

Meeting #17

EU Session Transcript

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

Speaker 1: How appropriate this reading in this time and our political situation. Nothing much has changed through the years, has it? What are the degrees of um Kundebuffer? Like on the top of page 112. When uh said while the organ Kuhn buffer itself was still functioning in them, had enabled them very easily and without any remorse of conscience. So I'm wondering if there's a degree of Kundebuffer.

Speaker 2: Well the thing there's this, there's there is the consequences of the properties, and then there's the crystallization. And and those are two separate things. You can, it's almost like as you grew up, you were influenced by various things, but they didn't become solid habits until after a while. So there is at least that distinction.

Speaker 1: So when you talk about consequence, I think it's very important to the degree That you were taught consequences in your conditioning. Like in the way I was raised, I mean, I had to receive a consequence was told to me, it's a consequence of your behavior, or it's a consequence of this. You know, it didn't have to be just about me.

Speaker 2: So I'm wondering that's the command structure, isn't it? In the sense that uh in in any family there has to be some kind of set of rules that apply new uh eventually learn to obey them because you got no choice. But there are other things that crystallize in you. It's it's things like My mother used to come out with things that maybe are not actually uncommon in in one way or another, but you're there in me now. And in certain cis situations she would say a stitch in time says nine. Events occur and that just comes up into my head and it's crystallized. It's not going anywhere. I can't get rid of it. It's not a bad thing to have got, but you know there may be various things that you acquired as habits of thinking or habits of feeling that actually are bad. And uh, but let's say if you were to try to change them, it might be quite difficult. If it's crystallized, then it's very difficult to change.

Speaker 1: So I guess I'm having trouble with the crystallization process Um especially because of this king. Where is the conscientious part of the king?

Speaker 2: Where's his conscience? Is that what you're saying?

Speaker 1: Well, I'm looking at extremely okay, and so my boy, this is how it was, King U Apollous, who had been extremely conscientious in respect of the duties he had taken upon himself. So it seems like I would not have put conscientious in there if I was Gerja, but hey, because I understand it differently. Um, I understand the word differently Does he put it in comments?

Speaker 2: Does he put it in inverted comments in quotes?

Speaker 1: No. Where is it, Gwyn? Which it's on the uh third paragraph in Bellspa 112.

Speaker 3: 112

Speaker 2: Extremely country in respect of the duties he had taken upon himself I don't know, it seems okay for the my understanding of the word conscientious. You're given a job, you try to do it well, that's conscientious. If you screw about with it, then that's not conscientious. That's how I would think about it.

Speaker 1: Yeah, but okay, it's coming from King Appala. So to me, conscient in this context, conscientiousness can be crystallized.

Speaker 2: Well, it could be crystallized. I mean that's a it's a matter of we don't know because it doesn't say that it was crystallized in him, but it could be.

Speaker 1: Well, I'm doing a um I'm trying to be conscientious and I'm doing a deep study on the psychology of Donald Trump.

Speaker 4: Really?

Speaker 1: So well, and so um I'm really looking into just these exact things. Um, you know, how did this come about? Um, what I do know is that uh his family sent him away to boarding school because they could not handle him at the age of 13. So something about their teaching, which was not, I wouldn't say above board, I thought it was kind of uh, if you look into the life, it was very brutal. So some of the conditioning, he certainly got the conditioning from the father rather than the mother He doesn't he did not get any kind of support on an emotional level with the mother. You see, so s so there's some crystallization that goes on in there that And I'm trying to be objective with this because, you know, I have friends that are all over the place with this. So it's like I'm trying to keep it to myself. No one no one but you know what I'm doing And um it's so hard. Like I'd love to do the psychology that of the conditioning of King Appalus to find out what sets in And crystallizes in such a person that they feel so responsible to do the craziest of things thinking they're serving the public

Speaker 4: But there's uh if I can cut in, Gwynn, I think the closer we get to Donald Trump and all the current politics the more difficult it is to understand that a king could actually take on as a personal responsibility the maintenance of a country. And I and I I don't think they describe anything that's crazy that he's doing. He's doing apparently a very good job of the responsibility he's taken on So it's not it's it's not that you're wrong about Trump, but only that being so we're all very close to our current situation, it's hard to understand an actual Honest, sincere, responsible person trying to do his best for the country. My son is currently working, living in Norway, and he said Their government actually cares about the people that they govern. I was shocked. I was shocked. I'm so used to people who are involved in governance caring only about themselves and their careers and their advancement and even worse. Stuff.

Speaker 1: But Ronald, if you talk if you talk to him, he says it is only he only cares about the people.

Speaker 4: Yes

Speaker 1: So, you know, he's made his mind up about that. And King Apol Apolopolis, whatever, is done the same thing.

Speaker 4: Yes, but that doesn't mean that they're equal. They are two very different people, and we almost can no longer acknowledge or take in governance that is actually for the people. So I'm agreeing with you, but it strengthens everything I said.

Speaker 2: I think we should look at it like this. King Apollo is deputy steward.

Speaker 5: Yes.

Speaker 2: And Donald Trump is America's chief feature.

Speaker 1: Excellent. I can look at it that way. I can definitely see that Um however even breaking that down, doesn't it always boil down to what we really To be responsible for what we say, it falls on the ears of people who hear it totally differently. So I agree before I have a coffee spoke.

Speaker 3: Yeah, also that King Apollos um does not fly into a temple. What usually happens, that's also indicating that he's He he he's not so stupid somehow. He's basically somehow trying to do a good thing and he well what it fits to what Robin says that he's uh the deputy steward or could yeah mean the deputy steward He's not the real I, but he's trying.

Speaker 2: Well, there's there's an indication in his name, because Apolis, if you deconstruct it, it means from a city. which means that he is a part of personality. Because the the city and the country are regarded as two poles. Country really means essence and city really means personality. So when he refers to, and there's no reason why he should, but he does, refer to the kinsman of his who made the stupid deal, as a countryman. And why is he calling him a countryman and not calling him a tribesman? It's because he's essence.

Speaker 3: Young essence. Young essence.

Speaker 1: He does say young. And I think there's a lot of meaning in that. Yeah.

Speaker 3: And a simpleton.

Speaker 2: Well, you see, the the original meaning of the word countrymen, countrymen nowadays may be associated with nationalism. You know, somebody a compatriot, you know, which is very close to being a patriot. But initially it just meant someone from the country. someone from not the town.

Speaker 6: And also the relation to to to be naive and not very knowing what the world is, how the world is and so on. This is related to if if you said in the early former days, you're from the countryside.

Speaker 2: You can also, I think, personally, but this is we can talk about this because I'm not sure for sure. But I think in this particular story we can regard Beelzebo as actually steward. Now later on in the tales, you'll see that the tribe disappears. So later on in the tales, the Elsebov has achieved a unity, which he doesn't have here. He actually had to, in one way or another, consult with the uh the members of his tribe in order to approach the problem.

Speaker 3: So the members of his tribe would be then little eyes.

Speaker 2: Well, no, they're the elders, so they're kind of equivalent to him. But he is the You know, he's a it's like there are various parts of you that you've worked on or that part of the work that you do that would be elders of a similar kind. You know, you've struggled with your emotions in one way, you struggled with your body in another way, you struggled with your intellect in another way, and so on, you know. And parts and parts. Those are the elders. But something arises, you know, the um uh the idea of steward, and it's the steward that becomes um eventually the the eye, I suppose. The unique eye is the steward.

Speaker 1: But you have to allow it. So when you say deputy steward and then steward And then there's a um a gradual knowing, like I'm thinking back to when he was writing this. It's it He's writing this when nationalism and fascism and tribalism is at its peak. So he's writing from that perspective. And it really is like history repeats itself and is doing so today. So we go from this Community of elders like you're talking about eventually holding their own stewardship and helping each other like much of the people, many of the people in these groups. We're holding

space for the other one to to receive this higher A higher being in us, each of us being, but let's say you're in the majority of tribalism and nationalism, and you're trying to write about this It becomes very difficult.

Speaker 2: Well, it's difficult.

Speaker 1: Because he Yeah, go ahead.

Speaker 2: If we on the one hand we in in involves essence And we're talking about something which the vast majority of the population of any country at all knows nothing whatsoever about and doesn't suspect exists at all. And and then to try and cross this with the way that things are organized in various countries. I mean the United States is currently, let's say, the focus of the world because it's gone so horribly, horribly wrong. Uh but you know, you look at other places where the the the ruler appears to be equally corrupt, or not necessarily as good as America's done. America wins the prize here, you know probably a Nobel Prize for corruption should go out. But um the the you know people like Orban in in Hungary, uh equally corrupt. The guy that um Madura that just got arrested by Trump uh in Venezuela was just completely corrupt, you know. It's not it's not um I think Putin is completely corrupt as well, although this is just me looking from the outside, but all of this is personality and cheap feature and stuff like that.

Speaker 1: Well it's in it's in degrees too, Robin. It's like right now I'm thinking about the cartel and how crazy Mexico is right now, uh because of the the killing of the cartel. If and I've been going down to Mexico for many years. When I first started going as a teenager, there was no such thing as a cartel run government. The cartel literally pays the government, pays uh PMAX, the whole thing. So when they go to kill off what they think is a gang The gang, the cartels, they are upsetting the whole consequence of rulership You see, because that is an underbelly of like to me, US is just teenage trim pubescence. They're going through their puberty. You know, they haven't grown up. So it's like It it's hormone related. Everybody in the US is acting out hormonally. Um But when you were talking about the elders, that's my point is, what responsibility do the elders have? In this majority of people who don't get it at all, do the elders stay within themselves? Do they cloister into their own uh work and state of being or do they reach out? And if they reach out, do they do it on, you know, meditatively or uh uh you know, in volunteer work or how would you do that?

Speaker 2: Well and it it's it's a study, you know Um the the if we take this as allegory, which clearly is allegory, if we take this as allegory, then the reason he's described them the way they are is because that's how it actually is within essence. There are various aspects of essence. You know, the functions don't disappear because the functions of essence are actually based upon the functions of um uh the physical body and the instinctive center that they rise up from each other. So there's There's an emotional center within essence, there's an intellectual center within essence. And there's something that appreciates In some way or other the movement, movement exists within essence, but the physical body is not controlled by essence at all. So you've already got that difficult. And now the question is, what are we talking about? What would the elders actually do? Well. If you look at the elders in the history of mankind, and we're talking not about um uh those people that um uh counselors of war, you know, more in terms of the wise people that rose up, let's say in Greece, you're talking Pythagoras, you're talking Plato, you're talking Socrates um even Aristotle if you don't want to go down that their elders but they never ruled anything but they did teach I mean Alexander the Great was taught directly by Aristotle, which, and he didn't do a very good job, because Alexander was a was a an asty piece of a birth, you know, was taught by the elders.

Speaker 1: Well maybe his intention was great though, Robin. You can't knock because Alexander the Great had a different mission in life. Just like the elder each of the elders, it's Socrates had a

different mission in the way he taught than Aristotle or or um Plato or whatever. And and uh um platinus, but you have these certain elder states statesmen getting together like very similar to the League of Nations, the United Nations. The intention is to get together elders. What happens is the they go astray because the personality they go way astray, yeah. But but it's like To me, everything is happening as it should happen. I believe that. I believe to wake up, we have to see what we see. We cannot go around with blindfolds and say, oh well, you know, uh, it's everybody else's problem. You know. No, on a on a human level, it's our problem. at this point in time. And it's how you deal with that problem inwardly. Is what is it teaching us? You see, you have to get over the like or dislike because it is crazy. It's crazy making, especially if you believe that this is it, this is reality.

Speaker 2: The thing that occurs to me about Alexander, um taught of course by Aristotle, who was it very definitely uh uh a very uh a very interesting mind and a very not perfect but certainly a very impressive mind Alexander was just like Trump. He wanted things named after him. And he damn well got it. He's got places all over the goddamn that all the places he went, there's little bits of Alexandria here and Alexandria there. And he ended up in Egypt having um conquered the Ptolemies in Egypt. And um he founded Alexandria, you know. And i if he had been a builder, he would have had an Alexandria tower written in letters gold on the top, his name.

Speaker 1: Well the Alexandrian Library happens to be one of the most important infusions of knowledge on the planet.

Speaker 2: Yeah, but Trump's asked it to be renamed the Trump Library. Oh please.

Speaker 1: No, his he's d actually building on the wing, on the on the White House, exactly. what he's all about, a ballroom.

Speaker 2: No, no, no. So it's uh it's uh way better than Alexander the Great, who never built a ballroom in his whole life, you know.

Speaker 3: I noticed for the first time, probably because it's something I'm I'm pondering about from a while, that the young la um uh the young countryman is um um is acting because he doesn't Find it just what is happening. And it's I y it's it's not just And from there it all goes down the drain. That's one thing I noticed. And the other thing is that once you changed something, you can't go back to the old order. That's also something which King Apollos is saying and this is like so Basically we need to be also careful before we change this and that because if it goes all wrong then you can't just go back and start again. It's not like you have a backward gear or something. Like in a car, you just go back. It's not there somehow. You that's what we what what you said Gwyn in the starting, that things have consequences. And they just have, not because we are good or bad, they just have. That's something that struck me this time

Speaker 1: I agree. Yeah, go ahead.

