

The Key to Soul Is Within The Missing Stopinder in the Food Octave in Beelzebub's Tales to His Grandson: Chapter 39: The Holy Planet Purgatory

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Text is from "*Beelzebub's Tales to His Grandson*" by G.I. Gurdjieff (abbrev. BT)

(Corrected errata from 1950 edition are underlined; the page numbers are shown).

The numbered figures are from "*In Search of the Miraculous*" by P.D. Ouspensky. (Abbrev. SM)

(Pages are BT Chapter 39 The Holy Planet Purgatory unless noted; although the source is quoted, quotes are dual purpose)

I. THE DILEMMA

The Food Octave below is presented by Gurdjieff (pg.761) with seven 'arisings' that he has numbered and these are associated with seven 'centers of gravity' modeled from the seven Stopinders of the fundamental common-cosmic Heptaparaparshinokh.

- | | | |
|------------------|-------|---|
| (1) Protoehary | (do) | (p.787: food in stomach) |
| (2) Defteroehary | (re) | (p.787: duodenum) |
| (3) Tritoehary | (mi) | (p.787: liver) |
| (4) Tetartoehary | (fa) | (p.790: hemispheres of the head brain) |
| (5) Pjandjoehary | (sol) | (p.791: cerebellum located in the head) |
| (6) Exioehary | (la) | (p.791: testes:sperm and ovary:ovum) |
| (7) Resulzarion" | (ti) | (undefined – sounds like higher 'do') |
- (Numbers 1-7 are intended to be the vibrations 'do', 're', 'mi', 'fa', 'sol', 'la', 'ti' as shown)

Those of the Ouspensky Schools would immediately take issue with position 6 (the sixth note 'la' of the Law of Seven) where he has placed Exioehary (Testes: Sperm and Ovary:ovum) as it is clearly defined as 7 (the seventh note 'ti' or 'si' of the Law of Seven) in "*In Search of the Miraculous*". It is also indicated to be 7 by Gurdjieff, further down in (BT pgs.791-792): "this totality of cosmic substances is everywhere called 'Exioehary.' This totality of their first being-food which results from the evolution in these beings-apparatuses, corresponds with its vibrations to the last Stopinder of the being-Heptaparaparshinokh."

As to the mysterious substance: "Resulzarion", by its name it must be completed substance at the higher octave 'do' at (8) higher 'do', however when these two are moved up, there is a missing center and substance at the sixth note (6) 'la'.

The question then arises as to whether 5 (the fifth note sol) 'Piandjoehary' should also be moved up, but in BT pg.790 it is clearly linked to (4) 'fa' 'Tetartoehary' (which has the prefix root meaning 4.) Thus it is clear that the substance at 'la' is missing! As to why Gurdjieff made this mistake, I believe is because no one dared to question it, due to his status as "infallible leader". As we shall see, the Food Octave that he presented to Ouspensky does not have that error. Ouspensky, who the closest to being his peer, would have pointed this out, but perhaps he was never given a copy or threw it in the trash. Why Orage did not catch it, when he translated, is a mystery. I suppose someone might say that Gurdjieff made this error to make us think, but this book is his legacy, so it needed to be correct. Others like John Bennett have just accepted that that 'Exioehary' is meant to remain at (6) ("*Talk's on Beelzebub's Tales*, p. 99").

II. METHOD

To offer a solution to the missing substance at 6 (la), I have compared "In Search of the Miraculous" by P.D. Ouspensky, Chapter 9 The Table of Hydrogens and their production in the Food Octave with "Beelzebub's Tales to His Grandson" by G.I. Gurdjieff Chapter 39 The Holy Planet Purgatory.

Ouspensky's recollections of Gurdjieff's teachings from 1915 onwards are useful as a cross reference especially because Ouspensky was meticulous in his notes. Although the centers and substances are presented as hydrogens, they do match up with Gurdjieff's Stopinders with the exception of the missing 'la', of which it gives a clue.

That these hydrogens (carbon, nitrogen, and oxygen) are shown as locations in a three storied structure of a human, namely upper floor (the head), middle floor (the chest) and bottom floor (the back and the lower part of the body) helps to associate them with the Stopinders.

These hydrogens are also labeled as to density from Food 768 at 'do' to 12 at 'ti' (sex center). The mechanism for the building of each substance is by means of the law of three, similar to Gurdjieff's: BT pg.751 "A new arising from the previously arisen through the 'Harnel-miaznel,' the process of which is actualized thus: the higher blends with the lower in order to actualize the middle and thus becomes either higher for the preceding lower, or lower for the succeeding higher;"

III. DEFINITIONS THAT ARE UNCLEAR OR FLAWED IN BT

A. Contradictory definitions of Stopinder

There are two definitions for Stopinder, either the 'gravity center' or 'distance between deflections' and this has hopelessly confused the reader and even Gurdjieff.

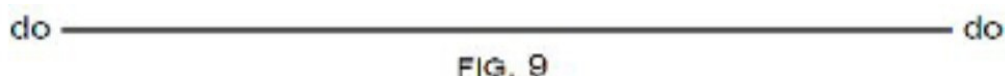
In BT Chapter 17 The Arch-Absurd, a Stopinder is defined as follows:
(pg.139)Chapter 17 The Arch-Absurd:

“And so, my boy, the Omnipresent-Okidanokh obtains its prime arising in space outside of the Most Holy Sun Absolute itself, from the blending of these three independent forces into one, and during its further involutions it is correspondingly changed, in respect of what is called the ‘Vivifyingness of Vibrations’ according to its passage through what are called the ‘**Stopinders**’ or ‘**gravity centers**’ of the fundamental ‘common-cosmic sacred Heptaparaparshinokh.’

