

Meeting #29

EU Session Transcript

Present: Robin, Gwynne, Sasa, et al.

Speaker 3: The bit where he's talking about the clean and the unclean animals, he seems to be saying that the sheep and the lion, and similarly the dog and the cat. Kind of um are higher and lower than man on the gradation of self consciousness. Seemingly uh but Yet um then they're sort of two centred beings rather than three centers. So it's interesting. Does that does that matter? I mean, as a cat really. More advanced

Speaker 1: Well, I I guess there has to be gradations amongst two brain two brain beams. I mean They aren't equal, they have to be in some way or other separated. Gurdjieff's use of the word reason has nothing to do with intellect. The fact that they don't have an intellectual centre still doesn't mean that they don't appear on a gradation of reason.

Speaker 4: At the same time, he says, Why the man made this division? Are they both not equally beings? So, in a certain sense, they are also equal. So he criticizes this distinction which man introduces

Speaker 1: Well, they are equally beings. And so is man equally a bee. And so is a mollusk equally a bee.

Speaker 4: I understand this description also, beside maybe other things, that this is a kind of um ironic comment that man introduces a s uh a certain uh artificial division according to his own uh needs somehow. Which is not natural in the in the sense that it reflects some lawful uh uh lawful facts but that he's just say's are clean so is and he chooses a uh an animal which he can rule over and uh he rejects somehow uh an animal where he cannot where he have has not the power to rule that that easy. So in this sense I read in it a certain ironic or a criticism on on this. Yeah, it it it uh somehow reflects back on on man 's uh tendency to create an illusion of a certain strength which which is not there. Yeah, because to s just to say, ah, this is the clean animal, yeah, and in fact it would be more honest to say this is the animal which I have a sec access to. And the other is the animal which is stronger than me. So this is somehow diluted by this separation between clean and unclean. So this this I read out of this.

Speaker 2: There is uh evidently a a specific hierarchy amongst beings , the ladder of evolution of the consciousness of self uh which brings the phrase consciousness of self to the to the fore as a simple central concept of what we're trying to do I mean one would suppose that there's also a similar similar hierarchy among three-brained beings, us, as well as between all the various animals.

Speaker 1: He doesn't make it clear whether the gradation of reason and the gradation of consciousness of self are the same thing. I

Speaker 2: I took it as implied because it follows without any differentiation. But you're right, it doesn't say that exactly.

Speaker 1: I presume they're related but not the same because he's used different terms.

Speaker 2: Yes.

Speaker 4: I cannot find in the text a clear um a clear order about the the different examples he

give. He just states quite clearly that every being or every animal has its place according to his uh inheritance and according to his reason but he does not say the cat is better than this and yeah it is implicitly that the cat is better than the dog or somehow um what what he does he say higher degree of

Speaker 5: consciousness of

Speaker 4: yeah but it's not very clear so he he gives this notion that it is there but he does not really give us a scale of these animals which he Uh swe I uh I cannot read it out of of the text. I don't know if you you can

Speaker 3: I mean it's possible, as you say, that um that in a comparison with people, um perhaps different people have different places, different um gradations. I'm I'm sort of thinking that um the examples he chooses of the of the dog and the sheep are essentially sort of herd or pack animals, whereas the cat is not and the lion is not. although lands do go in pride, I suppose. Um so so maybe that is an indication and within people, perhaps some people are more um like sheep and other people are more like cats or lambs uh or lions But my interpretation was that he was sort of saying, you know, there was the dog, then there was people, and then there was the cat above people. But he doesn't say that clearly.

Speaker 1: Later on in the book he he mentions all sorts of different degradations of reasons, all of which apply only to human beings. Um beings higher than human beings.

Speaker 4: I find it somehow even appealing that he does not give a very clear definition. So he He gives us enough material to understand the principle, but he does not fix it. So we have not something where we can say, ah now I know. Yeah. So I so it's we can probably try to understand the principle he gives us and then we have to investigate and find out by ourselves. This is not so pleasant, but uh I think it's it's it's a good good teaching way of teaching somehow. I mean when we when we try to understand this as an inner meaning, yeah then I think it is too simple to say this man is like a sheep, this man is like a dog. I think these are just parts of everyone of us, yeah, that everyone has. kind of a dog or this this uh obedient part in in uh in in in themselves then a part which is more like the cat than maybe also everyone in of of us has a in a way the the uh spirit of the glian in in in in ourselves so in this sense. Because the the habit or the the what the cat is doing is not very good. to take revenge. It's not what the work is teaching us, it's the opposite. So Yeah, right is one of the properties he lives sometimes. Right. It's not a one one not one of the good ones.

Speaker 5: Yeah, I must say I don't I don't get it with the animals. Not really I will understand this.

Speaker 6: It struck me that uh when referring to the the lion and the cat, which they're both cats, cat family. And um is that it's innate not to accept uh somebody being dominant, wherein as the dog can be trained in a way and then diminished as it submits more and more. It uh it lowers itself, it loses itself And and as far as uh you know having uh we all have all the characteristics, I think that's that's being very kind. uh some of us the these these uh attributes or uh characteristics are more predominant in some of us than others And you know, so if if the cat does something and you say bad cat and you hit it, it's not gonna go for it. The dog will lay down maybe after a while. He'll submit. Um so I I think it's a sense of uh it can be cultivated, but we have more predominant uh And and well, me being a lion, a Leo, I can speak for myself. And uh the characteristic is definitely there. Though sometimes I purr now more than I used to Uh you know, when I was in my other days, younger days, uh I tend to be a little more sociable. But that it is there not to just accept things, not to be submissive to other people's thoughts. and just lay down.

Speaker 2: Uh going back to last week's uh thought that this is this sacrifice of um emotions uh to the various guards that we hold and and I think that's relatively accurate then we sacrifice things based on whether we can control them or not. And if we just flip it over to emotions. We make a hierarchy of the emotions that we can control and serve us and be useful serve us and be useful and those that dangerously won't uh and there is a compl on the other hand a complete hierarchy of emotions based on something else completely uh consciousness of self reason or or and possibly other things also but but a a a hierarchy exists that's far from the one we use

Speaker 4: Definitely, yeah. In this sense it might even be that we When we just read what he is writing, m somehow misunderstand what he is actually saying. Yeah, that because it feels that the lion is better and the cat who is biting its the throat it's it's it's somehow good. Yeah, when we just read it yeah it's so this this kind of st strength is something affordable or so. But I'm not sure if this is really the m the message. In accordance what you say, Ronald, to to to motto understand what yeah, that this this clear um scale it it might be even not there. Yeah, that it depends, let's say, on the aim we have or on the uh circumstances we are in which scale of feelings are then we we think that even knock that we have just a f a false scale that even there is not just one perfect scale, so it depends on the uh on uh on the on the case where uh

Speaker 2: yeah

Speaker 4: where it is i where we are involved with

Speaker 2: If we taking that uh further, there are probably ways we can approach our own emotion states, etc. from a variety of ways, none of which are what will make us, what will be useful in this in the way that cats and dogs are differentiated one is subservient to you and the other one isn't, but something that helps you uh in your own uh awareness of oneself, self-consciousness, or many other things, but it invites one 's thoughts about emotions not to be black and white but um along various scales what what is this in me what is it helping me do or be

Speaker 5: And basically he's introducing it that way. He's saying, um, how come you are putting it in categories like clean and unclean. He basically says that this whole categorizing is nonsense And um that if if if if we see it as the emotions, he's just saying they are there. So That's it.

Speaker 4: Yeah, and they have their different qualities and their different powers somehow.

Speaker 5: Yeah. And maybe one has more of this and one has more of this, but in the end it's all It's

Speaker 4: it's what it is.

Speaker 5: It is what it is I don't know, there's this guy saying something about it. What is this from the Okay, I can't say because I don't know where it is.

Speaker 1: What do we think about Abdil being hacked to pieces?

Speaker 5: It's a very odd

Speaker 4: miserably.

Speaker 5: Yeah.

Speaker 2: Uh I took it to mean f uh follow what Gurjev says with care. You easily could come out differently than you expected.

Speaker 1: Who else was hacked to pieces?

Speaker 2: We give up.

Speaker 1: You may want to look up Osiris. I mean I don't know what to make of it, but I just don't believe that Goodie would have written Hack to Bis without not having in mind Osiris.

Speaker 7: Who put Osiris back together again?

Speaker 3: I think it was Isis.

Speaker 1: Isis was the one who put uh put her back together again. Yes, she was she went straight to it with Superglue.

Speaker 7: And she represents the moon.

Speaker 1: I think that's true as well, yeah.

Speaker 7: So if we look at it personally, look at our moons. She didn't put him back together again with thought or thinking. But she did put him together in gradation.

Speaker 1: It's a feeling thing, isn't it? He's put back together insofar as he is, Abdel. On Mars, which is the emotional state.

Speaker 7: I think she um I think it's a collected state. gradation is putting it back together in all areas. Mind, body, feeling. All the centers have to be in collected being before there's a a um before we can even perceive honestly what's going on So the lion has to lay down with the lamb and the uh dog has to lay down with the cat And all things have to exist together with honoring the centres.

Speaker 2: Who is the musician that the harpies tore apart?

Speaker 1: That's a good question. I don't know.

Speaker 2: Who uh famous for his lyre or harp? Okay, well I'll drop, I'll try and look it up for next week.

Speaker 1: Oh look it up now. Who did the harpies tear apart?

Speaker 2: And someone, I believe, put him back together, although maybe didn't reanimate him.

Speaker 4: I find somehow more interesting In spite of the fact of this strong picture he gives with his death, that he introduces this old servant before. This is somehow uh Yeah, confusing what this could mean. And he gives this uh th three or four uh paragraphs and the fact of the death just once so uh i it's seems somehow to be important what he wants is wants to say with this.

Speaker 2: Well, he doesn't idolize the old servant as a uh a wonderful person. He refers to him as useless. uh it c there could be a a slap at a hoon in this.

Speaker 4: And I'm also a little bit puzzled and not clear why Beelzebub gives so much importance to this death body of his friend. And another thing that he when he says at the very end of our reading that the one of these all quarters maintainers Was caring somehow for for the soul of the friend. So so when he says about the soul, so he has built a soul when we follow this, so we must

have acquired something before. I don't know if this is too much interpretation.

Speaker 8: I have some uh thoughts about the whole subject of sacrifice. um I am still caught in the subject of sacrifice at oil. Um I wonder What means sacrifice for us now in present time And I think this is um maybe we can pull out some cognitions about the whole chapter of sacrifice and and um Uh and and clean and unclean and so on. Um I remember the Toltekan people, um the Germans, especially um the Germans in Mexico They required a sacrifice, an offer, sacrifice, sacrifice from the student, from the chemist student. And um I remember one thing was To be able to continue the spiritual way to sacrifice something very important. for the student. For an example, sacrifice the cigarettes That means the student had to stop to smoke. And the next thing was Another student had to sacrifice the coffee, which was one of the most important things of the student in his life, to sacrifice the coffee. to be able to um or to uh to get the permission to continue um the spiritual way And um I wondered, I wondered very often in my life what um I am willing to sacrifice what I am willing or uh yeah to sacrifice for my spiritual way. And I uh thought now when we read uh this chapter or this part, um what is clean and unclean. And I thought about that something um Which I sacrifice with half heart, which is easy to sacrifice. It's unclean And when um and I thought about what is really um a sacrifice a sacrifice A a real sacrifice. Um if I must stop to eat cookies and and um sweets at all that would be a very big sacrifice for me but It would be a clean sacrifice, but it would be because it would be a real sacrifice for me But if I had the choice to continue my spiritual way or to end it and not to sacrifice sugar and sweets and so on I would decide , to make the sacrifice. This is uh the interpretation I have. for me personally from this text. Because yeah, that's a a little bit much of of interpretation, I know. But For me, the thoughts of clean and unclean had been in this session today had been very valuable for me Can you understand me what I mean?

