

EU Session Transcript

Meeting 32

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

Speaker 1: It's curious that given the last uh chapter where the attempt to uh stop the uh sacrificial offerings was met with such resistance from the priests who were benefiting from the sacrifices of people giving them food. There's no mention of priests, there's no mention of resistance or of anybody being torn limb from limb as it happened in the last chapter. And it it it And I don't know why. I don't know why, or if or where it goes.

Speaker 2: Well, it's a different mechanism which is being described anyway. The mechanism in Tikliamish was to Create a debate. So an intellectual idea was interposed and it became a um uh a public debate and that eventually ended badly for the man who Bielzipper prompted to um initiate it In this instance, the L Z Bob is not actually working with the intellect, he's working with the emotions. He's using identification to um achieve his goal by having people identify these animals as those people who are in touch with Mr. God. So it's an identification um solution, if you like That doesn't appear to create any opposition I think it's in the nature of gossip that most people, you know, gossip is often completely untrue. But that most people who are in one way or another in receipt of gossip simply pass it on as though it were true. It it goes unchecked normally intellectually. It's only when people start taking legal action and sitting insisting that they were somehow defamed, that it it it it changes, that it becomes a debate, let's say it's a legal debate.

Speaker 3: Would this be useful in my own work as a suggestion to see how Suggestible I am and how this changes my identification

Speaker 2: Well I think so. I mean the it says elsewhere in the tales that this is um well it's emphasized at some point as this uh humanity's chief feature is suggestibility. Although he picks on other things in other places, so it's not, let's say, uh the one dynamic, but it is a major dynamic and we are suggestible. And if you um logically consider the reason why we're suggestible We live in a fairly complex society. And while it may be possible and we may have the inclination, when we hear something to work out if it's work out whether it's true to our own satisfaction. It's very rare that we ever do that. And because it's very rare that we ever do that, then we accept on suggestion a very large number of things, most of which may well be true. but some of which may well be false. And the uh the dynamic, the political dynamic, but really the the also the um commercial dynamic that exists in society involves the the creation and perpetuation of lies It was very interesting. I did some work. I was never worked in a marketing role, but I did some work with marketing people in the computer business. And it was very interesting to see the way that they work. And the way that they work is really they're trying to create a narrative. They're trying to create a narrative which is going to be attractive to the people that are likely to be their customers. And I have absolutely no um focus on whether the narrative is true. It's whether the narratives motivates people to actually pick this product over some other product. That's the nature of the game Um if you actually i i examine just rationally examine various um adverts that you encounter in any environment that you encounter and just ask yourself the question. is what's happening here um a statement uh a a general truthful statement of the benefits of the use of this product or service Or is it just a narrative? And you will discover, especially with products that are popular, that it's nearly always a narrative. And the narrative bears no relation to the actual benefits of the product. Now The people that sell products as opposed to marketing them, they have a series of lists of benefits that you are supposed to be able to achieve with The given product or service. So that is the marketing guy passes a myth to the sales guy, and the sales guy his job is to eliminate objections. And that's the way it goes. So Normally what the sales guide does, which

has got nothing to do with the marketing narrative, is discover the pain points. In the technology industry, people buy technology primarily to eliminate um difficulties in their corporate environment. So you know, it's it's a matter of focusing on the pain points and trying to match the benefits. of a given product or service against the pain points that the customer is experiencing. 90% of sales in the technology area are sold through pain. It's somebody's trying to fix a pain a problem. So that's the so the tail salesman lies about how he will rectify your pain situation, whereas the marketing guy simply lies by creating a myth around the product. And that's basically how it all works. So that's a very long answer to the question that you pose But it's it's important to understand that that um the information that um Enters into your existence is distorted in those ways. Politics is no different. It's, let's say, there's more. effort and more money invested in actually creating the narratives and uh um uh influencing people's actual behavior. But it's just the same. The the um the politicians are always trying to create a narrative that'll that'll influence the the general populace. The let's say the people among the general populace who are likely to buy a narrative and they're normally referred to as independent voters. Because the the people that are not independent voters are actually identified voters. They vote for one side or the other. Often because their family did or because they grew up in an environment where only sane people voted this way rather than that way and so on. You know, so it's identification is normally what drives them. Well, being able to change someone's identification, that's a difficult job. So the marketing narrative in the political space. is really aimed at the independent voter that actually has a mind that somehow could change from one side to another side. It's normally only two sides, but sometimes more complicated world there's three or four choices.

