

Tales Study - EU Session

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May 13th

Attendees: Robin, Ekant, Vanya, Sasa, etc.

Speaker 1

When when I read the first part of what we read today together, it somehow confuses me because he gives in this description so many quite geographical and concrete descriptions which seem to be uh true or right, that it is hard for me to go deeper and t to see what could be an another deeper meaning behind. So And I'm I'm not sure if these kind I I I think we have a few of them in the in in details of these kind of passages are just f for no f further reason or they have something behind which is in this respect m more difficult to see than others. No, no, no. I remember that we discussed this part in an earlier reading quite a lot and trying to figure out if the details he gives are they correct, how do things have changed in in time. And I remember it remained somehow this discussion also on this on this surfacial uh level somehow. Um and when I read this this kind of descriptions I have a certain f it creates a certain feeling in me which says, ah, beside all the quite strange and difficult to understand things Gurdjieff also describes sometimes some things which seem to be obviously right, so my feeling which is created is ah maybe also the other parts could be right. So he is not just someone who wants to confuse us or to write just nonsense. So there is something which And so it creates a certain I don't know a certain trust This is what I've experienced when I read those texts, but not much more.

Speaker 2

Oh, go ahead, go ahead.

Speaker 3

Okay. I I was going to say I um I tend to think of it as being um something that that can be interpreted on a literal level and um and perhaps uh for example placing where the civilization of Tikliamish was might be useful and might be something that that Gurdjieff had done in his searches around Asia. In the sense uh also in the sense that it gives um an an impression of of the age of civilization um and Um particularly in that area, there's there's lots of um cities that have been uncovered, which were unknown before, um and and and that have existed for thousands of years in some cases. So Whilst I think there is a sort of maybe an allegorical side to it, I think I tend to think that It it is a sort of literal level that he's um introducing

Speaker 2

One uh key of interpretation, um the way I might um Adsardi is that Tikliamish, Maril Prisis and Perlania could represent the three centers of men. And here comes a question. These three centers come from Atlantis, which has been which sank into the ocean. The question that comes afterwards is what would be in our daily life that we sacrifice to our

gods as an allegory of the reading that we have today. I don't know, this is a key of interpretation, but

Speaker 4

Well, maybe it also could be related to World ninety-six and uh who needs a certain level of energy That is released when we suppress an existence. So we're talking about archontic, if we use this definition Forces of lower worlds that feed on a certain quality, a certain energy. And that also explains the need for the universe, for processes of mutual destruction for human beings. It's the same thing with suppressing the live the lives of different creatures. And uh it uh does not surprise me that uh It um I don't know if historically we can prove that it took place in in in in Asia, but it certainly did in Pre-Columbian America It's what the Gnostic called the archonic world. Somebody's feeding on that energy. And somehow we we are feeding somebody when we when we produce a low level of energy.

Speaker 5

I I think it's clear that partly that there's an allegory being pursued in the way that um Luigi described, you know, the th the various three lower centers of man are represented by the various by the three different um areas of um Asia or Ashhark as he presumes to call it. And I think there's another thing that's going on in the sense that there is a a reality that the areas he's described did indeed turn into desert. So the areas of um close to the Caspian Sea and the area which is to the east of that, where the Gobai Desert now is They did indeed turn into deserts. And I think there's an allegory in that too, which just happens to work. And the third center of culture didn't turn into desert, and that's of course Hindustan. Um, I'm going to share. He said that assuming that it'll work. Um These maps, can everybody see now?

Speaker 1

Yes

Speaker 5

No, I'll put one I'll put the one on the right in the chat so you can download it. The one on the left doesn't fit because it's too large. To fit in the chat. But if you look at the the one on the left, you can see the Caspian Sea. And you can see that the area to the east of the Caspian Sea is the Caracom Desert. You can see the arrow scene, which he said didn't exist prior. But the Amu Daria, which you can see here near the center fold, I'll point my thing at it, the Amu Daria, at some point in time because of a perturbation moved so that it dropped uh well it created a it would be more like a lake than a sea, I suppose, but it created in a depression a very, very large sea. And that is actually now drying up, almost completely dried up. So that's The map here is about 1910. And if you had a map of uh a hundred years later, 2010, the RLC would actually be much smaller. Then you've got over here, over past the Palmer Mountains. You're moving into the area of uh where we will now find um the the go-by desert. It's to the uh east of the um what's called here the Tatla Marak Makan Desert, although I have never heard of that. So it's entirely possible that

that's a name that's dropped out of UC So that's a geographical situation. I just thought that that's like I shall spend the next few minutes trying to deal with this um this map from 1910 to see if I can fit it in for download So I'll stop sharing.

Speaker 1

Uh what what I can directly uh relate to is what Luigi, what you said about that the big what he calls uh centers of culture that it refers to dissenters when he describes that there are somehow bitter fights who is the best the better. Uh this I can easily transfer to that we are not balanced inside. Yeah that one center tries always to to get ahead of the others and that there is no no no instance uh which balances these these things. There I have a direct uh r uh relation And with the um the sacrifices, yeah, I think I I I I have the idea that this is too are two different kinds of things. Yeah the there of course we we sacrifice often uh some things which are more real uh uh to to Because of things which are not so real. This is what I understand what Mike Mick Mike uh wanted to say with this word ninety-six or so Yeah, in this direction I can can follow. The question then would be what does it mean that the centers are covered by sand, so not visible or not working, not accessible anymore. And even one is covered by black sands.

Speaker 5

I think that's cara cum is it it I believe that cara means black.

Speaker 2

Mickey, you left the mic open Your mic is open, Michele.

Speaker 3

What w with with it being covered over by sand, I mean what it it seems what actually would have happened is that the civilization or the people anyway would have moved away So I think when he comes on to talk about uh Marl Placy, the they I think there's a migration to to the east to form China. So if they're centers that he's talking about, then maybe that's An indication that there's some original functioning that's covered over and the the the the working of the center perhaps changes or moves to a different place, something like that. Also, if depending on which Which center you think which civilization is? Um I think I had I sort of had the impression that the first that Tikle Mish would was feeling, um, Marrill Placy was thinking and Pearl Land was moving. So that would be that the moving center was was left was not covered by sand, but the others two were. So I don't know if there's some connection to um links with higher centers.

Speaker 5

I don't think this has got anything to do with higher centres. I think it's the three lower centers. Well Techliomish is the intellect, by the way, becomes quite clear, but The name of the capital, Corcalide, to a certain extent, gives it away if you follow the Armenian words. Um There is a phenomenon which we in one way or another experience whether we realize it or not, which is at a certain age we start to no longer experience reality, but experience it through something that we have invented. Our behavior patterns become

mechanical, become automated in one way or another And this covering over of the ability of the intellect and also the emotion to actually perceive anything rather than in one way or another to invent stuff. I think that's what's indicated by being covered with sand. It's now well established psychologically. That most people's memories of events are not reliable. And it certainly can be the case that an individual Either because they would like to believe it or alternatively because they have been suggested too many times about a particular event that they uh that they experienced. no longer knows the truth about it and and will in fact convey the um the uh version of it that has finally accumulated in them. I think this is the covering with sand I think also, I mean, I don't know if it's Luigi or Mick that that said it but said before anyway. Who are these gods and idols? And if we actually Look at the way that personality behaves in a very general sense. We know what it thinks of as important. We know that, for instance, inner considering is just ubiquitous. And in one way or another, inner considering is actually a sacrifice to one of your imaginary gods or idols, because it's not necessary.

Speaker 1

Yeah, I I would even say many of our egoistic behavior is k somehow a sacrifice because it often's uh is somehow either beside or even against reality. Yeah, we we think th things and and what do you say you know considering we think uh situations which are not real. We prepare for things which never happen, we plan uh things which we never m e actualize so in this sense Yeah the what I think this is what what Michaela wanted to say that that with this word ninety six that that that the r real things are sacrificed for illusory things which for things which are not real, which are just in in our in our dreams.

Speaker 2

One very obvious sacrifice that is made by men is the highest substance that is produced in our body, C twelve We sacrifice it to the wrong God C12 is situated in in the lower story of our um Body. And if we use it for the wrong God, for the pleasure of C twelve We don't transmute it to the higher um purpose that it was um Well, it has double several purposes, that of procreation, but we use it only for pleasures. Instead of transmuting it to a higher energy from the lower sacral region to the prefront prefrontal cortex, which could be a transformation like uh transforming red color to violet color. In uh it is still a frequency. It's still a color, but it is a higher uh um frequency, higher um purpose.

Speaker 1

I don't know if it makes sense. With this sacrifice of energy I can relate to it uh i immediately. Yeah, it's something which I work on f with my with my people here that whenever there is the I would say the Re f self-reflection for gaining insights for looking back for clearing up. Yeah uh there is a tendency just to make kind of party, I call it party, yeah to enjoy that th that now the difficult more difficult time is over, but I see immediately that the energy is wasted there maybe not even C twelve, even even also lower energies just wasted and short after just one day, two days, three days, the next drama comes out of a very low energetic state and then there is no attention anymore and

then it goes again deep. So I can relate to this very clearly what you say Luigi Yeah, maybe with C twelve is the highest explanation, but I even see it with all kind of energy we have accumulated in ourselves.

Speaker 2

The um the formation and development of the second body depends on the accumulation of C twelve. So that could be a the highest uh purpose of C twelve in addition to the procreation. But um How much work do I do I dedicate into the transforming utilizing C12 for the formation and development of the Christian body. This is a question

Speaker 1

I agree. The difficulty here is what does it mean to work on on this yeah so this uh concretely. Yeah I I at least came so far that I learn and learned and learn not to waste energy in any in any sense. So d to do n not just to accumulate it, but also to use it, but to use it for some purpose I I f find valuable and otherwise to to to uh somehow to to store it and have also it somehow the trust that in in silence something is worked out. Yeah, so the opposite is to uh which which I experienced when I was much younger, that I had really difficulties to to remain in a higher energetic state. So whenever there was a little bit of energy accumulated or created I had a very clear urge to do something with it. So and this I started from many years ago to um yeah to observe and to work on. So I'm I'm not sure if this is also something which you would uh say is some is a work for this purpose. Yeah.

Speaker 2

Well, one very practical work for me, my personal work, is to to create a connection. From the base of the spine to the cerebral cortex Work on sensation of the spine, to my understanding, to my experience, is fundamental for this rising of the sexual energy that we do produce without any effort. It's automatic production But just as automatic is the production, automatic could be also the waste of this highest energy that we our body produces. with the first being food. But nothing of very little is done with the second being food, which is the air And here again, everything goes on automatically. So we also could say that, well Air is a sacrifice. We don't utilize, I mean I don't utilize the air that I breathe 20, I don't know how many thousand times every day, twenty-five thousand times I breathe, and I I don't utilize this useful energy, useful substance for the coating of my second body. Everything is automatic. So this also is a sacrifice. that uh I sacrifices to the useless god

Speaker 6

Brings to heart sacrificing the superficial for the things that have meaning and may facilitate expansion and growth. the pleasure, that moment to in in the Buddhist um some of them talk about never ejaculating. Because not to do that is to maintain that energy. And then it goes someplace else. But the pleasure drives one to seek to bring it to its height. Well maybe one is not supposed to go to his heights It's supposed to harness it, as we're saying, and then being able to expand it. And something that came up earlier is that when we dissipate one center Like the brain, they say that when something happens to the

brain, a trauma, it can transfer and seek what it needs from another part. So when when we begin to understand that as far as the dissipation of energy and stuff and and maintaining of of it and directing it. It's it's should be maybe always to uh figure out how that accumulation is gonna go towards something as you said, uh uh Eric, you know, how am I gonna direct this that it could facilitate something? That's going to create that expansion and continue to grow. But the longer I allow myself to uh be uh swayed by pleasure, Like they say in the Bhagavad Gita, sweet now, sour later. Sour now, sweet later. That's the sacrifice to understand that Maybe.

