

Meeting #008

EU Session Transcript

Attendees: Robin, Ronald, John, Vanya, Michelle, J O'Donnell

(Where the speaker was not recognized they are referred to as A, B, C, D, etc.)

Speaker 1 • 00:31

What is your understanding of what the barber surgeon within us is? What does it represent?

Speaker 2 • 00:46

Right, it seems to be someone who tidies up, doesn't it? The barber surgeon was originally a post in a monastery and he cut the hair and looked after the teeth of the monks. That's what he did. And then it became a position within a village where they didn't and in fact, before they ever had any profession of dentistry really existed, the barber surgeon. Was there to shave your beard, cut your hair, and pull out your teeth when they needed to be pulled. This barber surgeon seems to have the job of clearing up the dolt. So clearing up the dogs is not a trivial act.

Speaker 1 • 01:42

So what is the comparison of the dog and then the panther?

Speaker 2 • 01:50

In the instinctive nature the the clearing up of dogs is talked about in great depth. By Gurdjieff in the Paris meetings, dogs symbolize particular parts of you. I mean, and all of the talk about dogs everywhere, in in meetings remarkable men, for example, as well as elsewhere in the tales. It it all's going in the same direction. A dog is a crystallized part of yourself. It's a habit and it might be a bad habit. The dogs live around the centres. They're caused by the mechanical parts of centres. And as a matter of practice in the work, you need to clear them up. Well, either they have a licence, which means they have a useful function, or else they don't have a licence, in which case they need to be destroyed.

Speaker 1 • 02:56

So if you connect that to Park Dog Duty, how does that connect?

Speaker 2 • 03:04

Well, in terms of park dog duty, that's in in a way the general spread of park dog duty is to observe what you are. Find out what you're. So it just becomes an activity that is part of the work on oneself, that one gets rid of certain habits that are actually causing a problem.

Speaker 1 • 03:34

So in the beginning, when he's going to assume it's like the toast of the idiots to the idiots. On page 46, your mother is a blah blah, your father is a blah blah, your grandfather. And I'm wondering if that is the If our dog is the doing part of us that gets distracted and What part am I trying to observe in myself as I understand your mother is a blah, blah, your father's a blah blah, your grandfather's a blah, blah? You see, I'm trying to connect those.

Speaker 2 • 04:19

Well, there's two things here. One is Carapet himself that has a particular position, and the other is a barber surgeon. They're not the same person.

Speaker 1 • 04:29

No.

Speaker 2 • 04:30

So they're they're two different situations. The um The individual whose job it is to wake you up is you. There should be in each of us a steam whistle that goes off every morning that wakes us up. However, the many parts of you that are sleeping probably don't like the thing that wants to wake you up and would prefer to stay asleep. After all, the bed is warm, the night is not yet really over. You know, and as soon as you get up, you're going to have to do things and doing things. Requires all sorts of energy. You don't want to be messing around with that kind of behavior.

Speaker 1 • 05:27

So is the carapet Tiflis? Is he waking us up?

Speaker 2 • 05:32

Yep.

Speaker 1 • 05:34

He's a horn.

Speaker 2 • 05:37

He's part of you that wakes you up, isn't he? He's the one, in one way or another. You have to set. In your cell, mechanisms that wake you up at the right time. And he is the one that has the job of setting the mechanisms. Now here's a question, which is an interesting question in terms of work on yourself. Which is every now and then we are inspired or let's say in one way or another obliged. More considerate our duty and moment to carry out certain exercises. One of the exercises, for example, which is a perennial exercise is to make an appointment with yourself during the day and keep it. And that is a particularly difficult thing to do. You can certainly do it by saying, Oh, I'll set an appointment at twelve thirty one and I'll set an alarm clock for twelve thirty one and I will keep it. keep the appointment. But actually you won't be you won't awake for that appointment because after a while the alarm clock will just in one moment and it'll be another part of your um mechanisms that you're used to. But this is Carapet, the woman sets the alarms. It it's also that there is a carapet monument a carapet monastery. Somewhere in the Caucasus. And I think it's actually maybe in Georgia, but I'm not sure. And it's um the carapet it symbolizes John the Baptist.

Speaker 1 • 07:37

Well, that's interesting. So that's interesting because each wake-up is a baptism. Very interesting.

Speaker 2 • 07:51

And he won't have chosen that name vague. And Carapet is actually Nottenham Common.

surname in Georgia. And I know that simply because I did a search on the web for the name Carapet and discovered that actually there's quite a few Carapetians around, you know. So it's not an unheard of name. But obviously he had to choose a name. So he chose Carapet, and it's John the Baptist. It's the one who wakes you up.

Speaker 1 • 08:24

Didn't John the Baptist also wear a hair shirt all the time to keep his senses alive?

Speaker 2 • 08:32

I actually don't know. I do know that it was he was accused of trying to take the kingdom of heaven by storm. So the idea of Wearing a hair shirt or putting a stone in your shoe or whatever you want to do too. make your life uncomfortable is associated with John the Baptist and taking the kingdom of heaven by storm.

Speaker 1 • 09:06

Well, an opus day in the Catholic, the original Catholic Opus Day does these rituals, you know, as you well know. It's constant waking up and suffering and baptism by pain

Speaker 2 • 09:30

Yeah, it's one of those practices that I probably think is not really that effective. I mean, you can certainly do it. You know, it's um it's you are going to notice it because you're actually you're actually um Picking a fight with your instinctive centre. So it's going to it's not the same. Like, for instance, in the mornings nowadays, I take a cold shower because I kind of read various stuff and it Seems that like it's a good thing to do. And anyway, Gurdiff was made to do the same thing as a child. So, you know, but that's not really the same as torturing yourself with pain. It's just unpleasant until you get used to it. And once you get used to it, it actually isn't even unpleasant anymore. It's just what you do. So it that's a bit different to the opus day thing where you know you're wearing some kind of um Article that is permanently making your life a little bit miserable and possibly about to cause gangrene, who knows?

Speaker 3 • 10:54

What I was thinking is or what came to my mind by reading was that this carpet was not the one who woke people up all the time before he was working in the station cleaning the steam boilers, which I find interesting somehow And he had to have a certain age to have the capacity to wake everyone up. That is also something that. .

Speaker 2 • 11:26

Yeah, that's good. That's well noticed.

Speaker 1 • 11:30

Well, he had to have the authority too with that capacity. Yeah, so the I mean, I certainly wouldn't want to meet up with him all the time. So, I mean, he's not somebody I'd seek out, but I would probably avoid him coming toward me.

Speaker 2 • 11:52

I mean, he's appointed by the station master as well, and the station master is, if you like, in this if

you're going to look at it allegorically, the station master is the ruler of everything.

Speaker 3 • 12:10

And also it had to be this steam whistle was brought here, so it's also the tool you need to wake. Someone up is not just there, it has to be brought there. It also comes from somewhere.

Speaker 2 • 12:28

Yeah, and it's using power, you know, it's not like It's not as simple as ringing a bell, actually, because If if you're pulling a steam whistle, then in one way or another you're exercising steam power, which is, you know, it's the way that railways used to work in those days. It was all steam power.

Speaker 4 • 13:00

Yeah, and it is somehow in a strange way. expressed because he say I had to release the steam. So it's it's not to make sound, it's to release the steam. But there is a question why to use a whistle for this. we could easily release the steam without a whistle and then nothing wo disturbance would be there. And to the other aspect of his that he was considered to be the one to do this job, it's because of his incapacity for heavy work. So it's it's basically expressed in the opposite way. So he is not chosen because he has special capacities, but he is chosen because he is the one who cannot do the real work anymore. So which seems to be first in contradiction to what you were saying, Ernier. But it's it's it might be just uh something which should mislead mislead us and to be Especially careful to read what is what is there.

Speaker 2 • 14:15

It's probably if you you can think of him as being intellectually centered because the intellect never puts any energy into any real energy into doing work of any kind whatsoever. It sits around and thinks, you know. That's work of a kind, I guess, but it's um it's not um physical work that requires physical energy.

Speaker 1 • 14:41

So draw that to mentation that he talks about in the beginning of your reading. So how do you draw those lines of what second saying, what you're saying, and mutation? It's in the UN 43 in the Catholic. And at the bottom, it says always to remember and take into account the fact of the weakening of the function of the mentation. Of the contemporary reader and not to fatigue him with the perception of numerous ideas over a short time.

Speaker 2 • 15:31

Yeah, he's not telling the truth, is he? Because he is, in fact, doing exactly that.

Speaker 1 • 15:37

Yes, he is. As always. It reminds me of Let Sleeping Dogs Lie. Oh, no, no, there's a panther in there somewhere. I love him inserting the panther. I can't remember him inserting that kind of thing in other situations. The intensity of the panther. I think there's echoes of intensity in everything he talks about. Like you can go deeper, or you can just stay in the words. Let sleeping dogs lie. Not only are they lying down, they're lying.

Speaker 4 • 17:09

Ah, when reading again this passage about Not to fatigue the reader, he actually confesses that he did it. He says, Ah, old fellows, I think he means himself. I I have transgressed, so I I did to overload the reader this something, then I read it again.

Speaker 1 • 17:42

I think what he's also saying, moreover, when I asked one of the people always around me who are eager to enter paradise without fail with their boots on. I think it's connected to that.

Speaker 2 • 17:58

It is, isn't it? Because you can't enter paradise with your boots on. And that's an impossibility. And this is the case, isn't it? It's the case of all of us. It's like, you know, I remember Rina Hans saying to me A long time ago, that you know, the work gives results, but you actually have to do it. And this is the truth. It's like I like a lot of the ideas and the work, but it'd be a lot neater if I could just. Just sit back and think about them and it had all happened. That'd be nice, wouldn't it?

Speaker 1 • 18:41

You would have your boots on.

Speaker 2 • 18:44

You would have boots on. That's how you would with boots on.

Speaker 4 • 18:51

Which in fact are not very helpful, how Godiev stated at the beginning that That the the favorites are creating something called boots, which are not really helpful, he says.

Speaker 2 • 19:09

And he repeated he repeats the idea about being in Galoshis. And he repeats it, it's reported in conversation, he repeats it, leaving people in gaushes, which means really. that they are unable in one way or another to sense the nature of the life they're living.

Speaker 1 • 19:40

So, what about never poke your stick into a hornet's nest?

Speaker 2 • 19:45

Have you ever done that?

Speaker 1 • 19:47

Oh yeah.

Speaker 2 • 19:48

Yes.

Speaker 1 • 19:49

And I got punished for it.

Speaker 2 • 19:52

By the hornets or by a parent.

Speaker 1 • 19:55

Well, my parents would notice all the wasps and the hornets and stuff running around. So they knew that I had messed up the nest. I thought I was getting rid of them. My grandfather actually taught me how to use fire to get rid of them, and he would go around at the branch and get rid of the nests. That's before we honored their environmental help back in the day.

Speaker 4 • 20:33

I had two years ago a big nest of hornets in my workshop. But we coexisted in a peaceful way. And in winter time when they were going to sleep, then I cut it and put it out because I knew that the queen were just searching for another place after. And she came back, but I this time I throw her out.

Speaker 1 • 21:00

Those queens are very important.

Speaker 4 • 21:14

Yeah, he gives again As I consider now again and again, he gives little indications about what is called I. twice. So when we would once collect all these little indications, we maybe we could construct something, some description about it with all his examples.

Speaker 1 • 21:50

I think that's important. He uses I quite a bit, and then he uses the quotation I. And also the capitalization of he I saw it in here. When you have drinking and liking the toast of idiots and all that, what is the purpose of The deeper purpose, I know what the purpose of drinking is, but what is the deeper purpose of the different toasts and do they They go deeper. Each toast goes deeper into the psyche.

Speaker 2 • 22:48

After the death of Gurjeef, the decision was made never to repeat the ceremony of the toasting of the Iliots because there wasn't anybody who knew how to do it. So that that particular form of teaching died with Gurjev. There are a number of people that have tried to revive it in one way or another, but without any real positive outcome as far as I've heard. I don't know how you would do it, to be honest, because The idea was that everybody is subjectively a certain kind of idiot. And the ordinary idiot, the the first of the idiots, the ordinary idiot, he said is children. Children are ordinary idiots. As you develop through life, you actually come to a certain kind of idiot. This is just me interpreting what people said or what he said. And you subjectively become one of these idiots, and you have to find out what your idiot is, which would, I guess, would mean finding out what your mechanical nature is.