(pgs.750-751) "The first of these fundamental primordial cosmic sacred laws, namely, the law of Heptaparaparshinokh, present-day objective cosmic science, by the way, formulates in the following words: “‘The-line-of-the-flow-of-forces-constantly-deflecting-according-to-law-and-uniting-again-at-its-ends.’ This sacred primordial cosmic law has seven deflections or, as it is still otherwise said, seven ‘centers of gravity’ and the **distance between each two of these deflections** or ‘centers of gravity’ is called a ‘Stopinder-of-the- sacred-Heptaparaparshinokh.’”

In the first case it is the note itself, but in the second case it is really the frequency change. To see this on a piano, the normal configuration is a white key pad and a black key pad. A missing black key pad shows a change in frequency thus between 'mi' and 'fa' and 'ti' and 'do'.

The following diagram from "*In Search of the Miraculous*" Chapter 7 pg.125 would be of help.

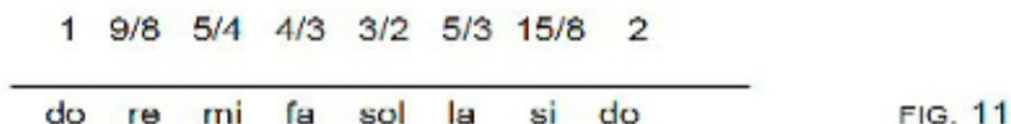


"The period between one do and the next, that is, an octave, is divided into seven unequal parts because the frequency of vibrations does not increase uniformly.

, do, re, mi, fa, sol, la, si, do, FIG. 10

"The ratio of the pitch of the notes, or of the frequency of vibrations will be as follows:

"If we take do as 1 then re will be 9/8, mi 5/4, fa 4/3, sol 3/2, la 3/2, si 15/8, and do 2.



"The differences in the acceleration or increase in the notes or the difference in tone will be as follows:

between do and re	9/8 : 1 = 9/8
between re and mi	5/4 : 9/8 = 10/9
between mi and fa	4/3 : 5/4 = 16/15 increase retarded
between fa and sol	3/2 : 4/3 = 9/8
between sol and la	5/3 : 3/2 = 10/9
between la and si	15/8 : 5/3 = 9/8
between si and do	2 : 15/8 = 16/15 increase again retarded

Next, we investigate Gurdjieff's numbering of Stopinders. It will be shown that he has placed Stopinder 5 between 'sol' and 'la':

(Chapter 40 The Law of Heptaparaparshinokh pg.869) "It is necessary at this point in connection with the actualization of the **fifth Stopinder** of the sacred Heptaparaparshinokh to trace a parallel between two processes which externally have nothing in common with one another, namely: in the same manner as the first being-food cannot acquire its vivifying power until after its transformation into **being-piandjoehari**, in the same manner on this piano the vibrations of a chord do not acquire a corresponding vivifying power until they have been fused with the preceding vibrations produced, starting from the center of gravity of the totality of the vibrations of the note 'sol.'"

Using the concept that a Stopinder is the gap between centers of vibration, this section clearly shows that 'sol-la'(5) corresponds to the the Fifth Stopinder 'starting at 'sol' from the preceding being: do-re(1), re-mi(2), mi-fa(3), fa-sol(4). However, it seems to imply that its completion center of vibration is Pjandjoehary, which would locate Pjandjoehary at 'la'(6), contradicting the logical sequence of the Food Octave, which places it at 'sol'(5).

That Gurdjieff erred here can be confirmed by reading the preceding text from the same chapter where the note "Pjansj" is at 'sol(5), leaving the gap at 'la'(6) for "Hormoneary. This preceding text is below:

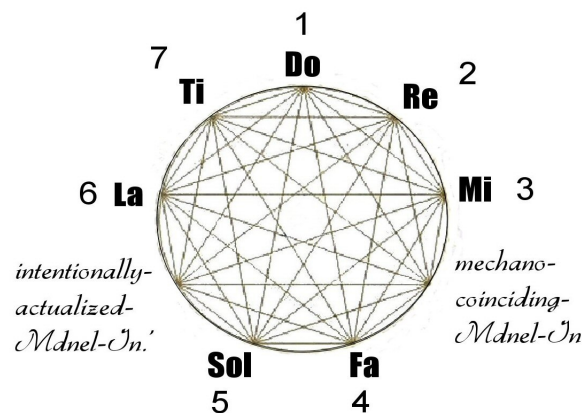
(pg.850) "And, namely, the highest octave of the strings was called 'Arachiaplñish,'
 The second highest 'Erkrordiapan'
 The third highest 'Erordiapan'
 The fourth highest 'Chorortdiapan'
The fifth highest 'Piandjiapan'
 The sixth highest 'Vetserordiapan'
 The seventh highest 'Okhterordiapan'"

Next, I give an example of how Gurdjieff is using a Stopinder as a center of gravity not a distance:
 (pg.789) "the first being-food which have already evolved up to the **third Stopinder** of the Sacred being-Heptaparaparshinokh, and further evolve together, and thus help these substances of the first being-food to pass through the lower 'mechano-coinciding-Mdnel-In' and to be transmuted into other definite substances, into 'being-Tetartoechary.'"

Since we know that the 'mechano-coinciding-Mdnel-In' is between 'mi' and 'fa' it would have to correspond to Stopinder 3 (counting 'do'-'re'=1 and 're' to 'mi'=2), but Gurdjieff is already showing that Stopinder 3 has been reached. He is clearly calling Stopinder 3 the center of gravity at 'mi'.