Speaker 3: I was just thinking that I'm sure that I have moments when Because I'm identified, I am also absurd. Look, totally absurd. Just as absurd as people flopping down at the bang of a donkey, but I don't see it. So I'm My question is how to become more sensitive to feeling the identification in myself.

Speaker 2: Well, I mean observing it in others can help. I don't know how many of you were involved in watching the the um the contest between San Antonio and uh the Knicks, but there was an awful lot of um coverage of the celebration of the New York supporters of the Knicks when it won. And it was interesting for me to Observe how extraordinarily identified they were. It was like, you know, their life in somewhere that had been made so much better by the fact that a particular game of basketball was won by one team rather than the other. You know, and that's a kind of an interesting thing. It's um In the political situation, when a politician, because of events and perhaps because of their way of behaving, in response to events, then management of events. But when they lose popularity, when people do surveys, of whether you actually voted for that party or individual in the last election. It's always discovered that when someone becomes unpopular Loads of people pretend that they never voted for them, but they actually did. Otherwise, the statistics wouldn't work. So it's an interesting thing And they even choose to label that change of opinion as Bayer's remorse as though you were actually buying something from the political, I don't know, the political side that you had aligned with. That's how I that's this is and in a sense this is amusing because that's how our life is run It's run by the formatory apparatus and the identification. So it's run from world 96 and world 48, the whole of it And the way to work with it is to understand that everybody is infected, including yourself. And to try in some way or another envisage the opposite. Let's imagine, let's say. You have spent several months looking at various cars and eventually you decide to spend oh significant amount of dollars on a car. And now you're driving it about. Well, it's a new car. Maybe it's a second-hand car, but it's your new car, either way, and you're identified with it. Um and then to kind of work out when that stops, if it does stop. And then to try and do the following. At the moment of maximum identification, that'll be when you sign the check. Try to adopt the opposite opinion. Try to adopt, oh my god, I have bought a real albatross here. Just try to adopt that. Because first of all, you can. It's doable. But it undoes the identification when you just try and balance this. uh this magnetic attachment to

various things. I noticed, by the way, that I am similarly magnetically attracted to certain ideas. Uh some of them I'm magnetically attracted because I think they align with what the work teaches. But to say that I am or could be sure that they align with what the work teaches would be a lie. Because I don't really understand everything about what the work teaches. I have, you could say if you like, I have bought Gergesnar. The whole of our existence is governed by the ray of creation. That's the big, that's the central beating heart of the work. That our existence is governed by the ray of creation. So if I can find things occurring in the sphere of science, The align with that, then I'm likely To give them more credence than I should. I'm likely to be less skeptical than I should, just because the lining up with the way that I'm thinking, which might be quite wrong. I might have misinterpreted some aspect of the work. So you know But we have to do that. Now the the easiest part of all of this is the psychological ideas. Those are the things that attracted people to the work in the first place because when they heard them They realized that there was some truth in it. If not, maybe they even realize that these things are totally true. And those psychological ideas is what pull people to the word. And ideas like we are food for the moon, they really don't pull people to the work. Those are problems that people encounter when they read workbooks. And you'll notice you'll notice this in reading the tales and you'll notice this in reading in search of the ractas. And you'll notice to a later extent the same thing in terms of reading all books, but those two books very specifically. You will leap past things that you don't understand, which are written in plain text But you'll go past them. Then you'll go past them because you don't really have any way to digest them. And that's let's say a balancing factor. It's a a piece of information is just a piece of information until it's digested. And uh as a general rule, we're not very good at digesting. The the thing that I frequently quote is Gertie saying to Spensky soon after meeting him that you would know an awful lot more if you knew how to read. And Buspensky had to admit that he didn't know how to read. And that's the the the same you would appreciate more of the tales if you knew how to read. If you knew how to listen, we're doing things that are really unusual for a book. We did things like this at school when we studied Shakespeare. But it was very primitive in terms of what we did, and we never actually properly understood Shakespeare's language, with the possible exception of the teacher. But we did read it out and we did discuss it, and that's something. Because that's what we're doing here. But here. We're inviting everybody to make whatever contribution they can make because everybody's contribution builds collectively to create a mind which is far superior to the mind of anyone that's attending here. Collectively, we are much smarter than an individual here.

Speaker 1: Thank you. That was great.

