

Meeting #27

EU Session Transcript

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

Speaker 6: Um two things that strike me are the different um

Speaker 7: time lifespan of the Karatians people, beings, and events that took place on Earth. where the the events are um progress with the our own timeline, horizontal time la timeline And at the same time, Birzebob and his kinsmen have, even though not living on planet Karatas, still keep living with a life span. As if they were living on planet Karatas.

Speaker 5: So this is one thing that strikes me a little and on which I was pondering.

Speaker 3: Uh, does does it help at all to uh consider that he has a tail is not like us physically. That stayed with him when he came to our solar system, and that although a three-brained being, he's really not like us The only thing I'm really pointing out is his physical characteristics, which are different, stayed with him

Speaker 8: When we bring the lifetime in connection to what Gurdiev always says about living on earth, that uh the lifespan of men of human humans also uh goes shorter and shorter so it is not really connected with something outside, it is more connected with with a kind of of state, with a kind of um Yeah, of of inner state. And in this sense I could can easily follow it doesn't matter if uh people of from Karatas which seem to have a different state even if they go somewhere else still live in this state I don't know if this um yeah to your question, Luigi Yeah, when I when I compare it with my experience when I um when I'm more awake more aware then life feels much more intense and and uh um uh uh as if in in a short period m much more things would happen. So the feeling of experience of of of of time is quite differently and it does not depend on where I am but in which state I am in in in a way.

Speaker 9: Would that have to do with the scale of your state

Speaker 8: What you mean with scale?

Speaker 9: Well, so so Everything is movement. It's constant movement, right? So when you're in a certain state Your ability to move in and out different levels of state. I look at it as a scale of uh harmonious vibration type thing. If you're looking at because I agree with what you're saying, I think. I think I'm agreeing to that. Um to that way of looking at it. I think this is very difficult. This is a very difficult reading And I don't see it as a practical application. I mean, I've never been able to see it that way. So it's kind of like I'm looking at it at different perceptual, like what Luigi's saying, what you're saying. I'm trying to look at it from different eyes to find the practicality of it. So when you're talking about a state of being, my state of being. Doesn't change, but it levels at different scales. I don't know how to explain it any differently. Robin, can you say what I'm saying? You're completed. Um

Speaker 1: I uh ever since Oraj said it, I always regarded the loss of Atlantis as the loss of childhood. It's the it occurs somewhere after the age of seven and because of that we we uh There is a psychological angle to this, irrespective of any other particular angle you want to take, there's a psychological angle. And one of the things that happens when children um when personality properly forms, because that's sometime around the age of seven, personality has started to form quite crystallize quite strongly. And essence begins to be submerged. So Atlantis is the essence that gets submerged. And this problem with sacrificial offerings is really the sacrificial offering of essence. Uh and aspects of essence. That's how I see it in the general sense.

Speaker 7: Well, at the same time, we do have to account for a historical existence of Atlantis and Lemuria

anyway.

Speaker 1: Well we we I mean he's obviously he's mentioned Atlantis is using Atlantis in that way. And if we are to take um Plato's description of Atlantis, then the assumption is that happened about 12,000 years ago, 11,000, 12,000 years ago. the submerging of Atlantis. I don't know whether that falls in line with the ages of the Caratasian tri. But we weren't given a date as to when they arrived in terms of um All we know about the Caratasians is that they arrived at the point of the earth, sometime slightly before the point of the genesis of the moon. And I'm not sure he's trying to be historically accurate in that w in that way. I think when he talks about the movement of the tribe to Africa. I I think he later in later chapters he pretty much strongly states that the Survivors of Atlantis who had the knowledge ended up also in Africa, in the area of Egypt.

Speaker 3: Um Gwynn's question of scale is interesting because there doesn't seem to be an implication that Belzebub arrived from World six or world twelve, he re arrives from the center. He grew up near the center, but it's a it's almost a topography. He arrives at the same level that we live at, but closer to the center, which to me is a is it is means it's the same scale There's something about it, but he's not it's not world twelve or world six or twenty-four

Speaker 7: But Caratas is one of the planets of the proto-cosmos. which is um around uh sun absolute the way I I understood it So it's world three. World three.

Speaker 3: Unless he's a f unless he's referring to a a dimension of topography where he's close to the center but he's but he isn't uh at world three six Twelve. I'm just I'm I don't know. This is just responding to Gwyn.

Speaker 1: Yeah. No, Caratas is not World 3, it's not close to World 3 at all. Caratas is in circulation around Celos and Samos, and Celos and Samos are not World 3 either.

Speaker 7: I don't remember where I took that idea from, but somewhere it's specified in Bielsbock that uh It's one of the planets revolving uh in the um protocosm, the world three.

Speaker 1: I I'm not sure when I got that idea but um I don't think it's correct unless you can point to some text that says that I I can't you know accept right because the text very definitely says caratas is in orbit around two suns, one Samos, one Sello. There's very definite text that says that, and neither of those are in the proto-cosmos. Okay.

Speaker 10: He does say that, I think, about the planet Purgatory. So maybe you're thinking of that.

Speaker 1: Oh, that's true. Purgatory is a a different thing.

Speaker 9: So when when we're reading this The way I look, I'm comparing the moon and Ulius two characters. I'm prepare I'm comparing different worlds to different worlds. And then I'm trying to make a real assessment of how that works in my body. So have I gone off the deep end here?

Speaker 1: Well that I think it's a really good question. So yes, you have gone off the deep end, but you've dived in the deep.

Speaker 9: Well, so when I dive on the deep end, when I'm in the deep end, I'm in the deep water. So how much do you think at the deep end, you know? Trying to catch my breath is one of the big things. So he talks about conformity. I don't even know what that means. And it's in it's in the capsule on page 180.

Speaker 1: Yeah, it is, isn't it? I better look that up. Oh, conformity is to be obedient uh obedient to God originally So here's the thing.

Speaker 9: Yeah. Well, so what is a so what does the obedience to God have to do with our center of gravity? Our magnetic center, in fact.

Speaker 1: Well, d if um i if we take Luisos to be well, it's an archangel now, used to be an angel then the God we're talking about is Luis Os's God, which is the God of the body, it's the higher intellectual center. Because Louis Sos is the womb.

Speaker 9: So Eckant, you see above uh on um page one hundred eighty where it talks about on a general cosmic scale. And so when I'm speaking of that, I'm thinking there's these scales. That run from cosmos down to body, down to centers You see what I'm saying? It's like there's this link. And I think the scale is also represented by vibration. So vibration gets very involved in this. And again, I'm just speaking in terms that only I can understand about myself. If this doesn't mean anything to somebody else. Like when I first read this, I got all bent out of shape with the party pythonists. Like I had this whole thing about it. I had dreams about it, the whole thing. So I'm just now getting over that. So I'm in a

Speaker 8: No, I d I try to understand what you say. I and I don't think I don't think it too. I don't think it's not not yet not not not not good enough. I just realize I'm not in tune with this. So a certain disharmony is is in me or maybe in between us. So I I still try to understand and the Ronald uh replied to this question of scale. I could not yet uh I mean the notion of scale, yeah, it's something very important, but I could not bring it together with what uh Luigi was saying before. So I'm still waiting for the arising of harmony.

Speaker 9: Well So in this group, for instance, each one of us has our own Tescuano. So each one of us is seeing this from different perspectives and to me there is no right perspective you know no matter what anyone says You know, it's like if someone says Gurdjeff really meant this, I would say, eh, maybe. You know, yeah, I don't know. So, you know, who knows what he means? So it's it's like what he's done is given us a puzzle in vibration and symbology in literature, in grammar. He's covered the waterfront in Beelzebub, in the tales. So when you can put it all together into some kind of form, depending on where you are at any given moment. You have to always bring it back to your reality of your vision. And I don't think there's any one of us that has the right vision. You see. Nor do I think it that anything we see is in static crystallized form So when I'm putting things out there, I'm trying to see, okay, how did Luigi see it? How does Ecken see it? How does Robin see it? You know, so I can see. If I can even glimpse what you see. Not not a judgment, it's not a judgment of right or wrong. It's like Everybody has their their vision. Like uh Robin when you just got through saying about Lu Lu Lu Luis and the womb. Didn't you say womb?

Speaker 1: Yeah, womb.

Speaker 9: And what is I want you to go on about that. What does that mean, the womb?

Speaker 1: It's a Louie, Lou, L-O-O. means toilet in English slang and in French. Isos is Greek, it means equal. Equal to a toilet is an organ of the body. Equal to a toilet, it's the womb. That that's not up for debate really. I know of no other explanation for that name.

Speaker 9: Okay.

Speaker 1: So that is the same thing. Yeah. The uh d uh who is the other one? Um Louis Osalgama Tent and Um Sakaki, Sakashit, he's the um large intestine.

Speaker 9: Okay.

Speaker 1: And so that that's the the scale of the body

Speaker 9: Okay.

Speaker 1: But there's a different scale. I mean this is why it's difficult. There are many different scales going on here. If we read in search of the miraculous, then we discover that the moon. is the lowest point on the ray of creation and it is evolving. And this is a story about the moon's evolution. and the moon needing for its evolution certain set of inf uh well a certain set of substances from great nature. So that's part but that's a different cosmos Well, but it's why it's confusing.

Speaker 9: Look at the moon in the vibration. So it's our lowest vibration.

Speaker 1: So Well no, wait a minute. Be very careful about this. It's not our lowest vibration. It's our lowest note. Okay. The mo the moon Itself has its own ray of creation and itself has its highest centers When we think of moon, we're we're deceived in one way or another by the way that it's talked about by astronomers as being a loose piece of rock with almost no atmosphere. This is telling a different story. This is telling us about it being a cosmos that does have an atmosphere Right? There is a properly formed cosmos.

Speaker 9: Does it have anything to do, Robin, with some um terra pharma or the um, you know, on page 178, the uh apocalyptic end? I assume that it is terra farma as well.

Speaker 1: Well y y I th I think so. In in the sense That when Gurdjieff says, and he did say, Andrew Spensky said, that it's necessary to create moon in yourself. Right? And then Gurdjieff later says, the moon is sensation. Well, when he's talking about the moon being sensation, he's not talking about some kind of rocky body within you that's made of bone. He's talking about the um moving instinctive um part of you, which is what govern sensation is talking about the backbone.

Speaker 9: Okay, so okay, I'm getting that. So what does that sensation have to do with the balance of our magnetic center.

Speaker 1: I mean now now you're giving me questions I can't answer. But luckily everyone else will have the answer to those questions.

Speaker 9: Uh oh. And I was just beginning to understand.

Speaker 4: When when I find myself asking somebody else to explain what I'm thinking and I'm not clear, that's the time to kind of maybe shut it down. and and gain some bearings because over the edge nothing is is sensical. But when we're talking about this, perhaps we can go back to that place in the reading. to get some kind of compass within the context of what scale means within this moment of this reading. uh and and what it's saying because as i always say when the long readings there's so many things that require really uh uh in-depth searching within and and examining and and then simplifying if we're not careful we can complicate it this is what humans do um And and just kinda get the simplicity of it within that context because when so much is piled up, I believe that for me myself, what it does is it takes away my ability to deduce and to build. because there's so much complication piled up one on the other. So by the time it's finished, I'm a bit frazzled. And and then now I'm trying to make sense of it and then I'm asking somebody else to explain the nonsense that I'm putting forth. And and that's when it gets uh the the group can develop uh uh what do they call it? Uh collective unconscious, which is kind of stifling.