Speaker 1 • 24:11

Would that be connected to the shock from my correct understanding as a result of which there was formed in me concerning this is an unshakable conviction? Was a certain exclamation I accidentally heard under the following rather peculiar circumstances. So the shirak the shock For my correct understanding, not the shock of my correct understanding, but toward it. Seems connected to that to getting under the calluses and the corns and all that kind of thing.

Speaker 2 • 24:49

I don't know. I mean, I really don't know. I don't see the connection here to the toasting of the idiots, except for the fact that he's drinking with this carapass. He's sharing a drink with a carapet, but he's not actually specifically toasting anybody in any particular way, and there's no reference to specific types.

Speaker 1 • 25:13

Well, he's bringing it to consciousness. You know, I connect everything he says, Robin. You know, it's like You know, we actually are constantly doing foolish things. But do we, when we observe them, do we stop doing them? No, you know, we continue doing foolish things. But underneath it is an awareness of that. I'm not going to stop. I will be aware of my foolishness, of my imagination, of my craziness. And I will try not to make you crazy with me, but that's about all I can protect you from. I'm not going to protect you anymore from. You know, I'm wondering how that I don't like the terapet, but I can see, or the carapet, but I can see his usefulness. I think people need to be poked a lot. And I'm a poker. Well, I mean, I'm not proud of it, but evidently I notice things other people don't notice that poke their harness nest. I mean, I'm not trying to be mean. I'm just saying, you know, some people are And I'm sure everybody here notices about others or themselves things that others wouldn't pay attention to. Or don't even value.

Speaker 2 • 27:03

Noticing things about ourselves is the work, I mean, really.

Speaker 5 • 27:10

It seems uh pretty obvious that uh Gurdjieff poking us with this book, and he even uh says that uh he remembered uh this Karatas, because he was afraid that he will when he wake up people he will have some sickness or illness. So actually he says to us, I curse you before you even read this, because I know what will happen. That's good. He says it almost directly, not really directly, but says Oh, I know that what Mulanus Reddin says, never poke this and never do this, but I remember this story, so I have a solution if I wake you up. ring in the in the whistle for you to wake you up. I'll do it the same like this carapet.

Speaker 1 • 28:15

Well, and it's just like he goes back to the fact that he's doing what his grandmother told him to do, what no one else does. And he puts it together like no one else does, and it pisses everybody else like nobody else does.

Speaker 6 • 28:41

Turning to the alcohol, I sort of formed the opinion that Gurdjieff would get people sometimes to drink so that he could see aspects of them that they might normally conceal. And so I wonder if there's something to do with that here. He talks in the early part, he talks about where he mani he Understands people of different types. And then he has this drinking session with Carapet. I

wondered if that might have something to do with it.

Speaker 1 • 29:31

I think it's very evident. That he does it for that reason. And I think he's very much of a panther when he does it. He is really getting down to the bones. He's seeing past. The dog, and he's seeing into what people hide. And then he really pokes at them a lot.

Speaker 3 • 30:01

While they're drinking, somehow the carpet even says, sorry, Gwen, you were not ready. It's okay? Okay. When he even explains why he's drinking with the carpet. I mean, the carpet says as you drink wine not as people do today that shows him somehow that he's not just out of curious curiosity asking why are you cursing all these people, like the engineers and technicians. He understands through doing this ritual with him that he sincerely is looking for something somehow. And I was wondering who are the engineers and technicians In the German version he adds even, who didn't leave me in peace the last time. So I'm wondering who are they?

Speaker 7 • 31:27

I thought that he assigned the Word curiosity to the engineers, and not as a positive motivation. As a sort of a reversal, I would think people would think that engineers and technicians are to be praised because they're not just curious, they're effective. They're doing something purposeful they've been trained to do, etc. And he's saying those are the people that are not worth talking to because they're just curious. Yes. Maybe I've always been misled. I've tried to find the mechanism by which this practice of cursing people beforehand has any positive impact on the whistleblower or the and it's it Top of page 50 is sort of the conclusion of this particular the story of the carpet and the dog catcher. And the mechanism is hidden because he simply says it is Explained in the book on witchcraft that he had read the night before. After staying awake half the night, he spends the rest of the night reading the book on witchcraft. Which I assume has to be linked or might be linked to the book we're all about to read, and thereby find very deep Truths that will explain things, but he doesn't really say what because it's an odd, there's not an obvious mechanism. He's wait, he, the carpet, is waking up everybody, certain among them, top of page 50. Certain among them benefit from it because they need to get to work. The rest of them don't benefit from it. And I suppose it could be that even a teaching would not benefit some of the people for various reasons. But then it doesn't actually make them stop cursing. It just inures him against the effect, has no effect on me at all. End of the paragraph there. I've always tried to put all those things together, and I'm probably trying to do the wrong thing. It could be basically based on it's a warning, one more warning. about this book, which is the book about we're about to start, is the book on witchcraft, or odd, rare book.

Speaker 4 • 34:18

I got stuck at exactly the same point that I after understanding what he means as this principle I asked myself what yeah, what what what is the uh the the deeper uh r rooting of the of this? Because he just refers to this strange book which he came to read by chance. And I th I think always what he describes as this mechanism is a kind of contradiction to a basic uh Christian principles. So so you to uh avoid negativity, you have to put it first. So this seems to me also as a contradiction which which I It it it it is in fact uh s uh something which people do. Before the o the other attacks me, I f attack him first and and defeat him that he cannot attack me. But it's should be not a not a very highly esteemed principle actually in life. So I have the I have the same p problems with understanding what he really wants to to give to us as as a maybe as a a work

method or something. Or it is just to give an understanding of how things are in this crazy world.

Speaker 8 • 35:53

Perhaps one way to get past the things that are contradictions and don't seem to make sense no matter how hard we try. To decode it is to move on. And then maybe something will be cleaned. When we move on from it, because sometimes you just get tied up in so many knots. You know, when the knots get too tight, you got to cut the rope. You can't untie, you can't, sometimes you can't get the knot out. So instead of pulling the string and creating the tension on the knot, To just breathe and move on. Because, yeah, sometimes, like you just mentioned, it got it makes me stumble. And sometimes there's nothing to grab on to. So I get my balance and just kind of tiptoe onward. Sometimes, maybe, it helps.

Speaker 2 • 36:58

So the neighbour's nine daughters The neighbor normally signifies people in the work in actual fact. The way it's used in Christianity and the way that it's Best to interpret it, love thy neighbor, doesn't mean love every human being. It means love those who are going in your direction. The nine neighbours are probably the nine muses. They're the only nine sisters that I know of that exist anywhere. So the nine neighbours the n the Neighbor with nine daughters is Greek mythology. The last of the nine daughters governs astronomy.

Speaker 1 • 37:55

How many sisters are in the pleiadies?

Speaker 2 • 37:58

Seven.

Speaker 1 • 37:59

Seven.

Speaker 9 • 38:10

But with the father and the mother, there are nine.

Speaker 2 • 38:14

Yeah, but they wouldn't be daughters, would they? This is nice.

Speaker 9 • 38:18

Yeah, there wouldn't be daughters, but yeah.

Speaker 2 • 38:28

It's also curious that the book is entitled Dreams and Witchcraft. It's a book that doesn't exist to my knowledge in the sense that if you do a detailed search of the Internet to try and find the existence of a such a book in any language whatsoever, you turns up zero. So there may be such a book that he's referring to, but if it is, it's lost to the Internet.

Speaker 1 • 39:06

I'm always interested in his eating habits and his and I think Ronald was talking about the bottom of page 49, but it says In my copy, it's the eating hachi with garlic. What is that? And he was in a mood, he was in a depressed mood, pondering. In a neighboring Dukkhan and eating hachi with garlic. I continuing to ponder, come to the conclusion, and then what Roland was talking about.

Speaker 6 • 39:56

I did look into it at one point, and I think it was cheese. I came to the conclusion, kind of grilled cheese.

Speaker 1 • 40:04

Or is it like a made like kind of a yogurt cheese or a soft cheese? Because he was always making something himself. He fed, he cooked and he fed, he distilled things that people needed. When he was performing any kind of healing function in general or as a group. And that's always interested me how he He adds hot peppers, he does garlic, and what that does to the body to set it on fire to pay attention. Garlic seems to be a purgative too. I'm not to mention getting involved with castor oil, Michelle.

Speaker 2 • 41:00

Darling's got general health capabilities.

Speaker 1 • 41:04

Well, it also is a purgative.

Speaker 2 • 41:07

Yeah, and like onions, they're both of them are good for the body 'cause they get rid of crow. So the I think Rod's right about the cheese. There is a a Hacha puri dish, which is a kind of cheese bread. There's also a Hach. Soup, which might be what Gurdjieff's talking about. But either way, it's something That exists, you know, it's something that probably exists as a

Speaker 9 • 41:48

In France, there is the hashi, the the the hashi. Smash uh meet. Mashed what? Meet I can put apple c can put uh uh a site where you find this a picture of it. But that it's called Archie in France is only written in the German one.

Speaker 4 • 42:20

We also have this in Germany. There is kitten hase, which we had to eat as children.

Speaker 1 • 42:28

And it's mashed meat like gulash? No more finer.

Speaker 4 • 42:33

Finer, much finer.

Speaker 9 • 42:35

Much finer. So I have it put it in the in the chat and that it has also the name Hashi you see only in the German version But you can see the picture of it. And as it is tasty, you have to put the garlic in it.

Speaker 1 • 43:03

Well, jumping up, on my personal work, I'm paying a lot of attention to My instinctive uneasiness that he talks about. I'm trying to pay attention to in a room or in a space, or even if I'm by myself. When I get this gut reaction to this instinctive uneasiness, because I think it's a clue to further deepening of an awareness that I'm not aware of. And so I'm looking at that right after his Barbara Surgeon thing about the hair even beneath his armpits. I've never heard of such a thing standing on end. So it's like. I know that when we go through something and the hair on our arms stands on end, it's a very unique experience, but armpits.

Speaker 2 • 44:12

Well, it's not really possible, is it? It couldn't stand on end. It would have to hang on end.

Speaker 1 • 44:21

But he doesn't make that mistake. He's not making a mistake.

Speaker 2 • 44:26

No, he's serious.

Speaker 9 • 44:36

I have also put the the recipe of the recipe for Machoch. That's what to do is to send it that he is mentioning too. But it's only in Russian, I found it. And it's a Russian dish.

Speaker 1 • 45:10

Thanks, Michelle. That's interesting. That's good.

Speaker 9 • 45:15

It was very hard to find it.

Speaker 1 • 45:20

So, in child development, the last paragraph, he who in childhood was called Tata. I don't, I mean, I need to understand these, these developmental areas in early youth, darky. Later, the Black Greek. I understand the Tigroturks and all that on that, but what is Tatak? And Darkie and later the Black Greek and when is the Black Greek?

Speaker 2 • 45:54

Doesn't the isn't there a reference to Black Greek in Life is real when he's in a Kahana or something, and someone comes up to him and says, Calls in the Black Greeks, something like that. I think Tatak is probably just a childhood name from Armenia. I seem to have a question.

Speaker 1 • 46:27

What does it mean though? Remember the guy in the circle to the kid in the circle during the time that he would be called that And you mentioned Life is Real. I'm wondering why people can't read Life is Real before they read Belsfo. Why wouldn't you refer people to Life Is Real before Beelzebub?

Speaker 2 • 47:06

Well, at some point in time you said you should read them in order, but it it doesn't become a realistic idea. to read them in order because you can't you know, you can't read these books just once and then that's it. That isn't what happens.

Speaker 1 • 47:47

So the tiger of Turkestan would be like his instinctive panther. Because a tiger is instinctive like a panther.

Speaker 2 • 48:13

Okay, so Tatak is Eastern Tat is Eastern Armenian for grandmother. And the ak as an ending has the meaning of beneficial, advantageous, glorious. So tatat means glorious grandmother or beneficial grandmother.

Speaker 10 • 49:00

I would say um two things. Um Black Greek is the coolest nickname You don't have and to Gwynne, your instinctive, definite instinctive uneasiness. I wondered why it started out as very, very ill-at-ease and then Drew to definite instinctive uneasiness. What line did it cross? what qualified it as incentive at one point. I was curious about that.

Speaker 1 • 49:46

Well, and also, I don't know about glue. I I wonder if it's a A force of energy in the gut because instinct comes from the gut. And the gut biomes, and it doesn't come from intellect.

Speaker 10 • 50:07

Right. And I would think instinctive would be early, would be fast. Where is this glue too instinctive?

Speaker 1 • 50:18

I think intuition would be fast, James, but not instinctive. I think instinctive is like a sleuth, like the instinctive part of you that's a panther. You know, it's something lurking. It's lurking in there.