Speaker 3: Well, this space, this silence It's the only way I have a chance to experience a second of what it would be to not be as ed identified as I usually am. Subject is identification.

Speaker 2: This is the in my opinion, it it's only an opinion I suppose, but in my opinion, identification is the toughest part of the work. And the reason it's the toughest part of the work is that you're never free of it. Now you can be free of it momentarily. The nature of our awareness is that it It goes from one state to another state to another state. Some states are higher than others. But as we As we take in impressions, there are only two possibilities in the general sense. There's only two possibilities. One possibility is that those impressions trigger our associations and our behavior becomes mechanical thereafter. And it's an octave, so once it starts, you can't stop it. It goes. And um that's um all identification. It's all identification. That's the way we behave mostly. And we often think we're making choices when we're not. In the sense that we get a particular association which we have always followed because it always seemed to make sense to do so So it's it's become an ingrained behavior pattern. But we think we're making a decision. Oh. I am going to tip this particular way to 25% rather than 20% because I appreciated the service. Now I do that, so I'm talking about one of my behavior patterns. I will do that. But it's an ingrained behavior pattern. If in in some way or other the um uh the waiter gives me poor service, then the the tip

will be twenty percent or less. But Otherwise be 25%. It's ingrained. It just depends upon the random, the law of accident as to what the the the way to get. There it is. I'm not making a decision at all. It's just happening.

Speaker 3: Hmm. Listening to you, I realize that even when I feel I'm having a moment, it's more real. Uh there is still identification, but at least I have a chance to face whatever that is, that unknown, that I'm not completely free So you're right, even even when I go towards freedom, I'm not totally free. There's something there that's identified.

Speaker 2: Well the the There is the issue of the fact that we we flip between state after state after state very easily. So what we're talking about in terms of the situation where we actually do respond to impressions is that you, something about you is active force at the point of the receipt of impressions. So let's say we'll take this moment because this moment can serve as an example for everybody. We are all of us taking in a visual um uh set of information. We are also taking in an auditory set of information And we will inevitably, whether we're aware about it or not, will be have some knowledge of our body, perhaps what it is touching, perhaps its balance, proprioception as it's called, and perhaps the temperature of the skin, it will depend. But all of those things are actually being taken in at exactly the same time and they come to the same place Now we have to understand that When we receive that information, it is already filtered by our behavioral habits. So for instance, I happen to be speaking English. you are able to latch on to these sounds that I'm making and interpret the meaning from them, assigning to them of course the English language. Well, you didn't used to be able to do that. When you were only one year old, you had no idea But you know, since the moment you were born and thereafter, you have been absorbing sounds and interpreting them and it's built up. filter after filter after filter so that you actually will be able to understand the words being spoken by another human being And those filters are applied before you get to the point of actually making a decision about the incoming impressions. We have to understand that. It's necessary

Speaker 3: And then it's not hopeless. It's not really hopeless though.

Speaker 2: No, at that point in time we can we can be active force in terms of the impressions. Well we can be neutralizing force in terms of the impressions. We are no longer passive force, so things have changed. Our situation has changed. The The exercise that you can do, and I recommend anybody that hasn't done this exercise to do it And the exercise is called the intentional illiterate. And that is to get up one morning and be intentionally illiterate. Every time you see any words. Here, no, here it doesn't matter. Illiterate will do. Every time you see any words that are written, these symbols that appear on pieces of papering sometimes appear on road signs and things like that and you are have become intentionally illiterate, you don't recognize them. Can you do that?

Speaker 3: I can explore that.

Speaker 2: Yeah, explore it. I I have been illiterate on two occasions. I once went to Hong Kong and I have no idea what those signs were saying. And I lived for a period of time in Italy, in Milan. And for the first couple of months, I didn't know what the adverts were trying to sell me. Because I couldn't understand. I eventually started to become familiar. I was only in Hong Kong for a couple of weeks, so I was always illiterate of Chinese, but I wasn't. totally illiterate of Italian after a few months I started to get the hang of it.

Speaker 3: Did that help you to be less identified?