For the purposes of clarity in this paper, I will use Stopinder to be the 'center of gravity' and thus equivalent to 'do', 're', 'mi', 'fa', 'sol', 'la', 'ti' as it is a more forceful word than 'deflection' or 'center of gravity'.

B. For clarity and method of action the Harnel Aoot will be replaced by the 'intentionally-actualized-Mdnel-In'



(pg.753-754) "He (**COMMON FATHER OMNI-BEING ENDLESSNESS**) lengthened the Stopinder between its third and fourth deflections. This same Stopinder of the sacred Heptaparaparshinokh is just that one, which is still called the '**mechano-coinciding-Mdnel-In.**' And the Stopinder which HE shortened is between its last deflection and the beginning of a new cycle of its completing process; by this same shortening, for the purpose of facilitating the commencement of a new cycle of its completing process, HE predetermined the functioning of the given Stopinder to be dependent only upon the affluence of forces, obtained from outside through that Stopinder from the results of the action of that cosmic concentration itself in which the completing process of this primordial fundamental sacred law flows. And this Stopinder of the sacred Heptaparaparshinokh is just that one, which is still called the

‘intentionally-actualized-Mdnel-In.’

"As regards the third Stopinder, then changed in its 'subjective action' and which is fifth in the general successiveness and is called ‘Harnel-Aoot,’ its disharmony flowed by itself from the change of the two aforementioned Stopinders."

Since the "intentionally-actualized" action must happen at 'Harnel-Aoot', it is misleading to place it at 'ti' when it is already too late. This seems to contradict what he taught to Ouspensky in *"In Search of the Miraculous"* Chapter 14, where he said that those who are able to read the 'wrong place' know what kind of 'shock' is necessary to pass from 'si' to 'do'. Shown below:

"At this point in our reasoning it would be entirely right to raise the question: Why is one of the 'intervals' which is designated by the number 3 found in its right place between the notes mi and fa, and the other, which is designated by the number 6, found between sol and la, when its right place is between si and do."

"If the conditions had been observed as to the appearance of the second interval (6) in its own place, we should have had the following circle:

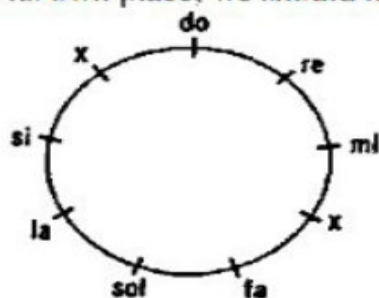


FIG. 49

And the nine elements of the closed cycle would have been grouped symmetrically together in the following way:

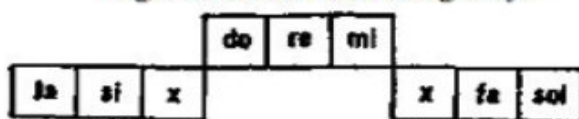


FIG. 50

"The distribution we do get:

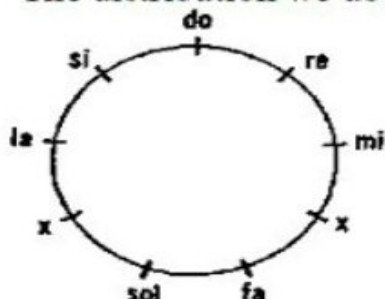


FIG. 51

can only give the following grouping:

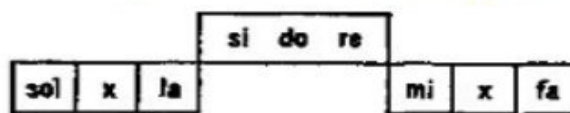


FIG. 52

that is, in one case x between mi and fa, and in the other between sol and la, where it is not necessary.

"The apparent placing of the interval in its wrong place itself shows to those who are able to read the symbol what kind of 'shock' is required for the passage of si to do."

From this cosmic change there are three places between 'mi' and 'fa', ti and 'the higher do', and 'sol' and 'la' where Harnelmiatznel requires an external force. The eternal force between 'mi' and 'fa' is oxygen. Between 'sol' and 'la', it is 'impressions' (SM), but this is a mere shadow of Gurdjieff's 'conscious labors' and 'intentional suffering' which begins with consciousness or 'being-Partkdolg-duty.'

The passage between 'ti' and 'the higher do' is dependent on the actions at 'sol' and 'la' not 'ti' and 'do'.

(pg.754-755)

"This disharmony in its subjective functioning, flowing from its asymmetry so to say in relation to the whole entire completing process of the sacred Heptaparaparshinokh, consists in the following:

"If the completing process of this sacred law flows in conditions, where during its process there are many 'extraneously-caused-vibrations,' then all its functioning gives only external results. (*i.e. normal personality controlled people, not connected with their essence.*)

"But if this same process proceeds in absolute quiet without any external 'extraneously-caused-vibrations' whatsoever, then all the results of the action of its functioning remain within that concentration in which it completes its process, and for the outside, these results only become evident on direct and immediate contact with it. (*Gurdjieff is having a laugh about the 'direct contact' which results in monks who suppress being-Exioehary and get fat or possess poisonous vibrations: page 807.*)

"And if however during its functioning there are neither of these two sharply opposite conditions, then the results of the action of its process usually divide themselves into the external and the internal. (*Gurdjieff's method of the 4th way identifies this process presenting a way superior to the fakir, monk, and yogi.*)