Speaker 10 • 50:35

So it sort of has to go deeper to get to the instinctive. Yes.

Speaker 1 • 50:42

Yeah, I'm still working with it. I mean, I work with it all the time now. So I have got my intellect. Has even stopped functioning as well because I'm paying so much attention to my instinct. I'm seriously out of balance, and here I'm yakking up a storm.

Speaker 10 • 51:07

I'm going to start using that excuse, too. My mind's not working until I'm paying attention to my instincts. That's good. I like that.

Speaker 1 • 51:49

Didn't he choose Armagnac as the wine that he used all the time? Because that is a heavy-duty wine.

Speaker 2 • 51:57

It's not a wine. It's a liquid. It's a brandy. It's a brandy.

Speaker 1 • 52:27

There's something I'm experiencing too with I'm a Scotch drinker, so but but and I'm not encouraging alcoholism, but at the same time, I think When I can have a stiff drink, I get to a place that then I can't remember after I've sobered up. But it's something that lurks in me that I can become aware of. And so I write during that time, and it doesn't make much sense. It's not something I would ever put out. But this, this And he talks about scrupulous considerations of mine after he's drinking this wine. And that's appealing to me at some level. Did you say that Macau was the same thing as the hashush or macaq?

Speaker 9 • 53:43

Yeah, you can you could say it's somehow uh um a soup of onions a kind of

Speaker 2 • 53:52

There's something Russian tobacco called macauca, but it's not macaw.

Speaker 9 • 53:59

But this is this recipe is really makok, yes.

Speaker 1 • 54:15

I stayed with someone one time, an old Gurdjieff person, who actually did their Distilling of their vegetables and putting and doing canning from making dill pickles with dill, not using any kind of Preservative, you know, don't didn't use the nitrates or the any of that type of thing. And I can't remember, but I think they also distilled any canned onions. And I'm wondering if that's what he also used in his soups. When he was at the prairie, he cooked all the time And I think this came from the period. That's how this person knew all this. But nothing's written down about any hope. I can't even. I know he did focus very much on meals and on what was in the meal.

Speaker 9 • 55:33

What I was looking up was on page 44 about the the um what is it the uh b in both of my recently discovered souls And in German and as well in Russian, it is not discovered, it's achieved. Acquainted Acquainted Souls What kind of so-a-souls does he mean? I thought I have only one.

Speaker 2 • 56:16

Well, he's talking about this British use of the word soul. Surely it's just a reference back to the two words in English.

Speaker 1 • 56:30

You wouldn't be talking about essence well

Speaker 2 • 56:38

I don't think so. I think because he's wrapped it in inverted commas, I think it's just reversing back. But you know, I don't know. Maybe there's an explanation in that direction as well.

Speaker 6 • 56:59

Do you think just after that, he talks about specifically an intolerable pain in the region a little below the right half of the solar plexus. And I wondered if that was the I mean physically the gallbladder. Pain often.

Speaker 2 • 57:23

Yeah, it has to be in the liver region, doesn't it? It would have to be gallbladder, pancreas, or liver.

Speaker 1 • 57:28

Or it could be part of the heart.

Speaker 2 • 57:31

No, it's the wrong side.

Speaker 1 • 57:32

The other side.

Speaker 6 • 57:34

Yeah. And gall, of course, is I think it's one of the humours, isn't it? That It's sort of like, isn't it anger or something?

Speaker 2 • 57:45

Well, yes, it's um That's a negative emotion. I mean, it goes by the name of gall, doesn't it? He had the goal to do this or that, so you know.

Speaker 1 • 58:02

Where you get gallstones.

Speaker 2 • 58:05

It's a good place for gallstones. Yeah, if you get them elsewhere, they're in the wrong place.

Speaker 1 • 58:10

But you know, in the chakra system, the solar plex is the the person's own authority and will and

the oxygen going into the solar plexus that's why breathing into it So, if you have a distinctive insidious, and this is what I'm, when I'm ill at ease, I'm not breathing into my solar plexus. So, something is disturbing. Me, and I'm trying to find what that something is or that feeling is. But I know that if you're not in touch with it, the liver function is. The purity of the blood. In fact, garlic also cleans the blood. So I think the, I was thinking of the right ventricle of the heart. I'm sorry, that was my mistake. But the connection between the breathing, the solar flexes, the will. The Ekon, Ekon. I always thought Ekon was a healer because he had that body image on his roof. So he knows well. So all those parts of the body.

Speaker 4 • 59:36

I have to study first.

Speaker 1 • 59:41

He was telling me it was disc decoration. I put so much importance on him because of that.

Speaker 4 • 59:48

I will send you an image, Gwyn. Yeah, I remember that he describes once this this pain in no, in the spine, or in the solar plexus some somewhere before

Speaker 6 • 01:00:18

Yes, he had it was, I think, itching in the spine and colic in the solar plexus.

Speaker 3 • 01:00:28

Ah yes, when he was eating the red pepper, was it?

Speaker 1 • 01:00:32

Yeah, yeah, red pepper. He talked about the itch, the itch and the red pepper.

Speaker 3 • 01:00:38

And then he had the colic.

Speaker 6 • 01:00:42

I think wasn't it last time when he took and then he went on to feeling the peace of the makers of butter from air.

Speaker 3 • 01:00:52

Ah, yes.

Speaker 6 • 01:00:53

I think it was just last meeting.

Speaker 1 • 01:00:55

Yes.

Speaker 3 • 01:00:57

You're right.

Speaker 1 • 01:00:58

When he had his accident, so where was this was after the severe accident? So what parts of his body does anyone have the tear down of everything that occurred to him in that accident?

Speaker 2 • 01:01:24

I don't think there's any detailed description apart from the fact that he smashed his body up.

Speaker 4 • 01:01:52

I just looked back to what Rod was referring to, the itching. It was in connection to his getting to know this. If you go on a spree, then go the whole hog, including the postage, when he got this. So then he describes this itching and this colleague in the solar plexus. It's interesting because here again he gets to know something, so he gets an information and then it gives again an A reaction reaction in this area.

Speaker 1 • 01:03:21

What is one of the empires of Central Europe that he's talking about in the last paragraph?

Speaker 2 • 01:03:28

Germany. That's by process of elimination. He definitely did try to rent a place in Germany. But I don't know that that's necessarily the case, but I don't know where else the it could be, you know, because he didn't spend much time anywhere else.

Speaker 1 • 01:03:56

Well, that was real interesting, the way you pay rent and the contract you sign. I mean, that's just not thrown out there for nothing. You know, it's like paying occupying only three months, but you've paid for years. I mean, I think something's embedded in that about our work, actually.

Speaker 4 • 01:04:31

I have immediately in mind what Robin recently explained about the descending octave. Then once you pass the dou C passage, then something is enrolled, which is not so easy to be taken back in in this sense.

Speaker 1 • 01:05:02

Well, to make that further up, so you can't just get involved in the work. without going past a certain, it's a ring past knot within yourself, that you then cannot, it's going to stick with you in some way. Even if you did not sign on to the work. I mean, I've seen that happen with people. They leave the work and they come back to the work. There's something in to me that's in that.

Speaker 6 • 01:06:09

Is he also saying something about Who is committing to something? So if you're just committing with a part of yourself rather than the whole.

Speaker 1 • 01:06:38

And then he says, I no longer feel the said instinctive uneasiness. It was all about this. Being asleep within sleep and drowsiness.

Speaker 4 • 01:07:17

Yes, in a way he he says this mechanism which he explains, it works for him. But just to come back to what Ronald was saying before and I repeating it what is really the meaning of it, because when we take it lit literally it it makes actually not so much sense

Speaker 3 • 01:07:46

Yeah, I'm also still busy with it, trying to make sense of it. I was just maybe it leads somewhere. I was just thinking if the culprit is the entity who wakes us up and it needs to be quite a strong entity and it can't be disturbed by unnecessary things. So if even either the technicians or something else or the dogs So if he's cursing the ones who might weaken him in order to stay strong, he can wake up those who want to be woken up. So it's not in general that in order to keep negativity away, what Ikanti was saying, I have to first be aggressive or negative. But in this specific role he has, he needs to do it to a certain part of myself to reach the other part. Which wants to remember himself. Does it make sense or not so much?

Speaker 4 • 01:09:04

Interesting thought. Well, I have the association with the wolves, you have to Howl with the wolves, yeah. Maybe to engage the lower parts you have to play their game. to to be to remain free for the higher purpose you have to. This is what I understand what you say, Evanier.

Speaker 3 • 01:09:39

Yes, that's the direction I was thinking.

Speaker 1 • 01:09:43

Well, and also on page 47, they seize the stray dogs who, you know, to pay for the taxes. So they and then they go to the slaughterhouse and are kept for two weeks. So the stray dogs would have to do in some way with that same process. Our stray dog inside of us. I know to break a habit psychologically, it's 30 days. Until that part of you, that stray part of you, is dead.

Speaker 3 • 01:10:31

I remember us saying one time that we could call the dogs also buffers when we were talking about it last time, I think. And it's interesting. Normally when I read this passage before, I was always so I felt so or I couldn't even read the text. And this time I was quite interested how it would be and I'm quite open now. It's different. So Now, getting somewhere.

Speaker 1 • 01:11:24

Every time I've read it, I go into something I think I'd never read that before. You know, I never understood it. I never understood it in my way. And that, and I know I've read this 10 times at least with groups. And I still find these things. Like I think, we never focus on this before, you know.

Speaker 7 • 01:11:50

Up on the bottom of page 43 and on through 44. The concept of upsetting people is introduced, or it might have been before that. Before that, it's mainly Flattering Beelzebub, greasing the palm, and all of that. And then he gets to this description, first of all. Referring to this introductory chapter as his I, unless I'm misreading that sentence, and the I is the subject of some phrase that's way down that paragraph. But it struck me that he's saying that in this introductory chapter, he's sort of vulnerable in unveiling his eye and other parts of his psyche and so on. And he says, and he understands that by doing so, by unveiling his eye. He's going to engender definite unfriendliness toward me personally. That's the end of that paragraph. And so it puts him in the position of the whistleblower, which I think we've revolved around. But rather than he starts out with greasing the poem, and he ends up with Cursing people, the best defense being fast offense, that sort of a thing. Anyway, it just struck me. The I struck me. And the fact that he ends up, right in the beginning, saying their people will have unfriendliness towards him personally. And that opens up the entire ending, or that culminates it with the entire ending, which is a mysterious mechanism of Cursing people so that even though they're still going to be unfriendly toward you, you don't feel bad about it. It doesn't affect you. You're defended.

Speaker 1 • 01:14:03

So Ronald, what does he mean on the next paragraph when he says in the effortside I? Abe for said I plays a very small part, manifests itself quite contrary to one of the fundamental commandments of the all-common teacher.

Speaker 7 • 01:14:25

You know, I took that to mean it is it could be too brief of a of Familiarity or reading of it, that he's expanding what he said. He says that my eye, this introduction, first chapter is my eye. And then he's modifying that by saying, and a lot of other stuff in me. You know, there's a lot in here, but part of it is my eye. I just get a sense of vulnerability. He's announcing that by this is really him, he's putting himself out there. And it's going to engender personal, personal animosity. That and the fact that he uses the word hieromancy, and the book, the eventual book, is witchcraft. A dream, dreams and witchcraft, or something like that. So it just that seemed to tie a little bit together that is invoking the magic of Dream, dreams, and he's talking about people who are waking up early in the morning and they're stupid because they're right in between waking and sleeping. But he's not, they're stupid. I mean, and they can't take a lot of information at one time. It's not just like, oh, these poor people are being disturbed. Well, they're in a state of stupidity.

Speaker 1 • 01:16:04

But he highly reveres Musa Nasser-ed-Din, and who said, Never poke your stick into the harnessness. So he respects that and goes ahead and sticks his stick in the corner's nest.

Speaker 7 • 01:16:20

Yes. Well, the beginning of that paragraph, to tell the truth, it's not this which he realizes there's going to be unfriendliness, but the fact that he is contradicting Roland Osardine. You know, he's gone against the wise teaching.

