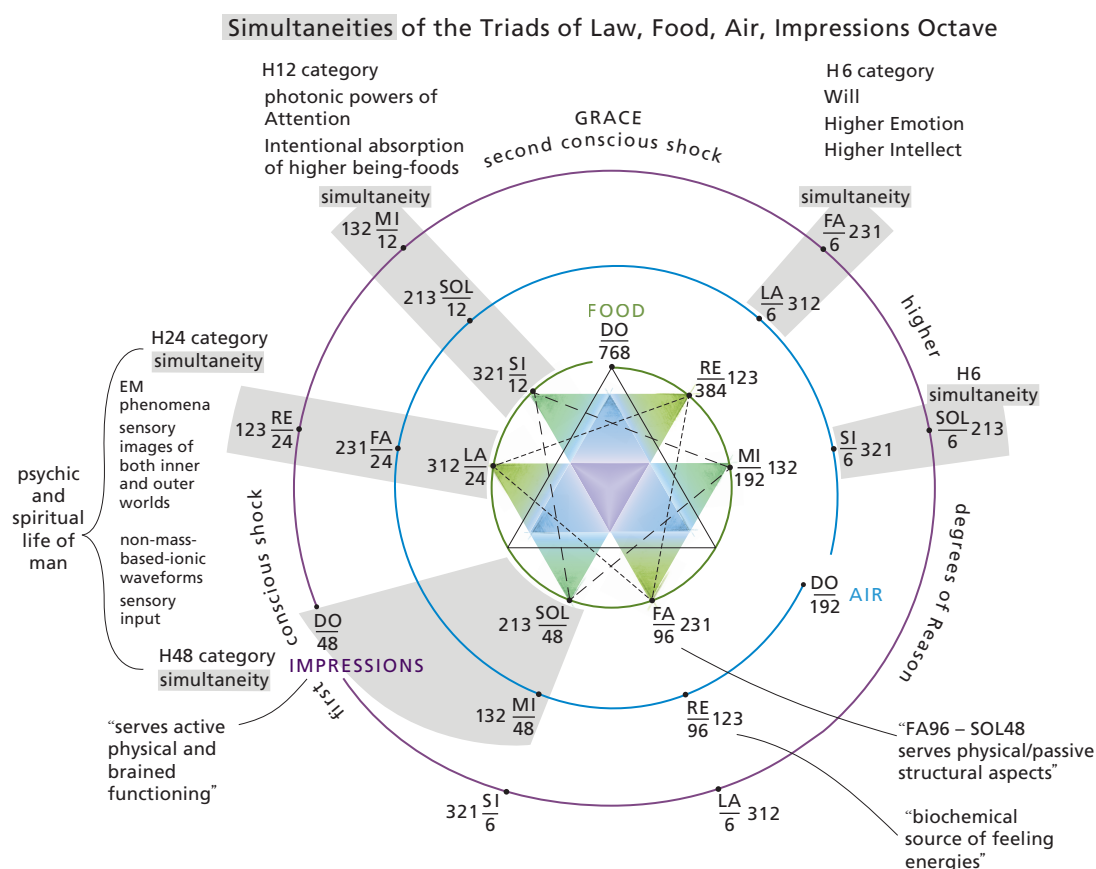
When we struggle with these concepts of Abrustdonis and Helkdonis, which are all efforts to move up the Ray [of Creation] to get into the upper octave of Air and into the octave of Impressions, we have also to remember in that effort to move up we also have responsibilities moving down and those are very personal responsibilities.

Responsibility to sense is what our aim should be, because it is possible. It is not imaginary at all. Certainly it is not imaginary in my experience. It is possible to have a continuing sense of the body for long, long periods of time, hours at a time. When you're always sensing the body is not an impossibility and for me it is that, not twenty four hours a day, every minute, not yet, but it may be in the future that it becomes conscious. So, if I become conscious of this portion of my being then I am really talking about something that is a big deal relative to my own future.

I'm talking about Abrustdonis and Helkdonis, of making the effort to coalesce Kesdjan and Higher Being-body and I am doing something now with the physical body. I am working on my being and if I don't make that effort I am not working as I could have worked in the whole of my being.

So participating in that marvelous exercise of Mr. Adie's this morning, when we speak then of the body, we speak of sensation and then "I Am." Really we are incorporating the physical body, the physical aspect of being, of "I Am" into this whole effort. That becomes something really special and something that is more and more possible that we can do that, and to assist the physical body to become more conscious.

Are there questions or impressions that you would like to share relative to illustration and questions that have to do with the digestive octaves of Air or Impressions? One of the most intriguing and interesting efforts in the world is to bring spirit and the electro-diagnostic together. Matthieu Ricard,¹ he is a marvelous spokesman. Google him and you will bump into a very interesting and remarkable guy.



PARTICIPANT: Just a simple question, could you please define the meaning of atmosphere? The atmosphere in the body what does that mean? Maybe my image is not that good.

KEITH: No—your image is fine. It is just that it is like the Earth's. The Earth has an atmosphere; where does that atmosphere come from? It comes from many places, right? But one

1 https://www.ted.com/talks/matthieu_ricard_on_the_habits_of_happiness

of the major things that keep contributing to it is the activity of the world of plants. For us it contributes oxygen and oxygen is something that we are absolutely dependent upon for our life. We begin to realize that we are contributing to increasing consciousness in the atmosphere. Actually many people share impressions that there is something vibrating outside of my physical body. I can sense it. That's very, very difficult to talk about, how are we going to talk about the atmosphere around your leg or your arm, we're sounding crazy. It is very difficult—what's there? You know there is nothing observable. The atmosphere is something that we are subjectively and objectively, in terms of our attention aware of. We are aware of the activity; the livingness of the tissue is producing life on the planet produces and contributes to its atmosphere. Does that help?

PARTICIPANT: When you say atmosphere it is also inside? Is that right—there is a vibration inside?

KEITH: It's continuous. We find air wherever we go. We can dig a hole and it is still there. There is no place where there is not air or things that contribute to that. When we think of the physical body there are many things that contribute to the atmosphere of the physical body. For now, those have to do with elements that are in the world of electromagnetic impulses and forces and those we can't paint, we cannot put a color on them, we cannot say anything about an experiment that you can prove it. Down the road it wouldn't surprise me at all that we would develop this sensitivity. You see what we are able to do. Remember you saw Matthieu Ricard's picture on the magazine as the happiest man in the world? Do you know who he is? Matthieu Ricard is a Frenchman, his parents were in one of Bennett's groups early on and this is going way, way back. Matthieu became a biologist, a PhD in chemical biology and molecular biology and at the age of 25 he decided he wanted to become a priest. So he went to India and became a Buddhist. He is a very intimate friend of the Dalai Lama and he is the leader in America of an effort that has been going on now for almost twenty years at the University of Wisconsin in doing MRI and other electro-diagnostic evaluations of brain function among meditators. It is he, for now over thirty years brought Buddhist monks to the United States and had them all wired up and do serial MRIs of what is happening inside their brains and where is that happening.

We had an interesting conversation with him and he wouldn't remember us from a hole in the wall because he was trying to talk with 150 people during one of the breaks at the seminars that the Dalai Lama puts on and we were fortunate enough to get down to Washington for that. It was one of the early seminars that the Dalai Lama was a sponsor of. When the Dalai Lama left for a couple of hours to meet with the president surreptitiously, Matthieu simply came down off the podium and mixed with all the people. He was carrying on conversations with everybody and we had our opportunity to have a little conversation with him, he is very outgoing, gregarious very warm but also he has over 40,000 documented hours of meditation. He meditates on the average 4-5 hours a day, still does and that is part of his life routine.

Now I suspect that he has an atmosphere around his body. I strongly expect that he has been assisting his physical body into a real presence into the world. In any case I mention that because it is an effort that is going on in the world of neurophysiology using modern instruments that have become immensely subtle. It is very surprising the kinds of things that they have been able to dig out.

For instance with Matthieu, they have recorded that part of his brain that lights up and it lights up more than any other brain that they have ever seen examined and the title on

the front page of Time magazine that he is the happiest man in the world because this area in the parietal lobe is exactly where all the other meditator's, and ordinary people like you and I, we light up the same areas, whereas ours are less intense. Still and all this is modern neurophysiology. They are climbing inside of machines documenting that these kinds of changes are taking place. So down the road, in the next 20-30-40 years we have no idea what is going to be unearthed so far as neural capacities, as far as identifying further and further events that take place inside of the brain.

PARTICIPANT: Do any of these machines work on the level of emanation? Do they read something outside the body or is it all inside?

KEITH: So far the only thing that I know that is trying to go another direction is to use pulse magnetic waves as an exploration in the treatment of depression. In other words, they bring a magnet with strong magnetic pulses up close; in this case it is over here on the lateral-frontal area. Over a period of time they have pulsed this at high levels of magnetic pulses and they knew where to go for this because previous experiments have shown that there are documented electroencephalographic changes in the brain when you hit it with magnetic impulses. The one study that I read about was surprisingly successful for a while. The depressive symptoms that the patient was complaining of, there were 30-40 patients in the study, were markedly reduced for a period of a month or two, something like that. It wasn't established as a treatment program for them because the research program simply used the pulse, saw what happened and published it. And, as has happened in so many things in medicine, everybody walked away from it. No one that I know of has gone anywhere with it. That there is an influence from outside inside, we know that. It is just that it is still simply asking the question is there an influence. Yes, there is an influence. There have been some fragmentary and frightening studies, negative studies done on high power lines close to children's schools, play areas and most of us have some familiarity about that. They have a very negative implication about the dangers, the injuries that can come from that kind of thing.

So relative to the digestive octaves of Air and Impressions, are there any questions? Is this very straightforward so far as the illustrations are concerned now?

PARTICIPANT: I would like to ask a question about what you said earlier. We use this phrase, "to grow new connections". I am wondering whether we have a physiological basis yet to understand this. New dendrites grow? Does it mean that neurons ... that there is a seeking out? What is *it* that is seeking out? For instance, I want to figure out how to sense my leg, but I don't know what you are talking about. So I sit here and try to sense my leg and try again but there are not yet new connections. What's going on? I am wondering if we understand what is moving along the neurons and seeking a magnetic field, feeling its way into all the neurons and moving stuff around."

KEITH: Paul MacLean tells the story, not about himself, about investigators in neurophysiology because he was asked questions like you're asking and they kept after him because he would give this very complex kind of answer about some experiment that he had done. More and more frustration showed up in the group and finally one of them said "no, no more of this sophisticated scientific stuff. What does a brain do?"

And he thought about that for a while and he says "brains hunt."

Then the question was "What do they hunt for?" *Significance, significance.*

What they've found in answer to your question, which is a good question but has a marvelously precise answer—it hunts. It sends out dendrites. It sends out little projections from

the nerve cell body—it just sends them out, in all directions, until something significant happens. It is still hunting, hunting for what—significance.

What does it mean? Does it mean anything? Well if we are trying to gain a new skill, whether studying a language, hand-eye coordination or whatever it is and something happens in that arena in that part of the brain that has significance because it relates some aspect of those functions, then the brain pursues that. Then it builds more dendrites and a more sure connection. Then if those dendrites make sure of those connections then it begins to insulate them. Insulation, a fatty material begins to incorporate along that dendritic fiber. Why, to insulate it? To make sure that stays open and is going to be more usable from moment to moment. This happens in our brain all the time especially when we explore, when we have new ideas, when we explore with new sensations, with new activities, like when working on Movements. Movements are a marvelous way to stimulate the brain, the neuromuscular parts of the brain, to stimulate new pathways. We are all the time trying to figure out how to do it. And we never get it exactly right. We are always trying to bring together multiple coordinated motions that have a certain meaning and that meaning is in another part of the brain so we have to build new dendritic processes extending into those parts of the brain.

PARTICIPANT: You keep saying we. And the current terminology is the brain does this, as if the brain is some independent entity.

KEITH: Well it's your brain, it's my brain, and we choose to be possessive, but ...

PARTICIPANT: We did a really fun thing with the kids at school on brain growth and we talked about how we make new neural connections. They had four maps with pictures of the brain. And on the first one they had two sides using a very thin thread for a connection and when you practice a skill more they put on a thicker piece of string as the skill would grow. And the last time a piece of straw was put on as they mastered a skill. It was fun as an adult even to visualize this process. At first the connection was very thin because the journey had been made only once and then the pathways became stronger and stronger. The insulated pathways had been established.

KEITH: This should be very encouraging to us, now, right here in this room, that this kind of thing makes such sense. It is true with us. The more effort, the more pathways, the more there is a built-in urge, and this is one thing that I think we can feel very positive about because there is *hope*—hope is buried in this.

If I have this visualization of these little filaments reaching out, if I confirm this hunting it is going on inside of me—it's not going on because I make the effort for it to hunt. I didn't make my brain. My brain hunts because that's what brains are for. Brains are for hunting and bringing meaning and significance to whatever it encounters in thought, in feeling and in motion.

PARTICIPANT: Another thing that I have begun to notice is how we practice three notes and we struggle and get a little better, like you are saying, but then we stop for a few seconds or change the subject or have a break, and during that little break time something happens on the down time that made it easier and more concise when you come back to it. If you wait the next day, it's gone, but if you come right back to it there's a jump towards better, quicker.

KEITH: We know exactly how that happens. Because what happens in the in-between is that the neural fibers that have been sent out and didn't bring back information that is useful, those are given up. Then there are tracks that do bring a reward of information that is useful

and those are maintained. All the other tracks that were going on, perhaps at the same time, those are given up if no information is given back.

PARTICIPANT: I see that.

PARTICIPANT: There is something that I realize as an adult when I make the negative connections and pathways, where I've got negative emotion, and the more I am feeling then the negative part gets stronger and stronger. So that's the importance of not going into the negative pathways, because then if we stop all the pathways being made they will close up again. Their connections then close up. It's made me realize that if I'm feeling negative thoughts their getting bigger and wider and then I stop my thoughts and then the brain's plasticity will close them.

KEITH: Yes, all the time. You starve them.

PARTICIPANT: Yes, they can't grow again.

