

A Silhouette of The Inner Body by Josh Denny

posted on Facebook May 10, 2022 (shared with permission)

...The Kesdjan body is often spoken of as being composed of a 'finer' matter/energy than that which constitutes the physical body. Some of the matter/energy that forms the Kesdjan body is said to be at the same level as that of the physical body, but it is also formed from matter/energy that is said to come from the levels above the physical body. This latter matter/energy is related to the level of the planets and Sun, rather than that of the Earth. Aside from having a certain relative truth to it, this particular form of expression is simply one way to speak of the difference in nature between the kesdjan body and the physical body. The difference in the matter/energy of the two bodies is simply one way to express their different natures, qualities, and potentials. The difference in their 'materiality' expresses the difference in their 'dimensionality'. The 'matter' of the kesdjan body is of a different nature to that of the physical body, and it is this difference that is expressed in their different natures, capacities and functioning. Comparatively, the 'matter' of the kesdjan body is 'extra dimensional' to that of the physical body. Here, we have to try to see how our thinking and conception is influenced according to our given experience of the physical body and its senses. For instance, the notion of 'finer and denser' matters is conceived according to the given physical experience of 'fine' and 'coarse', and hence the physical experience of 'finer and coarser' is what is used in the conception of the difference between these matters. Evidently, the given physical experience of 'finer and coarser' is not what is referred to as the difference between matters and their natures. The physical experience of finer and coarser applies to the physical matters that are available to the senses, but this form of finer and coarser is evidently not that which is present and applies in the higher worlds. Hence the notion of 'dimensionality' may be slightly better when trying to speak of this difference between matters and their form of materiality. A higher matter has extra dimensions as compared to a lower matter, and here we can see that 'dimensionality' is something different to the simple form of 'finer and coarser'. When Gurdjieff speaks of 'inter-permeability' of the different matters, such that the 'fine permeates the coarse', we can see that it is dimensionality itself that is being referred to. The finer both 'permeates' and also 'contains' the coarser, and this expresses the nature of the relationship between one dimension and another. Gurdjieff also mentions that 'everything is material', but he adds that the 'concept of materiality is as relative as anything else'. Again, this emphasises the question as to what is understood by the

term 'matter' and 'materiality' to begin with. Another way of conceiving of the difference between the fine and the coarse is in terms of 'inner and outer', such that the finer is 'more inner' and the coarser 'more outer'. Here we could look to our experience of the different functions of thought, feeling, and sensation. We may see that sensation is 'denser' than feeling, and feeling 'denser' than thought, or instead of the term 'denser' we could use the term 'inner', such that thought is 'more inner' than feeling and so on.

In speaking of the 'higher being bodies' we may ask why the term 'body' is used here. Why not 'higher being minds' or 'higher being feelings' etc. Just as with the notion of the different matters, we can ask what is meant by the term 'body' when it is applied to these higher worlds or higher dimensions etc. The use of the term body suggests that there is some similarity between the 'body-ness' of the kesdjan body and that of the physical body, but evidently there are also great differences in the particular nature of these bodies. The similarity between the kesdjan body and physical body concerns the nature of 'body-ness' itself. Here, 'body-ness' refers to one of the three triadic elements that make up the nature of Man, the other two being 'feeling-ness' and 'thinking-ness'. In the aspect of 'body-ness', both the physical and kesdjan bodies may serve the same relative purpose or function in the nature of Man. Here we can ask what is the objective nature and role of 'body' or 'body-ness'? In trying to answer this question, we can look to our own experience of our physical body, attempting to realize the nature and role that this body has in our experience.

A crude example to highlight the nature and role of the body can be given in regard to the experience of waking up from sleep. In this experience, 'I' awake to find myself 'in' 'my body', I 'return' to a familiar 'place', 'my place'. In waking from sleep I find myself again, 'here I am again' 'in' my body. My body appears to give me a 'place' that I can return to, a place that I can enter and leave in the context of sleep and waking. In falling asleep, I leave the subjective experience of the physical body and senses, and in waking I return to this experience. In waking, I 'recognize' the body as 'my own', and here the body provides more than simply an 'impersonal space', as the body is infused with 'my-ness'. Here we can consider the difference between a 'house' and a 'home', the difference between 'a house' and 'my house'. The body not only provides a place, it also facilitates this 'my-ness' such that I may 'have my own place'. Evidently, the body is able to respond to 'intention', and this serves some way to facilitate the sense of 'my body', but, even prior to the exercise of intention, the body is 'here' in a way that is 'intimate' to 'myself', it is 'here' in a way that extends beyond 'other'. I do not apprehend my body in the same way as I do an external object, as it is my body that provides the

very 'here-ness' that facilitates the experience of 'other' in terms of other external objects and phenomena etc. Body facilitates the experience of an 'external' world, but it does so by being a 'transcendent object' itself. Body provides a bridge and means of interaction between the 'inner and outer', and it also does the same in regard to 'myself and other'. At one end of the stick, the body extends into 'external other/object', and on the other end of the stick the body extends into 'internal myself/space'. In being able to serve this dual role, and bridge these two different natures or worlds, the body (or body-ness) is spoken of as being something quite remarkable;- a Divine achievement.