Speaker 4 • 01:16:57

Yeah, when when I follow the text, it's interesting. It's an interesting dynamic. First he says, ah, I now I realize I I did not follow the advices of Mullah Narsadeen, and this brings a kind of agitation in me and pain. Ah, but now I I remember another thing, the Russian uh speaking. Now it's It's much better, and then again it starts to itch and to pain in me. But now I remember something

else. Now it's the process al uh almost ceases. So he describes a certain dynamic which when he brings certain things together, then he brings back a kind of balance or some somehow, or he just consoles himself by Choosing what is appropriate for him to I I don't know what we c we could we how we could describe this process which he di

Speaker 1 • 01:17:59

Describing it, and then he brings up the carapet of Typhlis. So he says, you know, he says. I nevertheless acted without premeditation. He was talking about it in, and then, according to the principle, was extremely sympathetic. not so well known everywhere on earth, but never forgotten by all who once met him, that precious jeweled carapet of Tiflis. So he's excusing himself for being the carapet as well. In some ways, because he's going against his because he doesn't do it premeditated.

Speaker 7 • 01:18:40

So the carapet couldn't get a better introduction.

Speaker 4 • 01:19:39

What seems to be a trick is that he explains again and again, Ah, I did this without intention, I did this unconsciously, so I did so I did not know what I was doing. So this and we we would expect that he definitely was knowing what he was wanted to do, or what he was doing.

Speaker 6 • 01:21:22

Bilzebub's curling tail and brother Fulon. Could anyone make any sense out of that or any more meaning other than the general?

Speaker 2 • 01:21:40

I searched for Brother Fulon and couldn't find anything, so if he exists. Then um I don't know how to find his find him out.

Speaker 7 • 01:22:08

This might simply be part of the greater metaphor, as you say, but the tale, the reference to the tail. Having had to have been curled, it wouldn't grow like that naturally. It's one of those humanizing points like having the committees meet to decide and incorrectly on The what to do about Earth and ending up giving us a Kunda buffer. It's to some degree humorous, but it also. It shows a commonality between us and Beilzebub that he's not he's operating with a tail that won't stay curled unless he puts some effort into it. So, but that's Could be a minor portion.

Speaker 4 • 01:23:09

I'm I'm a even tinier bits. struggle with the with with the statement that uh curls never come natural because my children have naturally My my little girl, she has curls naturally. And me myself also, if I have the hairs longer, then they start to curl. So he is obviously using something which is not really the truth to to explain something. If it's if it if there is more in in this than just the obvious What he is saying.

Speaker 6 • 01:23:53

And then also, there's that bit where he says, according to the sane logic of hieromancy. In my

consciousness from reading books. And that sort of seems to be ironic or satirical or something.

Speaker 4 • 01:24:21

I come to the same conclusions.

Speaker 7 • 01:24:42

On page 43 Enough of the paragraph starting enough, old fellow. It seems thanks to all these deviations, having transgressed one of the chief principles elaborated In you and put in the basis of a system planned previously for introducing your dreams into life. Now I could be glorifying that, but it just seems like he's referring to Well, I don't know. I was going to say that the work is A system for introducing your dreams into life. I mean, it's a poetic sort of statement, but I could easily accept it as a description of the work. Planned previously for introducing, which would mean he's talking to about he's talking about something that's a very large That was fully developed, and he's about to give it to people. But because of their low state of mentality, you can't give them too much at once.

Speaker 4 • 01:27:23

As he speaks about himself seemingly, then he says enough, old fellow uh then I read this introducing the dreams into life by means of such a new profession. I I I understand it that he speaks about his idea to become a writer, uh to to to write, and his maybe That his d his dream was to that he want to bring into life to to pass over to other people the work ideas which he has collected for himself. So in a sense I understand this. And that here has to go slowly because the contempor contemporary reader or the normal person who is around him, he cannot take in too much at the same time, which he would like to reveal.

Speaker 6 • 01:28:41

I wonder whether we, for whatever reasons, are not as shocked as perhaps original readers would have been. by the idea of having Bill Zebub as the main character. We're kind of used to it, so maybe It would have been more of a shock for people at this point to have read about that.

Speaker 4 • 01:29:14

I agree. I also I was even a little bit puzzled why should this shock me. I think people with a very strong and rooted Christian background might be may might be more shocked than Someone in our times.

Speaker 7 • 01:29:33

Or if they were introduced We've known about this book for an awfully long time and had heard its title, no doubt, in my case anyway. You hear about the title and you understand that it's the big book, the first book, and so on and so forth. So you're used to it. I mean, it's just by the time I turned the first page, I knew what I was getting into. And it could be that people who saw the first Or heard about the title for the first time would go, Whoa, what's that all about?

AI Meeting Summary

EU Session

Quick recap

The group discussed Ted Nottingham's podcast and Robin shared an excerpt from a book featuring characters like Mr. Beelzebub and Carapet, who represented different aspects of human behavior and consciousness. They explored the historical evolution of barber surgeons and the symbolic meaning behind Carapet's role as a railway worker who wakes people up using a steam whistle. The discussion concluded with an analysis of "Beelzebub's Tales to His Grandson," focusing on themes of awareness, instinct, and the process of waking up, while examining various symbolic elements and concepts presented in the text.

Next steps

Gwynne: Send Robin the video of Ted Nottingham's podcast episode about esoteric Christianity for review.

Summary

Podcast Discussion and Feedback

Robin and Gwynne discussed Ted Nottingham's podcast, with Gwynne mentioning that he was not thrilled with Nottingham's visual and sound approach but would send Robin a video to discuss further. Robin expressed no opinion on the podcast as they had not listened to it.

Mindful Actions and Their Consequences

Robin read an excerpt from a book, discussing the character Mr. Beelzebub and his interactions with others. He explained his strategy of using flattery to gain assistance, drawing on proverbs and sayings to support his approach. Robin also shared a story about Carapet, a railway worker who cursed as part of his morning routine, leading to a realization about the effects of his own actions on others. The reading concluded with a reflection on the impact of one's actions on others and the importance of being mindful of the consequences.

Barber Surgeon's Role and Awakening

Robin explained that the barber surgeon was originally a monastic role responsible for hair cutting and dental care, later evolving into a village position that included dog control. He described how dogs symbolize crystallized habits in oneself, which need to be cleared up through self-observation and practice. The discussion then connected to Carapet, who represents the part of oneself that wakes up and sets alarms, drawing a parallel to John the Baptist and the concept of baptism through waking up.

Carapet's Role and Symbolism

The group discussed the character Carapet, who was responsible for waking people up in the mornings using a steam whistle, a role appointed by the station master. They explored the symbolism of Carapet's job, including its connection to steam power and the concept of using intellectual rather than physical labor. The discussion touched on how Carapet's role might represent a form of punishment or exile, as he was chosen not for his abilities but for his inability to perform heavy work. The group also examined the idea of "entering paradise with boots on," which they interpreted as a metaphor for not fully engaging with life's challenges.

Beelzebub's Themes and Symbolism

The group discussed various aspects of the book "Beelzebub's Tales to His Grandson," focusing on themes of awareness, instinct, and the process of waking up. They explored the character of the Carapet, who serves as a catalyst for change, and the concept of cursing people as a means of protection. The participants analyzed the significance of certain foods mentioned in the text, such as hachi with garlic and macaque, and discussed the symbolic meaning behind them. They also touched on the idea of introducing dreams into life and the challenges of presenting complex ideas to readers with limited mental capacity. The group agreed that the book's shock value may have diminished over time due to familiarity with its title and content.

Meeting #007

US Session Transcript

Speaker A: Perhaps I'll start with just a small comment. Um, if he signs a contract with the devil, then of course it's going to end with a signature.

Speaker 1 • 00:21

Perhaps I'll start with just a small comment. If he signs a contract with the devil, then of course it's going to end with a signature.

Speaker 2 • 00:34

Well, that's interesting.

Speaker 3 • 00:51

Speaking of the signature, I found it after I read through the section and got to the end, I was saying, why the interest of having to dwell on a signature? And then it struck me as surprisingly hard revelation, I guess, that his signature is his word. It's his language, it's the words he uses, and it's the actual his signature Writing is, of course, this book that we're studying on Easelbook. So those, in fact, probably have become more is Moniker his signature than any of these titles that he listed it there at the end. So I it really made me identify with the fact that this book we're reading was, in fact, Mr. Georgia, any thoughts?

Speaker 2 • 01:57

He signed the signature from the whole of himself from the moment that he was Um, it went from the moment he was a child and had any knowledge of anything right through to his uh appearance in um Europe as a teacher of movements Then you'll notice that there are seven different terms here that he has applied to himself. So that's the full seven piece.

Speaker 4 • 03:24

This um might be uh Obvious to those who have studied this book before. As you know, this is my first time through. But prior to reading tonight's section, I had a thought that because I've been. I've been reading In Search of the Miraculous and the Commentaries as well. And it occurred to me that Possibly Gurdjieff is writing this story and in this deliberate way. To demonstrate the process and experience of dismantling and disrupting the false personality. I mean, he's writing it with such a clear personality. And introducing the shocks and through his labored narrative style. I just wondered if it's sort of just If it's his process of moving from all these many I's to Pursue his real eye and essence. And because the writing is so different in terms of knowledge and being and understanding that comes through the miraculous and the commentaries. So it just occurred to me that it's just purpose, it's almost like he's going to demonstrate it by living through it and show it to us that way. I don't know. I don't know, but that's what I felt. And then it felt even more affirmed as I read than this part of the chapter. It's kind of like you're in a movie, watching someone in a movie, watching someone in a movie.

Speaker 3 • 05:41

It sounded like there was quite a bit of Tone around being a fool that I was picking up on the The word Fulan being a I-dialect spelling for Fuling as an example. The Mulanasser Yedin, who I guess

is through much of the Middle East has been considered a folklore for a wise fool, satirical person, witty observed tales. And he was really kind of inferring, I think, that We that are living in that area between sleep and dreaming or not dreaming, being, I guess. Not fully awake, was inferring that we are living in a world of foolishness I even got that from the Ulin Spiegel name, which translates to an owl mere, or in a low German phrase, I guess, translates to a white bars, they say. But it's really just saying that we need to get out of that foolish state. And he was using a multiple of different stories to try and indicate that everybody is living at a level where they really weren't awake and therefore foolish and their daily lives. I saw that as a trend. He was using the the trickster and trick maker A lot of the different symbolisms for trying to outsmart or profess that we're profound when in fact we're not.

Speaker 5 • 08:11

Well, on um uh about uh Beelzebub, Gershif says that Mr. Beelzebub Also, must possess a good share of vanity. And I think that's a really interesting also because Vanity is one of the seven deadly sins, but that's not the one that Beelzebub's usually associated with. And so one would think that Gurchief would take advantage of Beelzebub mostly being associated with the sin of gluttony. Given the emphasis on reciprocal feeding in the book. But I think he indirectly introduces Lucifer here because he refers to his own cunning. And Lucifer is arch cunning, and it's actually Lucifer who has the uh sh sin of vanity or pride. So like lore that I heard from an all in everything conference, like a decade or so ago Was that the tales can be read in seven ways. And I think I think I neglected to ask what those seven ways were, but When I've heard about that, I think most people think it's like from man number one through number seven. But I was thinking that if. What if it's a completely different type of seven ways to read the book, like it's a science fiction novel? It's a It's a manual for self-development. And that those sort of those paragraphs and where he introduces Beelzebub, who Practitioners of Solomonic magic in the Western ceremonial magical tradition. I'm sorry, I lost my train of thought a little bit. Oh, well, in their Grimoirs, Bjelsebelt's like an entity that you can evoke. And Gurchief, of course, behaves exactly like how in the opposite way that these people that. a ceremonial magician would act where like they would purify themselves, make a circle, and like call some entity into a triangle where Gurchief just made a demonic pact without all those precautions. Oh sorry, that's about what I have.

Speaker 1 • 10:27

Derek, perhaps, you know, by cursing, does he get rid of the lower energies that are Are in between sleep and waking of those guys? Like, does cursing work?

Speaker 5 • 10:38

Oh, I don't know. I was wondering if he didn't curse us. Like, how is he behaving? Like, the like Kerapet of Tiflis. Did he curse us because he sensed that our vibrations towards him would be unkind?

Speaker 3 • 11:10

I understand that Keripetotiphilus was a story, and Providen, maybe you understand that, has some history on this. Was added well after the book was sent to be published, or not necessarily, but in final writings. And then he came back around and made it an essential Part to be added to the teaching because he felt what hadn't been mentioned already in the book was not sufficient in the text itself. So the story got inserted. Was what I was reading on some context. So is there anything on that, Rob?

Speaker 6 • 11:54

I'll say I was looking in the Side-by-side comparison with the 1931 and Carapet is in there, but the story of the dogs and the barber surgeon is not in there. It's just blank pages. Right around there, quite a few of them. So, no dogs. The warning must be signed. You see everybody who hears the whistle is disturbed. It would have no effect on me. And nothing at all about the dogs in 1931. That's a big change. I think I spend a lot of time trying to figure out what dogs mean. In Gurgieff's view, here and in other parts of the story, too. But I didn't realize till today that they weren't included in the 1931.

