

## Meeting 117: 14-Feb-2024

— From 1188/9 - 1195 —

### EU Session

Attendees: Robin, Paula, Ronald, Michelle F, Carole O, Aaron S, Sasa, Gwynne M,

RB: [Presentation: Two Forms of Mentation]

GM: I am driving a hackney carriage trying to drag myself up. Reins that drive the horses intrigue me. How the driver holds the reins and the nervous system has a lot to do with where the horses will go.

RB: And how happy they are.

GM: Sad because working in therapy working with issues that are conditions, dealing with past ... is not wish to be in anybody that I work with. It is a struggle to be.

RB: Do you ask them ... given that I go to visit any kind of psychotherapist, my assumption would be that I am visiting to improve myself – to fix a defect. Do you ask a new client what is it that you want?

GM: I don't take anybody new. Have to show me that they really want to dig and ponder their life and reflect on themselves.

CO: I do pretty early on – put it out there – what brings you here, what you want to accomplish. What would you change if you had a magic wand. Reflect back later on. Really only about reducing suffering, not change or fix.

RB: Interesting that they come with the idea you are going to fix themselves. If I were to encounter someone ... my inclination would be when they stated to talk about their suffering would be to ask them what they think suffering actually is.

GM: Mostly suffering from ... I deal with advanced type people ... their idea of suffering comes from external events. Strongly about inner considering. I approach it in a way of how are they suffering? What the projection is – more of a detective than anything. Not really coming up with an answer. Don't want them coming up with an answer. Most people feel someone else is causing suffering, not them. Until they recognise that they are responsible for their suffering, I can't help them.

CO: You are seeing more higher functioning ... roots go way back. Until you deal with the source, not going to be worrying about internal and external considering because you are down there. Much more basic developmental stuff that has to get worked through. Until things lower on a scale of development are processed and cleared ... fine when people do that – then not there for fixing, there for personal growth.

GM: Encountered someone out of an Ouspensky group having a mental breakdown and I was in training. In many a work group – understanding of all the terminology: reflection, contemplation ... basic wound in a workgroup doing a good job – this guy totally broke down. Had been in the work for a long time ... and couldn't function. My first encounter with the Gurdjieff work groups – Lord Pentland people.

I referred someone to you ... and you interviewed her. Mostly asking questions – don't have an answer. Psychology has a bad name – Freudian analysis stuff. Steve Aronson knows the basics.

CO: Steve Aronson book – not for Work members – blending Gurdjieff and Jung. New book

he is writing more for people in The Work.

RB: Had a chat with Stephen and mostly about the book or books – not sure if one or two. Tried to get attention in the world of psychology ... the book is a blend of the work and putting things in psychologists' words. To truly understand psychology, would be a good book to buy.

GM: What about G could ever be mainstream?

RB: My thought is that if you could teach people the following ideas: negative emotion, don't do it, inner considering, that is how the world works, making judgements, attachments ... If a person properly understood that, would fix 1/3 of them. People can't control their negative emotions and life is better if you do. Seems simple, but not. Human being is complicated. This is peculiar to my time in the Work. Normally once a year a period – in Rina's group 9 days – in which a group of 30 or more people worked together and within 3 days the personality had cracked open. That meant people were not strong in responding to everything from personality ... certain people went crazy. The essence underneath is horribly primitive and doesn't know how to be. People who visit psychologists don't want that – don't want to see the reality of what they are underneath.

GM: I feel like the priest on the other side of the confessional – saying you are forgiven and go with God. You have confessed – if you want to go deeper, come and see me. Younger therapists paying more attention to self-observation and reaction vs reflection and non-response. Now paying attention to the body and nervous system. Essence part of primal brain. Have to have touch with your primal instincts – can't get in there and start messing around with your instincts. Get to them paying attention to their primal instincts.

PS: Trend of mindfulness.

GM: Following yoga. Be in the moment. How to keep the facial expression clear and not react. Self-observation – stop exercise – have to be aware of what your body is doing. I stop myself all the time.

CO: “The crows he raced but by peacocks outpaced.”