Oxygen at 'mi' and 'fa' begins the second octave of the body Kesdjan which through 'conscious labors and intentional suffering' can pass from 'sol to 'la'. The third octave of the Soul can also begin at this point, but its method is more difficult, because it requires the completed octave at the higher 'do' to be feed by the appropriate vivifying force at 'ti' This completed 'higher do' is the God-within that can assist the passage of the third octave 'mi' to 'fa'. This imperfect construction of God-within leads to the constant readjustment of the God-within that is required to align with the Prime-Source. This is the need for the 'Holy Planet Purgatory':

(pg.745-746) "In the beginning all these 'higher-being-bodies' who at the present time have the place of their existence on this holy planet went directly on to our Most Most Holy Sun Absolute, but later when that all-universal calamity, which we call the 'Choot-God-litanical period' occurred in our Great Universe, then after this terrifying common-cosmic calamity, similar 'higher-being-bodies' who now dwell on this holy planet ceased to have the possibility of blending directly with our Most Most Holy Sun Absolute. Only after this 'Choot-God-litanical period' did the necessity appear for such a kind of general-universal functioning which this holy planet 'Purgatory' actualizes at the present time."

(Pgs.797-798) "But afterwards, when the mentioned common-cosmic misfortune occurred, the sacred Theomertmalogos began to issue from the Most Most Holy Sun Absolute with the admixture of subjective properties of extraneously caused arisings, then from that time these sacred cosmic arisings ceased to have the possibility of corresponding to the required conditions of existence in the sphere of the Most Most Holy Prime-Source." This Purgatory was to allow for the souls that possessed the required "Objective Reason" to redefine their individual understandings of the God-within to align with the **"Most Most Holy Protocosmos" itself.**"

C. The order of Cerebrum and Cerebellum must be swapped

BT pg.790

'fa' (4) Tetartoehary

"the 'hemispheres of their head-brain:'"

BT pg, 791

'sol' (5) Pjandjoeahary *"the 'cerebellum,' which in beings is also located in the head."*

Cerebrum is more important than Cerebellum (automatic function) or this would say that zombies go to heaven. To 'remember oneself' by using that which was automated inside in the cerebellum would be clearly futile. 'Being-Partkdolg-duty' requires the cerebrum at 'sol' and as I will show the hormonal energies at 'la' such as the third eye or pituitary gland, etc.

I have to laugh to think that it would be the cerebellum that would be used. One can almost think that this is a joke by Gurdjieff for those people who think they are working on themselves when merely they are completely unaware of their actions they are just doing things that they learned before and calling it Being-Partkdolg-duty. But anyway I think it comes from the misunderstanding of what the brain functions were at the time that Gurdjieff wrote his work.

IV. GOAL OF THE ANALYSIS

To offer a solution to the problem, I have compared "In Search of the Miraculous" by P.D. Ouspensky, Chapter 9 The Table of Hydrogens and their production in the Food Octave with "Beelzebub's Tales to His Grandson" by G.I. Gurdjieff Chapter 39 The Holy Planet Purgatory.

At this point, we have:

(1) Protoehary

(2) Defteroehary

(3) Tritoehary

(4) Tetartoehary

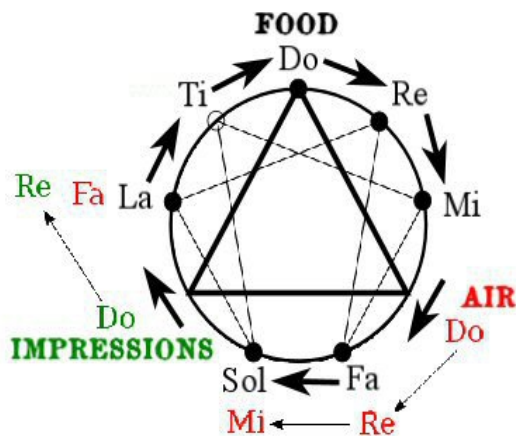
(5) Pjandjoeahary

(6) *Incorrectly left out: Hormoneary (made up my me)*

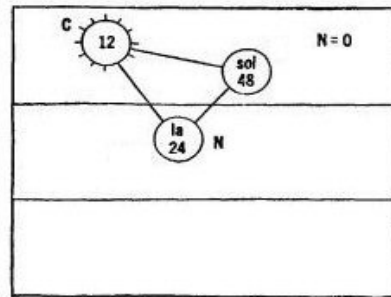
(7) *Exioehary was (6) but is clearly (7)*

(8) *Resulzarion was (7) but is clearly (8) as converted Exioehary*

The missing position (6) 'la' is clearly show in "In Search of the Miraculous" below:



"Sol 48 by uniting with 'carbon' 12 present in the organism passes into 'nitrogen' 24—la 24.

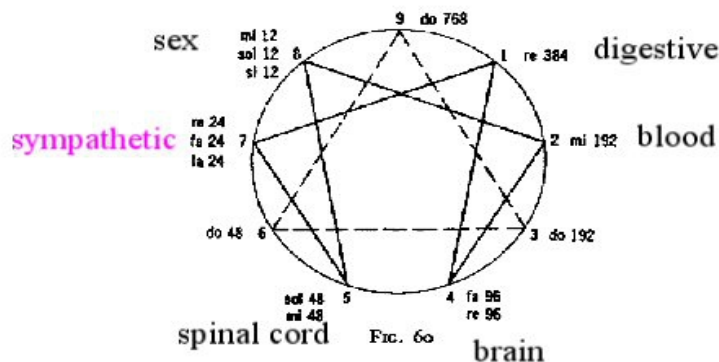


Continuation of the food octave, transition of products of nutrition into la 24.