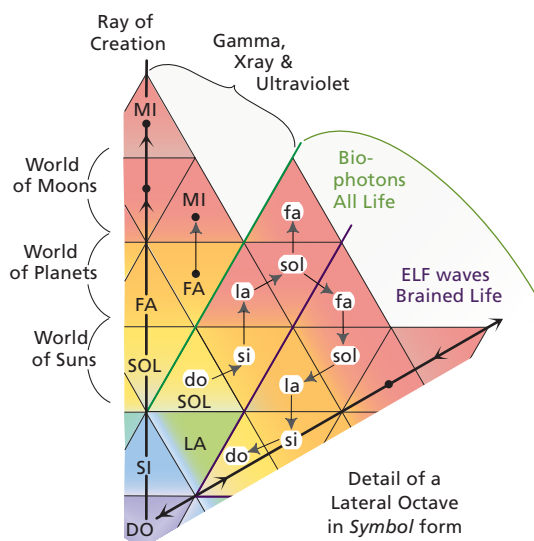
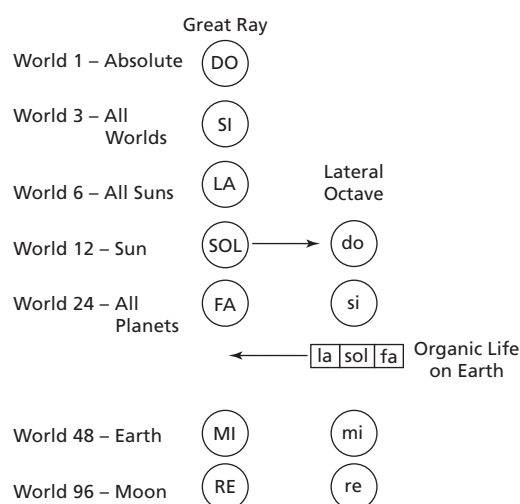
PARTICIPANT: So brains are designed to hunt. All brains are designed to hunt. All brains hunt in search for meaning, meaning for whom, meaning for what? It seems as if something is learning to use the machine and program it first.

KEITH: Well can we see that first in terms of the physical body and then in growth patterns in children we begin to see them socially interact and test out their problems, what they like, what disturbs them. So they begin not just in the physical sense but also beginning really on the emotional sense to interact and they build pathways.

PARTICIPANT: And that is supported by what? That we sense that we divide our attention, that we try and explore higher feelings? That is not about like in a sense. So it seems to me that we come back to this mystery of me, my, I and learning to break up inside its body, to break up inside its nervous system and its brain and learn to have this tension to redesign it.

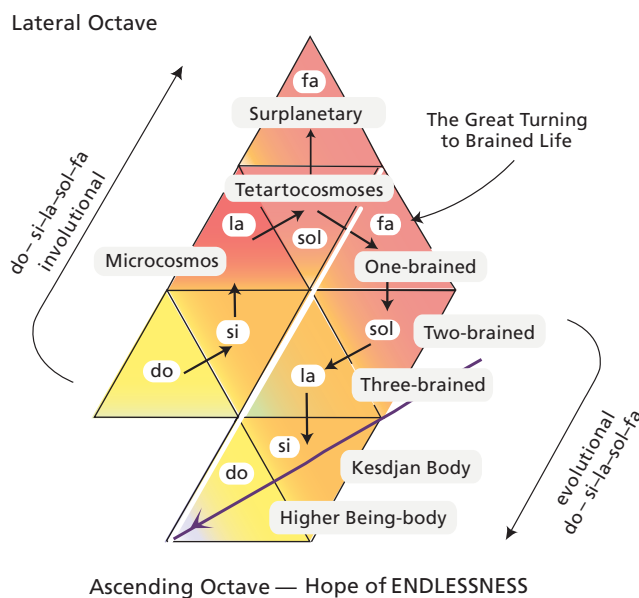
KEITH: One way to approach this is to bring it into relationship with the question of function of life on Earth. If we see that from the sun, the do of the lateral octave, and the si being the planetary world, in the solar world we are dealing almost exclusively with energies, formless, there are no masses that we give great consideration to when we are talking about solar, or do of the Lateral Octave or we're talking about energies, high energies; conscious and directed energies, but they have to interact with the world of particles, atoms and molecules in order to bring into realization something in that world of molecules and atoms that is a manifestation of the pattern. The pattern derives from the solar world, the do of the Lateral Octave. When that pattern, which I believe that original imprint is the great enneagram [Ray of Creation], the enneagrammatic expression of life in all of its inner and outer relationships and all of its potential is contained in the do-si of the lateral octave.

Do-si leads into the la-sol-fa, the la-sol-fa then being the connecting link in the Lateral Octave which has to be completed to the mi. It has to be completed appropriately so the la-sol-fa is Microcosmos, which for four billion years is the only kind of manifestation of life, of the impulse that has come through the planetary world of atoms and molecules; we are an expression of that, each living thing on the planet is an expression of that. But the first that comes is the Microcosmos or one-celled life. It took four billions years and that is where the experimenting went on. Just imagine how much experimentation can go on, how much trial and error can go on in four billion years. That's fantastic. We have no real notion of what that involved.



It is not repetition of the same thing because built in, built in to the Law, the enneagrammatic expression of the intervals and the unexpectednesses at every single octave, there is going to be experimentation and many, many failures. There are many Microcosmos that no longer exist. We have evidence of that on the planet. But they died out. What did they die out? Well a whole bunch of things caused this. They ran out of food or ran into cosmos that were bigger than they were; there are all kinds of reasons.

However, finally comes this experiment in learning how to get along with other cells. And the first evidence that we have is *not* that the one cell repeated itself in terms of reproduction. Before that, began the experiment of *living with other*. And this is where the mitochondria comes in. The original suppositions, now in microbiological terms, there were little life-forms, there were essentially mitochondria that had energy systems inside of themselves that produced sufficient energy for that life-form to continue to operate. It could bring in sufficient molecular forms from the outside world. It could defend itself on the surface and so it was able to persist. So, at some point in time and it's only four billion years old, the supposition is, the evidence gets very, very complex and not at all easy to dig out—the supposition is that these little tiny microbial cells, these energy systems were incorporated or eaten, if you will, by bigger cells. The difference being that when they entered into the cell it was into the cytoplasm not the nucleus because the nucleus had its own energy system. But the energy system that came



inside of it were so beneficial to the whole cell that the whole cell decided it wasn't going to eat and digest it because it was a ready source of fuel. It could make ATP and the ATP could enter into the Krebs cycle and be used in the digestion of sugars and so on. Energy would come out the other end that would help cells survive.

So very early, while it is still Microcosmos, these energy systems begin to appear inside of cells. Eventually the cells begin to share and this goes back to what we talked about earlier when I talked about neural influences or electromagnetic influences where you have cells that have charge on their exterior. Cells begin to develop increasingly complex forms of charge on their external coating. In other words, the molecules begin to line the exterior coating of the cells and they themselves begin to develop sensitivities; sensitivities, for instance, in the immediate vicinity, out there in the environment. Is it food? Is it something that can be made use of? Well, it has markers, it has charges on its surface. Are they compatible with the charges on another surface? If not, it is rejected and not gone after. It may be avoided or moved away from or it may move to incorporate it and use it as food. Eventually that begins to happen between cells where they begin to explore each other as to whether or not it will become beneficial to become incorporated or beneficial to live separately. And these cells begin to blend.

PARTICIPANT: Keith may I ask a question? The earliest mitochondria that you talked about were they also female?

KEITH: We don't know.

PARTICIPANT: Along that same line, have you looked into, because earliest cells with a nucleus, those prokaryotic organisms with the blue-green, I mean with the green algae and too, there were more of the blue-green non-nucleated species? It seems to be interesting because they were capable of synthesizing energy just from chemicals as opposed to blue-green algae coming along and photosynthesizing, transforming energy via photosynthesis. So those first, and you were saying that the mitochondria of the DNA is different from the mitochondria of the cytoplasm. So, what do you think about how those nucleated prokaryotic organisms developed? Do we know where those mitochondria came in?

KEITH: Another version of the same question, no we don't. The answer may be out there but it is an intriguing question where it came from originally. But much of it is singularly around sexuality. In other words, we have non-sexual reproduction; non-sexual life-forms for a long period of time and so sexuality only entered the issue here along the line of this differentiation billions of years ago. Still and all it wasn't at the very beginning as far as we know. So part of it is all wrapped up in these historical states that are so distant that when you try to find evidence of them in living organisms it is very difficult, extraordinarily difficult.

PARTICIPANT: So you have talked about pheromones about being a way to exchange information between living things—what creates that pheromone? Is it the mitochondria in the cell?

KEITH: The mitochondria supply the energy for it. Think of the mitochondria as an energy producer. It produces ATP (adenosine triphosphate bond), ADP (adenosine diphosphate bond) or AMP (adenosine monophosphate). Why is this distinctive? Because the second and the third bonding energy to hold to phosphate in orbit require more energy, so if you

can get it to stick it contains more energy in it. It gives up a higher level of energy in terms of the bond through whatever process it becomes involved with. ATP becomes involved in the digestion of sugar and glucose, breaking down into smaller usable substances. In that sense the mitochondria provides energy whatever the manufacturing process is going to be including breaking down proteinaceous substances, carbon based substances, fatty substances and so on.

PARTICIPANT: So it is still a female-based something?

KEITH: Well that is where the confusion comes in and the question that Zeke had as well. Do we know where that begins to occur? Because there is an interesting inference and if it has always been like that, then it gives an interesting dominance to the female influence throughout all life. So it is an important question but I don't know that anybody has any definitive answer.

PARTICIPANT: I would like to go back to the reading and my question, and we have talked about this before, that what I have come across is this conflict in myself and the conflict I feel, maybe not in the structure but the emphasis of the Work. I don't know how to put this but we were talking about the body Kesdjan and the coalescing of certain aspects of the body Kesdjan being an aim or a result perhaps of any one of our lives' efforts may produce. But on the other hand I have this profound sense of unimportance, this really strong sense of my own nothingness, my own insignificance in these cosmic processes. Yet I also have a visceral and personal understanding of the Work, this Work, any form of Work, as having an aim and an agency beyond anything that I might aspire to, so I find a certain conflict that the idea of the aim of the Work is to congeal a Kesdjan Body which is to take us to an energy world. And this idea of nothingness, that this idea that I am not important and yet the Work is important. When we talk about the body Kesdjan I almost feel a certain distaste because there is almost a spiritual ambition about this wish. I really want to know with all these processes that go on what is this Work for? What for? We spend all this time doing Work and there is a *for what* but I don't know what that is. Does that make any sense?

KEITH: Not a great deal. (laughter)

PARTICIPANT: Let me just say something real quick in response and that is Gurdjieff's book *All and Everything* tears apart what I grew up with and what is surrounding me of the blasé ideas that I would be stuck with if we didn't have Gurdjieff's wonderful mind to interact with. And I have got to think that without you guys I wouldn't be able to read that book. But anyway, for me, it gives me this sense that conscious labor and intentional suffering has a law conformable action, it builds things. I don't need to worry about those things. They are going to happen because I do the other. In other words, the soul gets built, whatever you want to call it. If you want to use a fancy word like Kesdjan, go ahead. It happens because of the Work ideas. If I consciously labor and intentionally suffer the Law of Three must produce x, y and z, which he defines and because he defines it, it makes me realize that there is another way of seeing things that are objective. That's how I use it. I don't turn it into a goal to build some body as Ravi reminds us that Kesdjan dies to. It perishes also. He says that the Gurdjieffs make such a big deal out of that and why do they do that because it dies too. Then he chuckles. There are different ways of seeing it.

PARTICIPANT: Perhaps is it the being nothing that is the beginning point from which the Work produces? It is where we start after we have done a bunch of work with the ego, the lower centers—maybe that experience of being nothing is an important something.

PARTICIPANT: No I don't think it is from the beginning.

PARTICIPANT: No, I mean a place of beginning.

PARTICIPANT: It's a new do.

PARTICIPANT: New do. Thank you.

PARTICIPANT: I was just reflecting on the constancy of it as aiding in maintaining my humility.

PARTICIPANT: Right—you have to come back and back to it.

KEITH: What does Beelzebub say about this question that we are trying to engage ourselves with? When he is approached by Looisos immediately before the second descent and Looisos asks him to perform this service for ENDLESSNESS, of going down to the planet and doing what he can to reduce or eliminate this sacrifice of one- and two-brained beings that is being carried on to such an extraordinary degree—what is Beelzebub's answer?

PARTICIPANT: Is it something about being worthy to perform this?

PARTICIPANT: A particle of everything existing.

KEITH: Although an independent particle of everything existing, of the whole, chew on that. That's not an easy concept. You put that into one side of your brain and it blows up the other side of your brain when he says how can something be independent and yet automatic.

PARTICIPANT: That's actually out of Ashiata Shiemash [Purgatory].

KEITH: Well then Ashiata, how does Beelzebub identify Ashiata? He is now sitting on the counsel of Podkoolads. He is a sacred Podkoolad. He is on the immediate committee that ENDLESSNESS makes use of in understanding and governing and doing all the things necessary to do to run the world. He puts him there you see and after Ashiata has been sent to the Earth to perform his task and the task collapses. And yet he is sitting as an advisor to ENDLESSNESS and Beelzebub joins him. Now there is something to try and chew on.

PARTICIPANT: I guess they are not giving up.

KEITH: What do you mean by that?

PARTICIPANT: Meaning that if it didn't work according to plan that doesn't mean it didn't succeed to some degree.

KEITH: Well Ashiata is one of many other sacred beings that Beelzebub identifies as being sent to the Earth to try to relieve some of their difficulties, some of the problems, their problem with Kundabuffer. And none of them until the time of Ashiata have succeeded. The use of Faith, Hope and Love and their use has been so denigrated. But with conscience it also undergoes denigration.

PARTICIPANT: The independent particles and I am chewing on that all the time as I try to digest *Beelzebub's Tales* and what Gurdjieff carries as a theme throughout is that Beelzebub

returns as an anticipated, accelerated result having *earned* his pardon. And one would assume that having come to the point of the sacred Podkoolad he realized whatever it means to be a particle, albeit, an independent one. So for me it's a big question as to why Gurdjieff chooses to carry that theme of independent individuality all the way back to the council of sacred Podkoolads. Because that, for me, has to do with the question of what it means to have what we call real I and what that means in terms of an independent individuality seems, at least in the context of *The Tales*, and that he starts with that and seems to also end with that as the theme. In a sense that is also I think why it first struck me because the Work in my youthful impression of the state of the world when someone put *In Search* in my hand, the one statement that came out of that was that the world is the way it is because you are the way you are. At that time the question of how am I and am I just mechanical, am I really? Am I not just the machine and wholly mechanical so in that is the striving for independence to not just be the machine. So there's that question.