RB: Mullah Nassr Eddin explains the peacocks and the crows. Crows are representatives of country people. Not heavily endowed with personality. Persians are held up to be something to be admired – behaving in a way – Persians, crows, in touch with their essence. Corvid is most intelligent of birds. Canny. The peacocks are all personality – everything for show. Obvious that the peacocks symbolise that. Russians are Turkeys – half way between. Trying to impersonate France – be admired as the French were. Describing the average intellect ... would be outpaced by peacocks, but really chasing the crows. One of my observations in the Work – most people in the Work have very poor intellects and that causes a problem. Don't properly understand what they are saying a lot of the time. You will never understand certain things if your intellect doesn't work. Constructed for people with a working intellect.

GM: Intellect and intelligence confused. Can have highly intelligent person with very poor intellect. Understand part of that – how do you connect intelligence, intellect and understanding. Stop process when you quit ...

Sasa: p1080

“But among the ancient Greeks this word denoted a being so perfected that he was already able to direct his functions as he wished, and not for instance as occurs with every what is called inanimate cosmic formation, every action of which proceeds only as a reaction to external causes.

RB: Intelligence is what you can be eaten by. If they can be eaten by Archangels. Ray of Creation – Absolute at the top – highest intelligence. Domain beneath Sun absolute – creatures are more intelligent are more intelligent than anything that exists except Sun Absolute. Level of galaxy have individuals who can visit the Earth – messengers from above. Christ, Mohammed – most likely at that level at least. Probably where G went. Level of intelligence that is dramatically higher. Intelligence of the Sun – intelligence of Saints. Buddha – Saint Buddha, Lama – Saint Lama. People who became food for Archangels. People at the level of the planets more intelligent than normal people – their existence within a crystallised essence. Can be food for the higher. Level of the Earth – intelligence of normal man is formatory apparatus. Various human beings from time to time use their intellect ... still formatory apparatus.

Only willing to use ‘intelligence’ in words of The Work. Not clear otherwise. IQ stuff is a joke.

GM: However, understand part would mean there is an essence that has to flow through intellect in order for understanding to take place. Solar essence. Electric current that comes out of the solar into the ... if you cannot contact that part of yourself – essence in yourself, is there true understanding?

RB: The word ‘understanding’ has a particular meaning in The Work. For instance reading side effects of a bottle of pills – do you understand it? Yes. Not how we view understanding in The Work. Taking in of impressions – normally associate with looking out into the garden – digest what we see because we can divide attention. We are missing out all the other sensations the body provides, possibly including sound – have to acknowledge that if you read a piece of graffiti written on the wall, you received some knowledge in human language. B Influence – actually impressions. Isn’t any B Influence that isn’t impressions. Have to separate that out – there is useful knowledge about how to mow a lawn or bake a cake – most people can digest that and becomes understanding. At level of the planets, we are into trying to understand B Influence and baking a cake isn’t it.

B Influence has to be digested – by its nature. Inner considering was one of the things that convinced me about the Work. That is what B Influence is about – have to digest and go through battle of yes and no. Suffering that has to occur to understand inner considering. We can formulate an idea like inner considering ... find examples in the way people behave ... have a logical explanation and didn’t digest it – have to see in yourself to digest it. Relationship between thinking center and understanding – organ of digesting of impressions.

GM: p1189-90 – breaking it down?

RB: He is describing the whole equipage there. Driver, horse and carriage. Most of humanity believes the coachman is the intelligence of the individual – because it is the part that initiates things – often poorly.

Coachman is just a function. Can say the intellectual function did it ... need it to engage and parse words and find meaning...

GM: Demands that you have the witness ... if I am in the carriage cannot digest anything, so taken. Have to depend on the coachman to deliver me to the place I need to be.

RB: These ideas come from a higher level. More powerful than the ideas from scientists.

GM: Don’t have belief that I am helping anybody. Drive them into a cave and they come out with more ...

RB: Most of the defects in terms of behavioural mechanisms will be dependent on associations that they have they don’t remember. Can’t tell them that something happened to them when they are 5 ... might suspect, but can’t say it. Have to take them to a place where they have a

chance of seeing that. Guide, not a therapist.

