

CORRESPONDENCE ON RECIPROCAL MAINTENANCE

Between Jason Keehn and Anthony Blake 1998. Jason Keehn

Jason was closely connected with the Rave Culture that flourished in the 1980s until the establishment shut it down.

Some of his thinking can be found at <http://www.anthonyblake.co.uk/rave.html>

He worked with the 'leader' of the rave science in London, Fraser Clarke, who died quite young a few years ago. Clarke had, like so many interesting people, been educated in a Gurdjieff group.



from

Jason Keehn

I recently finished Collins' *The Theory of Celestial Influence*. His presentation of the "Feeding the Moon" scenario is rather different than that found in Bennett. His idea that the magnetic energies of all living creatures dissipate up into the moon at death makes a

certain amount of sense, given the whole context he lays out; but he doesn't say much about the intentional generation of energies through "service and sacrifice." Would such energy intentionally generated go to the moon as well? Or, following Collins' general picture of Earth/Moon/Sun, might it feed back to the Sun itself?

Bennett seems to emphasize the "sensitive, emotional energies" of animals; somehow these energies are by-products of experience. Elsewhere I recall he links intensity of human experience with these energies, saying this acts as food for beings at an angelic level (angel food-cake?)--is this simply intensity derived from suffering, or could it be from joy and ecstasy as well?

Is it possible there is an array of different energies we can produce that are absorbed by different entities or planets? Is there any way for us to tell? Does anybody currently know the answers to these kinds of questions, are or we all equally in the dark?

I've been marshalling the few bits of possibly supportive information I've found elsewhere. I remember that the Brain/Mind Bulletin once published an article about a Polish scientist or doctor who claimed to be able to measure a specific amount of radiation given off by people at the moment of death (details lacking). In one of his more recent books, Robert Monroe (Journeys Out of Body, etc.) discusses one of his out of body ET contacts, who said human beings were basically cattle intended to produce a substance called "LOOSH" based on strong emotions, for other kinds of beings elsewhere. Charles Fort apparently believed something similar. . .

Other than these few items, it seems there is almost nothing else out there touching on the doctrine of Reciprocal Maintenance. This seems kind of mind-boggling. Or is this just a predictable holdover effect of the Kundabuffer. . .?

My big question for today is, why hasn't this idea gone further than the pages of Collin, Bennett and Blake? It seems to me that its of universal vital relevance to all mankind, not just initiates and esotericists. While there are obviously many ideas in Gurdjieff et al that are meaningless or elusive without a practice and direct contact with the stream, this doesn't seem like one of these.

I'm feeling very strongly that the idea badly needs to be brought into popular consciousness and opened for debate and examination. Maybe, as Bennett suggested, it could begin to harmonize the extreme antagonism of science and religion. . .I for one buy Bennett's assertion that the idea contains the kernel for a new culture for the planet as a whole.

from Anthony Blake

Thank you very much for your email. It came at a time when we English were immersed in our collective grief over Princess Diane. On the day of her funeral, even through television, one experienced the massive energies being released. Is it that these energies WARP TIME? Is this what we might mean by 'changing history'? I speak about this event because it was so much more massive than a rave. I just cannot imagine the intensity in London with a million people in almost total silence except for weeping. People rightly say that it will be the most significant event in their lives.

Where does this energy go? What does it do? What could 'time-warp' mean?

Before we speak about any supposed 'higher powers' we might speak about such quasi-super-entities as 'the people' or even 'history'.

What you say reminds us that we barely know what thought and feeling and sensation are. We do not understand how thoughts are formed, or where they come from. It might be of use to assemble all the relevant references to be found in JGB's writings (especially in DU vol. IV and 'Sacred Influences') as well as those in Beelzebub. You are right in saying that here we have the hint of the most important *ecology* in which we exist, which is almost totally neglected.

I HAD IN EFFECT FORGOTTEN ALL ABOUT IT

Like you I have at times suddenly woke up to the fact that this was not being investigated or even thought about! We need to find a way to sustain attention in this area. We need to find the energy to do so.

I see the 'time warp' as a way of speaking of the bringing of future into past, that evolution and all that must change the operations of time.

