

## Gurdjieff and Kundabuffer

A Paper by Robin Bloor

*“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 skills of man’s moving center – carpentry, masonry, ironwork, pottery, etc.

The era of the horse as the engine of transport declined with the advent of the steam engine and came to an end with the advent of the automobile. The discovery of electricity and the subsequent invention of generators and electric motors moved machinery into the realm of electricity. Physical labor has been usurped by mechanical labor.

The emotional life of Man has been similarly whittled down. Fewer people attend church to sing and pray. The ranks of musicians, singers, actors, performers, artists and entertainers, have been decimated by the advent of mass media. It began with the phonograph and tape recorder and exploded from there. People became passive observers rather than participants in artistic endeavor. Even the pleasure of social interactions has diminished since the advent of the Internet.

We entered the digital age, and a global army of computers commandeered the intellectual life of man. It now presides over a vast ocean of data, all literature, all published writings and almost all our personal communications. Artificial Intelligence now stalks all intellectual activity, subsuming all calculation and a great of logical thinking in research, planning and design.

The human psyche has become the passive witness of its own surrender, in all its three lower centers. Mankind’s formatory apparatus, his abnormal conditions of being-existence, have been thoroughly carved into silicon. Man’s use of electricity has shortened the active life of man.

It seems then that mankind’s spiritual decline is recent, and Beelzebub would concur. When explaining that men no longer see Anulios, he remarks:

*“Let us give them their due; during recent centuries they have really most artistically mechanized themselves to see nothing real.”*

Again, when explaining that contemporary theaters improve the quality of man’s sleep, he says:

*“After the need to actualize being-Partkdolg-duty in themselves had entirely disappeared from the presences of most of them, and every kind of association of unavoidably perceived shocks began to proceed in the process of their waking state only from several already automatized what are called ‘series-of-former-imprints’ consisting of endlessly repeated what are called ‘impressions-experienced-long-ago,’ there then began to disappear in them and still continues to disappear even the instinctive need to perceive every kind of new shock vital for three-brained beings, and which issue either from their inner separate spiritualized being-parts or from corresponding perceptions coming from without for conscious associations, for just those being-associations upon which depends the intensity in the*

*presences of beings of the transformation of every kind of 'being-energy.'*

*“During the latter three centuries the process itself of their existence has become such that in the presences of most of them during their daily existence those ‘being-confrontative-associations’ almost no longer arise, which usually proceed in three-brained beings thanks to every kind of new perception, and from which alone can data be crystallized in the common presences of three-brained beings for their own individuality.*

Theoretically there are many things that Man could do to reverse the decline of his species, but ordinary man will never do any of them.

### ***The Disease of Tomorrow***

Perhaps one of the most poignant passages in the whole of *The Tales* is where Beelzebub explains the disease of tomorrow. His Final words on this are as follows:

*“Owing to the said maleficent disease ‘tomorrow’ most of those unfortunate beings there who accidentally or owing to a conscious influence from without, become aware through their Reason in them of their complete nullity and begin to sense it with all their separate spiritualized parts, and who also chance to learn which and in what way, being-efforts must be made in order to become such as it is proper for three-brained beings to be, also, by putting off from ‘tomorrow’ till ‘tomorrow,’ almost all arrive at the point that on one sorrowful day for themselves, there arise in them and begin to be manifest those forerunners of old age called ‘febleness’ and ‘infirmity,’ which are the inevitable lot of all cosmic formations great and small toward the end of their completed existence.*

*“Here I must without fail tell you also about that strange phenomenon which I constated there during my observations and studies of the almost entirely degenerated presences of those favorites of yours; namely, I definitely constated that in many of them, toward the end of their planetary existence, most of the consequences of the properties of that same organ which had become crystallized in their common presences begin to atrophy of their own accord and some of them even entirely disappear, in consequence of which these beings begin to see and sense reality a little better.*

*“In such cases a strong desire appears in the common presences of such favorites of yours, to work upon themselves, to work as they say, for the ‘salvation-of-their-soul.’*

*“But needless to say, nothing can result from such desires of theirs just because it is already too late for them, the time given them for this purpose by Great Nature having already passed; and although they see and feel the necessity of actualizing the required being-efforts, yet for the fulfillment of such desires of theirs, they have now only ineffectual yearnings and the ‘lawful-infirmities-of-old-age.’*

### ***Itoklanoz***

From the perspective of The Work, mankind does not even see what the problem is. It is mankind’s destiny to participate in the feeding of the Moon.

Mankind could have done this willingly if sufficient numbers of men had devoted themselves to being-Partkdolg-duty – conscious labors and intentional suffering. But mankind failed to do so, and as a consequence Nature began to actualize men according to the Itoklanoz principle, ensuring that the Moon would be fed the necessary Askokin by men’s death.