PARTICIPANT: But isn't that starting to be not wholly mechanical?

PARTICIPANT: At that point in my life, at that age, there was some primary emotional imagery that was placed in me by my Roman Catholic upbringing. That was the judgment upon which I was making on the world and the judgment about feeling that the people should not behave this way, we should not treat others that way. It shouldn't be like this you see. It shouldn't because after all Jesus and his wonderful model for what it means to be a decent human being. So there's a conflict in the mind of a young person and these people are telling me all these things, the wonderfulness of the Christian message. If you really believe that and this is all happening in the mind of a child so at that place for me, there is a part of me that doesn't want to be that way, I want to have my own I. I want to be an independent individual. Projecting that out in the service of anything, other than for me, cannot be that way. It was not like my aim. My aim was to pursue this thread that I had gotten on to and offered me a path.

PARTICIPANT: So what is it today?

PARTICIPANT: So your question now and the best that I can come to today is a point for myself that I hold still to the question what does that mean to be an independent particle. And I find as I continue work and as I continue to have relationships and put aside a part of my life and dedicate it, to a reasonable degree of energy, to my relationships with other people, other people in Work my emotional world has changed. As that happened, relationships have become more important. The quality of those relationships as I interact with other people and the way I have decided to spend my time with my wife, every day with others instead of with wood building things. It may be subjective for me but that has been a growth thing for me. I feel like that is good, an expansion from where I was. But then to ask the question does that have ultimate significance in the hugeness of this cosmos.

PARTICIPANT: Maybe it is like sensing, having that capacity. I experience it as having agency and that it has changed me in ways that I didn't intend it to be. I wonder if it's sort of like sensing, in a certain way, as pathways are being developed. I don't know.

KEITH: It might be helpful to go all the way back in terms of the unfolding of the Universe to the point when matter or mass as we ordinarily describe it, as it is present in our Universe. When that first appeared and one of the interesting and remarkable aspects to a proton is

that all protons are the same. Think of that. Of the billions and billions of galaxies that are now known to be in our Universe, all of the protons that are out there, every proton in the Universe is the same. There is nothing distinct about this proton or that proton.

In the early, early stages of Creation the protons began to hook up and there is so much energy that two protons collided with such force that it overcame the rejection force of that proton towards another proton, since both are positive charges they reject each other. But when they come together under conditions of such enormous energies that are greater than the rejecting energies of their surface structures, they blend together. So now you have materiality appearing that has two protons.

We will leave aside the questions of neutrons for now because you could say in one sense that neutron is a proton with an electron added to it. The electron has been incorporated into the neutron so the charge on it is neutral and its mass is slightly larger than a proton, which is the truth. Whether it really happened that way or not, we don't know. Physics is unable to give us an answer. They answer in terms of the kind of quarks. Ups and downs in the case of protons and neutrons; an up and a down quark produce a proton, and a down and an up quark produce a neutron. You can make of that whatever you will, but the important thing to see is that proton and neutrons become the building block, the singular building block for the world of mass-based materiality with the neutron. Especially with the neutron because now once you have reduced the pressures and temperatures of these collisions to such a degree that they can move apart, to a degree; they are still one. One thing is that there are other protons out there and other protons that have come together with other protons so there are a bunch of 'two protons' running around. And there are many, many more and out of every hundred there are ninety-eight that are still just protons.

Over time as heat and energy diminishes and more and more collisions take place that are able to stay after the collision, in a new state of coming together, now, we have the building blocks that can build more complex mass-based materialities, things that have more protons in them and begin to have more neutrons in them. In each case what has to be overcome are the rejecting forces that are already there inside of the proton and the neutron. So you have to overcome a certain energy level to incorporate another one and for that you need a lot of energy. For that what you need is a sun.

Suns become the factories, if you will, the chemical factories to manufacture the atomic table. Early suns now we can take pictures of them astronomically and they have been able to identify suns that are very, very old. What they find is that it is also possible because of the characteristics of the light bands that they produce make it possible for us to identify the substances that are in the radiant energy. For instance you can with appropriate telescopic apparatuses look at our sun and you can tell from the spectra that are broadcast, which elements are in the outer layers of the sun. On the basis of the spectrographic characteristics, which has to do with the refraction of light through the electron shell structures of that substance, those are identifiable things now. So what we find is that it is possible to see that the whole atomic table begins to be created within suns. And within a sun it can generate sufficient energy, sufficient force to bring together and fuse together the inner nuclei of these new elements up to iron—not beyond. Why? The nucleus is too big and it requires too much energy to overcome, to bring it together and build even bigger materialities, mass-based materialities.

For that you need a supernova, in other words you have to go back up the scale of energies to where you have an immense increase in the total amount of energy, such that with a supernova, which is a sun itself, suddenly exploding on itself and exploding with such

high energies that it forces iron to come together and add more onto itself. You see the environment is such that it overcomes the resistance on the shell of the iron nucleus, if you will. So we begin to build within the metallic series—eventually we build all the way to the end of the series that we have. But that only happens with this secondary creative push that arises from supernova explosions. That cannot happen on an ordinary sun like ours. In its whole life it will never be able to generate the upper end of the atomic table.

So what we have in terms of the atomic table that is on that upper end has come from other supernovas elsewhere in the Universe. All of that materiality gradually gets congealed by gravitational attraction around what became our sun, so our and all suns that became the planetary worlds includes the materialities of the entire atomic table of many, many other suns, so all these expressions, that we are stardust, are absolutely true and all other life-forms are a part of that materiality.

In all of these differentiations, in the whole of the atomic table, the proton is the same, absolutely the same—whatever galaxy you choose, the proton is the same. Calculating the length of time of the Universe, which sounds paradoxical and is, but that is the best they have been able to discover. It is incredibly long lived. It remains an individual.

PARTICIPANT: I think it is when he tells us about time and every drop of water in that glass, there is there also a full, independent world full of microcosmoses. When I look at that decanter I just see water. So there is something about that same perception that I just see water, but each little drop of water, each little bead, perceives its own independent world. To me this is an example that is like this.

PARTICIPANT: Well I thought it might be helpful to look at the paradox that we have been trying to address—the individuality, commonality and the uniqueness—and yet not being unique at all. Because in our Universe we see unlimited examples of what appear to be uniquenesses. When you go deeply, deeply into them and see how they are built you finally end up at the very bottom. You end up with a uniqueness that is always the same.

Gurdjieff says this about all of the great visitors that have been sent here with a mission. In the exercises that we do, the full quadrant exercises, we place into the four limbs—blessed Moses, Mohammed, the Buddha and Jesus in one form of that and, this is all my body. This is why we sense it this way. He is saying something very explicit here. They are not different. This is my arm, this is my leg, this is part of my body and yet these representatives, these great saints, that come to the Earth and I ask them to strengthen my being. This is recognizing the uniqueness of sameness. They are all the same—all these saints. At one point somebody may remember where this is, where Gurdjieff said exactly that all these great figures that visited the Earth, they are all the same. They are unique and yet separate.

PARTICIPANT: You are unique just like everyone else.

PARTICIPANT: We can all have unique expressions of the same thing.

PARTICIPANT: Okay—should we stop for cocktail hour?

OCTOBER GATHERING 2016 ~ SATURDAY EVENING

KEITH: While we were eating supper, a number of really interesting questions came up, a number of interesting observations, that I thought might be useful for us to carry on in the evening here. The subject of modern neurosciences is tremendously interesting. What science, through its various forms of investigation, found in the last 25-30 years in imaging techniques applied to the brain into the peripheral nervous system to biochemistry of the brain really turned up some very remarkable insights into the nature of the brain. We talked about how the studies at the University of Wisconsin have verified the areas of the brain that are so intimately concerned with meditation and the concentration of certain emotional states. There is a great deal there that has been explored and more that is beginning to be explored since then.

However (and this is the big “however” that led us back to our conversation at the table), no neuroscientist today would say what is the nature of an image? We open our eyes; we smell, we taste, we touch. We do those things and we call them what they are. We say, “I see this; I taste this; I touch that.” But the image of the thing is completely, completely unknown.¹

I want to emphasize this over and over so we go away with a clear notion that the nature of the images that the brain forms—when you are looking at me here or when you are looking at each other, those visual images, they are obviously not me and they are not these people, they are images of these people. They are reconstructions, creations, if you will, of the brain on the basis of information that it receives from its various receptors, vision, taste, smell, etc. But the nature of the image—to say that it is an electromagnetic field that we can explore and we can study and measure—nonsense. It is not that. We do not know what it is. No scientist in his right mind today would ever say that we know what an image is.

The origin of image is an important thing to keep in mind in terms of its importance for our Work. What is it that can form the image? What is the nature of the image that is formed? That is one aspect of it.

The second aspect of it, which is equally as mysterious, and for which we have no explanation from a scientific point of view, is what is the real nature of consciousness? What is consciousness? How does modern neuroscience approach that issue, that question? They approach it with total confusion, total disagreement among themselves as to how even to ask the question, what is consciousness? Some claim that there is no such thing. Some very eminent scientists feel that consciousness is a figment of our imagination. It is a biological by-product of the way we are humans, which doesn’t explain anything but at least it gets them out of trying to offer some explanation for the nature of consciousness.

Even more frustrating, in a sense, is what is the nature of attention? Leave off its relationship to consciousness, that attention can be unconscious—can we have unconscious attention? It seems we can. But what is the nature of that attention? Gurdjieff has this question in *Life is Real*, what is this “sameness”? He calls it that; he doesn’t give us much help in that direction. He asks what is this “sameness” that is present in the intellect, in the emotions and in the physical body, the three brains? What is this sameness that they share that can bring about a true reconciliation? This is attention. He is referring to, I believe, attention.

1 Buzzell, *Explorations in Active Mentation*, “Image as Man’s Three-brained Reality,” pp 85-97

What is the nature of that attention?² Ask the scientists. We don't know. They don't know what the nature of that attention is.

So the conclusions that we come to here about the nature of these [image and attention], because we can substantiate them; we can give examples of how they function, doesn't give us an explanation of what they are in themselves but it certainly carries us a distance in terms of function, being able to deal with these notions usefully. It puts us worlds ahead of the scientific community because we can talk about attention because we have experienced it and we know clearly what we are referring to when we speak to each other about attention. And there is so much we learn from that, when we apply attention, for instance, to sensing, as we did this morning in the exercise that Mr. Adie took us through. That requires attention to identify the limbs, inside of the nervous system, to find your leg or your foot.

And as was pointed out earlier, we don't really find our foot out there; we find the foot in here [gestures to brain]. This exploration through sensing is going on inside of us, is going on inside of the brain. It's not going on in the foot in spite of what we feel. And I am just as convinced, as you are that, when I sense my foot, I am sensing my foot, that thing down there. But I am sensing it in the brain. I can prove that in the experiments that have been done in so many places, that, by fixing attention on a particular arena of action like what I mentioned that these Buddhist priest do when they meditate on happiness, for example, then a certain part of their brain lights up. When we give attention to certain things like sensing your foot, a certain part of the brain lights up. A certain part of the motor-sensory cortex will light up that is the end result of paying attention to it. It isn't anything that has happened to the foot at that moment, other than your attention. So, obviously, it is the attention that has made that a possibility. So we can explain to ourselves and justify to ourselves the great power that attention has even though we have difficulty taking about is nature.

What the *Symbol* form offers is an opportunity, not a final answer, to begin to understand from where this must come. It must come from a certain level in our understanding of the cosmos and of the Worlds above our World. It must raise the question of how high up does that energy come from that can be so able to penetrate into something, to focus on it and to make efforts to understand it at the same time, to go into it, to attempt to take it apart to see its relationship to other things—all of this comes from the three powers of attention: seeing something, seeing something divided into two and then having the question, what in the world is it and what is it related to and how does it function?

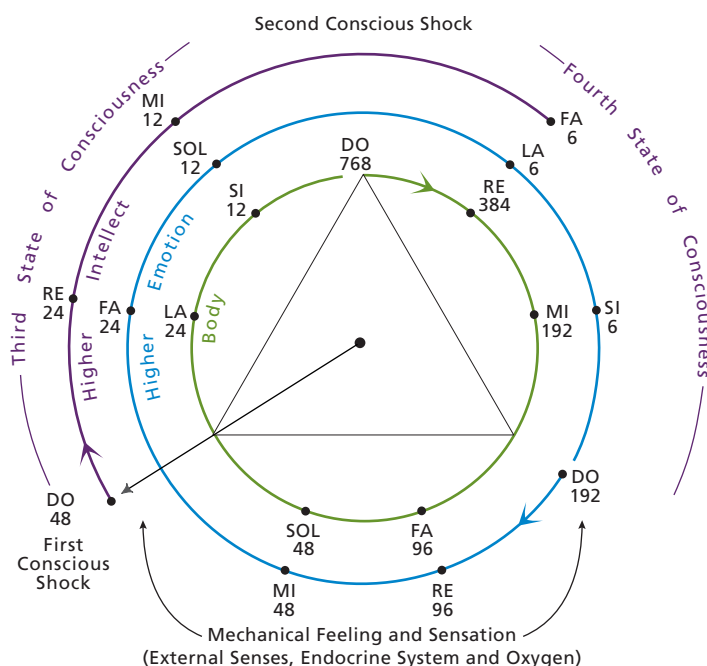
When we have those three powers of attention, notice that the third power is the creative power in our ordinary world. We create something when we pay attention to something—something comes out of that. We suddenly notice what it is. We give it a name or we come back to it and say that this is significant; I've got to pay attention to this because it relates to this or this or this ... It is the attention that has been the creative energy that made possible that relationship. I believe all relationships that we see in science or in music or in art or in philosophy—they are all expressions of the third power of attention, namely, building relationships, creating relationships, seeing those things that are perhaps already there but unmanifested or created anew.