Speaker 2

Yes, but at the same time, if you don't utilize I mean if I don't utilize those higher energy, they become poison. And cre can cre even create cancer. in my body. So either way I have to make a use of them either by expelling them with higher emotion of whatever going to pubs and dance or the stadium Or I have to transmute them into something higher, but if I don't know how I have to find out how. Either way, I'm trapped. Gurchief refers to the sperm as a shit that we have to get rid of. If we don't do that, we become poisoned. So we don't have any choice. Or or three or well, we have a choice, but we don't utilize it. Everything comes out to be automatic in us.

Speaker 6

So we should become alchemists on how to turn that which rhymes with sit into gold. See, the only way that it seems that To be able to grasp this in a way that it could be ingested deeply is to find ways within everyday life. to kind of give us some kind of put some clothes on the concept and the thought and maybe create some signposts to direct

Speaker 1

I find it really d also difficult what concretely to do, but I found out some something which helps me because I can I can observe my state. So and when I do something and my state afterwards is somehow lower then I know this is was more um um a waste of energy or dec dec dec dec deg uh decrease of of of something And I n I experience something which I do where I or sometimes not I personally but uh a group of people or maybe another person or uh is is then somehow higher than before. This I can observe. So in in this sense I I gather after time a certain kind of of guide which seems to uh just waste the energy or decrease uh the energy and what gives it at least um uh a valuable purpose or even increases somehow something, uh di dif different things. This I try to find out what actually this could be in in in normal daily life.

Speaker 2

Well normal daily life for me it's the place where I can apply my practice. on um work on myself. What I find um very useful is the development of this um this highway There is a highway, the conduit that in our spine. In our spine there is a central canal. Filled with the cerebrospinal fluid that covers the entire nervous central nervous system. And this is um work on um the spine is a way of connecting. the lower with the higher. And um in my experience when um Finally something started to consolidate. Um I have learned directly

from this presence that it's the remain there. I mean uh it became a permanent presence in me. So I don't have to look for it. It's always there. It's the beginning of something that is always present. the beginning of uh we could call it the etheric uh body. Etheric body is the the sensory organ of the Kaishin body, the second body

Speaker 6

The connecting of the lower to the higher, the upper. This is the formula and the practice. But then it's through experiential. It's totally experiential at that point, right? And and through that Then, but that only comes when eliminating so many of the fetters, so many of the things, the blocks, so many of the things we get caught up with. is to focus right on on that and then uh as you said to maybe develop the second body but at the same time of experiencing it It's an unfolding, huh? It's an unfolding because that's not the that's not the all. It it's a sense of everything is connected, but a little more on the how it's transferred to transmute into the second body? Luigi?

Speaker 2

Pardon, what's the question?

Speaker 6

The question was you said that this energy that's derived and accumulated can maybe be useful utilized in the facilitation of developing the second body. You know, or an expansion or something along that line I'm trying to to grasp.

Speaker 2

Yes, when uh it it is the um Crystallization. It's a liquid crystal. Our body is made of an Every one hundred molecules of our body, ninety-nine is made up of water. So our bodies has more water than the ocean. The ocean is ninety-six percent waters and four percent of mineral and other things. Our bodies ninety-nine waters. Only one percent is made out of uh other impurity or higher and other uh substances. So we are more water than the water itself that we drink. No watery water.

Speaker 6

With fluid. That's right. Liquid and fluid in motion, fluid.

Speaker 2

Yeah, but it's a f it's a special fluid. It's not uh water like the one we drink from the bottle. It's structured water It's a liquid crystal structured water that connects every cell, every molecule of our body. So and this is uh very um practical like when the second body starts being formed It's an experience that one can have every second of his life, every moment. Because the second body, when it's crystallized, doesn't go away. It's always there. So it's there. Second body is more real than the physical body And uh Charles Knott in one of his books said that the etheric body is the real physical body. So the real physical body is the etheric body, not the physical body. The physical body is 99% empty space. Every atom is 99. 99999 empty space. So that's the solid body that we have. What's real is uh Something else. I don't know. Robin, you correct me if I am going off track

Speaker 5

There's there's a lot of discussion about all of that, which is it you could say it was debatable. if you like as to the extent of any of it, but it's quilly it's it's it's definitely clearly the case. That in one way or another, it's the seed of the body appears to me to be essence And therefore the physical body is like the external part of essence, which takes it over in uh under normal circumstances. essence becomes invisible and not really participating much. But the um essences of the body of uh water is the um water is the the natural um nature of the body itself, the physical body itself That's in the um what do we call it? The um step diagram.

Speaker 6

When when I said fluid There's the fluid that's the water I drink, but I was referring to the characteristic of fluidity. Fluid fluid. And to bring that into um the perception, it uh it makes me hold on and grab things. It allows me not to do that so much. and to see how things are moving, to see how they're, to watch and pay attention and and uh absorb and learn what's going on and view that And then maybe have some sense of how am I going to harness this energy and how can I better utilize it. within not being fixed on an idea or concept or trying to encapsulate and say this is what it is But to be in amazement as it unfolds No se han haluta la hora.

Speaker 7

I'm going to take a chance here, Luigi.

Speaker 6

Somehow what came to mind the picture as you were describing this body that's the usual body, a normal body, that is really not the primary. Um, is there somewhere where spiritual comes in? Spirit or that something of that nature? I know maybe it doesn't fit into our f format of how we but is is there some place for that kind of uh An understanding or perception of description

Speaker 2

My best analogy is the um is that of the um the driver, the horse, the carriage, and the passenger. And it's a it's a very real analogy If I pay attention to my body, the very first thing that I notice is the pulsation. of my body my blood. Now the blood in the allegory of the carriage, horse and driver is the shaft. that connects the carriage to the horse. So the very first step for me is to follow the pulsating activity of my blood circulation, which brings me to the heartbeat So, in other words, my body is filled with a series of pulsating activity that At the beginning they are randomly. They go on. Even if they are have the same frequency, They are not in phase with the heartbeat. You know, you can a downbeat, upbeat. They are not on the same downbeat. like the blood that is pulsating in my feet does not correspond to the pulsating pulsation in my on my spine, my hand, my head. Because I can I can feel all this pulsating activity. But if I can um Keep this attention eventually like um two metronomes that are not One of which they are oscillating at the same frequency and are not in phase, eventually they go and b oscillate in phase on the

same downbeat, instead of say of being offbeat. The same thing happens to my blood pulsation. I at one point the whole of my body pulsates at the same Yeah, the whole body. I am talking about the cardiovascular um uh So starting from this, which is nothing spiritual, is is uh anatomical, it's physiological. So before talking of spirituality, I have to start with the physiology, that I can verify. I can verify the frequency of my heartbeat. I can listen to it. I can verify the frequency, the vibration of the sole of my feet. which have um several frequencies. They can even be um Resonant with the heartbeat of the earth. Our earth vibrates. It has a heartbeat of 7.8 Hz per minute which is uh the Schuman frequency, but uh I maybe I'm talking too much.

Speaker 6

So to experience the resonance And the interconnectivity at a certain point. That's right. As one. And that's being That's right. Resonates.

Speaker 2

That's right. And then I can say I, a unitary I that is pulsating from head to toe, at the same frequency, at the same pace. Maybe it's not the real eye, but it's definitely a different eye, which is not in resonance.

Speaker 6

I greatly appreciate

Speaker 2

So start with your blood pulsation, with your heartbeat, and see if you can uh synchronize harmonize the oscillation of all the metronomes that we have on our body.

Speaker 6

Something comes to mind where I have to exercise a great amount that I don't even know something that I can't even quantify of simply stop. Stop all of these other things that crowd the mind And and have me chasing carrots when all of that ceased to be what is left Seems to be what you're sharing is the resonance of the being without the ego, without the identity, the desert that that was once not a desert. the sea that is drying up is the the the relativity of then comes the sacrifice or the willing willingness to give up what matters not. For what does matter. And it is not matter itself. It is the awareness of the resonating, the being in touch with that, the being. The world looks totally different at this moment. It's good. I think we we we something off of these pages and these readings has brought us to this and and it's inexplicable how But here we are, uh uh absorbed in, absorbed with and through, and discussing these levels of awareness. and conscious and in everyday um everyday opportunity to do so

Speaker 2

You are muted, uh Mickey

Speaker 4

Yeah. That's uh that's amazing what I agree entirely And attention on the forelimbs and

the spine.

Speaker 3

He talks about um places of making sacrifices and sort of public ones as being near um places in memory of saints. And then he talks about, he says about one particular one on a small mountain. um where a thermaturgist Ali man was supposedly taken alive into heaven. I wondered whether he was um kind of talking about churches um in this and whether that was uh Um, a particular kind of place for sacrifices

Speaker 6

In what way? Sacrifices Could it be that it better a question of our morality and to sacrifice in that way?

Speaker 3

I'm not sure, I mean people people go to church um their aim is to sacrifice something maybe. I mean that there is, I mean, in the Christian church um the the sort of communion is a form of sacrifice. But But on a everyday kind of level that people um they go to church and s they're sort of I mean they're sacrificing something by the fact of going to church rather than doing something else perhaps. But I don't know if that's the same kind of if if that's what he's getting at here

Speaker 2

But the Gurjiv, he sacrificed um his power of Hambled Zoin. of he was um able to hypnotize that he could use his umblet soin for personal pleasure so he sacrificed it in 1911 And for 21 years he made a vow not to utilize his ability that he had youth with his Ampletzign until nineteen thirty-two. That uh for him it was um a process of uh development. Who knows for what reason, but he had a definite plan in doing that during those twenty-one years, which is uh seven by three also. So it there was uh must have been a very Uh special uh process

Speaker 6

And then you're saying he resumed at a certain point?

Speaker 2

Yeah, he said so in 1932. He says today is my last day of the 21 years of my vow, he made the vow in 1911, ended up in 1932.

Speaker 6

He had whip he started to hypnotize again?

Speaker 2

No. No, no, he could use his hypnotic power only if it was um to help people. Okay? Because before that he was utilizing his power for uh also for his pleasure, personal pleasure. Yeah. So he made the vow not to do that.

Speaker 6

But but even though he gave up the vow to hypnotize, he was still very charismatic. And he had a way about him that people see maybe something of the nature of hypnotism still prevailed, but he didn't do it in an overt way to uh to gain or to take control over people's minds. gives the example of transferring that energy towards something else there. So he he he he wanted it for the good instead of to manipulate. And maybe he's telling us to do that within ourselves, not to hypnotize ourselves with our own preconceived notions and substantiation of our ego.

Speaker 2

Stefan, can you write your full name on the chat? I wanna contact you and if you are on Facebook maybe.

Speaker 8

Stefana, you are muted.

Speaker 2

You are muted, uh Stephanie.

Speaker 6

I says I prefer to talk. I'm I'm I'm I was around before cell phones. uh no matter how much sand comes over the land of where I come from, that will never be obliterated. But uh I'll I'll I'll send you my can I send you my number we could text and maybe uh Go from there. I would like that ver I was even thinking about that, but I d it something Yeah, you ca you can find me on Facebook Facebook? I don't do Facebook. Uh-oh. That's what I mean. I'm I'm way old fashioned. But um Um yeah. Yeah, after two weeks that it came out, I started to notice the ads and the things the uh the things that were under it and subsequently ten years later he wound up in Washington having to face the Senate about selling information. So I I try to do what I can to have a an illusion of control over my privacy and and y you know, my own uh information, which I know is a delusion, but it it keeps me going to fight it. Um, okay, well let me see up uh I guess I'll is there any other way? How about what's that?

Speaker 2

Yeah, what's that? Okay, write down write down your number, yeah.

Speaker 6

Okay, that'll work that'll work.

Speaker 2

Yeah, okay, cool.

Speaker 6

Cool, thank you. Use your messages. Oh, I have to do it uh here you go

Speaker 2

What nation do you live, uh Stefan?

Speaker 6

Um I I reside in New York City. Oh yeah, Midtown Right in the middle of the madness. Right by the Empire State Building. 78690. Yeah. But the the beautiful thing about the city is this the amount of mixture of culture and different, you know, cultures, religion. It's just like uh everything is you get on the train and you're like in the UN times ten. Is and and all of that creates a energy, a collective energy of so many different people moving along together It it's it's something about it. Uh I'm starting to notice that aspect of it. Never realized that growing up here. But it is fascinating. Where you at? Where you at, Luigi?