Clearly, ordinary men have no idea that this is their lot and they might not believe it even if it were possible to prove. For their own benefit they need to become aware of their slavery, and the only hope for this is through the actions of messengers from above.

In his Legominism, *The Terror of the Situation*, Ashiata Shiemash relates:

*“During the period of my year of special observations on all of their manifestations and perceptions, I made it categorically clear to myself that although the factors for engendering in their presences the sacred being-impulses of Faith, Hope, and Love are already quite degenerated in the beings of this planet, nevertheless, the factor which ought to engender that being-impulse on which the whole psyche of beings of a three-brained system is in general based, and which impulse exists under the name of Objective-Conscience, is not yet atrophied in them, but remains in their presences almost in its primordial state.*

*“Thanks to the abnormally established conditions of external ordinary being-existence existing here, this factor*

*has gradually penetrated and become embedded in that consciousness which is here called “subconsciousness,” in consequence of which it takes no part whatever in the functioning of their ordinary consciousness.*

*“Well, then, it was just then that I indubitably understood with all the separate ruminating parts representing the whole of my “I,” that if the functioning of that being-factor still surviving in their common presences were to participate in the general functioning of that consciousness of theirs in which they pass their daily, as they here say, “waking-existence,” only then would it still be possible to save the contemporary three-brained beings here from the consequences of the properties of that organ which was intentionally implanted into their first ancestors.*

So Ashiata focussed on the creation of conditions that would enable the “sacred-conscience” buried in man’s subconscious to enter into his ordinary consciousness. He organized a brotherhood called the Heechtvari, a name which signified ‘Only-he-will-be-called-and-will-become-the-Son-of-God-who-acquires-in-himself-Conscience.’ His intention was first to raise his acolytes to a level where “sacred conscience” did indeed participate in their ordinary consciousness and then use them to enable that in others. Beelzebub explains:

*“According to the statutes drawn up by the Very Saintly Ashiata Shiemash, any brother could become an All-the-rights-possessing brother of the brotherhood Heechtvari, only when in addition to the other also foreseen definite objective attainments, he could bring himself—in the sense of ‘ableness-of-conscious-direction-of-the-functioning-of-his-own-psyche’—to be able to know how to convince to perfection a hundred other beings and to prove to them that the impulse of being-objective-conscience exists in man, and secondly how it must be manifested in order that a man may respond to the real sense and aim of his existence, and moreover so to convince them that each of these others, in their turn, should acquire in themselves what is called the ‘Required-intensity-of-ableness,’ to be able to convince and persuade not less than a hundred others also.*

After Gurdjieff’s death in 1949, many of his direct pupils set up groups who met regularly to “work on themselves” and this persisted for decades, until all of those direct pupils had themselves died. While it was clearly the intention of those group leaders to pass on what they could, and many proved to be inspirational to their pupils in their own right, the proliferation of Work ideas and activities that ensued does not conform to the hundred-to-one spread of being-objective conscience that Ashiata Shiemash hoped for.

To break the lock that the consequences of the properties of the organ Kundabuffer has on mankind will require a force of that strength.

### **The Dénouement**

*The Tales* concludes with the ceremony that sanctifies the efforts that Beelzebub has made during his exile and reveals the gradation of Reason he has achieved. The ceremony deeply affects both Ahoon and Hasein. Once it is over, Beelzebub asks them both to take their usual places noting that before the Karnak arrives at its mooring place, there is yet a little time to talk. He therefore asks if Hasein has any question in mind that he could now address. Hasein responds:

*“Sacred Podkoolad, and cause of the cause of my arising*

*“In order that the convictions formed in me during this time, owing to Your explanation of the abnormalities proceeding on the Earth, may become definitely crystallized in me, I still wish very much to have this time Your personal and frank opinion as to the following: How You would reply if, let us suppose, our ALL-EMBRACING CREATOR ENDLESSNESS HIMSELF, were to summon You before HIM and ask You this:*

*“Beelzebub!!!*

*“You, as one of the anticipated, accelerated results of all My actualizations, manifest briefly the sum of your long-centuried impartial observations and studies of the psyche of the three-centered beings arising on the planet Earth and state in words whether it is still possible by some means or other to save them and to direct them into the becoming path.”*

Beelzebub’s response is as follows:

*“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.”*

This final piece of advice from Beelzebub may surprise the first time reader. But perhaps the attentive reader will not be so surprised by it. The idea was hinted at a little earlier when Beelzebub pointed out that the influence of Kundabuffer declines in old age, when the inevitability of death becomes undeniable.

If implemented, Beelzebub’s idea would bring that realization forward. It would focus men’s minds on the transient nature of their mundane lives and the urgent need to seek the truth about themselves and their place in the Universe.

They would better appreciate *The Terror of The Situation*.

### **The Kundabuffer Narrative**

The Earth was with child, and the fetus was known as Moon. It pleased the Sun and brought joy to all the planets. Moon, growing and soon-to-be-born needed to be nourished and nurtured.