Speaker 6: Sorry. Thank you, Vanya, that you give me just the the word for this because I wanted to say about America as well. that here in a a view from Europe. Here in Europe we we found ten years ago before Trump was that the Americans are were were um appearing all the time like the savers of the world. And and every American I ever met had this idea to be to to uh be linked to the nation who is the savor of the world And it's somehow like this naivety, naive of this young kinsman, and now it's coming Trump and he is putting all in a in a bad thing. And the thing when when the world, the rest of the world is so in upset and and doesn't understand what's going on there is because they had this this image of the American who want to save the world all the time and now what they are doing, they are just rejecting all the world, whatever it was. that that what you mentioned the United States and the League of Nations and so on Trump is leaving all that

behind and and just rejecting it. And somehow I find there is the it is to compare what happens in Somlios and Atlantis and what's happening in the world with with the USA. So I don't know if you Americans are aware of this view from Europe or from the other parts of the world that the Americans felt like the savers of the world and now they lose this image.

Speaker 1: Well, if you travel around the w my kids travel all over the place, China, everywhere. They're not proud to say they're Americans, believe me. And so, and they work with the university systems in China and Germany and France and different places. The thing is This what bothers me is there's no reconciling factor when people see this in duality. So, what Trump has done has gotten into the mess that was left to him by a lack of doing. So he goes in and basically picks up what everybody has put under the table and says, I I we don't want to deal with that right now. And he's crazy. He is crazy. Okay, so he goes in and in his way of thinking He is make creating a great America, which is, oh my God, you know? So, but that's his thinking. He thinks he's doing that. So it in this here, if you talk to our young countrymen in the US, they want nothing to do with politics. in government. That's the majority of them. So it's like the intellectuals, he shut down a lot of the university um Systems basically where they cannot operate the way they used to. So you have a whole group of intellectuals Who want to, and and young people that are in these universities that are so divided because their parents have Basically drunk with Kool-Aid. Okay. So you have all of this diversity, but you have no reconciling. So when I get an argument in my family, I mean seriously, my family's divided in half. And the rule is in my work, when I go visit my family, which I do weekly, There is no discussion of politics. They cannot discuss it unless they have a solution that has no judgment. And so therefore they can't talk. So it has to be all all about family or games that we play. So If the third force, the reconciling factor, doesn't come into this, then really there is no discussion because we're going to go on one side or the other. And my in my way of thinking, the youth in the US are part of the reconciling factor. I haven't figured it out yet, but I think they are. Not like this in the book. So you gotta realize you had Hitler use back in the 30s. You had the the Nazism, you had nationalism running the country. And he's writing at that time. So and he just got through with the the um what do you call the Bolsheviks taking over Russia So he's he's very familiar with this whole lineage of how the how things get disrupted. If I put myself back into when the Bolsheviks overtook Russia and put it in our time of day, we'd be neurotic beyond psychotic. So he's writing at a time when this stuff is apparent in front of him I get on my soapbox in case anybody and I am not the rec I don't have a reconciling factor.

Speaker 5: If if we take this as an analogy of what's happening or can happen in ourselves. Isn't it is there sort of some it seemed to me that there was some kind of abdication of responsibility that that King Apollo sort of says, you know, okay, although he must have known or had a good understanding that it wasn't going to work out real well Um and I I was wondering whether that was a could be a factor in in teaching. Um I can't quite get my head round it, but when if if you kind of if you kind of give yourself up to you know, just following blindly what someone is telling you to do. Um maybe that's

Speaker 1: The question is why would you as an individual. You have to own your own individual responsibility, Rod. That's exactly what to me teachers who are not teaching that If if you're hanging on what the teacher says rather than what the teacher's doing and where the responsibility lies, then they're really not teaching. They're just proponents, they're just standing up at the podium just, you know, on their soapbox like I'm doing right now If if basically you don't teach people to think for themselves and really in investigate their own thinking. Where is their deputy steward? Where is the steward? Where is the chief feature You see. And I mean I I've been in many groups where you read about it, the Gurjaf groups. But I see very little practice of actually owning it as a responsibility.

Speaker 3: I mean the uh King Apple is actually um what you say, Rod and uh Gwyn now, uh that

he's saying I am to blame Because I ought to have foreseen what has occurred since I have existed in these conditions. And he bitterly reproaches himself. I mean, this is like He he he and he he says he can't now he can't fix it himself. He needs basically he needs help from above somehow.

Speaker 5: It's quite interesting as well that his his method of using sort of threats and menaces and um and cunning to get the results he needs. I mean that's sometimes that's something that I see in myself that I kind of, you know, say, well I'll do this and then I can do that or something like that.

Speaker 3: Yeah, I was also thinking about that because if if I see him as the deputy steward who is kind of getting all the little eyes to do what they are supposed to do and they are not want they are not willing to do it because they don't have remorse of conscience. So do I have to be like that towards myself or parts of myself in order to work? I was thinking I was asking myself Like if I'm lying in the bed in the morning and no, if I don't get up now, I can't do my morning meditation. I mean if I ask my body will say, oh no, I rather sleep so my body always says no he basically wants to sleep and eat and that's it basically so I have to be in some way Unjust.

Speaker 2: But which part of you wants to stay in bed?

Speaker 3: I would say the the baby part that is cuddling in the blanket, the the the the child part.

Speaker 2: I'm sure.

Speaker 3: All the lazy, the lazy, lazy part of me.

Speaker 2: I mean maybe different for different people, but I think you actually have to observe What is that part? When you get up in the morning, if I understand it correctly, you go to bathe in a cold river, is that right?

Speaker 3: Yeah, that's right.

Speaker 2: Is there something that says, oh no, you idiot, Vanya, you mustn't do these things.

Speaker 3: Go and take a warm shower. Yes.

Speaker 2: Go take a warm shower. How about a bubble bath? That would be good.

Speaker 3: Yeah, every step I'm taking to the river uh it's going in my head that that I rather take a warm shower or stay in bed. But I go to the river

Speaker 2: So so who is it that takes you to the river?

Speaker 3: Something that knows that this is this is the right thing to do and the experience that afterwards it's just great. I'm awake. I can say yes to everything what is lying in front of me.

Speaker 2: So I'm just assuming that everybody else in this in this group does something similar in the morning and doesn't hang around in bed and has a cold shower or something like that. Is that correct, everyone? Yes.

Speaker 3: Yeah, it's stronger. I mean it's that like like many times I have this that I'm try I I I want to do things I don't know how to say it, but it's a good question. I really don't know who which part is what. And I I can't really say I will think about that.

Speaker 2: Will you say that the the the part of you that gets you up and marches you to the river is conscientious?

Speaker 3: Yes.

Speaker 2: Well, that's good. And what would happen if you gave in to the child that wants to stay in bed, that countryman of yours?

Speaker 3: Afterwards probably I would have a very very bad conscience if I do this I don't I don't I actually I don't do it much but these days are mostly not good days. If I give in to this. I don't know. Let's say.

Speaker 2: I think it's a reasonable parallel. I think there may well be something in you which is of the essence that wants to be comfortable. But it's the personality that marches you into the river for sure. So the the etymology of the word wager Nowadays it means a bet, but the original meaning is a pledge, which is slightly different to a bet. He pledges his own energy to pay the taxation or as Mr. Trump would say the tariffs.

Speaker 5: But but he didn't understand or he seems not to have understood how much it might cost

Speaker 2: Well, that's the truth anyway, isn't it, in in terms of the uh things in your life where you take something on and you don't know what the cost is going to be and it turns out to be way worse than you thought it would. I mean that's just um that's just we are very ignorant of the situations that we get into, but mostly society is organized in such a way that it doesn't prove ruinous to us. But every now and then it does prove ruinous. For instance, if you're in the United States and below the age of retirement, 65. then i if you don't have decent medical insurance, then you just get bankrupt because you got, I don't know, something happened to you. You got involved in a car accident that you didn't think was going to happen. But all of a sudden you've got a bill. You know, the it if you get cancer Then the cost, oh I mean this is an old figure, so it's about six or seven years old, but so it'll be bigger now. Cost is a quarter of a million dollars in America The cost in the UK is zero, the cost in Canada is zero, the cost in South Korea is zero, the cost in Germany, cost in France, cost in all these places, it's zero. But America it's Well, more than a quarter million dollars. Anybody got any idea about the meaning of the word Samleus? Well take that as a no then.

Speaker 5: I was just thinking that it's it's very similar to the island of Samos. But I don't know whether there's any connection beyond that.

Speaker 2: Well Sanos is the name of the sun, one of the two suns in the um The the planet Karatos goes around.

Speaker 5: Then there's the the parallel, I mean the ending is the same as in annulios for them Second moon.

Speaker 2: And you know what the the L-A-L-S means in in Greek No, the name for the sun is Helios. Anulios is just a higher sun and Sanlios is itself. A a censor of a kind is probably the thing to say You could say it was the center of the personality. You could say it was the magnetic center, perhaps. But Sam from uh many european languages, Slavic languages, Sam means I.

Speaker 5: One of the things I read about Anulios is that if you read it backwards, it can be read as Soy Luna. And with soy being the sort of French I think for myself So I wonder if maybe there's a connection there that Samyos maybe is like could be a palindrome, in effect

Speaker 2: I don't think George have ever used palindromes. And I I remember that note coming out of, I don't know, really about 1940 or something that somebody had this thought. And my the the way that I looked at it is like No. I don't think this isn't the kind of that's just like a cheap trick

that somebody might do in a newspaper. It's not Dwela Kerjec writes thing. Is there a pattern there which was uh in in one way or another it uh applied to? Um every time the iOS was ending was used, it might have some credibility, but in fact it really doesn't have any in my opinion. There are other things like that that creep out where somebody has tried to make some kind of sense of something and not been able to. And they come up with something like that as though it as though that were to mean anything. What does my self-moon mean anyway?

Speaker 6: I was looking up in in the languages and I saw that in Russian sum would mean the self.

Speaker 2: Yes, self, I.

Speaker 6: The I. But more of the self, not I.

Speaker 2: Well yes. Um I think you find in all the Slavic languages, because I looked at uh at them all, it has the same meaning. I think the word self is correct, yeah. Or more correct than the word I. Easy to confuse those two Another thing we haven't discussed at all really, but we could discuss it, is that this is all about energy. This is all about money, that's all it's about. It's the disposal of energy within a cosmos.

Speaker 4: And getting everyone to participate and cooperate. In that flow of energy.

Speaker 2: Well, I mean, take the the situation of somebody who is addicted to painkillers and consider their life. I knew somebody, for example, a woman, she used to work for me in actual fact. Whose husband was an alcoholic. And he sacrificed everything to alcohol. That's where all the money went. And of course, it wasn't just his money It began it was just his money, but later he was stealing money from everywhere. Of course, stealing from his wife, stealing from the family, but also stealing at work, stealing whatever. It's like Someone's got to pay for a bottle of vodka a day. Because that's what he was drinking. May have been more than that, but you know, that's a rough estimate. I think if you drink much more than a bottle of vodka a day, it'd probably kill you. But I don't know. I've never um never been down that road And and and this is uh you know, this is a a work question, isn't it? It's like Okay, for one reason or other, and we're not entirely sure about it, but it does appear that we can't remember ourselves. as much as we would like to do. We would like to be more present in more situations than we actually are. And the question is, who's stealing the money?

Speaker 3: I mean the the um s the people are stealing the money. They are not only willing to give more, they are also taking it back

Speaker 2: There was a group in the UK that came out of U Spensky that ended up calling themselves, for better or for worse, the School of Economic Sciences. And the reason that they chose that title was that they, um that Dr. Rolls, who was the guy that started up, Francis Rolls was, let's say. The other person that was the chief pupil of Uspensky, aside from Rodney Cullen, was Francis Rowls. And when Uspensky died, Some of the pupils of U Spensky went to Kurdjev. On the advisor man was Spensky. Some of them followed Robin Collin and went all the way to Mexico. And some of them followed Francis Rowells and stayed in the UK. So those two lines, neither of them had much contact with Gigi later on. The idea of the economic sciences, the the let's say the fundamental thing of it was that you have to economize your energy if you're going to do this. And we're given one way where it is explained in insertion reference, it's explained to us that we can economize energy which is the non-expression of negative emotion and this is given us for free In the sense that according to a Spence scan, I guess Gergi, if you do that, it doesn't affect any other part of your mechanism. Or let's say It doesn't interfere with the governance, the governance of yourself. It doesn't steal energy from anywhere else. It actually gives you energy. But

Gijiv warns that all of the other aspects of yourself are very difficult to change because if you make a change in one area, Then something unexpected may happen in another area, because they're linked and you don't know that they are, and you don't know how they're linked, and you didn't know that when you decided to, let's say, and give up resenting your brother or sister or something no longer to keep account. So that would make a difference somewhere else in your personality. This incidentally, that very specific reason is, if I understand it correctly, why Orange was advising people to observe. Don't change anything, just observe. It was like the whole of the Ourgian method was about observing It was in fact a very detailed way of observing. But the the initial Um instruction was you change nothing. Nothing whatsoever And it's good advice as well in the sense that if you see something and change it, which is a natural thing. that we would do as human beings. Somebody in one way or another or ourselves notices that we have a bad habit, we just decide, we'll change it But in the Erologian method, you don't change it at all. You observe it. As it is, because if you every time you come across something, it feels like it would be a good idea to change. You'll never actually see it because by the time you've spent enough, well, by the time you've had enough opportunity to see it, it's not there anymore in change.

Speaker 3: Yeah, the idea to change something is like a buffer somehow.

Speaker 7: Yeah.