Speaker 9: Well then it would be like a group mind. Uh I I don't see that happening. I I can see it aligning, but I can't see it Agreeing. You know, to me, the groups I've been in in the past try to simplify all of this into exactness. And maybe, you know, and I've been with some great people in these groups, these reading groups. But I think, for instance, Robin, when you're explaining about the meaning of the words, that means something to me because his language, he is, he's real HEP on his language and the way he languages things and his wording and his spelling. Um You know, all all this conformity thing is also really throwing me. Um the most high sacred individuals there was again his conformity, the angel, now already an Archangel Lewis's which you pointed out

So I hadn't even thought about Lewis as as a wom the womb In my mind, it's the the original essence of thought. Because the will Okay, go ahead.

Speaker 1: The Lewis sauce. It is the only one that got promoted. And Lewis is Lewis's original function was to look after the child in the womb. and therefore it was an angel well he or she was an angel rather than an archangel because it was a direct messenger and therefore could be an angel. Now that the In in the story, we're now talking about the birth of the child and its movement into childhood. Luisos is no longer the messenger to the child. Luisos is therefore an archangel and not an angel. That's why the promotion has um, let's say, occurred. Um I that that's the first time I ever looked up conformity and the idea that that means not um simply conforming, it means uh uh uh obedience to God is actually a really important piece of um etymology that I had missed before I still haven't worked out Party Python S. You know, like um, that just sounds like if I'm throwing a party, then she's one of the people I will invite first. Yeah. Come in now.

Speaker 9: No, and I think the Python part of that is what I latched on to. Cause it comes right um and he also talks about Africa. Um And I'm I'm thinking about the original uh beginning of humanity in human in uh Africa. I'm right now I'm in the midst of watching archaeological documentary, so my head is really brushing all these things up. So I'm in the middle of my own archaeology. So, you know, I'm trying to dig.

Speaker 8: On page hundred eighty it's an interesting picture viz which is given that there was a first catastrophe Yeah, when we when we compare it with the birth, it's interesting to call it a catastrophe. So some some some some parts are going out and then there they had not yet found their harmonious movement or their right place and then the second catastrophe occurred And during this the center of gravity shifted to its true center. So I come could I can compare this notion when when we see what in children but also when we are adult a severe sickness for example does Yeah, so it is somehow a catastrophe, somehow something not normal, but usually it is also a period where some inner development uh uh occ occ occurs. And so with this I could uh compare this notion and it's interesting that not that I mean we could also think the Angel could uh the angel or archangel could have come before and just put the center to its true place to bring order by himself. But he does not so he waited until some catastrophe uh appeared and just looking if everything is is good but uh somehow it's it's it it um It it uh went on uh uh f by itself to find the true center, whatever this also means.

Speaker 9: So the chaos part of the catastrophe. So when we go through chaos, there's this jumbling up Like anything, and you can take little chaos, big chaos, whatever. There's a jumbling up, it's like the throwing of the dice to get us to readjust to our center, whatever that center is.

Speaker 4: Robin, perhaps there might be something with catastrophe with etymology that might jar us out of our normal. uh interpretation of it within this kind of.

Speaker 1: The entomology of catastrophe means a turning over. Ah. It's an upturning of something. That's what catastrophe comes from.

Speaker 9: Well I said that what happened in shops. Go ahead.

Speaker 4: Can you take a break for a moment? Um um uh Robin, um so shift might might uh be in place here to just trying to to find something to to elucidate to put some clothes within the context. So catastrophe usually means some uh upheaval, uh you know, tornado, volcano, but here it is is alluding to shift, tur turnover, change.

Speaker 1: Maybe. Is that the original word is to w it's from Proto-Indo-European, is to wind or to turn.

Speaker 4: Ah. Evolve.

Speaker 1: It's a turning around, you know?

Speaker 4: Yeah, yeah, yeah. I'm getting it. I'm getting it. The beauty of not knowing and not trying to know or sound like I know is realizing I don't know and then something starts to happen. And within these conversations and these readings, that element is so crucial, I think, uh, to uh not to put it in a box too quick, maybe not to put it in a box at all, and let it flourish. as it's unfolding.

Speaker 1: Th there's something I noticed when Eckham was talking, I think he made a good point. And it occurs to me that these angels aren't coming down or archangels aren't coming down to fix anything. They aren't doing anything that fixes anything. They aren't sort of thinking, oh, we've got this problem on Earth. I'll just pop down to Earth and fix that. That isn't what's happening. They they don't clearly don't have the power to fix, or they probably would fix. But taking in the meaning of the word angel, which means messenger, they are people that can give, let's say hints, they can suggest things. And that's the limitation of their power.

Speaker 8: Yeah in this in this in this story he gives a clear almost a quite clear task to to to Belzebo. And I I I I can follow exactly what you say that he either he cannot or he is not allowed to or he has not the means somehow to interfere with what we could call the lower spheres, but he can give the direction into which things should move In a way.

Speaker 1: Yeah, he doesn't say how Bielzebob is going to do this. He doesn't give any indication. at all the means by which it's just he lands on Mars and says, hey Belsie Bob, need a favor, just go down, fix this problem for me.

Speaker 4: Maybe paves the road for some insight.

Speaker 8: But he gives him a very strong motivation with his loud voice

Speaker 1: Yeah, he actually shouts at him, doesn't he? That's uh it's the only point in the book I can remember where somebody shouts, it's the angel Luisos. And they just like, you know. I hope you're hearing this because that's what I want you to do.

Speaker 8: Yeah, what I cannot bring together is when we understand this second catastrophe to move further away from the essence. Then the last the second last sentence on page 180 where he says When the center of gravity of the planetary finally shifted to its true center, that it's it's uh when the second castrastrophy occurred. So this somehow does not fit together to find the true center but to move away from from essence

Speaker 11: And I I also was thinking about that now quite a while and I was thinking if you look at it psychologically, it is exactly what happens in the development of a human

Speaker 8: But is the personality the right the the true center I mean maybe in this period of development we could say this this that this shift has to occur. And later on something else maybe I but th this is quite a lot of interpretation.

Speaker 11: Yeah, if you don't see it as but but if you don't see it as the personality is in the center, but But what we said before that is that it's more the stage you are in, that in that stage, no matter what is now in the I mean, if you say that Uh Atlantis is gone, then Atlantis is gone. So it there's no use to trying to go back there in a way. So if you see if you could see it more as a st I mean not UU, if I could see it more as a state, then it would be the the the trial to find um a center of gravity which is harmonious to the development that anyway had happened. I don't know. I was thinking about it quite long now during the meeting. So but I'm not sure about it anyway

Speaker 4: Yana, it seems to give the idea that the process and the stage is there within of the process of these evolvings that I think you're talking about. I was curious as when you said this is part of this, can you explain that a little more, you know, build on it a little more that I could get more of an idea and uh an understanding

Speaker 11: Um I don't know what exactly.

Speaker 4: The first statement that you made about, you know, the yeah, at that stage, it it seemed like uh the my mind was looking for something to build on that. And then Eckhart brought something else in too. But something that would bring it all together, the thought, the idea, you know, a little more cohesive.

Speaker 11: Yeah, I I mean uh what what I was trying to figure out is If I see the psychological aspect of it, what is happening when the child um is developing and trying to find a new center of gravity in the development to a to an adult somehow. But the aspect of essence and personality which is happening in that stage, I I I can also see that. But it um it's difficult for me to see then what is good in having a personal I mean it's not like good or bad, but it's difficult for me to understand the sentence then that the tr that the true cent that it has shifted to the its true center and I try to see it in in the context of the development that had happened. I don't know.

Speaker 4: And then it says some away from essence was in there somewhere, right?

Speaker 11: Yeah that's what we that's the that's what we were saying before that the the the c the no that that that we could s that we see it like this that when Atlantis was going down that this is basically Ah. Essence going down.

Speaker 4: So probably when a child the essence is That's like a purist and then the personality develops within the process and then the center m it seems to be coming up uh m it perhaps that the center is is As we begin to acclimate within the world, which is to a large degree, the essence has to be uh forfeited So that we can develop the skills to move within the world. And then they're saying the true center, but that implies that uh a balance of all our centers. The true center is when uh We're fully uh charged and you know whole? Is is that implying so some kind of uh aspect of that, the true center

Speaker 8: I I see I see two two notions or two questions here. One is there seems to be s There seems to be an implicit pity about that childhood is gone. There's a kind of regret. This is one thing. And the neck the next question which comes out Is there a way to develop or to evolve from childhood with More essence contact. What we see in reality when this stage is somehow finished, then there is There is a kind of shift from Goldie says that uh develop development of of of essence uh uh uh ceases and and and remains somehow in in this in this stage. The question would be, uh could be their uh development an and evolvment from childhood to uh some something else uh vis incl including the uh development uh the further development of essence yeah which we obviously seem not to uh not to uh experience in our life. Yeah, so we in our in our age we try hard to regain somehow the contact to essence again. So the question would be how could we raise children and give uh good uh uh good surroundings and good uh uh circumstances that a child could develop personality but still with contact to essence and essence still uh growing.

Speaker 4: To nourish the essence as opposed to say, now you're a grown-up. What are you going to be when you grow up? But they already have the essence. They already are. And and then maybe that's where the line is created to where it's saying, well you gotta give that up. At Landis is gone, you know, instead of realizing that that's such an essential aspect of being. That's the beauty of having children. Is that we're trying to help them grow up, but they could show us how to grow in. They could show us that time that we've left, that Things didn't make sense, but they were so in tune with them. There's intuitivity. There's there's a flow going on there of being. And then we get into the intellectualization, you know, we develop. Um I always get that from children. I just go, you know, I don't try to bring them into my zone. I try to let myself uh not go back. But just to be able to absorb when I look in their eyes and they're marveling, they're they're they're not even trying to understand, they're just fully beholding. It's a state of of uh not necessarily awareness, but truly clearly being right there at that moment, uh, because they haven't developed the faculties they fragmentate.

Speaker 8: Nice is the last sentence on hundred eighty. But now added his conformity with a shade of self-satisfaction. So he he is self satisfied that now the harmonious development goes on and even he did not anything about it, so still he have has some self-satisfaction. Which is is an interesting formulation for an

archangel.

Speaker 1: There's another aspect to this which is not um Which is s stated in passing without actually um stating specifically W when we're talking about humanity prior to the Atlantis thing, um, we're talking about humanity as a unity. That is that that's where humanity lives. It all lives on Atlantis except for little bits here and there. When Atlantis um collapses, is is um sinks beneath the waves. The th this three, it turns into three, and those three refer to the the various functions in which personality develops, they will find as we continue that this is an intellectual function. an emotional function and the moving instinctive function and those are the seat of personality. That's where all of the um associations reside that lead to um personal personality behaviors. And it doesn't say it here, but it goes on. The Elzebub's tribe, which is corresponds to essence, they're not in Asia. They're in Egypt. So essence doesn't go there. And then later we will discuss in further readings the position of the Achaldans and the Achaldans, they didn't go to those three places either They went to each year.

Speaker 8: I'm still with the notion of the catastrophe on page one hundred eighty-one, the first sentence. The second catastrophe to the planet Earth has finally quite pacified us. So it seems that they one could suspect always almost awaited this catastrophe. So it seems to be an a normal step in the development. And after this, uh there is again uh a normal movement in the general cosmic equilibrium. So this catastrophe seems to be uh to have uh necessary to bring the whole system back to some uh some harmonious movement in a way. And in this sense I can I can uh apply this in my life that usually we have uh we we do all means to avoid any big changes or things which uh feel unpleasant or uh uh disturb our usual general uh order m in life which we which we have acquired. So In and in this sense, if this catastrophe, if this turning upside down occurs, then we should actually uh probably uh welcome it and see what is the outcome of it.