Speaker 2

While you're in Italy.

Speaker 6

Italy. Oh, okay. It's amazing we're bridged. Not only here on Zoom, but how our minds and hearts. can connect in such a way that that takes away space. Uh partly because it it makes us the the inside of us ring individually together, you know, the resonance.

Speaker 1

I'm still busy with the Sand. The sand. I think when When we take it as a picture that some parts or some quality of our centers are covered by something When we start to work, I think, I assume somehow that we Make our efforts also to recultivate somehow some parts which are not used otherwise. Just to take it this picture directly, my question is then if we have to uncover these parts which are covered by sand or it is just a description about something which is which happened and it it's just the case and we could maybe probably bring something new uh like when we take this as a as a picture like water to the to the to the now desert and to recalcule uh re recultivate these centers but not in the sense that we uncover and come back to something which was before. Like Robin says, some in in some point and at some point in childhood something uh starts to to to dry out or to atrophy. But just to use this what is there and to try to make something again something valuable out of it. So yeah. This is something which I somehow experience in myself and in others after quite long years of therapy of any kind, that there is at the beginning the illusion to get rid of something, but instead of this after years there is more the experience. and that um I cannot get rid of it it is better to to to see it, to accept it and maybe even to use it for something purposeful instead of being used mechanically by by it So this I this is the uh um an attempt to understand this picture with the sand better.

Speaker 3

It's also the possibility. Um uh of something being covered in sand that it means that something might be preserved underneath the sand. Um so In perhaps in the same way that he talks about conscience as being preserved by being in the subconscious Maybe uh because uh quite often in his travels he's looking for what exists under the sand. I mean there's a lot of um I think talking particularly about pre-Sand Egypt that he was talking about in the um in meetings with remarkable men.

Speaker 1

But anyhow, when I when I follow this this picture, even if if I find something buried by sand. Yeah and I try to uncover it is not that I can use it an again, yeah, usually. So I can maybe see something, I and I I can understand something, and can and and I can find some um maybe some artifacts which which which uh which give me some insights but I I would not un uncover an old city and uh make again a city out of it if I j take this big picture in the sense uh this is more like finding some some information or some insights and not uh factual to recover something which was in earlier times there and then covered by sand somehow I don't know if it makes a difference, but this this this picture is quite uh gives uh leaves a quite strong notion or impression on me

Speaker 3

One example I that you could take would be this sort of um discovery of um all the uh cuneiform uh clay tablets um in around the sort of Sumerian civilization and the the the sort of reconstruction then of the writings and things like the the tale of Gilgamesh and so on. um which um can convey something more alive from that time But as you say, I don't think you're reconstructing what happened then. But it can be something More alive that that comes through from the past.

Speaker 5

There's a a a kind of paradox with the word gob He um insists that this um country goblandia with its founding city Gulf, that existed prior to the place becoming desert. But if you look at the etymology of the word gull It's Mongolian. And it it means arid terrain. So it's a fiction, probably.

Speaker 6

Did you say affection, Robin?

Speaker 5

A fiction.

Speaker 6

Oh, okay. Okay. I like affection better, but okay.

Speaker 8

Well that I saw just when I yeah w when I read the word g uh gob uh that in Russian Just the anagram of it Bach is God.

Speaker 5

Yes

Speaker 8

And and newer excavation have seen uh shown that there is an old civilization buried in in the in the desert gob.

Speaker 5

There's a a a kind of question over the na the use of the word Ali man. Because Aliman is a name that is given to Hussein. The um Uh is it nephew of Muhammad who was martyred and is taken as um uh the true line by the shyites of um of Islam goes through uh through Hussein. So he's he's used the word Alima And he will have known this. And refers to him as a pharmacologist, which means a miracle worker. But was supposed once upon a time to be retained alive to somehow. It's really difficult to work out if in some way or other He's making a statement about Shayate Islam.

Speaker 3

Something in the he talks a lot about the sacrificial victims being um weak or weaker. than the others. And I think later on he talks about that more with clean and unclean, where he says that unclean animals are typically stronger. So Um that'd be a bit difficult to sacrifice. I think it's quite interesting that it's uh that it's s sacrificing weaker things. So it's kind of a um like an easy route rather than rather than giving up something yourself. You're sort of forcing uh something weaker to give up for you. So it's quite uh um Sort of like a bully kind of attitude as well as giving up possibilities oneself

Speaker 5

So just for reference There is a month in the Islamic calendar called Ayd al-Adha Which means the festival of sacrifice. So every year there is supposed to be animal sacrifice. Um in that month. They have a lunar calendar, so it moves around the year. Just like Ramadan moves around the year. But they have a month devoted to animal sacrifice. Eligible animals are sheep, goats, cattle and camels.

Speaker 6

Somehow it comes to mind sacrificing, as we were talking about before, the shallow about the self. sacrificing the weak about the self to gain some fortitude towards working, towards uh enhancing oneself. Maybe from that angle it seems to spark something. Mikä nyt? Mikko.

Speaker 5

So on page a hundred and eighty nine In that place as well as in other similar places, especially at definite times of the year. They destroyed an innumerable number of beings called oxen, sheep, doves. So in the Gospels In um the gospel according to John The cleansing of the temple at the start of Jesus' ministry The key verse is in the temple he found those who were selling oxen and sheep and pigeons, which are doves. And the money changers at their business. Gurjiff will have known this, so he has not selected these three accidentally. I'll read the whole quote from the gospel. In the temple he found those who were selling oxen and sheep and pigeons and the money changers at their business and making a whip of cords. He drove them all with the sheep and oxen out of the temple and he told those who sold the pigeons. Take these things away. You shall not make my father's house a house of tray. So that's quite a surprise, or it was for me. I suppose we have to also take note of the Story of Abraham and Isaac and the refusal of God to accept the sacrifice of Isaac. It seems strange to me that he talks about on page 190

uh 89 Even being similar to them themselves, a sacrifice of those.

Speaker 6

Lately it's come up a few times with the uh sacrifice of Abraham and his son and somehow just now that the uh something arose that it it had to be something that was so dear. So he had to he asked him to give him his own self. our offspring is is such a integral part of us. Though they have their own life, but then when bringing it back to we're talking about sacrifice earlier. And is it a sacrifice when it's something that's so easy to give up? Or when it's something that's really really tears away at you and you will feel that that almost like a limb or part of you gets severed. The deepness of that seems to uh indicate um a criteria for sacrifice and and to be uh you know God wanted to know that he was really uh giving up Not only something, but giving up and turning over. And it seems to uh lead to sacrificing that which within myself that means so much to me So that I could get under the sand that obscures that which lies within of meaning

Speaker 1

I find remarkable also the first paragraph on page one eight eight. Where he says that Abdil, thanks to many external circumstances and also heredity and conditions uh that his defunction called conscience was not yet quite atrophied in him and after Beelzebub gave him some uh certain cosmic truths uh he took an attitude towards other three-brained beings which should be normal. and which means to be compassionate and sensitive towards other beings. Yeah, this is a very direct uh Directive from him which attitude we should have towards other people. Yeah, and that it it is somehow it needs what we call conscience, which we try to to uncover somehow, but it also needs some some reason, so some certain cosmic truths. This I find very interesting, that it is not really an emotional uh thing to to to regain the right attitude towards others it has to be with with our reason yeah so This understanding somehow. And what I find also interesting is the formulation um on page 187 in the middle where he says uh his speaks about his his his aim, his purpose of uprooting from the s strange psyche of people this uh this need to destroy so he speaks about uprooting of a bad psychic property and in German he says even ausrotten which means uh Eradicate. So very strong, very strong word. So this also means if we find in ourselves somehow such strange and uh bad um aspects in our psyche. It's not that we have just to accept and work around. No, he clearly speaks about uprooting or even something stronger.

Speaker 6

In the Bible it says cut it off. If your arm is bad, cut it off. That gangrene may not set in and transfer to the rest. You know, they I'm just adding that on, but That's pretty drastic, yeah. It brings me right back that that uh right back to that drastic uh as I used to sound But metaphorically it makes a lot of sense. Just the spense of it.

Speaker 5

Well, we run out of time, as we forever do. So thank you everybody for your participation and thinking.

AI Summary

Tales Study - EU Session

May 13th

Quick recap

This meeting was a discussion of Gurdjieff's writing about his second descent to Earth, focusing on geographical descriptions and their allegorical meanings. Participants explored how specific locations in Asia represented the three centers of human beings, with areas like Tikliamish (intellect), Maripresia (emotions), and Perlania (movements) being covered by sand or desert over time. The group examined Gurdjieff's descriptions of sacrificial practices and their parallels to modern behaviors, discussing how energy is often wasted rather than transmuted to higher purposes. Participants shared personal experiences with energy management and spiritual practice, including techniques for connecting the lower body to the cerebral cortex and developing awareness of bodily pulsations. The conversation concluded with reflections on conscience, cosmic truths, and the strong language Gurdjieff used about uprooting negative psychic properties from human beings.

Next steps

Luigi

- Contact Stefano via WhatsApp to continue the conversation.

Robin

- Share the map from 1910 with the group for download.

Stefano

- Send his WhatsApp number to Luigi for further communication.

Summary

Second Descent to Earth Discussion

Robin discussed the second descent to Earth, focusing on the continent Ashach and its three-brained beings. He explained how these beings had a strange need to consider their country as the cultural center of the planet, leading to bitter struggles among the groups. Robin described visiting establishments in the city of Kirkalai to study the psyche of the locals and met a priest named Abdel, who showed compassion after learning cosmic truths. The discussion highlighted the prevalent practice of sacrificing beings to please imaginary gods during that period.

Text Interpretation and Allegorical Analysis

The group discussed their reading, with Ekant expressing confusion about geographical descriptions in the text and questioning whether they were literal or symbolic. Rod suggested interpreting the text on both a literal and allegorical level, particularly regarding the civilization of Tikliamish. Luigi proposed that Tikliamish, Maripresis, and Perlania

might represent three centers of humanity, possibly related to Atlantis. Mic contributed a perspective on world energy and destruction, connecting it to pre-Columbian America and Gnostic concepts.

Asian Cultural Centers Allegory Discussion

Robin discussed Luigi's allegory about three cultural centers in Asia, explaining how areas near the Caspian Sea and east of it turned into deserts, while Hindustan did not. Robin shared maps showing the geographical locations and changes over time, particularly noting the drying up of the Aral Sea and the presence of the Gobi Desert. Ekant shared his understanding of the allegory, relating it to internal imbalances and conflicts between different centers, and noted how some things become inaccessible or covered by "black sands."

Sand-Covered Centers Discussion

The group discussed the concept of centers being covered by sand, with Rod suggesting this might indicate migration or functional changes in ancient civilizations. Robin explained that this phenomenon represents how people's ability to perceive reality directly becomes automated and mechanical at certain ages, similar to how individual memories can become unreliable due to repeated suggestions or personal beliefs. The discussion touched on how personality and inner considerations can be seen as sacrifices to imaginary gods or idols.

Energy Transformation and Utilization Concepts

Luigi and Ekant discussed the concept of sacrificing higher energy (specifically C12) for lower purposes, with Luigi explaining how C12 energy can be transformed from the lower sacral region to the prefrontal cortex for higher purposes like developing a second body. Ekant shared his personal experience of learning not to waste accumulated energy and to store it for valuable purposes. Luigi further elaborated on practical work involving creating a connection from the base of the spine to the cerebral cortex, emphasizing the importance of conscious utilization of energy that is otherwise wasted automatically.

Energy Management and Transformation Discussion

The group discussed the concept of energy management and transformation, with Stefon sharing insights about balancing pleasure with growth and Luigi emphasizing the importance of utilizing energy to avoid poisoning. Ekant described his approach of observing energy states to identify what builds or depletes energy, while Luigi shared his practice of working with the spine's central canal to connect the lower and higher self. The discussion concluded with Stefon highlighting the experiential nature of connecting to a higher self and developing what they called the "second body."