GM: Sensing and feeling – Bennett – for them to understand, have to through sensing and feeling their atmosphere – have to digest their sensing and feeling.

RB: 5 normally operating centers: sex, moving, intellect, emotional, instinctive. If instinctive center is broken ... screwed up. Also work together ... complicated. Even an individual in this group doesn't bother trying to understand the behaviour of others because have such a hard job understanding their own behaviour.

Once you go down this road you have to accept what you actually are. Can't self-calm about anything. Fact that I am a monster.

GM: I am a female peacock and they do not look good.

RB: Thinking is an act of imagination in most people.

Ronald: Bottom of 1189 first of centers and 1190 third. Middle is second and would wish to make emotional. Think it is about impressions.

RB: Been worrying me ... when one-brained beings interact with their environment, how do they feel fear? Emotion and the way we think about things, emotions only possible for two brained beings ... mollusc – comes across a mollusc-eater, what does it feel?

Ronald: Doesn't feel something, reacts. Doesn't intellectualise and doesn't have a sense of the wrong way to go.

RB: As far as we can tell from fossil record – at a certain point in time were only single-celled beings on the planet until eukaryotes formed ... after that point everything comes from eukaryotes. Since then no archaea has merged with bacteria ... Next thing was those divided into stuff that could see the Sun and stuff that doesn't care. Plants – could digest impressions coming from beyond the level of the planets and stuff that couldn't do that was one-brained beings (hydras) – could move, but the plants couldn't move. Then 2 brained beings formed and they had emotional centers – where did they get them from? What changed. Part of instinctive center that feels and it became emotional center.

GM: Important to understanding the process of becoming a 3 brained being. Cannot become without emotional and instinctive center.

Chimpanzees are not 3 brained beings but are developed. Bonobos bond through emotional center.

RB: When you have a 2 brained being: lion, tiger, bear ... question: do they experience negative emotions?

GM: They have to. In the process of developing 2nd brain ...

RB: How do we square that with the statement that there is no center for negative emotions.

GM: Why would there be?

RB: Emotions that a 2 brained being has don't include the attitude that we would associate ... like anger.

Ronald: We ascribe octopi as angry when they turn red.

One brained beings and digestion – hydra – gathering of neurons around their mouth – tube – forerunner of the brain amassing of neurons – gather around the mouth. Food from planet Earth instead of the Sun. Multiplication of centers.

RB: Need to bring more to it to make sense. Next question is – in a 2 brained being – how does the moving center communicate with the emotional center?

Answers are no use in the work. Data gathering is not useful. A long question is useful – going to ponder and not close it out unless I have a 100% answer and then I need to find another question. This is part of the long question about how the food diagram works.

GM: Because we have a cerebral cortex that is becoming more and more cosmic daily as we raise our consciousness.

Sasa: Animals have mentation. Connected with memory. Have reflexes, like we do. Sense something and react. One brained will be reaction without memory. Animals dream. Emotional brain ... possibility of reconciling past and what is happening now.

GM: Why dogs will take on the personality of their owner. In the sensing/feeling part.

Sasa: G doesn't use intellectual as we do now. Possibility to follow something from outside influences – connected with 'will'. Mentation connected with intellectual center – some data put in the memory which works automatically. Without reconciling with now and past, no possibility for intelligence.

Animals don't have ability to reconcile.

CO: Just took a class ... did find areas of animals that did process emotion. Don't know if it is the limbic system ... have been mistaken about thinking that animals don't have feelings. Elephants grieve. Dogs ... think of them as a permanent toddler. From my subjective experience.

Sasa: Is it a reaction or is it an emotional response. They cannot change this reaction. Mechanical.

GM: Depends on the breed.

Ronald: Individual animals of a species change their behaviour. Plants learn to follow mazes. More complex.

Sasa: Learning is mentation – memory. Use past experience to change behaviour – intellect. Different dogs can be trained differently.

GM: Genetic memory.

DNA memory. RNA memory. 1000s of years of memory in our genetic code.