Speaker 3: It's like the buffer. Then then it can hide again. I I start to grasp that it's very hard for me to just not do anything and just observe but it I can I I start to kind of understand what it what is in it. Before I just I thought no it can't be, I have to do something. I have to do something. But I kind of

Speaker 1: So you change your energy every morning that you that you get up. and go and do the swim. It's like the change is always happening energetically. It's what our intelligence does or our intellectual body does. that makes sense of it. If we allow that to change to flow through you, you stay in the flow of of your own energy. But I agree. I think this is about energetics and being responsible for your own energy in every way. Your, you know, diet, uh, exercise. What you put in your mind, what you put in your intellect. You know, it's all part of the atmosphere that we digest Actually, Vanya, I used to, when I was younger, I did some of similar things that you're doing. And what that opened me up to is more And I did it a lot while I was in university and I I spent 30 years in the university. So it's like It opened me up more to accept not and and to digest what I was gonna go through in the university. So because you can get very locked into your thinking process if you don't do something like that to unleash it. Like I know people who jog and who walk who get great insights after they walk, but they're not thinking about that while they're walking. They get it afterwards. I live in a walking community and basically they're always, you know, that's the form of meditation. I think that that people think of sitting still and meditating, I think that that's going out the window. I think you need to stay active and keep your energetics flowing. You know, walking your dog doing whatever you do. I think people who walk their dogs, sometimes a dog gets the energy that you're supposed to have But you come back and try to to crystallize all that information. The dog isn't doing that

Speaker 2: Does uh another aspect of this that may be of interest to to take the perspective It's all that happened was a change of policy. So as as Gwyn was pointing out, you know, once it's broken, it it's like, you know, you can build a house. with a lot of effort over a period of time. But you know, a little bit of gasoline on one match and it's gone and it can't come back. Or if it does come back, it's going to be a vast amount of effort, but you know, not much effort to destroy. And that is in the nature of the the um six processes. The process of destruction is fast. But the the thing that Gijf's pointing out, and the thing that the Buddha points out in a different way, but I think it's just the same, not lesson really, is that only took one decision. You know, the before you can actually do

anything, that let's say there are things that are criminal. Whether they're you know objectively criminal or just criminal in terms of the society you live in doesn't matter. Stuff that's criminal, you can't commit a crime without first thinking of doing it. I guess there's some kind of like manslaughter things that are actually accidental. that you didn't think to do but actually happened to you. But majority of things, the thought is required before you do it. You don't accidentally steal things. You know, you normally intentionally steal things. Normally crime has intention attached to it, which means the idea came first. And the Buddha taught that don't have the idea Because having the idea is not that different than committing the crime. You don't have the idea.

Speaker 1: Did you know that Samos was the island that Pythagoras was born on?

Speaker 2: Oh, that is interesting. No, I didn't know that. I knew it was famous for something, but you see the thing is I've visited it. So I was thinking, well, maybe it's just It's just famous because it's a tourist attraction. But yeah.

Speaker 1: Well, and you know, he uses mathematics so much. I mean and and the understand well I understand it through mathematics. And um when you mention that, I also associate it with Al-Qaeda, the Al-Caldans. Oh, the Al-Caldans. Yes. The Acaldon Sphinx is the two breasts of a virgin. So when I think of those kinds of things, I think of the eternal life, the um higher being body, and going on beyond uh that he is speaking about. Essence, feeding essence. You know, when you really think about it, he takes these words And he travels through those words in a way that links them. It's like a family tree of of information. going way back. And so so in that respect, you know, you can't take anything you says lightly, including King Apollos. Apollos. So Apollos, Apollo.

Speaker 2: Well, except it's not spelled with a double P Apollo spelled with a single P. I kind of thought about that. It's possible.

Speaker 1: Well Apollo is very late. So Apollonian thinking And and Jung's work is when the person is stuck in the head of logic and thinking. Yeah.

Speaker 2: I didn't know that's new information.

Speaker 1: Well, and so I think that um and Apollo, you know, you need your Apollonian thinking. You need that.

Speaker 2: I mean there's no question. I mean but Apollo is the the the The chief amongst the gods in the later way that the um the Greeks organized the pantheon because Apollo represents the sun. Right. And it may be that um uh that Gurdjieff is uh doesn't care that there's a double P. Is usually city.

Speaker 6: Yes, and the the the god who who was guiding the Pythias were up was Apollo.

Speaker 1: Yeah. He guides most of the uh in the Greek myths he guides most of them. So he's kind of uh but it's of the mind. You know, their thinking. Like uh if you would take Apple uh Alexander the Great and look at his Apollonian thinking, he was being guided to do what he did through his str strategy. It's more like a strategic thinking. I'm just using it the way you use it, you know, so being a union, you know. I wish Maurice Nicole, being a union analyst, I wish he had gone into greater depth about that type of thing. in his writings. But he just went more toward explaining um the deepening process of uh of uh Spinsky

Speaker 2: Yeah, I think that that was a deliberate move by Nicole because it it I figured that he he I mean first of all that Jung regarded him as a prime pupil. So this isn't like, you know somebody

that read a few books on Jung. Um this is somebody that knew Jung. But I I think that Nicole just decided not to mix the two things.

Speaker 1: Well, and Jung told him not to. He took the work he took a lot of it to Jung, because Jung was the godfather to one of his kids. And so he he took the work to Jung and Jung said it wasn't that Jung denied Gurdjieff or Ospinsky. He just said don't try to blend the two strings. You know, keep keep the stream to your to that. You know, he told him not to blend it The problem is he didn't tell me not to blend it.

Speaker 2: Well, don't you think that was a little bit rude?

Speaker 1: Ignoring but I can ignore the dead, yeah. Robin, where did we leave off? I didn't mark the or Ronald, where did we leave off in the thing so I can mark it? I didn't mark it while you were reading. Do you know what page it was on and what we we left off on? John, it's you're you're muted.

Speaker 7: Yeah, it's to page one hundred and fifteen And known to you.

Speaker 1: Down at the bottom?

Speaker 7: Yeah, you got it.

Speaker 1: Thank you, John.

Speaker 4: I um stepped away for a minute. You may have covered this already. Let me know. But it seems that um the uh the young uh the young numskull that went down what he didn't take into consideration in speculating on the outcome of the entire wager was the existence of Kundebuffer, that there would be people there with crystallized Kundebuffer. I had the general assumption that uh Bilzebub and probably most of his uh his tribe up on Mars. had known about and and discussed Kundebuffer and would realize that there were um leftover crystallizations and behaviors and and effects of of it. So in going back to the question why why did the king take the words of this person and change his entire governance and why did the uh young uh the young countrymen not have any idea that they would be running up against Kud de buffer. I mean he's 350 years old, he's young, but I would assume Kundebuffer was uh common knowledge was somewhat common knowledge on Mars among the gang. And I guess by by by going into the metaphor further, uh what it is what is it about each of those two roles that could Have such a hole or vulnerability to fall for uh each of them fall for this thing, fall for the the wager. You know what parts of one could be so vulnerable.

Speaker 2: I mean I don't know. I mean I'm getting the um uh the the very strong feeling that one has to in in some way or other In order to understand this, what's to one has to examine one's childhood. That you you have to in some way or other. There's something that I can't remember who talks about it, but I read it somewhere. Um I think it may have come from E. J. Gold. So not really Gurjephian, but something that parallels Gurjep would. The moment of the Great Betrayal. He speaks of the moment of the great betrayal and that everybody experiences the moment of the great betrayal. And that moment is when your essence gives up and hands control to personality. And it happens sometime between the ages of, I don't know, four and eleven. And from the moment that that's passed on, essence never gets control again.

Speaker 5: And and does that moment, the great betrayal, does that have a particular nature? Is it sort of I was sort of thinking maybe it's sort of I don't know, a sort of wanting to stick by the rules or something like that.

Speaker 2: I think you actually have to examine your own experience because I Um in in my opinion, I'm aware of when it happens with me. And I just remember it. I remember it really well. I uh it was uh it it it was very contextual, so it has to do with my upbringing. Um I was At school, I was regarded as the smartest kid in the class. And because I was the smartest kid in the class, when the exam that was taken by the 10, 11-year-olds to determine whether they would go to grammar school or the crap school that had no good teachers. Um I was allowed to take it a year earlier. And I remember doing it. I remember it w I Everybody else had a white piece of paper and they weren't in my class. They were in the other class that was going to um uh going to be uh determined uh which school they went to, but I was with them, but I wasn't given a white Piece of paper, white set of questions. I was given a pink set of questions. And I remember it really well. And I remember going through it. And I remember thinking that I'd failed. And uh after that I went to, and I can remember the corner of the schoolyard that I went to, which was a place that was out of the way of all the other kids. And I went into a corner and cried. And then something in me said, from now on, it's going to be different. And that was the moment that personality took control. And I know it was. I remember that like yesterday. I remember the whole thing. And I remember something saying, now it's going to be different. Because I maybe had the idea, I have no idea why maybe I had just passively walked along whatever road appeared to be Anyway, I actually passed the exam, so I shouldn't have given up to my personality at all. So it has an unhappy ending, that story. But I remember it so well. I mean it's like I remember it like it was it like it was yesterday. It was I was there. You know And I I couldn't possibly, I would have difficulty giving you another memory from that year. It's just so clear. I don't know if that helps anyone. I really don't, because I think if a similar event occurred to you, it'd be completely different than the context I just dispelled.

Speaker 8: Robin, thank you for telling that story. That's a wonderful story. I think this is a matter of of the free will. And in my personal understanding um the whole chapter um from the young man and the king is um is a matter of free will and it reminds me um of the report in Genesis where God and the devil have made had made a bet, um a bet between themselves Um and it that bet was um a bet of loyalty. Um to gods or to the devil and the devil um he I'm sorry I have to find the right word um In his opinion, um the devil said to God, if you give if you give them the free will, then Mankind would not be loyal to you. But they will be loyal to me. And God and God he asserted the opposite. And it is a little bit, it reminds me of the Genesis, because the young man, he comes to the king and He he he criticized, he criticized the king of using violence and using um um intimid um in um intimid no um intimidation against the people. And um this has nothing to do with the free will, it has to do with slavery with slavery for a rich town, for a rich king, slavery. And um this is not the nature of of mankind. Okay.

Speaker 2: No, that's wonderful. I'm going to write that. I mean, it's like I'll take a look at because I d I'm not familiar with that particular part of the bottom, but I'll take a look. I think that's wonderful because it may be where he he you know, became inspired to write this piece. I think that's just a few.

Speaker 1: Well Ingrid Gwinda Ingrid Gwinda's free will um kick in in in what you were talking about. When does free will come about in in the context also of the Kundebuffer? When um yeah, go ahead.

Speaker 8: Okay, that's a very good question. Um I Personally, I only can speak from my own viewpoint. Personally, I think the Kunabaf, he came in with the Um this is a metaphor um with the Sünden file. Um when the genetic manipulated beings, Adam and Eva the first beings, um Ver conscious of good and evil. And this This cognition about good and evil is the basis the basis of the free will You can decide for good or you can decide for evil.

Speaker 1: So it would be your ability to make the choice between the two? Is free free will is the conscious choice. Is that what I'm hearing you say? That you you you have free will when you can make the conscious choice Between good and evil?

Speaker 8: We uh yes. Um that is um that is what I meant. Yeah. And um I think it is more than debt. Um the decision to use the free will is blocked since um for mankind since eternity Do we really use your free will? Do we really have it? I don't think so.

Speaker 1: No, so the suggestibility comes out of that though. You see, so slavery, we become a slave to our suggestibility.

Speaker 8: Yeah, that's what I that's what I mean. Thank you, Quinn. Yeah, thank you. Wonderful Okay.

Speaker 2: So this part I just looked it up. This part of the Bible is from um uh from Joe. And this is absolutely right. It's just absolutely in line, or let's say very close in line with what's being said here. That's just wonderful. He must have he must be referring to that. He must be at least paralleling that, like it's a mirror or something.

Speaker 1: Well, so Job had to go through a certain amount of suffering, which was called the dark night of the soul. In order to get to that free will, he had to suffer intentionally. Um And um according to yes, yes, I see So there there was supposedly seven years of that, which also coincides with in astrology to the Saturn return cycle Saturn cycle. And I know that Gorgiev uses Saturn uh quite often in uh he sends the apes to Saturn and he you know he's very Saturnian. He chose his birthday December th I mean January thirteenth, which isn't really, but it's Saturn in. So I think that there's a gateway of Saturn, Ingrid, that that We go through this gate of Saturn, which is a division of good and evil. And we have to suffer Fast is a good one too. Yes, so so Jung felt Goethe was his grandfather. In fact, he was related to Goethe. Goethe. So um It's very important for us to do intentional interac in to intentionally suffer in order to investigate the good and evil within, in order to get to that choice making. And I think that's why young people have so much difficulty because they haven't internalized that yet, you see. Saturn hasn't been internalized. So um anyway, I I I've I've got to run. I'm sorry, I have to go to an appointment. But uh thank you, Ingrid. That put together a lot of things for me.

Speaker 8: Okay, thank you. Good. Thank you.

Speaker 3: Also that they are signing with blood also is uh somehow indicating this, I was thinking.

Speaker 2: Yeah, I think that's right. The signature in blood is an interesting thing. I'm not really sure where that came from. I better look that up.

Speaker 3: I mean you have it also in Goethe Faust in the in the German uh book. Do you?

Speaker 2: Goethe sign in sorry, Faust signs in blood, does he?

Speaker 3: Yeah, the sign and blood. And as I understand it right in in in um in Yop Yop um it's also not um a wager, it's more like God is allowing the devil to have this um

Speaker 8: Prüfung oder King. Same as the King. Why did he allow the ideas of the young man to happen? That's true. Why? Um before he wouldn't done have that, the king. Yeah. That's a question for me, why he has he has allowed that, the king. Okay, there was a bad. I wonder what is conduffe? Wie sagt man das? Kundabafa in in English? Okay, um what is this really? What is that? Um, is it

the a small corn of the free will of uh for the mankind to grow into the free will

Speaker 2: Well it is it is the challenge to free will.