Human Body and Structured Water

The discussion focused on the nature of the human body, particularly the concept of a "second body" and structured water within the body. Luigi explained that the human body is composed of 99% water in the form of liquid crystal structured water, which connects

every cell and molecule. Robin contributed by suggesting that essence appears to be the seed of the body, with water being the natural essence of the physical body. Stefon inquired about the role of spirituality in this understanding, though the conversation did not reach a definitive conclusion on this point.

Body Synchronization and Resonance Analogy

Luigi described an analogy comparing the body to a carriage, driver, horse, and passenger, focusing on the synchronization of blood pulsation across the body. He explained how initially random pulsating activities eventually align to the same beat, similar to two metronomes coming into sync. Stefon responded by reflecting on the concept of resonance and the importance of letting go of ego and identity to experience this connection with being.

Religious Sacrifices and Hypnosis Discussion

The group discussed religious sacrifices and hypnosis, with Rod sharing insights about church sacrifices and communion, while Luigi explained a specific case of a hypnotist who sacrificed his personal hypnotic powers for 21 years (1911-1932) to use them only for helping people rather than personal pleasure. Stefon questioned the nature of sacrifices and their moral implications, while Luigi clarified that the hypnotist resumed using his powers in 1932 but with a transformed purpose. The conversation concluded with Luigi and Stefon arranging to exchange contact information via WhatsApp to continue their discussion outside the meeting.

Therapeutic Concept of Uncovering Aspects

The participants discussed their locations, with Stefon sharing that he lives in New York City near the Empire State Building, while Luigi mentioned living in Italy. Ekant reflected on a therapeutic concept involving uncovering aspects of oneself that are "covered by sand," explaining that rather than trying to recover lost functionality, therapy helps people find purposeful ways to work with these covered aspects. Rod suggested that uncovering buried elements could preserve and reconstruct meaningful insights from the past, using the example of cuneiform clay tablets discovered in Sumerian civilization.

Gob Word Etymology Discussion

The group discussed the etymology and historical context of the word "Gob" and its connection to a desert region. Robin explained the paradox of the word's origins, noting its Mongolian meaning of "arid terrain" versus claims of an ancient civilization in the area. The discussion also touched on religious references, including the use of "Aliman" in relation to Hussein and the concept of sacrifice involving weaker entities, which Rod observed as potentially reflecting a "bully-like attitude."

Religious Concepts of Sacrifice Discussion

The group discussed religious concepts of sacrifice, focusing on the Islamic festival of sacrifice (Eid al-Adha) and biblical references including the temple cleansing and Abraham's sacrifice of Isaac. Stefon shared insights about the depth of sacrifice involving

something that is "really tears away at you," while Ekant highlighted Jung's view that developing conscience requires both reason and cosmic truth rather than just emotion. The discussion concluded with a reference to biblical teachings about removing "bad" aspects from one's psyche, with Ekant noting Jung's use of strong language like "eradicate" when describing the removal of harmful psychic properties.

Tales Study - US Session

— Pages 183 - 190 —

May 13th

Attendees: Robin, Sandy, Stephen, Derek, etc.

Speaker 3

Before we start discussing, could somebody please remind me of which centers Tikliamish, Mara Plasi, and Pearland correspond to? I've forgotten.

Speaker 1

Well in general Tikliomish is the intellectual center, Maroplasi is the emotional centre and her land. It's the moving instinct.

Speaker 2

Thank you, Stephen. Um I just wanted to mention on page one hundred eighty-three. Um His reverence um was uh was high up His conform, it says here, when he was fairly high up, he added in a loud voice, By this your reverence, you will be rendering a great service to our unit being all embracing endlessness. And then Biel Zabab starts this section with, so my boy, imbued with this. He was imbued. Imbued means soaked. through and through. And the way I read it, okay, he um Luizos was high up. That could have been uh a sent uh a way for the higher emotional center To imbue an aim for Beelzebub, and it goes throughout his whole being, and therefore he can decide to do this task. And what does he do? He he alights on the, he takes his occasion and he alights on water. Like why would he alight on water? A lighting is a word for horseback riding. You make something lighter. So I found it interesting that he's landing on a sea. and going through another sea in order to get to his place of Tikliomish.

Speaker 1

That's kind of interesting really. He does seem to be obsessed with landing on the sea

Speaker 3

Robert, what do you make of that? I mean one obvious connection would be that water stands for feeling or emotion in a lot of archetypes. um which would mind indicate that he starts his explorations from the place of feeling or is relying on ad as his main means of transport.

Speaker 2

That makes sense. That higher emotional center that was that imbued him. Imbued is a water symbol, right? It just goes through everywhere.

Speaker 3

Yeah.

Speaker 2

And the other thing is he makes a point of walking like um he walk he he he makes a point of pointing out the bed. the old bed of the of the Amu Daria, of the Oxus River, and he makes a point of of the Aral Sea. Evidently he must have walked it in real life for sure, because we have um uh he we have him walking on on beds of rivers. Um

Speaker 4

In what section? That was the Karpenko episode in Meetings with Remarkable Men. He walks on riverbeds.

Speaker 5

Well, is it possible that the water is amniotic fluid? Water? Can

Speaker 6

you say that again, John?

Speaker 5

I was suggesting that water could also be amniotic fluid

Speaker 1

You're gonna have to get closer to the microphone, John. That's almost in indistinguishable.

Speaker 5

I'm sorry, I've got a weak setup here. Can you hear me now?

Speaker 6

I can. Yeah,

Speaker 5

well enough. Just suggesting that there is some symbolism with pre -birth. Amniotic fluid.

Speaker 3

So it's so it's as though he's descending on the earliest stage in the formation of a human uh just after it's uh Developed enough to divide into specialized cells like the three centers or something. Yes.

Speaker 4

Mm-hmm. Well

Speaker 7

Stephen wanted a clarification on Tikliamish, Harold, uh Merrill Placey and Tim Kana. I'd like to ask uh just uh refresh my memory on The center is represented by Earth, Mars, and we know Jupiter. Seems to be intellect. Mars is emotion. Earth is physical. So am I wrong on that before I go any further?

Speaker 6

Do you mean Jupiter or Saturn?

Speaker 7

Um it's Saturn.

Speaker 6

Okay

Speaker 7

My mind is a mush right now. As it often is. But uh

Speaker 1

Well I don't think there's a direct equivalence here. We shouldn't really be saying A equals B. When he's giving us Mars uh view from Mars, I think he's talking about a higher emotional state.

Speaker 7

Yeah.

Speaker 1

Which is not the emotional center.

Speaker 7

Okay. That 's I need that clarification, so it's a higher emotional state. And uh Saturn is

Speaker 1

It's the a d uh a strong intellectual state, but not um not a higher one. It's not the higher intellectual.

Speaker 7

Okay, and but Earth is just uh chaos incarnate. Perhaps just

Speaker 1

Earth is as it is now, really.

Speaker 7

Yeah. Chaos.

Speaker 1

Governed by personality.

Speaker 7

Okay. Well what uh who where does that come from? The my the lower lower uh intellectual state

Speaker 1

No, the uh this is why uh you know, trying to do straight equations A equals B equals C is just wrong.

Speaker 7

Yeah.

Speaker 1

It just it 's just absolutely wrong. Personality is attached to the mechanical parts of all three of the centers. So personality isn't this centre or that centre or another centre. It's spread across the mechanical parts of all of the centers.

Speaker 7

Well I think uh the reason I was trying to clarify i if if I if I if I made a connection like that, and obviously not, uh I'm just asking uh Beelzebub 's second descent to Earth, why? why he's going there, why he's leaving uh a higher emotional state To uh help out to help out the absolute.

Speaker 1

If he's going to interact with personality, he has to do it um uh close up. I mean, you know that that's just obvious kind of thing.

Speaker 7

And it's important to recognize that the dissent I like what Robert said about uh the waters. That never occurred to me. And John 's got me thinking about um The idea of amniotic fluid. That's why I was I was thinking in those terms. He's not being born. I mean he's not being born by descending to Earth. So um I don't know if if John has any more to say about the amniotic fluid idea

Speaker 5

Well, is isn't that uh beneficent Isn't free-born state beneficent Well

Speaker 7

who's being born?

Speaker 5

This gets back to the nature of Beelzebub, the question of the nature, the single nature of the devils. Some of the tales lead me to think the Beelzebub is occupying a human. Huh

Speaker 7

That's kind of a scary idea. Occupying a human, huh?

Speaker 8

You mean incarnating into a human

Speaker 7

I'd say he's too strong all through to to do that. And maybe too compassionate to do that. So I'm not sure where you see it

Speaker 5

Sorry, I'll g I'll get back to you on that. Thinking of Mr. Belly Button. Yeah , something in there. Okay Just

Speaker 7

right at the beginning, do we have any uh etymology or meaning for uh the seas of a shark which altogether were first called Frank Zamarala and later co-hiders the She She He's giving us a lot of names. He's giving us a lot a lot of names right there in the beginning of this passage.

Speaker 2

I can make a guess on two of them. I don't know Ashhark. But Friank Zamarali, those are mountains. Because he says which altogether were first called Friank Zamaralli. And the word Friank means white or Western. So it kind of goes with Caucasus where the Caucasians were Western white people, uh at least that's what it came down to. And Kol Hidishisi sounds to me like Colches. The Colchans were um the tribe on the bank of the Black Sea near the Caspian Sea where um Jason and the Argonauts went to um sailed to get the golden fleece. So that word kolhe shisi, the shesi part of it sounds like kolches. But I don't know what that comes from.

Speaker 6

The Neologism states that uh ashark is um acts of love, worlds or and acts of love.

Speaker 9

But um a shark could also mean uh in Arabic, um to expand or open wide, which kind of relates to love, I would guess, in that extent. To make something spacious or clear Uh I think that's kind of why um we now consider Ashark to be Asia because it's such a large and wide continent.

Speaker 4

That's a thought.

Speaker 10

This might be a

Speaker 11

minor observation, I'm not sure, but I found it interesting that for the first time in his writing. He actually defines something in a way that we now know what it is. You know, Ashhark now called Asia, colon, he ideas, whatever, Caspian Sea. That's the first time that he's done that so far.

Speaker 10

Why does he do that here? Why does he help you learn what he's trying to talk about here? I totally love that idea, Janet, but I'm also wondering can you verify it? Because it seems so shocking. This is the first time But

Speaker 6

with that in mind, we have just come out of the chapter on the Arch preposterous. So all of that I think it runs over. Why didn't he tell us before?

Speaker 12

This I remember referring to what Janet said. I remember the first time I saw this geographical correspondence and it gave me um It gave me a uh a trust. I said, okay, I can The man is talking about the true history of the planet. And uh in my case, because of my typology or meditation or whatever, it was exactly what I needed. And I think he has it all planned, just like The composer of a symphony, we don't, I don't know anything about movements first, movement second, wives third and fourth, and they tell you, well, you can recognize the first But I think that the the composer knows what effect he wants to produce in us, and there's no way we can figure it out exactly. We we can just right so you have dun dun dun dun dun dun dun and it lifts you up but But that that is just the big picture of it and probably for sure the so I think we're dealing with uh I think we do well to try. But I think that uh That's it. I mean I hadn't thought of this before, but now in hindsight, what you bring Maybe he said, ah, this is when I have to give them a bit of uh fingers to dig their Pathetic little claws into and feel that they at least they understand something and that'll keep them

Speaker 6

like ground to stand on.

Speaker 12

Exactly, exactly. Exactly the way Uh I don't didn't put it very nicely, but that is what I wanted to say. What I wanted to say. And yeah

Speaker 8

I was re- pre-reading this last week and I uh I know it sounds kind of funny, but I was just trying to relax and just trying to, you know, figure out what it what it all meant. And yeah, there's so many new names and you're just wondering if I guess might have been under the influence of somebody something somebody said about um, you know, not body parts, but But sort of like parts of us, you know, maybe it's the psyche. I'm sure if it's truly seven levels and three aspects then undoubtedly it could refer you know to any uh whole anything, you know So uh but anyway I kinda was going with in my mind I was kinda going with um or feeling I mean I kinda almost like sensed I was trying to just say the names out loud and trying to You know, not not really trying to overintellectualize it or anything, but I kind of felt like this is body parts or something, you know? or functions in the body somehow. And then I know it's kind of weird, but I just I noticed that I instinctively stuck my tongue out. Like that. And I I didn't even realize it till after I had done it. It wasn't any big deal, okay? It was just but it was kind of a a sign of it is a sign of respect in certain countries, you know You know, it's just like you gotta respect it. You know, I mean that's the way I felt unconsciously r respect for that kind of level of Medical knowledge, I guess. It's kind of where I went with it, but

Speaker 12

which was the the tip of your tongue is Tibet It's a trivia I looked up once for I don't know what for. And uh isn't it is it am I right?