Imagine writing a song or piece of music that evokes a sense of all this instantly. This is the kind of thing we have to do, now. For my contribution, I have envisioned a set of events (seminars in name) over the next few years to attempt to focus energies and attention in certain directions. The next one, as I may have told you, is On Time. A later one was to be on 'Communication with Higher Intelligence'. But what you remind me of is most central to all.

I hope to be able to include communications such as yours [in this web site] - in fact I would ask you permission to use it - to stimulate some exchange. It may well turn out that there is little or no response, because nearly everyone suffers from lack of energy in this region! The whole idea that 'I think' is absurdly wrong. But, let us at least put out the call to our fellow humans.

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Please envisage conditions in which the substance of the matter can be raised. This requires people coming together in a certain way of speaking. It is not a matter of mere exchange of speculations. I have 'felt' something of these matters in dialogue situations, when occasionally there is a sense of the higher ecology at work.

As you imply, the core Gurdjieff stuff does not require anything special of people. In fact, I begin to think that all specialness must go.

From Jason Keehn

After I sent off that 'energies' email to you, I had a great walk on the beach with my Mexican friend Imesol. I drew a children's diagram in the sand of the picture: Sun-feeds-plants-feed-critters-feed-humans; humans-feed-???, trying to illustrate this week's obsession for her. What do humans feed, other than worms and bacteria and viruses? Her immediate response was, "The Sun!"

I've given her some miscellaneous 4th way stuff but nothing covering this whole idea, so that was a totally intuitive exclamation on her part. Of course, the Aztecs liked making offerings to the Sun, so that background may have been an influence. But she expressed one of my own faint wonderings: if energy (magnetic, per Collin) released unconsciously at death is sucked up by the Moon, there's a certain symmetry in the image of CONSCIOUSLY radiated energies going back to the Sun. As consciousness is generally associated with solar qualities, it sort of fits.

. . . But she went past that: "if the energy is conscious, then doesn't it go wherever we want it to? Not just the sun, but the stars or the moon or the earth or wherever we choose to send it. . ." So maybe any and all aspects of life can appreciate/feed on these energies. Maybe it's a loop: Only by choosing where we place our energies do we become conscious, and in becoming conscious we become capable of intentionally directing our energies. . .

My girlfriend Carla took a different tack: she doesn't much like the mechanistic-sounding side of the "Feeding the Moon" scenario, she thinks its an 19th century scientific way of talking about universal interdependency. Well, I can somewhat see her point, except just saying "interdependency" doesn't much help in understanding HOW different things are interdependent. Interdependency as a loose concept is now somewhat familiar from the Fritjof Capra school of Quantum reality. . . but at the same time its so general and vague, does it really change anything in people's understanding and actions?

OK, so then another tack presents itself: As you point out in your new book, Gurdjieff left INFORMATION out of his cosmology. So if energy and matter and information are all different faces, in varying situations, of the same unity, then emission of energy must also

be, at some level, a form of communication, no? If you really wanted to communicate with nature in general, arbitrary human constructs like words, symbols, pictures wouldn't do much. So then maybe raw feelings, energies imbued with intentions? Channelled through ritual, dance, ceremony. . . ?

So maybe what Gurdjieff and then Bennett were trying to articulate was about being in a state of communication and exchange with the cosmos. This core reciprocity was interpreted in terms of more familiar notions like 'duty,' 'obligation' (from a moral-ethical angle) and "feeding" (from an economic/mechanistic angle). . . Or maybe G. already thought about this and meant exactly what he said, with typical concreteness of metaphor.

Hmmm.

As I started to enthusiastically talk to various friends about the idea of making a video presentation of this whole picture, I quickly began to sense the challenge of such a project, less in the making of it than its reception. Will it do people any good to be exposed to yet another abstract cosmological philosophy, which they can do whatever they see fit with? A philosophy that, without confirmation in their personal experience, could just be hung on the hatrack of other fanciful intellectualisms to be admired, chatted about, ridiculed. . . How to present an idea in such a way that people don't have the standard automatic responses. . .

And then the question even more becomes, how can I know this for myself first?

Imesol's answer, "When it happens, you just know."

Well, so much for laboratory replication and quantitative analysis!

And then time warps. On a few rare moments of my psychedelic experience, I've had the peculiar sensation of time travelling backwards. I even imagined at one point that G. said something on this somewhere in Beelzebub, tho' I've never been able to track the reference down.