Fig 31

Gurdjieff never said what hydrogens corresponded to which organ in the Food Octave. Although they did pry out of him the one at 'ti' which was the Sex Center interestingly Ouspensky on his own almost came up with the right answer where he aligned the Enneagram points with the different systems in the physical body, and he had the endocrine system associated with Exioehary at 'ti'. And also strangely it is the same reverse that Gurdjieff had with cerebellum and the cerebrum.

Hypothesis of Systems Locations



I felt that there was very much material in the enneagram. Points 1, 2, 4, 5, 7, 8 represented, according to the "food diagram," different "systems" of the organism, 1—the digestive system; 2—the breathing system; 4—the blood stream; 5—the brain; 7—the spinal cord; 8—the sympathetic system and the sex organs.

Ouspensky's recollections of Gurdjieff "In Search of the Miraculous" from 1915 onwards are useful as a cross reference especially because Ouspensky was meticulous in his notes and, although the centers and substances are not defined as they are in Gurdjieff's book, they are located in a three storied structure of man namely upper floor (the head), middle floor (the chest) and bottom floor (the back and the lower

part of the body). The Hydrogen substances are labeled as to density and are placed in their appropriate stories. Clearly, Gurdjieff at that time was beginning to formulate his concepts that he refined later.

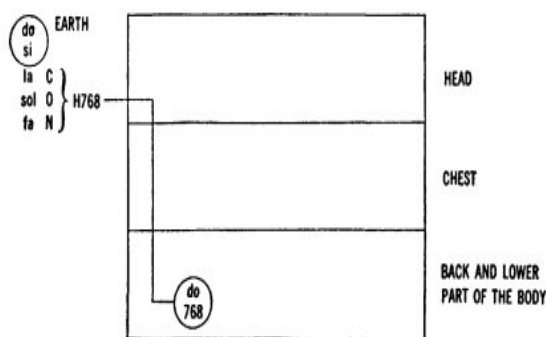
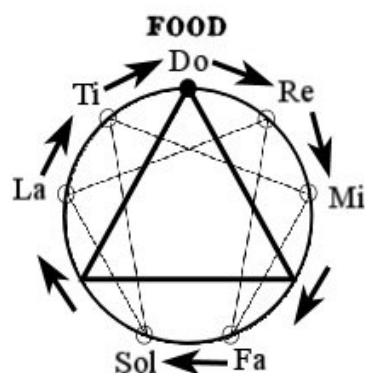
It is important to review all of the parallels in the Food Octave from 'do' to 'ti' between Gurdjieff's Holy Planet Purgatory Chapter and Ouspensky's diagrams. They are a perfect match until the missing 'la' and then match up at 'ti' ('si').

You will note that Gurdjieff has abandoned the Hydrogens: N, C, and O, but has replaced the concept of Harnelmiatznel (pg. 787), "that is, owing to mixture and fusion according to the 'affinity of vibrations,' with the active elements which have already evolved in the presences of the beings and have acquired vibrations corresponding to the subsequent Stopinders of the being-Hepta-paraparshinokh - to be gradually changed, and are transmuted this time ... into definite active elements named 'being-...hary,' which correspond in their vibrations to the ascending fourth Stopinder of the fundamental common-cosmic Heptaparaparshinokh." (In some cases outside extra help is needed.)

V. FOLLOWING THE OCTAVE STARTING WITH FOOD AT 'DO'

'do' (1) Protoehary (Ouspensky: H 768 lower (stomach-spine) story)

- [page 786](#)



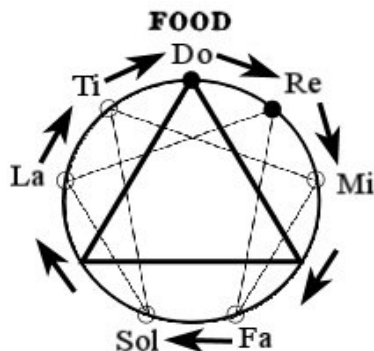
The entrance of food (H768) into the organism.
FIG. 26

(pg.786-787)

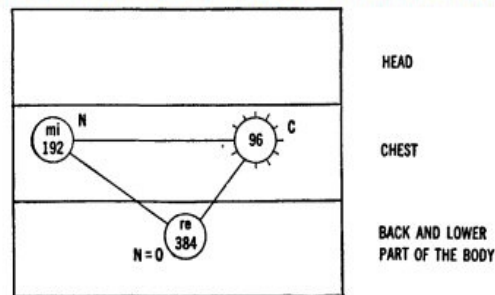
"And if now, my boy, you satisfactorily grasp the succession of the process of transformation of cosmic substances by means of beings-apparatuses, into which these cosmic substances enter as first being-food, then at the same time you will approximately understand everything concerning the chief particularity of the sacred law of Heptaparaparshinokh as well as the processes of evolution and involution of the other higher being-foods.

"When these evolving active elements, in their returning ascent from the last Stopinder of the fundamental common-cosmic Sacred Heptaparaparshinokh, enter into the common presences of being-apparatuses as their first being-food, they begin already from the mouth itself— with the help of the processes of the second-grade law Harnelmiatznel, that is, owing to mixture and fusion according to the 'affinity of vibrations,' with the active elements which have already evolved in the presences of the beings and have acquired vibrations corresponding to the subsequent Stopinders of the being-Heptaparaparshinokh - to be gradually changed, and are transmuted this time in the **stomach** of the beings into definite active elements named 'being-Protoehary,' which correspond in their vibrations to the ascending fourth Stopinder of the fundamental common-cosmic Heptaparaparshinokh.