RB: Evidence that it does impact behaviour. Chick that reacts when it just got out of the egg. Learning happens through the moving center. Primary learning of man and appears to be for animals.

The way the emotional center behaves has been dispersed throughout the body. Enteric nervous system – has as many nerve nodes as the head brain. Assume it is the enteric nervous system in 2 brained beings. Endocrine glands – which Rodney Collin asserts are the connection with planets – exist in 2 brained beings. There are endocrine glands in molluscs. How does evolution occur? Happens through the endocrine system. Human beings are affected by things from outside. Video from Electric Universe that has made connection between Sun spots and earthquakes.

GM: Brain and gut brain equate. Connects back to primal brain. Connects back to primitive instinct.

PS: Do two-brained beings have negative emotions?

GM: In the eyes of the behaviour.

Ronald: Primitive ability prior to their being a center for them.

GM: Walked around the lion cage at San Diego and the mother lion would bring the cubs when she knew I was coming.

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US Session

Attendees: Robin, Paula, Sandra, Robert P, Bobbie P, Stephen F, Gary R, John A, Jeff, James O'D,

RB: [Presentation: Two Forms of Mentation]

SF: Not clear that he is talking about the three lower centers ...

The second of the four personalities, functioning in most cases independently of the first, consists of the sum of the results of the data deposited and fixed in the presence of man, like that of all animals, through its six organs called "receivers-of-the-varied-qualified-vibrations," which organs function in accordance with newly perceived impressions and the sensitiveness of which depends upon transmitted heredity and on the conditions of the preparatory formation of the given individual for responsible existence.

Don't they all come to us through the senses – why only single out for the second center. Interesting that my senses are taking in vibrations that are directly affecting my emotional response without the involvement of my thinking center. I am unaware that they are all carrying vibrations affecting my feeling center.

RB: Agree that it appears a little obscure.

SW: For personalities – three approximate to the centers and the fourth is 'I' – not personality.

JA: Clashes between personality and type? Keith used to talk about the origin of the 3 brains. 1st brain – reptilian – developed to image the outside world and concerned with food, something dangerous, sex or mating – instinctual. Corresponds to lizards, born without childhood. 2nd brain imaging the inner world and the nerves of the 2nd brain enervating the muscles – locomotion. 2nd brain imaging the internal world and evolving for surviving in the group. Training in childhood – all animals that are not reptilian have childhood. In the modern world, children living at home until 30-35. Extracting meaning ... imaging all the sensations. Another way to coordinate with G's discussion of personality which seems to clash with this one here.

Another is genetics – zygote – after conception. Sum of impressions is all of the nurture, environment and everything that has come in through all the senses since conception and birth.

SF: Calling the fourth personality ... what he is describing is not real 'I'. Not separate part that

can be the master.

JA: Clashes with man 1,2,3 – there is a fourth one. Have to hold all those together and see what you think of it.

RB: Look from one direction and seems like one thing and another looks different. Things have multiple aspects. Sounds like false personality – image of yourself. Embraces parts of how you think and feel. The other three would be aspects of the false personality.

JA: The word type – cabbie-type. Characteristic of personalities – one that is fairly well-developed.

SW: Types – what is a cabbie-type now with Ubers and Lyft? Uses the word ‘type’ several times. What do they have to do with personality? Expressions of personality, false personality. Why do we rely on them. In 90s talked about types and stereotypes.

SF: Useful meaning of type – describes essence not personality – comes from the planets.

SW: Our interactions with people – not coming from the planets ...

SF: How much of my interactions from the planets and how much from my conditioning?

PS: Nature or nurture?

SF: Used to worry about whether my life would reflect my true fate or the influences of people who were telling me who I should be. Not living out my true fate scared me to death. You are going to be impacted by accidents.

RB: Had a long chat with Stephen Aronson and asked him about personality types. He said he doesn't think they have importance in the Work. In psychology important, because you need classifications and those are better than any others. More accurate than any others. There is a basis for that categorisation. Maybe in first year of the work a categorisation might help a bit – after that is useless. Not as condemnatory as I am. Now rethinking in case more validity.