The *Symbol* form gives us a way of at least asking the question from what level do these come? Clearly an image can be looked into. We can study an image. We can bring our attention to the image. Clearly, the image is separate from the attention or we could say it the other way around that the attention is separate from the image. The image is a

2 Buzzell, *A New Conception of God*, "Attention, The Greatest Gift to Life, pp 280-99

product. Image is something that is created, constructed in us and it is the end result that the attention, then, can be brought to bear on that image, although not necessarily. There are many images that are formed, there are many smells out there, there are many sounds and visual things and we only register—pay attention—to a very small portion of them. If you think of all the functions of all of your five external senses on any given day, we register only a very small proportion of all of them—all that can be seen, heard, touched—very little.

So the attention becomes the instrument on a higher level that makes it possible to look into to study image, to learn about its nature and the third power of, to create. We create images with our attention. You can close your eyes and create an image, an image of one of your children or one of your children when they were born. You can remember and form an image of what they looked like. You have created something that then is in front of you. You are looking at that, you see that image, nobody else can see it but you have created that inside of you. How did you do that? With your attention—the third power of attention makes it possible to do that—to create that image.



In a sense, image is on a lower level that is why I put it at a level of 'hydrogen' 24. All images, as we can see on the enneagram, all 'hydrogen' 24s are images. If they are images of the physical body, if they come out of that aspect of our first brain and early second brain, then they are images that belong to LA24. True emotional images only happen with the beginning digestion of air in its upper stages when we pass from MI48. Remember we talked about going from the solar plexus to the chest into the true emotional center, from the lower or physical emotional center, 'hydrogen' 48. Higher is 'hydrogen' 24. This is an image that we call our feeling states, these are higher emotions when you feel Love or Faith, Hope in any of its varieties of states, that's an image, that's an emotional image so it is a 24 because it is an image. Image is something that is created by the event or from the event by some aspect of the nervous system; namely, the emotional brain inside of us and it creates that image which we experience as a feeling, a higher feeling in this case.

So we put this down in the Air Octave as a 24 but now, since it is past the MI-FA, because it has been attended to—attention has been brought to the point of the initial incoming impression that was physical, so it starts at the digestion of food and in the digestion of food we must pass through this first. So we will get a kind of gut, emotional impact from many of life's events in the digestive process of air, but that can lead to higher emotion, with attention, bringing attention to it—what is the significance of this feeling state? I have sudden concern for my child or my wife; I have sudden interest and I feel very good about hearing that they have won the prize or they have successfully completed the course or whatever, whatever it is that we can then move into the world of relationship, the self-other world and then feel into the world that we share. Whenever that happens, all of those feelings belong to higher emotion—they belong to hydrogen 24. This is at FA24. They are in that category, which we can attend to, we can recognize with attention.

The third category, the DO-RE of impressions, again, it dependent upon attention but keep in mind in the three octaves of digestion, the DO-RE-MI of each octave takes place outside the body to be served, which means the physical food when we eat food and we swallow that food into the stomach and that goes into the small intestine, it is not in the body yet. It is not in the body that it is to serve until it crosses the membrane in the small intestine and enters the bloodstream. It must get into the blood before it is truly food for the physical body because we could always lose it through diarrhea, vomiting, etc., and they would never have been in the body.

So that is true in the Air Octave as well. DO-RE-MI of Air is not in the body to be served. What is that body to be served? Kerdjan, the world of self-other relationship, that is the body that should be served but the preliminary steps are outside that body, which is why we can say they are 'gut' they are initial, emotional impacts that we feel. They can be pleasant or unpleasant, positives or negatives, it doesn't matter—this is what matters—what we make of it relative to relationship. Again, we enter this world of self-other relationship.

Only with the attention do we begin to see the significance of it. We begin to experience the significance of it when it reaches the level of FA24.

PARTICIPANT: We can have emotional images without attention. Things come up or we can picture things or we have emotions but you are saying they don't have a certain amount of significance.

KEITH: In the second state of consciousness which is where we spend a large portion of our life, all of our feeling states—I am not saying they are not real, they are real, but they don't have the possibility for transformation that Gurdjieff speaks about. They simply don't. Why? Because they are physical body—they are there to serve the physical body, they are not there to serve the world of self-other relationships. If they don't reach that level, then they don't.

Now, I think the point of your question is don't we sometimes have an experience that is truly a FA24, that is in that they are of Higher Emotion because we care very deeply or we are really stunned by the emotional quality of what we experience. Yes, absolutely.

Remember that the attention comes from shocks. This is whole purpose of the first shock. It is called an "artificial" shock, a conscious shock, the first conscious shock. It is artificial. Artificial, why? Because nature doesn't provide it, it has to be provided from us, the use of our attention.

There are times when the shock is such that it will cross that barrier and then the MI48 will pass to FA24 and we have that experience and it's genuine and it's real. How long does it

persist and does it have a spreading influence on other aspects of Higher Emotion? That's the 'iffy' part because it came from an accident to begin with. It did not come from the attention being held on it in which we try to build something. So it is part of a digestive process that we are involved in so far as effort over time, that's one thing because then it can go further; it can proceed further in the Air Octave. If it is accidental, then it is kind of willy-nilly; it depends. Maybe it does; maybe it doesn't.

The nature of DO-RE₂₄ here in the Western world, say in the last three hundred years especially, there has been a great deal of attention given to the education of the mind, a great deal of value given to higher education, the study of the accumulated wisdom of the capacities and skills whether it is in music, philosophy, mathematics, there has been a great deal more attention has been given to that aspect of the third brain in the intellectual sense than there was before then. I say that and I assume it is uncontested as there was plenty of intellectual activity before. All I am saying is that it seems to me evident that there is more in the last several hundred years, since the time of Newton because this is also the time of some of entry of Western music as we understand it, begins about the same time with the Italian composers, the early Church music and all that develops from that. The same is true in poetry, in fact it is more true in poetry and music and drama—those three areas in particular are often have been predecessors of scientific insight. There are things we look back on now in 1860-1880 in the arena of music, poetry and philosophy that are clearly of the age of relativity, clearly insights into the quantum nature of the world with all of its *indefineableness* and so forth. And it is there 20 years before Einstein comes.

That is what I am saying; there is a power of attention often through the emotional world. We see things appear in the creative arena that really presaged, predate some of the scientific discoveries years later.

In any event, the DO-RE in the Intellectual Octave can be totally automatic; it can all become, we would identify, as LA₂₄. In other words, in the physical Food Octave, it is all of the automaticities that affect the third brain. And there is a lot of them, for instance, the learning of language in the particular culture you are born into. That is not something that requires a great deal of effort, a conscious effort. It requires time and repetition as we see in early childhood.

There is a great deal of stuff that occurs that becomes legitimately a part of our physical, automatized nature that we would say is intellectual. It is formatory so, in that sense, it is, in Gurdjieff's description, a formatory apparatus. A formatory apparatus is like a switch board; it gives answers, things are plugged in—that is exactly what LA₂₄ does, it is a formatory, automatic physically conditioned kind of repository of bits and pieces of information and data but not understanding. DO-RE in that arena is what is accomplished in life when one goes to school.

If one goes beyond that and has a discovery, say, when they are 14 or 15 years old that they have a sudden passion for understanding in biochemistry, the nature of stars, whatever, then they begin to pursue. When they begin to pursue that makes fundamental use of the focused attention, whatever it happens to be, music or philosophy or science, it doesn't make any difference, any human endeavor in which there is this focused use of the intellectual intelligence, a question of what is going on here? We can ask that in a scientific way, or a musical way or a philosophical way, poetic way—in all of those ways—that will produce certain things because the attention that is brought into that arena is creative. Something will result. Sometimes that is a very remarkable creation as it was, for instance, with Einstein. Many other people won Nobel prizes but many people have had moments or periods in their life

when because of the use of focused attention, they were able, in the face of a question, of how does this work or what's going on here—they were able to put down on paper or in musical or poetic form, some insight into that level. That's MI12. That is coming to really using the attention in a creative sense, coming to something that is new, something that is the creative result of bringing the attention to bear on a question. It is fundamentally, primarily an intellectual exercise, rather than an emotional enterprise. That is way to qualify the 12s and the 24s that are here in this particular form of the enneagram.

PARTICIPANT: I am wondering how do we see the separation of Abrustdonis and Helkdonis in this from Askokin?

KEITH: Good. I just talked it out. It is talking out what produces FA-RE24 and MI-SOL12. When it is in the Air Octave, whatever the image formation is in Higher Emotional Center and then the creative result we come to, in terms of understanding the emotional nature requirement and how to respond to that, then all of that is in the Abrustdonis, in the transformation through conscious labor and intentional suffering. Conscious labor is the use of the attention in this arena. The intentional suffering is the discovery of what was not there—our lacks in that regard—when we see that we did not know, we did not feel; we suddenly felt our absence. We felt ashamed of not having met that requirement or that need or that opportunity. And from that comes the conscious labor and the conscious labor is what creates the images of Higher Emotion that we can share but then the states themselves often cannot be for that individual, they are...

PARTICIPANT: When that individual has that attention, can we say that that passion comes from will?

KEITH: Oh yes, we haven't discussed the important role that this plays because as it comes about, except it comes from two levels above—SOL48 to produce 24. So we can ask ourselves questions about this in that sense so that Six (H6, the will) would be necessary to produce this. Notice that Will (H6) acts on image (H24). Our will, whatever we come to, is not sufficient. It is not sufficient to carry us over an important transition to real I. That Will, as far as I understand it, must come from outside, must come from higher yet.

PARTICIPANT: Is that 'Aiëirittoorassnian-contemplation'³ something coming from Above?

KEITH: Yes, a prayerful Grace for entry that man doesn't have access to. Nothing is owed us from that world. It comes unbidden in a sense.

PARTICIPANT: That's like when the impressions ...

KEITH: Serve the Will, yes. As soon as we enter that octave I think this is the Will. This is the point where real I appears, the transformation of man is placed in that way.

PARTICIPANT: Why not say World Three instead of World One because Three is the next one up?

KEITH: Okay. [laughter]

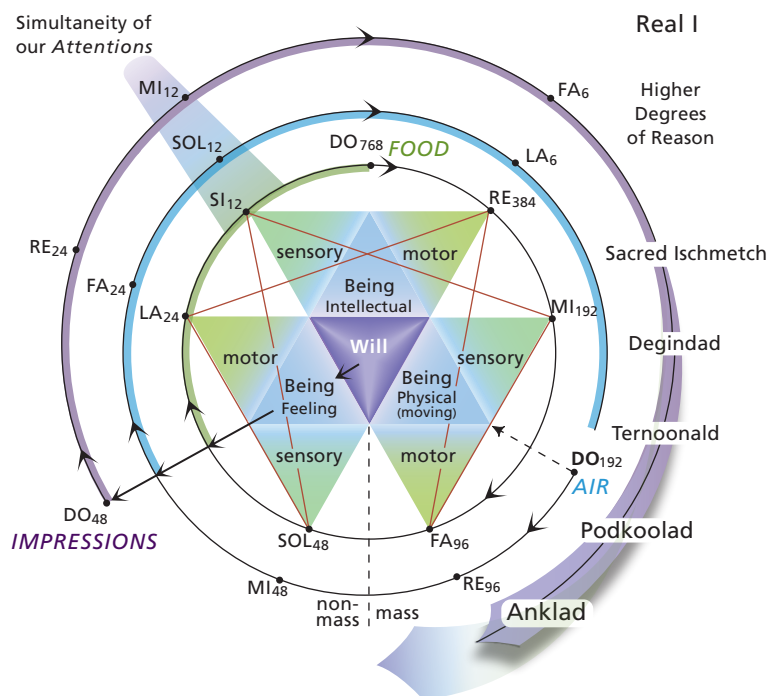
PARTICIPANT: With the second conscious shock, my experience is the point where we recognize and experience another relationship that we are in relationship to something

3 Gurdjieff, *Beelzebub's Tales*, p 569

higher that is a way to help us if we can ask in the right state simultaneously feeling the wish and the need and my helplessness and then to ask for help. And then there can be the experience of the reality of this higher something having a relationship with me and needing me as I also need it. At that point, the ego needs to step aside. If it's anywhere in the picture, the quest cannot be sincere and what happens won't be of the same quality –it will be more myself answering myself.

PARTICIPANT: It is interesting because we are talking about FA6 just how all the examples we used were about the higher and lower blending for the middle. World One is not shown there but it's clearly implied. The will is the representation of ENDLESSNESS within us—the free attention or the free will.

KEITH: That's true but it also goes in other representations. You can carry this outer circle all the way around until it comes to its SI–DO and then in some of the representations I think Gurdjieff has given us a hint in that direction because these are the higher degrees of Reason. The sacred Podkoolad is next to the sacred Anklad but below that is what? Degindad and Ternoonalad. So we could take Ternoonalad, Degindad, Podkoolad, Anklad because he steps these out as higher degrees closer to HIS ENDLESSNESS, as steps in that process of that final octave. In other words, they all have Will, all of these characters, as he has talked about them, all of them are presumptively in possession of their own Will but they are higher in ranking relative to ENDLESSNESS.



KEITH: We will take up the hunt tomorrow morning.

PARTICIPANT: And it should give us something to dream about tonight.

KEITH: Let's hope, let's hope.

OCTOBER GATHERING 2016 ~ SUNDAY MORNING

KEITH'S OPENING REMARKS AT THE CLOSE OF OUR GATHERING

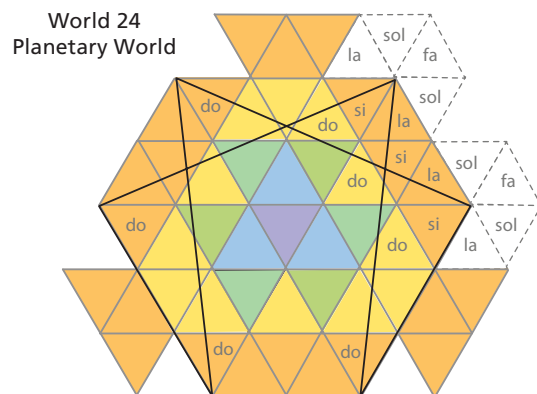
KEITH: In closing our time together, I want to talk about how the one view, and this is the view that has evolved over the last 25-30 years of this *symbolic* representation of the whole Ray of Creation [*A Symbol of the Cosmos and Its Laws*] that nowhere specifically that I have been able to find, in any of what Gurdjieff has put on paper, is there a discussion of man's evolutionary triadic change lawfully other than simply the description that comes from the Ray of Creation where life begins from the sun of the particular solar system where World 24 is the world that gives form to that life but the energy and the creative insight comes from the sun of that solar DO system and then that creative energy and creative insight into the form the life must take that comes from the level of the sun but it must take on a body. So, in progressing into World 24, into the planetary world, it leaves the radiant energy levels of the sun and enters into the mass-based world of atoms and molecules. For me, that is one way of looking at the whole of World 24.