Speaker 10: But then he does just later sort of um say that this um these this habit of sacrificing is threatening another catastrophe. And again, he sort of says, you know, and perhaps may again give rise to factors menacing a catastrophe on a greater conomic scale. So there's some sort of He thinks it's all fixed, but perhaps it's not still.

Speaker 4: And we invite a catastrophic cosmic shift within ourselves

Speaker 8: Yeah, it's it's it's uh s kind of ambivalent this notion. Yeah, with this catastrophe some of the things that I've got to do. desired order comes back or some some desired harmony comes back, but uh there seems to be a big disturbance in Uh uh in in respect that one of those catastroph catastrophes could occur and maybe have influences on on on not just on this planet. on the whole system and and and more so there is kind of ambivalence with this.

Speaker 4: Wasn't there some mention that it did not affect the other planets? I heard something about what transpired here did not affect the cosmic order If I'm not mistaken.

Speaker 8: Yeah, this second, this this this second. Right. The first the first was more dangerous, the second not so much. But as Rod sa says, there is the fear of another catastrophe which then could again have more more uh negative effect. Yeah more effects.

Speaker 3: To g to go back to Stefan's question about inviting a uh sudden seismic switch uh movement within oneself, I think there are a lot of uh psychological or spiritual paths that that uh delve into that my sense is that the work doesn't that it looks at work slowly raising or unifying various things within yourself. I can't remember uh well I know uh Gurjef uh did step on people's toes and at the prairie he would do things, but I don't I don't think it involved th a t um an attempt to bring on a big seismic shift.

Speaker 4: It's more incremental?

Speaker 8: Yes.

Speaker 4: Okay.

Speaker 8: Yeah, yes, in a way, yes, but also this notion of shocks which have to occur. Yeah, I I I agree with what with you was what you say, Ronald, that uh work is actually something very basic, very daily and very uh ordinary, some uh almost But there is this notion of of of of of shock, yeah, that we come when we go in this development, we come to certain points where something else has to enter, so something unexpected something uh maybe unwished or unseen. But this I I agree is is is isn't it cannot be planned in a way and cannot be

Speaker 3: uh part of a of of a systematic uh development in somehow well the the shocks come at points where the octave is about to or has a risk of deviating It ensure uh the shock ensures or the external uh force ensures that you stay on your path towards the aim that you were aiming for. So it has a little different a little a little different flavor. I think than a shock that actually brings about a new state. You it's trying to keep you in the same state you're on. You're pursuing an aim, uh uh the the culminating dough of some octave, and it keeps you on that. Yeah.

Speaker 10: I think there's something about going back to the the movement or the delayed movement of the centre of gravity. I mean it seems to me in in general that the feeling of it is that it saying that that the first catastrophe kind of happened and the the fragments broke off but it hadn't really all taken place and so this is this is kind of the as it were the completion of that that that something is is shifting so that it Then becomes stable in some way. And it sort of also I mean in my mind there's the impression of of how the moon influences tides and a connection of that with flooding. So I wonder if there's well, I suppose the bottom line is it it seems to me that there's something to do with that this is stressing our responsibility for helping the moon to develop. So I'm kind of thinking What what is that in us, is that saying something about I think Robin was saying that the the moon is sensation I mean I wonder, I mean the traditional or in some traditions the moon is is equivalent to the personality. as opposed to the sun, which is the true self. So I wonder if there's is there some um aspect of that in this that it's talking about. Um Developing a a sort of a personality which kind of serves essence.

Speaker 1: I think that's correct. I should have my video on, shouldn't I? Yeah, I think that's correct. You know, the the moon the representing sensation is representing the moving instinctive. And that is one of the seats of personality. And it is the octave that begins in the moving instinctive center. that in one way or another is how personality develop develops. You develop personality first by imitation and it's only the moving center that knows how to imitate.

Speaker 4: I sense something stirring deep inside my being as as we're sharing these thoughts and emotions at these moments. Where it it's a balance. It's not just a heady cerebral grasping, but also a stirring deep down inside. And I can appreciate what the gentleman said about, you know, it's incremental. And then I think about the story about the Buddha. For years he did what he did. And then one day sitting under that tree Within an instant, enlightenment occurred. But it's the path, it's the the day-to-day Growing and shrinking that which is necessary to facilitate the emergence of being

Speaker 8: When you speak Rod about the idea of being responsible for the moon, I mean it it's quite explained directly by uh by his conformity. Yeah, he says we need to be sure that the moon has uh which uh was unforeseeingly uh uh uh arisen that his development goes on and then he gives uh uh builds a quite c clear instruction, he says quite clearly, go descend to the earth and give to their strange con consciousness the idea of the senselessness of the uh sacrificial offer offerings. So it's very it's a very clear task he gives. Yeah, so and it is in direct uh in direct connection to what you say this that we have that this is for the purpose to to help the moon in in its further development because it could be disturbed by this strange appearance on the earth. So I just want to c confirm what you what what you said with the text we just read It's interesting that in the last sentence it seems to be that Beelzebub considers to perform this uh this this task. To some uh to some degree to some to some um uh Um that that he earns something so to to become a particle of everything existing in the great universe. So it there seems to be a kind of Was heißt denn eine Belohnung? A kind of achievement

when he performs this task. On the first side.

Speaker 3: It even implies a hierarchy that he's a particle, but only an independent one in that later by good works, he will become a unified or or you you know something something else. It is that sentence also caught me um It is uh it seemed d uh dissimilar to most of the things that are in the tales. To to act in order to get something.

Speaker 11: And I I was reading it differently. I was uh reading it in that way. that even if uh that he's taking this um this job and it could be that he's not succeeding and even if the result is not a success, but only the trial, then it would be um beneficial because um of what you now just said.

Speaker 4: That last sentence really moved me too in the sense that the interconnectivity, that everything is one. at that point and and as just uh kind you just alluded to that he earned it. It it takes a lot of uh pushing aside a lot of things and un unpacking and getting rid of a lot of baggage. um to get to that point and you where you're just feeling everything is one. You're experiencing the sensation out here that when it all comes together and there's nothing is pervading or nothing is is predominant. It's like the speck that within that speck everything lies therein, like fractals. You know, the guy made fractals, Mandeville's fractals, in the 1400s until the computers came out. Nobody could really formulate it. And each little part If you go microscope and really, really go in in thousands of times, each part of it has the full representation of the whole. the fractals. It's it's represented in each little speck and it reminds me of that that sentence, that last sentence. Something to aspire to, to to do that work, to be able to earn uh that experience. It was a hard read, but that last sentence just pulled it all together. and make uh uh uh more than uh uh a seismic shift of of uh culmination and uh um rest and not having to figure out a whole lot. Being part of everything minute

Speaker 8: There seems to be a gap. Not that the angels and archangels not only cannot do what Beatze Bab has has to perform, he also says after these sacred individuals had left the planet Mars, I decided. So as long as He could also have said in the moment he I he gave me this command, I decided to do it. No, he says after he left. So there there is a k kind of gap between receiving this message and then the decision this this uh what what he What you received.

Speaker 11: Also I I was um a ston uh uh the the that he says I decided it is like The way Luis Os was giving this task, it didn't seem like that he has actually a decision to make. So I was quite Um it was quite an interesting way of saying that that there is still a decision probably required maybe for to to to to um take out uh to to do this task

Speaker 4: Maybe a choice, also Which encompasses a decision, but has a slightly different connotation. Choosing to go in that direction.

Speaker 3: Well y yes, yes, on all what everybody's been saying, it sort of makes it his decision. rather than his agreement to follow somebody else's decision, um the outcome may might be the same, but it is a co it seems to me to alter the octave of his actions because it's based on his choice or decision

Speaker 8: Yeah, I mean it's in it's it's a it's an important notion somehow and an important this this this this distinct idea to have an idea and to make the decision to perform something related to this idea. I mean this is what is described here. Yeah, the request of the Archangel, we could say this is a higher uh a higher message or an id revelation or an idea and then after he have has left then he has to to make the decision how often is it that we have a good idea and that's that's all and Not e not the decision and and even if we have sometimes the courage to decide, then the question is if we can continue and go on is is is still another step. Right. But Bilzerbub did already the next day he started

Speaker 4: And every day we wake up, and there's the possibility that we can

Speaker 8: I find also interesting the idea that when from the sacred Askokkin there is too much, it's also not good. If it's too less is not good, if it's too much is not good. Yeah, we have sometimes the idea more more from something, from anything. And this is clearly the idea that there has to be the d the right right amount. If it's not enough, then it's not good, but if it's too much it's even almost worse than not having enough

Speaker 4: What could help us to create that balance to be able to bring that about within ourselves? Maybe the heart invited into when the mind starts to go nuts.

Speaker 8: To stop to stop the offerings. He says it very clearly. All these sacrificial offerings, whatever this means for us.

Speaker 4: The music from the city. The sense at the moment the all the the writings and us reading is something is resonating that this in this place at this moment that we are um within the heartbeat and not the high speed of the internet, within the heart speed of a heartbeat. the the grasping of it and the uh the embracing and the understanding that starts to unfold. It's almost like he wrote it for us right for today.

Speaker 11: I'm still thinking about this um that there is an idea and then the next thing is the decision And in terms of that, um he is ascend in the Aluisos is ascending very high up and Beerbop has to descend to do the job somehow. So I find this also a little interesting.

Speaker 3: Well, I think there's uh always a tension of simply submitting to a message that one sees as higher than oneself. I'm doing the work and therefore if Gurdjieff said it, I do it. It might be a very appropriate or helpful submission to put oneself under the the directions of someone who's much smarter and deeper. But I think that it that is the the what he doesn't he doesn't do that. He takes it in and then he decides.

Speaker 4: Decision. So there's three frogs on the log in the presence of that higher being so if two decide to jump out of the three how many frogs do you have left Has to be a trick question. Well it is, but there's three frogs to decide to jump. How many do you have left? The the the the thing is is they decided they didn't jump. We're talking about the the you know the distance between the d realizing something and and grasping it but without the action. The decision is just a decision even. Maybe it could lead us, you know, the decision may give you some impetus to go further, but the action, as we've been alluding to, uh that's when it maybe that's when it actually happens. That the culmination comes about.

Speaker 11: So I'm now a little bit more in the front thinking about the The oh what it's in English, Party Python Python S. And um it's on page one seventy-nine, the first paragraph He he's saying that this party Python S was warning the people and the the people of the tribe to leave Atlantis one year before it happened But there's also he also says that this is owing only to one special being property when he introduces being part cutie. So which he tells later then. So somehow this um Party Python S is connected to this to the part part dog duty. And I don't know if anyone has any ideas to the Party Python as because you were saying before y someone was saying before something that it's a part I I I can't really connect it to anything accept um that it's a it's a it's a s it's a it's a it's a strong picture to have someone like this in a trial, but not more than that. I don't I can't find an inner connection yet.