're' (2) Defteroehary (Ouspensky: H 384 lower (stomach-spine) story)



'Re 384 which becomes 'oxygen' in the next triad meets with 'carbon' 96 in the organism and together with it produces a new 'nitrogen' 192 which is the note mi 192.



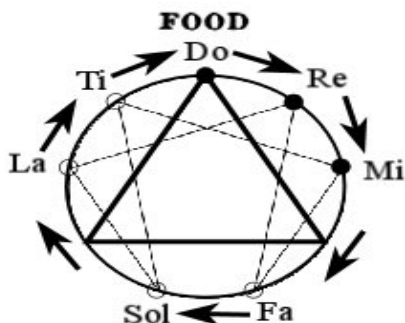
Continuation of the digestion of food (H768) in the organism.

FIG. 28

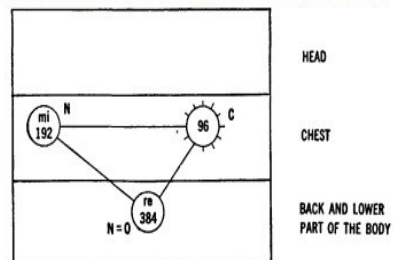
(pg.787)"

From there, this totality which has the 'gravity-center vibration' of being-Protoehary, passing—thanks again only to the process Harnelmiatznel—over the whole of what is called the 'intestinal tract' and gradually evolving, completely acquires in consequence corresponding vibrations, and is this time completely transmuted in what is called the '**duodenum**' into 'being-Defteroehary.'

'mi' (3) Tritoehary (Ouspensky: H 192 middle (chest) story)



'Re 384 which becomes 'oxygen' in the next triad meets with 'carbon' 96 in the organism and together with it produces a new 'nitrogen' 192 which is the note mi 192.



Continuation of the digestion of food (H768) in the organism.

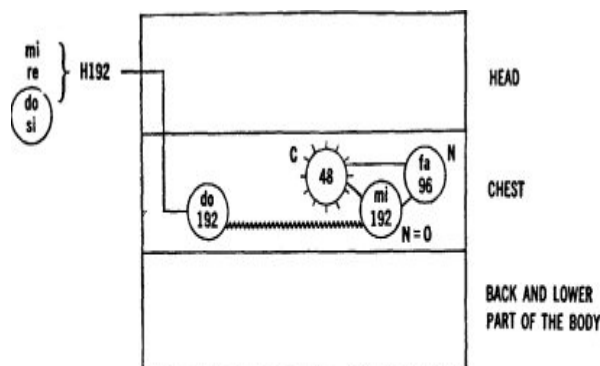
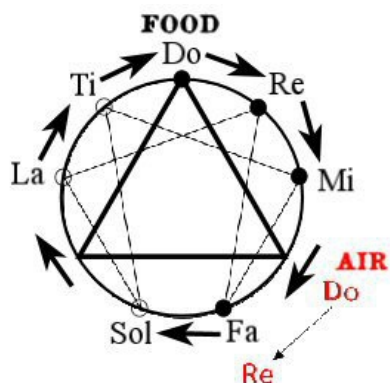
FIG. 28

(pg.787-788)

"Further, a part of these definite substances of 'being-Defteroehary' go to serve the planetary body itself and also the local Harnelmiatznel in respect of the newly entering food, but the other part, also by means of a process of Harnelmiatznel of local character, continues its independent evolution and is ultimately transmuted in beings into the still higher definite substances which are called, this time, 'being-Tritoehary. And this totality of cosmic substances, temporarily crystallized in the common presences of 'beings-apparatuses which correspond in their vibrations to 'being-Tritoehary,' have as the gravity-center place of their concentration in the presences of beings the, what is called, '**liver.**'

"It is just in this place of the being-Ansanbaluiazar that the lower 'Mdnel-In' of the Sacred Heptaparaparshinokhis located, called the '**mechano-coinciding-Mdnel-In,**' and therefore the substances of the being-Tritoehary cannot, only owing to the process 'Harnelmiatznel,' independently evolve further.

'fa' (4) Tetartoehary (Ouspensky: H 96 middle (chest) story)



The entrance of air (H192) into the organism and the "shock" which air gives in the interval mi-fa of the food octave.

FIG. 29

(pg 790 "Now we shall continue to investigate just how, according to the Sacred Heptaparaparshinokh, the further completing process of the transformation of the substances of their first being-food proceeds in the presences of 'beings-apparatuses.' And so ... the ordinary first being-food is thus gradually transmuted in beings into definite substances called 'being-Tetartoeary,' which have in beings, just as of course in your favorites, as the central place of their concentration both of what are called the 'hemispheres of their head-brain.'"

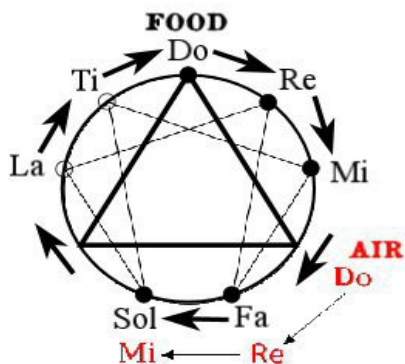
Having swapped with (Piandjoeahary:5) this should read:

"the '**cerebellum**,' which in beings is also located in the head."