Speaker 4: Yeah.

Speaker 8: Okay

Speaker 4: Very clear.

Speaker 6: I read you loud and clear. Makes a whole lot of sense. something that's very important. And it always pops up in the mind when these topics come up. If you want everything, you have to get everything out. But that is definitely and extreme. Or maybe coffee, cigarettes, and those and and a little pastry. But the what is left in the space when gratification doesn't take place is is something very special. Give up something that's uh you know appeasing or satiating, that there's like a void there. And within that void, it appears to me that that's where the spirituality, that's where the essence of. absorbing something unworldly as we give up something worldly.

Speaker 8: Give up. Okay. Oh. Ah, thank you. That was Stefan?

Speaker 6: Mm-hmm.

Speaker 8: Okay, thank you, Stefan Thank you very much.

Speaker 6: We're sharing thanks. We through each other. It's the eyes of all of us. The mind are able to see anything.

Speaker 8: Yes.

Speaker 4: I can say there is a book of Bennett, which is where he gives four sources for for learning. And one of the four sources is sacrifice and what he Explains and writes about it is very valuable to me. Maybe you could just take a look. It's not very long, so it's not so very much, but

it 's It gives a lot of things which you also started to to to share. Gives a good overview about this topic.

Speaker 8: Okay. Um can you tell me more about that um uh was it a book or was it uh

Speaker 4: I will send to Michelle so I think you have contacts so he can she can she can share to you.

Speaker 8: Yeah. That would be very nice. I'm very interested in it.

Speaker 4: It's also there in German, so it's a good translation I can give you.

Speaker 8: Oh thank you. That's great. I can't thank you very much.

Speaker 4: One little thing about the text which just uh f fall on f fell on me is that uh when I c I connected the the the quote from from from from the start, yeah that um how it was. Um seeing does not come out of thinking. And he uh speaks but he says after he taught uh uh To Abdil, he was for several days thinking and thinking. So I just thought uh this does not uh fit together somehow.

Speaker 8: May I say something, uh um may I share with you? my thoughts about the death of Abdil. While we were reading the chapter, I thought What didn't Abdi sacrifice? And um was it the reason Um that he has been killed because he didn't sacrifice something. I mean I or I think perhaps he didn't sacrifice his ability to have power over other people or um to have the power to influence, to influence other people , even to change the society. And maybe he has forgotten to sacrifice something. And I don't mean that the ability of um change the society or influence other people in a positive way. I don't say that it is bad, but um they come back to the subject of clean and unclean. Um I can in um I can stay in a um uh selbstgefälligkeit. Oh

Speaker 6: Guck mal.

Speaker 4: It's a kind of

Speaker 5: vanity, a kind of

Speaker 4: licensee. Complacency.

Speaker 8: Complacency, thank you very much. Maybe he did not sacrifice that complacency. Uh maybe I don't know if he has that complacency. Um Gurdjieff uh doesn't say uh something about it. But um I wonder what was the reason why he was killed. There are all there are always two parts. One part is in this m chapter one part is Abdil and the other part um that's um the the beings who killed him. And there's always an interaction. It's not the bad beings and the evilness and um it it must have a reason or a connection to Abdil why he was killed and I wonder why um why uh why he was killed. Was it uh why he didn't sacrifice some sacrifice something? This is only my thoughts and um I am thankful if I can share with you that thought and um If you can get some input from you about that subject, maybe I'm very wrong or um very strange with that thought. Okay.

Speaker 4: No, I think he gives somehow as quite um uh put the income of the others in danger. So this is a quite obvious reason why they didn't want to have him an any more existing. But I appreciate very much your your more uh uh Jetzt fehlt mir das Wort. Also deine Sicht, dass ein bisschen tiefer. Ja, Viewpoint. Yeah, the the that to to make efforts to understand the whole situation better, so to how to say, not just to say say black and white. uh the good and bad and so yeah this I appreciate very much. It's a very good in intention to do this.

Speaker 8: Thank you.

Speaker 4: But I have also no ideas. So

Speaker 8: it's

Speaker 4: good to think about.

Speaker 8: Yeah, for me it needs some days, even weeks, um, to think about and to to work with that and to clarify things and so on. Yeah. I understand you, Ekant.

Speaker 4: Yeah, also with sacrifice with sacrifice with uh it is also it is not so such an easy thing, yeah, because it is easy to come true sacrifice to also to s uh to co complacency, yeah to a kind of feeling better, feeling superior or so. Yeah. But of course there I agree completely with what you gave that to make considerable steps in the development there has to be s uh often uh quite uh uh um important sacr sacrifice. Yeah. Sometimes it's not even so obvious what it is. It's not that I have a plan and then I say, ah, I take this and I sacrifice this. Sometimes it just calls for. And So

Speaker 8: actually. Yeah. Yeah. Um it's um the sacrifices in in in our time, um are not are are hidden, are hidden. But I don't um I don't think that sacrifice um Basically sacrifice um sacrifices are not without any sense. They make sense. But it doesn't make any sense to sacrifice uh sheep and lions and dogs and cats or whatever. Um this are um things from a very, very old time, ancient time from the um Witterzeit. How could I say that in English? Witterzeit Alter at the um

Speaker 4: Age Age of the Age was heißt Myther? Aries. The Age of Aries Okay Gwynn might agree with you.

Speaker 8: Okay. Thank you. Uh

Speaker 5: thank you. But what I was thinking now when you ask what he's sacrificing, I mean he's sacrificing in a way his life And the whole and the and the whole um I mean the whole society was built on that belief that if you sacr do the sacrificial offerings you will have a place in heaven So and it took Beelzebub quite a while to um to convince him. So it uh and that in a way he he sacrificed this belief system. But yet it didn't it didn't es hat ihn nicht bewahrt vor dem Tod. But it didn't prevent him from this death. And maybe it's not about that you do everything right and then you get a get a get a get the golden star. So And and so and somehow I I find when I read it I'm sometimes quite with Bilzebob, I don't I I'm not I I mean he says he's his best fr uh he he becomes his friend, he starts to love him and he puts him in such a danger. I don't I don't um because he must know. He must know better So

Speaker 2: he sacrifices him. Yeah. Yes. Exactly. Exactly. Yes. And it and it it was a disastrous emotionally to Beelzebub. He says he fell apart when he saw the body. But Abdul didn't sacrifice himself in that he it doesn't appear that he expected that. He ran into uh, as you say, a culture or the priesthood that is uh clean and unclean. They had more power than he did. And that wasn't accommodated for if there was a way to do anything about it to prevent it. It did accomplish, Gurdj uh Bielswab says it accomplished his goal. So he's he sacrificed Abdil, even though he didn't want Abdil to die. And Abdil, in fact. uh went to heaven or the all quarters maintainer uh saw to the fact that his soul would continue. So he was sanctified.

Speaker 8: Mm-hmm. Mm-hmm. Very interesting thoughts. Thank you. Oh no. And um uh to sacrifice something has in in in in the middle of y middle in middle Europe a long tradition in the Middle Age um and uh in the in the late Middle Age it was uh oh s I I think also at all in the Middle Age it was to sacrifice money. It was also a type of sacrifice. And it was um it was required by the

priests or yeah But Catholic priests. I don't know how it was in other parts of the world, but it was definitely the case in Middle Europe. Well thank you to all of you for discussing that subject with me. Thank you.

Speaker 6: Yeah All of this discourse on sacrifice, it's only beckoning within me to question and digging deep to do so.

Speaker 9: Really? Wait, they they called me and they were like, Can you send that

Speaker 3: Do you think there might be a connection with the idea which I think I think Gurdjieff said that that We shouldn't necessarily try to change habits because we don't understand enough about how things work. And I mean there's a way that you can see that what Abdul did was to try to change something, but maybe he didn't Maybe he could have done it in a different way that would have led to a more peaceful resolution. And so and so What it's saying is be careful about changing things. Or

Speaker 4: you might fall apart to pieces.

Speaker 3: Yeah.

Speaker 6: Yeah.

Speaker 3: And potentially, I mean that might that might apply to sacrifices as well, that that potentially you could um I don't know about giving up smoking, but but something like that maybe you would do, but but actually it might have a a not so good effect.

Speaker 5: And uh also what what Ronald was just saying that he I I couldn't see that that's clearly before that he was sacrificing his friend and that he was nearly falling apart that he's saying that his centers nearly lost connection which is like the inner picture of falling to pieces, you use that now and and the body being uh hacked into pieces. So a lot of Um so basically it's like as if they they are one and not two update and build the bub Oh, I don't know, just had this

Speaker 8: There is also a parallel to the Tortakian Germans. Um at the end of um the time of studies for the student. He has he was hacked into pieces and the attack, the master um put to together um the whole pieces at the end and um then The student was a real adept, a real master, and um he had um you had so to say um a new body or in a new personality. I find that very interesting. It's a sort of sort of uh parallel to Abdel Abdel? Yeah, okay And we don't know on on which way Updale was Um surely he has um he has had his own spiritual way and um we don't know uh uh uh Belzebub. or Gudj, um doesn't say um on which way uh uh Abdel was, um on which part of the way he was. We don't know something about that, but this is perhaps not important at this stage of learning. F for us or yeah, for us.

Speaker 4: No, but I understood that he had not yet disturbed or destroyed good inner values, but he lived in the outside quite an ordinary or normal life somehow and with the influence of Belzebub he somehow uh grow grew out of this this enclosure of his so his his good values suddenly s kind of bursted out of him and then he found in a in a way his his path could one could say. Before he was just an ordinary nice Okay. Yeah, to receive these influences which came then from Baelzep. And then he he was suddenly in a way a big man, yeah, which he was which was not obvious before. So s so in this sense, with the influence of Bilzebab, he It was yeah he grew grew very very quickly and maybe too quick uh somehow. It was

Speaker 5: I was just thinking that the descents of uh Beerzebub are always also basically saying something something about the development of Beerzebub. And that the story where where it's

sh how how it is presented and shown tells us something about the his because Ingrid asked where he was on the path. So basically it could say something where Belzebub is at that stage.

Speaker 8: Uh-huh. Okay. That's interesting, yeah. I didn't want to interrupt you. Sorry.

Speaker 5: No, no, it's good. I was finished. Okay. Excusez -moi. Ah, Ronald, you were saying something about harpies?

Speaker 2: Yeah, earlier on I said I would I would come back next week with what I was thinking of. So it's not important. It's just Since I referenced them, it wasn't the harpies. It was Orpheus and the anods.

Speaker 5: Okay.