Speaker 8

I'm sorry, that's what Lob Sangrampa was saying anyway. If he's not really from Tibet, I don't know.

Speaker 12

No, Lob Sangrampa was uh a British physician. Okay. He broke this was told to me by uh by uh by an edit by the one who published his books in Argentina

Speaker 8

Oh wow.

Speaker 12

So he had the he had the goods.

Speaker 8

Well, he felt that he was a Tibetan lama, and he there's a good deal of Like jewels of ideas in those. And it all agrees with Gurjeps, although he's on a whole different level.

Speaker 12

He must have connected with something to write the things you wrote, of course.

Speaker 8

Yeah, I don't know. Yeah, a lot of people don't think that's legitimate, but I think Anyway, it was just it was uh maybe I don't know didn't really realize that I was sticking my tongue out until it was too late. So

Speaker 3

what are we to make of this uh characterization of a of the state of the species by the time he reaches um there 's Sacrificing what they have defined as lower animals, including other humans, to imaginary gods. So there has been a precipitous decline. from the time of Atlantis, in which my understanding is that we were more unified, and there was still some understanding of park dole duty. So because this Atlantis disappears beneath the sea, this first jargon is splitting into three different civilizations. Has produced a pretty dramatic diminution in our level of understanding. And he doesn't really explain why And um so that's interesting.

Speaker 2

Yeah

Speaker 3

And it seems as though we did come up somewhat from the state he found us in in those earliest civilizations because He seems to regard Babylonian civilization as a fairly as a fairly high time. And later he talks about Well, this is not in tales, it's in another part of Ghrijiev, but he says at the time of Tikliamish, by the age of reason Most people knew the difference between the first stream and the second stream, and they knew what was required to enter the second stream So they already had some notion of self-

consciousness. But here we are in a really primitive, pretty wretched state.

Speaker 12

Uh when you say here where we are you mean 2026?

Speaker 3

Where where he where he is right now. This what he 's doing.

Speaker 12

In the in the story. I I got it. I get it. Yeah.

Speaker 11

I think that's a really interesting question and related possibly, you know, from 183 to 186. He sort of grounds us geographically, right? And then at the top of 186, after he says, oh, but now exists under the name of Hindustan or India, right? And then without I don't know, without to me a segue that makes sense He then goes into, it must be remarked, right , that, and he goes into the needful striving for self-perfection Like where did that come from? So he's landing us on all of these geographical elements. And then takes a left-hand turn into the needful striving for self-perfection Which then is completely negated in the b behavior that he describes what happens after that. It's just it's it's I couldn't I couldn't get the flow and then it You know, this strange needful striving was then present in all three centered beings, and then he goes on to describe basically how that's almost completely disregarded with Sacrifices, etc.

Speaker 3

Well, one one thing that seems to follow is that as soon as As soon as the three centers split and become independent. Um Each tries to be the dominant one, which is described all over the place in all of Giorgio 's writings that that the centers are not harmonized. So there's something about this primordial jarklum that caused the centers to forget that they were supposed to function harmoniously and each make a unique contribution to the whole That there's this immediate rivalry between them

Speaker 11

Is there a an area, Steen, where you see that split referenced?

Speaker 3

Or indicated? You you mean the the the the rivalry part?

Speaker 11

Yeah, like So

Speaker 3

Yeah, where he says um instead of the needless striving for perfection that there's a very strange striving that all the other beings of their planet should call and consider their country the center of culture for the whole planet.

Speaker 11

Okay, got it.

Speaker 3

Each part wants to try to speak for the whole

Speaker 11

Okay that makes sense.

Speaker 12

Yeah. I agree Thank you for that, Steve. I I I don't I just passed it by

Speaker 6

In this center of culture, would it point to ego, personality, as such?

Speaker 3

Well, one other sort of belief that I've encountered in other stories is the notion that when we have to descend from a higher place and inhabit a body for whatever reasons. We forget where we came from. And that the whole aim of life then becomes to try to remember where we came from Sometimes I look at babies and it seems to me they can still remember where they came from.

Speaker 12

Yeah, that look.

Speaker 3

Yeah

Speaker 12

It w it would seem that he's also Uh describing the the cause for wars. Maybe you discussed this already before I arrived late as I always do. Because it says, and in consequence, among the beings of these three independent groups at that period, bitter struggles, both material and psychic, were constantly proceeding. for the attainment of the mentioned aim. That is to be the number one, to be we are the center of culture

Speaker 7

Well, that makes sense, but he doesn't really say anything about uh mutual destruction at that point. He will. You can bet on it. Uh and I'm uh kind of curious about uh the sort of mini history that he gives of tikliamage turning into the Gobi Desert On page uh 184. That that seems to happen after his descent, if I'm reading it properly. During the period of the second descent, the country of Tekliamish was considered to be richest and most fertile of all the terraformas. But when a third rate catastrophe, and it's like it's real easy to read past the fact that we've got yet another catastrophe happening to Earth here And um I like to think about what Stephen says about those catastrophes in terms of they refer to uh things like uh adolescence and uh human growth, as it were. Uh so take trying to think of it terms uh more metaphorically, not with a lot of success on my own, but uh It becomes the the the caracoon, the black sands, and that really uh changes everything

Except we have to wait and see if he changes the nature of human uh the nature of sacrifice before that happens with uh Abdelf

Speaker 6

So in these few ch few paragraphs, I think it is that Miraplice Became city gob goblandia Kobe Desert. Yep. Okay.

Speaker 7

Yeah, yeah, that that that's that's what I'm talking about. I I go a little shorthand sometimes and I shouldn't Just kind of

Speaker 6

pick it up, sew it together.

Speaker 7

Yep, absolutely. Kashmanoon, the desert. It becomes the desert. And We know how important the desert is to him uh say uh in in later rhinox. So it's uh It's really it's it's it's interesting contrast that with uh with uh Robert's um bringing up of the oceans and the water at the beginning

Speaker 3

Well, it's interesting that the Gobi Desert also appears in the first part of third series, where he is stranded because he's been wounded in the Gobi Desert, but he discovers a patch of it that is rich and fertile beyond imagining. And he s especially refers to the exquisite quality of the air, which feeds the emotional center. So if Marcy Plessy is the feeling center, then it 's largely sand, but there is a patch in it. in which there's an upward pull, which could be intimate a higher emotional center that comes from developing our ordinary emotional center such that it is.

Speaker 6

Thanks. Thanks for that

Speaker 7

I'll just say real quick, this is fairly unimportant, but the use of the word striving, needful striving for self-perfection that uh Janet pointed out in the strange striving to be a dominant culture. That that term striving, it just struck me as sort of like uh It shouldn't be there. What about the Abegonian strivings, the noble strivings? These this uh this second one certainly isn't a noble striving, and uh they're missing the the boat with the first uh Striving, they just don't get it. They haven't adopted a needful striving for self-perfection. Have we? Have you? Have I?

Speaker 6

Have you?

Speaker 7

I'm asking. I'm asking myself.

Speaker 12

But uh Sandy, what what is your your doubt? What is my what? Your doubt that you have that striving I mean I have I have my doubts also, but I'm I have doubts about how well I am working at it and so on, but but the striving is there The precious amount of time and energy that we I drive 130 kilometers an hour from babysitting my grandchildren to be here At least at 715 or 720. Sometimes I get lucky. But why would I do that? Because I f I feel it's I I I believe what the man says that you you walk the walk and then you you try to m see it in yourself and This is not about intellect. You keep saying, oh, I don't understand this, I don't understand that. Well, that's a good sign that you're understanding how complex it is, I think. But I I don't know. I know I may sound Arrogant, but I have no doubt we're not the chosen, we're not the saved, we're not the nothing special, we're nothing but that we're striving, we're striving. I think. Sorry.

Speaker 7

Oh no, no, I'd like to hear your take on that.

Speaker 12

I'm trying to defend

Speaker 7

I'm trying to throw it out there. Yeah.

Speaker 12

Yeah, I want to defend you from yourself because I say

Speaker 7

for

Speaker 12

Sandy, she keeps thinking that she's not doing anything.

Speaker 7

Well, I do feel like I'm not doing much anything and uh I feel like uh failing falling short of perfection is an offer I mean you don't have to totally hit perfection but Uh y that's the same thing you do. Am I doing enough? Uh probably not. So I feel lazy. I feel like I'm a very and the older I get, the lazier I get. So the striving sort of uh gets uh less and lost because it's harder and harder for me to do That's that's maybe

Speaker 6

maybe turn the question and say, can I do more?

Speaker 7

Yeah. Well the real question is do I want to do more? And if I have to answer no, I I don't wanna I don't wanna I don't wanna see myself answer no to that. So uh so I don't ask that question. I'm being uh probably too truthful right now. And and this stuff is so uh uh inspiring and uplifting.

Speaker 12

Yeah.

Speaker 7

And I fall so short. So that's uh you know that's I hope there's karma and I get to come back and try it again next time and have 40 years to work on it instead of 20.

Speaker 11

That's interesting that you sh that you share that and I appreciate you sharing that. I I would sh equally share that where I am in in my um context right now is that The less I strive and do, the more present I can be, actually. The more work I can actually really do. My context has me a bit in a in a vice, I would say, metaphorically, and and the more I the less I resist the vice. the more I uh actually add value.

Speaker 7

Fascinating. You can tell us more and more about that as you want to, Janet.

Speaker 1

What do you think he means when he says center of culture?

Speaker 8

I was thinking the center was volleying for attention or wanting to identify And so there's all this material striving of the centers to be, you know, I'm not sure it's true, but it seems like it could be true. for attention, you know, thinking it's it wants to be the center somehow or get all the attention somehow. But I'm not sure that really applies. But

Speaker 1

Let me ask a question in another way. Has anybody looked up the etymology of culture?

Speaker 2

Agriculture, tilling of crops.

Speaker 11

And he is saying that they and c they consider their country the center of culture. So

Speaker 1

same of agriculture, right?

Speaker 13

Well it's it seems like it refers to the to the three brains in which and sometimes and not sometimes but they're um the center of culture the ones that are too developed or overdeveloped or lopsided.

Speaker 1

That isn't what the word culture means.

Speaker 14

Mm-hmm.

Speaker 1

And it's it it's a repeating theme within the tales that actually you go to the etymology, especially of common words when he's using them. in order to find out what he is suggesting. And Robert's completely correct. It means agriculture. It means growth

Speaker 7

Well, that's an interesting thing to plug into that sentence Other being uh each a stri a striving that all the other beings of their planet should call and consider their country the center of growth. for uh the whole planet. Well I don't know anybody that does that in this these times certainly. But uh here we are with all three um That was supposed to make everybody laugh, but I guess not. Uh So thinking about what each country represents, uh Tikli Amish representing more intellectual pursuits. They want that to be the center of growth for the world. And uh I'll let you plug in the other ones. I'm tired of talking. Believe it or not, I get tired of talking. But does isn't that interesting? Center of growth for the world instead of center of culture. Why? Yeah, that would be a question to ask. Why does each one want that and if it's allegorical what in ourself? Would we plug into that?

Speaker 2

I think Robin's insight is really great because in hunter cultures they wouldn't have sacrifices, but agriculture they do get sacrifices. You sacrifice animals You sacrifice them in hunter characters, but not not like crazy, like agriculture people do. They mash them together

Speaker 1

What do we think the gods and revered idols are?