My physical body provides me with a foothold in the physical world, and it also provides me with a vehicle to engage and navigate this physical world. My physical body gives me access to the physical world, and the same can be said in regard to the kesdjan body; such that it gives me access to the kesdjan world and provides a means of navigating this world. My physical body provides a form of 'containment' to physical experience, such that a degree of ordered and coherent experience can be achieved. My physical body provides a 'nexus' 'point' that enables coherent physical experience. The coherence of my physical body supports coherent physical experience. The coherence of my physical body is given to me automatically, I do not need to do anything, other than meeting the requirements for its survival, in order to maintain this coherence. It is thanks to this given coherence of the body that I can have subjective experience of the physical world, and it is also this bodily coherence that provides a foundation to the 'inner life'. The body provides one means of support to the 'inner life', such that the body can be used to bring a greater degree of order to this 'inner life'. On the other hand, the body may also serve as a means for dis-ordering the 'inner life', but in a general sense it is the body that provides a source of order to the 'inner life'. We can see this in the typical experience of dreaming, where the 'content' to the dream may be less ordered and coherent than that of the physical waking world. In this sense, the world of the senses can be a greater means of support to the 'inner life', providing it with a source of greater possible order and coherence. Lacking the supports of the physical body and senses, the 'inner life' can be subject to greater disorder and incoherence, unless some other equivalent source of support has been established. We may not be aware of the extent of this role of the body in providing order and support to our 'inner life', but this can be made more evident through the exercise of self-awareness in regard to our different functions.

The physical body operates according to the physical form of materiality and dimensionality, it provides, and operates according to, a physical form or mode of

'containment'. We could say that the physical body and senses operate according to the 'containment' of 'objects', they operate according to the mode of containment that deals with objects. 'Objects' are an expression of the mode of containment of the physical world, objects are the expression of the form of dimensionality/materiality of the physical world. The form of 'containment' that operates in the physical world determines the nature of physical 'objects';- the 'units' that make up and compose the given world. Physical objects and physical bodies have their particular nature and potentials, and these properties determine the forms of interaction and relation between physical objects/bodies. Certain kinds of relation are possible to physical objects/bodies. But when we speak of kesdjan bodies and 'kesdjanian objects' we are speaking of something quite different to physical bodies and objects. Evidently, an 'object' and 'body' have a quite different meaning and reality in a higher world, in a world of higher dimensions. The mode of 'containment' is different in a higher world, and this means that the nature of the objects/bodies of a higher world are also quite different. In the physical world, 'space and time' are two terms given to the mode of containment that is in operation. Thus the given subjective experience of space and time is due to the mode of containment of the physical body, the dimensionality of the physical body and physical world. The given limits that are experienced in regard to time and space are a product of the dimensionality of the physical body. This is to say that the experience of space and time is quite different in a different world or different body. Thus the kesdjan body experiences a different kind of space and time. Relatively speaking, the kesdjan body has fewer limits than the physical body, the kesdjan world is more 'plastic' and dynamic as compared to the physical world. There are more forms of interaction and exchange that are open to the bodies/objects of the kesdjanian world. The bodies/objects of the kesdjanian world are not so 'closed in' as those of the physical world, and thus they have a greater potential for 'inter-permeation' and 'communion'. Hence here there are the notions concerning the extra capacities that the kesdjan body affords in terms of the exchange and communication between beings. The form of 'separation' that operates in the physical world does not hold sway in the kesdjanian world, which has its own forms of 'inclusion and exclusion'. The physical world and physical body has its forms of inclusion and exclusion, it has its own particular potentials regarding the interaction and exchange between physical bodies/objects. These 'laws' must be negotiated in order to act in the physical world. For instance, in order to directly connect my physical body to another physical body/object I have to bring my physical body into the direct proximity of the other body/object such that physical contact be

established. This involves physical movement and the expenditure of physical energy, such that the given form of physical separation can be overcome and the possible form of physical connection established.