Speaker 7 • 13:24

That would be an interesting exercise. And another one would be understanding What Greece symbolizes. There's a lot of Greece in this passage. I mean, in the last passage we read, he talked about a brotherhood that made butter from air. And so at the beginning of this, when he talks about three times about greasing the palms, and then when Carapet of Teflis starts to grow uneasy, he loses even his taste for makok. Well, makak means butter in Hindi, and then you have the dogs being boiled down to per to produce this beautiful, pure, pellucid fat. So fat, grease and butter seem to be meaningful in this passage. And what could that mean? I mean, one thing grease does is reduces friction. Anybody else got any thoughts about that?

Speaker 1 • 14:26

Stephen, you're definitely right about the three parts of man, the carriage, the horse and the cabby, because He does mention that you have to grease, and we don't know how to grease the wheels of the carriage. So he even mentions that Till Jukenspiel says if you don't grease the wheels, that's greasing our body. Our carriage. And he does provide him with wine for sure to grease him. But in the bigger picture, I don't know. You have a good point.

Speaker 6 • 14:56

It's really good. And I'm thinking in terms of the necessity of friction to make things go forward, and we're told how we need friction in the work. But here we're told we need Fat to make things move a little more easily. But it's like might ask, what is the fat? Hence, what about the the dogs that turn into fat? I'll have to play with that image for a while. And as well as the Brotherhood of the Air Buttermakers. That's a pretty strange one right there. And I still love the oleaginous faces of salesmen. They're selling us something. So sometimes the FAT should work in our favor, but doesn't always.

Speaker 8 • 16:01

Well, it's a pretty fat book. That's one thing. So he's giving us a lot of material, like way more material than you'd think is necessary. That we can then kind of live off for a long time as opposed to, you know, poetry or something, which, well, that's probably a bad example, but It's a thick book with lots of and he's fattened it up, as he said, because he's done puffed out, as he speaks elsewhere of a what, three slim volumes into ten, ten, into ten books or something like that. So maybe he's Because as you say, these two parts aren't there in the early TypeScript, which is before the 31 version. There is no mention of either the carapet, of course, and no dog catcher either.

Speaker 6 • 17:00

Really like that fat book idea. You got there, Richard. I think there's a lot to it. I mean, you think about the fat sentences he gives us, and we feed on those, don't we? We feed on those. And what is your favorite first being food? Sugar, carbohydrate or protein? Carbohydrate, protein, or fat. I'm kind of all about the sugar and the fat myself.

Speaker 3 • 17:35

I'd like to throw out a perspective I got with the Greece that may or may not be on target. I kind of felt like you grease your wheels, you prepare for a long journey. You get the vehicle ready to roll down the road. And I think that's what might be heard. with greasing the wheels that you want to make sure you had no problems as you're rolling along. To me, that would infer being how we set our middle attitude to begin the readings of this book um Having positive mental attitude, uh well being, confidence And self esteem in order to assure a good performance as we go along, kind of arousing our level of thought. as you as may be another way of saying it. So I think those are all preparatory for us to begin our journey and our understanding of what he has at Mobils.

Speaker 6 • 18:43

I'm just going to reiterate what you said and how it came out to me. I like this idea that fat is a preparatory medium and it sets you up at the beginning. To proceed along. And we think at the end, if things get too dry, you're not going to go too far. That's another use of FAT: preparation and maintenance. for work in journeys. And I can't help going back, I think Robert said something about the connection to the horse, the carriage and the driver. And setting up the carriage, which I'd never thought about before.

Speaker 3 • 19:32

The reason that came to mind is back in the Conestoga wagon days where there were crafts in the West. Each one of those wheel hubs had to be heavily greased. Otherwise, the wheels themselves would not turn even when they were drawn by the horses. So that gave me that image of how to get the wagon ready in order to roll along on the journey.

Speaker 1 • 19:58

Kurdjev mentions also that you have to grease the reins. The reins? Yeah, between the horse and the cabby. No, the cabby and the horse, the reins have to be greased, so they have to be supple enough. So that the message of the cabby can get to the horse. The horse being the emotional side that we need to educate. Robin in his book mentions that usually the horses are the ones that go into these Burning places to get fat. Usually they don't put dogs into those kinds of ovens.

Speaker 2 • 20:45

I suppose it's probably a good idea that I read from the Paris meetings so that everybody starts to appreciate. What Kirchhiff means when he uses the word dog. So if you're okay with that, I shall do that. And just pulling from here and there, okay. Question. This exercise had made me feel something which is new for me. When I try to do it and put my intention on this small motionless point and see that I cannot hold myself in front of it, I have a sensation of my nothingness, and I seem to understand humility better. This small point is greater than I. G Because you have a dog in yourself which hinders you in everything, it is called insolence towards oneself. You must destroy this dog. Afterward you will feel master of this point, that you are stronger and it is nothing. I have no confidence in the artistic type which lives in the imagination. Has ideas behind its head, not inside, thinks it feels and experiences, but in reality only is occupied with exterior things. It lives only on the surface, outside, not inside, not in itself. Artists know nothing of reality and imagine that they know. Question, I wish to profit from everything egotistically for myself. Gurdieith, you must work. Kill the dogs in you. You only play your role theoretically, but very quickly you forget and you return to your nothingness. Your task will be to remember longer Question At present our dogs oblige us to use others for our ends. Good question. There you have good grounds for being worked. Today you are an ordinary man. In your work, try to be a superior

man. Afterward, perhaps, you will be a complete man, a real man. At the moment when you feel your dogs struggle against them, this conflict is necessary for you in order to become a real man. It's good soil for the work, and there are still more dogs in you that are invisible.

Speaker 8 • 23:54

And here we have this the the dog.

Speaker 2 • 23:57

I'm not finished, Richard. I might as well just do everything. I actually have to go through and find them. Among other things, this is a part of a long answer to a question about vanity. Among other things, and this is between ourselves, your question helps me very much to understand you. Now I know which is your enemy, what dog you have, and I shall be able better to guide you. Meanwhile, do what I told you to do until today, and I will give you henceforth many exercises for the general functioning. Among other things, in truth, it is the books of Ponton, the books of education, which taught you that this dacta was necessary away. It is inculcated into children. The one who educated you did everything to crystallize vanity in you. He never thought that one day when you were grown up you would choose another road. And it is very difficult to change one's road. If you had kept to the first road, it would have been a very good thing for you, this dynasty. If you had been an official, a civil servant, a minister, an officer of the guards, it would have been excellent. But for a normal life, it is your dog number one. Today mark this day like an anniversary, even I up to the present, perhaps. I had not understood you, and I could not give you exact reasons for your inner confusion. And now I see everything. Your interior is illuminated for me like a picture. You have helped me to help you. Question, but it is difficult to believe that the movement of force will suffice to bring about much sought-after fire, the impulsion. Then you shall lose yourself always. You will always be in your own way. It is the dog, the devil, which nature puts in you. Because of this you believe nothing. But only in the programme that you have decided on. You understand that I am saying an important thing. This state cannot come often, but one can have it once or twice a month, seated, calmly. you realize your three kinds of muscles. And after you think absolutely, impartially, you consider your state, your class, your character. And how to do all that you have to do in the months that are going to follow. What relations, for example, you want to have with this man or that woman? The programme laid out, you enter into life. And you do only that which corresponds to your program. In life, there are thousands of people who want to rule you You send the whole world to the devil. You believe only in your program, and it is your own decision. It is the only exact way for you. The others do not sorry, for you, the others do not exist. No other way exists. Well, there are many dogs which nature puts in us expressly to make us weak. Nature is perhaps interested in there being very few men on the right path. I'm not finished. My way of reasoning sometimes makes me think that all this is a dream. When I don't feel like working, I tell myself, all this isn't true. Gurdieff, you have many dogs in you. As Mr Gurdieff, I cannot help you, but only as a doctor. But I have not the right to practise in France. I take only English and American patients. That's more. Mr Gedieff, sometimes I get bored with self remembering. I wait with impatience for the end of time I have set for the exercise. It is monstrous, yeah. I can't help it. Sometimes I feel a wonderful fullness, but at other times, absolutely nothing. I can't help it, and when the state comes, I don't know what it is, to what it is due. Gurgi. This proves that automatism is very strong in you, that you have many weaknesses, many dogs, many results. Des salt. You must kill them. How can one be bored with a divine thing? Something is lacking in my self-remembering. Good. If it is a symbol of the fact that you have nasty things in you, all of this has to be cleaned up to become worthy of doing this exercise. put ten times more attention on cleaning up your inside and making it worthy. You are not worthy. There are too many dogs. Do you understand what I call dogs? different things crystallized in you by life, by education. All these results play the role of factors creating associations which arise continually

and carry us with them. These factors are many. It is impossible to kill them outright. But we must turn them into functions. At present, one of these factors often becomes your eye and guides you. Until real I comes. Its place must be held by the head, and the head must play the role of I. So somebody asked a question about disgust of himself. Can you stay a moment after the meeting? I shall tell you what makes you uneasy. Question, Mr Gurdi, how to recognise these dogs How to know which are the worst, and then must one attack them, and how? Or should I continue with the general procedure? Good jeep, generally in everyone, these dogs are accustomed to live around the centre. It is their place. Factors become crystallized according to the predominant centre. We have four centres, four localities, four villages where these dogs live. In one village, there are many, in another village, fewer. In yet another, there are very few. In different people. There are greater or lesser number of dogs in each village. These villages are thought, feelings, sensations and sets. which is a very important village. One person has more dogs in one village, another in another. It depends on which village has more inhabitants. My advice, since you have asked. Repeat question. The student repeats the question. In general, in order to kill the dogs so they do not trouble you anymore. and have no longer the power to get hold of your eye. My advice is the following it goes for everybody. The first thing is to get rid of the dogs in the village of Sex then in the others but first you must liquidate this intimate animal. Later you will transfer your attention to other villages. If you know this rule, you will look to find which village to continue with. But how to tie them? First of all, you set yourself the task. of never letting the dogs go on as before. Hit them at once on the head. Once you have recognised your enemy, your task is to fight it. Perhaps it is your real enemy. One after another you master all these dogs, and then you pass on to another village. In this way you will gradually overcome all your enemies. I repeat, it is not a question of killing them. If something is crystallized, it is forever. It may even prove an asset if you use it as material, as function. But they must never take the upper hand. They must never be allowed to fix your eye and get possession of it. This should be your task, and this applies to all of you here. Question. Mr Gurdy, if this sex function is a function, question. It is not something one must reduce and flatten as much as possible. Goziv, we are not speaking of the functions which are part of us, but of dogs, that is, of weaknesses around our functions. Functions are the villages one cannot change them. As to dogs, yes, one must change their three. Question. I suppose there are more dogs in a weaker village, as it says. Going to perhaps the village becomes weak because it has many dogs to weaken it. Each dog has a name in those villages. I know all their names. Mr Goodiff makes jokes about a dog's name And here's some more. In general, in order to kill the dogs so that they do not trouble you any more and have no longer the power to get hold of your eye, my advice is to fulfil It's all right, I've already been through that. Been through that as well. I think that's enough, isn't it? I think you get the idea of what a dog is. This is not an ambiguous thing. This writing about dogs means exactly what Goethe is talking about in these excerpts from his Paris meetings, where he uses the term dog as terminology.

Speaker 8 • 34:08

Well, we're lucky to have the Paris meetings published recently. It's too bad that people who Died earlier and never got a chance to have a look at them. But where they are not available, we can get something close to that, his idea of dogs. from the way he uses dogs in the writings that he did publish earlier. One of them is, of course, his dog Philo, and that chapter, and how you can. See certainly with Soloviev, someone who has dogs around his sex center. And we have a reference to The dog that is disturbed by the carapet's whistle is a dog that is Approaching a bitch. So he's making a direct reference there to the dogs as he spoke of explicitly in the Paris meetings, but in a more Veil sense for sure. And also, he mentions dogs several times, of course, in the tales, and one of which is the city of Gob, where They've adopted his superstition and are then feeding their morsels to dogs, their scraps of meat, rather than So they've they're catering to their dogs really in some way. So it's great to have it explicit. And also there's it came out as in a really explicit form in Gertrude's early talks. There's a talk from November the 10th, 1921. That is all about dogs. It's not

really a talk, but it's a list of characteristics of dogs, if anyone wants to look that up. It begins with saying, dog, the animal learns nothing. It participates, poses, argues, acts with, but with it no progress. And then a long list of characteristics.