Speaker 10: The party Python S I'd always assumed was like an oracle or a prophet who can basically see into the future um through presumably s I mean in In Greek mythology it's because they're connected to a god and they can hear what the god tells them is going to happen. It's it interesting that it should be brought up in this particular situation

Speaker 8: When I try to understand this notion for myself, it seems to be something like a good intuition in a way. And there I can directly uh see the connection to being part dog duty because only when I'm uh connected with myself and and uh in in do work attempts and then my intuition can be more or less lec can be less

uncolored by uh my subject otherwise very subjective states. So I have a certain I I'm I'm not sure if this is uh c clearly there but when I read that sh she wants and then all can escape somehow I think about what comes later in in the first book, the the notion of the uh buried conscience which escapes because it goes to the unconscious, what we call the unconscious. So it also escapes the the uh yeah the the degeneration like other sacred impulses. So I I don't know if it if this has any connection that there is the escape from a catastrophe or from a destruction somehow.

Speaker 3: I went the uh other direction with that very very literal interpretation that Because I ha I harbor some beliefs that there have been oracles, there have been people who bring uh s some sort of information. from above or from I don't know where and everyone listened. That's what caught my attention. Everyone left So they went, oh my goodness, this is coming from somewhere, we're heading out of here. And it folds into our whole discussion about waiting for uh Luis was to leave and making your own decision. They may have all done that, but the decision they made was this is from somewhere higher than us. And so it it it sort of applies to the work. You know, if Gurdjieff said, well, why not do it if Gurdjieff said it? But on the other hand, well, you need to live your own life.

Speaker 8: When I reread the beginning one seventy-eight, the second last paragraph where he says They escape to the small continent Carbonsea, and then it is said they escape the terrifying perturbation. which then occurred to all the other parts of the common presence of that ill-fated planet. So Grabonsi s appears to be the only part which escaped this Uh yeah, so Atlantis there was not nothing else than Atlantis before which which then uh went away and just Carbonsi was there at the beginning and then after it become b became much larger what he also says We just read again.

Speaker 9: I wonder if there's a difference in the uh submergence of Atlantis and the escape. You you know, it's like those that submerged into the unconscious and those that escaped

Speaker 8: Yeah of c I I I agree that there there is it's there is a difference but somehow I I've I my mind made this connection. I I don't know what it sh sh sh that it should mean more than

Speaker 9: Well taking it back to what Robin said about the first seven years and essence, uh the Atlantis is a representative essence. So submerging into essence rather than escaping into um subjectivity, for instance. Just cut it

Speaker 11: Yeah, and this way we could also see because I I read what you were putting in the chat, Quinn, that um Party Python S is used in a satirical, allegorical, and largely neologistic phrase. So in this way I didn't think in this direction that it probably could I always uh understood it as the savior So if I if I understand right when I think it in this direction, then it could also be a misleading, or did do I understand it wrong?

Speaker 9: Well, it so it's also has to do with that hysterical thinking. You know, she comes in and uh and it which is back to the chaotic thinking. You know

Speaker 3: Well, I I went for the savior part because she's right. They lived. And so if you m fold back to Robin's of the first seven years, And this huge event is coming. Your childhood, your essence is about to sink beneath your personality And it just does, and then you are living with your center of gravity in the surrounding world and events and being popular and having uh uh what do you call it puberty boyfriends girlfriends oh my god but there's a voice that helps some people uh escape. Now that and I have what is that? What is that? And everyone of the level of Beelzebub's clan uh listens and and leaves it. But I I can't think of what what we can see as that influence in our lives At the approach of the loss of that of your essence, that you have a realization that, oh my gosh, oh my gosh, I can survive. I can I don't need to sink or something. Of course it's Atlantis that sinks, not the people.

Speaker 8: Yeah, and to be and and to think also might not mean that it is completely destroyed. It is just uh not on the surface anymore in in in some way when we compare with essence. Because it's not it's not destroyed by this it's just it becomes passive and uh uh Yeah, not not not to be the active uh active the obvious active part anymore.

Speaker 9: So it's a state of being and it's back to the senses, since sensing the earth, sensing the moon. sensing, you know, essence doesn't have a real intellectual uh function as far as I can see

Speaker 4: But then it brings to heart not to leave the essence or submerge it, but to utilize it within the process as integrating it. as we go into the next stage. And if that takes place, perhaps that we benefit from it as opposed to go to another stage and totally sever ourselves from it in in thinking that this new and then there was something earlier that even though we go to a different place we are still the same. And that alludes probably to the essence. It's always there, but when we get lost, I call it chasing the carrot on the stick. with the senses, the personality, like Robert was uh um uh the the other gentleman was uh Ronald was was alluding to I think that, you know, the birds and the bees, all of these things, we get caught in the mix and lose that that and it it reminds me of a Phuket the uh the big tsunami and the indigenous people, the Indians, they saw the birds doing something different. And they just went to the mountains and they were the only ones that really didn't get hit because they they listened, they paid attention, and somehow this that story is It's tying into you know what we're talking about, the the uh the intuitivity that comes from the essence. Um and how do we not necessarily hold on to it, how do I hold on to it, but that I'm mindful of how intricately it is a part of and the whole of my being. And that won't cease to be wherever I go in the process or wherever I go on on the planet. If I travel to a different country, you know, that is there. That doesn't get left.

Speaker 8: So Green, I'm still trying to understand what you gave at the beginning with the different scales. So I take it with me till next week.

Chat

12:38:09 From Gwynne Mayer : In G.I. Gurdjieff's "Fourth Way" teaching, scale refers to the perspective, level of reality, and relative size of a phenomenon within the cosmos. It is primarily a tool for developing conscious awareness by placing one's current situation within a larger context, moving from the subjective "I" to a more objective understanding of one's place in the universe.

12:56:20 From Ekant : In The Tales, there are 5/6 places:

- "the Great Angel, now Archangel, Hariton" (5. The System of Archangel Hariton)
- "on the planet Zernakoor, His Splendiferousness Archangel Viloyer was still an ordinary angel" (22. Beelzebub for the First Time in Tibet)
- "the famous angel, now already Archangel Herkission" (39. The Holy Planet "Purgatory")
- "the great Angel, now already Archangel Looisos" (43. Beelzebub's opinion of war,)
- "the then still Angel, but now Archangel, Looisos" (43. Beelzebub's opinion of war,)

13:02:50 From Vanya : Conformity is translated in the german Version with "Gemessenheit". This has quite a different Notation. It means more measuredness or dignitiy or sedateness.

Etymologically, Gemessenheit stems from the verb messen (to measure) and describes a state defined by having the "right measure."

It derives from the Indo-European root "med" meaning "to measure", "to weigh" or "to give advice".

Old High German me³³an (8th century) evolved into Middle High German me³³en and finally the modern German messen.

Someone who acts with Gemessenheit has "weighed" their words and actions beforehand. It is about maintaining correct proportions.

13:03:04 From Vanya : A related word is Vermessenheit (presumption/audacity). While Gemessenheit means keeping to the measure, Vermessenheit etymologically describes "measuring wrongly"—misjudging oneself or a situation, leading to overconfidence or arrogance.

13:23:33 From Vanya : Konfentscharnisch (german) - Kofensharnian (english)

Kofent Latin/Greek Origin: Derived from conventus (assembly/convent). In German and Slavic languages, it refers to "Kofent" or "Kovent"—a very weak, watery beer (small beer) originally brewed for the lower clergy or servants.

13:34:40 From Gwynne Mayer : Reacted to "Conformity is transl..." with 👍📄

13:35:17 From Gwynne Mayer : Reacted to "A related word is Ve..." with 👍📄

13:45:43 From Gwynne Mayer : I agree Ronald. It takes a village

13:49:59 From Gwynne Mayer : In G.I. Gurdjieff's Beelzebub's Tales to His Grandson, the term "Party-Pythoness" is a satirical, allegorical, and largely neologistic phrase used to describe a specific type of influential but misguided person, often acting as an oracle of false, automatic, or

"hysterical" knowledge. It is generally used in the context of describing the "absurdity" of modern life and the "hysterical" nature of society

AI Summary

EU Session

Quick recap

This was Meeting Number 27 where the group read and discussed Chapter 19 of "Beelzebub's Tales" focusing on the second descent of Beelzebub to Earth and the catastrophic events involving the continent of Atlantis. The participants explored various interpretations of the text, including psychological connections to childhood development, the concept of essence versus personality, and the role of the Party Pythoness as a prophet who warned the tribe to leave Atlantis before its destruction. The discussion touched on themes of cosmic harmony, the moon's development as a separate planet, and the responsibilities of three-brained beings on Earth, with participants sharing different perspectives on scales of existence, vibration, and the meaning of catastrophe in both cosmic and personal terms.

Summary

Beelzebub's Second Earth Descent Reading

Ronald read from Chapter 19 of "Beelzebub's Tales to His Grandson," describing Beelzebub's second descent to Earth and a local catastrophe that destroyed the continent of Atlantis. The reading detailed how a pythoness named Party Pythoness warned their tribe to migrate from Atlantis to the continent of Grabanti (now Africa), which successfully escaped the disaster. The text explained that Beelzebub descended to Earth for a second time due to concerns about the planet's center of gravity, which had been misaligned since the first catastrophe. The reading concluded with an archangel requesting Beelzebub to visit Earth and address the harmful practice of sacrificing other beings among the three-brained beings on the planet.

Carathian Lifespan and Timeline Discussion

The group discussed the different lifespans of Carathian beings compared to Earth events, with Luigi noting the discrepancy between Beelzebub's extended lifespan and Earth's timeline. Ronald suggested considering Beelzebub's physical differences, particularly his tail, as a factor. Ekant proposed that lifespan changes might be more connected to an inner state rather than external factors. Gwynne discussed the concept of state as a scale of harmonious vibration, while Robin shared a psychological perspective, comparing the loss of Atlantis to the loss of childhood around age 7, when personality begins to form and essence is submerged.

Cosmic Concepts Interpretation Discussion

The group discussed interpretations of cosmic concepts from Beelzebub's Tales, particularly regarding Atlantis, Caratasian origins, and planetary positions. Robin clarified that Caratas is not in the protocosmos but orbits two suns, while Luigi initially misunderstood this information. Gwynne shared her personal approach to understanding the complex cosmic scales and symbolism presented in the text, emphasizing that different perspectives are valid and each reader interprets the material through their own unique vision.

Cosmic and Bodily Scales Terminology

The group discussed the meaning of various terms related to cosmic and bodily scales, with Robin explaining that "LOO" refers to the womb in English slang and French, and "Isos" means equal in Greek. Robin clarified that when Gurdijef refers to creating the moon within oneself and the moon as sensation, he's not referring to a rocky body but rather to a moving instinctive part of the

human experience. Stefon advised the group to focus on simplifying complex readings rather than complicating them, warning against developing a "collective unconscious" that could stifle individual understanding.

Etymology of Religious Concepts

The group discussed etymological meanings of religious and philosophical terms, focusing on the evolution of angel and archangel concepts, particularly regarding Louis's role in protecting a child in the womb. Robin explained that catastrophe etymologically means "a turning over" or "upturning," which Stefon suggested could represent a shift or change rather than traditional upheaval. Gwynne and Stefon emphasized the importance of not rushing to define complex concepts but allowing them to unfold naturally through discussion.

Angels and Developmental Centers Discussion

The group discussed the concept of angels as messengers rather than problem solvers, with Robin explaining that angels can provide hints and suggestions but lack the power to directly intervene in lower spheres. The conversation then shifted to a psychological interpretation of the concept of shifting centers, with Vanya comparing it to human development where children must find new centers of gravity as they grow. The discussion explored how essence and personality interact during this developmental process, with participants considering how the true center might represent a balance between different aspects of human development.