Speaker 1: There's um a question here, really. There's this strange couple of paragraphs. By the way, my dear boy, concerning the reciprocal relations of beings, a former famous prophet from the planet Desagronskrad. the great Arthur Milo, now already the assistant to the chief investigator of the whole universe in respect to the details of objective morality once said , if by his reason a being is higher than you, you must always bow down before him and try to imitate him in everything because you once occupied the same place according to the sacred measure of gradation of reason of our Creator and all maintainer. Did I miss some out? Not it matters. I think it was suggested to me by Robert Posen, so this isn't my idea, but I think he's correct. This guy, this planet, Desagronskrad, and this guy, Ahunila, is actually Bogachevsky from Meetings of Remarkable Men. Who is the one that taught morality to Guji? I think they're the same

Speaker 4: It's somehow confronting this idea because in the parts before he very clearly and and quite definitely uh criticizes this artificial uh invention of casts where there is a kind of scale of uh the the stellung

Speaker 5: Position

Speaker 4: of the position of people inside a society. And here he says it is exactly like this, but this is somehow something which comes out of a higher order. he replaces somehow this artificial scale uh vi with natural or with the uh lawful we could say scale. Yeah, so he does not this this criticism of the castes gives way to a kind of democratic uh idea and everyone is is is equal. So he says, No, it's not that but what man invented is very s uh is somehow artificial and in this is sense wrong, but there is a kind of natural order yeah which he here what you just read Robin but what he here very clearly uh uh proposes or

Speaker 5: I find this passage also quite surprising at this time because he goes on about the sheep and the lion and the cat and the dog and then suddenly comes this quite strong part which is like seems like something Yeah, as if he's concluding it from the story before, but it's more, and there it is like the the law, it's a lawful, yes, a lawful um remark. And if he's talking about objective morality then maybe we can understand something what morality actually means because it's not so easy for me to understand morality anyway.

Speaker 6: I find when I'm in that position, I look it up in the dictionary or else I'll ask Robert. You know what the word means and the etymology. And it's fascinating where uh the journey that has ensued with Robin's input on what the word means and then what it means with Findigra Jeev's teachings. Sometimes there's a disparity there. Shop. Also.

Speaker 4: Now I thought when we take this um this description of of a moral thing. Actually it is a kind of conclusion out of the understanding of the law of tree that towards something which is

higher there has to be somehow uh obedience and towards something lower there is a kind of uh responsibility somehow we could interpret or apply the law of tree and not because someone decided because it is just the way things connect to to to together. So a higher hydrogen or a higher state uh is higher than uh a lower so and it can give something to the lower and from a higher state we just can receive something so it's not even to uh something we have to agree or to admit no it is just like this. So it's just the way things work together. Yeah and I find the little description of the cat before where he's uh the conclusion where he says, It must neither be despised for this nor beaten, nor ill-treated. So this this again is um criticizes the artificial judgment of of man of man, yeah, which is not often not in in line with the lawful order of the universe somehow. So if a cat is like this, yeah, it's just made like this or it arises like this, it makes no sense to criticize or to despise it or whatever. Yeah, because it is like this. Yeah, so in this sense it leads to a deeper understanding what really objective could mean, objective science, objective point of view or whatever.

Speaker 5: And it's interesting that after this journey when he comes back to Mars that he's meeting his wife before. Which also sounds very not very n not romantic. Just it is like this By the way.

Speaker 4: Your grandmother assigned to me as the passive half. Passive half is quite interesting description.

Speaker 5: Yes.

Speaker 4: It's a little bit like us.

Speaker 5: Yes, of course.

Speaker 4: Like we.

Speaker 5: Yes. I don't know who is the who is the chief Sierlig

Speaker 4: now, but he's there.

Speaker 2: uh the uh method of preaching to a large number of people, even immensely eloquently is uh a contrast to what Ashia Shimash did was to start with single people and and then have once you raise their level of being they So it spread like that. And it always struck me that the chapter on Ashara Shimash dwelled a lot on that method, the method of the spread of the word. And it's uh very different than getting up in front of etc, etc.

Speaker 9: Mm-hmm Mm-hmm.

Speaker 4: Completely I agree. And he also what is is quite clearly expressed that he somehow stimulates the emotional the emotionality of people. Yeah. He gives in a in a way he gives a kind of idea, but the actual Impact is that there is a very strong, very unusual and very strong emotional reaction of people.

Speaker 5: Also

Speaker 4: that

Speaker 5: the that the speech is uh said that it's yeah it's beautiful.

Speaker 4: And and over and not not one half hours,

Speaker 5: yes, yes, but to

Speaker 4: the next morning, yeah.

Speaker 6: It is there's thought provoking and then there's emotionally stirring and to intertwine the two It's the difference between somebody would say, Oh, that was very interesting. You see? You go to a art gallery, you know, oh this is very interesting. You're being nice. Um, but when you're moved hit you c y sometimes you just can't find the words. And there's something you said earlier about with the with the intellect emotions can't be d uh derived or you said something like that. You can something to that effect about emotions and thinking. Early on.

Speaker 5: Du hast was gesagt über Emotionen und Gedanken.

Speaker 4: Yeah, yeah, yeah, yeah. No, I th I thought what Ronald was sagting, that the method is quite uh completely different than the method uh Ash at Shimash is using yeah. So he does not slowly introduce an idea to first to people who can understand and then so it transfers from from from step to step down somehow. So he just prop stands in front of the whole crowd and provokes them somehow we could say, yeah, with his with this yeah, even it if it said it yet yet it shocked nobody. Yeah, because it's he spoke unprecedentedly well and beautifully. So we could say the message is a very shocking message, but he put it in as kind of artful uh coverage so that it uh appeared like something very beautiful and nice. So there is also already a kind of contradiction somehow, or something which uh then prov pro provokes in people this strong emotional uh reaction, yeah, that they even began sobbing bitterly, which is quite strong.

Speaker 6: Yeah, it's sometimes the message, the content, as we read these things, the words, we try to deduce what do these words mean and what's the sequence? Well, where is it leading to? Yet when a when a person uh what what we're talking about now, this particular person, his content is one thing. That's the mess the the ideas, but then there's the conveyance Now when somebody has some a certain type of energy, the two of them go together and what happens is this thing called the you mentioned the shock, it just startles people out of The daydream, the way the mind, you know, goes and how we follow things intellectually, and it it brings you into a zone where it's encompassing more of your centers As the person is transmitting their their energy, so to speak, not just a topic and a language, but a frequency of of sensitivity, of of of beholding and it's passing that on through the words and And the way that they eloquently put it. So it's it's it's the subtlety there that's uh it's pretty wonderful because it's not the just the information, it's not just the ideas. to follow that is to be in a way for me is to feel and to think and to and to open my mind past the subjective and and allow something else in. And it's it's an amazing expansion seems to prevail on its own at that point. Is that the one? Do you want to have a ton of the events going to be able to get it?

Speaker 9: What else sound?

Speaker 1: I guess there's the um, because we haven't discussed it, but there's this statement that Because of what BLZBO did, the level of sacrificing uh sacrificial office uh offerings diminished. It wasn't as large as it was before. And because of that he he considers that he's done uh uh uh he's done all he can in Kerkella.

Speaker 4: It sounds a little bit like like a compromise, yeah, when he says And for the time being, that was sufficient to me. And as there was no reason for me to stay any there longer, so he realized that uh that this was all he could uh uh he could uh too do, yeah. Somehow

Speaker 1: So in in terms of the work, in terms of various ideas of the work In particular in from Uspensky's teaching, we're given various ideas various ways of looking at our behavior. And because of that, it makes a difference But it doesn't mean that we have been able to adopt any of

these new attitudes that have been presented to us. We are changed, but we are not transformed.

Speaker 5: Does it also imply that bison hook? That It's also okay. I mean, is that um because he says As uh and for the time being that was sufficient for me. So if we s l see the work like this, is it It's not I don't know what I want to say actually.

Speaker 4: No, it's it's a good it's a good idea to not to expect too much or not to expect dramatical changes. No, step by step, little by little. Yeah, and what is reasonably uh what is possible to be achieved this is good for the for the first step so so I understand what Robin what you are uh pointing to.

Speaker 1: We can take an idea like keeping accounts and we can say, okay, we won't keep accounts, but there again, every now and then somebody crosses us and we start to behave like the cat. We can get revenge.

Speaker 9: Yeah.

Speaker 6: One characteristic of the cat, they like to be left alone sometimes. They're not so needy. They They're self-contained, which is the you know the personality. And they're very aloft. They're settled within themselves That aspect is uh very appealing because most humans have a need to be accepted or um appreciated look up to you know the cat is just like hey i'm me And maybe we could uh you know, I know I could uh absorb some of that. And uh this way I'm not trying to be part of anything. But delving in and seeing what the mechanisms within my own psyche and my own heart is, the world within. As opposed to so much the world upset.

Speaker 3: Just um an impression is that uh that this this Kind of the sequence of what Abdil does and what happens to him. It seems to me quite similar to a passage That was earlier in the book, I think, where he was talking about, if you remember, he was talking about an author. Who might have been? Is it Dostoevsky or Tolstoy? Bolstum. Yeah, and he was and he was talking about there was a particular process which I can't remember the name of at the moment, sort of like excommunication, but something slightly different. And it was very similar that that this author Wrote like a copy of the gospel, became very popular, and then the power possession, power-possessing beings took against him. did this process of excommunicating him and then he ended up I think he ended up in a situation where he was um not not taken so seriously because of that. So it's it's very similar in some ways to that. I don't know what what it might mean Um but otherwise noticed it.

Speaker 5: And that's also where Bilzebab is giving this speech about uh that the that Hassin was calling the people on the earth slugs. There he's also telling this

Speaker 4: He describes that this is the normal behavior of our possessing beings who do these things

Speaker 5: This excuse with you when you when you are not obedient, yes.

Speaker 4: Mm-hmm. Mm-hmm. Somehow.

Speaker 6: The nonconformist definitely pays a a costly price. But those are the ones that forge us forward. As he's mentioning, Spinoza was like that. Socrates, he could have could have just talked his way out of it. They stand and they stand and put their head on the child and block with principles is is is very deep. And uh I always try to aspire aspire to that within myself because wavering Neither here nor there. On the middle of the fence, it's nowhere. So these writings and what we're discussing seems to beckon within to get deep down inside and sense substance

meaning you know values moral scruples. These things are like they they help me to navigate because the atr average slug Look where we are as a country. Look look what's going on. It's it's so ridiculous that ridiculous has lost its meaning. Now it's everyday occurrence. It's common and ridiculous and lower being should never be common, but let it not be common within me. I pray for that. And I come with you guys so that I can help navigate and be able to grasp. the the the way to move towards delightful. Instead of saying like when people say, I say, why are you doing that? They say, everybody does it. And I say, that's I'm just not gonna do it just for that. And it it does put you at odds. But that's okay, 'cause the cat the he doesn't jump at the door every time you come home. The dog does. The cat is like, Hey, uh, when's dinner coming? Yeah. It settles. Yeah.

Speaker 4: I have another thought big uh to what what you what what you do saying. When we go just to the beginning of details, yeah, then there is this introductory chapter where the first command we could say from his grandma uh says don't do as as others are doing. So this is in a way without speaking about the consequences, but this is somehow the same uh main notion, yeah, which then is reflected in the story of the uh writer and now in the story of Abdil Bodieu Connected just now. So somehow Pudia tells about his himself something may somehow.

Speaker 6: And it's not doing what everybody else does. But not doing what my general default is also to take it on another sphere and see where those dynamics can be examined within my own thinking, my own reasoning Am I am I trying to substantiate something because my personality is attached to it? And if you argue with me, I I feel like it's a personal attack. But if I'm not wrapped up in the ego and self-centered, I'm looking at is you're questioning my ideas, my precepts, or you're calling me out on my actions. And what the mirror shows me behind the the mercury on the piece of glass in the bathroom does not give me any of that. It's it's delving in And then it's being around people that collectively we're we have the same type of of goal. Uh we we we want that. So we uncover to discover and and And all of a sudden the self reveals its its its spirit, its soul, its mind, its heart. It's a wonderful experience. Or else? Oops, please forgive me. Or else we could just be slugs. And slug around. sluggishly. Yeah. This conversation is doing the same thing you told you said that speaker did. It's it's sh it's it's shocking. It's it's hey, wake up. And and that that really moves me in every center I'm gonna give up what I'm gonna sacrifice is looking at pretty women scantily dressed. They got these you can city here near everybody's got these spandex on and just walking around And I'm just not gonna look. I'm just not gonna turn my head. Because when I turn my head, I lose my head.