It would be possible, I bet, to assemble a group of fairly aware people from a variety of fields, to explore these ideas together and see what happens.

Interestingly enough, mushroom-afficianado Terence McKenna has an elaborately worked out schema of how novelty is 'ingressing' into the present from a "hyperspatial attractor" or "dwell-point" (which he also calls, "the concrescence") somewhere beyond 2012; he even has a piece of software, "Timewave," based on a mathematical melding of the I-Ching with the Mayan calendar, which shows the ups and down of newness on a given day/week/year. And then there's Pete Russell's version, the "white hole in time." Sometimes there does seem to be a sort of forward suction feeling. McKenna's idea, whatever it's literal truth, helped provoke a greater sensitivity in me to shifting qualities of time, which we're certainly not cultured to perceive. Time has its own peculiarities, textures, landscapes, openings and closings, just like 3D space.

Anyway, I've checked into the Duversity a few times already, please use any of my correspondence there.

from Anthony Blake

Your friend's name was intriguing. Imesol: I-Me-Sol, rather like 'I am the sun'.

As I learned it from JGB, the higher energies are themselves intelligent and, therefore, they go to the right place of their own accord. This is to speak in way rather like G does in talking of the perfect working of the higher centres all on their own whatever state we are in.

A most interesting passage in Beelzebub (according to JGB in 'Talks on Beelzebub's Tales' but put together from various places) is where he speaks of 'conscious work' producing energy that divides into three: one for the task, one for the cosmic whole and one for our individuality (if we are able to absorb it). [hah! one for the master and one for the maid and one for the little boy who lives down the lane]. The sacred askokin is the substance that can get freed to enter the region of higher purpose beyond our awareness. The sacred helkdonis is available for our own individuality, as a purification of who we are, and must involve our own act of acceptance. ::: the higher, the lower and 'I'. We help to maintain the higher though

this is beyond our consciousness. Hence, perhaps, the hidden message in such remarks as St Augustine's 'even sin serves'. Also the reference of a Hamlet or a Wittgenstein: 'The rest is silence'.

There is a great deal in Gurdjieff about the replication of the effects of death without having to actually die.

Very likely, we need the operation of the sacred virtues of faith, hope and love to be able to sense the cosmic operations. Your reference to ritual, etc. should have this in it also. It is interesting that the old shamans spoke in terms of being involved in the cosmic regulation. Amidst all these speculations and images, there is a need to find a sense for our individual lives and efforts. What I suspect is that this involves seeing through our efforts to where we are barely ciphers, or images in substance, as characters in novels perhaps and not the substantial actors we feel ourselves to be.

I think there needs to be some kind of collective self-remembering of what we are on this planet, as if we have forgotten. JGB called the last epoch the megalanthropic - it might as well have been the meglamaniacal!

I think we can engage people first of all in terms of the energies of the transpersonal. Which can then be extended into the transhuman, etc. How are such energies generated? JGB's stuff on sacred images offers some clues. We could present a picture of a general type of operation in which energies are gathered and concentrated and distilled by some kind of 'natural' process. We would have to convey what it means to treat psychic energies like physical ones. How experience can remain at a place and build and evolve.

Your reference to McKenna is most important for me. Did you know that a major part of JGB's passion was for what he called the 'hyparchic future' which was his general term for the specific examples you cite of an attractor in the future. In this respect, I might also add that it ties in with the notion of backwards in time, or at least of signals reaching us from the future, something he was most concerned about as necessary for authentic spiritual work.

I am engaged in designing a major seminar ON TIME next March and you make me think I should invite McKenna. Can you give me info on his writings or web sites? I am also interested in the 2012 date and see we are involved in a major spate of prophecy right now. How prophecy works has become an important subject (the major concern of Isaac Newton in his old age).

If we conceive of the future attractor or hyparchic future as source of guiding intelligence [i.e. in terms of pure information, not carried by energy and therefore free of thermodynamic constraints] in the present (cf. speculations on UFOs as future humans coming back to help!) then we might also see it as the place or region that we have to serve, or 'provide energy for' [and this must be in the present moment]. In a sense, we do this by making ourselves available. This means a kind of intelligent vacuity and all that religious stuff about non-attachment and freedom from ego. All that has to do with managing ourselves IN TIME!