Childhood Development and Unity

The group discussed the concept of childhood development and its connection to essence, with Stefon sharing insights about children's natural state of being and intuition. Robin explained how humanity's unity was disrupted after the fall of Atlantis, leading to the development of three separate functions: intellectual, emotional, and instinctive. The discussion also touched on a catastrophic event on Earth and its potential cosmic implications, with participants exploring the idea of welcoming change rather than resisting it. Ronald concluded by suggesting that spiritual and psychological practices focus on gradual unification rather than sudden seismic shifts.

Development Shocks and Personality Growth

The group discussed the concept of shocks in development, with Ronald explaining that shocks serve as external forces that help maintain progress toward established aims rather than creating new states. Rod connected this to the moon's influence on tides, suggesting it relates to developing personality that serves essence, which Robin confirmed by explaining that the moon represents sensation and the moving instinctive center where personality development begins through imitation. Stefon reflected on the discussion, emphasizing the importance of incremental growth and the balance between intellectual understanding and deep internal stirring.

Beelzebub's Earthly Mission Discussion

The group discussed a text about Beelzebub's task to descend to Earth and offer sacrifices to help the moon's development. They explored the concept of making a personal decision versus simply following instructions from a higher authority. The discussion also touched on the character "Party Python S" from Atlantis, with different interpretations about whether this figure served as a prophet or savior. The conversation concluded with reflections on how essence remains present throughout different life stages, even when it becomes submerged or passive.

Meeting

US Session Transcript

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

Speaker 2: of all the outward forms of breathing creatures, and in particular of the aim of human life in the light of this interpretation. So I'm wondering whether whether it is also um um This this not that this ending animal sacrifice is is it has to do with You know, on the one side, perhaps referring to ourselves and our bodies and and our treatment of our bodies, um, but on the other hand, um having to do with the sacredness of living things, like dogs and cats and and all animals and all beings and everything. And that But and I and I guess I I'm wondering about what is this exchange of substances and the the too much. Is it that we have to kill things in order to survive? That it's a necessary part of life and in some way some animals will die. We will sacri we will s we will take their lives for our own um nutrition. Um and so therefore there that would be a balance of the of the substances going to the moon, and that if we just you know willy-nilly kill kill animals for the sake of of of pleasing some abstract idea um um possible even including humans, um then that's really what he's he's um um there to do. But so it's the big question, what is animal sacrifice? And what how how do people understand that? You you re you raise a bunch of interesting questions, Richard. I mean, on its surface, the way it's written, it almost seems like from a cosmic point of view, the reason it had to be stopped Is it was producing too great a quantity of a certain kind of vibration, thereby upsetting the balance that was needed to form an atmosphere. So it was it would they they were like sending too much energy through this practice of animal sacrifice. But the other thing hit me this time is that Is it also talking about the fact that humans had begun to sacrifice animals in lieu of being parked old duty, which produces a different quality of energy? And so it sat It's back to that trade-off between because the the quality of vibrations began to diminish because of humans not working on themselves the way they were supposed to. that the quantity had to be increased to compensate for the diminution in quality, but humans were overdoing it because they were using animal sacrifice to get themselves off the hook Instead of making the sacrifices they had to make in order to come closer to the gods, they were sacrificing lower animals. uh in lieu of doing the work they had to do themselves. That's what struck me about it this time for the first time.

Speaker 1: Does d does anyone recall the place in form and sequence where he speaks about the necessity of being kind of kind to the body. Does anyone can anyone put their finger on that section? I think so. I'll look for it and I'll bring it up, but it might be later on in our conversation.

Speaker 2: Well there's the first obligonian striving, of course, but I think you're getting at something a little more specific.

Speaker 1: Yeah, but I think the first obligonian obl Oblagonian striving does does does um capture something of that

Speaker 3: So what I read is the custom was called sacrificial offering And we can read in that it is other breathing creatures for in the next chapter, it's uh in the next paragraph that if they destroy the existence of beings of other forms in honors of their gods and idols. To me, this brings in something of other centers, one center overriding another center or discounting another center. It may have to do with human or animal sacrifice eventually, but um I don't think yet.

Speaker 4: Uh-huh

Speaker 1: So it seems that then you you're you're making the point that um he's beginning with with animals in this context and then later on it includes humans for some reason that that sort of added to the mix of a brother will sacrifice an a brother, a husband, his wife, and all that crazy bit.

Speaker 3: Well we see that later on, but at this point he just talks about other forms and beings of other forms. We can produce them in our mind as my cat or my dog, but a being of another form might be for me um the physical body or the intellectual body if I'm working from an emotional center.

Speaker 2: Well, another thing has just occurred because of the question you asked Richard, sacrifice has come to mean having to give up something or lose something, but it the etymology is to make sacred

Speaker 5: Yeah.

Speaker 2: So you can also see it as making the body sacred by spiritualizing it or using its energies for a higher purpose rather than for sheer manifestation.

Speaker 4: I have a problem compatibilizing this, that human lives had to be made shorter by great nature because of the lack of political duties and and therefore more people had to had to die With the animal sacrifice. I get a mix up in my mind with the two, because everything that dies goes to the moon, if I understand correctly

Speaker 6: The the problem with this reading and and it's this isn't the only time in the tales that you run into this problem, but It's a problem that's worth thinking about. We are discussing different cosmoses and Gurdjieff is dancing from one to another. very happily, the cosmos of a man. When we're talking about the archangel or the angel Luis Sos actually is talking about an organ of the body, and you're therefore talking about the cosmos of a man. Um when you're talking about human sacrifice in terms of the actual behavior of humanity, which indeed at various points in time has been very much in favor of uh animals sacrifice in one way or another, you're talking about a different cosmos. You're talking about a cosmos of humanity. When you're Talking about the moon and the need of the moon for various substances, you're talking about a cosmos of the moon, which incidentally is listed here not as a satellite of a planet. but as an actual planet. Well I'm just saying. Um you can't really distinguish all of that from the cosmos of nature itself. So you basically got four cosmoses here. And anything that Gergith is actually saying might apply to one or another. Stephen pointed out really The idea of the Trogo auto-ego crowd is a really important idea. And it needs to be thought of. Well, it can be thought of in many ways, but one of the ways that has to be thought of in respect of understanding it is that The right substance arrives in the right quantity, in the right place, at the right time. And that's the way your body works. And if all the substances that make the living of your body possible Don't arrive in the right place in the right quantity at the right time, then what you normally do is die So there's an imperative to this sort of thing. So in saying that, okay, one of the ideas here, the animal sacrifice, is causing an imbalance of food for the moon, which is what he says quite directly. Well, that imbalance cannot persist. It cannot persist because it will lead to the death of the moon. So and so that's probably not clarified anything for anybody. In fact, I hope you're now more confused than you were before.

Speaker 3: Can we go back to one eighty uh down this paragraph when during the first disaster The what is called the center of gravity of the whole of its presence had no time to shift immediately and to correspond into a new place. And then to the next paragraph, but it is recently when the center of gravity of that pl of the planet finally shifted to its true center that the said second catastrophe occurred. I don't know. To me he he's saying two different things that the one didn't have time to shift back and that it did then

Speaker 6: I have to say I found that confusing. I couldn't work it out. I couldn't think of anything to explain that. And I'm waiting for somebody else to court with an explanation. So Bobby, go ahead.

Speaker 3: Richard's gonna tell us

Speaker 1: Oh, no, no, no, no. I was going back to something I was talking about before that I had some certainty over. Um but um let me ask one question first, Richard, real quick.

Speaker 5: Because I've been puzzling over this. It's like I wish I remembered all these. What what happened

when but do we know what caused the second catastrophe? Was it the first catastrophe and that's uh loss of the center of being

Speaker 1: Wasn't it the shift to the center of gravity?

Speaker 5: Yep, shift to the center of gravity. Is that what caused it? Yeah Or does it not matter what caused it? It just was.

Speaker 3: Well the first disaster the fragments separated from the planet and threw it off course or shift.

Speaker 7: You can you can think of it that uh when it was off balance, it had to grow, the earth had to grow continents over on the east side to balance it out.

Speaker 5: I mean that causes the third catastrophe, doesn't it, Gary, if we remember. Right. But what what caused the second catastrophe though?

Speaker 3: The sinking of Atlantis What caused it?

Speaker 7: Really? No, the first catastrophe was the plant was the uh comet.

Speaker 3: Was the condor. Yeah, she asked about the second catastrophe. Yeah. What caused it?

Speaker 7: To readjusting at the center of earth to get in balance. Yes.

Speaker 8: Okay, it was off due to the first Transopelnian perturbation, right? But that's just on the surface. What is what is he really Yeah, yeah. Is he indicating something in our psychology?

Speaker 1: Well of course, of course, we've already talked about the idea of thinking of it, thinking of Atlantis. He's talking about our psychology and then the idea that the the three centers of cultures are are representing the centers. So absolutely he's always talking about our psychology.

Speaker 8: Did he say that was the only three s three uh continents that were in existence at that time? Right. Exactly.

Speaker 1: I think he begins though with with saying that Tikli Mish was the only center of culture at one time. So you kind of begin with the one.

Speaker 8: Yeah, the subtleties of the psychol psychological implications are I'm It's fascinating. Uh go with it. See what you got.

Speaker 1: So in the in the form and sequence, he he interestingly refers to what Robin mentioned of the um uh that that things can't remain out of balance long. And he speaks about um that Hussein now has to stop thinking. Because or else he'll be it he'll be lopsided after spending all of this time in in one mode. And then he speaks about um about the about the human body, as I knew this this this was some was in here someplace, and the need to give it what it wants. Um and then he speaks about the need for things to um um acquired this the right tempo. It's very interesting because it's also this typical of Gurdjieff. I mean he mentions this the form and sequences in this part of the book. And then you've got basically a mirror of it occurring in this part of the book. So he does this thing where often he's he he comes back to things in almost a symmetrical way. But in the specific part I was thinking about with regards the animal sacrifice and wondering whether that had to do with um with the thought that if we do some sort of physical hardship that God will be pleased, um, a as well of course as as animal sacrifice being a problem. But taking it as a Um For instance, all the functioning of the planetary body, this is the bottom of eleven seventy one. For instance, all the functioning of the planetary body

and the body itself are the chief part of a being. But the separate functionings, as well as the whole of this body itself, without Other of the spiritualized parts of the being are only a dependent cosmic formation, conscious of nothing, and therefore on the basis of what you Once called the common universal pillar of justice, each spiritualized part of a being must always be just towards this dependent and unconscious part. and not require of it more than it is able to give. Just like everything else in the megalokosmos In order that the planetary body of a being may correctly serve its chief part, that is to say, In order that the auxiliary part of a whole being should properly serve his essence itself, the essence must always be just and make demands on it only according to its inherent possibilities. It's a very interesting section altogether But um and I I would really suggest we we look at that again to get a sense of what this chapter is about. Um But it because it brings up this idea of common cosmic tempo, the need to um you know balance thinking with non-thinking, and it here um having a kind of a interesting take on the body, which is kind of like um sacrificial um offerings Or the explains a one way of looking at sacrificial offerings as being unnecessary demands on our bodies.

Speaker 2: It's interesting.

Speaker 1: Yes, one can take it metaphorically, but there's just some really harsh things put in certainly in many religions about what one should do to oneself to make amends for one's um mistakes or Sorry.