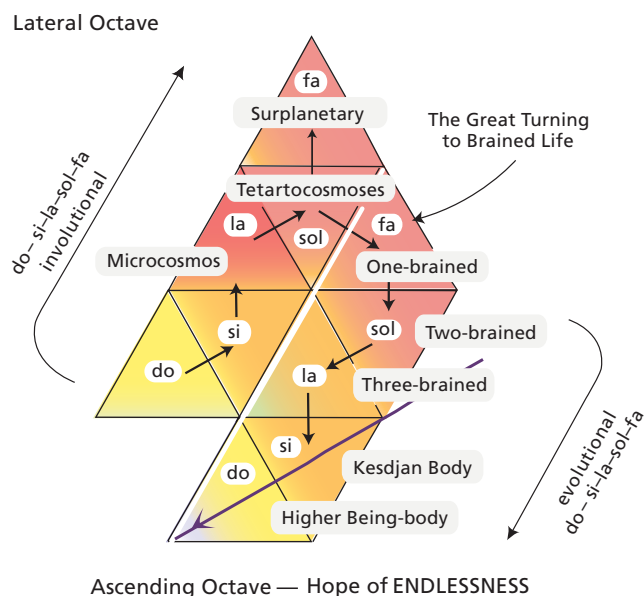
The whole of the planetary world is a world of molecules and atoms and the energies that are appropriate to that level that have to do with what drives the interactions between atoms and molecules. On the Earth, we are privileged to have representations, for instance, of the entire atomic table. Other planets may not have that at all. Other planets in our own solar system may have many elements of the atomic table, investigations at this point in time seem to indicate that that is the case but not in the same proportions that we have on Earth. There may be oceans of cyanide on some of the planets and moons of this solar system, something that is inconceivable for us. A fluid level of oceans or lakes on other planets, in our conception, we would always think in terms of water. But to have some other substance of a planetary nature, of atoms and molecules, in some liquid form that plays a role on that particular planet similar to what water plays on the Earth, that is a very new idea, something that has only entered into the consciousness or awareness of man in recent years.

In any event, at the level of World 24 or the planetary world, that is where the elementalness, the atoms and molecules that will come to form the substrate of life, that all draws from World 24, the planetary world and, given the guidance and energy coming from the sun which I believe that form is best expressed, in our terms, as the ultimate enneagram.

The enneagram is the ultimate symbolic expression of the Laws of life. What we see then is the appearance, first on the planet Earth in the Lateral Octave as you step down from the do of sun, the si of the planetary world and then the la-sol-fa.

When Gurdjieff speaks of la-sol-fa, he never elaborates this; he leaves it up to us to have to struggle with it. To me the la is Microcosmos. It is the first appearance of life. It is the closest to the planetary world. It is the first manifestation of the enneagrammatic lawfulness that underpins all of life.





So the first manifestation is in Microcosmos. That lasts for nearly four billion years. Just think of the experimentation that has to go on, the looking into possibilities, the rejection—the coming into the life of forms that last for a very short period of time. Why? Because they didn't have all of the components quite balanced, such that they could continue life under the circumstances that they found themselves in on the planet Earth.

In any event, after a very long period of experimentation and complication, we come to this period of time where one-celled life begins to live closer and closer to other forms of one-celled life.

And there comes a point a point in time when those lives begin to merge and then we have the first appearance of what Gurdjieff calls "Tetartocosmos." This is multi-celled life.

Try and contain in your mind for a moment (if you have any background in biology, it helps) the enormous number of multi-celled beings, of Tetartocosmos on the planet Earth, the varieties. It is incredible—thousands and thousands of species and that's all part of Gurdjieff's Tetartocosmos, multi-celled life. What form that was and how we can identify it now is very difficult because it was long before plants and animals. If you take plants and animals out of the equation, and say you've got life and it's multi-celled, what is it? It is not a plant it is not an animal. It's there and it's still around; we have many species of multi-celled life that doesn't have a brain and isn't a plant or a tree. We have many of those still with us: mussels, clams, all forms of multi-celled life. Any form of life that we identify that creeps and crawls around and doesn't have a brain, that's what I am talking about and there are lot of them. That's Tetartocosmoses.

At a certain point in the unfolding of life in its complexity there is a great divide. There is unfolding in two directions. One direction takes us toward the world of plants (and I am greatly simplifying this) because the great divide is towards that which has its basis in photosynthesis. The other unfolding is the early forms of brained beings from Tetartocosmos.

Both of these—the whole world of plants and the whole world of brained beings are Tetartocosmos. They are still multi-celled. Everything on the Earth is multi-celled once you get beyond Microcosmos we just call them differently. In any case, it is quite remarkable when you think of this unfolding here into plants and into animals or brained beings.

The difference is that photosynthesis depends on the ability of digesting a photon and taking that photon into a specific chemical that has a specific element in its center. Utilizing the energy of the photon, it is able to initiate an energy transformation process that leads to carbonation; that leads to stringing carbon atoms together. That stringing of carbon atoms together is what we see out there in plant life. In other words, the carbon underpinning of plant life starts from photosynthesis. It is largely almost totally dependent on photosynthesis

but the chemical form that, when it has this specific molecule or atom in its center that is the genius solution to photosynthesis, has on this side a chemical that is remarkably similar to that which contains this remarkable or unique mineral atomic form only now it is a different atomic form and that atomic form makes it possible for there to become a relationship, again dependent on photonic energy that begins to develop and build on the sensitivity of the individual cell structures to communicate with each other.

This is the basis of the nervous system; this is the basis of that which begins to evolve towards a neural impulse and is based on the charges that are there on the exterior of the cell. So as those become, over millennia, more and more sophisticated in the ways in which they can communicate and share data about whether it's food, an enemy, or something I should move towards or away from, what is its climate, what is its temperature—all of those things become possible ways in which this presence of plus and negative charges in nearly infinite combinations surround the cell structures that have evolved up to that point in time that are the Tetartocosmos. These begin to become organized, much like yesterday when we talked about the organization of the neural impulse and the sodium-potassium etc.. In the same creative way, the exploration now is to take that and build circuits with it so that the communication between cells is not just with the charges that are proximate to each other but now they begin to become separated from each other but still able to communicate. How? Through the neural impulse—the impulse carries with no diminution of energy.

This is one of the most remarkable features that we still have in each of us. If you tested the amount of energy that is present in that charge at the beginning of a nerve cell in your brain, or in the lower part of your spinal cord going to the tip of your toes, there is a motor fiber that goes all the way down. There is no loss of energy. When it arrives down there, that impulse has the same potency as the impulse when it had its origin up in the spinal cord. In our body, ordinarily, we don't think of ourselves that way. We run out of steam; we run out of gas. We have only so much energy and every manifestation uses up energy but here, in the instance of the neural impulse, there is very little if any loss of energy in the neural impulse. This is a truly miraculous development when it becomes possible to start building a system that has almost no loss of energy in its transition from one place to another.

In any case, what begins to be built with the gradual growth and accumulation of neural impulse communications is that these fibers become longer and longer and in that process become more organized so that the fibers that are going to be involved with muscle cells travel together; those that have to do with bring sensation back to the core are going to be traveling together so we begin to see the evolution of sensory and motor fibers and those themselves, not always but often, become combined into a nerve root that contains both sensory and motor fibers—both those that are going out and those that are coming in.

So this process of organization leads, eventually, to the earliest forms of one-brained beings. At the point, I believe we can go to *Beelzebub* where he tells Hasein the story of what happens as life becomes more complex and he says finally this life form reaches a point where the degree of individual tension is beginning to be reduced. At the same time these life forms that have come into existence, what has evolved is the capacity to move independently on the surface of the planet from one place to another. I'm sure you remember the part in "Purgatory" where he discusses this where 'independent automatic' movement begins to appear.

This is a pretty clear description of a one-brained being because a one-brained being reaches a point where the primal triad of survival begins to have little breaks in it, little openings in it where it doesn't always have to be on guard. This is a critical point. This is

a point in “Purgatory” where Gurdjieff says ENDLESSNESS becomes aware that this has happened—that automatic, independent—what a clash that is—how many times do you have to read that before you suddenly say, “Wait a minute, how can you say that something be automatic and independent at the same time?” But Gurdjieff has done this. He says they reach a point where there is automatic, independent movement on the surface of the planet—on the surface, not in the ocean, on the surface; he is quite specific on that.

So automatic independent motion begins to appear and it appears under conditions where the individual tension which I understand is if you are not totally on guard you are going to be food for something—something is going to do you in—you are always alert for survival. A chink has to appear, a little opening has to appear, where this little creature that now has independent, automatic moving, however we understand that. It is interesting that I can be automatic because when I move my legs and arms move automatically. I don’t make each of them individually move from moment to moment, I just start off and I am going to walk from here to there. So, I can walk independently, automatically— independent in the choice of where I go. So when a creature reaches a point where it is not every moment that it is afraid it is going to food for something, that is not going to have its existence ended when it has a little time to simply look around and say, “Well, I’ll go over there or maybe I’ll go over there.” Automatic, independent movement. I will go here whereas this creature next to me may want to go there. And that’s okay because there is this degree of independence that enters into the equation.

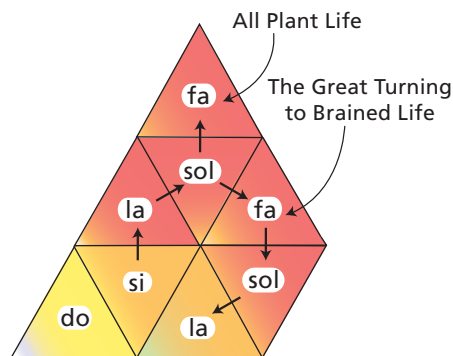
So when independent, automatic movement becomes established because the individual tension has been reduced, then the next 3 to 4 pages of the chapter are an exploration of the circumstances under which Kesdjan and Higher Being-body can be created. So compressed in this very brief section you could say of *The Tales*, Gurdjieff has outlined in this progression from one-brained beings, two-brained beings, three-brained beings, *independent motion* and then, finally, the *possibility* of Kesdjan and Higher Being-body. And he speaks of them exactly that way. This is first time (I think it is the first time) he mentions specifically Kesdjan .

When he speaks about the appearance of automatic, independent movement, this is the appearance of an early one-brained being. Notice that Gurdjieff says when ENDLESSNESS becomes aware of it. So it’s already happened. In the creative outflow of life on the planet Earth from Microcosmos through Tetartocosmos to finally this initial step towards a brained being and it’s all happened according to law. ENDLESSNESS is not be aware of that at all, but he becomes aware. Why? Because it is automatic and independent. It is the first appearance in the whole of Creation of something that has the ability, the capacity to be independent. This is a marvelous insight into the *elementalness* of this appearance of independence.

The octave changes from this point. We have gone from do-si-la-sol-fa:

- la—Microcosmos;
- sol—Tetartocosmos;
- fa—big opening, branching.

One branch of the fa becomes the whole of plant life, the whole of the vegetative kingdom, and the other opening is towards brained beings.



Both make elemental use of the photon. In one, the energy of the photon is used in order to splice together certain mass-based portions of the world, namely carbon molecules to space them together, to build something in the material world. And in the other direction, as we mentioned, the building of the eventual appearance of the nervous system.

So with the appearance, first of brained life there is, I believe one way of looking at it, is that the octave, the la-sol-fa, the fa is the endpoint. It is coming to a fa-mi in its octave (la-sol-fa-mi).

What is the mi? The MI in the Great Ray is where the Lateral Octave joins the Great Octave. MI is not a world of life; it is a world below the Lateral Octave of life—that's the moon. If World 48 contains life, the world of man, of three-brained beings, or brained beings, then World 96 is the World under an even greater burden of law. It has more and more restrictions, more and more restraint. It is the world of the moon.

Nothing happens on our Moon unless it is impact or radiant energy from outside. Here the sun shines or some other body of planetary material collides with the Moon, which it does all the time and we see constant evidence of that now. That's the only way the Moon changes with the very interesting but rare circumstance of the naturally radioactive substances like uranium where it does become a lighter element, in other words, it moves up in the atomic table, one widget when it transforms into lead but that's it. In the Moon, what can the Moon do to warm itself?

What can the Moon do to transform itself?

What energies does it have available to it?

It's a totally dependent world, which is so closely related to what we have been exploring about sensation. When we sense our body, if the planetary body is Moon relative to us in the Earth–Moon–Anulios analogy that we explored, then Moon is our planetary body. When we sense the planetary body, we are assisting in the creation of an atmosphere around the physical body, a real atmosphere, a sensory atmosphere that is neural in its basis and we are responsible for forming that.

In any case, we have left the world of life as we understand it when we go from World 48 to World 96, a totally dependent world that can do nothing for itself but must be helped from outside if it is going to accomplish anything.