Speaker 8

Could be little uh desires of of a particular center You know, like you have a desire, you know, uh uh oh, you know, for that moment. I don't know

Speaker 1

Well what are the various gods and idols that the personality wants to sacrifice to

Speaker 6

Riches, fame, or maybe like vanity

Speaker 12

Pride. I think they they 're quite summed up in this in the capital sins.

Speaker 6

Mm-hmm. Final sins.

Speaker 12

Gluttony Um lust, uh pride, um Greed, greed that's four slothfulness, loss

Speaker 1

You're just not very good at being sinful, are you, Frederica?

Speaker 12

No, but I remember reading an article in The Spectator of all things. Where they they said, why are they called capital sins? I mean, why should someone get the electric chair for being a glutton or for being slothful? Well, they're called capital because they entail the death of the soul. And from the Gujfam perspective When uh you smoke opium, you are the opium, you see your soul is is dead, and and when you are trapped by lust and greed or whatever, all those passions, I think.

Speaker 1

I mean I think that's the right track. Well you could say that one of the major determinators of our behaviour is inner considering. And we make tremendous sacrifices that are absolutely unnecessary because we consider So certainly that would be a direction that we sacrifice. We sacrifice our ability to be present. To inner considering. It's the same with negative emotions. We make tremendous sacrifices to negative emotions. So You could say they were among the things that were our saints and idols, our revered saints and idols.

Speaker 8

Self pity. There's a beautiful example That

Speaker 1

yeah, that's a good one. I always think of it as saint self-pity

Speaker 8

It sneaks up on you. You don't even know it's coming. The sexuality it's just creeps in somehow. You know? And then we're sacrificing all our time without unconsciously without even realizing it. Maybe that's part of that idea.

Speaker 12

I remember a group leader many years ago saying something that seemed so obvious. He said, the problem with inner considering and identification Is that while you're doing it or you can't observe yourself And I originally used to take it as a moral thing, oh, if I'm in a gorgeous work, I cannot be inner considerate. I cannot be why am I like this? But it was not that. It's you we need to observe ourselves And they are an object uh an obstacle. Yes, that what Robin said of sacrificing, they are our gods

Speaker 1

So Robert, could you tell us about oxen, sheep and doves?

Speaker 2

Oh, this was the best one. Okay, um Federico, I'm sorry for this, but I'll tell you how it came. Okay, so on page um 189, it says in that place, as well as other similar places,

especially at definite times. of the year. They destroyed an innumerable number of beings called in quotes oxen, in quote sheep, in quote doves. Why? I looked under AI. Where does that come? And it comes in John. It comes in the in the Bible. And the quote is John 2 Verse 14 In the temple courts he found people selling cattle, sheep, and doves, and others sitting at the table exchanging money. So, when did he go to Jerusalem? He went at the Passover. So that is in that place as well as in other similar places, especially at definite times, the Passover. In that place is the Temple Mount, the Mount of Jerusalem. And then the priest, the thaumaturgist, is called Aliman. Ali is God, God man. Thaumaturgis is referring to Jesus. A could be. I mean this is all in quotes. This is like a resonant interval that he's he's using for some reason to help us to under give context to something that's going on also in the scriptures. So I only know about God through the scriptures. I only know about sacrifices clean and unclean through the Jewish Bible. And he mentions those things. So it gives another layer of meaning that you can kind of see Jesus here. And I don't know the meaning of it, but I can see that he's He's playing with um, like as an ashok, he's playing with resonance, with images and with sounds that are resonating throughout the whole culture.

Speaker 1

Excellent work on it.

Speaker 6

Yes.

Speaker 1

At definite times of the year So how many of us here know anything about Islam? So those of us who know something about Islam would know that there is a specific month in the calendar. Which is the month of sacrifice. And when they say sacrifice, they mean z sacrificing animals A specific month named the month of sacrifice and in the month of sacrifice what you do is sacrifice animals. Just thought I'd say that because that's at a very definite time of the year.

Speaker 2

And Abdil, Abdil means the servant of God in Arabic.

Speaker 8

I thought that Go ahead.

Speaker 11

I was just gonna say where Robert just commented was where I went right after he said, you know, the references to the Bible and to the because then is the introduction of of Abdil, you know, kind of the Christ figure. the compassionate, the sensitive, the but I I must admit this was my last observation in this reading, which was so we go through all this on the second paragraph that uh on 188 he then introduces this higher centered being the Abdil who has this kind of higher consciousness or whatever and that expressed through compassion, compassionate, sensitive toward beings around him And drops that

there and leaves it. So I don't even understand why that was introduced right there and where that was carried. Or she sort of puts it out there But doesn't integrate it into the right. He goes back into the um the sacrificial offerings.

Speaker 2

This is uh again with all due respect, um this is like a characteristic of oral poetry. It's not linear. So you're gonna have resonances and he picks it up later. So I I when I read it, I kind of just leave it as a block and then try to listen to it after.

Speaker 11

Yeah, you I totally get that. It's kind of like, you know, dropping a note though and then maybe not letting it resolve. But yes, fair.

Speaker 12

Well he has us he has us talking about it a hundred years later, doesn't he then I mean, maybe it's deliberate.

Speaker 1

You mean he he was intentional when he wrote all this stuff? Well, looks like

Speaker 12

oh one thing, Jesus did not turn the other cheek to the money changers He kicked them out of the temple with a whip. Now that's what I learned at Sunday School, that they were the money changers. But now Robert explains to me that they were also the Uh the the animal killers.

Speaker 2

Yeah, to those to those who sold doves. To those who sold doves, he says, get these things out of here Stop turning my father's house into a marketplace.

Speaker 12

Right. I'd forgotten that completely. That it was the the doves they sold. Wow

Speaker 8

That's pretty interesting. Let me tear down this temp. Let me tear down this temple, and I will rebuild it in three days. That means to me, that means let me tear down your wrong ideas and I'll rebuild the correct ideas in three days. But also I take the animal sacrifice in the Old Testament to mean bad habits or things we love, we cherish, our vanity, our these these things that we cherish and and this is a different meaning. You're right. It switches to that meaning. Maybe he switch to that meaning there in in the story, you know, where certain times of the year we're supposed to sacrifice our You know, we're supposed to fast. We're supposed to, you know, not think lustful thoughts, you know, blah, blah, blah, sacrificing the animal, a beloved animal. Meaning, type of meaning Well

Speaker 3

it's interesting because you could um if we see this as the what if back to Robin's question

about what is the the personality, what gods does the personality worship and what it what is it willing to sacrifice for those gods? I'm trying to connect that with the problem of too much animal sacrifice at the cosmic level, which was producing a surplus of a skokin. and preventing the moon from creating an atmosphere because the balance of energies wasn't right. So we sort of know that when we stop Engaging in being part of duty, the quality of our vibrations diminished, so there had to be more of it, which I think is linked to population increase So it seems like it's it's this slow substitution of quantity over quality. And you could see agriculture talking about the marketplace and Don't turn my father's house into the marketplace. You could see agriculture as a way of turning nature into a marketplace. Suddenly instead of a hunter-gathering life, which actually did afford a certain size population, the sustenance or it required. Learning how to artificially increase the yield of the earth immediately led to an increase in population with all the complexities that immediately gave rise to

Speaker 7

It occurs to me that uh perhaps Beelzebub is acting like Jesus did in trying to stop the animal sacrifice. Jesus was flying in the face of tradition when he uh uh uh did what he did at the temple. And that's what Beelzebub is doing here too. So uh I'm not sure what uh We're just trying to say who came first there, the Elzebug or Jesus in doing the animal sacrifice, but I find it interesting to note That uh I remember Robin's question and the Muslims are celebrating your animal sacrifices approximately on May 27th, 28th, and 29th. It's called Dul Hijal And uh it commemorates the willingness of Abraham to sacrifice his son in obedience to God. The act is known as Kurbani, and it's an important ritual during the festival of Aid al-Hada. Pardon my I don't speak uh Arab if obviously that's. You prompted me to look it up and that's very interesting, Robin I I know that there are people that still practice animal sacrifice and I never stop to ask if the Muslims still do. I think there are other people that are cult like that still do, but I don't know. However, that idea about uh Jesus and Beelzebub trying to stop animal sacrifice against the prevailing culture. It's an interesting one And even if we apply it uh to our own uh inner inner itself of what we're trying to cast out. Who's trying to cast out which of those uh folk I don't know what you want to call them, uh personality uh problems so that so that our work becomes so that we become more perfective beings. One of these days I'll learn to speak the language properly Not today.

Speaker 1

A notice On page a hundred and eighty-six He refers to a needful striving and he puts needful in quotes. So what does needful mean? I suppose we all looked it up, didn't we?

Speaker 7

Oh, we can now. Quick everybody Is

Speaker 1

that

Speaker 6

irresistible irresistible? What do you got, Richard?

Speaker 12

Something you gotta do

Speaker 13

He he mentions in the third series at least that a wish or that a wish is not a need, or that um um not to wish, or or sorry, um Wishing is is not needing, it's something different, it's independent of that.

Speaker 15

Uh I would I would say hunger. Needful is hunger.

Speaker 12

Uh uh according to what Richard said, then would it be mechanical? Needful is mechanical, wish is conscious. Oh, I don't know if I'm extending your idea too too much, stretching it too much.

Speaker 1

Needful as a word, um etymologically, it means coming from poverty. A needful striving that you should call and consider their country the center of culture. Because there's such a poverty of any kind of growth associated with it.

Speaker 12

Uh-huh.

Speaker 1

Central culture is in quotes, which is why I looked it up.

Speaker 13

Well then um In thinking about these centers of cultures as being representative of the brains , Um then it is one of the first ways of observing people, and that is what's their um of of the three brains, so to speak, which one predominates and which one is the strongest? And it seems that perhaps he's also suggesting something of our You know, a major misunderstanding is just to see that people that have different centers of culture, so to speak. um won't understand each other. They're gonna think that they're the best, they're the right, their way of things is the only is the only way. And easily observed at cafes, restaurants, clubs, dance halls and meeting places, almost as if those things represent the different types that would go to such places. I mean do people that go to meeting places go to dance halls? So anyways, just something something's there that that in this idea of center of culture. That seems to represent our feeling center, thinking center, moving center, instinctive sex.

Speaker 12

I I see a connection, um maybe a bit far-fetched, but Someone I knew was a philanthropist and he was very, very concerned with helping a certain uh ethnic group. the Mapuches

who live in the south of Argentina and Chile. And so he would set up a business for them And he paid the cost of uh purchasing all their um hand handiwork, you call it Artesanias, uh crafts. and transport it to Buenos Aires and uh sell it at upmarket shops. And they were delighted, so at a certain time of the year they'd be churned out all the product. And he told me. But then once they'd had enough, they didn't want to continue working. They'd said, okay, next year we'll start again. Because we are okay for the winter now. And he couldn't understand. These people don't understand about work. They don't want to work. In the end, I said, why do I help them? And he's a man who's a millionaire and he's at the office. Before all his employees at 7. 30 in the morning and he's the last one to leave and he's got ulcers and he His life is a mess, but the Indians are wrong. So then that's what we have this culture that is uh formatory I gotta make a dough I gotta make a dough ooh ooh I'm afraid I'm afraid I'm gonna I'm gonna be poor and they don't maybe that also is connected with uh Different culture. The European center of culture and the and the whatever

Speaker 7

It kind of raises the idea for me of, well, we all have our own personal center of culture, our own personal center of growth, don't we?

Speaker 14

Mm-hmm.

Speaker 7

Now we could equivit equival we could make it equivalent to one of Gurdjieff's terms too, but that's a good term for it too. We've all got one. probably in there in personality and probably constructed as you were describing Federico from um formatory thinking more than anything else

Speaker 1

We we are slightly different As individuals, for whatever reason, we developed something called a magnetic centre, which is why we attend meetings like this one. So there was a real kind of growth in us that happened in personality because that's where the magnetic center is. couldn't possibly grow in essence. But we have this this center of growth, which happens to be the magnetic centre. And it's because we were needful All of us in different ways, but in a way, all of us the same.

Speaker 12

So we're not like the rich man for whom it is easier for a camel to pass through the eye of a needle. We're poor that is when we think we're rich the the camel beats us. But when when we're truly realize that we're poor, Oh yeah.