Great Nature, Gaia herself, rose to the occasion. She sowed the restless oceans with plankton and populated them with fish of every imaginable size. She adorned the continents with fungi, flowers and trees. Among them, crawled mollusks, insects, and reptiles.

In their wake came kingdoms of animals and birds. And the crowning of this living and breathing world was Man, a genuine three-brained being. Surely he would become the gardener of the planet, and yearn to be among the stars from whence he came. He would search for truth within himself and in the boundless cosmos that surrounded him.

But the higher powers were concerned.

The Earth had given of itself to bestow upon Moon an inner core and a rocky surface. One and two-brained beings provided some of the substances for its atmosphere, but if Moon was to develop properly then Man was required to provide those higher substances, the Sacred Askokin, that can only be harvested from three-brained beings.

But would men agree to be farmed like sheep? Perhaps they would prefer to kill themselves than live in such slavery?

With permission from above, an angel from a specially convened angelic commission, implanted an organ in Man that would prevent him from ever realizing his true situation - ensuring that Moon was fed in its early fetal years and that the harmony within the solar system was not disrupted.

This was Kundabuffer, an organ at the base of the spine, which covered man’s perception of reality with a veil and confused his psyche.

And when the angelic commission was convinced that harmony had prevailed, with as much grace as it could muster, it eradicated Kundabuffer entirely.

But not entirely!

The laws of the psyche are immutable.

What repeats, and repeats, and repeats in the psyche, eventually crystallizes in the psyche.

And so it was with Kundabuffer. Kundabuffer was gone but the consequences of the properties of that sorry organ remained.

The consequences were multifold. They plumbed the depths of irrationality, they explored the terrain of abject cruelty, and they thrust men into a wilderness of dreams and nightmares. And as the centuries rolled by, greater and greater numbers of these three-brained beings failed to establish their individuality.

They were transformed into machines: accidentally-programmed robots and mindless meat puppets.

None of these consequences of the organ Kundabuffer were helpful to those three-brained beings who sought the upward path.

There was rarely any harmony.

The brutal wars – man's frequent bouts of reciprocal destruction – were dismally repetitive. They varied only in the particular area of the planet to which they laid waste. Egotistical leaders pursued power, fortune and fame and all of the other glittering prizes that Kundabuffer had burned into the suggestible mind of man.

And throngs of brainwashed meat puppets cheered them on.

At the highest level, we're told, the Absolute himself, in his sorrow, witnessed the fall of man.

How could he not know?

And when mankind had slipped too far he sent his messengers to enter the world of Man in person and, once they understood what men had become, to sound an octave of redemption and guide it by their own example.

Appearing unexpected in Moscow in the early years of the 20th century, a man called Gurdjieff brought a teaching, a beautiful and convincing revelation of the psychological world of man.

He brought objective dance, accompanied by beautiful music of his own composition. He taught men how to work consciously together in groups. He taught a new kind of science – one that paid no homage to the bristling egos of academia.

In the years that followed, as Man stumbled into the so-called Space Age, it gradually became clear that the Ray of Creation was not some meaningless mystical schematic, but the foundation stone of a new science. As the 21st century progressed data began to accumulate to flesh out the objective science that Gurdjieff gave to mankind.

So, scientific measurements now confirm that there is indeed a flow of substances from the surface of the Earth to the ionosphere, and then further. It is currently deemed to be a flow of negative ions, but from the perspective of the Work, it includes energetic substances freed at the death of one, two and three-brained beings.

And there is indeed a plasma mechanism within the Earth's magnetosphere that can, and it seems does, convey sacred Askokin to the Moon. As Gurdjieff described it, the Moon is a great electromagnet that, among other things, draws in the fragmented pieces of the false personalities and personalities of the dead, for the sake of nourishing its own nascent atmosphere.

Gurdjieff invented a new kind of literature and christened it with a timeless masterpiece. Within it, he tells the story of Kundabuffer: how and why it came to be – an unnecessary mistake by beings at a higher level than man.

More important than anything else he explains to his readers what they can do to eradicate its influence forever.

He champions being-parktdolg-duty, conscious labors and intentional suffering, which can be practiced daily.

Through the Legominism of the Holy Ashiata Shiemash, he fully describes our situation and the possibilities of reviving our buried conscience.

In particular the Five Obligolnian strivings are central to this individual effort.

Finally, from the mouth of Beelzebub, he proclaims our need to be fully and urgently aware of our own mortality.

This is The Work, for those who are willing to live it.

It offers a possibility for those who seek to escape the chains of Kundabuffer.

Man is called upon to choose:

*An eye for an eye, a tooth for a tooth and a life for a life.*

*An eye that sees for an eye that is blind,*

*A wisdom tooth for a grinding tooth,*

*A life that is lived for a life of shadows.*