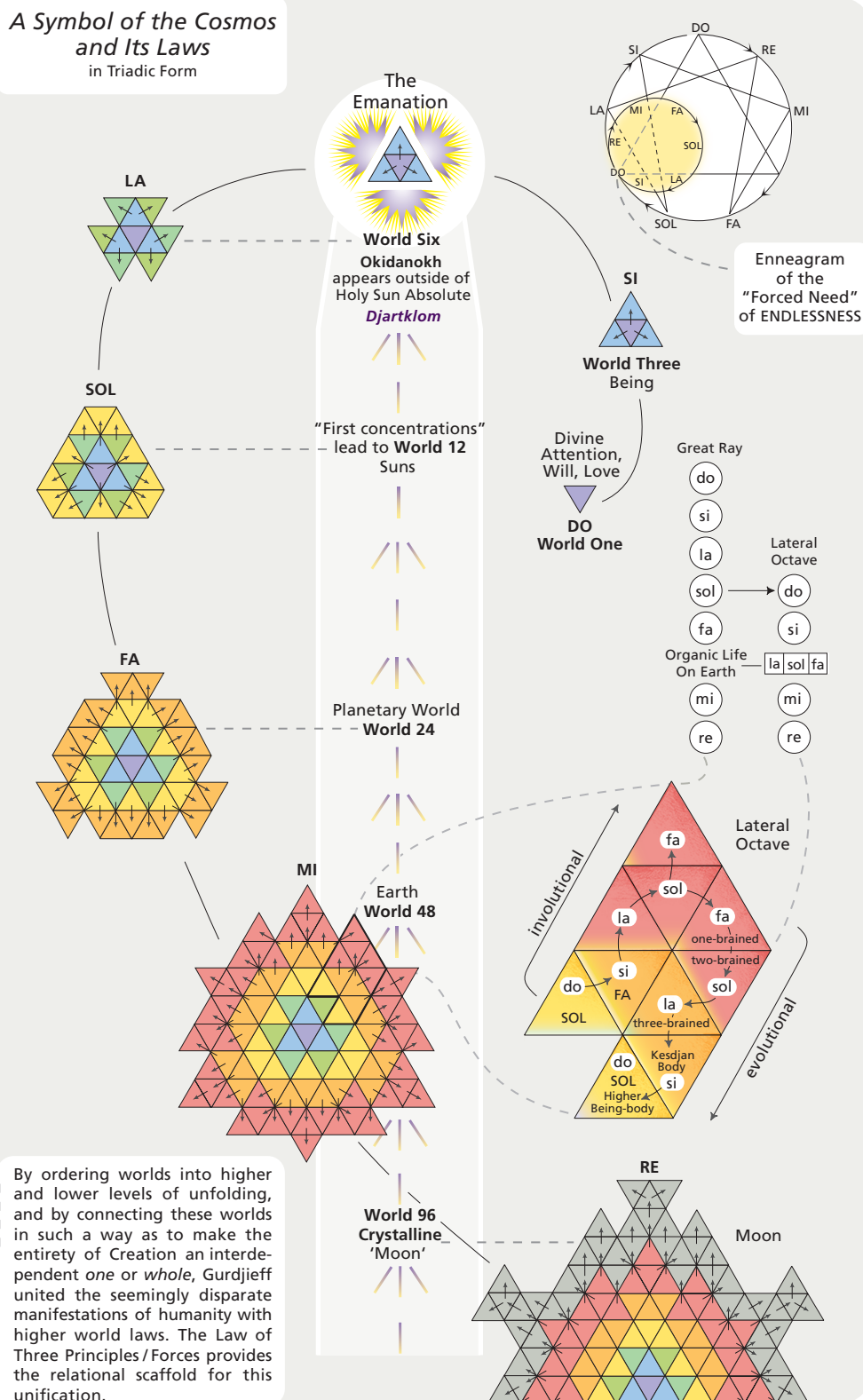
So the octave that we have been exploring, the la-sol-fa, when it goes to its mi, it rejoins the Great Ray at the level of moon and then beyond to the negative Absolute in the Great Ray.

PARTICIPANT: I thought Moon was RE. I thought the Earth was MI.

KEITH: That's one way of looking at it, yes. Also that Earth (48) is soil. I say that only because we have this interesting exploration which Gurdjieff infers in a couple of places but doesn't go into and it has more to do with the creation of the Universe, something that we haven't gone into at all here, where, in consideration, we really have the Great Ray. Ordinarily when we visualize it, we visualize it from the top down and what really is happening is that it is going this way [indicates up?] also.

(The illustration on following page is from the foldout "The Utilization of Okidanokh" and the images are referencing all of what Keith is referring to about evolutionary and involuntal motions both automatic and independant.)

*A Symbol of the Cosmos
and Its Laws*
in Triadic Form



You have an involutonal octave here which is how we usually visualize the Great Ray from top to bottom. But really we have this other octave which is an evolutionary octave which is starting and it must start close on to the same time as the involutonal octave and it goes around this way. So this is growing. As Gurdjieff says, the Moon is growing towards an Earth; the Earth is growing towards a Sun. When he talks in those terms (as paradoxical as that sounds), he is talking about this way of looking—that it is always progressing upward. Looisos becomes an Archangel, he is angel but he becomes, because of his merits, an Archangel so there is an evolutionary possibility even for Looisos, with all the blunders that he gets involved in.

PARTICIPANT: How can it start at the same place if it begins here [where Keith indicated] and the moon hasn't appeared yet how does it go the other way at the same time as the beginning?

KEITH: Because ... because I don't know. [laughter] But one thing that we can see about it is that if you take back at the moment of Big Bang or the moment of Creation of the entire Megalocosmos, at that moment, what we usually picture, and what science usually puts forward, is this incredibly, almost infinitely hot circumstance with incredible levels of energy, 10^{34} which has little meaning for us other than it is bigger than anything we can possibly conceive of. From that beginning of pure energy, there begins the descent and that is what usually is outlined and we can follow, surprising clearly, Gurdjieff's unfolding of the Great Ray when we follow that progression down from extremely high gamma to gamma and then X-rays and ultraviolet—when we go through the whole spectrum of radiation, we go all the way down to ELF waves.

However, in order for anything to happen along the way, for instance, for there to be suns, you need materiality, you need mass. Where does that come from in this typical picture of the Great Ray, there ain't no mass?

PARTICIPANT: When Beelzebub describes the creation of the Universe, doesn't mass begin with Okidanokh, when laws meet Etherokrino, isn't that the first materiality?

KEITH: He doesn't say that. Maybe that is your conclusion but it's not what I understand.

PARTICIPANT: That Okidanokh doesn't appear at the beginning of the Megalocosmos?

KEITH: No that is not what I said. You wanted to put mass in there.

PARTICIPANT: Oh, I see, right, but what about materiality?

KEITH: Same thing. What I am saying is the inference—if we are going to have an evolutionary octave is that we are going to try and conceive of, as well, as an involutonal octave, we can account for the involutonal octave without much difficulty just by following the progression of energy levels and so forth. The difficulty comes when we try and consider in that scenario where the hell did mass come from? What I am saying, in Gurdjieff's cosmology, I believe he says it comes at the very beginning.

Mass appears and now, with all the modern physics that is involved in Big Bang which is enormously complicated, this is the kind of stuff they are trying to explore with the high collision business over in Switzerland and they have barely begun despite the spectacular insights that they have come to. So far it just boggles the mind when you think of what they have discovered so far. They are able to measure the existence of some of these states of

quarks and gluons existing for 14 quadrillionths of a second! What the hell does that mean? 14 quadrillionths of a second? And then they wink out, into what? They become something more complex. From all this stuff that they are now considering in the Hadron Collider, and you can call it stuff in the sense that it is all nuclear stuff. Eventually it comes down in our world to protons, neutrons and electrons and energy, in our ordinary world. Granted there is anti-matter and there are other things that have been investigated and proven to be real but in our world as we live our lives, that's it.

Mass appears, as I say in one conception, mass has to appear if it's going to be a true representative of a beginning evolutionary octave, mass must appear very close to the beginning and then it gains energy from the involutional triad so these two circles are actually totally interrelated all along the way because one is feeding the other and feeding back to the other at every step, so we can't consider them to be totally separate.

But mass is the coalescence of enormously higher energies; it is the coalescence of these bits and pieces of nuclear material, quarks and gluons and other kinds of sub-atomic particles. At a certain point in time, they estimate to be somewhere around 500 million years after Big Bang, the temperature and pressures have diminished to such a degree that we move from what is called a "dark Universe" to a "white Universe" meaning that photons, light waves of all various vibratory wave lengths, before this time, they cannot travel very far before they are absorbed, or they bump into, or bounce off of, so they cannot go in a straight line because there is just too much stuff, they keep bumping into everything.

At a certain point, as the temperature drops, more space appears. Space is created and now it reaches a point, about 400 million years after Big Bang, where the temperature drops to such a degree that now space has opened up between all the particulate stuff that's up there and now photons, light waves, can travel freely.

What we see in the microwave background (we have seen these pictures in the newspapers) that these are microwave pictures, true pictures of the state of affairs of the Universe, Megalocosmos, at that point in time because that light started traveling and before then it couldn't travel so you have a dark Universe prior to that time because there was too much energy, too much matter in formation but, finally, matter forms and this is where the mass comes from. The mass now is now in a final coagulated form of protons, neutrons and electrons which are the substrate of the Universe so far as we know it. This leaves aside the big questions about dark matter and dark energy and so forth; we won't touch on those at all. I am just trying to create an image that is quite consonant with Gurdjieff's that, indeed, these mass-based particles are an evolutionary octave that will become more and more conscious.

The *elemental consciousness* that is present in the constituents of atoms, in other words on the inside of the protons, the quarks and gluons, represents the level of intelligence that this level of matter has. Intelligence is the capacity to be aware of an ability to respond to. However we define that, in the end, it comes to down to this—it is the degree of sensitivity toward, openness or awareness of and the ability to respond in some way, shape or form.

PARTICIPANT: You were speaking about the Moon, about atmosphere and about sensing I thought you were going somewhere with that.

KEITH: What I was trying to do was to complete, when we talk about the Lateral Octave, we talk about the la-sol-fa and then the fa goes to mi (soil) in one conception when we

pass beyond the Earth-based life but it is not really like that; it's more like there is an *elementalness* that is below that, that really is World 96 and below that yet is Negative Absolute, which is the name Gurdjieff uses in associating the primal state of affairs is with the Negative Absolute which is interesting because of the Negative and Positive Absolute.

We can see this circumstance at the beginning of the creation of Megalocosmos is that there must be participating in this both the positive and the negative of World Three, say. Then one representative of that that is very obvious to us would be the enormously high energy, the intelligence, the consciousness that starts the involucional cycle that leads from World One to World Three to World Six to World 12 and so forth down. But, at the same time, there is this mass-based that begins in the Negative Absolute and then progresses through Negative Absolute to Moon.

PARTICIPANT: So in that evolutionary sequence there is la-sol-fa, and then there is a bifurcation that one la-sol-fa goes into plant life and the other la-sol-fa goes into brained life.

KEITH: Well they all come out of Tetartocosmos; we shouldn't see it as two different things.

PARTICIPANT: At the sol.

KEITH: Yes there is an opening from Tetartocosmos in those two great directions.

PARTICIPANT: So there is that bifurcation there. So to go from the fa to the mi can you say something about the nature of the shock that comes in there?

KEITH: Death is what comes in there that leads from the level of ... when we take la-sol-fa, if the fa is plant life it is when the plant dies; when it is towards brained life, it is when the brained life dies. Because then the body is elemental and it goes back to the Earth (soil), and back finally to the Moon because it is cannot do anything for itself.

PARTICIPANT: So death is a shock at that point. Gurdjieff's admonition to [remember death].

KEITH: We call it death—it's the passage from living la-sol-fa to non-living which is still an elemental part of the Universe. But in the conception we are trying to explore here, we have to try to see it also as an evolving part rather than just a product of death and it's going down, down, down and actually the results of this motion is up, up, up because, with every life form that does come into life, what does it build its body on? If you take every human being, in utero it takes from the Earth, it takes from non-living into itself and incorporates that into its living-ness. That's evolution, that's moving up. That's an important aspect here.

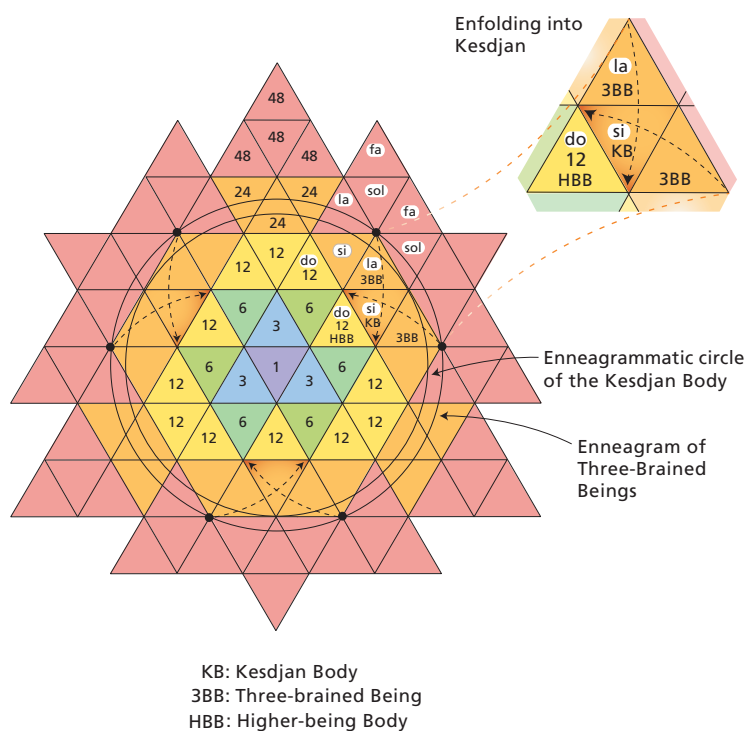
I want to complete this thing about the turn because, to my knowledge, unless someone can point it out to me, Gurdjieff doesn't talk about this; he doesn't talk about the fact that when ENDLESSNESS becomes aware of automatic, independent movement, HE then acts. This is ENDLESSNESS entering the Creation. That's against the law, supposedly.

No, HE doesn't enter the Universe with material power. That's the answer; HE *enters with consciousness*. Such a beautiful image when you suddenly see that's what brained beings are all about. It is a mechanism to bring consciousness into the world of itself—consciousness of itself, of its whole world. And sensing plays a very essential part in our obligation down, to help that world.

PARTICIPANT: Can we back up a little? Where did you leave off before you spoke of sensing?

KEITH: Where I was leaving off was that it is important to see that this is a shift in the octave. We said la-sol-fa and then, the implicit mi going through plant life or early organic brained life is to the MI of World 96.

What I am saying is the *octave shifts*. It starts going back up again. Having been an involutonal octave la-sol-fa, that is involutonal, it is moving down, with the appearance of brained life and when ENDLESSNESS sees the possibilities, possibilities for what? For assisting HIM in the administration of the enlarging Universe, then he's got to build the brains. The appearance of the first brain is one thing but now something has to participate in the building of consciousness and that is the entry of ENDLESSNESS into Creation, entering not with anything to affect the materiality of the Universe but affecting the potential for consciousness.



So that shift from the la-sol-fa, the fa now turns and moves to sol. It turns in its own octave. Instead of going down to mi—it turns around and begins to move back up again. It moves from fa to sol and that is two-brained beings. With la, it moves up to three-brained beings and then to si—Kesdjan, the fourth state of consciousness and finally the si-do. Do of that inner octave which is going back *up* again; from the turn to brained beings, finally to three-brained beings and then to Kesdjan and the *enfolding* to Kesdjan is where the Laws have to become cut in half.