Speaker 8: I mean it's a challenge, absolutely

Speaker 2: It if you go through the tales, which I did, I wrote a book um on uh Gerdif and Kundal, but if you go through it and you look at every reference. um to Khan the buffer, you you discover that um half of the reason that mankind is not what perhaps it should be, is Kundabhpa or the consequences of Kundabhupa. On the other half is mankind itself. And it divides fairly evenly between the two and he just he describes various things, things like pride, vanity. Envy and all of the seven deadly sins are consequences of Kundabhapha. But um failing to um crystallize good habits is just that's what man did wasn't comfortable for is man was stupid And so on. And there's just a long list that you can look at. And really, nearly all of the things that are the consequences of Khandabutta are because we have uh an unrealistic false personality. And really you could you could boil it down to that we have this personality that in somewhere other thinks itself rather special, thinks itself rather important. And that pretty much is Uh you know the heart of the consequences of Kandavakha.

Speaker 3: Okay. As I was reading what you were putting in the chat, I was the first part, not the first part, that you are giving yourself with the blood, it it could be also the essence again.

Speaker 2: Well that's actually the I think there's a statement by Rodney Collin that that There's a kind of equivalence between essence and blood, but the blood of essence may well be the hand bloods are in. A kind of, I suppose you'd have to say a higher level of blood, but it's a the blood of the Cassian body.

Speaker 8: But uh there is also a parallel in the Bible, um a parallel between blood and soul. Um Uh uh yes, but I think it is also in Genesis, yeah. Um Uh no um it I think it is in in Leviticus, also the third book of Moses. um when the law were given to the um um to the Jewish people not to eat blood because the blood is the soul, the soul of a of a of a being. uh of a human being. I have I have to to to find that. I can't do that at the moment.

Speaker 3: I think Robin found it in the chat. It's also Leviticus. Denn das Leben, die Seele des Leibes ist im Blut.

Speaker 8: Genau, das ist, was ich meine. Wo ist es?

Speaker 3: It's in Leviticus 17.

Speaker 8: Leviticus, okay. Yeah, so that is right, Leviticus, okay.

Speaker 2: At the end of the Second World War, the the English British had assembled um a large amount of blood That was um for transfusions, uh people injured on the battlefield. And when the when the war stopped. They had this surplus of blood, but there was a shortage. There were many shortages in Britain at that time. And one of the shortages was a shortage of food. And they debated As to whether they should just turn the blood into food.

Speaker 4: Okay.

Speaker 2: And the decision was not to do it because and I can't remember who said it, but it was a it was one of the big politicians, maybe Churchill. Because It's not natural for people to consume blood except intravenously. Which is what you do in hospital.

Speaker 8: Yes.

Speaker 2: Anyway, that's just a side comment. It's um it's pretty much perfect food because it's all predigested

Speaker 3: And then we also have in the New Testament we have then the blood of Jesus in Abmar. What is Abnmar?

Speaker 2: Okay, that's hand bled sewing. It's supposedly, according to Gurdjieff, that's hand bled sewing. The blood of Christ. Yeah. I'm glad you mentioned that. I'd forgotten that. Look at us Bible Bible experts here.

Speaker 3: Thanks to Ingrid.

Speaker 2: Ingrid is welcome. Ingrid is leading us here. Well, we can run out of time. So unless anybody wants to make a final comment.

Speaker 3: No, thank you all. Thank you all, bye-bye. Thank you very much. Goodbye.

Meeting Chat

13:24:28 From Vanya : Translations "SAM"

Hebrew (Biblical): As a short form of Samuel (Shmu'el), it usually means "heard by God" or "name of God."

Persian: In Iranian mythology, Sam is a famous hero. The name is often translated as "fire" or "rainbow."

Arabic: Here, Sam is a variant of Shem (a son of Noah). Additionally, the root Sami (سَامِي) means "the exalted one" or "exalted."

Slavic (e.g., Polish, Croatian): The word sam simply means "alone" or "self" (as in the Russian samovar – "self-cooker").

Aramaic: As a short form of Samantha, it is occasionally associated with "the listener" or "flower."

Sanskrit: In Indian philosophy, the syllable sam (सम्) often means "together," "perfect," or "harmonious."

13:25:23 From Michelle F. : Reacted to "Translations "SAM"

H..." with 🙏

13:45:58 From Vanya : Some research on the ship "Occasion" (german Okkasion):

from the Latin *occasio* (opportunity, occasion).Root: It derives from *occidere* (ob + *cadere*), which literally means "to fall down" or "to drop to the ground."

Goddess Occasio (Roman) / Kairos (Greek): Occasio was often depicted as a woman with long hair only in the front, but bald at the back of her head.

Symbolism: One must seize the opportunity while it is coming towards you. Once it has passed (from cadere = to fall), it can no longer be grasped from behind.

Connection to transience: Since *occidere* also means "to set" (as in the word *Occident* for the West, where the sun sets), the concept of transience is always inherent in *Occident*. An

Occident is a fleeting moment that dies or passes away if it is not seized.

13:48:33 From Robin Bloor : God asks Satan where he has been. Satan replies that he has been "roaming throughout the earth, going back and forth on it." God then raises Job unprompted — "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright."

Satan challenges this directly: Job is only faithful because God has blessed him abundantly. Remove the blessings, Satan argues, and Job will curse God to his face. It's essentially a wager (fitting, given our earlier discussion) — a test of whether human devotion to God is genuine or merely transactional.

God grants Satan permission to afflict Job, but with limits — first only his possessions and family, not his person. When Job endures this, a second exchange occurs in chapter 2, nearly identical in structure. Satan pushes further: "Skin for skin — strike his flesh and bones, and he will curse you." God permits it, with one boundary: Satan must spare Job's life.

13:49:23 From Vanya : Goethe's "Faust": Goethe adopts the motif from the Book of Job for his "Prologue in Heaven." There, God and Mephistopheles make a wager about whether Mephistopheles will succeed in leading Faust astray from the "right path."

13:52:04 From Robin Bloor : Across cultures, blood has been understood as the seat of life itself — the vital essence of a person. In the Hebrew Bible, Leviticus 17:11 states plainly: "the life of the flesh is in the blood." To offer your blood in a compact is to stake your very life on it. It's the most extreme form of pledge: you are not merely giving your word, you are giving yourself.

13:52:56 From Robin Bloor : The most famous cultural association is with selling one's soul to the Devil — signing a contract in blood to formalize the exchange. This tradition is most fully developed in the Faust legend. In Marlowe's Doctor Faustus (1592) and Goethe's Faust, the protagonist signs a pact with a demonic agent in his own blood. The blood signature makes the contract binding in a way ordinary ink cannot — it carries the signer's life force and constitutes an irrevocable self-surrender.

13:59:43 From Vanya : Blood = Soul (Nephesh): The Hebrew word Nephesh can be translated as both "life" and "soul" or "essence." In the context of Leviticus, it means that blood is not merely a liquid, but the vital life force that belongs to God.

The prohibition against blood: Because blood represents life itself, humans are strictly forbidden to consume it (Leviticus 17:12). The animal's life must be respected; by pouring out the blood, one symbolically returns life to the Creator.

Function of atonement: Leviticus 17:11 further explains that the blood was offered on the altar to make atonement for the souls. The logic behind this is that life (in the blood) is offered to preserve life (of the sinful person). The blood thus serves as a "ransom."

AI Summary Meeting 17

EU Session

Quick recap

The group met to discuss Chapter 15 of Beelzebub's Tales, focusing on the story of King Apolis and the consequences of a wager made with a young countryman. They explored themes of free will, the concept of Kundabuffer, and the role of blood as a symbol for essence. The discussion touched on parallels between the biblical story of Job and the tale, as well as connections to Jungian psychology and Saturnian symbolism. Participants shared personal insights about moments of personal transformation and the challenges of balancing Apollonian thinking with other aspects of human experience. The conversation concluded with reflections on the significance of blood as a metaphor for soul and life, drawing connections to both biblical and esoteric traditions.

Summary

Meeting Preparation and Reader Assignment

Robin began meeting number 17, noting it was not far into the book. He instructed the group to collect themselves and mentioned that Ronald would be the reader for the session. Robin also mentioned he would grab the PDF for the meeting.

Beelzebub's Descent to Earth

Ronald narrated a story about Beelzebub's first descent to Earth due to a young Martian's involvement with a three-brained being, King Apolis, who ruled over the city of Samlios on the continent of Atlantis. The incident arose from a wager made between the young Martian and King Apolis, where the Martian promised to advise on governing the kingdom in exchange for the king's wealth and labor. However, the results were disastrous, leading to financial ruin for the kingdom and prompting the Martian's tribe to seek Beelzebub's help. At a general conference, King Apolis acknowledged his role in the misfortunes and expressed his inability to reverse the situation without causing further turmoil.

Crystallization and Consequences in Development

The group discussed the concept of crystallization versus consequences in personal development, with Robin explaining that consequences and crystallized habits are distinct but can both influence behavior. Gwynne shared her research into the psychology of Donald Trump, noting his challenging upbringing and the potential impact of his conditioning, while Ronald suggested that understanding a king's personal responsibility for a country's maintenance is challenging given current political contexts.

Characters and Themes in Leadership

The group discussed the characters King Apollis and Beelzebub, with Robin explaining that Apollis is depicted as a deputy steward who represents personality rather than essence, while Beelzebub represents the tribe's elders. Gwynne noted that the story reflects themes of nationalism and tribalism, particularly relevant given the historical context of the author's time and current global political situations. The discussion concluded with observations about how leaders like Trump and other world figures exhibit similar corrupt behaviors, with America being highlighted as an example of extreme corruption.

Elders' Role and Historical Perspective

The group discussed the nature of elders and their role in society, using historical figures like Socrates, Plato, and Aristotle as examples. They explored how elders throughout history have primarily focused on teaching rather than ruling, and how the current state of the world reflects a period of hormonal upheaval similar to teenage puberty. The conversation concluded with a discussion about the importance of careful consideration before making changes, as once something is altered, it cannot be undone.

Trump's Impact on America's Image

The group discussed the impact of Trump's presidency on America's global image and domestic divisions, with Michelle and Gwynne sharing perspectives from Europe and America respectively. They explored how Trump's actions have challenged the previous narrative of America as a world savior, leading to increased polarization and a lack of reconciling factors in society. The conversation then shifted to personal responsibility and self-discipline, with Vanya and Robin discussing the internal struggle between lazy tendencies and the need for self-discipline, using Vanya's morning routine as an example.

Global Cancer Costs and Cosmic Energy

Robin discussed the high cost of cancer treatment in the United States compared to other countries, emphasizing the financial burden. The group explored the meaning of the word "Samios," with Rod suggesting a connection to the Greek word "Helios" and Michelle mentioning its similarity to the Russian word for "self." Robin expressed skepticism about the significance of palindromes in George's work, emphasizing that George's writing style did not align with such tricks. The conversation concluded with Robin emphasizing that the discussion was ultimately about energy and money within a cosmic context.

Addiction's Impact and Energy Management

The group discussed the challenges of addiction and its impact on personal and financial aspects of life. Robin shared a personal story about a colleague whose husband was an alcoholic, highlighting the destructive effects of addiction. They also explored the concept of economizing energy through the non-expression of negative emotion, as taught by the School of Economic Sciences. Vanya and Gwynne discussed the importance of observation without immediate change, while Gwynne emphasized the role of physical activity in maintaining energy flow and intellectual clarity.

Kundabuffer and Free Will Discussion

The group discussed Gurdjieff's concept of Kundabuffer and its relationship to free will, with Ingrid connecting it to the biblical story of Job and the devil's bet regarding human loyalty. They explored how the moment of the Great Betrayal, when essence hands control to personality, typically occurs between ages 4 and 11, with Robin sharing a personal example from his childhood. The discussion also touched on the significance of blood in various religious and philosophical contexts, including its connection to soul and essence, and concluded with a brief historical note about blood being considered as food during World War II.

Meeting #17

US Session Transcript

Present: Robin, Sandy, Stephen, Derek, et al.

Speaker 1: I guess I thought we were going to finish the whole tale in one sitting, three more pages. No, okay Why?

Speaker 2: Because of Gwen actually is why. Gwen! When I started this, Gwen insisted that we only have so many pages per reading.

Speaker 1: Hello.

Speaker 2: Okay. So I'm obeying her c I mean she she did you know cooperate. She did say she would bring new people, etc. You know, so I can't um anyway there's enough here for us to be dealing with.

Speaker 1: Sure. Not the least being, and I am to blame. He certainly is to blame. He knew better, and he let the young man take over. I mean, if you look at it just as a tale, was not the height of wisdom But another thing I'm curious about is Samlios as a uh As an allegory or a metaphor for our uh for our uh inner being Is it personality? Why does it cost so much to run Samlio's that it's draining everybody dry? From uh Beelzebub's tribe.

Speaker 2: Yeah, I would I would pursue that line because there's a lot there

Speaker 1: So what is Sam Leo? The capital of the personality, if we agreed in the past that uh Atlantis was symbolic of the personality. It's the capital, the seat, the center of the personality. And it takes a lot to keep it running. Well, what keeps personality running? I guess that would be associations and identifications, among other things. Or am I just Blathering.

Speaker 3: No, you're not you're not blathering, but I'm confused. Did we say Atlantis was personality or essence? I thought we talked about it as essence last time because it disappeared Beneath the south.

Speaker 1: Okay. Okay. I guess I get that mixed up.

Speaker 4: And what I know of Samlio is it stands for the self.