Speaker 7 • 36:27

Where is that, Richard?

Speaker 8 • 36:29

That's in the sort of it's the views from the real world, except a different version. Oh, yeah, yeah. It's the one that's chronological and has. The occasional difference in wording. And it seems that these that his mention of dogs being What was it, Robin? Was it four rooms? Did he say four rooms? Four something, rothers.

Speaker 2 • 36:53

Yeah, four centers.

Speaker 8 • 36:54

Four centers. Yeah, yeah. So then it kind of gets into being related to The misinformation that our centers get through the formatory function, the formatory not function, but apparatus. You can certainly make a connection between those two things.

Speaker 2 • 37:23

Well, thanks for that reference, Richard. That's excellent. I'm now gonna have to read given me reading work.

Speaker 8 • 37:35

Well, it's a really interesting practice that I employ is when there's a sort of a nugget of an idea, but it doesn't seem to be that clear. Why is he, you know, what is this significance of this? It's to just see how he uses the word everywhere in his writings.

Speaker 2 • 37:53

And often a pattern begins to pop out.

Speaker 8 • 37:57

Not necessarily all references, but certainly enough. You begin to see that he was suggesting dogs in the idea that he was explicit about dogs in Paris meetings and also in 1921. In particularly in meetings with miracle men, but also through this text.

Speaker 9 • 38:20

I was interested in something Derek was alluding to. About all these warnings that fill this chapter. And you can If you think about it, there's a whistle is warning that dog. And Gurdieff is writing these warnings. And the carapet is warning people to get up and so on. And so what does that lead to? His antidote is this cursing. And it's not something I really understand very well that cursing is some kind of antidote. Maybe other people have some idea about that. It's not something that I do. Certainly Gurdjieff Was not afraid to engage in cursing some on some level.

Speaker 10 • 39:29

John, I see that this carapet changed from a passive, had changed his job, but hadn't really done anything to make it. And then He changes here, he is no longer passive, he is an active process that he uses to start his day.

Speaker 9 • 39:51

So what you're saying is that this is a conversion. He's converted and by By learning about him, we're converted into being active and to considering what Gurdjieff is talking about and just sucked in.

Speaker 1 • 40:12

That's a good suggestion. That goes with the meaning of his name, too. We call him the carapit, but it's John the Baptist, and he was converting people in the sea. In the river, I mean?

Speaker 6 • 40:30

He's connected to John the Baptist? How's that?

Speaker 1 • 40:34

Carapet means in Armenian, John the Baptist.

Speaker 6 • 40:37

Oh, I had no idea because I was going to ask about Carapet, Caratas, carpet, those they sound we're told to pay attention to the way things sound together, but I did not remember. Carapet means John the Baptist in Arminian. Wow.

Speaker 8 • 40:56

Very cool.

Speaker 3 • 40:59

I found a reference out also that it was an Armenian name for Proto Dromos. Which referred to John the Baptist. I don't know necessarily if it was inferring that that was specifically pointing to John the Baptist, but as you say, it definitely was a cry from the wilderness. And it was in order to initiate a reformation or a change in man, a remission from sins, evils. and begin again following a better path. So I taught that and really amazed me as well. Great point to quote bring out.

Speaker 6 • 41:43

Well, jumping back to what I said, is there any connection between Carapet and Caratas? I mean, they certainly seem ungodly, they got a lot of letters in common.

Speaker 9 • 41:55

Eratos is Greek, isn't it?

Speaker 6 • 41:59

I don't remember what it means.

Speaker 9 • 42:03

It's the root of the word charity.

Speaker 6 • 42:06

Okay.

Speaker 8 • 42:12

And as Robin Well pointed out in his books, that the We take a word and we think we know what it means. And I'm, you know, as many of us do, just reminding us of one of the ways of deciphering things is to look up, of course, I knew what curse meant. But it's not quite so simple. In Edom Online, a prayer that evil or harm befall one. consignment of a person to an evil fate of unknown origin, and then later it says course, in the Christian sense, a set of daily liturgical prayers. So the formula read in churches four times a year. So it suggests also this: is he cursing his dog? Is he cursing something which? leads to his dogs being leads to leading to this I mean he his cursing well it's actually the church bell that does it that that that alert that that um Causes the dogs to be captured, but there is a relationship between the two.

Speaker 9 • 43:18

Well, there's a suggestion. that by cursing he eliminates the negative energy that surely is going to be thrown at him for warning people to get up. And that would go for Gurdjieff, too. Gurdjieff is trying to eliminate us cursing him for waking us up.

Speaker 8 • 43:47

Cursing and for chasing away our dogs that we so dearly love.

Speaker 2 • 43:53

We have to be careful. At least Carapet wasn't laying a curse in the sense of wishing bad on someone. He was just shouting insult. He wasn't you know he he may have shouted out your mother is a whore or something, but he wasn't cursing her to become a whore. He was just throwing insults out.

Speaker 8 • 44:25

Well, and certainly in liturgies they are in fact in some ways you know There's a form of sort of self-criticism in it where one is almost Casting aspersions on oneself to say that, you know, I'm the chief sinner, I'm the worst.

Speaker 2 • 44:49

Really? Are you?

Speaker 8 • 44:53

Well, it is like saying your mother is a, you know, your mother is a this or you are that.

Speaker 9 • 45:07

That dog catcher comes up a bit too with he's obviously the same barber.

Speaker 1 • 45:28

I thought it's really interesting that if, in fact, the dogs are representing what we have to kill, the church bells get in the way of them.

Speaker 2 • 45:39

And get in the way of catching them.

Speaker 1 • 45:42

Of catching them, yeah, the church bells. So it's funny, it's a kind of funny that which is clear to me, they do get in the way for me too, because they give me a Religion that was grafted onto me, to myself as a program. But Why the carapet would be, maybe that's the conflict between John the Baptist and true religion. I mean, his truth and what the church represents now or says.

Speaker 8 • 46:15

In the passage that Robin read, I remember reading it once and seeing that he, in one passage, he says, that you have to kill them. But another passage, he doesn't say kill them, that they they can't be killed, that they need to be contained. So there is something there, and certainly I seem to be stuck with some dogs forever, but sometimes I can chase them away. Sometimes they can be chased away, and I'm not sure whether I can capture them, but.

Speaker 2 • 46:47

I think when he talks about the ones that are crystallized as being impossible for you to get rid of, but it doesn't mean that you can't find a productive use for them. It depends upon exactly what that is, but The ones, for instance, that embrace negative emotions, you can actually direct them at the weaknesses of mankind. For example, you could be angry that men are so weak as to allow various things that happen in this world Rather than using them in the way that you have become used to using them, which is just, I don't know, bitching about people in public life or whatever. Is everybody clear? Oh, I'm sorry, go ahead. I was just going to say the other ones are not crystallized, so they can be killed.

Speaker 6 • 48:01

Well, I'm just wondering if everybody's clear that it's not Carapet that's doing the killing. It's the barber surgeon, maybe the same one we saw with the Seven-pointed tooth earlier in the chapter? No, it's not the same barbal surgeons because I don't say literally, but I meant it's a surgeon, it's a barber.

Speaker 11 • 48:22

Who is it?

Speaker 6 • 48:24

Yeah, exactly. And there might be a connection between The examination of that wisdom tooth and what this barber surgeon is doing by extracting the dogs And turning them into the fellucid fat. Yeah, I mean, he's handling the extraction also, isn't he?

Speaker 7 • 48:58

I thought you raised a really interesting point, Robert. It struck me, too, that it seems like a paradox, where just as this person is trying to capture dogs, which is Metaphor for liberating oneself from certain aspects of one's personality. It seems like an evolutionary thing to do. That suddenly this bell rings that stops him from doing that. And he says, hell, what a time to ring. Well, you know, it's really never a convenient time for the church bell to ring, is it? I mean, who wants to hear it when we're so busy enjoying our lives. But I was wondering Whether that paradox had to do that, yes, it's important for you to capture your dogs. But don't get so fixated on your own personal quest for freedom that you forget the higher truth that you are serving, or that it's something that's much bigger than you are. So that it doesn't descend into too personal an undertaking. I don't know, but I thought it was a really interesting I'm glad you raised the point.

Speaker 8 • 50:10

Yeah, that's great. And there's the sort of double story there with the. The carapet waking up people and the barber surgeon waking up the dog.

Speaker 6 • 50:28

There's an aspect there, too, is that this is really minute, but the barber surgeon is doing the work of getting rid of the dogs from people. In the Paris papers, you're doing the work yourself. You have to get rid of your own dogs. But in this story, there's this agent who's doing it.

Speaker 8 • 50:51

But interestingly, though, in the Paris meetings, he's going to give specific instructions to people to help them get rid of their dogs.

Speaker 6 • 50:58

He's the agent. Maybe.

Speaker 7 • 51:03

And Sandy, we need to talk about that. I mean, every time your little cinnamon dollar, you know, cute little dog appears on the screen, I think, what a cute dog. But I'm starting to look at it a different way now. Maybe, maybe you are too.

Speaker 6 • 51:17

I'm not going to cook him for dinner. And yeah, no, I've been thinking about that. And trying to reconcile this dog and Philo and actually some of the dogs that Surrounded him in that story where I forget who it was, the two of them, and about 12 of those big dogs came and made him sit down. That that fits more with the dogs we're talking about here, but not with Philo. And yeah. Oh, and who was it? Prince Ludove had a little Jack Russell Terrier. So we all have our little favorite dogs, I think.

Speaker 12 • 51:59

So is there any significance to the dogs with the tags? Well, yeah, of course.

Speaker 2 • 52:09

Without the tags? Yeah, because the dogs that have got the tags, they've got a license to do what they didn't do. This isn't unusual. The the idea of a dog tax is kind of common in the sense that there are a number of countries that have such a a system. And basically if your dog runs wild, then you lose it. Um uh unless you pay the tax to to uh you know, y in order to have a dog you'd have to pay the tax. And of course, dogs are useful, as Gary's point says.

Speaker 6 • 52:52

That's really a good point, Gary, and what you said about it too, Robin. So they're not all bad beasts. And it it also reconciles with what he says about and I don't remember where he says it or how, I never do, do I. Um, about uh you learn to love by learning to love your dog and other animals, the two brain beings. Doesn't he say that or is that am I making that up?

Speaker 2 • 53:21

No, he says something like that. Practice love on animals. They're more responsive.

Speaker 9 • 53:30

There's a connection between the whistles and the bells. And the ideas and work of reminders and stop exercise And when you're in a monastic situation, as happens in some Gurdjieff groups, or they ring bells and they have a bell ringer that's for that day. It reminds me of when I was a kid, we had bells from the church that we looked forward to, actually. One of them said lunch. And it was the, you know, the reminder of the Angelus. So, you know, later on, when I heard Mr. Nyland talk about reminders that he would set, they aren't all Objects of curses. In fact, if you're in the monastic situation, they are like the stop exercise, and you are to hold your position. However, it was, and make an observation.

Speaker 8 • 55:22

Just a small point, and sort of taking on what you were mentioning, Sandy, is that Carpenko and And his dog Philo both are mortally injured and die at a similar time. So I think he's trying to help, trying to. He's wanting us to associate some of Karpenko's behavior with being a dog, or with his dogs, or that he had dogs.

Speaker 9 • 55:55

How did Philo die?

Speaker 8 • 56:00

They both died from shots from the shore when they were going down the river. He didn't die at that. Yeah, he died at Gurdjieff's arms in the earlier TypeScript.

Speaker 3 • 56:43

A question, if I may throw one out, just see if anybody's got some perspective. In the reading it said to Stop misunderstanding formation and both had exclamation points. And I was kind of wondering about What he's talking about when he's talking about formation, meditation by form, which has to do about how we indoctrinate. Change into ourselves? Or was he talking more on a planetary formation level and life overall with human society, culture, religion, et cetera, turning those observations. What page?

Speaker 10 • 57:38

It's right at the end, the last paragraph. Oh, okay, thanks. I'm close to it.

Speaker 3 • 57:45

Are we really we should turn these I guess this state of crying for change, both as an observation on ourselves and our surroundings. I guess is what I was thinking when he was saying that we had to stop misunderstanding formation. But looking for insight.

Speaker 9 • 58:33

What do you think he means, JD?

Speaker 3 • 58:46

I struggle with that from the standpoint of that it was Our foundation. I think when I say formation, I think foundation. I think the basis for how we have our own internal judgments and how we structure our reality. So I think he was saying that we needed to stop that and that we really needed to take another look at what our foundation is and should be. And that was really what His book was going to help us to do. And I'm But I didn't know if there was something more that was specifically being implied when he was talking about the formation.

