

Gurdjieff
and
Kundabuffer

Food For The Moon



George Ivanovic Gurdjieff

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CHAPTER II

Early Traces of Kundabuffer

"In every man there has been implanted a need for knowledge, differing only in its intensity."

- Gurdjieff

The beguiling phrase "the consequences of the properties of the organ Kundabuffer" occurs fifty-four times in *The Tales*. It is a constant drumbeat, the rhythm of which enters the mind of the reader. However, nowhere in *The Tales* does Gurdjieff explain precisely what he means by those words.

Happily, *The Tales* is not the only place where he mentioned the topic. He touched on it in three separate lectures, all of which he gave years before he authored *The Tales*. Indeed he gave the first of these lectures before he established his institute in France.

The notes from the lecture read as follows:

LECTURE (PRE-INSTITUTE)

So is the ordinary man. He can live all his life as he is.

At the same time Nature has given him the possibility of changing, but this does not mean that any change will necessarily take place.

This change you speak of is possible, but it is difficult to say if anyone has the chance of reaching it. There are many reasons not dependent on us, which may prevent this.

GURDJIEFF AND KUNDABUFFER

The chief reason is in ourselves, and it is the Kundabuffer as it is called

To understand clearly what this new thing is, we must stop here and go into further details. Nature in her foresight has given to man's machine a certain property, which protects the man from feeling and sensing reality.

That is the Kundabuffer.

Let us take a real fact. All men are mortal and every man can die at any moment. I can imagine that Mr. Smith comes out from the theater, and crossing the street, he falls under an automobile which crushes him to death. Or a signboard is torn off and falls just on the head of Mr. Jones and kills him on the spot. Or Mr. Brown eats crayfish, poisons himself, and dies the next day without anyone being able to save him.

All this, everybody can easily imagine. But, we ask, can anyone imagine that he himself this moment or tomorrow, or in one year or in ten years will also die? Really if we think of this carefully – death is a terror. What is more terrible than death? What would happen if he really imagined this terror, his own death? Can you imagine the terror?

You cannot imagine your own death, but you can imagine the death of another. Besides these terrors there are many other terrors in reality, which we do not realize, which we do not see. If men realized them they would hang themselves from terror. But nobody sees this. Why? Perhaps somebody will say it is our will which protects us from realizing these terrors? But then why does not our will protect us from small fears?

Imagine you come home, undress, go to bed, and at the same moment that you cover yourself with the blanket something jumps from under the bed, runs across your body and hides itself in the folds of the blanket. You throw off your blanket, draw up your feet and see a mouse. Imagine this picture, and almost from thinking about it – a shiver will run through your body. And what was so terrifying, in this, a house mouse, the most harmless of beasts. You don't feel terror before inevitable deaths but you are afraid of a mouse, are afraid of a thousand trifles which may only possibly occur.

These terrors on account of which you will not hang yourself are

ceive in some way. Nevertheless, it is not immediately clear how a planet, a volcano or an archangel eats, breathes and perceives.

The Unique Subjective

Another characteristic of beings is that, with the exception of the Absolute himself and beings at the level of the Sun Absolute, all beings are mortal, and experience a particular lifetime. For man, it is 70-80 years; for horses 25-30 years; for butterflies it can be less than two months. For planets and suns we cannot know for sure. They exist on a different scale to biological beings.

In *The Tales* Gurdjieff characterizes time as "the unique subjective" asserting that even though some creatures live much shorter lives, if measured in (years and days), subjectively their experience of their lifetime time is equivalent to that of man. Beelzebub says:

"In order that you may meanwhile represent to yourself, if only approximately, what I have just said, let us take as an example the process of the flow of Time proceeding in any drop of the water in that decanter standing there on the table.

"Every drop of water in that decanter is in itself also a whole independent world, a world of 'Microcosmoses.'

"In that little world, as in other cosmoses, there also arise and exist relatively independent infinitesimal 'individuals' or 'beings.'

"For the beings of that infinitesimal world also, Time flows in the same sequence in which the flow of Time is sensed by all individuals in all other cosmoses. These infinitesimal beings also, like the beings of cosmoses of other 'scales,' have their experiences of a definite duration for all their perceptions and manifestations; and, also, like them, they sense the flow of Time by the comparison of the duration of the phenomena around them.

"Exactly like the beings of other cosmoses, they are born, they grow up, they unite and separate for what are called 'sex-results' and they also fall sick and suffer, and ultimately like everything existing in which Objective Reason has not become fixed, they are destroyed forever.

"For the entire process of the existence of these infinitesimal beings

"Salt" is a well known New Testament symbol. Jesus says to his disciples:

"Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?" (Matthew 5.13).

It can be taken to symbolize the accumulation of understanding or alternatively, the growth of essence in the gradual crystallization of a body Kesdjan. In which case "man of little salt" would indicate normal man, whose activity naturally involves aggregations of comets.