Speaker 2: Okay. You can break it down. The word Sam in Russian and in a number of Slavic languages means so. The lios is almost certainly from Helios, which is the sun. And this is very close. This word is comparable to a Nulios. which is higher centers. Samlios is not. It's um center of self or center of ego, I think

Speaker 1: Which is the capital of essence then?

Speaker 2: Be careful.

Speaker 1: That's what I'm saying. I'm speculating. That doesn't sound quite right to me.

Speaker 5: What uh the connection I make in the direction of what Sandy is uh pointing Um maybe uh it's about the little eyes and how uh an irreflexive action of a little eye, an impulse creates damage that the whole has to pay for. I remember, I think I it's coming to me from In Search of the

Miraculous. How um we things are done under our name And then we had no decision on their being done, but then The the whole of us, the whole Samlio of us has to pay for them That would be one connection that I make. And another connection, I remember there was a famous case I think it was in Venezuela in the 60s. There was a big campaign by an American company that manufactured baby formula. And they distributed uh formulas um free amongst very very poor people uh because the multinationals that employed those women particularly uh wanted them to uh not not to have to take time for breastfeeding. It was more efficient if the they used the bottle feeding But they didn't take into account that those formula work when uh the they you have access to clean water. So then A tradition that had been passed from mother to daughter for thousands of years was cut in only A couple of years and the damage they had to stop it and start a new campaign urging the women to do breastfeeding instead of uh of um using bottles Um until finally they reverted the damage on a very smaller scale, but I think it it is an illustration of whist what uh this story is showing us, that you tamper with the wisdom of centuries and you can destroy the the work of centuries in in an instant. And how many how many aspects of life does that probably happen I think uh Mr. Gujief is pointing to in that direction. And the the third connection I made is with uh Jacob Niedleman's Money and the Meaning of Life, and he points that we do not understand the power of money as energy And uh I I think Mr. Gudif was in in a in a respect he was he was the uh ultimate uh Western businessman. He wasn't only a a dealer in carpets I think he was a, he tried to be a, he owned oil drills or I don't know. I don't remember now. I'm sure Robin would have. Remember more. But there's something about the practical value of money and the impact of money in the spirit.

Speaker 3: Well, I think uh that's what I have for now Federico, I I want to backtrack for a second. Um but but you you've raised a bunch of interesting points and lines of thought so so so we can get back to it. But we left Sandy with this question of of Samlio's being the capital of of ego being the capital of essence. And I just I just wanna Stay on essence a little bit longer because I just think it's important for us all to get a common understanding of what it is. And mine may not be correct, but I really think it's important for us to have a common understanding This is from a different tradition, uh Buddhism, but uh with which Khurjeev was acquainted, but In my understanding, the ego forms long before personality forms. The ego develops. very very quickly after we emerge from the the womb and according to Buddhist teachings there are these things called the five skandhas they are the five stages of the development of the ego which culminates in what we experience as our ordinary consciousness. So, and that happens at the unconscious level. It's almost that we don't know it's happening to us. But our confusion at the event of being born is so great that there's a panic that sets in, and we immediately try to solidify something we can hang on to. Thus You know, according to the Buddhists, the birth of dualism. There's something here that's real that I can freeze in time that will Help me feel secure in this ever changing world. But that happens really early and it's part of essence So so I d uh it just seems important to to make sure that that it may not be correct to identify ego and personality as being uh comparable or intimately connected with each other because I think ego happens first by by many years. So just throwing that in. So Samlius, this center of ego, could be something that had been built in the midst of our essence, as part of our essence.

Speaker 2: Like intervene in in one simple way, we seem to be um confusing the word essence with the word childhood. Those are completely different things. Like Atlantis represents childhood. It doesn't represent essence. It represents childhood

Speaker 3: Okay. That's helpful.

Speaker 2: Yeah.

Speaker 6: Janet can't hear you.

Speaker 3: Janet, do you have a Mac? Sometimes uh so do I and sometimes for reasons of its own it uh it mutes me. I have to go to settings and to sound and look at uh source of uh input and see if the little mute box is checked underneath that.

Speaker 1: Well, we're waiting for Janet and I'm really eager to hear what she has to say. Uh at some point uh can we talk about the meaning of Apples? Certainly sounds Greek. Has a Greek resonance to it. But maybe Bobby has uh the meaning for that one.

Speaker 4: You know, just relative to the tales, he was the father of the city.

Speaker 7: Um polis is is police in Greek, I think.

Speaker 2: Oh good. City. It means city.

Speaker 7: Does it? Yeah. Well, um, regarding what Bretico said Um, I if if I'm not mistaken this time, I think in In Search when Gurchief talks about succession of eyes. And um some of them gaining power, he even refers to that as them playing king for a day. So I think there's certainly a connection there with this tale. And Additionally, the plight of Beelzebub's young kinsman mirrors Beelzebub's situation where he meddled in affairs that were none of his own business. And we find out later that. His young kinsman is after Beelzebub leaves our solar system is in control of Beelzebub's observatory. Well, I think that's all I have for now, but I want to apologize to Janet for all the spoilers since she has hasn't read this before.

Speaker 4: Well that's good. She didn't hear you.

Speaker 2: No, no, she was logging back on again. She was appalled with what you were saying and just ran away for a bit and now she's back.

Speaker 3: You're now m oh oh shoot. Still not working. Okay.

Speaker 4: If you want to put something in the chat, we'll read it out. It's the best we can do.

Speaker 2: Where do we get the hint that it's childhood, Atlantis is childhood? Because that's what Oraj said.

Speaker 4: Okay.

Speaker 2: But it becomes it becomes clearer later in the tales, but you're absolutely right. If if you had just started it and never encountered this horrible group of people you've become part of and you were reading it, you'd get to Atlantis and it wouldn't occur to you at all that it represented childhood. For those people that are interested, I'll put information on the scandals in in the chat. I thought it was interesting because this is an idea I've not heard before. And now I'm going to have to think about it. So it's it's it I only normally get to think about once every couple of months, so this is nice. There there are a lot of clues in the text that nobody is homing in on.

Speaker 4: We're reading the chat.

Speaker 2: Oh yeah, well that's true. Well I'm sorry about that. Well, let's organize two separate meetings, one for reading the chat and one for the actual discussing things.

Speaker 4: Bejanet asks Where in the tale so far we can get the hint that Atlantis' childhood. I guess that's what you answered is Oraj, huh?

Speaker 2: Yeah, yeah, no, right. And it was Oraj. Araj sneakily informed everybody. And gave the

whole book away with comments like that. Shame on him.

Speaker 4: It only gives us a beginning. Which is where Atlantis is the beginning

Speaker 8: Can you hear me now by chance?

Speaker 2: Oh yes. Wow.

Speaker 8: Wonderful.

Speaker 2: Oh, and you've got such a nice voice.

Speaker 8: Thank you. Sorry about that. Sorry to waste your time. Um I just went on my phone, so we'll go to that. So please keep going.

Speaker 9: Could the young countrymen who made the mistake in the wager have assumed that earthlings would not behave the way they did Is that just obvious?

Speaker 2: Well, it's certainly true. If you it it's um does anybody know the etymology of the word wager?

Speaker 6: It's an oath, isn't it? Like a pledge?

Speaker 2: It's a pledge It isn't a bet. A bet the wager is a bet is a modern meaning. And in Get it very rarely uses modern meanings. It's a pledge.

Speaker 1: Mm-hmm.

Speaker 2: And why is it signed in blood?

Speaker 4: It's a serious pledge.

Speaker 2: There's an even bigger reason than that.

Speaker 6: Can I guess it's got something to do with astral? The astral being that the hand bled joined?

Speaker 2: Well, that would be That would be a trick, given that hand blend zone is in actual fact plasma to use it as ink. I'm not sure you would be able to do that. However, I think it's impossible not to include a handblein in this, in thinking about this. I think we just have to. Who signs things in blood? Anyone

Speaker 6: Brothers. The devil. Yes.

Speaker 2: Oh my god. signs it be able to abscribe always signs things in blood. The only person that's actually sold their soul and therefore done that kind of thing is Robert. He knows about this.

Speaker 6: I'm scared man. Are we then to assume that King Apollos knows that they're from Mars?

Speaker 2: Why does he call them impartial friends. This is why I'm expecting people to be asking, you know, how does he know they're impartial? He doesn't stand up and say, let me address all you biased bastards. It's like, no, impartial friends. How does he know they're impartial?

Speaker 4: If you want Yeah go ahead Bobby If you want to introduce them, I mean introduce them as impartial, you have a better time of them being as such. If he went and said they were lousy son of a gun, so they might just be that. So in a hospital, when we would go in and speak to somebody, oftentimes we'd we would call them friend and let them know that there was nothing hostile in what we were doing.

Speaker 2: Yeah, I get the friends, but I think that's That's nice. I'm sure that you were I mean I almost want to go back in time and go into hospital so you can approach me as a nurse

Speaker 4: Hey friend, but um is he not speaking to the assembly here, not the congregation?

Speaker 2: We're speaking to the assembled people of Beyonce Bob's tribe.

Speaker 4: Right.

Speaker 3: Well, I think we're the question I feel like these are leading questions. that are driving me to the inescapable conclusion that Apollos does know that he's in the presence of beings of a higher sort. He understands their true identity, which is the only explanation for why he would have trusted some young upstart uh with the future of his kingdom. He had to have assumed that their superior wisdom might reveal an aspect of humankind that Apollos himself felt was contrary to what he experienced.

Speaker 8: And I think that's why I wrongly oh sorry Bobby. No, no, go ahead. Well, uh I think that's why I wrongly interpreted the chapter and the p the comment of impartial friends as he was being sarcastic. Um, because what I didn't understand weaving through the whole story a number of times that I did over the weekend, you know, here is this young, naive sort of um intolerant of injustice and then the king says, in the name of justice, help me deal with this.

Speaker 2: That's a good spot. Well done. I was waiting for someone to home in on the word justice. Why is he doing it in the name of justice? Has an injustice been done?

Speaker 8: That's what I fundamentally don't understand about the whole chapter, which is so the people are being threatened and menaced and they're producing But when they're stopped in stopped being threatened and menaced, they won't produce. So It's chaos, it's prosperity under the threat and menace, and it's chaos under justice, small j from the kid or from the underling.

Speaker 3: And the the young bean's outrage at King Apollos was seems to be that King Apollos was lying to all these worthy humans. He was manipulating them. And that felt unjust to him. He was deceiving them in order to get the necessary work out of them.

Speaker 1: And he also you also have to throw in the fact that Kundebuffer was not acting in them at this point, except a few of them. Except later on, it sounds like it was working in all of them the way they were ready to uh Get rid of uh the things that worked in the city.

Speaker 5: Is it is it also an attack on the Bolshevik Revolution and an analogy of the Bolsheviks? Because I see points in common.

Speaker 4: I don't know enough about it.

Speaker 5: Well, they claimed that that the system w was unfair and that it had to be destroyed and it was better to have chaos and Start over again and that they were going to create the classless society, and um and that they had to establish a dictatorship for some time Um and Gurjeef was very much opposed to them as as we we have read, maybe

Speaker 4: Or was it well form and process of um communicating these type of a trial I mean could be related very well.

Speaker 5: But but um I mean rather than uh going into party partisan politics, I don't think that was his intention, you I think he was uh um Pointing to to realities that arise from Khandabafa And that are totally independent of it ideologies and good intentions, I think Most of the people, I don't know in the US but but in Latin America and in Argentina, most of the people you talk about, they uh will recite mantras of political ideology. As of the objective truth. And it's like you have to avoid the topic because You can lose a friend, families are divided. Um I I think he's pointing in in that direction, like they it look It's not about solving injustice. It's not about or that any mechanical solution is going to solve injustice. I don't know. And then there's also the the the last thing, sorry, the question of the Taking into account the the second force, the denying, the the denying force. Well, the consequences of going ahead with an impulse of the affirming force and not integrating the existence of the denying force And the catastrophic effects of that that no no Um reconciling force can manifest And no action can be completed if the only on the basis of the affirming force. Maybe. Yeah, that's another thing I can think of.

Speaker 3: Well, there's also this implication. It says As I've already said, the mentioned consequences of the Organ Kunden de Buffer having by that time been thoroughly crystallized in certain of his subjects. She doesn't say in some of his subjects, she says in certain of them Because even not everybody, but because it was crystallizing certain people, then he had to start to employ every kind of threat and menace. in order to extract from everybody all that was required. The implication being that people were that everybody was voluntarily contributing what they knew they were supposed to contribute for the maintenance. I'm saying the obvious here. Ex until Kundebuffer became thoroughly crystallized in certain people. But then the next paragraph's interesting, because he says his methods were so varied and at the same time so reasonable that even those of his subjects beings in whom the said consequences had already been crystallized could not help respecting him. Although they added to his name, you know, Arch Cunning. So they sort of knew they were being manipulated, but they respected him anyway because of the skill with which he manipulated them. So so what's going on here?

Speaker 2: Why is he a countryman?

Speaker 8: Hmm.

Speaker 2: Why is he a countryman?

Speaker 3: Who wh why is the young man who made the wager the countryman of of the Elzebub?

Speaker 2: Yes, why is he a countryman?

Speaker 3: Well, I assumed he was part of the same gang that was that was uh exiled to Mars.

Speaker 2: That would make him a kinsman. Why would he be a countryman? Oh

Speaker 4: Well, I wondered like how he got to Earth if he wasn't part of the first occasion that went to Mars. So why is he a countrymaness?

Speaker 8: And one additional question to that is, and maybe I've just misread it, but they told me that one of our young kinsmen, 350 Martian years, right? And then later on it says It was just this in that our young, inexperienced countrymen of 350 years.