When you enter World 24 (the orange triads), remember that in other considerations Gurdjieff discusses, we become free of half the laws; one is no longer under the most physically imposed and difficult laws of World 48—you become free of half the laws so you are now under the laws of World 24. That enfolding of half the laws—how do you do that? Again, we have a way of representing that here.

In the symbolic form, because they are each enneagrammatic, they are going to be six major steps. There is going to be re-mi-fa-sol-la-si. So there are going to be six laws or six sites in us or however we understand that and when we go from World 48 to World 24, we are going to cut those in half. So, the possibility I saw was that you cut them in half when you take two of those laws of a three-brained being, two of the six fundamental laws of a three-brained being and you enfold them and they become each other. In this you have taken six laws and formed three laws.

In World 24, when one has a completed Kesdjan Body, a man then has his own Law of Three. The six have become three.

So the enfolding of the six laws in World 48 of a three-brained being become three laws of the Kesdjanian World and those three laws then folds further in, along the sides that are available to it. That is one of the rules I have tried to follow in seeing how the *Symbol* has evolved over time. You have to follow the laws that are built into the sides that if you are going to rotate over the side, you can't keep rotating over the same side, you've got to do it on three sides eventually. It's one of the reasons if you look closely at the la-sol-fa, you'll notice that they form in the unfolding on the triads of the *Symbol* form that the la-sol-fa and then go to two-brained and then three-brained and you suddenly have six triads that are circling around one point. If you go back to World One or World 12, the sun, and have a question, what is the one [point]? The *one* is the physical body. All six of these forms, la-sol-fa, one-, two- and three-brained beings all need a physical body; so the triad, the apex is shared. All six of them share the need for a physical body and then that three-brained being triad has nowhere up to go; it must fold away from that dependence on a physical body; it doesn't need a physical body at that point in time so it enfold into the etheric world or the world of Kesdjan, which has no need of a physical body.

So it is an interesting way of seeing that, when we look at the lateral octave this way, we can see la-sol-fa and see the progression of the involutinal octave but can also see that it can turn and it turns with the introduction of brained beings and then it is an ascending octave that has its own ascent to si in World 24 and finally to do, which is in World 12. The highest octave here would be in World 12.

Interestingly, when you look at the *Symbol* form, the apex of World One for us or the apex of that World 12 triad that apex touches an apex of World One. The reason this is important is that the final enfolding, if you take the physical, emotional and intellectual as poles in the three-brained being-ness.

To get to Kesdjan, there is a requirement that we must blend certain laws in us. What I mean by that is that there are laws that have to do with Creation and there are laws that have to do with things happening but not necessarily Creation. If there is Creation, there has to be Interaction. Interaction doesn't create anything; it just produces a lot of moving around. Energy moves things around but in the end, you still have the things that got moved around. They just may end up in a different place in a different arrangement but they are still the same thing. That is different from Creation where you create something and what you end up with is really new, like a baby, like a whole human being. So Interaction is just like us meeting you; we interact, we communicate with each and we will all go home and we will be the same people, the same lawfulness. We were created this way and now we interact but it seems like those two do not blend. But what if the requirement is that you must blend?

In order to enter the Kesdjanian world, you must blend Creation and Interaction; you must blend Identity. It is like Creation, here is Identity; as Bennett would say, "I am a chair. That's what I am. Don't take me for anything else." That's the triad of Identity. That is what it is of itself, however small or limited that may be but that is what it is. That is the triad of Identity that is the law. Everything has in its own way, its own identity. However then there is the great law of Transformation or Digestion where something is going to become something else, not identity; it's going to take that identity maybe and digest it; it is going to take it apart and make it into something else. How can you take something that is a source of identity and change it, transform it into something else? To do this, this is a requirement of Kesdjan is to do that, is to blend those two laws together.

PARTICIPANT: Would you see a relationship of the blending of these two laws and the Morning Preparation that was given from Mr. Adie?

KEITH: Yes. Good example. Yes, we make that effort. Then finally, the final two of Bennett's six laws is the triad of great law when something is law everything must obey the law; there is no such thing as not obeying the law; you can't make up your own law. The law is the law. When you come under that it is something very rigid and specific. There is a law for this, that is the law under that world.

And to oppose that, the sixth is the law of Grace. Where in spite of the law and in direct contrast to the law is freedom from the law. How can we blend these two?

PARTICIPANT: I have a question here because when you were saying that the octave is an evolutionary octave and yet this noticing by ENDLESSNESS is when something came in and the octave went up, that sounds to me like it is not following the path of the law, that when something new comes in like that and it changes the direction, would that be an example of grace?

KEITH: Has to be. Has to be but that would not be Grace as we have been talking about it, it is something that would be identifiable in our experience.

PARTICIPANT: When you change that direction and you all of a sudden have this automatic but free ability to move whether it's away from an enemy or towards a sustainable source of food, which is also part of the movement. In that movement, you come across different experiences and that's going to build different neural pathways because even the most primitive thing is able to take in some impression of some sort. The idea to move, whether you are moving away from an enemy or towards food, you have created the ability of the brain to hunt to hunt in a certain way. You have almost created a primitive brain that taken its experience—you can do that with little worms, you can shock them and cut them in half. Even in those experiences you are creating an evolutionary octave towards developing the brains.

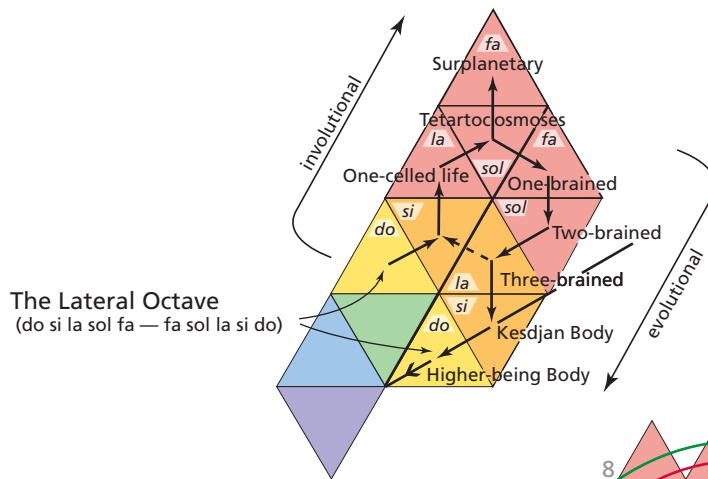
KEITH: Ok, fine. But here we have, for good or ill, these are conscious events that we have to understand, we have to participate in that have everything is to do with the forming of Kesdjan. We are really talking about a contradiction. Contradiction is implicit when we talk about the world of self-other. This is the contradiction.

I spoke about the contradiction between Creation and Interaction, or Identity and Transformation or Order or Freedom or Grace, but at the same time, when we talk about self-other, this is a great contradiction. This is: this is me and that's you. How are we *one*? That is the question ultimately of relationship, of Kesdjan.

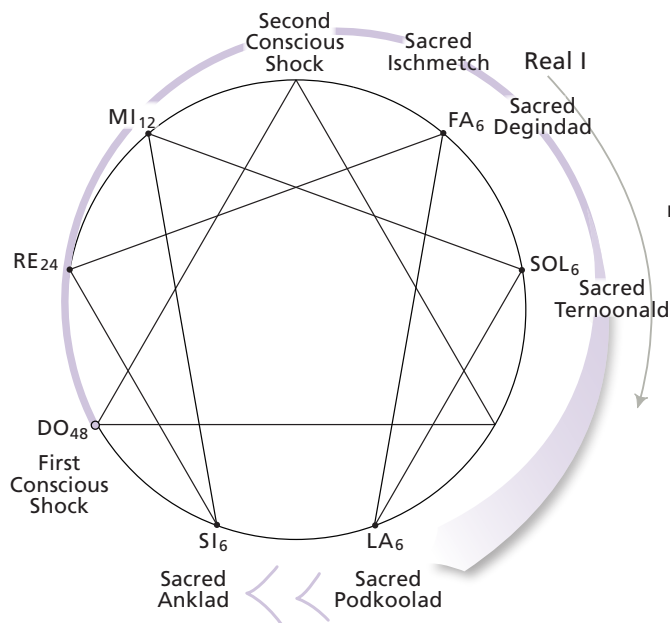
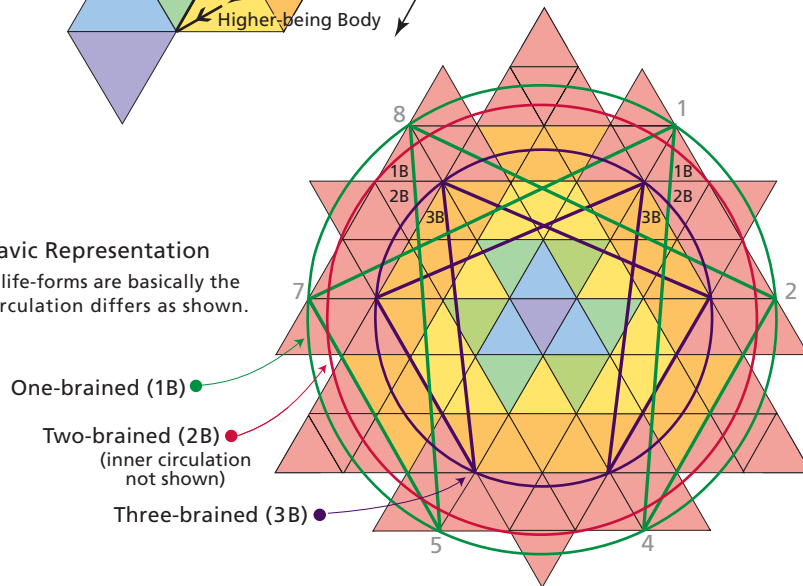
PARTICIPANT: In that story, as soon as something begins to move and it goes on a hunt, it has to eat other things. It's not like the plant that can live off the sun. We now eat or are eaten. So the dependency really becomes and it is an important piece of the puzzle is the capacity to transform through digestion, the capacity to digest, to take the outside world into oneself to make it part of you is really important process.

In science that whole picture of ontogeny recapitulating phylogeny, we recapitulate the story of the phylum or the individual. It seems like there is that story at a very physical level and a manifestation of it in World 48, just what we are talking about here but it is not the outside world, it is the inside world.

KEITH: It's speaking out the la-sol-fa but not taking it further but not considering there is now a fa-sol-la-si-do. It's just doesn't consider that possibility at all.



World 48 Octavic Representation
Enneagramma of all life-forms are basically the same but the inner circulation differs as shown.



The potential evolutionary motion of a three-brained being

PARTICIPANT: Can we try to tie together the two symbols we have been discussing? As we follow around the evolution and the *Symbol* to Kesdjian and we see that it's left the mass-based world and there is some possibility of return can we go back to the enneagram and talk about the degrees of Reason and the conditions there with the Higher Being-body and what kind of insights can you get from the *Symbol* about the return from the point of view of the enneagram and the higher degrees of Reason?

KEITH: THE first thing I would like to point out is that the representation of the *Symbol* form, in its complete form, is an enneagram. When you look at it, you may say, "That doesn't look like an enneagram to me." That's true but I've drawn three circles just to illustrate the principle that around each world of law. On the illustration is only one of the six Lateral Octaves. This is frequently confusing. If you look at this for too long, you begin to ask questions about it that are unrealistic because it is all six of them that have to be taken into consideration.

Why? Because they represent RE-MI-FA-SOL-LA-SI of a much larger octave. There is an enneagram there of, for instance, Microcosmos. You can draw a big circle around the outer apex of all of the Microcosmos triads and then you can do one around Tetartocosmos and then you can draw it around one-brained beings and two-brained beings and three-brained beings. They are all enneagrams. Why? Because they take in all six steps and they have a do in each octave so they are truly expressions of an enneagram built on the enneagram.

It's very interesting to what degree I tried to go into it individually. It becomes very interesting but enormously complicated because you suddenly get all of these concentric enneagramma and then the question comes up, what does one have to do with another so if you looked at the enneagram of one-brained beings, does that have a relationship to the enneagram of three-brained beings. I am sure it does but when you begin to look at some of the relationships that are implicit in the diagrammatic representation. I think it can become very confusing.

PARTICIPANT: Can we see perceive the degrees of Reason from the enneagram here [I guess John A is indicating an illustration of an traditional enneagram] in the *Symbol*?

KEITH: Degrees of Reason only in reference to brain-ness; is that what you are talking about? So there is the enneagram on one-brained life, two-brained life...

PARTICIPANT: I am more concerned with this area of LA6. We spend some time going over this and talking about degrees of Reason and we are talking about the *Symbol* and getting from evolution of Kesdjian which on the *Symbol* leaves the mass-based world and is involving the Higher Emotional and Higher Intellectual particularly in degrees of Reason and now there is a concern how does that return. Can you talk about the return on the *Symbol* and how does ENDLESSNESS get his information and what are the possibilities there?

KEITH: I have no idea. That is obviously the reason why I don't, except in one representation where I put in the degrees of Reason (Degindad, Ternoonalad, Podkoolad, Anklad). By no means did I ever want to imply that there was any way of taking that placement and making sense of it in terms of the rest of the enneagram that is talked about there. I would see no way of relating them.

PARTICIPANT: In the exercise this morning, we started out with the rotation of the limbs with the eyes opened and moved through that for 5 minutes, and then Mr. Adie said

something about you are sitting in the room with people and you are seeing these people but at home you'll be seeing the objects of your house and they will have their placement there. Then we had our eyes closed and still did the rotation of the limbs and when we came back the last 5 minutes, I opened my eyes and we were encouraged to look around, I had a very strong experience of seeing everyone in the room as their own cosmos, the center of their own world, their own experience, their own impressions and there was something in the way that we touch, when you say that we come into contact and we talk and we interact that I am not sure that there isn't something new that is created in a certain way. There is an I-Thou, I-You interaction that there is not something that we take away of one another's energies or bits of the cosmos. It has some sort of ability for us to have new material to create something new, at least for us on a personal level, maybe not in the world. But it was a very strong image of seeing and it was absolutely different from seeing people almost like objects to seeing this integrity of energy around each individual in those two juxtaposed experiences.