Moon and Anulios

The description of the two fragments which broke away from the planet Earth following its collision with the comet, is as follows:

'of these two fragments, the larger was named 'Loonderperzo' and the smaller 'Anulios'; and the ordinary three-brained beings who afterwards arose and were formed on this planet also at first called them by these names; but the beings of later times called them differently at different periods, and in most recent times the larger fragment has come to be called Moon, but the name of the smaller has been gradually forgotten.

Loonderperzo possibly requires more effort to unravel. *Loon* can be taken as the French *lune* meaning "moon," *der*, German for "that or which" and *perzo* could be French slang for "lost." So possibly "lost Moon." Alternatively in Dutch, *Loon* means "wage," and *Loonder* means a "wager or bet," so possibly "lost wager." Neither seems to fit well. It would be more appropriate if it meant "something for which payment is made." We are unsure of the meaning.

Anulios is clearer. This is most likely a combination of *Anu* and *lios* (*ἡλιος*), the Greek word for Sun, from which we get *Helios*, the ancient Greek god of the Sun. *Samlhos*, the capital of Atlantis (*p110*) is a similar word, composed of *Sam* a Russian and Slavic word for "self" and *lios* which we can take to be the Sun or an equivalent cosmic concentration. Thus the capital city *Samlhos* to be the place of self. If we take Atlantis as representing childhood then *Samlhos* can be thought of as the center of 'essence.'

within the atmosphere of a sun, planet or moon, it will proceed to fall towards it.

- 5) However the Law-of-Catching-Up may then come into play and rather than fall onto the surface of the sun, planet or moon, it may instead orbit around it. It gets caught up in an orbit.
- 6) If it continues to fall, it will come under two second order laws: Litsvrtsi and Tenikdoa.
- 7) These two laws will ensure that the object comes in contact with objects of similar or the same materiality as itself - falling to the appropriate level but no further.

The Trogoautoegocratic Process

We need now to include the Trogoautoegocratic process into the above perspective of the Ray of Creation. Beelzebub's initial explanation of the Trogoautoegocratic process reads:

"... everything in the Universe, both the intentionally created and the later automatically arisen, exists and is maintained exclusively on the basis of what is called the 'common-cosmic Trogoautoegocratic-process.'⁵¹

There is no ambiguity in the words here. They insist that this process exclusively maintains everything in the Universe. Obviously this means everything at every level whether it is huge, like a galaxy, or small, like a moon, or smaller, like a human being, or even a cell in our body. The same process governs it all. The term *common-cosmic Trogoautoegocratic-process* can thus be taken to mean that this process is common to all cosmoses.

It is difficult for us to directly know the behavior of a solar system at the macrocosmic scale or the behavior of a molecule at the microcosmic scale – our time-scales are too far apart. But we know a great deal more about the behavior of our own cosmos, the human body.

⁵¹ *The Tales, Ch XVII, The Arch-Absurd: According to the Assertion of Beelzebub, Our Sun Neither Lights nor Heats, p136*

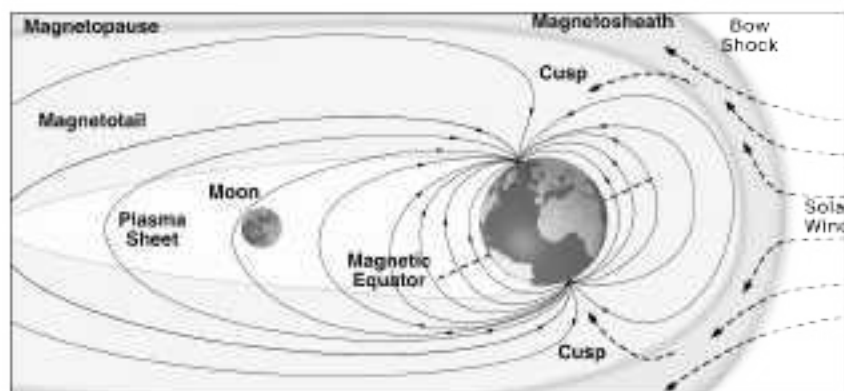


Figure 11. *The Earth's Magnetosphere*

netotail extends 3,900,000 miles from Earth, a distance that is roughly 15 times as great as the orbit of the Moon. Within it, extending in the same direction, is a plasma sheet, a denser and hotter plasma region than is present in the other regions of the magnetotail. The orbit of the Moon passes through this plasma sheet.

The local magnetic field of the Moon is extremely weak. Measurements suggest that the local magnetization is almost entirely crustal in origin. Large impact events could be the cause of the local magnetic fields. The largest crustal magnetizations are near the antipodes of the moon's "giant impact basins." Their formation may be the cause of those magnetic fields.