Speaker 2: Well, that's in Caritasian time. A lot older than 350. Hussein is about 4,000 years or

something old. So yeah, this this this guy. And it doesn't say when he was born, it just said he's it he's been around on Earth for 350 Martian years, which I guess is going to be like 700 years or something.

Speaker 3: Well, this is interesting. Country comes from the Latin word contra, which means against or opposite.

Speaker 2: Yep. I mean, I think the problem here is that Nobody in this group is particularly OF with Christian symbology, but the the um we did this earlier in terms of the Trans-Caucasian Kurd. He comes from the country as well. Yeah. And he goes to the city. Well, he goes to the town. And who remembers reading in Search of the Miraculous and Gidge saying people coming from the country are more in essence than people Oh yes. Yeah. Okay, so and are people just today they're just um all everybody's taking stupid pills. Why are you not making the connections?

Speaker 7: I I had shared with um Robin and John my my my ideas about this tale and Beelzebub's young countryman, which is that he is Lucifer's nephew, which I'm fairly certain of because Um, when Janet was gone, Janet, I apologize for all the spoilers. This is like definitely a spoiler because this is at the end of towards the end of the book. Beelzebubs investigating things having to do with Atlantis. And he says a very old aged Caratassian helped throw some light on the subject So that very aged Caratassian, I'm fairly sure, is Lucifer, and he mentions that this young countryman is uh the nephew of that very aged Caratassian. And so I think that King Apollos, being arch-cunning, as Lucifer is arch-cunning, knew what was going to happen when he he signed this this uh this wager. Because at the end we didn't uh it's a few pages left I guess but at the end he kind he kind of makes out well he just gets a paid vacation for his efforts.

Speaker 2: And who wouldn't take a paid vacation?

Speaker 3: So just wild speculation then as a countryman, was he of, he said he's a member of our tribe though. He did say he was a member of his tribe. That's why they have they're responsible for him.

Speaker 5: Well one thing I that just I had a flash here. Uh when you call a a gardener or someone who does the cleaning of pools. And in some trades In Argentina. You don't have to be a millionaire to afford a gardener or. But most of us in the middle class We are very, very city, much city dwellers, and direct descendants of European immigrants. And most of the people who do manual work are um They come from a country. They have a country side culture. And one thing one observes in them Is that you try to make formatory conversation with them and they look at you sort of respectfully But not engaging. They don't do small talk. And when they do make a comment Um their voice is different from ours. I don't know if this is in the first world it's politically correct to speak about Cultures and ethnicities and so on, but since this is a good jiv groupai. I trust I won't be uh called a slug. But I noticed that we speak like that. We all speak up up here. And they have uh Like a gravity, right? And when you go to the farmers market, most of the the uh owners of the stalls are Bolivians Who have a countryside ethos. I don't know how to call it. And you see their their children They'll have a three-year-old sitting quietly, abiding in itself, while the mother is selling lemons or selling garlic and so on. And uh our children aren't like that. Our children are on the make from day zero because they've got a They're thinking they're three they're thinking of college already, aren't they? So I see that I think there is something there. When Robin tells us to speak uh to think of countryside people or and uh city people. It's like there's something more formatory in us than in them

Speaker 3: Yeah.

Speaker 5: And then and I want to sing, I remember having brought up To be always thinking, looking for opportunities and thinking to say the right thing To get the customer or to get the your boss's approval or whatever. They didn't say it in those words, but that was the message. But you you have a uh a cleaning woman. And uh you up you you tell her I need you to be here on Monday. And she say, nope, Monday I have to go because to my province because we are commemorating the death of my great-grandmother And she's not afraid of being fired. She looks at you. She says, no, but I need you because I I need you. Oh, I can't make it. And then she'll stop arguing, but she's got her family traditions and uh she just won't show up. And the the general comment in fellow city dwellers is, ha, these people, they don't want to work, look at them, they're not civilized and so on. We and it's the other way around. I guess. They put us to shame, I must say

Speaker 1: I'm saying countrymen is more abstract in this. And I like uh that connection with the Transcaucasian curd And I also like the connection with uh young Beelzebub rebelling on Karitas. Uh but that idea that uh the countrymen we we s we we said and I and I think this is true, the countryman represents, I'm just reiterating here, uh that idea of being more in essence. Than uh other people might be then say, was he more in essence than King Apollos was? I like that idea too that King Appalus might have predicted what was going to happen and let it happen. He's being arch-cunning like Lucifer. I think that's a pretty fascinating idea to keep in mind. So I'm just trying to tie some strings together of things that I've heard here that make a lot of sense to me. Yeah. And and the other thing I want to come back to is wager. Uh but I've been thinking about this for two weeks now. It's like uh Where else do we hear about waitress in uh Gurchev and the one I remember most recently is on page 254 of uh meetings with remarkable men, I'm trying to put together the idea of signing in blood and being an oath, not a bet. Uh and I just just read it to you. This is with Vividskaya in regard to raising money, which we mentioned earlier. I do not remember how or for what reason a dispute rose between us. But the result was that it ended with a wager according to which, under very precise conditions and by definite date, I was to make a certain sum of money. So that idea of dispute wager and uh precise conditions I think just sort of wraps a lot of those things up for me. Together

Speaker 4: I looked up the etymology of money, and it is to advise, um, to warn. Say that again? Money to what to advise etymology of money is to advise or to warn. It comes from um the tales of Juno warning the Romans of the earthquake. Robert, you're laughing.

Speaker 6: Tell me why. Oh, because Juno had a mint. And mint is coming for money. I and I love that story. I just, you know, it's in my mind when you said it, Barbara. That's funny.

Speaker 1: Juno had a mint?

Speaker 6: Yeah, the Romans uh the Romans had to keep their money somewhere, so they kept it with Juno.

Speaker 1: Oh, I did not know that

Speaker 5: And there's also the the question of identification maybe in part of what that the story is telling us that a po a police So that there was a young and and vibrant and powerful being totally identified with a a crusade. And we've all seen in life When someone's identified, you better get out of their way because it's nothing you say or do is going to stop them. They have to learn on their own. Those of us who have children know that especially That the the problem starts after they're 30, not not when they're teenagers. After they're 30 or 40, that's when the problems start. And they want to buy this car, they'll buy that car. You better not say, look, that's not a good car to buy. Just change the subject Or get married or or change jobs or whatever. I don't know. Maybe there's there's a wisdom in in in the parties Um and someone said, I don't know if it was Sandy or

or Bobby, who was it who said that that Oh what I forget who maybe Steve. That Apollis has certain signs of being a man of higher understanding or of higher wisdom. Sorry? Is impartial.

Speaker 6: But um he's the king. I just want to know when he reached um the earth, he was a kinsman on Mars when he reached the earth. Um He becomes an inexperienced countryman.

Speaker 3: Becomes I don't think so. I don't think that's what Robin said. He never was. I'm just reading this part over because I'm fixated on it now. He said, I descended for the first time on account of a young bean of our tribe. who had had a misfortune to become deeply involved with the three-brain being there. Okay, they were part of the same tribe, but he says. And then he says in the next paragraph, there once came to my house on a planet Mars a number of beings of our tribe also dwelling there on Mars, as though They had arrived at a different time or were part of a separate community, because I assumed that everybody of Bielzebub's type. were all cast out at the same time and that they were the only ones on Mars. This implies that is not true. Plus, it raises this question about He'd had the misfortune to become deeply involved. So he was a countryman, but he had let himself become a little too he had he had he had lost sight of the thing that separated him from the ordinary three-brained beings.

Speaker 6: Uh Stephen, on 111 is where um he first I I think is where he first says countrymen. And it was just the same King Apollos that our young inexperienced countrymen. Okay. had become involved. So I'm just wondering if he's a kinsman, he can as soon as he reaches Earth, he's a countryman.

Speaker 3: Oh, okay. I I see. T w w what paragraph was that Robert?

Speaker 6: Uh one eleven, the third paragraph.

Speaker 3: Yeah. But I'm just kidding, our young inexperienced countrymen. I don't know. I'm just getting this feeling of this half-formed this person of of Beelzebub's type, but whose level of understanding is lower. He keeps coming from a new level of understanding. a lower level of understanding so that he doesn't know enough not to do what he did. Because he doesn't understand human three-brained nature, and he has not somehow crystallized himself enough to be able to stay separate From their way of thinking. I could be completely wrong. I can't figure out where else to go with it though.

Speaker 2: So let me just introduce the following idea King Apolis is Deputy Steward.

Speaker 5: Yes.

Speaker 3: Yes. Okay, well that changes. That's that's interesting. Mm-hmm. So he has enough of an eye that he is able to hold sway over the functioning of his subjects as a deputy steward. He's the king. Yeah, he's the king. He's the ma yeah. Okay

Speaker 1: Remind me the difference between deputy steward and steward. Why could he not be steward?

Speaker 2: Deputy steward is um Uh a construction of personality.

Speaker 3: Yeah. Oh, okay

Speaker 2: But going in the right direction. The Jeopardy steward can never become the steward. That never happens. Never.

Speaker 1: Okay.

Speaker 3: I never understood. So Deputy Stewart's not an early stage of real eye. It's a construction of personality. That so it's like being able to hold yourself together if you're source of will.

Speaker 2: It's a it it's a construction of magnetic center because magnetic center is all impersonality initially. That's good to know. Well, you see the The the problem is that the essential side of someone doesn't doesn't do well with words. They kind of focus more on feelings. So gathering information like you know going into a bookshop and buying all of these um fourth-way books, that's personality doing that. That's not essence

Speaker 3: Hmm. So this inexperienced country money is somebody from is a being of a higher order, but who still has not reached the level of understanding not to know that interfering in the work of the Deputy Stewart. Well that he has not formed himself enough to be able to take over that function.

Speaker 2: So we can do this because I mean I think this is the the um allegory that's going on here. I mean We can do this, we can ask ourselves, what was our childhood like? How did our personality develop and what happened to our essence during that childhood? And which part of us was the stupid one Because you know the truth of it is that with most people, personality is all they've got anyway. And essence is criminally stupid, but it doesn't matter because essence never gets a word in. But some people educate their essence or maybe by accident their essence is educated. And that creates a different circumstance. So you've got the example in Search Miraculous where Gurjith hypnotizes someone to discover that his essence is two years old. Well, I would rather guess that that essence wasn't debating the meaning of Plato.

Speaker 5: I I I remember a phrase uh um Personality must diminish so that essence may grow. Am I getting it right?

Speaker 2: There's this is to do with the dogs. There are various dogs that are part of personality and they have to be eaten by essence But when you talk about being eaten, there are various parts of you that Gurdjieff referred to as dogs, which are badly behaved bits of personality. And they are going to get eaten by essence. And in their place, essence is going to set up something that's okay, that works. You know, so instead of becoming a juvenile delinquent, that I can know you must have been when you were about 13 or 14, Federico. So essence comes in and creates a reasonable human being so that by the time you're the age of 21, you're a fine upstanding Argentinian guy.

Speaker 5: Who makes gold with his hand? The hand of Rob

Speaker 3: Robin, are you hinting then that the young countryman the young countryman represents in a sense undeveloped essence that has not grown to where it should and it bites off more than it can chew? Yeah, okay.

Speaker 2: There's another aspect which we can touch on, and I think Mitch um Derek was going for, but Or was it Robert? Doesn't really matter. This is also an allegory about energy. Because from um cosmos to cosmos within humanity The enabling factor is money. Right. And Gurdjieff referred to money as enabling factor. And in your body, the enabling factor is also money, but the money turns out to be glucose and oxygen. And it's the same stuff So it so the the allegory is about taxation Or in it when it comes to energy, it's about taxation. And you, because in one way or another you have become Seduced by this idea of the fourth way, you eventually realize that you're not really going to achieve anything unless you can economize your energy. And this idiot countryman has done exactly the opposite.

Speaker 8: So the young countryman's view that the king, you know, his views of unconscionable conduct That's just um the young countrymen's associations and projections of inner considerations or um or or just associations of judgments of j what's right and what's wrong.

Speaker 2: Here's a question, you know, because if we should do this, we should make it personal for ourselves, you know. Here's a question. When in the Gospels it says, let not thy left hand know what thy right hand is doing, what does it mean?

Speaker 8: Doesn't that come back down to Kunderbuffer again?

Speaker 2: No, it comes down to essence and personality, because the left hand is essence and the right hand is personality.

Speaker 8: Right, and condebuffer functioning or not functioning gets in the middle between the two.

Speaker 2: Well condebuffer is a it condebuffer is um a detail of the possibility of the struggle that may be occurring in any given situation involving human beings. It could be that the struggle that's happening in a person's life or in the life of the village or in the life of any um aggregation of human beings. It could be that kunda buffer is part of it. And it could be that the stupidity of human beings is what's actually driving. And it's got nothing to do with Kundabuffa. It just depends. It's like if you analyze the tales, which I did, so I can speak with a little bit of authority on this. you realize that throughout the tales, Gujit is on the one hand saying, this is the fault of Kandabata, and on the other hand saying, this is their fault. It's got nothing to do with Kandabutta. And that goes backwards and forwards throughout the tale. So we are um uh we We are in a situation where to pick on the word condubuffer and start throwing it at everything is a mistake.

Speaker 1: Well, in regard to let not the left hand know, is that also not uh a reference to impartiality? And would that fit in with uh essence versus personality?

Speaker 2: I I don't think it's a reference to impartiality at all.

Speaker 1: Oh, okay

Speaker 2: I'm about to change my thinking. If thy right eye offend thee, pluck it out and cast it from thee. If thy right arm offend thee, I know tear it off and throw it in there and throw it in the bin. Or whatever. Getting my quote slightly wrong there. You have to to a certain extent allow personality to do what personality does well. Most of us have been employed Right? And if when we were employed, we refused to do the various things that we might regard as morally dubious, then we would never have a job. It's the personality that does the job normally. Then there are those lucky people who, as Gurj said, can earn their living with the left foot.