Speaker 2: It gave me something to ponder. So I mean this is you you you're using the term identified like it's a solid thing because that's the way we treat words. If we were to take a a a word,

for instance, like bush. We noticed that the meaning of that word might actually be different for different people in different parts of the country because in some areas of the country, what was regarded as a bush might in Texas be regarded as a tree. Because there is a boundary line, but it's not a hard and fast boundary line. It's the one that you're used to. And that's the way that words work. They are variables in terms of their meanings. In other words, when you say a bush, You don't know whether I'm talking about something, when I say it wash, you don't know if I'm talking about something that's one foot high, three foot high, four foot high, five foot high, six foot high, or whatever. You don't know All you got is bush. If I give you the species of bush, then you can make an educated guess. But I didn't, I I still haven't revealed whether it was something. I I just planted yesterday and it's very small or whether it's been growing now for five years or whatever. You don't know. So this is the problem that attaches to all words that we use. And the reason that I'm pointing this out is that this has to come into your consideration. when you're actually thinking for yourself. And you have asked a very good question And you will not be able to not think for yourself now, because now you've got stuff to work with. And you can ignore it happily. That's very easy. That's what most people do all the time, but you've gone and joined a group of people that doesn't ignore stuff like this. So you're now stuck with it. I feel sorry for you and apologize for introducing the topic

Speaker 3: You aren't the first. But thank you for all of those very interesting um examples that I would not have uh considered.

Speaker 2: I can give you more. It's I'm just repeating what Gurdjieff said, but I'm going to use my own words because I can't remember the words he used. But on page 16 and 17 of the tales, Gurdjieff distinguishes between two forms of mentation. Two kinds of meditation. One is meditation by form and the other is meditation by thought. And he distinguishes between these two very specifically. Um, I note that there are people who even knew Get Achieve. who read those um couple of pages and never understood it and in fact got it exactly the wrong way about So I'm going to give it to you the right way about. Mentation by form is the formatory apparatus. And it is just the acquired habits of meaning that you've experienced throughout your life. And they've mostly crystallized their solid. And it it it's very difficult to break out of that for a lot of people because it's it it forms their world view. That's how they understand the world. But it is accidentally accumulated for all of the period of time that you were assembling. all of what is called mentation by form that is you were accidentally programming the um The the mechanical parts of all the centers, but very specifically and particularly the intellectual center. So you have created a way of understanding things and uh you never Um mostly this is true of people, absolutely true of everybody. A friend of my sister's read the dictionary before she was 10 years old. there's an exception, but most people haven't encountered the need to reference a dictionary before they uh get involved in some stage of education and often they never even do get to the point where they care to reference a dictionary, but a dictionary actually tells you what words mean. Now in the work we go further than the dictionary, we go to the etymology because we're not only interested in what words mean now. were interested in what they used to mean and how they got to have the meaning that they currently have and the meaning that Gurdjieff sometimes chooses in the tales because most often Or at least an a number of interesting examples. Girjiff uses the Middle English definition of the word rather than the modern English definition of the word. Or he'll use a definition of the word which is not the definition that you normally understand. And because of that, you absolutely have to take care with every word in this book. And then there is mentation by thought. And in order to uh Invert mentation by thought, you actually have to start acquiring the definition of all the words that you use to understand everything. with the central idea that there is what we would call linguistically as an ontology. That is a uh a uh a network of meanings, one attaching to the other. so that the whole of the meaning of the language is um relatively understood And the central concept for that language, which is what Gurdjieff refers to in In Search of the Miraculous as the first universal language. The central concept is evolution of the self

That is the most important word in that language because every other word must be understood in the light of it. is the potential evolution or actual evolution of the self. Now, when you meet the work, you didn't realize it was happening, but what is actually happening is people are taking your vocabulary. and adding to it with concepts that you never encountered before. And these concepts are actually objective in the sense that they aren't biased in any direction. Now It's entirely true that the way that you've chosen to understand some of these concepts may very well be biased in one direction or another. But when given to you, they have no bias. Ideas like inner considering, ideas like keeping accounts, ideas like justification. All of these psychological ideas are new words for you And even if they're using words you heard before, the meaning attached to these words is new. So you actually have to relearn these words. if you were already familiar with them. And that's the beginning of it. One of the impacts of the tales. is that you will not know necessarily, but as meetings go by and you as look at various um Excerpts from sales and discuss them, you start to acquire new meanings to words that you already had meanings for, and you're starting to acquire this central language Now you'll notice that in the tales, Gurdjieff uses words that he invented. And you might in one way or another think that Gurdjieff is playing a parlor game with you. And it's like, guess what he means by this and so on. But that isn't what's going on When Gurdjieff uses one of those that were called neologisms, he's created it because there isn't a word in your language which actually fits. None at all. And so he's invented a new word for the concept. Now, in all but one case, to my knowledge, but there may be a couple of exceptions. When he gives you these words, these new words, he also gives you an approximate word in English that has a similar meaning, but it's not the same. It absolutely is not the same. And that's something else that's going on. I'll shut up now. I've been talking for too long. My jaws start to ache.