SW: I am also rethinking. Types as classifications – need those things.

RB: People in the Work trying to go beyond those and people in psychiatric professions not interested in people becoming conscious. Spiritual evolution isn't part of their approach. Self-observation is something that has to be taught. When we come to the work we think we know ourselves.

SW: My neighbour who moved in recently was a psychiatric nurse. She is seeing a therapist and interested in exploring who she is. Meditating, listening to music ... therapist to help her find out who she is.

JA: JR Bob Dobbs – founder of the Church of the Sub Genius. You will pay to know what you think. Anti-cult movement that people joined and got a certificate for ...

SW: No way I would try to get her involved in readings and groups. Fate and finding your fate – may be about finding groups like this.

RB: About not trying to introduce someone into the Work ... Something called magnetic center – the route by which someone comes to the Work – will eventually be attracted to the ideas. I was destined for this from the age of about 16 and spent many years not finding it. Ran into Views from the Real World at age 30. Two people talking to each other and thinking they understand each other. Privilege to work with people who have a chance of understanding each other.

RB: through its six organs

called “receivers-of-the-varied-qualified-vibrations,”

SF: Be careful what impressions you allow yourself. Some vibrations not healthy.

JA: Different kinds of information conveyed by different senses – frequency and through different mediums. If a baseball is thrown at our head, we duck.

RB: Six organs. Ear, eyes, skin, smell, taste, semi-circular canals in the ear for balance.

JA: Information from all those senses that you filter and possibility of information for the emotional world?

RB: As far as we know there are parts of the brain that pre-process those inputs before they join together. Does appear that is what goes on. Some filters only apply to one sense. If you are listening to someone, you have filters that work on that. What is the physical structure? Filtering happens ...

Take a square that is just in front of your face – about six inches – that is what you see clearly. Unless something moves ...

JA: Orange filters – posture, tone of voice...

RB: Self-observation divided into 5 dynamics and began with only one dynamic at a time. Interested in observing your tone of voice and perhaps the tone of voice of others. May be waving your arms around and constructing an intellectual argument – self-observation will be the tones. Another is observe your gestures. If you look at this – minefield of information in the face. Postures and movement from one posture to another. We don't move around in the way we imagine – going from one posture to another.

Facial expression is a separate thing.

JA: Another is weight.

RB: You observe one for a week or two and then take 2 at a time. About 10 pairs to put together. Then 3 at the same time ... Being done because too much information to deal with if you try to observe the whole of yourself. Also explains time according to the Work, according to Orage vs Nicoll. Unfortunately written by C Daly King.

PS: Rodney Collin developed Ouspensky's model.

RB: Ouspensky thought that a cell lived for 3 days. Not true.

PS: Unfortunate that they didn't have the data.

SF: Used to wonder if I would recognise someone who had the same gestures, etc. as me, whether I would recognise him as myself. When I was using hallucinogenic tools, had experiences when I realised I was not who I thought I was. I was inhabited by a stranger. Didn't choose my body ... didn't know what to do with myself.

SW: Some people call that psychosis.

SW: About the cabbie and his characteristics. P1192.

SF: Real 'I'. Refers to and doesn't get into in detail. Always confused me – notion of real 'I' and how it squares ... Buddhism. Don't seem to have this intermediate notion of an individuality that is not ego and is also not complete dissolving into union with the impersonal all. Joseph Aziz mentioned ... he says The maintenance of ones' own individual reality even in experience of the ALL is one of the aspects of G's teaching that makes it rare. ... predicated on awareness of oneself ...



Buddhism say ego is something you created and if you meditate will see through it. Different message – G says there is such a thing as individuality. Buddhism ‘ego’ is identification with false image ...

RB: Distinction between The Work and everything else – the Work is a complete system. What does he mean ‘Real I’? We have the Ray of Creation and can take any concept back to that. The Buddhist tradition doesn’t have ... Possibly same case being made in some sutra – difficult to embody. Willing to spend time with Tibetan stuff, Judaism, and Christianity. Have found stuff there. All I found in Islam is poetry. Wonderful, serves the heart, but doesn’t help my understanding. Same goes for Hinduism.