Speaker 4: Yeah Vanya just says

Speaker 9: she's

Speaker 4: is too shy to say she says about the sacrifice. Sacrifice, sacrifice, sacrifice. She says in in a way when we look on the story of Christ, yeah, then God sacrificed his son. So To maybe to to obtain something which otherwise would not be possible.

Speaker 6: The Mayans or the Incas, they they did sacrifices. It was phenomenal what they did. They cut out a heart, like thousands. And they did somebody mathematically figured it out. It was like one and a half minutes. And actually took people's heart. It's like what people do. But then I think about, and it's it's stirring, that okay, the concept of God, the concept of the gods and the spirits that have to be sacrificed to. This is coming from inside the person. We're we're projecting they're projecting that out now looking to appease it. But the one that really stirs me is when uh in Socrates on when on with the stranger, the story of the stranger, they say, like God, like man, like man, like God. And I'm not making it on a very deep level, you know, God and Ten Commandments or anybody's religion, but that to aspire to to the higher within oneself So we say God Lee, to be Godly, and it it it takes you to a place we the the the subjectivity will not be a refuge

because the objectivity is very clear. What am I doing? Not why I'm doing it or my explanation or my rationalization. What am I doing here? Because that's what has me where I am. And is it comfortable? But really it's a trap. Because sweet now, sour later, sour now. Sweet later. It's the sacrifice of it now, not giving in to these things. I benefit later. If not, it's an insatiable thing that never ends. I want more. I want more. And then one day I stop wanting more. And something inside sees how much is there? How much is half? How much is is the substance. When I stop chasing the sensations, how rich that neighborhood is within the psyche and the heart.

Speaker 1: It was a very strange statement at the beginning. It goes without saying God forgives everything.

Speaker 9: Yeah.

Speaker 1: This has even become a law in the world. Um I I find that strange. That he would state that it become a law.

Speaker 4: Mm-hmm. I also stumbled about this just now. The formulation that it became a law, I would expect either it is a law, full thing, yeah, but it seems to be that it was not, but it's uh somehow appeared to be. Yeah. And I see also this command that he says, nor will he revenge himself upon you. So this is somehow a reference to the c what the cat is doing. So yeah, God would never do this. So the idea is not to yeah, because we did not know exactly how to uh estimate the the behavior of the cat so it is quite clear yeah is this

Speaker 6: I think it is somewhere in there too, excuse me, where God says, vengeance is mine. Said the Lord. So it it it goes it it vacillates, I guess, in some ways But karma, karma itself is is uh you know what you do you pay for And I the thing about law, and it seem i it wasn't written law, but it it seemed like there was law. That's the conscious, I guess. That's that's the uh their inner selves That abides by a higher being, higher perspective, higher values, once again, all of those things that we spoke about, morals, scruples. And and to abide by that as law. Nobody else has to enforce it but the individual with their own conscience. And what do they want? What are they willing to sacrifice?

Speaker 4: I I would like to add to what what you Robin were saying about this has even become a law, the next sentence. But ca people must not abuse his all gracious and everywhere penetrating. So this is somehow connected to the to each other. So this for me it belongs together that there is forgiven everything from the highest, but it does not mean I can just do everything. So I can do what I want. So there is a It's not it's not like a gift, it is more like um like a like a duty, like a responsibility which it's b uhs on me somehow. I understand it right.

Speaker 1: And it it seems to me that the um it's reasonable if you are let's say um A follower of any of the great religions, to assume that you are in the role of the gardener of the planet. To maintain everything that's been created. And this is something that man just doesn't do. Or at least it hasn't been doing it this week.

Speaker 6: Yes, indeed.

Speaker 1: So on that note, we have to finish because we've run out of time. So thank you everybody.

Speaker 6: Peace before you all

Chat EU Meeting

13:12:39 From Gwynne Mayer : I agree...lots of deep thought in the term 'sacrifice'...
.essentially sacrificing our 'attachments', 'identifications'.

13:16:43 From Vanya | Ekant : « TRANSFORMATION » by J.G. Bennett (also translated to
German)

‘The Four Sources’

LEARNING - STRUGGLE - SACRIFICE - HELP

13:20:59 From Gwynne Mayer : Reacted to "« TRANSFORMATION » b..." with 👍📖

13:22:31 From Ronald : Going back to the harpies, I was thinking of Orpheus, who was torn
to pieces by the Maenads s (the wild, frenzied female followers of the god Dionysus) because he
renounced the worship of all gods except Apollo

AI Summary Meeting 29

EU Session

Quick recap

This was meeting number 29 where participants discussed a reading from Gurdjieff's writings about sacrifice, clean and unclean animals, and the story of priest Abdel. The group explored Gurdjieff's concepts of gradation of consciousness and self-awareness through animal examples, with participants debating whether cats or lions represent higher consciousness. They examined Abdel's death and the implications of his sacrifice, discussing how his teachings about ending sacrificial offerings led to his persecution by the priesthood. The conversation also touched on the difference between intellectual understanding and emotional impact in spiritual teaching, comparing Abdel's public preaching method to Gurdjieff's more individual approach. Participants shared personal reflections on sacrifice in modern life and the challenges of making genuine sacrifices for spiritual development.

Summary

Meeting 29 Initial Discussion

Robin conducted meeting number 29 and began with a brief opening statement, though the transcript appears to capture only the initial moments of the meeting with limited substantive content discussed.

Religious and Moral Animal Divisions

Robin read from a text discussing moral and religious themes, including the concept of clean and unclean animals and their placement on a scale of self-consciousness. The discussion highlighted how humans created divisions between animals based on their own power dynamics, with weaker animals like sheep being considered clean while stronger animals like lions were considered unclean due to human fear of them. The passage described how a priest named Abdel on the planet Tikli Amish gained popularity by preaching against sacrificial offerings, leading to opposition from other priests who feared losing their income and authority. Despite persecution, Abdel's teachings had a lasting impact, causing a reduction in sacrificial killings, though he ultimately faced exile and death due to his enemies' actions.

Gurdjieff's Consciousness Hierarchies Discussion

The group discussed Gurdjieff's concepts of reason and consciousness of self across different beings, with participants analyzing his hierarchical descriptions of animals like dogs, cats, and lions. Vanya noted that Gurdjieff didn't provide clear definitions or scales, which Vanya viewed as an intentional teaching method requiring self-investigation. The discussion remained unresolved about whether the gradation of reasoning and consciousness of self are the same thing, with Robin pointing out that Gurdjieff's text doesn't explicitly make this connection clear.

Emotion Hierarchies and Balance Discussion

The group discussed different approaches to understanding emotions and their hierarchies, with Ronald suggesting that people sacrifice emotions based on control and Vanya proposing that the perceived scale of emotions might depend on specific circumstances. Robin introduced a discussion about Abdul being hacked to pieces, which led to a conversation about Osiris and Isis, with Gwynne explaining that Isis reconstructed Osiris through a collected state involving mind, body, and feeling. The discussion concluded with an emphasis on the importance of balancing

different aspects and honoring all centers.

Sacrifice and Spiritual Interpretations

The group discussed interpretations of a text about sacrifice and clean/unclean concepts. Ingrid shared personal reflections on what constitutes a true sacrifice in spiritual practice, distinguishing between easy sacrifices and meaningful sacrifices that require significant personal sacrifice. Vanya suggested a book by Bennett on sacrifice as a valuable resource for further exploration, and offered to share it with Ingrid in German translation. The discussion also touched on inconsistencies in the text regarding seeing versus thinking, with Vanya noting that the text mentioned thinking occurring after teaching, which seemed to contradict the earlier statement that seeing does not come from thinking.

Abdiel's Sacrifice in Gurdjieff's Writing

The group discussed Ingrid's thoughts about the death of Abdiel in Gurdjieff's writing, focusing on whether Abdiel failed to make an essential sacrifice that led to his killing. Vanya suggested that Abdiel's revolutionary ideas threatened powerful beings, while Ronald noted that Beelzebub emotionally suffered from Abdiel's death despite it serving a greater purpose. The discussion explored themes of sacrifice, power dynamics, and the consequences of challenging established systems, with participants drawing parallels to historical figures like Socrates and Spinoza who faced similar opposition for their ideas.

Meeting #29

US Session Transcript

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

Speaker 4: fairly salient. I kind of understood him to say that we were all at one time. A lower one brain or a two-brain, maybe

Speaker 5: I am in two minds regarding whether This is a warning that any any campaign based on Uh I don't know, do gooder feelings is condemned to failure That in the face of blindness and mechanicity, joining campaigns or participating or leading them Is it's exactly the same as as in the case of uh with King Apollies And then when I uh I see it from that angle, I feel that he his admission that, well, at least it was mitigated the practice of sacrifice was not totally eliminated, but at least at least it was diminished. I don't get the feeling that he's saying, well, it was really worth it. Then, at the same time, like it happens with so many of uh Mr. Gujiv's writings, I say, but I'm not sure about that. That's my first reaction. Maybe he's warning this is a price you have to be ready to pay if you really want to convey the truth. And uh this is not for the faint of heart. And uh And the the message needs to be conveyed. And if we cannot stop the slaughter completely, well, but at least we're going to reduce it. And so it's well worth it. But you have to be ready to sacrifice your life. He who cherishes his life shall lose it, and he who gives it shall gain it, or Words to that effect, if you remember. El que quiera subida la perderá. And I don't know how to uh I'm I have both feelings and maybe somebody can Uh maybe s maybe I'm inventing the contradiction or it has been invented in my mind or or maybe not. Maybe someone can see it and and help me out of it.

Speaker 3: No, I think you're really making a good point, but it's interesting. This is the second descent and and the same thing happened to him on his first descent. Do you see and so it seems to be that the lesson, the warning he's giving us, which seems right. that he's learning the lesson twice. Do you see any difference between the second descent and the first descent in terms of its significance or what was learned? I don't I don't have an answer either. The question just occurred to me. It's something to ponder.

Speaker 5: Yeah. I I cling to that little phrase where he says Well, it there was less sacrifice. It was not eliminated, but there was less. But uh I don't know, I was very much before entering the work and in the first years, I was very enthusiastic about all sorts of campaigns and with my wife we we went to protests to for the military to leave and it was still dangerous And I felt, well, but we are making a difference here and thanks to each one of us who's here manifesting and demonstrating and then that And uh and again I'm in two minds about it. I feel on the one hand, yes, and on the other hand I say, but on the balance what What what is the attitude of a man of the work? Or once a day say a person of the work, right?