KEITH: Thank you.

PARTICIPANT: For myself, it was the first time I found a way to resolve the paradox between order of Law and Freedom and Grace. It is the law that there are two places where other levels contact each other. It is the law that is possible to move under fewer laws, which then feels like a miracle. When Gurdjieff said the miracle was a higher world entering this world, I didn't get that until now but that is a law. There are laws that allow for the movement up, laws that allow for the movement down, so it's a huge mystery.

KEITH: If it didn't then everything would collapse into it and we would be ruled by a rigid lawfulness that would not permit any other possibility.

PARTICIPANT: Then you would be in the Negative Absolute.

KEITH: Right. There are so many interesting questions to be explored about that—about the evolutionary/involitional Universes. One that I find very interesting is trying to put ENDLESSNESS into the creation of mass.

If mass appears very early in our Cosmos, it is one thing for me with my simple mind if I think about higher worlds, I think about energy and solar things and higher energies but I don't think about crass matter having anything really of a higher order. This way of looking at the requirement—a sacrifice—is to entrap one's infinite energy for creativity and not be able to escape its serving a purpose forever and ever.

Remember when I said that the proton, by every calculation in mathematical principles and quantum mechanics, lives longer than the Universe does. By implication, the proton simply is always there, always present; it is a constancy that underpins the whole of the Megalocosmos. What a sacrifice to create that—to be that—from the very beginning as a requirement. Without the proton and the neutron and electron there can be no Megalocosmos. All the energy you want it just all the energy you want; it is just going to go on, energy, energy, energy. Nothing will ever take form, nothing.

In order for there to be formed things, you need mass and you need the mass from very early on. When Gurdjieff talks about the particles that come together, the “early materialities,” I think it the term that he uses, early materialities that come together by gravity and form a sun. He speaks about this as the second stage in the creation of the Universe. He's got it right there—the absolute need, the requirement for materiality as a substrate for suns.

Suns are not just energy; they are not just a bunch of photons that decide to get together. They are a product of some relationship and that relationship is of masses.

In the instance of virgin suns, it is the relationship, essentially of all protons and the whole of the atomic table begins to emerge from the functional action of the sun itself. It begins more and more heavier nuclei and then, as that begins to appear, all the interactions between those begin to appear.

So we have the substrate for all that is going to happen when they become separated off into the planetary world where the energy levels are such that now they can be more enduring, they can remain for hundreds of thousands of millions of years in that state.

Whereas, on the sun there is too much energy, there is too much going on, too much creating of the elementality for anything to coalesce. So we have this interesting beginning/ending that requires the mass but can't do anything without the energy, which can't do anything without the mass. So the mass must be there from very early on. What can the source of the mass be if it is not ENDLESSNESS?

PARTICIPANT: There is the prayer: "Holy God, Holy Firm, Holy Immortal..."¹ and that's like the representative of World Three. So in World Three there is the prayer "Holy God, Holy Firm, Holy Immortal..." so it is like the Holy Firm is present in World Three, right at the very beginning. From World One to World Three you've got Holy Firm in World Three.

KEITH: Right.

PARTICIPANT: Is that an actuality or are we talking about in potential?

KEITH: We are trying to solve the problem of where mass came from.

PARTICIPANT: Right, because as you said when you were talking about the periodic table having the elements that come from the sun, it seems to me that is time, as the condensations form in the lower worlds.

KEITH: Only on the basis of mass, though, if the proton were not there, there would be no suns. We need both. In whatever conception we come up with, we need mass and we need it early and if you think about what is the origin of that mass to be there that early, you have lay it at the door of ENDLESSNESS. We don't have any choice; it doesn't appear out of nowhere. It is certainly not inert, not from what nuclear physics is now discovering that there are 90 some elements they have identified so far that have something to do with the actions of atoms.

In our world, that's not true. In our world, we don't have gluons and quarks running around, they are confined and I find that term, even though it came from the world of physics, is a very revealing one. This is the confinement what is considered to be high gamma or something higher (if there is such a thing as anything higher than gamma waves in terms of their energy). The substance of a proton, in terms of the quarks and gluons where the quarks are the mass and gluons are what glues it together, that's why they are called "gluons."

These words are very funny. Do you know where the word "quark" came from? It's from a line in James Joyce's *Finnegan's Wake*, "Three quarks for Muster Mark!" He picked the word out and plunked it in there so now we are stuck with quarks and gluons. What are gluons? They are glue, that's all; they hold things together; that's what glue does. So scientific language in this arena is not very sophisticated; it can be pretty bizarre.

1 G.I. Gurdjieff, *Beelzebub's Tales*, p 752.

PARTICIPANT: I have a comment about mass and energy, that these ideas have been intuited and known for long periods of time in the ancient Chinese and Ayurveda and all of that, the ying and the yang, the heavy and the ephemeral, the masculine and the feminine, there was the one that divided into the two, mass and energy and from that came the ten thousand things. So these ideas were in the consciousness for very long time that are now getting, through physics, into a very discrete sort of science but they have been the basis of cultures medicine and philosophy for many, many people.

KEITH: The Chinese have it going back at least 12,000 years, there is evidence of a compendia of how the world was made and its meaning and so forth and so many different directions have been explored by the different traditions. One thing about that Gurdjieff has to say was all of these great beings who came to the Earth who were the originators of the great faiths and religions, they are all the same. Literally, I am saying we have all the same Being.

What they bring and the form they give to it, it is the their best judgment, appropriate for the age of man and the kind of civilization that they appeared inside of and so forth. I find that a charming way of seeing this in part because so much of what Gurdjieff spoke about at the turn of the century by inference and often every directly, especially about our three-brained-ness—you can imagine Paul MacLean who was this eminent investigator, scientist, head of brain research at NIH for years and he wrote this book *The Triune Brain in Evolution* and published it in the 1980s which was a compendium of the three to four hundred papers that he had published in various scientific journal in his early days of investigation in 1960. I wrote to Dr. MacLean and I complemented him and thanked him for the immense effort that had gone into producing the book but I said you are about 60 years too late because somebody has already spoken about the triune brain of man and spoken of it in remarkably similar context to what you have investigated. So I gave him the reference to Gurdjieff and a little bit of historical reference. He found that so interesting and when Mandy and I went down to visit him he had his own comments—not much, I found it interesting; I put it down to his age because he lived another 3 or 4 years but he was elderly and taking care of his wife who had a stroke. He was a very kind, a typical United States civil servant, always kinds, always listening, never abrasive, always absorbing whatever was going on without committing himself. About Gurdjieff he said, “it was interesting about what Gurdjieff said the three brains; it never went much of anywhere did it?” [laughter] It depends—if you are running NIH, no, it didn’t.

PARTICIPANT: You were talking about energy and mass. Everyone knows Einstein’s equation $E=MC^2$ so if energy is Affirming, mass is Denying can life be considered the Reconciling Force?

KEITH: It has to be because it is both a particle it has mass that is the whole underpinning of quantum mechanics is the simultaneous quixotic nature. We drive ourselves crazy trying to think about that. How do you think about a particle and a wave at the same time?

PARTICIPANT: So that equation is like the Law of Three, in that sense.

KEITH: In that sense, yes.

PARTICIPANT: Affirming, Denying, Reconciling.

PARTICIPANT: So, somehow it seems that Beelzebub represents Reason and Understanding and somehow connected to Will and the stories of his descents one could read as example of how Reason develops or appears at different critical experiences in the life of humanity and gives a characterization of that and then the story culminates with his return. Then that would seem in some way to indicate a filling out or a completion of a possibility in Reason that leaves open the question of Hassein reentering somehow that prior process at a different point with that experience of his Grandfather but also with the experience on Earth, so to speak, of all of that Reason which has developed.

In a sense, when I try to work into quantum concepts, it is almost as if you almost reach the place where ordinary logic and rationality fail you and so there is some other quality of simultaneity that needs to be there.

It struck me earlier that it seems as though that the setting up of the story would lead you to believe that Hassein somehow has to return but at a different place for, perhaps, a different purpose not with the same obligation and purposes that Beelzebub had in that myth. I see that as the equivalent of the last chapter in *Meetings with Remarkable Men*. Skridlov has disappeared now and the past has culminated itself and it ends in this recognition that, no matter what you have learned somehow, you just can't convey that to your neighbor; you can't just explain it to them on a rational basis because it is impossible. That is the theme of Father Giovanni's statement to Skridlov. But then there is this question that seems to be everyone's question these days: what now? Where do we go now? What should I be doing now or what should the Work be doing?

PARTICIPANT: Are you making that an analogy with the quantum where it breaks down?

PARTICIPANT: Yes, an analogy in terms of what is possible to use in terms of rationality. It seems like there is a large amount of irrational perspectives that people have that just by, what we would consider rationality and so one of the dilemmas seem to be how, despite all of our knowledge and the depth of that and the amazingness of it, how can there be such irrationality in terms of what people hold as beliefs and views that remain unable to be altered as a result of this modern process of rational exploration of the world that is profound. It seems as though there is some kind of limit to that that requires some other way of being because you can't, apparently, and that is why I mentioned Father Giovanni if you are in your beliefs my rational explanation to you of why those beliefs don't stand up is not going to move anything in you.

KEITH: Aren't you sitting like Beelzebub did in the Chiahana looking at the neighbor drinking his beer saying, "I sure have been here before, five thousand years ago, I sat in the same kind of Chiahana and this guy was just as blind then as he still is now. Isn't that the same question?"

PARTICIPANT: I am not sure that it is the same question.

KEITH: Can you climb into that other guy's head and shake him up and make him see differently?

PARTICIPANT: I don't think you can with rationality but I don't think that that was Beelzebub's role. I think it was the rationality that was at the base of his what little emotional expression his characterization is given with is not much. It is based in this injustice of the irrationality of it. I have a question about Hassein seems to be an entry of an emotional something

into the dynamic of the picture that has come after Beelzebub this time through this entire evolution or history with only himself and Ahoon. What does that mean in terms of using that imagery as a myth that speaks to us.

KEITH: I still don't have your question clearly in mind because if anything is fundamental to Work it seems to me we could put it great letters over the door: Do not proselytize. Don't try to convince anybody of anything. That's not in the cards; it's playing the wrong deck, the wrong game. So we are left with other devices, that is for sure. We have all had that life experience. How many people have you interacted with that you had the wish to interest them or to share something about this Work? Many, many people. Where are they now? What happened? It's pretty rare. I'm not saying this in any positive sense but we are pretty rare when you think of all the context we have had, all the possibilities, all the interests that have been explored and, yet, here you are. Why? When Bennett speaks about a small minority, he is speaking about a small minority; he's not exaggerating at all. We cannot anticipate that there are going to be a great many people or that there is some tidal shift that is going to take place. It's not possible.

PARTICIPANT: I had an experience the other day. I was performing a magic show about anti-bullying and using the Golden Rule to have harmonious relationships with each other for a large group in Salt Lake and a native American gal came up to me after the show. She's about 10 years old a little bit thicker than her peers, not fat but a little heavy. Her looks may have gotten her teased. She said, "People tease me and I've been bullied and it's been hard but I've gotten over it, mostly. It still happens some."

Normally at the end of these shows, at least ten children come up and stand around in a semi-circle. They all talk at once and I have to be careful to try to be appreciative of each comment as best I can and say something to everyone and maybe try to focus on one. But in this case, her story was of interest to everyone who came up. They didn't know this would happen, they just stopped and listened to her and I listened to her. She talked unusually long; these things normally last no more than a minute and this lasted 5 minutes where she talked and I was listening. Occasionally I would say something but mostly I was hearing a long story of how she had overcome the bullying that had happened to her. Her parents were worried about her eye and kids would tease her about her eye because it wandered and they thought she might die, she said, from this wandering eye. She even got into sex, not like abuse but just about how she knows she is going to be pure when she gets older and resist, almost like she had been slightly indoctrinated about being a virgin when she gets married, I don't know. She got very far along in her story even on that kind of level.

During this, I recognized that this was an unusual talk; normally it's about how the tricks were done or a few things here and there that were funny or autographs. This was very deep. I realized my role was to give through listening and that her story being heard was the powerful thing that was going on. Even the kids around were doing that.

I thought later that this Kesdjan world, that we can live in where we have energy and we have choice with our energy and we have being and we have choice on how we are going to be, is aimed at giving. When you spoke earlier about matching the opposing laws complementary opposite laws of: Order and Freedom, and Identity and Transformation, and Creation and Interaction. The being and becoming are part of what I am doing—seeing that she is a certain way and she's becoming another way. For me to be able to hold that for my own seeing, if I can see her as both at once, rather one or the other, it somehow helps.

So that experience, which I told a few people about, keeps informing me. Even now when you were talking about blending the two triads, I didn't see that until now. I think I was doing that when I was listening to her, to some extent, I was doing that.

KEITH: We could take a single event, precisely parallel to what you are speaking about, and just talk out how somebody creates something which begins an interaction, a conversation about this and we persist in our conversation to the point where I finally come to the conclusion that you are a jack-ass and what you put forward here wasn't very revealing anyhow. In this process I am obviously establishing my identity, that I am the smart one in this conversation and you don't know what you are talking about so I have identity and suddenly something in me wakes up. You suddenly that this girl is struggling and something has to be transformed. Something has to change so then I go to work on that. What in me is to be changed from this arrogant identity that I fell into. How can I change that? So I see that my recourse is that I have to know the law. I have to know how to change myself. I have to give up something in order and I have to find an enzyme that will help in that transformation and so on.

So I am looking into discovering the Law and in that—when I discover that—I find freedom. In this way of just talking out a single event, we have gone through all six. I think life is like that. I finally came to the conclusion that it isn't working on one or the other, that's not the issue. The issue is how do we see these all flow together and how we have to be an active participant, giving and receiving, giving and receiving taking on responsibility for the feelings that we produce, doing the intentional suffering and then doing the conscious labor.

Focusing on anyone of these laws is not really the important thing. The important thing is to see the motion, the enneagramatic motion through the whole sequence.

Then we have moments. I think when this has happened, as it happened this weekend, we have had many moments, at least I have, been an observer of many moments in people where you really see their Kerdjianian arising. You see the effort, you see the patience, sometimes you see the retreat and then the coming back into it. We see this with each other and we can endorse it and help it. So this itself becomes an exploration of the whole Six Lawfulnesses that we must work through and with.