Speaker 7 • 59:44

I think you're on the right track, JD. A forma I mean, a signature is a formation, isn't it? It's a form. It's a very specific Shape of line, and I'm putting my signature on things all the time. And who the hell is signing? And what's he really agreeing to? I don't even have a real eye, and yet I'm writing Stephen Franz all over the damn place without even thinking about it. Without even thinking about it. And so it's like I don't take that formation quite seriously enough, perhaps. Or I'm a counterfeiter.

Speaker 6 • 01:00:29

Well, just jumping back to what Derek said earlier, there's seven different ways to read any of these things. And just there's a I have a note from an earlier discussion on this, so I'm just throwing it out here. It's a little more literal that he might be speaking to himself. in terms of a mistake he made on a German contract. He signed one he hadn't read when he talks about that particular contract. So we learned a hard lesson that way. Literally, as well as the more metaphorical ways we've been discussing.

Speaker 7 • 01:01:11

So he's calling himself a misunderstanding formation.

Speaker 6 • 01:01:15

Yeah, I've got to be careful not to do this signature thing again.

Speaker 7 • 01:01:18

Yeah, that sounds struck me the first time, too.

Speaker 8 • 01:01:48

In some ways, it's like his writings because he had to pay ten years' rent for something he only occupied for three months. And because the contact kept renewing itself, and it's, we think, oh, we can just read the book three times, got it down. But instead, it's like, oh, gosh. I've gotten in deep here. It's been a decade.

Speaker 6 • 01:02:16

Yeah, and I think we actually have those kind of contracts. Where you buy a ski rental property and you can never get out of it. And what are those called? Anybody remember those? Big sales. Huh? No, this is out there on the real estate market when you would sign a contract. Yeah, it's the one time shares. Associations, my associations. There's my dogs chasing me again.

Speaker 3 • 01:03:22

So so I guess from what you're saying is that we really shouldn't depend on How others format our who we are and what we think we are And also what our world is and our the universe that we live in, and that we should base our Ours base it on our observations of ourselves and our observations of our surroundings.

Speaker 9 • 01:04:10

I was struck by Robert's comment about Carapet being related to John the Baptist. And it makes me think about this chapter as if that's really true that Gurdjieff is inserting this precursor chapter. Which is, you know, Herald of Coming Good and all of that. This chapter is a bookend pre the Tales.

Speaker 6 • 01:04:44

Just jumping on Herald of Coming Good real quick. Robin's latest edition is really, really excellent. If you haven't looked at it yet, I loved it. I didn't take time to write that down, so I'll say it here.

Speaker 7 • 01:05:13

I'm embarrassed by my scanty knowledge of the Bible sometimes, but somebody remind me, wasn't John the Baptist role? I mean, he was the person That people were coming to in order to achieve a link to the Divine. But his main message to people Was it someone is coming who is greater than I? That was his, that is the main message that you had. Yeah.

Speaker 2 • 01:05:41

He was the forerunner. I think there's also I think Maurice Nicholl quotes it that um the Problem. The difficulty with John the Baptist was his attempt to take heaven by storm. And that that wasn't necessary. So he was um he was into all of this um Suffering of one sort or another in order to provoke something in yourself. That's how Maurice Nicholl talks about the baptism.

Speaker 3 • 01:06:46

Well, he was also the uh the guy at the time of Herod, which To yell to all the people that Aird was filmed A general in his army in order to obtain his wife. So he and his wife got really upset about that. I had him beheaded, or I'd terror it into having him beheaded, because he spoke the truth and he was vocal about it. And maybe that's kind of what we're running into here with George F. saying, yes, he's speaking the truth, he's vocal about it. Hopefully, he won't lose his head in doing so, but he would be a Object of ridicule and people attacking him simply for the fact that he was

out there Of proclaiming what people knew but wouldn't talk about.

Speaker 1 • 01:08:27

I just wanted to go back to the beginning of The section we read where that paragraph he says on forty-two that he's decided to elucidate his message in the best way he can by taking on the persona of mister Beelzebub. And he even capitalizes he, H E. Is this a part of grabbing the stick, taking the bad end of the stick? So that the reader can get the good end.

Speaker 7 • 01:09:38

Again, you raise a most interesting point to me. I mean, it didn't hadn't occurred to me to look at it like that, but there is a notion in this work that you can work from either end. I mean, you can. You can work with what you are and start to learn to see your dogs. At the same time, there's a direct aspiration for something that is higher in oneself. And they're both about the same thing. It's just that it seems like you're working in opposite ends of the stick. The good end of the stick has to be there, but you absolutely have to come to grips with the bad end of the stick. And a lot of useful work. Maybe the most useful work can be done in doing that. So I think that's a really interesting way to look at it, Robert.

Speaker 8 • 01:10:48

Yeah, and he describes Mr Billy Bub, who, as everyone understands, has possibilities and knowledge enough to spare for everything.

Speaker 6 • 01:11:31

I don't want to reread this whole paragraph, but on 43 starts with to tell the truth and ends with never poke your stick into a hornet's nest. Would that apply to what we're talking about? Who's giving the short end of the stick here? And for the reader. Oh, here's another thing I was looking for on that same page. On page on the nineteen thirty one edition The Russian saying is, time grinds every grain. And he earlier says, Mr. Beelzebub is made of a different grain. May not be the same kind of grain, but here. In the 1951 version, there is no offense which time which with time will not blow over. So that From Time Grinds Every Grain. I like that short version. It's an interesting comparison. Time grinds every grain. There's no offense with which time will not blow over which time will not blow over.

Speaker 2 • 01:13:33

He makes it sound in in text here, he makes it sound like it's just a choice I decided to make Mr Belzebuck, the hero of this. You know, I could have chosen somebody else, but Mr. Beelzebub kind of, you know, I thought about it, Sands like he's right, kind of the guy, you know, that I could, in one way or another, make the hero of this book. The original title of this book was Talks Between a Young Devil and an Old Devil. I think the other way around, Talks Between Old Devil and a Young Devil. And that was a title that Gurdy sent to Araj. As the the the first piece of information about this book, it was going to be about talks between an old devil and a young devil. And from that perspective, we are fallen angels. And he's putting us entirely in that position. And by adopting this persona of Mr Byelzebov that's pretty much as high as it gets among fallen angels. If you can name a more fallen angel than Belzebub, then you know, I'm impressed. There's also the um the idea that Giddief comes out with. That we should ride on the back of the devil. And the angels are not particularly useful for us. Rena Hans, my teacher, used to have a little carved statue that's about eight or ten inches high. It was the devil running along and carrying on his back a sleeping man. Andreena used to ask, and she asked it several times, so she enjoyed asking this

question. Is that the devil carrying away a sleeping man? Or is it a man riding on the back of the devil?

Speaker 3 • 01:16:43

Well, if it was a man riding on the back of the devil, that would infer that the devil was our servant. We're using him as a beast of labor.

Speaker 2 • 01:16:53

Yes, indeed. And that is the idea that you trick the devil into acting as your servant. The devil has no interest in doing anything. If I understand the Russian idea, the orthodox idea of the devil. The devil is just a swarter. He has no interest of doing anything other than tricking people into not becoming conscious. Deflecting those that would ascend. He tempts them, just like he tried to tempt Christ.

Speaker 3 • 01:17:50

Wasn't that also the concept of house doing the same thing?

Speaker 2 • 01:17:57

Sorry, the concept of what?

Speaker 3 • 01:18:02

The story about Faust at the US.

Speaker 2 • 01:18:04

Oh, Faust, yeah. I don't know actually. I don't know the story of Faust in any great debt. I saw the play once and that's my exposure to it. But I guess Faust is trying to ride on the back of the devil, otherwise he really is playing the fire.

Speaker 3 • 01:18:22

Yeah, he's trying to get the devil to do things he wants, and whether actually in reality is the devil that's making him think he is, but the devil's getting the last laugh for getting the his his in shots in. So at the end, Faust loses everything.

Speaker 7 • 01:18:50

I think you said once, Robin, that the devil is also sort of the keeper of nature. of this implacable law of nature, whose job is to get almost all the money in our pockets into her pocket, because she needs the energy. So the devil is not necessarily malicious. The devil is just trying to collect the most rent he can in terms of our attention, so we don't divert some of it to some other place.

Speaker 2 • 01:19:21

Goethe said that the the devil is the moon's representative on earth.

Speaker 8 • 01:19:32

And he also sort of substitutes The devil for what we would usually consider Christ in the

prologue, where he says that Why should He, being as he is, send away from himself one of his nearest, by him animated, beloved sons only for the way of pride proper to any young and still in incompletely formed individual, and bestow upon him a force equal but opposite to his own, I refer to the Devil. So he's Yeah, that's good. Page twenty-four in the third series.

Speaker 7 • 01:20:57

Every once in a while, in the course of being interested in this work for years, I have these moments in which I ask myself, what the hell have you gotten yourself into? And this is one of those moments. For some reason, this meeting today is triggering one of those moments. This is pretty big stuff.

Speaker 6 • 01:21:28

I I was just going to say, I think the reading from the Paris paper is a big contributor to that feeling for Stephen, it is for me.

Speaker 1 • 01:21:42

I I wanted to ask about this confounding in me too, is that if the devil is equal force to the the God, That means they're on the same level. So, does that mean that the reconciling force is the creative power? Like there has to be a three, there has to be a three system. The two just can't be in antagonism all their lives, right? So, what is that third force that is, do we call that his endlessness? Does his endlessness even exist without the third force? I mean, are we creating his endlessness? I'm not quite sure. I'm mixed up too.

Speaker 8 • 01:22:22

Well, I think in the passage, one of the things he's referring to is this reminding factor. So between the two, there's this there is something else which we can use from it.

Speaker 1 • 01:22:36

Yeah, thank you.

Speaker 7 • 01:22:45

Yeah, I I forget sometimes that That involution is as important as evolution. The down escalator is as inevitable as the up escalator. One doesn't exist without the other. And what could the reconciling force be but the realization that they're both real and that they both have to go on and that I'm going to be subject to both?

Speaker 8 • 01:23:15

Yeah, and like the law of three, as he describes us as sort of equivalent to the Christian idea of Father, Son, and Holy Spirit. Yeah. With the devil. Or Christ being the Son being the embodiment in this world. And like you spoke of earlier, the need to remember the above as well as the dogs, that's sort of the two ends of the stick thing.

Speaker 1 • 01:23:43

And dog is gone backwards.

Speaker 8 • 01:23:52

Like soul and soul. He's really playing with this stuff, isn't he?

Speaker 10 • 01:24:00

He never includes soul as in the octo, and I kind of think that's something over on the side that he knows himself.

Speaker 6 • 01:24:17

Could you say more about that, Barbara? I'm going to say, Bobby, that's a good point. I never thought of that at all. I'd like to hear more about it, too.

Speaker 10 • 01:24:26

Well, soul is a place in the octave where great change can take place. So I played with this thing that the Mueller said, I think it was he last week about oh no, the Moscovite when you go on a spree. And it's like That's really rising. Go on a spree. And then to take the whole hog as a lineal. You know, somebody's like, Do re mi fa so la si. And then we have to pay the postage. I mean, we have to make an effort. It finally comes to that. So anyway, that's where I saw Sol in this, something other than what he has said.

Speaker 4 • 01:25:18

Does that link at all in your mind, Barbara, to what he says on page forty four when he's talking about Mullah Nasser ad Deen not only now seriously troubles me, but a very strange process which began in both of my recently discovered souls

Speaker 10 • 01:25:38

I mean, it can play there. You know, he doesn't it's not spelled the same either way. Even though he has pointed out to something low in us.

Speaker 12 • 01:26:17

I'm interested in The steam whistle the steam whistle he puts in quotes. The railway station has steam whistle, it puts it in quotes. Makes you think of What are all the other alarms that are going to wake us up? I noticed the Sandy was talking about the thirty one edition and He says, Now, this introductory chapter of mine has turned out to be so long, it won't matter if I lengthen it a little bit more. That's exactly what he did. I don't understand exactly why the carapet was sympathetic. What is The sympathetic carapet of Tiflis, not getting that.

Speaker 10 • 01:27:32

Again, maybe he is describing his passivity.

Speaker 8 • 01:27:40

And they they drank together, and there was something between the two of them that you could say resonated in a sympathetic manner.

Speaker 6 • 01:27:50

True. Could be the John Baptist connection.