Speaker 3: Man is I'll say one more thing and then I won't talk for a while, but one of the points that was made last time that it seems important to keep in mind is that one of one of the other things that this second descent demonstrates is that appealing to people's better nation through reason and through reasoned arguments and appeals to immorality don't seem to have much of an effect. It's not you can't use reason alone to try to affect change. Or

Speaker 5: or perhaps for majority reason No matter how subtle, no matter how refined, no matter how solid. It's only through being three-centered that one can communicate something. Uh I'm trying to to elaborate on your Well we have yeah sorry I've said enough

Speaker 6: um

Speaker 5: for now

Speaker 1: you you would you we did not hear any of that you were cut out

Speaker 5: Okay, good

Speaker 6: I'm not sh sure about Abdul being three three brain Abdul's three-brainedness, but um Certainly because he's an ancient being, they tended to be more three-brained than we are. So we'll give him that. But it's worth um remembering that he's appealing to Abdul's faith in God. that this would be unreasonable for a God to do this. Be unreasonable for a God to create animals and um um f for for the purpose of animal sacrifice. And so He's he's con he's um it's probably an example of where um he's having Abdul think about his feelings. Um which uh um um I know that in some of the early talks Kerjeep speaks about think one's feelings and feel one's th one's thoughts and and try to um have um one center have experience of the other center in some way. But the emphasis being he was um appealing to um Abdul's faith. And um Abdul has faith in his ideas, has faith in in this new perspective. It makes it makes common sense. It makes total sense. Um and so preaches with with with with uh with that kind of abandon. Um yeah, that's all. Just wanted to put in the faith, the faith plug

Speaker 7: I'd I'd like to make a couple remarks. Um seems to me that the extremities of the details in this chapter. The Abdullah is chopped to pieces. The it's all over animal sacrifice. Those seem to be extreme. measures. Not only um does he does Beelzebub decide to take his body to Mars, but he has his kind of um complicated tra transportation planned with starting with a raft and ending up with the the uh occasion that part of it is is pretty insane. scrutable to me as well. So taking all that as metaphorical, um d isn't this kind of reminiscent of of uh the first um first chapter where he's telling us that we have to get rid of all of these uh things from antiquity And that seems to be more to me more uh congruent with the idea of of chopping up and separating and so on. But there's a lot of stuff in here that seems very inscrutable, including Abdul's soul. The remark about Abdul's soul.

Speaker 5: Well this this would link up with Richard 's uh defense of uh Abdil being three-centered because Man is not born with a soul. He can he can do the process to have a soul. So then if he's mentioning the Abdel soul, it means that he was uh he had worked on himself, he had done the park goal duties.

Speaker 8: Talking about uh the chopping up of Abdul, I'm not the first one to say this, but of course that uh so redundant or or or redolent, I don't know what the word is. It's just so reminiscent of the Osiris story. And uh then of course the when you talk about uh the soul uh ISIS put Osiris back together and I don't know what happened to Osiris' soul or what, but I was struck by uh the last uh next to last paragraph of the whole chapter, I learned afterwards that this story reached his all-quarters maintainer. Set for not s and narco and specific to the uh system or He manifested his pleasure by giving to whom it was proper a command concerning the soul of this terrestrial friend of mine. What command did he give this concerning the soul of this uh That terrest terrestrial friend of mine, what command did he give? And who is Setra Natsanarko anyway? That is uh the only time I think we hear his name. Maybe. Don't we think that uh basically the soul of uh Abdil was resurrected, but I don't remember where I got that idea. Set to live in purgatory or something like that. Mm-hmm. I may be totally off on that. I don't quite remember where I got that idea. But uh but that connection to the great archangel , Alkwarter's maintainer, his pleasure in giving a pro a command concerning the soul It's pretty pretty interesting the archangel giving a command concerning a soul at all. What do you suppose they're

giving concerning your soul and mine?

Speaker 1: I'm actually still looking as to where we've talked about up to solve

Speaker 4: it.

Speaker 1: That

Speaker 9: me. Page 191. It says this terrestrial friend of mine to a painful end brought him nevertheless to the beginning of the possibility of continuing the task of self-perfecting.

Speaker 1: Okay. Well that does give them a possibility. I

Speaker 10: I doubt it's I doubt it's ever happened that a cat has bit someone's throat when they were sleeping. But as someone who loves cats, I think that's about the nicest thing anybody's written about them. And so I was telling my friend who introduced me to Gurchief's ideas about that. And he said that uh In his opinion, the the cats are are represent women and dogs represent men, which I hadn't I would never have arrived at that. And so and I thought it was a unique interpretation, so figured I would share it.

Speaker 1: Well, like don't Go ahead.

Speaker 8: That's an interesting notion about women being cats and men being dogs. That's not uh the first time I've actually heard it in Kurdish. So um It's it i it 's kind of a literary trope to some extent. Wh where else does he do that? You mean Gurdjieff or somebody else? I don't I think of movies. Uh something uh something about uh the cat women and uh there there was I just am thinking of an old movie that I can't remember the title of anymore from like the 1930s. And uh it's more like science fiction and also. I'm probably making it too big a generalization there, Derek, but uh I think I've heard that before Most like cats and men are like dogs.

Speaker 10: Yeah, I think that's common, but I I I I thought maybe Gershiv had hit up hit on that somewhere else.

Speaker 8: Oh oh oh I'm sorry. No, I don't know about Gertchief.

Speaker 1: I was gonna say to me Abdul feels like of essence and that um in taking his damaged planetary body to Mars Fields above tries and protects this essence that may have been damaged during um this confrontation. It it was damaged, but

Speaker 5: Well, also the the um Parallel with the passion of Christ is inevitable, isn't it? I mean before the before the crow the cock crows uh You shall deny me three times. And all the the disciples were afraid and hiding

Speaker 11: Yeah, the effect of um gossip He said something right before that. I need to look it up. But uh like kind of like the idea of their power possessors and human humans follow what the highest caste Oh power possessors, I mean it's just like like absolute slaves, you know, it's just amazing that that's so true. But yeah, it's exactly the pattern almost exactly the pattern. that you know is in is in the story of Christ. You know, I'm not an expert on that, but I I wish I could quote it. But uh You know, but not just the fear of their own personal safety, like like, you know, like when the disciples supposedly denied Christ. But anyway, the whole thing leading up, you know, how the how the crowds turned on him. And uh the same thing. The same thing. They were under under this uh psychosis, you know, or uh gossip, you know. type of idea that that that influenced them. There was something he said right before that. If anybody's got the text, it's kind of

interesting. Just right before that like this a line before that when he mentions the effect of gossip. You know, and they these power possessors, you know, have this kind of sway over our psyche.

Speaker 12: Hmm. I think it's interesting that even though the power possessors uh did did the person in His ideas remained and uh there was a slight improvement in uh in the issue. I think that's interesting And

Speaker 11: even his best friend denies him, you know. There's uh oh, and why Is he so concerned about his physical body not being, what did he say? Uh not done not done too well. He said I forgot that um you know being violated or whatever. Why is he so concerned about that? Isn't that interesting? And there's other Christian um you know, beliefs that there 's a lot of people that believe that when Christ was uh or Jesus was murdered or destroyed or whatever, that they gave some wine that had poppies soak soaked in uh wine soaked in poppy seeds that had been soaked for like seven days and They fell asleep and they took the body of Christ, packed it with healing ointments, you know, and You know, herbs and I don't know, maybe I'm taking two different stories there. But it's so important that the vi you know that the body not be violated. You know, and why how could they do that? That brings that brings a whole nother thing into play there. Is he just playing on these old patterns, these beliefs, like you said, Osiris and then all these other religious um I mean all these other um spiritual leaders this pattern I don't know. I'm not sure how that why is he doing that? You know, it's it's interesting.

Speaker 5: Well, there is a uh an aspect of honoring the dead that we utterly lack in our culture. At least I see it. I see it that way. I remember when I was a little boy, almost 70 years ago, it was very common to see someone on a bus or on a train with a with a black ribbon sewn to to his uh his arm, which showed that he was in grieving, that that someone, some loved one, had died recently. And uh that's totally disappeared. But uh it it would seem that there is a a connection between the Somebody asked why, I think it was you, Russell , why would would it be such a big deal to stop to protect the the the corpse And I think it is quite incomprehensible for us, because for us the corpse is just a thing. But maybe Gajif is uh transmitting something else. He's saying it's it's about Well, I don't know. Um that's that's very clear.

Speaker 8: Well he says uh basically on that last page again uh I might take the body and give it to the presence of the planet Mars, he says in 1931, return it to the presence of the planet, in quotes. That's that's an important statement. Then he clarifies that a little bit in the next sentence. Uh I decided to carry out this idea of mine as I was afraid that my friends' enemies who hated him might make a search for his planetary body, as you know, and if they should chance to learn where it had been returned to the presence of that planet. Or as your favorites say, buried, that connection of buried with presence of the planets, uh either the presence of Mars or the presence of Earth is uh Something to think about.

Speaker 9: Sandra, in Egyptian mythology, don't we go down, doesn't Osiris go down to the underworld and he judges people under the under the planet in the underworld? He has his feather, they call it duat. So perhaps there's some connection with underground and the underworld, descending, like if he came from there, he goes back to there

Speaker 8: Well in the case of being returned to the presence of Mars, that's a different uh presence And uh we've talked about Mars rep Mars representing was it Mars represents an emotional state, Robin? Yep As opposed to Earth being whatever Earth is.

Speaker 1: Personality.

Speaker 8: Personality.

Speaker 2: Just for the record, I've um researched cat bites, and yes, cats have been known to bite the necks of leaping people. And it's also the um the normal means of killing that the hunting cats um use to kill any of their prey. To go for the net.

Speaker 8: Well, I have to admit, I was wondering, does that mean the cat rips the person's throat out or it just gives them a little scratch on the s you know, put a band-aid on it and you're okay. What what did your research show, Robin?

Speaker 2: Well it's just it just says the the the um Annals of Emergency Medicine and Journal of Trauma describe house cat bites to the throat-neck, usually involving infants or sleeping adults sometimes with serious vascular or airway injury. So they're not messing about.

Speaker 8: They're mad.

Speaker 12: Not exactly a love bite.

Speaker 8: Not just trying to wake you up

Speaker 1: Well, so it's obvious Beelzebubad is not in favor of these sacrificial offerings And his friend has been desecrated, you know, and if he wouldn't want to do it to an animal, he certainly wouldn't want to see it done to a person, a a friend. It's time to step in.

Speaker 11: Yeah, but can we can we just assume that You know, from one angle that's that's like not necessary. I mean when you're dead, you're dead So what are we to think about? You know, you know what I mean? You know, it's like he's emotionally attached to his friend. He's emotionally attached to his friend, sort of. No, I don't think that's And on the

[illegible]

Speaker 11: No, that's what we believe. Or maybe I some of us I don't think I believe that I can tell you what I believe, but you know, I think we there's there's an attachment, there's a a soul attachment to the body for three days. And then during these three days, it's possible for the person to be revived. That's what the Tibetans were doing. That's what the Egyptians May have been doing that's what Jesus did before the three-day period and others did it, maybe. It's it's the speculation. Okay, but I kind of believe that. The Vatican even came out and said, you're not dead until the soul, you know, something about detaches from the body, you know. So they know that too. You know, that's what I'm assuming. So yeah, no, I I totally believe that and then the there's supposedly an etheric body that separates after three days. As well as the other bodies or whatever. But anyway, never mind. I didn't I don't mean to get off on all that. But I was just saying that I don't, you know, some people have suggested that we not uh cremate the body before a three-day period. And that's what I suggested when my dad passed away and my when my mom passed away as well. And I think they followed. I really don't know because it's such it's so commercialized, you know, it's harder really you know, we don't even have control of the body, the bodies, you know, of you know, do we? No, no, not really. I mean they might let Hispanic families have the body for a little while longer But it's just it's just ironic that uh that's another thing that should prick our conscience about our society. It really should How that whole thing is being dealt with. Maybe that's what he's alluding to. I I don't think so, but maybe, maybe, who knows?