Speaker 3: So this is interesting because what he just said then gives added punch to this uh sentence where he says And so, my boy, by these means which King Apollos then obtained what was necessary It seemed to our young countryw countrymen, for some reason or another, as though Beelzebub can't imagine why somebody of this tribe would have allowed himself to even get embroiled in this because he had a different mission. And what it turns out is that all the energy that is supposed to be devoted to the development of being at the Elzebub's level instantly gets shunted off just to keep j just to be used for the sheer sake of steer extern external survival. It's it's it's yeah So the left hand has grabbed the right hand and there's now absolutely no difference between what they're doing.

Speaker 5: I have a twist here. Could it be that Bilzeball says it takes one to know one? Because I

was expelled And banished to the solar system because I did the same thing that this my kids are doing now, only I did it with the Sun Absolute.

Speaker 3: Yeah.

Speaker 1: Except we don't really exactly know. Never really gets explained to us what Beelzebub did. to cause a near revolution. I mean we're kind of assuming it was similar. I just think it's gotta be something a little more complex. But that might just be Me thinking Biel's bubs a little further along so he would not fall for what the young countryman did. So I'm probably it just going anyway

Speaker 4: So there's memory in my youth that um I challenge authority. I mean I didn't like working for authority. And maybe I had a better idea and I tried to bring it out. And they go, we don't want that idea And it upset me very much. But again, this was a young mind that said, hey, I know better. And I didn't Or I really did, but never mind.

Speaker 6: Barbara, can you can can you just stay with that? What what part knew better and what part was was not What I was that your personality that knew better? Wha what was that inexperienced part? Was that your essence or what?

Speaker 4: I I don't know. It was like walking on thin ice, but I had to do it. I I had to go prove this something that um I didn't really need to spend any energy on whatsoever. But it was important to me at the time and it was foolish. So yeah, personality. Who's saying t' foolish now? Now um the person that's like 60 years older?

Speaker 6: The owner, the owner of the thing, right? The owner of the body, right?

Speaker 5: Yeah, yeah.

Speaker 6: The owner of the carriage, okay.

Speaker 5: But at the same time, isn't it not an ultimately foolish and useless activity to be discussing these matters? From this book. Once a cousin of mine, and he's an Englishman And uh I had the temerity of uh of uh referring him to uh the psychology of man's possible evolution. He he called me a slug, or he thought I was called. He said, What are you sending me? He's a sort of a doctor in physics or something. You sending me the writings of an obscure 20th century writer. I don't know. I never again, I mean, he's still my kinsman and and I didn't but I I learned. I learned the hard way there. But what I'm saying is, Mr. Gujiv has us asking all these questions. And and I think, Robert, that you you've got something there when you say uh But who decides what is foolish? You're not saying she's not foolish. You're telling her Well, we don't know. But it's not the not knowing of the postmodernist, well, I don't know what's right, what's wrong, up can be down, down can be up for me, cultural differences are all it's not that it's It's uh something so so mysterious, isn't it?

Speaker 8: Oh sorry, Robert, go.

Speaker 6: No, no, I'm done.

Speaker 8: Oh. I was just gonna say that I found the chapter so confusing as it just sort of turned in on itself that the King's Wave um was torturous and menacing and the naive um countryman's way wa led to dissolution. So it just feels like this this um This juggling between truth and justice and personality and essence just went back and forth, back and forth, back and forth, and neither worked

Speaker 2: Well that had a solutions in the next reading, so we can't really kind of pull it in there.

Speaker 8: I'm glad to hear that because I actually found this rather depressing.

Speaker 2: Oh depressing. I found it joyful. Hey, don't you live in America like me? This sounds like it's way, way more organized than America is right now. Just saying.

Speaker 3: Your interpretation of one of the allegorical meanings of this, so Robin, is reminding me I can't find it now. But it's like that it's that place in purgatory where once. Once the involutory process goes far enough and things are are manifested, then Some of the energy can be used for the planet itself. It doesn't all have to it no longer has to all go into manifestation. Some of it can be used for itself. And he seems to be saying here that unless you the the y l let the world of manifestation once it gets settled and there's stability and order leave it alone and put your attention elsewhere because it will take care of itself. Because if you start to monkey with it, it will just distract you from what you're supposed to be doing. which is developing your own being. I didn't say that very well. But there's there's and I can't find that place in purgatory.

Speaker 4: We'll get there.

Speaker 2: So, but I mean I think the point you're making is really quite fair in the sense that you know At one point in time, out of sheer interest, I um did an analysis of the past two and a half thousand years, and I discovered that There wasn't a single year in which a war was not taking place in the past 12,000 years. So It is definitely the case if you read the history, for instance. I mean, because we're familiar with the Bible, we could read the history of David and the history of Solomon. And we would realize that a state of let's say a reasonably high or perhaps even very high level was established, persisted for a while, and then it's gone And as we will read later about Babylon, Babylon was marvelous for a while and then it's gone. And then we can, depending upon how you choose to read the history of Egypt, we can wonder at the fact that there was a government of a kind that continually ruled for two and a half thousand years, even though they were throwing pharaohs out right, left and center every now and then, you know I think the average dynasty only lasted 800 or so years. You know, it wasn't very long than the dynasties lasted, but it had it had continuous rule for two and a half thousand years And there's nothing in the modern day that approaches that, nothing even that approaches the 1,000 years of Rome. Nothing. So the point is correct, but doesn't last

Speaker 5: I just remembered uh an issue I used to have connected with the injustice of the work? Why was it not available to everyone? And so on. And uh I think it might have been in In Search of a Miraculous, but I'm not sure that there is an explanation that an earthquake occurs And it is a law of nature that so many thousands or millions of people are going to be killed. And there are few who get the warning that it's coming or listen to the signs and escape. And that has nothing to do with justice or injustice. And that what the work is offering is an escape from mechanistic. And so uh I know this could sound like a feel god feel good message that I'm trying to send the Janet, but I hope it doesn't it isn't that that uh And one can be depressed because of the terror of the situation, but one can be overjoyed that we are We can see it. And who knows? Who knows Maybe we're just a drop in the bucket, but maybe we're the pebble that starts the avalanche. Who knows? But what a lovely way to go, spending evenings like this. That's a way to go.

Speaker 8: Thanks for that. That's awesome. I think that's why I'm such a big fan of David Hawkins because he he talks about obviously the scale of consciousness and what have you. And he when his his parting words and concepts were that We were on the cusp of Homo Spiritus, as the overall consciousness level of people had gotten to 200, the level of courage. And that if we, you know, kind of uh act with that in mind. But all of this is it doesn't, it doesn't last. It's this personality uh

j it's just a flipping mess. And it's kind of hard to not separate that from what we read every day anyway. But um Sorry, my opinion. But here are the two questions that I have at the last. I'm still really interested in why he says in the name of justice. And then the question I had before that is, you know, he it doubtless it would evoke the indignation of the majority of my subjects. Why does he care? Why does he even care?

Speaker 2: Well maybe because they'll rip him um to pieces.

Speaker 8: But why haven't they already?

Speaker 2: Because he was ruling them very effectively and very cleverly, and then some idiot from Mars turned off. And said I can do this better than you.

Speaker 8: And expose the whole thing.

Speaker 2: Move over, Bucco. I'm taking the um control of this ridiculous government that you've got created here.

Speaker 1: It says he was conscientious. I think he was a good king. He had been extremely conscientio in respect to duties he had taken upon himself for the maintenance of the greatness of the community entrusted to him, had spared neither his own labor nor wealth And at the same time demanded the same from all the beings of his community. That seems to me a statement of His worth. I don't know if it's it's he's a deputy steward, so that's the aspect of his personality. But that's what made him an effective king

Speaker 2: If that helps. I think you're kind of there with what you've said, you know. Is Deputy Steward conscientious? And if not, could it actually even be the deputy student?

Speaker 1: I don't know if this is important, but you know, I keep telling you, I've been reading the uh side by side 1950 and 1931. And I don't notice that he's changed a word in this chapter from uh one to the other. So he liked that one right from the beginning.

Speaker 2: Well that's good to know.

Speaker 8: So is Deputy Steward conscientious?

Speaker 2: Of course it is. It has to be. It couldn't do what it does if it if it wasn't conscientious. If you if you the deputy steward is trying to assemble various parts of personality that behave in line with the um advice, the best advice or let's say the the um uh the the general um dynamic of the work. The the deputy steward is practicing external considering. The deputy steward is having no truck with keeping accounts. The deputy steward is trying to not identify. The deputy steward is doing Absolutely everything that anybody in the work who's been in the work for a long time is doing. That's what the deputy steward is doing. And if it's not conscientious, it might as well give up.

Speaker 8: Then I must have misunderstood when you said the deputy steward can never become steward.

Speaker 2: Well he never can, his personality. It's like you know he can become a great lion, but he's never gonna be a human being

Speaker 5: I think I think maybe it's a case of necessary condition and sufficient condition. Oh so then if you want if you if you want to develop your being the necessary condition is to be a good

obivater. I don't know how you pronounce it in English. That's right. But it's not sufficient. In order to have both the the necessary and the sufficient ah Something has to happen self-remembering I don't know So like is it clean enough

Speaker 4: That always makes me surprised. Could it be clean enough? Or is it clean?

Speaker 2: One of the things that you may have noticed, I mean everybody here is reasonably long in the work, so you may have noticed. that your interest in the work has not diminished. That's why you're part of groups like this. Because everybody in a group like this continues to have an interest in the work. That's your personality. That's your magnetic center. And your magnetic center is continuing to acquire more and more knowledge. which it will ultimately be able to serve up to essence. The deputy steward doesn't stop. Even if the steward appears, the deputy steward doesn't stop. Yeah. He just doesn't get promoted. It's just one of those things, you know. He's gonna earn quite well, but he's never going to be one of them billionaires.

Speaker 1: That's very good news.

Speaker 3: I'm I'm beginning to see connections between Deputy Stewart and the notion of a good householder. maybe even notions of that patr patriarchy in a sense, although that's a little more controversial because of that word, but it's it's like a person who has learned to manage the affairs of this world. in a way that is harmonious, that is basically fair, that is basically competent, and who has become to some extent a master of his own worst tendencies. In other words, he has become a normal man. He has become normal, which is the first thing you have to do before you can before the process of evolution starts. Because we're not even normal as we are.

Speaker 2: Well, I think we can give ourselves a little bit of a compliment.

Speaker 3: No way. Scorched scorched earth, baby.

Speaker 2: Well I I wasn't including you in this, Stephen.

Speaker 1: There's a term that I find really interesting and it relates to King Apollo's uh conscientiousness, it's on page uh 113 right at the top there. The subjects of that community Principally, of course, those in whom the said consequences of the properties of the organ kind of buffer had already been crystallized. And we already already said there weren't that many of them, but nonetheless, we're going to see what happens. Not only ceased to pay into King Apollo's treasury what was required But they even began gradually snatching back. And that's the phrase I really like. I mean that has negative connotations right there. Snatching back what had been put in before The wrong use of centers could be. Oh, I like it.

Speaker 2: I think that's nice. That's very good.

Speaker 5: A little word of another one of a hope. If your children or your grandchildren for the next 30 or 40 years Grow up in a samlios that is totally chronically in chaos, uh including uh Fear of walking the streets at night when you go to your fourth way meeting and uh having your savings wiped overnight. You had \$1,000 in the bank and then you have \$100. And being afraid that people should hear that you are in some cult and then report you to the police. That as we have lived in Argentina for 60 of my 74 years. Before that I didn't realize. And you can still be happy and you can still work. And the work keeps you cheerful. And also, I don't want to fall into magical thinking, but it keeps you protected in mysterious ways.

Speaker 3: Enrico, did you know people who did you know people who were disappeared?

Speaker 5: Oh definitely.

Speaker 3: Yeah.

Speaker 5: And in and in my in my group therapy uh group. So we we didn't know which of us it was it was going to be. And I personally I was on a I was uh picked up once and uh I'll I'll And I was miraculously saved. I came up with a story and I said, well, thank you for defending us from the Marxists. My father is in the in the armed forces and he's retired, but all a lie. But I was able to project the lie because They thought I wasn't afraid and something inside me wasn't afraid. For example. And um well and Robin can tell you about his parents or grandparents, I forget. They the bombs were falling and they just put on their how do they call that little hat they wear and pick up their briefcase and go off to work in the Bank of England and then come back and they go to their The their meetings with Rena Hand or whatever, and even if the bombs were falling right, left and center. No, it's uh That's not reason to uh external circumstances are really not not. You don't don't be depressed and something my cousin, the one who threw the the book at me practically. He gets depressed because his children are not going to have the national health service that he had. And what was to become of them? I never had that quality of National Health Service. And I was, I don't know. What I mean is that there's an attachment, something that one gets if what if one can communicate that to one's kids and friends and neighbors and so on. That it's um I don't know. How is it, Mr. Guj says, the the more difficult the circumstances, the better for the work, if one works? That's it.

Speaker 2: That's true. And the an another statement from Gujarat, but I think it's very relevant to what you're saying. And I find it very interesting what you're saying, Federico, because I have never lived in the impressive, what I read about as the impressive environment that was in Argentina for a long time. So I don't know anything about it. And while I'm living in America at the moment, which has become a little oppressive of late, it was nothing like people disappearing all over the place stuff which is uh which is an awful thing to contemplate. But Gurdjieff's statement somewhere, um uh external events just don't matter. It's how you digest them.

Speaker 5: Yeah.