Jeff: Hinduism – real I is Atman – immanent and transcendent. Residing in oneself and being in everything. In Upanishads – two birds, one participating and eating and one in the tree watching. Analogy between Atman and human being.

SW: The bird that eats the cork ... in Meetings.

RB: Right at the beginning.

PS: Sparrows.

JA: Sparrows eating horse dung.

RB: Think there were things that feed on the horse dung.

JA: And other sparrows that he used aniline dye on.

GR: My first time through this book. Recommend to read second time as advised, or carry on with Meetings and third book?

JA: Sooner or later will have to read all of it.

RB: Aspects to dealing with G’s writing. He does tell you how to read the book. Reality is you have to organise your personal mechanisms around it. One thing – by reading in first way – familiarity with the words. That is the beginning. Second – to read out loud as if to someone else – three centered exercise. Your vocal cords move and moving center engaged and mind engaged in parsing text as if reading to someone else putting yourself in their place – emotional. Third way is to actually try and understand. Not going to get to many insights in the third way without having done the other two.

MWRM – point of first book is to destroy your absurd beliefs – rooted in you by centuries ... so you come from yourself – your opinion, not from somebody else. Don’t get to this point fast – have to be wrong about things ... Unless you have a natural skill, start out doing it badly. Second book is provide you with material to live your life properly. You may feel that is information you need right now. Third book is very different and the title gives it away ... Life is Real Only Then When I Am – listening to G explaining his experience of the world. Advise you to think about and proceed accordingly.

The other thing – very difficult to decode in the Tales many of the things he is telling you about objective science and read ISOM. I am engaged with all these books and go from one to the other. Material for a whole lifetime.

SF: If I had had to wait until all my absurd ideas had been destroyed mercilessly ... would still not have read 2nd book. Not a tidy process.

SW: Started reading it at least 10 years ago – not so hard! It has really taken ... talking about it with other people. No doubts I will be going back to the beginning again. Helped me a lot to do more than one book at a time. Meetings is somewhat easier to read and will find parts

jumping back and forth.

GR: In ISOM in contents – summary of each chapter. Is there similar for The Tales.

RB: I created a pdf of The Tales and all the important words. Because it is a pdf you can search.

In order to create that book I took all the text and put into a spreadsheet, word by word. Then I sorted them and found out how many occurrences of particular words. I found about three typos that nobody had discovered. I have thought of a way to improve upon it. I wrote a book last year and took all the references to kundabuffer ... certain concepts you have to understand. For instance will go into okidanokh.

As more time goes by, the more I am amazed by what G has created. Can't get anywhere without these meetings – need the thoughts you will never have.

When I first started, had to teach people about allegory, but after time they reached a level where I was.

Michele Fink in the morning group speaks German, French, English and learning Russian. She is working on all four versions. Different versions. German version probably been written for people whose nature is German. Can't capitalise the words in German.

JA: In Herald he announces the languages he is translating into – apocryphal. Versions contemporaneous?

RB: English was the basis. Was used for French and German. Russian version – earlier one and later one. Russian is relevant because if there is a Russian flavour it is worth it. Version in Spanish created by Madame de Salzman's daughter – apparently rubbish.

JA: Moore says G commenced meetings in 1928 – also heard it said there were fragments available 1924, but not come across any version pre-production to 1963.

RB: Have a version where the final chapter is the 2nd chapter. One of the Ladies of the Rope claimed to have seen the chapter on Prince Nijeradze.

RB: I have worked out for sure what G's birthday actually was. Possible to check the Stalin thing. G's tutor, Dean Borsh, served as Archimandrite at the military cathedral in Kars and the record ... 1st cannot be and second almost certainly was. Buried in grounds of Kars cathedral and composed music. We know about recruiting for the choir – recruited at age of 7 and at a certain point testicles drop ...

JA: Moore says that G failed to get into the choir.

RB: A lot of the early biographers got things wrong.

JA: Recent timeline in book of hypnotism – professor of UMass Boston.