Speaker 6: Well yeah, Marcel, one of the things he's he's alluding to at at the very least is um is for us to consider what connection there is between um one body and another Um it seems like he's

making us to consider that the body has some sacredness to it. Um, even if That's um you know it's not a profound interpretation. Um but he's also, as we know, you know, we're 200 pages into a thousand-page book or 1300 page book, we're going to hear about the body again. So it is one of those ideas too that that that he he um He might be telling us something in the sense of um remember that and maybe it'll relate to something else later on and you'll get a different understanding. Um I mean certainly many things are you know deep clues, but some things are like save that for later. Because we have we do have the Tibetan um issue with the body, which is I think what you alluded to already. And I can't think of others, but certainly if you look at all of his books, then you get quite a few. Uh quite a few references to um the physical body, the the dead physical body. Yeah.

Speaker 11: Didn't didn't Gurdjeff say something or Bilzebo maybe said something about I can't remember where I read it, but uh that these objective works of art like Tales of the Arabian Knights and others not only contain seven levels and three aspects, but also numerous antidotes for life, you know, for you know Anyway, I'm just kind of wondering if he didn't just throw some antidotes in there of for something and at some level. Maybe I'm trying to be aware of this level. in this in this particular reading, particular part of the chapter. One

Speaker 5: one uh uh obstacle that I find is that I call it uh uh I think in English it's uh the double entry table So and that is as far as I manage to think uh uh two two two elements And um and Guj clearly is always considering more than just two elements And uh a mundane example, I once read that Agatha Christie's secret is that she always has nine possible uh killers uh nine suspects because the more the most we can absorb our three or four. Well after that it all it's too much for us. So then uh if a if a crime writer can uh can have more a more complex thought than than we do or than I do uh look He must have 90. I don't know. But I think a lot of our of our confusions come from that, that we we forget, we know we're limited. We know the theory that we're limited, but there's a part of us that hates to admit it.

Speaker 6: So what are we to make of um his grandmother showing up here?

Speaker 5: Oh what page? I I I'm I'm lost.

Speaker 6: Page 206. Among them, by the way, was also your grandmother. who, according to the indications of the chief Zerlichners of the planet Kertas, had been assigned to me as the passive half for the continuance of my line. Um It you know uh uh it does does does this grandmother have some significance in the sense that you know all all beings are born through women? um that every body comes to be born through through uh a woman, at least um um These types of beings, three-brain the this type of three-brained being. But yeah, I wonder why he would include this, sort of throw it in there.

Speaker 7: I'd like to suggest that it's the ceiling of a hypnotic induction. This is a very confusing story, I think. There are a lot of elements. We can't make Heidener hair And yet there seems to be a conclusion. So I'm looking for the the um the moral I'm looking for what Gurdjeff wants to seal in my unconscious by introducing his wife. Be also Bob's wife.

Speaker 1: Well it does give presence to the story. I mean, oftentimes I get confused like what ship I'm on. So this tells us, of course, that he's finishing his second descent. Of course, Hussein is not born yet. None of his family have been. And things are going to change. It

Speaker 7: also kinds of kind of dates Beelzebub. If you compare his life to that of a human.

Speaker 3: I keep thinking about the sequence of descents and what his purpose and strategies are in each descent in trying to figure out the What we could call one of the arcs of the story, as Robin

puts it in his book. And this language seem to he says, this sad end of my friend's existence did not prevent his preachings. from having a strong effect on many. And for the time being, this was sufficient for me. For the time being. So Beelzebub has kind of looked at how he attempted to affect the change that was assigned to him by the people he reported to it and realized it had not been a total it had been a partial success and that was good enough for now. But his third descent, he goes back down again Because he still is intent upon addressing this problem of sacrificial offerings. So it was an unsolved problem at the end of his second ascent. His third descent he goes down, but he goes to not to Tikliamish. He goes to one of the other large. I think he goes to Mara Plaisi. So he's going to go to a different center. a different human center maybe. But it was also and trying to see how what what things might work there. But it was also interesting that it just hit me that I went back and revisited why he was asked to do this in the first place. And From a cosmic point of view, from the all-quarters maintainers, etc. none of them the reason they gave him for why this was necessary had nothing to do with any of the morally laden arguments he used without Dill. It had to do with the cosmic rather impersonal problem that they were producing too much of Skokin and it was screwing up the vibrations that inhibited them carrying out their main mission, these humans, which they don't even know about and which they're unconscious of. Which is to feed the moon. He couldn't say any of that to Abdel. Abdul would not have found any way of understanding what that was all about. So he has to frame the rationale. You know, uh i i i i in in in in in this sort of the mental paradigm that that humans at their level were capable of understanding. So, and I don't know what to make of all that or how to put it together yet. But it it's it seems significant that he's he's having to be this go-between between cosmic individuals Who need these things done in order to maintain the integrity of the cosmic octave? He's having to be a go-between between that level of reason and the level of reason he has to deal with in order to make a change at the planetary level

Speaker 9: I think that's right, Stephen. Because in purgatory, he they it was a purgatory that um they couldn't figure out what oh no justice about evil and good and they they he was more direct because he had an understanding of it. I just wanted to go back to what Richard was saying about the grandmother, Zadik, the festival, Zadik. The Armenian festival of the soul, the equinox, the spring equinox, the sacrificial offerings were done to the goddess Anahit. So there's a connection with these offerings to the goddesses. It just wasn't a solar kind of festival, but it was also goddess was involved. So I wonder whether the grandmother and sacrifice, she asked Gurchev to sacrifice some things, you know, don't be like others. Maybe there's a connection there. We don't need one.

Speaker 6: Um getting back to what you said, uh Steven, I'd um hadn't made that um that stro that that clear an association as you had between those two things that one was this this cosmic fun problem and but he uses um this reasoning about what mr god wants to to Abdil. So I'm reminded once again that this is a uh a chapter so much about um dealing with the question of faith Because he's not using the opportunity to explain vibrations. He's using the opportunity to explain faith. And As we'll see, um, which is seems clear to me that um the subsequent chapters deal with with um hope and love. Um and uh um what he's meaning by these three chapters of sort of on faith, open, love is something else, um, which I don't really know But yeah, thank you Stephen for that.

Speaker 5: or when he's writing about Asyata, that he was a messenger who came uh with a different approach because the previous ones had failed. Just like This is the fourth way, because the way of the saint failed, and the way of the yogi failed. And the way of the fakir. Is that how you pronounce it? Fakir? Failed. And so this is the fourth way because it is transcending those other three that failed It is of consciousness, of making the subconscious conscious I I have a like a feeling that there has to be a connection there. But I can't figure out How uh what role Abdil plays here Was he maybe he was uh in the way of the saints Like he was

Speaker 1: martyr just

Speaker 5: Yeah, yeah And uh Beerzebub spoke to him in in in a language or in a A mode that a saint could understand. But he's also showing us why that approach fails. At the same time, assigning it value too, he does not dismiss it. He says, and yet it was diminished, and yet he is to be honored.

Speaker 1: Possibly a direction had been established. That's where you have to begin.

Speaker 5: Mm-hmm. Mm-hmm.

Speaker 1: And your teacher, there's several teachers here, I think. You know you go into a classroom. You can't teach them this stuff. You have to teach them right where they are, start them there and work work on through.

Speaker 5: Yeah.

Speaker 7: Was Beelzebub justified in being satisfied for the time being? Oh

Speaker 9: what did you say?

Speaker 7: I said was Beelzebub justified in being satisfied for the time being. In other words, if he was charged with something here Uh did he fulfill his mission? Should he be so satisfied? For the time.

Speaker 5: Partially and with collateral damage if he were uh an an American military in the movies, he would be decorated anyway, wouldn't he? Because on the balance the collateral damage was successful and I'm not talking politics nowadays. I'm thinking of World War Two movies and

Speaker 7: Yeah, I d I don't think that comparison is as good as the fact that Abdul is a priest himself. Uh he's a preacher. Right. And and so what do I how does this what's the effect of this on me? What's my feeling about preachers? What's my background? What's my my uh historical understanding of what priests and preachers do? Isn't this breaking down, slowly breaking down the authority of preachers?

Speaker 6: I mean, or the opposite. It could be for some people a redemption of a preacher because they've um they've done something which is um uh Uh they they've been doing something which is illogical, the idea of animal sacrifice, and they put that aside and um, changed people 's relationship to to God and um and then he ends up being murdered for it because of selfish priests who were losing out because of his actions. So This might be one of those stories which redeems a person's um breaks down their prejudice against priests Um because they sometimes can do something good.

Speaker 5: Yeah, you almost got me there, Richard, but I think Urj wants us to he wants he's trying to get us away from priests I mean I hear uh a a good priest preaching, a good uh minister preaching and it warms my heart. And I and I I I don't know. I still sometimes look at the speeches of Martin Luther King and I say, oh yeah, yeah And he wants us to to we have to sacrifice that. The misty-eyed devotion, he doesn't he says, no, it doesn't get you anywhere. I I'm taking you somewhere else.

Speaker 6: No, no, no, no, no. Gurdjieff is giving an ex uh an example in Beelzebub of what a good priest can sound like. Can I perfectly reasonable, perfectly logical, and say you have a crazy idea

of God if you think that that he wants you to kill animals for his for his glorification. I mean that's nuts. Um and your selection of which animals to to to to uh to kill is is based on the basically the ones that are most harmful to you um the ones you you know you you don't want to mess with. So um um he's he's being perhaps a um not a seductive priest in the way that that that that makes you teary-eyed But maybe he's being um uh a convincing priest. Beelse Baba is exemplifying this this logical priest.

Speaker 5: Well I can I can go I can go in your direction only so far. What he's saying is priests are good, but what I'm bringing you is better because look where being a priest got him And if you want to save humanity, keep going.

Speaker 7: In the direction of Scorico, thank you. And Richard for this uh bi uh double play here. It reminds me of a story. It's a story about myself. Imagine me four years old in church on Sunday with my parents. And I remembered, I remember this vividly, that I was looking forward to a particular priest. who would give a particular sermon and I had no idea what the guy was saying. I concluded that I relaxed when I heard this guy because of his delivery This was really the beginning for me, or one beginning, of an interest in hypnosis. an interest in the the uh possibility of an orator convincing me or what whatever it was and I concluded since I did not know what he was talking about really It was the the uh pacing, the breath, the tone, and I can distinctly remember myself relaxing my shoulders when I learned that he would this guy was the priest that particular Sunday again and I was going to have a good time for about five minutes.

Speaker 3: But you were sensing the truth of what he was saying, even though you were too young to cognize it. It might also be worth speculating that um he he uh he came to love Abdul and obviously thought he was capable. of uh being an instrument for the purpose that he came down. And so he convinces him to change his thinking about animal sacrifice But remember that they were sacrificing animals to imaginary gods. There's no reason not to think that he considered Abdul's God as imaginary as anybody else's god at that point. But he doesn't even get into that with Abdul. But either way, their conception of God was as uh m uh erroneous as their belief that sacrificing animals would propitiate them.

Speaker 10: Um, was Gerchief maybe a proponent of space travel? Because I read um Beelzebub saying that uh no human will ch uh come across Abdul 's uh resting place as maybe like a challenge to future generations.

Speaker 12: Could be.

Speaker 3: In a inner space, I think so.

Speaker 7: Either that or Mars means something entirely different.

Speaker 12: Yeah.