Speaker 8 • 01:28:00

It's interesting, Barbara, that one of the times he mentions soul, he places it in the middle of the octave. And then the second time he mentions it, he's talking about the center of gravity of soul.

Speaker 10 • 01:28:14

That is interesting.

Speaker 8 • 01:28:18

Because he describes the octave as *doce la sol fa mi re*.

Speaker 10 • 01:28:24

Okay.

Speaker 8 • 01:28:27

And in the second he fused with the preceding vibrations produced, starting from the center of the gravity of the totality of the vibrations of the note's soul. So, really hinting at what you were mentioning.

Speaker 7 • 01:29:03

Your question, Gary, made me look up sympathy in the etymological dictionary, because when a word like that, you wonder why I use that word. I'm almost it's almost always because He's going back to its original meaning. And I realized I didn't really know what it meant. But it does come from the word together, sin, and pathos. Which is feeling, but pathos often has it's a feeling of a certain quality that has a taste of suffering to it, maybe a high kind of suffering, but it's a Connotation of the word I hadn't thought of before.

Speaker 6 • 01:29:39

I mean, I didn't look at the phrase on the page right now, and you said it, Gary, but I was still thinking about it. he being sympathetic or is he a sympathetic character because he is potentially going to be cursed by all these village folk? And Gurdjieff is also complaining about I could be cursed by all these people reading my book. So looking for sympathy or he's being sympathetic. Is Carapet a sympathetic person? Sympathetic to other people.

Speaker 8 • 01:30:41

Are these waking them up? And yet, and Guratiff is trying to wake us up and he's warning us that he's going to be, we may not like being woken up.

Speaker 6 • 01:31:01

Asking for sympathy or giving sympathy?

Speaker 2 • 01:31:10

I mean, realistically, most of us are reading this in the hope that it will help us wake up. I mean, he's talking about readers that I mean, I don't think a reader would. You pick up a book, I've done this. You get a book, sounds like this is interesting. You pick it up three or four pages in, you think

No, I can't read this. And you don't curse the author, you just think, oh, I've wasted a bit of money there. Actually, go and give it to Goodwill or something. I'll just say this because it came up this morning. The ninth daughter of the neighbour. This is almost certainly the nine muses. And the last of the nine muses was astrology. We call it astronomy now, but it's astrology. So the the nine reasons the neighbour is normally That symbol is used to refer to somebody who is working on themselves or interested in spiritual development. It's not the person that lives next door to you, so to speak. And it's Christian simple.

Speaker 8 • 01:33:08

And along that same vein, it gives a different meaning to the Problem of signing something since sign is associated with the signs of astrology. And of course, what do they do? They renew. The year renews every year.

Speaker 2 • 01:33:30

No, that's even better. Good God.

Speaker 1 • 01:33:42

Thanks, Robin. It uh it does put into context why he's reading Dreams and Witchcraft then.

Speaker 2 • 01:33:48

Oh, yeah. It gives at least a little relevance to that, as though the two things are associated. How could they be associated? Well, they're only going to be associated if there is a genuine association. The nature of the title, there isn't a dreams in witchcraft as far as I could Discoverers of the title anywhere. But there are these two things. There is I am in one way or another dream I'm going to influence the world or I actually do. One of those two things. And I need to know the difference between the two.

Speaker 6 • 01:34:44

Well, and talk about a real stretch that Carapet would be reading that particular kind of literature. I mean, it just does not make sense at all. And I wanted to ask Robin, about the association of either was it the ninth or astrology with Christianity? What's that association?

Speaker 2 • 01:35:08

Astrology with Christianity. Well, this isn't the the Greeks being talked about here are the are the neighbours. Because it's Greek mythology that's being referred to here. I don't know. Are there a nine anything? I don't know of anything in uh where there is the number nine nine females in in the gospel. Uh that might be out of my ignorance, but this is a Greek thing. He doesn't make these references for no reason. He isn't just dreaming stuff of oh, I'll just I'll just throw the magic eight hole and see what it says, and I'll put that in there. It doesn't do that.

Speaker 8 • 01:36:02

And of course, there's a in astrology, they're divided into houses.

Speaker 2 • 01:36:09

Yes, that's true, too.

Speaker 8 • 01:36:13

Just like this paying putting signing a document, the signing and a house and renews.

Speaker 2 • 01:36:45

Well, I'm afraid we've gone past the time. I'm not stopping. If anybody wants to continue, continue.

Speaker 10 • 01:36:54

I just wanted to bring out that the text that you presented tonight did not talk about Kitian wine. And I found that interesting because usually you don't have things left out.

Speaker 2 • 01:37:13

Oh, really? I'm missing a word almost.

Speaker 10 • 01:37:17

Yeah, page forty six.

Speaker 2 • 01:37:22

Okay, well I shall fix that in some way or other. Do you know what that kind of wine is?

Speaker 10 • 01:37:35

I do not. What is it? Um K-A-K-H-E-T-E-E-N-I-A-N.

Speaker 12 • 01:37:47

Yeah, I think I looked at some, I think I looked that up. There's a wine, wine region in Armenia. Oh, where there's just, you know, winery after winery in kind of a valley or something, and very special in Armenia.

Speaker 11 • 01:38:04

Oh well. Thank you. Well there's that's good. Well done that man. Okay I shall close the meeting now. Thank you for the night. Thank you all.

Added by Stephen

From Early Talks: THURSDAY, 10 NOVEMBER 1921

Dog. The animal learns nothing. It participates, poses, argues, acts with--but with it is *no progress*.
Emotionality.

The Animal is the emotionality.

It sits within and speaks and acts most of the day.

You do not speak yourself.

It cries out, sobs, is terrified.

It leaps up, is overjoyed, wastes itself in enthusiasm.

It blinds the eyes. It never sees anything as it is.

It does not learn. It does the same thing every day.

It remains the same in all situations.

It governs nearly all the behavior.

It is very difficult to see it.

It conceals itself.

It seems to be in what we most value in ourselves.

It is turned to the world entirely.

It only understands in terms of the world.

It wishes to possess, to be praised.

It uses everything for its own purpose.

It does nothing except for self.

It is never free from fear.

Anything unusual is alarming to it. It seeks reassurance.

It is behind much virtue.

Almost all virtue is emotionality.

Emotionality is unconsciousness.

A knife is needed to cut through it: the knife is making conscious.

Otherwise there is no virtue.

What is diffuse and unconscious contains no essence.

Virtue lies in essence.

With the clear feelings is essence.

AI Meeting Notes

US Session

Quick recap

The meeting focused on an eighth reading session where participants explored philosophical discussions about the human psyche and gratitude, including a detailed examination of characters and their interactions. The group delved into various symbolic meanings and interpretations of Gurdjieff's writing style, particularly regarding the concept of "dogs" as internal obstacles and the significance of signatures in contracts. The discussion concluded with explorations of astrological references, etymology, and the role of devil and angel interactions in spiritual development, with participants examining how these elements relate to personal transformation and identity.

Next steps

Robin: fix the missing word "Kahitian" on page 46 in some way or another

Summary

Philosophical Reading and Storytelling

In this meeting, Robin introduced the eighth reading session, with Steven as the reader. The reading included a philosophical discussion about the human psyche and the potential for gratitude from unexpected sources, using the character Mr. Beelzebub as an example. The discussion also touched on the importance of not overtaxing the reader's mentation and the principle of not poking one's stick into a hornet's nest. Additionally, the meeting included a story about an individual named Carapet from Tiflis, who worked at a railway station and had a unique morning routine involving curses and a steam whistle.

Signature and Identity in Contracts

The group discussed a passage from a book about a barber-surgeon who captures stray dogs for the town government, and the significance of signatures in contracts. They explored how the protagonist's signature becomes his word and language, reflecting on how writing and identity are intertwined. The discussion highlighted the importance of understanding the implications of signing contracts and the power of words in shaping one's identity.

Interpreting Gurdjieff's Symbolic Writing

The group discussed Gurdjieff's writing style and its potential symbolic meaning in demonstrating the process of dismantling the false personality. They explored themes of foolishness and awakening, as well as the character of Beelzebub and its connection to vanity and cunning. Derek mentioned the idea of reading "Beelzebub's Tales" in seven different ways, suggesting it could be interpreted as a science fiction novel, a manual for self-development, or other perspectives.

Grease as Metaphor and Symbolism

The group discussed the symbolism of grease and fat in their reading material, with Stephen noting connections to Greece and the concept of reducing friction. Sandy and Richard explored how the text's thickness and rich content could serve as a preparatory medium for understanding complex ideas. JD shared a perspective on grease as a metaphor for setting a positive mental attitude for a journey, while Robert mentioned the need to grease reins between the horse and

cabby to facilitate communication.

Overcoming Internal Obstacles in Development

Robin read excerpts from Gurdjieff's Paris meetings to explain the concept of "dogs" as internal obstacles that hinder personal development. He emphasized the importance of recognizing and overcoming these internal weaknesses, which are crystallized by life and education, by transforming them into functional aspects rather than eliminating them outright. Robin advised focusing on one particular "village" or aspect at a time, gradually mastering each one to prevent them from taking control of one's attention. He also clarified that while functions like sex are inherent, the associated weaknesses or "dogs" need to be addressed.

Dogs in Gurdjieff's Teachings

The group discussed references to dogs in Gurdjieff's writings, including his Paris meetings and early talks by Gertrude, which described dogs' characteristics. They explored the significance of dogs in Gurdjieff's teachings, particularly in relation to the four centers and the formative apparatus. The conversation also touched on the character Carapet, who was identified as John the Baptist in Armenian, and the concept of cursing as an antidote to warnings in Gurdjieff's work.

Dog Cursing and Transformation Metaphor

The group discussed a passage where a character named Carapet is cursed for chasing away dogs, which represent negative emotions or aspects of one's personality. They explored the metaphorical significance of capturing or killing these dogs, with some suggesting that certain dogs can be directed towards productive uses while others can be killed. Sandy clarified that the barber surgeon, not Carapet, is responsible for the actual killing of the dogs. The group also discussed the role of church bells in interrupting the process of capturing the dogs, potentially symbolizing the interference of religious obligations in personal transformation.

Dog Symbolism and Behavior Insights

The group discussed the symbolism of dogs in a story, particularly focusing on how dogs with tags represent licensed behavior and the idea that dogs can be used to teach love. Richard noted that both Carpenco and his dog Philo die from similar injuries, suggesting an association between Carpenco's behavior and his dogs. The conversation also touched on the use of bells and whistles as reminders, drawing a connection to monastic practices and the concept of stop exercises. JD asked about the meaning of "misunderstanding formation" in the reading, but the discussion did not reach a clear conclusion on this topic.

Formation and Contract Metaphors

The group discussed Derek's observations about the concept of "formation" in relation to understanding oneself and one's surroundings, with JD interpreting it as challenging their foundational beliefs. Sandy shared a literal example of a contract signing mistake in Germany, while Stephen and others discussed the metaphorical implications of signatures and contracts. The conversation concluded with John reflecting on Robert's comment about Carapet being related to John the Baptist, suggesting that Gerdef might be inserting a precursor chapter as a herald of coming good.

John the Baptist's Legacy Discussed

The group discussed John the Baptist's role as a forerunner and his vocal opposition to Herod, which led to his beheading. They explored how George F's truthful and vocal nature might lead to

ridicule and attacks, similar to John the Baptist. Robert suggested that taking on the persona of Mr. Beelzebub in the text could be a way to grasp both ends of the stick, working with what one is while aspiring to something higher. Sandy noted the contrast between the 1931 and 1951 editions of the text regarding time and grain, suggesting a change in perspective over time.

Devil and Angel Dynamics Discussed

The group discussed themes from a book about devil and angel interactions, focusing on the concept of the devil as a force of nature collecting attention rather than being malicious. They explored the idea of a third reconciling force between good and evil, similar to the Christian concept of Father, Son, and Holy Spirit, and discussed how the devil serves as a counterbalance to divine forces. Barbara raised the question of why soul is not included in the octave system, while the group also examined how the devil's role as a collector of energy relates to the concept of riding on his back rather than being his servant.

Exploring Sympathy and Astrology

The group discussed the etymology and meaning of the word "sympathy," which Stephen explained comes from the Latin words for "together" and "pathos" (suffering). They explored the significance of astrological references in the text, with Robin explaining that the "9th daughter of the neighbors" likely represents spiritual development and the connection between astrology and Christianity. Barbara pointed out that the text did not mention Kakh Etee Nian wine, which Gary identified as a wine region in Armenia. The conversation ended with Robin agreeing to fix a missing word in the text.