As has been mentioned, the form of 'containment' is different in the kesdjan world as compared to the physical world. This means that there are different 'laws' concerning the kinds of separation and connection that are possible in the kesdjan world. To bring my kesdjan body into contact with another kesdjan body/object involves a quite different action to that which is required in the physical world. This difference can be highlighted by reference to the different functions of man, these being thought, feeling, and sensation. There is a different form of 'containment' that operates in each of the functions. To the extent that this 'containment' is related to the term 'body', each function has its own kind of 'body'. Thus there are the notions of the mental and emotional bodies of man, which correspond to his mental and emotional functions. It is the form of 'containment', present in the different functions, that enables their ordered and coherent functioning. It is the 'mental body' that gives coherence and order to the subjective 'mental life' and mental experience, and the same is so for the 'emotional body' and the 'emotional life' etc. Thoughts are 'contained' in a different way to feelings and sensations, and this is why thoughts have a different dimensionality/materiality to feelings and sensations. 'Thought-objects' are of a different nature and character to 'feeling-objects' or 'sensation-objects' etc. Thus the action that is required to be taken in order to bring my mental body into contact with another mental body/object is quite different to that which is required in the feeling-body or sensation-body. The form of 'movement' is quite different for each body or each world. In order to touch a physical apple, I move my physical body over to the apple. In order to 'touch' a mental apple, I move my mental body over to the mental apple. Evidently, these two forms of movement and body are quite different in their nature. This is again to say that the 'space and time' of the different bodies is quite different, the different bodies are 'limited' by 'space and time' in different ways. The 'space' of mental 'objects' is evidently quite different to the 'space' of physical objects, and the same can be said in regard to 'time'. The subjective experience of 'space and time' is different for a different body. If 'consciousness' is centred in a given body then there will be a corresponding form of subjective experience in regard to 'space and time'. In this sense, the limitations we experience in the functions of thought, feeling, and sensation are the limits of those corresponding bodies. For instance, in struggling to remember something, perhaps I am experiencing a limitation of my mental body, such that I am struggling to bring my

mental body into contact with the other given mental object (the memory). In the physical world, perhaps I am struggling to reach something up on a shelf, and so I get a step in order to help me reach etc. We could ask here what is the equivalent action in the mental or emotional worlds? Overcoming the present limitations in the experience of the functions constitutes the development of their corresponding bodies.

In being spoken of as a higher body, the kesdjan body is considered as being under fewer laws when it comes to 'space and time'. The kesdjan body is not 'separated' in/by 'space and time' in the sameway as the physical body. This is also to say that the subjective experience of 'space and time' is quite different if the 'consciousness' is centred in the kesdjan body as opposed to the physical body. The kesdjan body is said to have its own equivalent 'organs of perception' which enable it to 'perceive' and engage the kesdjanian world, and it is also said to have its own form of 'mentation' and 'reason'. The higher and finer nature of the kesdjan body facilitates 'finer' and 'higher' forms of 'perception' and 'impression', as well as facilitating the corresponding 'higher' form of reason and mentation which can 'process' these perceptions and impressions etc. The kesdjan body facilitates forms of experience that are prohibited to the physical body, or prohibited to the 'consciousness' that is centred in the physical body. For instance, to the physically-centred 'consciousness' it may appear impossible to 'be in/at two places at once', though this may be quite possible for the kesdjan-centred 'consciousness'. Experience and the 'inner life' have a different nature and potential when the 'consciousness' is centred in a different body. There are different limits to experience and the 'inner life' when consciousness is centred in the kesdjan body. In this sense, the development of the kesdjan body can be considered as a development of the functions and inner life of man. The intentional exercise of the functions can develop the form of 'presence' that we have in each world; the worlds of body, mind, and feeling. We develop and transform the nature and capacities of each 'body'; physical, mental, and emotional. In this work, the physical body is intimately tied to the growth and development of the kesdjan body. The physical body provides a means of development to the kesdjan body, and it can be used to evoke subjective experience of the kesdjan body and kesdjanina world. The kesdjan body, by virtue of being the 'second body', has a particular form of relation to the physical body. There is a particular form of mutual influence that is possible between the physical and kesdjan bodies. The second body can also be said to have more in common with the physical body than the 'third body', and hence the second body can serve as a 'middleman' between the physical body and the third body, or Soul.