Speaker 8

If we're willing to sacrifice our ego and just be honest. with each other and try not to judge each other because there's always another side to everybody, you know It's so easy to judge sometimes, but that's that's a aspect of the personality, you know, or the ego or

whatever. But like Sandy was saying earlier, you know, just being honest is the best thing we could do, you know, in in in a group, uh, I think anyway. You know, that way we we uh are able to I don't mean profit from it. I just mean you know uh gain something from Even a word of advice from somebody else is always nice too. Whatever uh not that anybody's in a position of really helping but we are in a way because we are an objective party Everyone else is objective except for your oneself, you know what I mean? You could see me, but I can't see me. You know, I have to You know, the uh what do you call it? There's a word he has for that. The uh Uh, I'm I'm forgetting it. But anyway, yeah, I think you know what I mean. The uh chief feature. We all have this chief feature

Speaker 11

I was thinking that when Frederico was talking about his philanthropist friend and the way you summarized what you what you observe. Imagine what benefit that might create for him to to to hear that. Because why is he doing that? Why is he giving to those who are not appreciating? Why is he giving himself an ulcer? Why is he I mean that what are those are fantastic life lessons. Why why are we doing this for ourselves, you know, to ourselves? Um And you just said it in like three sentences and was like, wow, that's a very interesting mirror. Um

Speaker 12

I'm I was always uh one of the distinctive features I think for me that touched me of the work is when he says that if 20 men well Robin maybe will correct me if I'm not sure it's 20 men, but if Suppose it's 20 men are working together, it's more likely that one of them may wake up. Uh and uh it I connected, I think it's in the book of facts , uh facts in English. Act acts. Okay. Act and a an act When there's a beautiful phrase where they describe how the uh the Christians lived and they lived together and uh shared uh Shared their meals and they were blessed by the Holy Spirit, something like that.

Speaker 7

The first commune. How is it? I always think of it as the first commune.

Speaker 12

Okay.

Speaker 7

But it wasn't perfect.

Speaker 12

No, no. Uh but what only death is perfect anyway. So, but we I think what you get in every every time you connect with or almost every time you connect with uh with uh fellow seekers in in I I'm sure in any spiritual serious spiritual tradition, but this is the one we I I get that feeling that there is a there's this community and there's mutual instruction. You never know who's going to Yeah there there it flows and there are some minutes where you say what's going on here then someone says something I don't know

Speaker 7

Well, I'll tell you a story from Acts that's always been one of my favorites, probably because it's so dark. And uh that is in this first blessed commune. Ananias and Sophia did not report all their earnings and were basically struck down dead. I don't know if you know that story, so that's pretty interesting. There are consequences and sacrifices then to So, pretty ironic. Don't know why I wanted to tell you that, but Ananias and Sophia, pretty interesting. Also, was uh wanting to say this little this little gem of a phrase, keep on, keeping on. I went into uh, I mean, uh when I was a girl and going to Baptist Fundamentalists uh church, we had this uh really funky older woman who would uh get up teary-eyed with her dance with her with her uh guitar in her hand and sing something called Come Spring and then ask for blessings on her partner who wasn't saved and we just gotta all keep on keeping on. So I'll never forget her. So

Speaker 12

keep on keeping on.

Speaker 7

Yeah, that's something we hold in common with her. And it's like we keep on keeping on. That's our magnetic center, regardless of what her if was, so

Speaker 12

Mr. Gujif would tell her Uh keeping on is not hard. What is hard is to wish to keep on.

Speaker 7

Oh, you are right.

Speaker 12

Ah, because the wish, going back to Richard, does not come from the ego. It comes from a higher part. That's why the wish is the motor of the work. Whereas the interest or the the the purpose , atomic habits, that fascinating book, Atomic Habits

Speaker 7

You can tell me more about Wish if you want to. When I first learned that meditation, I can, I wish. I uh I am. I got it backwards there. I I I always kept saying I will instead of I wish. Tell me more about I wish. I always like to hear about I wish I I just picked it up from Richard

Speaker 12

today.

Speaker 7

Oh, okay. Well Richard can tell us or Robin or Robert or anybody. I wish versus I will.

Speaker 1

Well will has a pe specific le uh meaning And as human beings are normally they don't have will, they have The collective force of their desires, or what said the resultant of their

desires, determines their behaviour path. And they tend to have willfulness when uh they in one way or another move against something. Neither of those things corresponds to will, because will is an expression of the higher. So those are, if you like, um. The will of world ninety-six and perhaps even the will of world forty-eight, but not the will of world one Which is different. Ora used to talk about the idea of having a whim. There's something that you just want to do. One of the things that I want to do Is I want to visit Istanbul. I've never been there. That's something I'd like to do. It's a wish. Maybe it'll happen. But you see, for something to be achieved in the work Girgy focused in on the word where she said it wasn't a good word, but there wasn't anything better in the English language.

Speaker 11

How does that relate to aim?

Speaker 1

When Down said that's do you really want a long, deep work conversation? Can't we just be trivial? As we are, aim is not a possibility for us. We have to move towards aim one step at a time The only thing we can in the state when we find ourselves entering the work, the only thing we can aim to do is something in this moment now. We have the ability to have that kind of aim. But any kind of more broad or general aim is absolutely and utterly beyond somebody that's fundamentally driven by random associations that gathered around them and formed their personality. Which is all right. So aim is something that that is it begins with the intellectual center in one way or another, rationalizing about things. But pretty soon the intellectual center realizes it can go nowhere on its own. And it really needs to be actually in harmony with the other two lower centers for anything to be occur uh to happen at all. But real aim doesn't belong to the intellectual center anyway, it belongs to the master in the courage. He's the only one that can give direction. See, I didn't want to go there and now I'm talking and I'm thinking, really I shouldn't have said anything, should I? I should have just kept quiet. Don't say anything. Just let it pass.

Speaker 7

Let us wallow in ignorance, huh?

Speaker 8

Yeah, Robert, I'm glad you said that. We need to have a needful striving to have an aim.

Speaker 12

Yeah, but but that's what you always that's what you always do the first 15 or 20 minutes. And then once when you see we're hooked and we've been working on our own, and then you start giving out the morsels. I I'm not saying you do it on purpose, eh? But I'm sort of trying to figure out your pattern. Because it is true. I mean, uh how is it uh Oh, this is Sandy to have me here. Those who have more shall be given unto them and those who lack. more shall be taken away from them, something like that.

Speaker 7

Yeah, the the parable of the talents. So

Speaker 8

Yeah, but that's an earthly law. Remember? The levels of the law. It's an earthly law, which we need to escape. And that one is escaped by relaxing, according to the one of those books uh Orange was writing or whatever. Uh-huh. Interesting though.

Speaker 12

No, but

Speaker 8

continue because I well there's a two earthly laws. He who has much more is given. He who has little, even that's taken away. Yeah. That's an earthly law. You know, we're we're trying to well we haven't gotten to the No, this is not I don't know all the laws, okay, but I thought that was fascinating that that he said that that was an earthly law, as well as he who has much, some is taken away, he who has little, some is given. That's also an earthly law, which can be escaped. Well the goal of freedom is to escape laws. Well, we want to escape The influence of our personality or our whatever our little eyes in favor of like a real aim having a a real true aim or something would supposedly in reading these meetings You just need to like really meditate or something to find an aim, but I can't seem to, you know, I can dig now when I dig through all my mess over here You know, I find these old aims that I've had, you know, these really good aims, you know, it's really a good To do that for me, you know, to dig through my old notes and you know stuff. And then it's just like it's as fresh as if it it was just the other day and just revives my My spirit just like that. You know, boom, quick. Like it would never went away. And yet it's been year 20 more than 20 years since I've looked at this some of this stuff. But anyway. Got off on a tangent there.

Speaker 1

Yuji' advised somebody that I can't remember who it was, but I do remember reading this that As regards aim, they should just think of one very small thing, write it down on a piece of paper, and make that your God. So that's the um George Effin advice on AIM.

Speaker 12

When I remember, I write them down in my phone. Because I check the phone all the time. And it pops up. Then I lose it, then I get it back again, so on

Speaker 13

I was thinking about this word idol and um and looked up the etymology of it And uh because it's interesting that you said that um to recall that I think it's an exercise that he mentions in, or hardly exercise, but in um Views from the Real World, the idea of um write it down on a piece of paper and make it your God. Anyways, um it was that um It's make it your God, not your idol. And the word I because the word idol um brings up this um idea of of of imagination. So um idol, mid-13th century, image of a deity as an object of pagan worship. Um apparition, ghost, false god, image of a pagan deity, etc. So it makes

me um kind of think that because it what the this this part about sacrificing the it's amazing Robert the the the reference to the um the dove, the ox, and the sheep. And but then he goes on and talks about the sacrifice of um of, you know, a husband brings his wife, his father is brings his son, and it's like this isn't the same thing as people buying and selling stuff. you know the do not the not the cloing song stuff but the the this this a very interesting representation of the movement from animal sacrifice in the Old Testament world to an extent to uh to the to the uh to the Lamb of God and and you know the Christ and Christian theology. Um But this idea of of bringing your you know, your brother brings a brother and and uh husband brings his wife and Makes me think, well, these are idols. This is this is in our imagination. This is in our thoughts. This is in our inner world. We are sacrificing people all the time and killing people. And that's why he's bringing it that's why he uses idol and and wants us to sort of think that animal sacrifice isn't just This movement. I mean, it's all this is the amazing thing about Gertje because he's always writing on multiple levels. I was looking at a book by um somebody on the mysteries and Jocelyn something or other. Famous little thin book Um, but yeah, it talks about animal sacrifice in great detail and and and it sort of move from that in culture to to the future. So the amazing thing about Gertie is he writes on this literal level um of the past and of the the change that happened in in in society with um um certain esoteric teachings coming And um and then he writes on a on another level. He likes he writes completely psychologically um in

Speaker 14

as

Speaker 13

as a you know a for us to see ourselves better and to see how um um we have these that that we that we have to put ourselves into this into our s our psychology into the book Obvious stuff, but just struck by the word idol.

Speaker 1

An idol is a very concrete thing, if you like. It's physical

Speaker 13

Yeah, yeah. So again, it has both. It's both that physical, um, um like moving center in a way, um, or like the the the world around us. Um, but it is also um um has this etymological roots of being of being an image. I mean idle image aren't aren't aren't huge departures. So It's this the these amazing um dualities he creates in in his writings through the choice of great words.

Speaker 1

When he brings in human beings, he's really not talking. Can't really be talking about human beings sacrifice. Admittedly, of course, the Aztecs were in uh good at that kind of thing but yeah and therefore there's always that resonance but I just think that this is all about inner considering all of it When you're in a consider, you don't just sacrifice

yourself, you sacrifice the other person as well By being unable to actually give them attention and consider their needs, you're sacrificing them 'Cause

Speaker 13

it's interesting with Abdul because because um Uh he is portrayed as being very, you know, someone who becomes his friend, Bill Zeb 's friend, he's sensitive, he's considerate of others. I think those words are even used. So I know the word sensitive is used. But then the on the other hand he's um totally cool with um with um oh you know Ah, Mr. Smith, this must be Mrs. Smith you're sacrificing today. I mean he's he's um it's there's something wrong in this portrayal of him because he's into you know, he's he's this chief priest who does animal sacrifice And seems to be unseemingly insensitive to what he's doing, I mean, at least from our aesthetics of today. Um, and yet is portrayed as being sensitive. And the same so I like that, Robin. That's helpful with the idea that um that inner considering in its um uh the the it's which is based on fantasy, it's based on an image. How do I look? How you know, what do people think of me? Um uh it's totally image-based. Um and it um that that these are connected. It's very helpful. Thank you.