Speaker 4: It's a little bit in the reading, but I've kind of found intriguing when he talks about the people's reactions to the voices of the animals and how they always look upwards even though their god is supposed to be on the same level. And then he says it was extremely interesting at these moments to watch their faces. Just before being interrupted by a hoon. And I was wondering about that. Is he saying that that there is something That people kind of have in them, or these people have in them at that time, and it kind of wakes them up in some way.

Speaker 2: Well, it it it's easy enough to speculate uh speculate that the answer to that is yes I'm inclined to add that we have different parts of ourselves and some parts of us know things that other parts of us do not. Like, for instance, it's very easy to demonstrate that your intellectual does not know how to run your body. And if it were to try to take over the pumping of the heart or the breathing, then if it succeeded in taking over, you would die very quickly. because your intellect doesn't know how to do that stuff. And that's just a very simple and obvious example of the fact that we are actually uh a collection of parts that work together and there is two parts of us a higher intellect and a higher emotional center that possibly know things The um our ordinary intellect, emotions, and moving center don't know. So it could be it could be suggested that these people look up to the sky because they know that that's where the higher dimensions are.

Speaker 3: The the impression of absurdity that they had such a strong feeling to wish to consider God and to help his endlessness, but had no idea how. They had no hope of understanding anything about how to serve, how to help Had to consider his endlessness, but still had a strong feeling about that. They, you know That expressed that look up express their their their wish, but they were totally dumb. Like us.

Speaker 2: Well that's the point, isn't it? It's like us. It it's um It's not the it it's not moral. Um, because people I think are afraid of it. To talk to other people about religion. It's not you it's not a a a normal topic of conversation, you know. I'm going out to a bar and I've decided to drink alone and I grab grab myself a pint of lager or something, and someone sitting next to me and I just say, you know Catholic or Protestant, what are you? I mean, you don't do that, do you? But if you do

talk to people about religion, you often discover that there is something very, very primitive in their opinions about religion. That they probably acquired in childhood. Can we have a moral opinion? Here's uh here's an issue you can have a moral opinion about. Was Beelzebub doing wrong by making this suggestion? I mean he wasn't enlightening any of those people. What he told them was absolutely not the truth. So was he doing something wrong?

Speaker 1: No, not given his aim

Speaker 2: Well, I mean that's the moral question, isn't it? If you like and call it a moral question, it's a philosophical question, you might say, as well. Was his aim more important than the vast majority of people who are, after all, formative and it doesn't really matter what you do? They're going to believe whatever is the latest fashionable thing to believe. So create a new fashion.

Speaker 3: What mattered what difference does it make what what they believe? They're are unconscious anyway. They're killing animals I mean they're identified over here, they're identified over there. Is that gonna change their life? I mean

Speaker 2: Well, there's definitely well I've definitely got a discussion going on here. Imagine that you people actually have opinions. You probably do.

Speaker 1: Well uh the I've had this discussion many times among groups who are serious about the work. Uh this stealing maps and and telling lies and everything else. It's a name that came from above. It's not that it's Gurdjieff. It's that he received a name from above That's my opinion

Speaker 3: My only dilemma is how can I take every piece of this book and recognize it in my own problem, my own experience and my own work that I have to do with myself? That's my own difficulty there.