Speaker 5: Another aspect could be When he says not even God can transform or turn a two into a nas. In a in a deck of cards. So even if if if God or the absolute are powerless once The game is set in motion. So then it's it's always uh uh totally uh open whether we're going to succeed or not. even for Bilzabab. So then that is there no promises that that we have to we have to do it with no guarantees and no promises. Because not even God knows how it's going to play out.

Speaker 7: I can't help being reminded that it uh in this in this um story, Beelzebub is essentially a young man Inexperienced, very little experience so far. And he's a and he isn't even married.

Speaker 11: One could also frame this uh Abdil slave gets sacrificed in this story, and he knowingly

does it. He sacrifices for the better good or whatever. I mean that's the kind of a twistation of the whole thing. But still not that far. He knows darn well what's gonna happen to Abdil. He darn well knows it. But he does, he does it. He has to use him. But he doesn't directly try to do it. He he does it through this religion thing, this belief thing. But Russell, uh

Speaker 5: why do you are you so sure that he knows What's going to happen? I okay to you challenge me, not fine, but uh I need you to convince me why What is your reason for being sure that Bilizvob knows?

Speaker 11: He's a being of higher reason. He's not that young in my mind, but that's just me. Okay. He's a being of higher reason. And he specifically well he's going he's not just wasting his time down there. He he knows he's a Creating an effect. Well, he shocks, and he's shocking the reader, us, through these mental confrontations About you know the sacr you know even the cat, the difference between a cat and a dog. And that you know, cats will seek revenge, you know, blah blah blah. We don't like it. We don't like cats because of that. But we have to respect them. So, you know, I'm just I'm digressing, but the point is, is uh He knows darn well. I mean I'm I'm jumping a little bit saying that, but I couldn't prove it. Could be could be possible.

Speaker 5: I can't prove my point either. I I can't prove it. I was just curious to know how you came to that conclusion.

Speaker 11: He sac he he maybe you could say you could twist it and say he sacrificed Abdil or he knew He he should darn well know that the psyche of humanity is such that this pattern is going to unfold again, you know, when he creates a shock and he leaves them alone for He doesn't he he says what he says to him, he shocks him, and then leaves him alone. I mean, I kind of see it that way. He did leave him alone. He didn't mess with him, and he describes that he went off on his own and and thought and thought and thought about this and then he uh even went to his first uh Speech, and not speech, you know what I mean. Um congregational talk. You know, sermon. There we go. And so, and so he uh and then how he describes people's reaction, and then he says something that's a little bit doesn't quite match up He said something at the beginning of that and then and then in other words but then there was uh something else he said that kind of went an opposite direction. I'm I'm sorry. I should look at the text right now. I could tell you exactly and read it.

Speaker 4: Yeah.

Speaker 11: Uh so it's interesting. Yeah, he has any saying it that way, you don't have to say it that way.

Speaker 6: He certainly has experience of knowing the consequences of actions from the first ascent. So he knows that when when things get changed from being what everyone's used to, there can be big revolts. So he can he should have learned from that. And and we also um Know that he's asking for the source of income of the priest to dry up um which is the the being able to celebrate and eat all of these all of these offerings. So he would expect that if he's going to make the life of every of all the priests poor They're not going to be happy with these changes either. So um it does seem reasonable to think that he should have anticipated this. Um and he doesn't he doesn't he also doesn't say that he didn't anticipate it. Um he's not, oh dear, this is such a surprise. Um

Speaker 1: I don't see him yet as a as a higher being. I mean he's working towards it. But this is just his second descent. But it's Arn Hunilio that made the statement when he's in regards to Abdil, it was Arna Hunilyu. who made this statement about being of higher than you. You must always bow

down. That wasn't his insight that was given to him in this

Speaker 6: What page is that?

Speaker 1: Um it uh starts two hundred two hundred and then goes to two oh one.

Speaker 5: Could could could you read it, please?

Speaker 1: He says, by the way, my dear boy, concerning the reciprocal relations of beings a former fave famous prophet from the planet Desigrungrod, the great Arhunilio now already the assistant to the chief investigator of the whole universe, in respect of the details of objective morality, once said If by his reason a being is higher than you, you must always bow down before him and try to imitate him in everything. But if he is lower than you, you must be just towards him, because you once occupied the same place according to the sacred measure of the gradation of reason of our Creator and all maintainer.

Speaker 6: So do you think he's saying that to um to Abdul?

Speaker 1: I do. Mm-hmm. I think that's part of this discussion he's giving him. No, no, he's saying it to Hussein.

Speaker 6: Um cats and dogs. So perhaps he's giving an example here of how Certain things must be done for a cosmic reason. You have to get people to do things and can't explain it to them, so you have to use something sort of dumbed down. So you use um convincing them through faith. And then uh here with this um Arhunilo um taking this um the words of this famous prophet um and and the correct action to take. He's bringing that down a level two and explaining it even simpler to a hoon about cats and dogs So he's talking so perhaps he's demonstrating here something of um of the need to try to speak to people on the level on which they can receive ideas.

Speaker 9: I'm sorry, where do you see that this is not that this is to Hussein? Well why do you say that?

Speaker 1: Because at the bottom of 200, he says, by the way, my dear boy.

Speaker 10: Also there's one last um quotation, Mark. Yeah. Thank you.

Speaker 5: Right. Right. I say, I say if Derek and Bob and Bobby don't get it, it ain't there. Just don't don't argue. If they say it's there, start looking. And Richard also on the.

Speaker 1: Always question. Always question, Federico. You know that.

Speaker 5: Now I've got something to complicate the the mixture here. But when he when Gurjeev speaks to us He doesn't say have faith. He says never accept anything anyone tells you unless you have tested it yourself, even what I tell you. So where does that leave faith? I know I'm selecting a quote that uh that is biased because I am biased in that direction, but

Speaker 1: I feel like it's in another category. Yeah, I can confirm everything, but my faith is something. Yeah, I don't know, Federico.

Speaker 10: Isn't it like the difference between conscious faith and other types of faith?

Speaker 5: Ah. Okay. Mm-hmm. Now that's a yeah. Like conscious love, conscious

Speaker 1: Faith of consciousness is freedom. Faith of feeling is weakness. Faith of body is stupidity.

Speaker 5: Ah, yeah, yeah So he is telling us to have faith. He is, yeah. I was wrong. So

Speaker 2: Roberts are you going to um

Speaker 9: Yeah, I I'm sorry for interrupting the your con conversation on faith, but um I did notice that um Bogashevsky in uh Meetings with Remarkable Men has the word Boga in it, which means God. And this great Arhu Nilo, R is Armenian for God, and so is who, the great Sufi word who. So I was thinking that seeing as Bogashevsky taught Gurjev objective morality, that this was this person here that's mentioned.

Speaker 3: That's really good. Well how are you how are you ferreting out these Armenian things? I'm trying to use Google translate Armenian to English and it never produces very satisfying results from me.

Speaker 9: Oh Yeah. It works a little bit, but I found this Armenian physicist who has done work on the petroglyphs. His name is Hamlet Martyrosion. And he had a great 100-page article on the relation between ancient Armenian gods. and the petroglyphs and what they what they mean in Armenian. So he's coordinated the signs with the homonyms, with the sounds of the words So R, like you get with Armenia, R is also like an arm. He has like the homonyms for these things and R can mean God too. Which one I don't know, but um I was looking for to see if I could find out which God they're actually um looking for They're talking about I mean but I'll send you that that link, um Stephen.

Speaker 1: So our hoon um It means I am or I am coming in Hindi.

Speaker 5: I just got lost. Um when does he speak of our huna? I have a blank in my mind. I should it you said it a minute ago, but I can't

Speaker 1: Where we talked about uh our Hunolo our Hunolo.

Speaker 5: Yeah, yeah

Speaker 1: Um, it's on the bottom of page 200. He has been talking to Abdul, and then he stops and he's talking to Hassim. Tells him what our Huna Lo said.

Speaker 5: Ah, okay But

Speaker 1: there's no reference as to when that was said to him.

Speaker 4: Mm-hmm. So

Speaker 1: what do you think on the whole chapter?

Speaker 11: Does anybody notice well does anybody feel the way I feel? A lot of these stories end so abruptly and so almost like a I feel it in my stomach. I don't know if anybody else feels it like that. It it's like missing something or it's Abruptly. It's like I'm expect almost wanting to read hear more and then it Boom. You know what I mean? Does anybody sense that? Or is that just me?

Speaker 6: Oh, for sure.

Speaker 3: It's a it's a cliffhanger. It's leaving our hero with the predicament that uh it's gonna be

very difficult for him to figure out how to harmonize Earth with the rest of the cosmos and get our vibrations in order.

Speaker 2: You will if you analyze the whole of the tales piece by piece and all together. you will discover that Yojit leaves you with struggles to struggle with and he never gives you a resolution to anything. And he doesn't want you to have a resolution to anything because then you're not going to work. He he doesn't have any answers in the way we would normally think about that. He never gives such a thing. He gives you contradictions. He gives you things to reconcile. He he's in one way or another. He's um He causes you to have to think about what he's saying here. So this chapter is the intellectual center. Kurkala is obviously the intellect. And the d when did the intellect ever resolve anything? Historically, give me an example when the intellect resolved anything, because it never did. You know, it it's um it's in the nature of the intellect to always, because of its its tools, if you like. It's um use of words and of abstraction. It it doesn't have the ability, uh it doesn't have reason beyond a certain level, is probably the thing to say. It can only go so far. Uh and the uh it the distance it can travel is less than the distance that can be travelled by the higher emotional. And far, far less than the distance that can be travelled by the higher intellectual, if you like. The normal intellect only goes so far. So you're looking at this and it's like Let's imagine that we had, for example, come to the conclusion that the earth was warming. Then it would be okay. We could do scientific experiments to demonstrate whether that was occurring or not. And we would probably come to the conclusion, or at least we did in the 1970s, that it is indeed bombing. So do we know that that's what's happening And did you notice that when that happened, all of the oil companies immediately started to try and undermine the discussion about it? But they were never actually very good at undermining the discussion. They should have waited. They should have waited until the evidence was in from the solar system. Because it's quite clear from the solar system that the earth isn't warming in exclusion from the other planets. They're all warming. And therefore the cause isn't on the earth And therefore the arguments that seem to be so persuasive that were made by various people in the 70s and 80s about a warming world are actually just not correct. And you can see, I mean that's just a really good example, as far as I can see, of the limitations of the intellect. we can convince ourselves as one thing or another. And this is why politics in the way that it's practiced, we call it democratic politics is a complete stupidity because it in one way or another involves various people doing nothing more than argue with each other and it would seem that the likely winner from any situation is going to be the one that can manipulate the media best You know, and even if you know in participating in any uh electoral situation, any country, even if it comes to the conclusion that one particular party is somehow better than the others. How much confidence do you really have in that knowing that everybody's just trying to manipulate the um the the media in order to tell one story or another? It's just like The guy that's best at manipulating the media is the one that runs the country. So actually the best liar. That's where you get the best liar.