Feeding The Moon

It is clear that if organic life feeds the Moon – in the sense of providing substances to it – it must do so, physically, by sending it plasma-based substances. These could be substances with the density of H96, H48, and H24. These Hydrogens are energies of the psyche. They are almost certainly negatively charged ionic matter. Such substances will naturally find their way to the Moon by ionic flow – electromagnetic attraction.

CHAPTER VII

The Abnormal Conditions of Being-Existence

"Divide in yourself the mechanical from the conscious, see how little there is of the conscious – how seldom it works."

– P. D. Ouspensky

Beelzebub repeatedly points out that there are two causes that are responsible for the sorry state of mankind. On the one hand are the "abnormal conditions of being-existence" established by our own actions, or those of our ancestors. On the other hand there are influences that we could not avoid as they are consequences of the properties of the organ Kundabuffer.

Many readers of *The Tales* will have given little thought to the phrase "the abnormal conditions of being-existence" – a phrase which is sometimes accompanied by its companion phrase "established by them themselves," clearly indicating that the fault for this falls on humanity.

The most important word in this oft-repeated phrase is "being." This word is used by Gurdjieff as an adjective (i.e. as a noun adjunct) on numerous occasions, in over a hundred different ways. For example, we encounter: being-ableness, being-Aimnophnian-mentation, being-associations, being-conscience, being-data, being-function, being-love-of-knowledge, being-notion, being-organ, being-Partk-

dolg-duty, being-sane-mentation, being-self-shame, being-wish and inner-being-experiencing – to mention just a few.

To skip over these words and not ponder their meaning, understandable though it may be, given our tendency to mechanical reading, is to ignore their meaning entirely.

With the phrase “the abnormal conditions of being-existence,” Gurdjieff cannot possibly mean “the abnormal conditions of existence.” The conditions of human existence vary widely across the globe and it is difficult to generalize about them in any way. However, with the word “being-existence” the phrase acquires an entirely different meaning.

A possible explanation as to why Gurdjieff uses the word “being” in this way is that the Ray of Creation, which spans the Megalocosmos, is a *scale of being* with each point on the Ray above the Moon representing an increase in being. People who are attracted to The Work are generally those who have a wish to increase their level of being. As such they are, by definition, concerned with their being-existence.

Others who have no interest in a spiritual path may have no reason to be concerned about the current conditions of man’s being existence, and even if they do – as an example, consider someone who passionately believes we could better exploit the minerals wealth of the Earth – it is not the “being-existence” of mankind that concerns them. They may even regard the current conditions of man’s existence as satisfactory and not in the least bit abnormal. An opposite view would most likely be held by someone who pursues spiritual evolution.

It is from this perspective that we now consider Gurdjieff assertions about *the abnormal conditions of being-existence* established by Man.

To this end, we browsed through *The Tales* and extracted all the paragraphs containing this phrase. Then we grouped them together into related categories. We were then able to discuss these categories one-by-one.

CHAPTER VIII

The Consequences of the Properties

"There must be something to explain why we are all such fools; why we are not self-conscious; why we treat ourselves with such care. There is something: it is Kundabuffer."

- A. R. Orage

Gurdjieff repeats the words "the consequences of the properties of the organ Kundabuffer" seventy times in *The Tales*. It is a hypnotic refrain that penetrates the mind of the reader. Nevertheless he does not say much about the impact of Kundabuffer directly. Instead the frequent mentions of Kundabuffer are made almost as side-comments in his telling of his many tales.

According to the text, the need for Kundabuffer is created by the splitting off of the two fragments of Earth: Moon and Anulios. The Most High Commission, having reviewed the situation, notes that, although the broken off fragments might maintain themselves in their existing positions, in future they might leave their position and become the cause of irreparable calamities. It concludes that the Earth needs to constantly send the scared vibrations 'Askokin' to the detached fragments. To ensure this necessary transmission they implant Kundabuffer in man. The text reads:

"So, my boy, in view of this the Most High Commission then decided among other things provisionally to implant into the common presences of the three-brained beings there a special organ

CHAPTER IX

A Life For A Life

"With thorns in the inner world there will always be roses in the outer world in law-able compensation."

- Gurdjieff

In theory, there are many things that man could do to reverse the decline that engulfed his species. Many of his negative traits stem from the abnormal conditions of being-existence, for which he himself is responsible, and these could perhaps be gradually turned in the direction of greater sanity.

These abnormal conditions of being-existence are the formatory apparatus of mankind. As with the formatory apparatus in any individual, there are good habits and bad. But in recent centuries, it is the negative side that has grown. There is a disharmony between Man and Nature which Man currently shows little sign of correcting. The internal organization of our species, in respect of national and international government, religion and education, offers immense scope for improvement, but evidence of improvement is hard to find.

Man's so-called "progress," although it has one or two positive aspects, has resulted in a society where all the natural functions of Man have gradually been subjugated by automation. This began in earnest with the advent of the industrial revolution, which has for centuries laid waste to craftsmanship. Machines have consumed the