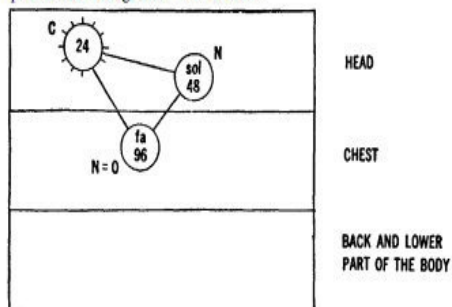
(Ouspensky has it in the middle (chest) story which is acceptable as it is also the spinal column.

In any case the cerebrum must be higher than cerebellum.)

'sol' (5) Pjandjoehary (Ouspensky: H 48 top (head) story)



"Fa 96 by uniting with 'carbon' 24 present in the organism passes into 'nitrogen' 48—the note sol.



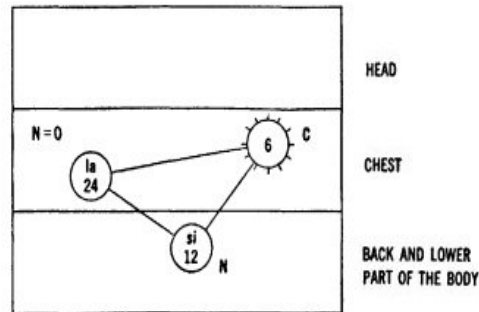
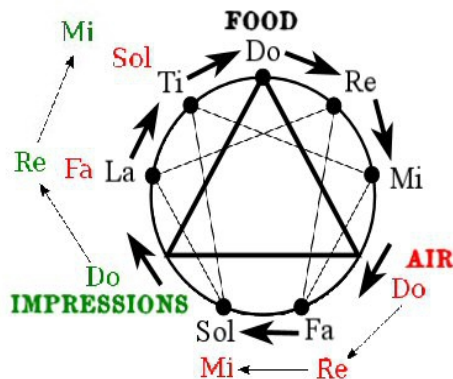
Continuation of the food octave, transition of products of nutrition into sol 48.

FIG. 30

(pg.790-791)

Further, a part of this being-Tetartoeary from both hemispheres of their head-brain goes unchanged to serve the planetary body of the given being, but the other part having in itself all the possibilities for independent evolution, continues to evolve without any help coming from outside; and mixing again by means of the process Harnelmiatznel with previously formed higher substances already

'ti' (7) Exioehary (Ouspensky: H 12 lower (stomach-spine) story)



Continuation of the food octave, transition of the products of nutrition into si 12.

FIG. 32

"In Search of the Miraculous", pg 262,263) "'Hydrogen' si 12 is the 'hydrogen' which represents the final product of the transformation of food in the human organism. This is the matter with which sex works and which sex manufactures. It is 'seed' or 'fruit.'" & "And when they (all the cells of physical body) have become sufficiently saturated the matter si 12 begins to crystallize. The crystallization of this matter constitutes the formation of the 'astral body.'" (pg.791)

"(It) is concentrated in the beings of the male sex, in what are called 'testicles' and in the beings of the female sex in what most of your favorites call 'ovaries,' which are the place of concentration in the common presences of beings of the 'being- Exioehary,' which is for the beings themselves their most sacred possession. "Just these same substances in beings, according to the fifth deflection of the Sacred Heptaparaparshinokh, have the free possibility of giving, in the manifestations of the common presences of three-brained beings, results not similar but 'opposite to each other. That is why, in respect of these being-substances, the beings themselves must always be very, very much on their guard in order to avoid undesirable consequences for their entire whole.

"Only after this are the cosmic substances which enter beings-apparatuses for the purpose of evolution, that is for the possibility of passing the lower Mdnel-In of the fundamental common-cosmic 'exchange of substances,' transformed into that definite totality of cosmic substances - which transformation is the lot of all beings in general and also of your contemporary three-brained beings who breed on the planet Earth in particular, for the automatic justification of the sense and aim of their existence, and this totality of cosmic substances is everywhere called 'Exioehary.' "

Higher 'do' (8) Resulzarion

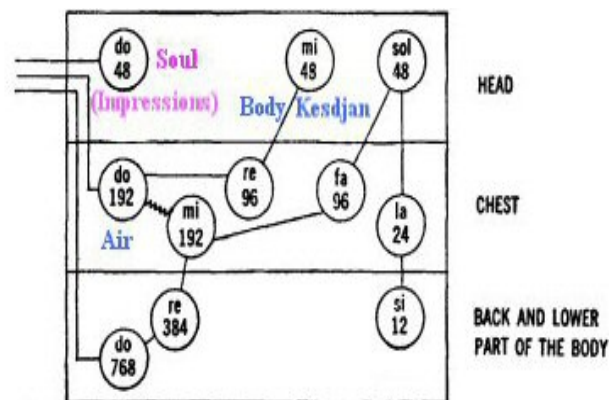
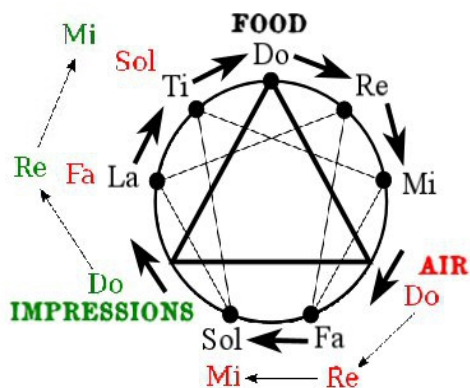


FIG. 36

(pgs. 791,792)

"And so, my boy, this totality of their first being-food which results from the evolution in these beings-apparatuses, corresponds with its vibrations to the last Stopinder of the being-Heptaparaparshinokh, and according to the particularity of this Stopinder, it enters the 'higher-intentionally-actualizing-Mdnel-In' of the law of Heptaparaparshinokh;

(pgs. 796,797)

"Come now and let us talk about these 'higher-perfected-being-bodies,' that is about 'souls,' who came onto this holy planet Purgatory to which all my foregoing explanations have referred.