Speaker 9: Mm-hmm

Speaker 11: What really gets me is his cast system uh undermining the under m or you know the cast system you know whatever you want to call it the the power possessors the whatever it's it's so It he really you cannot read Beelzebub's tales to his grandson and maintain your same uh I don't know. Maybe maybe maybe you can. So I don't know. Maybe maybe you can read it and and somehow, but it just seems like people are instinctively put off from this book, you know, for that very reason, you know, is they're just not There's nothing that I mean you're you're apt to get changed by this book. I guess I don't know

Speaker 5: I I just a connection was just made in my mind. Actually, Mr. Gurjeef The first thing if if if you if you listen well enough you you understand that he's calling you a slug And he's telling you, you have to admit that you are a slug and not want to kill me for my showing you that you are

a slug. And then maybe I still can't help you, not even then, but I can create conditions for you to evolve beyond being a slug. But then then you enter into a In my case it was of a decade or so of feeling guilty about being a slug Which was nothing to do with what Mr. Gujief wanted. And not working. Just enjoying the sweet delights of feeling guilty about being a slug. Like before I was guilty about for being a sinner and letting Jesus down. Now it was uh being a slug and letting Mr. Gujiv. Oh you make me say such stuff. Stop me, Richard. Save me. Say something. Disparage me.

Speaker 11: We have to admit we are under the influence of whatever, willy-nilly, whatever. You mean as in driving under the influence? No, no, we no. No, I mean we're under the influence of All these things, these ideas that he's talking about, maybe not maybe some more than others on different ones, but you're they're gonna get you're gonna get nailed to the cross sooner or later in this book. Sooner or later you're gonna get nailed to the cross. You know, and these ideas and like the 82 commandments uh he has to his daughter. I mean, those are fascinating. But anyway, I'm not getting off on all that. But uh that's the point, you know, is I'm I'm I'm curious to see, you know I guess in others first, I can't handle it with myself, you know, what nails me to the cross for sure. But I can see it in other people I can sure see it. But it's you I don't know if we should digress into all that.

Speaker 1: The river Oscary Os Cassari. It changes directions. That's one of the characteristics of that river.

Speaker 5: That has to mean something. But what?

Speaker 1: Well, we're looking for a change of direction here.

Speaker 10: Can we conclude that um reason is consciousness of self from what Beelzebub says about cats? occupying a higher rung than us?

Speaker 2: It's a good question.

Speaker 9: Isn't consciousness of self defined as faith? Faith is intensity of consciousness of self, he says. 191. on the bottom and is desirable because only to faith alone does there appear in being the intensity of being self-consciousness necessary for every being. He uses it three times consciousness of self here. Sorry to interrupt Rob That's good.

Speaker 2: It it it looks like from the text that he's um Putting these two things next to each other without actually saying they're the same thing But the more that you investigate reason as you actually pass through the tales, the more that you realize that Um the gradations of reason is levels Right, consciousness of self really I don't think can be the same thing. And I think if it was the same thing, he would only have used one term. I think really y I think consciousness of self has a focus to it. that reason doesn't necessarily have. But I also think that it's actually debatable because it's not clear.

Speaker 11: Yeah, somewhere he says cats. raise themselves or they are at the level of self-conscience, which is above most people, or us, I guess you could say.

Speaker 2: Well, yeah, but in what way? I mean, Uspensky used to insist that cats were aware of their body to a greater extent than human beings were. He even used to say that cats were kind of conscious in the moving or instinctive center. Now, I have no idea how he could know that. I think that that would just be an assertion by Spensky that that was the case. He'd observed cats and seemed to think that there was something there. And it is the case. The older cats certainly seem to have an awareness that is unusual compared to other animals.

Speaker 12: I think there's the idea that cats always land on their feet.

Speaker 2: This is true, by the way. We tested it. This isn't this isn't me and my brother. We actually got our cat and held it by its paws above the carpet. Right, one inch above the carpet. And we dropped it and it landed on its feet. It span in the air and landed on its feet. I'm surprised it didn't try and bite our throats later. They land on their feet.

Speaker 11: They really do. Oh, they seek revenge. Watch out. No. They do. They truly do.

Speaker 6: I wanted to add to the part that Robert read, um, because it's this there's also a second part to it. Um And it is desirable because owing to faith alone does there appear in a being that the intensity of being self-consciousness Necessary for every being. And also the valuation of personal being as of a particle of everything existing in the universe So that that gives even more kind of meat to this idea of owing to faith alone, does there appear in a being, moving on to valuation of self?

Speaker 9: I have to ask there, Richard, what you take for personal being, because being is capitalized. So that would be all being. But he's saying personal being. Uh could that be um a guessing are the being inside us that's always connected to the big being?

Speaker 6: Well I'm always reminded of life is real, then when I am, the um the exercises of um I am, I can, I wish. Right. Um as as kind of a an end anchor point of if all else fails and you've gone this far in my writings You you better try this

Speaker 2: Who knows what the festival Zaddik means? I know. Yeah, I know that you know. Everybody else, shame on you. You didn't find out.

Speaker 6: So it's uh uh Robert said you you said it was a festival honoring it's a it's an Armenian festival honoring a female goddess. Is that right?

Speaker 9: It's a solar flex festival too. Um it's on the s spring equinox So it comes on, he says here it's one of two, there occurred one of two large religious festivals of the whole of Tikliomish called Zadik. Zadik is the festival for the spring equinox and I assume there's a festival for the autumn equinox on the other side when day and night are the same And it's the rebirth of the sun. The sun comes from the underworld and goes into the heavens or into the earth. And so they I imagine there's a ceremony of sacrificial offerings. So I don't know if there's the offerings to the sun or to this goddess moon.

Speaker 2: I've also got a reference here that just says it's an Armenian Easter.

Speaker 9: Yeah.

Speaker 2: Which would be of course as the spring festival is Easter, so.

Speaker 1: In a translation, Persian and Armenian, to be born separated And the way you just talked about the sun and the moon, maybe something of that.

Speaker 6: To be born separated.

Speaker 1: Correct.

Speaker 6: Kind of kind of like Abdul in his being chopped up.

Speaker 1: Yeah, and there was another guy earlier in the chat Alamar, remember him? He was

taken alive to heaven.

Speaker 6: Supposedly, though he puts in the words Among them was was one most celebrated, situated in a small mountain, from whence a certain Thermatologist Aviman was supposed once upon a time to have been quote taken alive, end quote. to quote some heaven or other. So it's a rather skeptical sentence, you know, because he's got both supposed it and also once upon a time

Speaker 1: Check check your faith.

Speaker 6: Yeah. So what's he doing here? Is he making it kind of a dig against um uh the rebirth of Christ, um with um being taken up alive into some sort of heaven or other?

Speaker 2: Well, if it's Ali Man, then it's much more likely to be Islam that he's digging. Ali man was a name for Hussein, the um nephew of um uh Muhammad.

Speaker 7: There a prophet who went to heaven in a chariot?

Speaker 2: Uh probably. Probably. Elijah, yeah. I think.

Speaker 11: Enoch. Okay. It's

Speaker 5: it was with a knee. It was with a knee.

Speaker 11: Jesus Who else? Who else got taken up? Mary.

Speaker 2: They say that Muhammad rode up to heaven on a horse. Which is probably a a a symbolic allegorical speech.

Speaker 7: You made a comment about the whole chapter?

Speaker 1: Yes.

Speaker 7: What did you say?

Speaker 1: Well, this chapter does engulf a lot of lot of information. Oh, no. What is this?

Speaker 7: Your mic is off.

Speaker 1: I don't think so.

Speaker 2: No, it's not. I can hear you.

Speaker 1: Yeah. Good. Okay. I said this chapter engulfs a lot of information. You still can't hear me. Huh.

Speaker 5: We can. We can. Anybody else can, yeah.

Speaker 1: You're the only one. Now that's a first.

Speaker 2: What do you think he means on page 204 when he says the connection between my separate being centers was almost shattered? I mean it's a nice statement in the sense that it appears to mean something, but is that something that anyone can relate to as having happened to them somehow? And if so, what does it mean?

Speaker 1: I didn't think think. Go ahead, who who

Speaker 6: I was gonna say it reminds me of the section in the arch pro in the arch. Um The arch preposterous, is it, or arch absurd with Gunahur Harhar, where he's he has a worry about his own Um possible death I just r I was just reminded, that's all.

Speaker 9: Is it Jar Clone Robin? Is it a splitting into three as jar clum or not?

Speaker 2: Well, that wouldn't be jar clone, it'd be the opposite of it, wouldn't it, really? If it separated out the link between the three, then it would be the it'd be uh as if they were now independent rather than related. Jart From is If I understand it correctly, which maybe I don't , is the separation into three parts that takes place in Okidana. Uh the birth of the cosmos.

Speaker 1: Well as far as the trans translation of Sinecorinar Sino. What I have is um Sineco is scenery in Greek And in Basque, the end of the word is scenery of amino acids. So I'm thinking he was gonna throw up

Speaker 2: Well that sounds reasonable.

Speaker 7: Is he making a suggestion of a comparison between the chopping up of Abdul and the separation of his parts. Oh that's good. It's hypnotic. Mm-hmm

Speaker 11: I saw that Okay, we've run out of time.

Speaker 4: Very enjoyable meeting. Thank you. Yeah, thank you, everybody. Thank you for all of your contribution. Yeah, yeah, fine.

AI Summary Meeting 21

US Session

Quick recap

The group conducted their 29th or 30th meeting to discuss a reading from Beelzebub's Tales, focusing on a chapter about Abdul, a priest who preached against animal sacrifice and was subsequently murdered by his colleagues. Participants analyzed the story's parallels to religious narratives like the Passion of Christ and Osiris, discussed the significance of Beelzebub's third descent to Mars, and examined the themes of faith, reason, and the limitations of intellectual understanding. The group debated whether Beelzebub knew the consequences of his actions, discussed the meaning of consciousness of self versus reason, and explored connections between the story elements and Gurdjieff's broader teachings about human psychology and spiritual development.

Next steps

Next steps were not generated due to insufficient transcript.

Summary

Beings and Respect Discussion

Robin led a reading session of the 29th meeting, with Stephen reading from a text about beings, their differences, and the importance of treating all beings with respect based on their nature and reason. The discussion focused on key themes from the reading, including the need to honor beings of higher reason and have compassion for those of lower reason, which Robin noted could also apply to accepting different parts of oneself. The session concluded with Robin reflecting on the text's main teachings about acceptance and kindness toward all aspects of beings.

Gurdjieff's Writings and Communication

Federico expressed uncertainty about whether Gurdjieff's writings suggest that campaigns motivated by do-gooder feelings are doomed to failure or if they represent necessary sacrifices to convey truth. Stephen noted that this was the second descent where Gurdjieff appeared to learn the same lesson, questioning if there were differences between the first and second descents. The group discussed how appealing to reason alone seems ineffective for effecting change, suggesting that true communication requires being three-centered.

Chapter Interpretation and Literary Analysis

The group discussed interpretations of a chapter involving Abdul and animal sacrifice, with Richard suggesting it demonstrates appealing to faith and feelings. John noted the extreme details and compared them to the first chapter's theme of eliminating ancient concepts. Sandy connected the story to the Osiris myth and questioned the role of the archangel Cetra. Derek shared an interpretation about cats representing women and dogs representing men, which Sandy recognized as a literary trope. Federico drew parallels to the Passion of Christ, and Russell discussed the influence of power possessors and gossip on human behavior. Gary observed that despite the person's death, their ideas led to slight improvements.

Gurdjieff's "Beelzebub's Tales" Discussion

The group discussed Gurdjieff's "Beelzebub's Tales" focusing on a chapter involving animal

sacrifices and the death of a character named Abdul. They explored connections between this story and various religious themes including Egyptian mythology, Armenian festivals, and the significance of the physical body. The discussion touched on Gurdjieff's approach to faith and how he presents challenging ideas through stories that don't provide easy resolutions, requiring readers to engage with contradictions and think deeply about the material.