Speaker 1

I I'm struck by the following comment. It's always this way with the tales, that the the it all sounds reasonable until you actually read it in detail. As almost all my personal activities, my boy, during that second descent of mine were connected with the external circumstances of this priest Abdel. And as I happen to have during this descent of mine, a great deal of trouble on his account. Now when you read the story, you don't think Oh, Abdul, by getting him one way or another in great in in trouble caused by Beelzebub himself is actually just making lots of work for Beelzebubs that it wouldn't be otherwise necessary for him to do. He could have had a good time, sat around in the um in the Kaltanis or whatever they were, having a good drink of this, that and the other. but for this troublesome Abdul. I

Speaker 13

totally agree. I mean just think of the hassle. He had to arrange someone to scoop up all the body parts and uh transfer them someplace else and Yeah, what a selfish abdomen. What's he thinking? Who was he thinking? He was such trouble.

Speaker 1

Oh, just a note Um, and I don't really know what this means, but the the city of Gob. I looked up the etymology of Gob and apparently The um the authority that I consulted seemed to think that the word gob is actually a Mongolian word and it means arid land. And therefore his story about the once thriving Marl Placy capital of Marl Placey being called Gob is a very strange, apparent contradiction. Because it it wasn't arid at the time that it was, let's say, formed So that's just a note. I I don't know where to go with it, you know

Speaker 12

But maybe, Robin, we would have to place it before the sands? Or is that not possible? Do the timelines not match?

Speaker 1

It's The problem with etymology is when you actually look up the etymology of a name. Right? And they say, well, the word for Arid in in Mongolian is Ga. That doesn't necessarily mean that you've got the root of what happened there. It may be that the place, the go-by desert, created the word God after it had become a desert. So I'm just pointing out that, you know There's really nowhere we can go with the etymology of go by. This isn't the same as Kurds You know, that the the point was that when he talked about the Kurd right at the beginning, a Kurd is a mountain dweller, and a mountain dweller is somebody that has aspirations You know, so it's it's a meaningful word, whereas Gob, we can't really take it anywhere, I don't think. Well

Speaker 13

obviously. No, I mean because Goblandia and and and and the idea of the Gobi Desert, the other way to go, I'm sorry, I should just put it this way. is that besides etymology is extremely important, is word usage too is how does he use this word anywhere else in the in in his writings? And uh or or a word similar to it, like gobi, desert, obviously, as Stephen pointed out earlier. So Um it's a that's an another, it's a great um very short rabbit hole often because if you go through a word search you might find, oh This word is only mentioned one other place in the entire book. So it's it's the it's it's not a rabbit hole of whole sets of words which can lead off everywhere, but it's a great technique for understanding. um this material like gob goblandia and and such

Speaker 8

I can't help. Oh, go ahead.

Speaker 7

I just I'll say real quick. I uh Robin said earlier Gob and I heard God And it's like I think he used uh sounds of words sometimes for meaning and that could be part of the the naming of that city, Gob as God, City of God. Have to think about it, don't know. But uh I I do know there are all kinds of substitutions for God. And one of my favorites being uh waiting for Godot. Doesn't sound anything like God, but uh The idea of Gob and God having a uh sound connection there for Gertiev might be something Go ahead, Russell. I didn't mean to interrupt you.

Speaker 8

No, I loved it. Um no, I just can't help but think that You know, the Gobi Desert, which was once a thriving. Okay, so there you go. In the time of Atlantis, men could see Heavenly bodies that are invisible to us now. We could see beyond the horizon, meaning we had a third eye that was open, or we had what what um Don Juan referred to as second attention. And he warned, you know, the apprentices not to spend too much time in the in the pyramids of South America or of Mexico because it it was badly haunted and um it

goes on and on. But anyway the point is Is uh you know we had we had the second attention, you know, we had uh Which could be called, you know, this incredible attention, you know, um these abilities. Sorry. These abilities to uh not only see things, is it was a thriving uh lush Connection with the subconscious mind, or maybe our subconscious was the conscious mind at that time. He's gonna have to wait. And uh, I'm in the middle of a lecture Anyway, uh that's my son. He's trying, I don't know why. I'll t I'll call him back right now. But uh, you know, I just that's that's what comes to mind, of course. He, you know, I was at the Gobi Desert that he did his uh expedition into and and never did say what he found but anyway it's maybe it's uh You know, this is what he's uh pricking our uh conscience or our attention um on trying to You know, like why why is why are we deserted? Why are parts of us deserted? You know, like uh so low level, you know, why do net why don't we have second attention or or this ability, these are wonderful abilities that we used to have when we uh were in the Atlantean period, you know, this these bodies that were so strong and just And mind over matter really, it's just simply mind over matter. You know, every disease has a comes from something, you know, that and so therefore it can be healed if we could just sacrifice enough, you know, if we could just Purify ourselves, you know, in the Bible it says there's 144 ,000 incorruptible cells. Wow, that's incredible. Or maybe maybe that was Edgar Casey's interpretation of 144,000 incorruptible something, you know, that that if we sacrifice enough. and fast enough, you know, we can we can tap into this. You know, we can you know and I and that's what he's saying, you know, you take the boulders of your personality and you start crushing them down. Or whatever, and maybe that's not the right way to say it. So you're you're pounding, you're working, working, toiling, toiling, pounding down these. Sweating, sweating, and you don't stop there, you just keep crescendoing. And you know, it's just it's sweet in the mouth, but bitter in the belly. You know what I mean? From that that's from Revelations. Which it's fun to talk about, but it's so hard to do, you know, like

Speaker 1

I'm afraid we're going to have to finish there. because we've used our timer. But um thank you everybody. Thanks for that last uh rush um Russell thanks for that last flourish

AI Summary

Quick recap

Meeting 28 focused on discussing Robert's reading from Gurdjieff's writings, specifically covering Beelzebub's second descent to Earth and observations of human civilization. The group examined geographical references including the Caspian Sea, Asia, and the Gobi Desert, discussing their etymological meanings and connections to human psychological centers. Participants analyzed the concept of "center of culture" and its relationship to agricultural development, sacrificial practices, and the decline in human consciousness since Atlantis. The discussion included exploration of the character Abdel, the practice of animal sacrifice, and connections to biblical references. Members shared insights about personal striving, aim-setting, and the psychological patterns described in the text, including the role of inner considering and the struggle between different centers of consciousness.

Summary

Second Descent and Sacrificial Customs

Robert read an excerpt from a text describing a second descent to Earth, focusing on the continent Ashark and the three-brained beings who lived there. The text detailed the customs of sacrificial offerings and the destruction of other beings to please gods and idols. It highlighted the case of a priest named Abdel, who, despite being involved in these customs, showed some compassion after learning cosmic truths. The discussion emphasized the prevalence of these sacrificial practices and how they were justified by dividing beings into "clean" and "unclean" categories.

Water Symbolism in Gurdjieff's Work

The group discussed the symbolism of water in Gurdjieff's work, particularly focusing on how water represents the higher emotional center. Robert explained how Beelzebub's journey begins with him alighting on water, which Stephen connected to the emotional center's role in his explorations. John suggested a potential connection to amniotic fluid, which Stephen interpreted as representing the earliest stage of human development. The discussion also touched on the three centers being represented by Earth (physical), Mars (emotional), and Jupiter (intellectual), though Sandy's clarification about this was cut off at the end of the transcript.

Planetary Centers and Beelzebub Discussion

The group discussed planetary and emotional centers, with Robin clarifying that personality is attached to the mechanical parts of all centers rather than being confined to a single center. They explored the concept of Beelzebub's descent to Earth, with John suggesting a connection to amniotic fluid and raising questions about Beelzebub's nature, including whether he might be occupying or incarnating into a human form. The discussion also included etymology insights from Robert and JD regarding geographical names mentioned in the text, particularly regarding Frank Zannarali and Colchys.

Author's Writing Style Evolution

The group discussed a notable change in the author's writing style, where he began defining terms for the first time, which Janet observed as potentially strategic to help readers understand complex concepts. Federico compared this to a symphony composer's intentional pacing, suggesting the author may be gradually building understanding while keeping readers engaged. The discussion also touched on Russell's personal experience with the text, including an unconscious physical reaction to unfamiliar terms, and Stephen raised questions about the author's characterization of human decline since Atlantis, noting the dramatic reduction in understanding following the civilization's disappearance.

Early Civilizations Cultural Center Rivalries

The group discussed Grijiev's portrayal of early civilizations and the split between three centers, with Stephen explaining that each center sought to be the dominant cultural center rather than functioning harmoniously. They examined how this rivalry led to bitter struggles both material and psychic, with Federico connecting this to potential causes of wars. Sandy raised questions about the transformation of Thichliamish from a fertile region into the Gobi Desert, suggesting this change occurred during a third great catastrophe, though the group didn't reach a definitive conclusion about its metaphorical meaning.

Cultural Centers and Self-Perfection

The group discussed the concept of cultural centers and striving for self-perfection, with Sandy expressing doubts about her own efforts in this regard. Federico defended the idea of striving, sharing his personal commitment to the process despite feeling unremarkable. The conversation then shifted to etymology, with Robin and others exploring the meaning of "culture" and how it relates to agriculture and growth in the context of the discussion. The group also touched on how different centers or cultures might strive to be the center of growth for the world, though the discussion was left open-ended.

Sacrifices and Capital Sins Discussion

The group discussed various concepts related to sacrifices and personal obstacles, including the capital sins and inner considering. Federico explained the concept of "capital sins" as being named so because they entail the death of the soul, while Robin emphasized the role of inner considering in determining behavior and the sacrifices made due to negative emotions. Robert shared insights about oxen, sheep, and doves from the Bible, particularly in the context of the Temple in Jerusalem, and how these references might carry deeper symbolic meanings.

Religious and Cultural Themes Discussion

The group discussed religious and cultural themes, particularly focusing on Islamic practices and biblical references. Robert explained that "Abdil" means "servant of God" in Arabic and clarified that oral poetry doesn't follow a linear structure. The discussion

included corrections about Jesus's actions in the temple, where he drove out both money changers and those who sold doves. Stephen connected these religious themes to broader cosmic and agricultural concepts, suggesting a shift from quality to quantity in religious practices and population growth.

Religious and Cultural Connections Discussion

Sandy discussed a potential connection between Beelzebub and Jesus in their opposition to animal sacrifice, drawing parallels to cultural practices like Eid Al-Adha. The group then explored the meaning of "needful striving," with Robin providing etymological insights and Richard explaining the distinction between wishing and needing. The conversation concluded with Federico sharing an anecdote about cultural differences in work ethics between a philanthropist and the Mapuche indigenous people in South America.

Personal Cultural Growth Centers Discussion

The group discussed personal centers of culture and growth, with Sandy introducing the concept of individual "magnetic centers" that drive people to seek connection in meetings and groups. Russell emphasized the importance of honesty and avoiding judgment in group settings, while Janet suggested that Federico's observation about a philanthropist friend could serve as a valuable life lesson. The discussion concluded with Federico reflecting on how connections with fellow seekers in spiritual traditions create a sense of community and mutual instruction, where anyone might contribute valuable insights at any moment.

Bible Story and Personal Growth

Sandy shared a story about Ananias and Sapphira from the Bible and discussed the phrase "keep on keeping on," which resonated with Federico who noted that wishing to continue is more challenging than actually continuing. Robin explained the distinction between "will" and "wish," clarifying that will comes from a higher part while wishes stem from desires, and discussed how aiming (AIM) requires harmony between centers rather than being driven by random associations.

Setting Aims and Psychological Insights

The group discussed the concept of setting aims and the importance of writing them down. Federico shared his practice of writing aims in his phone to regularly revisit them. Richard explored the etymology of the word "idle" and connected it to the concept of sacrificing idols, suggesting that animal sacrifices in the Old Testament represent inner psychological sacrifices rather than just physical offerings. The discussion highlighted how the author they were reading writes on multiple levels, combining historical, cultural, and psychological insights.

Gob City Etymology Discussion

The group discussed etymological and contextual aspects of the word "Gob" in relation to a city named Gob in the text, with Robin noting a potential contradiction between its

meaning as an arid land and the historical context of a thriving city. Richard and Sandy suggested exploring how the author uses similar words throughout their writings and considered the possibility of sound-based word choices. Russell contributed insights about the historical concept of "second attention" and its connection to human abilities in the past, drawing parallels to Atlantean periods and spiritual practices. The discussion was cut short due to time constraints.