Speaker 2: They just don't matter at all. There are no things, very bad things happen to various people. But because they didn't happen to you, you don't even know how bad they were. because you don't know whether the person it occurred to had real difficulty digesting it or was unable to digest it or whether they could take it in their stride and you just don't know. You know about yourself. And this is it this creates the problem, because you kind of referred to it that as regards your close family and close friends, you can't tell them this. You can't tell them that it doesn't matter because this belongs to the work. And if you give them a work idea. they'll throw it back in your face, which is what you were telling us about really. So you can't really tell them, you know. Uh if you're kind of married to someone who's in the work, you can discuss it amongst yourselves. But even then, how would keep it from the children?

Speaker 3: Mm-hmm. So so that's one of the input, I mean what you just said external events don't matter. That's one of the meanings of this this text that we just read. today. Right. The implications of it. And it's what's frustrating not frustrating. I am I'm full of gratitude that uh that you are here, that I would have missed that reading. I've missed it every time I've read this book. I have not appreciated the full meaning of that passage. And I will consider, I will continue to miss the deeper meaning of a lot of this book because I don't know how to make my brain apprehend the deeper meaning of it, try as I may. So so thank goodness uh There's the tutor here to uh to kind of unlock the door because as soon as you say, I mean what you said today, suddenly this is the second time that's happened The a meaning of what the deeper meaning of it is immediately apparent to me.

Of course that's what he meant. Of course that's what it's about It just kind of clicks in. You sort of feel the truth of it at an intuitive level. And uh I don't know how to do that on my own. But um so thank thanks for having us.

Speaker 8: But what is yeah. Go circle. I was gonna ask a stupid question.

Speaker 2: Well go ahead. Give me a stupid question.

Speaker 8: So Stephen, I think that's a fabulous point, Stephen. I totally get that. But then why does Beeselbub Beelzebub care to go down to try and fix it in the first place.

Speaker 3: Why even Well well that that's a really good question. I mean that gets into the deeper meaning of what is exile means and what his divine duty was and why he had to can make these six descents to this troubled, confused place called Earth. in order to finish learning what he had to learn. That's the only sense I can make of it.

Speaker 4: I see that he went down because he was asked by this group. And his first descent started that way, that he didn't feel he could do what he needed to do for Mars or find out what he needed.

Speaker 3: Yeah.

Speaker 4: But it it was because of the group coming to his house.

Speaker 8: Right, so this is an exercise in him learning to digest it then.

Speaker 2: So in the in the general situation, as we progress through the tales, we will And because uh Beelzebub is himself advancing, we will go through Beelzebub's evolution. And this is the beginning of Beelzebub's evolution. And this is going to be the only time in the Tales where he refers to the elders. Because by the time we get to the next descent, He has actually become a man number five. But he isn't a man number five here. And therefore he has to refer. He doesn't have unity at this particular point in time. And I don't want to say that But it becomes kind of necessary because of the conversation. In respect of what Stephen's saying Aside from the fact that I have read this book many times without ever being a part of a group doing it and even wrote a book about it. This is the fourth time that I am doing a cover-to-cover study of the tales. And every time that I go through, I discover something new. And me coming up with deputy steward, that's the first time I ever did it in four years of study. And you or anybody else, Stephen, if you continue, you will get easy. It's not me that's doing this, if you like. It's the group that does it. It's not me that was working out some special mathematical theorem that was only possible to understand if you had an IQ of 250 or something. It's not me. It's a group. The group throws it out.

Speaker 5: And uh uh once it was explained to me That everyone who advances in the work needs to complete the chain by putting someone in his place. So when uh we are stimulated by what happens So yeah, I agree with Robin, he does not attribute him to himself. But there's a part that is the role that he's playing. And he's he's repaying a debt of what he received. And so and we pay the debt to him by listening and and having ideas that we never would have had. And thus goes the chain, each one laboring to put in in One's place someone else so that one may in turn move up. Up is not a good word, but Maybe move inwards. I don't know.

Speaker 2: You can you could say ascend. It sounds really much more posh. Nothing that comes in one and come out of it.

Speaker 4: Yeah, we can mention that um when we worked with the German group The first

descent of Beelzebub, the word that was used for descent wasn't just of a physical coming down. It is like the descent of the Holy Ghost.

Speaker 2: Yeah, that's I've forgotten actually it's five times because I'm doing German English thing as well and that um has has its own virtue in a way. Um be because you get to discuss the shades of meaning between two versions of the tales that were written by Ghearjiv. And they're the only two versions that were written by Ghajiv directly.

Chat US Meeting

17:33:45 From Janet M Mitchell : I'll figure it out!

17:34:29 From Janet M Mitchell : I'll logout and come back!

17:35:04 From Robin Bloor : The Buddha's central teaching is that what we take to be a unified, persisting self is in fact just these five processes arising together, and that the belief in a self beyond these aggregates is the root of suffering.

1. Rūpa —Form or Materiality

The physical dimension: the body, its sense organs, and the material world they contact. Rūpa is not just the body in isolation but the whole material basis of experience. It is analyzed into the four great elements—earth (solidity), water (cohesion), fire (heat), air (motion) — and the forms derived from them.

2. Vedanā —Feeling-tone

Often mistranslated as "feeling" in the emotional sense, vedanā is more precisely the bare affective quality that accompanies every moment of experience: pleasant, unpleasant, or neutral. It is not an emotion but the raw hedonic charge — the immediate sense that this experience is welcome, unwelcome, or indifferent. It is considered particularly important because it is here that craving and aversion take hold.

17:36:27 From Robin Bloor : 3. Saññā / Samjñā — Perception or Recognition

The aggregate of recognition — the faculty that identifies and categorizes what is experienced. It is what allows you to recognize a color as red, a sound as a voice, a smell as familiar. It is essentially the labeling and pattern-matching function of mind, and Buddhist analysis is careful to note that this labeling is constructive: perception is never simply neutral registration but always shaped by memory, expectation, and concept.

4. Saṅkhāra / Samskāra — Mental Formations or Volitional Activities

This is the most complex and inclusive aggregate — a catch-all for the vast range of mental factors that shape experience and action: intention, attention, will, emotion, habit, virtue, concentration, and many others. The crucial term here is cetanā, volition or intention, which the Buddha identified as the essence of karma.

17:36:59 From Robin Bloor : The saṅkhāras are what condition future experience; they are both the products of past mental activity and the seeds of future states. The word samskāra in broader Indian philosophy carries the sense of a deep impression or conditioning — the same word used for the Hindu life-cycle rites.

5. Viññāna / Vijñāna — Consciousness

The bare awareness that arises in dependence on a sense organ and its object: eye-consciousness, ear-consciousness, mind-consciousness, and so on. It is important to note that Buddhist analysis does not treat vijñāna as a permanent witnessing self — it is itself conditioned, arising and passing with each moment of sensory or mental contact. There are typically six forms of consciousness corresponding to the six sense bases (the five physical senses plus the mind, which in Buddhist psychology is itself a sense organ with mental objects).

17:37:00 From Janet M Mitchell : I wanted to ask where in the Tales so far we can get the hint that Atlantis is childhood.

17:38:44 From Stephen Frantz : Janet, just making sure: you clicked "Settings" then "Sound" then "Input," yes?

17:39:03 From Robin Bloor : The Buddha's purpose in enumerating the skandhas was not academic but soteriological — aimed at liberation. When you examine experience closely, you find these five processes but no persisting self that owns or underlies them. The aggregates are impermanent (anicca), unsatisfactory (dukkha), and without a fixed self (anattā). The teaching invites you to look for the self among the five heaps and find that it cannot be located — not in the body, not in feeling-tone, not in perception, not in mental formations, not in consciousness, nor in their combination.

This is not nihilism — the Buddha was careful to avoid saying the self simply does not exist — but a precise dissolution of the reified, grasped-at self that generates craving and suffering. What remains when that grasping relaxes is, in the tradition's terms, the beginning of liberation.

18:59:43 From Federico Balsa : drip drip drip

AI Summary Meeting 17

US Session

Quick recap

The group met to discuss Chapter 15 of Beelzebub's Tales, focusing on the first descent of Beelzebub to Earth and the allegorical story of a young Martian's naive attempt to improve Earth's governance through a wager with King Apollos. The discussion explored themes of essence versus personality, the nature of the Deputy Steward and its relationship to conscientious leadership, and how external events should be digested rather than causing distress. Participants shared personal experiences and insights about how the work's teachings apply to real-life challenges, particularly in difficult political and social environments. The conversation ended with reflections on the gradual, point-by-point nature of spiritual progress and the importance of maintaining inner focus despite outer world distractions.

Summary

Welcome and Presentation Introduction

Robin began the 17th meeting by introducing a moment of silence and welcoming Steven as the reader for the session. The meeting focused on a presentation, which Robin mentioned would be discussed momentarily.

Beelzebub's Earthly Financial Crisis

Stephen narrated the first descent of Beelzebub to Earth due to a young being's involvement with a three-brained being, leading to a problematic wager with King Apollos. The agreement, signed with blood, required the young being to manage the community's treasury, but the subjects refused to contribute, causing financial strain. King Apollos honored the agreement but expressed regret over the situation, blaming himself for not foreseeing the consequences. A general meeting was held to find a solution, with King Apollos appealing for help to resolve the crisis.

Samlios and Atlantis: Ego and Essence

The group discussed the allegorical significance of Samlios in their reading, with Robin explaining that it represents the ego or self, while Atlantis symbolizes essence. Sandy and Federico explored connections between the story and real-world examples, including a case study from Venezuela about the negative impacts of disrupting traditional practices through modern interventions. The discussion touched on themes of collective responsibility and the power of money as energy, with Federico suggesting that the story highlights the potential for rapid destruction when wisdom and tradition are disregarded.

Buddhist Perspectives on Ego Development

The group discussed the concepts of ego and essence, with Stephen explaining the Buddhist perspective on the development of ego through the five skandhas, which precedes personality formation. Robin clarified the distinction between essence and childhood, noting that Atlantis represents childhood rather than essence. The discussion also touched on the meaning of Appelus, with Barbara explaining that it refers to the father of the city, and Derek shared insights about the connection between succession of eyes and the plight of Beelzebub's young kinsman in the tales.

Atlantis Story Interpretation Debate

The group discussed the interpretation of a story involving Atlantis and the concept of a wager, with Robin explaining that "wager" is an old term meaning a pledge signed in blood, similar to how tribes sign agreements. They explored the character King Apollos' use of the term "impartial friends" and debated whether he knew the true identity of the visitors, with Stephen suggesting Apollos understood they were beings of a higher sort. Janet raised questions about the relationship between threat and production, while Federico drew parallels between the story and the Bolshevik Revolution, though others felt this was not the intended comparison.

Oregon-Kunda Buffer and Countrymen

The group discussed the implications of the Oregon-Kunda buffer and its crystallization in certain subjects, noting the use of threats and manipulation by Arch Cunning. They explored the concept of countrymen and kinsmen, with Robin questioning the connection between Beelzebub's young countryman and Lucifer. Derek shared his theory that the young countryman is Lucifer's nephew, based on information from the end of the book where Beelzebub investigates Atlantis with help from a very aged Caratasian, likely Lucifer.

Cultural Insights and Rural Traditions

The group discussed cultural differences between city and countryside people, with Federico sharing observations about Argentine workers from rural backgrounds who maintain strong traditional values and family commitments. Sandy explored connections between countrymen, Trans-Caucasian curd, and the character King Apolis, while Barbara shared etymological insights about money's origins related to advising and warning. The discussion concluded with reflections on identification and wisdom, particularly regarding young people's independence and the potential higher understanding of certain characters like Apolis.

Deputy Stewart vs. Stewardship

The group discussed the concept of Deputy Stewart and the distinction between it and steward, with Robin explaining that Deputy Stewart is a construction of personality while steward represents a higher level of understanding. They explored how the allegory in Beelzebub's narrative reflects the development of personality versus essence, with Stephen suggesting that the young countryman represents undeveloped essence that hasn't grown to its full potential. Robin also connected this to the concept of energy and taxation, explaining that the allegory is about economizing energy, which is relevant to understanding the fourth way.

Interpreting Essence and Personality

The group discussed interpretations of a passage from a book, focusing on the concepts of essence versus personality and the metaphor of the left hand not knowing what the right hand is doing. Robin suggested that the passage was not about impartiality but rather about allowing personality to function while recognizing that certain actions may be morally dubious. The discussion touched on themes of authority, rebellion, and the challenge of determining what is foolish versus what is necessary for personal growth. Janet found the chapter confusing and depressing, while Robin viewed it as joyful, leading to a broader conversation about the book's allegorical meanings and the balance between manifestation and self-development.

Ancient Governance and Modern Challenges

The group discussed historical perspectives on governance and stability, with Robin highlighting that while ancient civilizations like Egypt maintained continuous rule for millennia, modern societies struggle to match even Rome's 1,000-year duration. Janet raised questions about justice and leadership, particularly regarding King Apolis' conscientiousness and why his subjects began

to "snatch back" contributions to his treasury. Federico shared insights about the deputy steward's role, explaining that while conscientiousness is necessary for spiritual development, it's not sufficient on its own, and the work continues to evolve even as the personality remains unchanged.

Inner Transformation and Gradual Progress

The group discussed the deeper meaning of a text about external events and their impact, with Federico sharing his experiences of living under oppressive regimes and how personal circumstances don't necessarily affect one's ability to do the work. Robin explained that Beelzebub's first descent was a beginning of his evolution and that the group's discussions help uncover new insights, even for experienced readers like himself. The conversation concluded with an agreement that progress in the work is gradual and point-by-point, with a focus on inner transformation rather than external events.