Speaker 2: Because you mentioned the symmetry earlier of these chapters, because it struck me this time in the in the piece we just read today, he uses the word independent about four or five times. In the section we read today. And it seems like it's an important word in this section because he seems to be saying that See if I can get this. In Jart Klum is a splitting But once it happens, each of the three parts has to become independent As a precondition for being able to be unified again. In the sense that once the three forces are broken apart, each one has a very distinct role to play. in order to to to reunify again. And it and it and sort of touches on what Robin was saying earlier about different cosmoses too, because the very end of this section we read today He said, after all these sacred individuals had left the planet Mars, I decide to carry out the tasks, etc. , etc. in order to be worthy of being a particle, although an independent one, of everything existing in the universe So there's this there's this interesting byplay in this relationship between being a particle and being independent at the same time. And that being a particle doesn't mean you become dependent on the whole. In fact, you're not even able to become a particle. unless you become independent on the level of your own cosmos. And um and that seems to be like um the the splitting of the three uh the three c civilizations as well. which he stresses each was independent of the other until the three centers are understood in terms of what specific unique part they're supposed to play. There's no chance for a true individuality to occur. Which is pretty interesting. This whole thing seems to be about a splitting An independence and then a coming together again. J like the splitting of the party pythons as well. Partitioning off that part of our psyches. I can't put it all together yet, but there's something going on with that

Speaker 3: Somewhere here he talks um continents and islands. And somehow that rings to me what you were just saying independence to being a conglomerate with something.

Speaker 1: He's also formulated his his aim that to equit himself with great nature that he will um take on this task of ending animal sacrifice

Speaker 4: Um on one eighty three, it says The said sur in resonance with what you are saying, Richard, the said surplus of the sacred Ascokin Had already has already begun seriously to hinder the correct exchange of matters. And then it goes on to say, which in turn would affect the balance of the whole solar system, which in turn would have consequences beyond the solar system. That's why they were so concerned about it. Now I think uh as uh Robin was speaking of different cosmoses, right? But he I think there's a very concrete reference here, like um What he's telling us that there are no random occurrences in the universe, that things happen according to laws and ancient science. was able to identify those laws and And Guj is transmitting them to us But it's so hard to uh to make a clear sense

Speaker 1: Well, I like you word that you use the word clear sense because this idea getting back to um um sort of what the the what's the psychology here uh as brussell was speaking of um he's he's he mentions that to try to in to instill or and trying there on the spot to instill into the consciousness of these strange three brain beings some idea of the senselessness of this notion of theirs And just that that word senselessness, that there's no feeling in it, that there's no there's no um the body isn't present as as a sensing feeling um transmitting organism which takes in impressions and digests impressions and become and is alive and is life itself. Um Instead, when it's senseless, it's dumb. I mean, he doesn't say he doesn't say some idea of the stupidity of this notion. That would be an intellectual problem. It's not. It's senseless It's um there's no th th it it's uh and he chooses his words like so carefully. He means senseless. And he means us to know what does that word mean to us? Oh what it means is going to be sensitive.

Speaker 4: Even in ordinary language Common sense does not refer to uh brightness of intellect. It it it uh it extends to it extends to other centers as well. A person who has common sense, perceives, has intuition, has a uh physical

Speaker 2: Impressions Well, there are a few times in the tale's work uh I've redlined he he will often say you must sense and cognize this truth or something and when he's talking about something Yes, it's not strictly an intellectual act. You have to sense it as well. And now, because of where this conversation is going, it makes me wonder. Sensing is so important uh in terms of the inner the early in terms of the inner practice of this work that we learn to sense is one of the very first steps.

Speaker 4: Yeah.

Speaker 2: And and and and that sensing is often referred to as making the body more conscious. So what you read in Form and Sequence, where he says the body's worth nothing because it's not conscious and it's just a meaningless part of something. Unless if it's I can't remember the exact language in form and sequence now, but That was really good because it seems to say that if you let your body be unconscious of itself, it is not going to be able to play the role it needs to play in moving you towards unity, an inner unity. So sense is really a big word for sure

Speaker 8: Sanseminico and Pondolero. Sanseminico, I'm not saying it right. That's not how it's spelled. But that's obviously sensing and pondering the first two disciples of Ashiyata Shimash. Fascinating

Speaker 2: Oh, thank you, Gresel. I I I I'd completely forgotten now.

Speaker 4: Yeah. Sure.

Speaker 8: It's the yeah, it's the associative thinking and feeling that is complete slavery. And yeah, you know, this is our He he's, you know, poking at the at the uh unconscious part of us that You know what I mean, I guess, in a sense of when you read this, then you just can't help, but once you start reading this stuff, you know, you're It just you can't you can't sleep in peace, you know, you just in terms of uh wow Am I sensing and pondering or am I, is that just a result of uh, you know, associative feeling you know, and thinking. So it just goes on and on, but I don't know. But uh where was something you guys were s talking about, but go ahead

Speaker 1: Well getting back to what you mentioned, Stephen, it in that in that bid on inform and sequence on the body, um, it is that the The spiritualized part of a being must always be just towards this dependent and unconscious part and not require of it more than it is able to give. Um and he's mentioning lopsidedness here. And then that that ends up making a connection with all kinds of other parts of his writings of people being lopsided in one way, one center being dominant. Or even his students in New York, how they were something was amiss in them. They'd taken one idea over another too much um and cause some sort of lopsidedness. And also his part here where he says he you basically have to not Hussein, I'm I'm paraphrasing and I could be

completely wrong, but basically for as much time as you've spent hearing from me, you need to stop thinking for that much time. You have to balance this intense learning with not learning. And it's big emphasis on doing exercises for a very specific amount of time. Not just willy-nilly all the time. That you start something, you do it, and then it's over and you go on with your life in a certain way. Um th I mean Um not to be goofy, but this is a cult, this is very, this is teaching. This is this is a very specific kind of teaching about how to work.

Speaker 9: Can I ask a question? Was it established what animal sacrifice is representing?

Speaker 1: We were waiting for your answer, John.

Speaker 9: The general thought was.

Speaker 8: I've been pondering this for years, man. But I don't think I came to any significant answer, but I but I I'll share one of the things I kind of realized in a general sense, but not really in a psychological sense. in terms of internally but more externally, I guess, which is maybe not so good, but when obviously the peoples Had this idea of a skokin, okay, obviously. Now it got misinterpreted if this is kind of a historical external, that's what I mean historical You know that that the moon needed to be fed with eskokin, which only comes from the death of animals and plants and humans. So thus if you were to appease your the moon interpreted as a god, you know, then you would you would uh Beat it more and more and more and you know it's just a misunderstanding. Uh You know what I mean? So so they just kept going with the idea, the more you sacrifice, the more pleasing You're gonna appease the moon or whatever god that became later on to each different group, but obviously it was widespread. So I mean that was just that's just an external interpretation of I mean the obvious but I I didn't get to the internal part of that So this is cool. But that's just where where I came up with the you know the need obviously for him to come down and and try to put a stop to that But internally, hmm, maybe we did sacrifice or misunderstand and started sacrificing for our oh okay sacrificing for our personality. Rather than I mean, that's a stretch, I get it, but rather than our essence, which so now we need to go back and sacrifice our personality And all its desires and all its weaknesses and all I mean not weaknesses just, you know, starts You know, the the for the yolk of the egg to grow, it has to eat the white part, not the other way around. For the seed to start growing, you know, we gotta start eating the external, the personality. Um so maybe the center of gravity moving this somehow this second great catastrophe, this uh Transopalnian perturbation was uh You know, I don't know. What do you think?

Speaker 4: Um for me the the the the what I read in in this aspect of the animal sacrifice is that what we do counts All our actions and our failure to act and all our laziness or all the things we do wrong, they count because they have an impact. On a physical, apart from psychological, physical impact on the cosmos, and it will and we shall pay for it. And that we have to listen, and that we receive messengers who warn us of this And we have to listen to them. But in order to understand them, we have to practice the particular duties And that is our chance of survival as a species. And if not, great nature will uh abandon us as subjects of the experiment and uh find some other species. Because uh that endlessness cannot wait for us is what I understand.

Speaker 8: We have to wait for us.

Speaker 4: I mean it's it's got to receive from us messages or evidence that we get it and that we're working towards evolution, the man's possible evolution, or just drop us.

Speaker 9: Richard.

Speaker 8: Absolutely.

Speaker 9: Richard, am I correct that Abdul appears in the second descent?

Speaker 1: I think so. Yeah. Yeah. So the the two ideas that I threw out, John, one was that animal sacrifice has to

relate r is related to his aim of understanding the um the meaning of life on earth and of the meaning of human life in particular. And so it is has to do with um so ending animal sacrifice is um um loving everything that breathes um and having a new sensitivity towards um towards life which has been absent in the past. And then I thought that it may be related to ending the uh the rejection of the body and the the the austerity of the body And uh m mist the mistreatment of the body is seeing it as as a lower thing that needs to be discarded. So that was kind of my two thoughts on what um animal sacrifice might might mean.

Speaker 9: So as I understand it is uh Gergiev spends a lot of time on this um uh Amazing exposition about animal sacrifice to Abdul And Abdul goes off and is charged and gets killed. Now For me, this is part of a larger theme where uh Beelzebub is wising up to how he intervenes in human life. Uh successively more hands off in the Sixth Ascents Um and of course there's Ashiada who is by by example. Um So I put together what what you say with that and think that uh I'm reminded of How Gurdjieff changed his whole style in 1924 from the pedantic approach, which is similar to what he was exposing, what Beelzebub was exposing to Abdul and getting getting caught in all of that. Now I don't have any particular answer about it, but it seems to me that in the in the arch of of the tales, there's this definite direction. away from hands on and and trying to uh impress and convince And so eloquently as Gurdjieff does in that chapter, does he convince

Speaker 1: You've reminded me of his go ahead, yeah. So I would it you've reminded me of his uh the ark as well. of um his concern, which which he takes up not maybe as a hobby, but something like that. Um his concern about um war and um the the the causes of war um as being this in the beginning, sort of this general thing that takes over and um but then towards the end he seems to have a different attitude towards the causes of war. That it's not just a cosmic phenomena, but that it has to do with um people in armchairs and people who want to get rich and all kinds of other kinds of causes. So um I'm not sure how that relates to animal sacrifice, um, but it is the death. I mean, we we we uh we we we don't need to talk about the problem of war. Um

Speaker 9: At what point do you c uh come to that uh opinion about his change in the Or the inclusion of other causes for war.

Speaker 1: Yeah, so so and if you So I was looking once for examples of of um of logical confrontation and I thought, well Bealsy Bub probably has some logical confrontations. of his own. And that became an example for me of a logical confrontation. Because originally it seemed that people just uh willy-nilly start killing each other as if it's due to cosmic in and due to cosmic influences He's not ruling that out, but that is certainly an initial explanation. But later on he re and then it's self and then it's self-defense. He realizes, oh yeah, the reason why people kill each other is to stop themselves from being killed. If I can kill that guy first, he's not going to kill me. And that's a separate realization that he has. And then later on he says, well, why do people how can people be killing each other from afar? They're not threatened but to do it and they almost seem to be doing I'm I'm not even sure if he mentions it out of boredom. Um but that um They can pull a trigger at a long distance and someone else f a long ways away falls down. So um he he he says because he sees that His previous explanations didn't weren't sufficient to account for why we would be doing that. So that's where I that's where I got that from, John.