In terms of the notion of the 'three being-foods' of man, there is a particular connection between the second being-food and the second being-body kesdjan. The first being-food is physical food, the second being-food is air or breath, and the third being-food is impressions. When speaking of the second being-food, as air or breath, we are speaking of something more than the physical action and nature of air and breath. In one sense, the second being-food is the primary food of the second being body. Here, air and breath refer to that which gives 'stimulus' and impetus to the general 'inner life' of thought and feeling etc. It has long been noted that air and breath have a particular connection to the 'subtle' body of man, and hence there are many inner exercises and meditations that use the breath in order to engage this subtle body or corresponding subtle states and capacities etc. One way of speaking of this is to say that along with the physical breath there is a 'subtle breath', and it is this that nourishes the second or inner body of man. There is the notion that the air contains 'higher elements' that feed the kesdjan body, and here we can see the notion that the breath, as the second being-food, goes beyond the physical nature of air and breath. The second being-food concerns the 'breath' of thought and feeling more so than the physical action and experience of the breath. Though, as mentioned, the physical action of the breath provides one means into the subjective experience of this 'subtle breath' and subtle body. Through intentional work with the breath, there can be a blending and synthesis of the different functions of thought, feeling, and sensation. The different functions come to operate with a greater degree of 'unity' and it is this that facilitates, and constitutes, the experience of the subtle body. The greater 'unity' and co-operation of the physical functions facilitates the experience of the subtle functions, the subtle 'organs of perception'. Here we have the notions of 'hanbledzoin', the 'blood of the second body', and the process of the 'coating of the higher being bodies'. This can be spoken of in terms of 'substances', such that the integration of the physical functions can 'liberate' or transform a substance which can support and facilitate the kesdjan body. The physical body participates in an action of transformation that provides a 'substance' that is mutual and compatible with that of the kesdjan body. The 'inner digestion' of the second being-food concerns work with the material of our general inner life, work with the 'stuff' of thought, feeling, and sensation. This material is transformed through inner work, and it is from this material that the kesdjan body is developed. The 'circulation' of the 'second blood flow' can become a real inner experience in this process of development of the kesdjan body, and it is this that constitutes the digestion of the air and second being-food.

The second being-food also has a particular relation to man's emotional nature, and in one sense it may be regarded as his primary source of emotional food. Here there is a particular connection made between the emotional nature and the kesdjan body. In one way of speaking, it is the development of the emotional brain/center that constitutes the development of the kesdjan body, and here the kesdjan body is also linked to the first of the two higher centers; this being the higher emotional center. In Beelzebub's Tales, there is mention of man's feeling brain being 'dispersed' throughout his physical organism, with a certain concentration in his solar plexus. This is mentioned in contrast to the beings of Beelzebub's tribe, who have a singular concentration in their chest which performs the same relative role and function etc. It may be considered here that it is possible for the dispersed material of man's feeling brain to transform, such that it takes a form akin to that mentioned of Beelzebub's tribe. The process of the concentration of this dispersed material, and the change in its relative bodily centre from solar plexus to chest, may be intimately tied to the action of the second blood; hanbledzoin. The 'movement' of the dispersed material of the feeling brain may be involved in the circulation of the blood of the kesdjan body. In this sense, the coating of the kesdjan body is directly tied to the development of the emotional center/feeling brain. The 'unification' of the feeling brain, and reconciliation of its polarised form of emotions, facilitates the development of the kesdjan body. In some traditions, the 'organs of perception' of the subtle body are centred in the 'Heart', and here we may see the connection between the development of the emotional nature and the development of the kesdjan body. In speaking of the development of the kesdjan body as the development of the emotional nature, it may appear that this is some form of 'moral' development. In this direction, Gurdjieff mentions that the development of the kesdjan body is no guarantee as to the presence of 'conscience', and here he also mentions the notion of 'wrong crystalization'. There is the notion that the kesdjan body can be vastly different in its nature and character, it can be crystalized in various ways. The kesdjan body can potentially serve as a means to the 'organ' of 'conscience', but this is not guaranteed. It is said that it is only through the development of the kesdjan body that 'conscience' can be realized. One way of speaking of 'conscience' is in terms of 'personal' knowledge, such that 'conscience' can provide an individual with knowledge as to his own development and his own 'harmonisation' with the collective. This knowledge, or action, of 'conscience' only goes so far in the way of the realization of 'objective reason' and what could be called 'objective' and 'impersonal' knowledge etc. Here it is said that 'Objective reason' is only a potential of the third being-body or

Soul. This points back to the connection between the kesdjan body and the Higher emotional center, such that the Higher intellectual center is thereby related to the Soul. This connection between the Soul and the Higher intellectual center also points to why the second being-food is related to the kesdjan body, and thus the third being-food of 'impressions' is related to the Soul and third being-body etc. The digestion of 'impression' may constitute the food of the Soul or third being-body, but this would refer to something other than our common experience of the reception and assimilation of impression. In saying that the second being-food of air and breath refers to the 'inner life' and what gives impetus to it, we could appear to be saying that the second being-food is 'impressions'. This is because 'impressions' may be considered as that which generally gives 'impetus' to our 'inner life', and this is true. This is then to say that the second being-food concerns one kind of work with impressions, and the third being-food concerns another kind of work with impressions. We could also speak here in terms of different kinds or levels of impressions themselves, such that each body facilitates a different level or kind of impression that can be worked with. Each of the three being-foods can contribute to the development of each of the bodies, but loosely it could be said that the first body is centred in the physical nature, the second body centred in the nature of air or breath, and the third body centred in the nature of impressions and reason. In this direction it has also been said that the second body is a 'body of consciousness' and the third body is a 'body of Will'...