"And so ... from the very beginning, when these higher being-parts arose in this way and were perfected in beings to the required sacred gradation of Objective Reason, that is to say, when in accordance with the lower Mdnel-In of the Sacred Heptaparaparshinokh, the body-Kesdjan was, thanks to the second being-food formed in beings, and in accordance with the higher Mdnel-In of the same sacred law, the third highest being-body was, thanks to the third being-food, coated and perfected; and when these completely perfected higher being-parts were divided from the lower being-parts, then they were deemed worthy to be immediately united with the Most Holy Prime-Source and began to fulfill their Divine foreordained purpose.

VI. ANALYZING THE SEVEN COSMOSES NAMES

Arisings, Functions: Center of Action	Radiations	Cosmoses
(1) Protoehary Food: Stomach Center	'(1) Theomertmalogos' or 'Word-God.	1. Protocosmos Holy Sun
(2) Defteroehary Digestion: Duodenum	'(2) Mentekithzoin'	3. Defterocosmos 'Second-order-Sun':Sun
(3) Tritoehary Blood Fuel: Liver & Lungs	'(3) Dynamoumzoin'	5. Tritocosmos 'Third-order-Sun':Planet
(4) Tetartoehary Nerve Engine: Cerebellum	'(4) Photoinzoin'	7. Microcosmos Atoms, Cells
(5) Pjandjoehary Independent Thinking: Cerebrum	'(5) Hanbledzoin'	6. Tetartocosmoses Humans
*6: Hormoneary" voluntary or involuntary action: Endocrine system	'(6) Astroluolucizoin'	4. Mesocosmos All planets
*(6) 7: Exioehary: Sex organs Soul or Baby Creation	'(7) Polorotheoparl'	2. Macrocosmos All Suns: Galaxy

In the previous table "arisings, radiations and cosmoses" pgs. 760,761; arisings and radiations are numbered by Gurdjieff; cosmoses are in descending order from Holy Sun.) Mesocosmos unnamed (using SM name), Macrocosmos missing (using SM name) replacing Megalocosmos using radiation for Megalocosmos. Note SM is completely incorrect by saying that man is Triocosmos!)

This table has some interesting anomalies. Gurdjieff numbers the radiations (middle column of the table) and from 1-5 they almost show the correct descending vivifying quality except for plants and

humans. Interestingly, this means that my switched cerebellum corresponds to Microcosmos and cerebrum to Tetartocosmos, supporting my switch.

From Chapter 8 Religion pg 727, we know that 'being-Hanbledzoin, is the 'blood' of the being-body Kesdjan and thus it would be associated with Tetartocosmoses. It is interesting that Microcosmos precedes Tetartocosmos, but this makes sense because Tetartocosmoses is made up of Microcosmos (pg 768). To be more precise, Hanbledzoin should actually be in place of 'Astroluolucizoin' being of the solar system.

One might ask why there is any relationship to the cosmoses because they are for the most part high to low, but the arisings are low to high, but this as the joke: "you are what you eat", but seriously it is (pg.760) "And all the results issuing from all the cosmic sources, great and small, taken together, were also then named by them the 'common-cosmic Ansanbaluiazar.' "It is interesting to remark that concerning this 'common-cosmic Ansanbaluiazar,' present-day objective science has also the formula: 'Everything issuing from everything and again entering into everything.'

Now looking at the cosmos opposite "Hormoneary" is the radiation Astroluolucizoin and the cosmos for all planets which shows that "Hormoneary" this is the area of the Kesdjanian body or emotional body which is in the cosmos of all planets. This validates "Hormoneary". Similarly, opposite Exioehary is all suns:galaxies in my adjusted Macrocosmos and in a similar manner is the domain of the Soul Body or thought body.

VII. REVEALING THE KEY THE SOUL USING BEING-PARTDOLG DUTY INVOLVING HORMONEARY

My amazing revelation of "Homoneary" shows how work on oneself is achieved. Between the cerebrum at position 'sol' and "Homoneary" at position 'la' according to my adjustment is the intentionally-actualizing-Mdnel-In or to those that want the original word: Harnel Aoot. It is said that impartiality is necessary at this point to change the path of the ascending energies, but it is more than that. The cerebrum is capable of triggering a hormonal reaction that can feed either the sexual organs at 'ti' or be used to turn the Exioehary at 'ti' into a higher substance that goes to feed the Kesdjanian body and the Soul. Since it is a hormonal reaction, it validates the concept of distinguishing between selfish love and agápē love which was the principle the Early Christian Church. Agápē love is love that is not love that expects a reward, but love that is without egotistic motive. This is what Jesus taught Peter in John 21:15-17.

The Endrochin system is a very under-rated system, it is after all responsible for the most exalted feeling of being-in-love. It has a memory and thus it remembers good and bad emotional experiences. The concept of intentional suffering is being able to rise above both the bad and the good and to harness this energy wave with troughs and crests towards the vivifying of Exioehary to feed the Keskjan Body and the Soul. The Soul must still advance by means of Objective Reason.

The 'work' at the relocated intentionally-actualizing-Mdnel-In at 'sol' and 'la' is to divert some of the energies of the hormonal system to create a physical being that will live on when you die or an ethereal body that is your eternal Soul. Is it not strange that Gurdjieff inadvertently left out this key!