Speaker 2: And what you just said, Richard, also makes me think of the distinction he makes between the properties that we possess. that that are are the result originally of of the implantation of Kundebuffer, which was not our fault. and which we were not responsible for, and which a greater share of things are things that we are deciding to do for ourselves, irrespective of kundebuffer. And that that seems to be a difference in those two outlooks about war as well. At first it's a soluensis where people have this anxiety. due to planetary events, that they mistakenly express as hostility towards each other, but at the end it's much more of a premeditated Difficult to explain phenomenon that seems to be coming from someplace else.

Speaker 9: For for which he uh proposes another implantation.

Speaker 2: Yeah

Speaker 4: I know we uh we've had this conversation before, but I don't remember if if we came to a conclusion because My impression is that the implantation is not of a physical organ, but of the work And that the work is uh what can uh uh what can help us to stop seeing reality topsy turvy and um Well, it's uh it is in a sense an implantation because it's it's imp implanted firstly in the mind and then works towards the whole being as as uh as we have experienced in our individual lives But uh John you seem to think that it's not that it's a physical implementation like another kind of buffer?

Speaker 9: No, I didn't I didn't suggest that. In fact I agree with you.

Speaker 4: Oh Okay.

Speaker 9: In fact, I think it now that you mention it, it's a clue that he mentions it on the last page of the tales.

Speaker 4: Ah. Right.

Speaker 9: That's the implantation. That's one way to look at it

Speaker 4: Yeah.

Speaker 9: No, is it is it effective? It keeps some people off the street.

Speaker 4: Right. Maybe we have a Mavliv.

Speaker 9: Yeah, right. Well, it's a leaky beehive.

Speaker 4: Because because uh you need you you convince Jengis Genghis Khan And you change the lives of 10 million people at one stroke. Or then you you you create the the monasteries Uh if if Mr. Bennett's historical interpretation is is is true, and you change uh lives also of millions of people and so on The kings stop fighting all the time and then they send their their ch sons to be educated in the monasteries. But I think it's a very I don't know. I I know I have this tendency to identify with uh hopeful scenarios, but but I I find it's a very hopeful message. That yes, who the who's this Canadian diplomat? I think he was from the Toronto groups. who used his knowledge of the work in uh in his the job as a Remember him? James George.

Speaker 1: John James James George. James George.

Speaker 4: Ah, there he is. There he is. I thought that was such a

Speaker 9: Well, whatever. And do the Mongols uh Did the Mongols do something good?

Speaker 4: Well, what happened was that uh uh And at the at the start, Genghis Khan would just raise cities to the ground because he could not see uh the the whole concept of a city and it should even exist, because they lived in tents. luxurious tense but tit and uh according to Bennett in less than a generation He was transformed into a patron of the arts and a lover of cities. He stopped burning them down.

Speaker 9: And is it true that that uh the Mongols settled Armenia?

Speaker 4: I don't know

Speaker 9: Which would be ironic.

Speaker 4: Why why are why ironic?

Speaker 9: I'm and not Well didn't Gurjev come from Armenia?

Speaker 4: Ah Yeah.

Speaker 5: Wanted to raise up just a couple of things. It's not really on what we've been talking about But uh just things I've noticed about the reading per se in that particular was that uh we know that Gurdjieff repeats himself And uh the bottom, I think it's the bottom of page 183. I never know which pages the URA talks about uh if only by this explicit aid To our unique burden bearing endlessness of becoming a particle through an independent though an independent one of everything existing in the universe. Ian, I think Stephen m mentioned uh how often he's used uh might have been Richard independent in this reading But I know I read that just uh back when we were reading about Ashiana Shimash. And uh so I i I just want to point out that uh the variations and explanations of the second transapalmian perturbation and the party pythonist And uh the movement to Grabbansi and how it was accomplished occurs again on um uh uh i uh in chap in B. I know we're not there yet, but he's giving us a warm-up for the ideas that you're talking about in this chapter, and he's Giving them to us giving them to us again in uh in that uh I think it's chapter twenty-five. But it's uh the fourth sojourn and the second ascent are Got some pretty close ties there. And that is the one where you find the five obligonians drivings. I think that's the same chapter, it may be the one after it. Uh that that's after uh the Ligomanism is explained. Yeah. That's uh Somewhere around 374, I think. So I just wanted to point those things out and uh if I'm perturbed about no not knowing what caused the uh Second perturbation. I've got a second chance to figure it out coming back around

Speaker 8: Didn't he mention in the last chapter or the one before that about the second Transopalian perturbation being non-law conformable? I don't remember. What is that? And yet it didn't seem that way in this chapter. Seemed like it was No I don't know. Maybe that's a clue into something.

Speaker 4: I see it as collateral damage. Because of the accident of the comet that split, etc. That caused a shift in the center of gravity of the planet, which was threatening the cosmic uh eventually would c uh thre threaten etc. So And what is tricky for me to understand is was it that some action happened that caused the sinking of Atlantis? That was necessary, not only of Atlantis, of many other. Who was it that was speaking of the lopsidedness being corrected? Was it Richard or or Russell? I forget.

Speaker 3: Yes, I thought that's where we went with that. That with the correction it developed into Atlanta sinking. Yeah. Or now I got it wrong.

Speaker 4: I don't know. I don't know. I'm I I can't make heads and tails of it.

Speaker 5: Oh, and I did find this on page 384 just before the uh Avagolian striving is in the middle of uh organization by Asiyashima at that time Upon your planet, all the three brain beings began to consider themselves and those like themselves merely as being beings bearing in themselves particles of the emanation of the sorrow of our common father creator. I guess it's not a word-for-word quote, but it's pretty similar to that That uh passage about uh he he declares that he is going to become a particle, though independent of every being, everything existing in the great universe.

Speaker 4: And no, I remember now it was it was Bobby who said, correct me if I'm wrong, who said that uh it was necessary to shift more land. forms to the east to restore that balance?

Speaker 3: It was my question as to how those two paragraphs came together and I was given some understanding which is good

Speaker 4: But it makes sense if if there was a problem with with the center of gravity so that it wasn't Just about, oh, we're gonna make Atlantis uh sink because of her sins. It's not that. It's we need to shift the whole Xin Bang here because otherwise and and so then the sinking was collateral damage, not not a deliberate action of

punishing them for their sins or whatever For they would have been sunk anyway, no matter what, only that they couldn't escape because they couldn't listen to the Pythonist except for the members of the tribe who could

Speaker 5: Speaking of the good old Python S, am I remembering correctly anybody that was there before when we were reading this that the Python S is a reference to the Oracle of Delphi?

Speaker 6: Yes, that's where the Greek word comes from. Python, Pythia comes from the um uh Dao the Oracle.

Speaker 8: Where's our party, Python?

Speaker 5: I nominate n I nominate Robin. We'll get him we'll get him a long uh braided wig.

Speaker 3: Might it be instinctive center, the Pythonist?

Speaker 4: Uh-huh. Yes, it might be a good one.

Speaker 10: That makes more sense, Bobby.

Speaker 1: Well one aspect of the Python is that is that um she goes into a state. So there is um You could say that would be another way of looking at party is that there's a a a a division between the um between the What is usually drawn together? When he refers to the seer in meetings of the Markle Men, he goes into a kind of a trance-like state. So there is a this parting um the another way of looking at the party pythoness.

Speaker 4: In Spanish to split is partir I don't know if that uh tallies with uh with your reflection, Richard.

Speaker 1: It it may it may also have to do with um something to do with um the brain functions and the and that which resides in the middle. Perhaps the as a as a metaphor for the part of uh the um that that part of our brain.

Speaker 8: She goes underwater in the subconscious mind and is able to See the future or see into the more clearly into the essence of things? I don't know. I thought somebody said that the the Oracles The oracles of of Greece were a collection of the like uh all the greatest minds But that's nothing that's that can that's definitely No, it's just an idea. I don't know. But there's still a Did you guys anybody read where Gurdjieff went to? I forget which book it was, but anyway, he went to Chicago and And found a medium. Somebody was telling him about a medium, so he wanted to meet this medium. And she turned out to be a large, ha ha ha. And but uh he prepared her in certain ways to answer questions I guess he had. It was just interesting. medium being something I would think of was would be a party pythonist like Edgar C C which I definitely think he qualifies But he's passed away, so

Speaker 11: Well, one contribution from my perspective, and I'm sorry I missed last week and I didn't comment the week before, but the uh level of complexity obviously is like exponential in terms of how this is, you know, written. And so since I don't have a context for the content of the story, sort of the intellectual structure of it, all I can do as I read this is sort of feel what it's saying to me. Um and it's just a consistent um kind of barrage of our ignorance and our violence and our unconsciousness and You know, the farther I get into this, the more I'm surprised that we're not as screwed up as we are in the real world, but we are super supremely screwed up as we are in the real world. Um and I totally agree with that thought made an hour or so ago about, you know, w the folly of we're the most evolved yeah of, you know, uh in history. Yeah, right. Okay. Um so I don't know, I find it deeply um um sad really. Um and I get that, you know, our our job is conscious laboring and intentional suffering. And I think once we go on that path You know, we I think move out of the law of accident and move into the law of fate and all this stuff just sort of drops on us and this feels like it just drops on me in the in that same way and just being um Mechanical, unconscious. You know sacrifice, animal sacrifice to prove our spiritual alignment with the gods, you know, just ridiculousness kind of so

Speaker 1: But we have mess but we have messengers from above, Janet. That's what this is the the other part, and that we can serve, we can play a role. um by having a sense that um our ultimate fate is um our an ultimate wonderful plate fate would be c would be to become a particle of the universe Um what how how what a vague picture that creates compared to what he's how he how he will encounter other people's views of what heaven is. later on in in in in in the book. But it's a great thing, this idea of that there is angels and and uh uh uh uh that the that the higher is concerned about the lower Um and that that yeah, that that it is all all it isn't all just mechanical. There's these other forces that come in. So this is a great I mean here here we have this hopeful point where Where where this Bielzibab in his exiles has been has been greeted and he's been given this task and it can change it could change the world, could change the universe. So How's that for a reframing?

Speaker 11: Well, I you know more than I of what comes in the future. um what has come so far has been less of that um to me. But and that also conflicts a little bit with sort of a premise that I have is that we're already a particle of the universe. Um and that just feels intuitive to me. Um, I may be wrong, but it just

Speaker 8: But we're not independent. That's the key word. We are dependent and like with a capital D. And that's the whole point of this whole thing is freedom, which we're going to get to that chapter on the uh I'm not going to spill that out right now, but we'll get real soon to which awesome chapter Which we could talk for hours on.

Speaker 4: I don't want to sound as sadistic than it and the same Well, great, great. You're feeling that. Great. Lovely. We're good for you. And it's gonna get worse. But what it what the whole you are a living testimony uh of the whole effect of the book, which is really to make you question everything you thought in the way you thought it. And at the same time, you are able to, if you're a Christian, to be a better Christian, if you're a Jew, to be a better Jew So uh so uh uh it the important thing is not to take one or two or concept that one can sort of cling to and well then I'll understand it. But rather what's happening to you is it's it's it how did you see it falls on me or it's a barrage that I put uh you you said it very graphically. For me it was very joyful to hear. So don't be discouraged. Uh this for some of us this is about the seventh or eighth time we've we've uh Studied it or read it, and you discover new stuff all the time. It's in it's like in a sense it there's a little bit of the I Ching in it, in this book. And it is an oracle because you you see situations and then in your daily life in very common Simple things. You see, ah, this is it. Yeah, he's right. Three forces. Oh yeah. Or whatever. They're very different from Ospensky giving his, with all due respect to Ospensky, of course, but he gives you a more like a professorial thing. This man is Oriental. I remember Bennett writing that Turkish is a language that does not use predicates. And he was a he was a in British intelligence in in occupied Turkey after the First World War. And he was the only one who spoke Turkish. I said, how can we possibly understand people who speak a language that has no predicates? I don't know what that means. But I mean it's complex.

Speaker 5: Well I'm gonna go to something real simple real quick before we run totally out of time. And uh Janet referred to it already and Robin you already said it to me a week before or the week before last, but I can't hear it too often. Would you quickly tell me the law of accident again? I'm really trying to get it fixed in my brain and write it down one more time and maybe it'll fix.

Speaker 6: Sorry, what do you want me to do?

Speaker 5: Uh tell me about the law of accident.

Speaker 6: I really like that. The different levels. And the levels that concern us most are the level of the planets, the level of the earth, and the level of the moon. And the level of the planet is governed by the law of fate. That means the things that occur at that level, are dependent upon the fate of the individual involved. The level below that is the uh is the the earth and i it's governed it's world forty eight it's governed by personality uh and everything at that level is um uh governed by karma or cause and effect. That that you do something today and it has consequences and uh consequences they It's what you reap from your actions. But the law of accident, which

is at the level of the moon Is that you were raised and you weren't raised according to any organized scheme, it's just various random events happened to you in your family at school, your peers um and so on and so forth and they created random associations and how you respond mechanically to any event is entirely a consequence of your association. And that's the law of accident. Because your associations are accidental. That's what it means.

Speaker 5: Thanks. I want to be able to just spit that out myself one of these days.

Speaker 6: So I keep asking. We ask you every week. At the end of every meeting, every week we'll say Sunday explain the law of accident.

Speaker 5: Okay, there you go. I'll look in my little book and see if I can find it.

AI US Meeting

Quick recap

This meeting was a book discussion group reading Chapter 19 of "Beelzebub's Tales to His Grandson," focusing on the second catastrophic event on Earth and the resulting changes to human civilization. The group explored themes including the sinking of Atlantis, the emergence of three independent cultural centers, and the role of animal sacrifice in cosmic harmony. Participants discussed the concept of the "party pythoness" as a reference to the Oracle of Delphi, the significance of the center of gravity shift causing the second catastrophe, and the broader implications about humanity's relationship with the universe and the need for "part dog duty" practices. The discussion also touched on how these cosmic events reflect psychological and spiritual developments in human consciousness, with participants examining the connections between these ancient planetary events and modern human behavior.

Summary

Beelzebub's Tales Chapter 19 Reading

The meeting involved reading from "Beelzebub's Tales to His Grandson," with Steven initially volunteering to read but later declining in favor of Bobby. The reading covered Chapter 19, which described Beelzebub's second descent to Earth following a local catastrophe that destroyed the continent of Atlantis. The text explained how certain beings were warned by a Pythoness to migrate to the continent of Grabancy (now Africa), which subsequently grew larger due to emerging landmasses. The reading concluded with a discussion about how the survival of three-brained beings on Earth was affecting the formation of atmosphere on the Moon, with an archangel requesting Beelzebub's assistance in addressing this issue.

Text Interpretation and Atlantis Discussion

The group discussed interpretations of a text, focusing on a passage about sacred processes and potential planetary destruction. Robert raised questions about the meaning of "sacred process" and whether it referred to a destructive event similar to Atlantis's destruction. Robin suggested that natural extinctions might be a reference point for such catastrophic events. Sandy noted the absence of certain references in earlier editions of the text and highlighted the creation of three new population centers after Atlantis's vanishing. Stephen observed the division of a unified society into three separate nations with different belief systems, drawing parallels to the current world's three centers.

Bonds and Clairvoyance Discussion

The group discussed the etymology and meaning of the term "bonds" or "binding," with Robin explaining its historical and religious contexts. Federico raised questions about a passage mentioning a "party pythoness" and her ability to warn and save people through practicing "being part of duty," which Robin confirmed aligns with concepts in "In Search of the Miraculous" about higher emotional centers enabling clairvoyance. The conversation included light-hearted banter about word meanings and interpretations, with the group considering the practical reasons for practicing "being part of duty" to receive warnings about potential cataclysms.

Atlantis and Human Societal Split

The group discussed the concept of sacrifice in relation to different religious and cultural groups, particularly focusing on the sinking of Atlantis and its connection to the development of personality and essence. Russell and Robin highlighted how this event led to the splitting of

humanity into three separate societies, each representing different aspects of human nature. Richard suggested that these three centers could be seen as representing the loss of the sacred impulses of faith, love, and hope, while also potentially corresponding to the formation of the conscious and subconscious mind. The discussion touched on the idea that humanity once had greater abilities and resilience, but the catastrophe led to internal fragmentation and a shift in how consciousness operates.

Civilization Evolution and Cultural Dynamics

The group discussed the concept of civilization and its evolution, with Federico questioning whether any primitive civilizations were found that stopped evolving. Robin explained the scientific view of continuous human progress, contrasting it with the idea of evolution and involution presented by Ms. Penskered. The conversation then shifted to comparing rural and urban living, with Robin noting that country folk tend to be more grounded and practical due to their connection to the land. Federico shared an anecdote about cultural dynamics at a farmers market in Argentina, highlighting differences between Bolivian and Italian/Spanish grocery owners.

Animal Sacrifice Discussion Interpretation

The group discussed the concept of animal sacrifice in their reading material, with Richard questioning its meaning and purpose. Stephen suggested that animal sacrifice might be a result of humans avoiding personal spiritual work, leading them to compensate by sacrificing animals instead. Barbara noted that the text refers to "sacrificial offering" involving other breathing creatures, while Robin pointed out the complexity of interpreting the text across different cosmic contexts, including the moon, humanity, and the natural world. The discussion highlighted the challenge of understanding how various cosmic elements interconnect in the narrative.

Planetary Catastrophes Text Analysis

The group discussed confusing aspects of a text about planetary catastrophes and cultural centers, particularly regarding the causes and sequence of the first and second catastrophes. Richard explained that the second catastrophe occurred when the center of gravity shifted back to its true center, causing Atlantis to sink. The discussion then shifted to psychological implications, with Richard and others analyzing how the text describes the need for balance between thinking and non-thinking, and how different parts of a being must remain independent yet work together. The group also examined how the concept of animal sacrifice relates to making unnecessary demands on the body, with Richard noting the symmetry in how the author returns to similar themes throughout different parts of the text.

Gurdjieff's Sensing and Teachings

The group discussed the concept of "sensing" in Gurdjieff's teachings, with Stephen highlighting its importance as a first step in inner practice and its connection to making the body more conscious. They explored the idea of animal sacrifice, with Russell suggesting it might represent an external misunderstanding that needed correction, while Federico viewed it as emphasizing the physical impact of actions on the cosmos. John asked about Abdul's appearance in the second descent, which led to a discussion about Beelzebub's evolving approach to intervention in human life, moving towards a more hands-off style over time.

Genghis Khan's War Evolution Discussion

The group discussed the evolution of Genghis Khan's attitudes toward war in the text, noting how his initial cosmic explanations of war gave way to more complex human motivations including

self-defense and distant killing. Federico clarified that the "implantation" mentioned in the text refers to an intellectual concept rather than a physical organ, and shared insights about historical interpretations of how Genghis Khan transformed from destroying cities to becoming their patron. The discussion also touched on the second Transapalian perturbation and its connection to Atlantis's sinking, with participants debating whether this was collateral damage from a comet or a deliberate cosmic correction. Sandy pointed out recurring themes in the text about independent existence and particles, while Robin confirmed that the Pythoness references the Oracle of Delphi.

Pythoness Discussion and Insights

The group discussed the concept of the Pythoness, exploring its connection to trance-like states and the idea of becoming a particle of the universe. Janet shared her experience reading the book, finding it a "barrage of our ignorance and violence," while Richard emphasized the presence of messengers from above and hopeful elements in the text. Federico encouraged Janet not to focus on individual concepts but to experience the overall impact of the book, which he described as an oracle that continues to reveal new insights with each reading. Sandy requested a refresher on the "law of accident," which Robin explained involves random associations and mechanical responses to events, distinct from the law of fate and karma.

AI Summary Meeting 21

US Session

Quick recap

The group met to discuss Chapter 17, "The Arch Absurd," from Gurdjieff's writings, focusing on Beelzebub's explanation of cosmic phenomena and the nature of the sun. Robert read the chapter, which explores how Earth beings incorrectly perceive the sun as a direct source of heat and light, when in reality these phenomena arise through cosmic processes involving the omnipresent active element Okidanok. The discussion centered on understanding the concept that everything in the universe operates according to fundamental cosmic laws, particularly the sacred law of Triamaza Kamno (the three forces of affirming, denying, and reconciling), and how modern humanity has lost touch with instinctive understanding of these universal principles. Participants shared various interpretations about the connection between the three-brained beings' division into intellectual, emotional, and physical centers, and the cosmic principle of Jartklon (division into three parts). The group also discussed the meaning of remorse of conscience and its relationship to spiritual development, with members reflecting on how modern society has lost connection with both cosmic forces and inner spiritual awareness.

Summary

Reading Activity Technical Setup Meeting

The meeting focused on technical setup and role assignments for an upcoming reading activity. Robin and Richard discussed connection issues and confirmed that the meeting link was working properly. The group clarified that Robert would be the primary reader for the session, with Bobby serving as backup in case of an emergency.

Cosmic Phenomena and Universal Laws

Robert discussed cosmic phenomena and the lack of understanding among Earth's three-brained beings about their causes. He explained the concept of the omnipresent active element, Okidanokh, and its role in cosmic formations and phenomena. Robert also described the fundamental cosmic laws, including the sacred Triamaza Kamno and the process of remorse (Ioa), highlighting how these laws influence cosmic phenomena.

Interconnected Systems in Reading Material

The group discussed connections between concepts in their reading material, focusing on the idea that everything operates within a larger scale or system rather than independently. Richard highlighted the connection between the "sun neither lights nor heats" concept and proper understanding of the world as interconnected, while Federico discussed how the material challenges assumptions about the sun as a heat source and the concept of spirit as intangible. Stephen noted that the chapter revealed how everything, including the Okitanok substance, comes directly from above despite the typical understanding of cosmic layers, suggesting direct influence from higher cosmoses on Earth.

Biological Development and Esoteric Concepts

The group discussed connections between biological development and esoteric concepts. Robin explained how a fertilized human egg naturally divides into three parts corresponding to the head brain, spine, and enteric nervous system, which aligns with concepts of thinking, feeling, and moving centers. Federico shared personal associations including a sitting exercise and a Joni

Mitchell song that connected to these ideas. The discussion then shifted to questions about theoretical concepts, with Barbara seeking clarification on the relationship between omnipresent Okidanok and the three holy forces, and Derek asking about distinctions between substance and element.

Gurdjieff's Cosmic Teachings Discussion

The group discussed concepts from Gurdjieff's teachings, particularly focusing on the nature of the sun and its relationship to heat, light, and life. Russell shared information about astronauts' experiences in space and how the atmosphere transforms solar rays into the light and heat we experience. The discussion explored how modern humans have lost touch with the interconnectedness of cosmic forces, with participants reflecting on how this understanding was more intuitive for ancient beings. The group also discussed the concept of remorse of conscience and its relationship to spiritual transformation, with participants sharing personal insights about experiencing higher vibrations through inner work.