Speaker 2: Is it a difficulty? The the the major problem that people Encounter with the work is that you only have so much energy. And you have no idea how much energy you've got And that's because we aren't talking about one energy, we're talking about strata of energy. So certain there is when you wake up in the morning having, let's say, slept well You have a certain amount of energy which you can use during the day. And it has been stored in what is called the great accumulator. And it can feed through to your various centers. And if you knew how to make that machine work, then you could perhaps maximize the moments during the day when you had sufficient energy to do useful work. The problem is that you don't know how to do that. And you have lots of habits which are best described. By the word, in my opinion, anyway, they're best described by the word self-calming. that when something happens that interrupts your normal flow of stuff, your habit is to just calm it all down. And that means that the opportunity that you actually had to perceive reality that was provoked by some unexpected event, you declined. It's not I'm not doing that. Now I was told By my teacher um Rena Hems that there is only so much time in the day that you can actually work. then there really isn't any point trying to work beyond that amount of energy that you've got available for work. There isn't any point. Because nothing's going to happen and you will end up kind of frustrating yourself because you haven't got the energy. It's a bit like The batteries in the remote have run down and you're desperate to change the TV channel, but every button you press it just stays as it is. Well, it's because the batteries are outages. And we are the same. So there's a limit to what we can do, but we also have ways of um consuming that energy that doesn't produce anything useful. The expression of leisure emotion is one of those things. Self-calming is another of those things and so on. And we've got all of the if you like equipment to be able to review our lives. But I mean this is a problem that I've kind of sat with for a long time. How much work can you do? Am I doing enough? And I really don't have any good answers to that I would like it if you could metricate it. You could go onto Amazon, you can buy

a little device and you just. Keep it in your pocket and you look at it and say, oh, you've got ten minutes left of work for today. Do you want to remember yourself for 10 minutes now? Or put it away and remember yourself after this soccer match that you're going to watch, which will be completely identified with. I'd make a fortune if I could create such a device. It's time to mention a hoon If you reorder this book So that you're only talking about the order in which things actually happened according to the narrative? Then you will discover that this is the first time that a hoon appears. When Bielziber went to Tikliamish and um uh in in one way or another provoked a debate about sacrificial offerings. So whom wasn't there? This is a hunt's first appearance. Now There is discussions that have occurred at various points in time between people who are studying the tales and some of them say when you realize something about the tales you should never tell somebody else because you stop them finding it out themselves And that's terrible of you. And there are other people that take the opposite point of view, and I'm one of them. that you are never going to get it unless somebody tells you. It's not going to happen because it's too hard So you're going to have to lean on other people. So the reason this is where a hoon first appears is There is an arc of the tales where we gradually begin to appreciate that Beelzebub himself is developing He is, if you like, working on himself as he goes through his exile from the Sun Absolute, and gradually he is becoming more and more. of a perfected individual. Despite the fact that he comes down to moral placim lies to the whole population about something or other, this is actually an indication that he is rising. And that's because Ahun uh represents Beelzebub's personality. And until this point in the tales, he didn't have control of his personality. And therefore there was no point in talking about Ahum. Because Ahum was not crystallized. But a hoon is now crystallized. You will notice that in the first descent, that not only was Beelzebub not necessarily perfected but he wasn't even the leader of his tribe And other people who were, let's say, the elders of his tribe had to help him out in order that he could participate in the rescuing of the um uh Carotesian fellow who had made a stupid bargain with King Apples So he was many eyes then. And by the time we get to Tikliomish, he appears to be one eye, but he hasn't crystallized his personality. And now here we are, the third descent is personality is crystallized. I'm not going to say any more about that, but you can check the details if you want by analyzing the text chapter by chapter and you will see that I am right.

Speaker 3: Oh Robin, I'm sure you're right, but I'm a little confused. Could you help me uh it to understand Crystallized with personality. I usually think of personality as getting decrystallized, as as dropping, as is losing its its its um rigidness and at being more willing and cooperating and listening And uh I are you are you are you talking about more of an individuality that that the personality became more of an individuality in that sense crystallized? Because the word is throwing me a little. Thank you

Speaker 2: Okay. So at the at the end of the first chapter You get this description of the dog catcher and of um Carapet of Tuthless interrupting the dog catcher because the dog catcher is trying to catch dogs. And the dogs he's trying to capture, the dogs that are running wild throughout Tiflis. And when he captures the dogs. then one of two things will happen to the dogs that he captures. Either the people who own the dogs will have to turn up and buy the license for the dog. Or else the dog will be destroyed, boiled down for fat and fertilizer. And what Gurdjieff is describing there, and this is just you you can read more and more about what Gurdjieff says, but when he uses the word dogs, he means exactly that Nice. He means the mechanical parts of your personality that live around the centers that live around your sexual centre, your intellectual centre, your emotional center, your moving center, and your instinctive center. They have dogs. Now the the uh the thing that one is doing with personality, one wants to crystallize the stuff that works and get rid of the stuff that doesn't work. So there's an awful lot of decrystallization that actually has to happen with some of the personality. Some of the ways that you behave are simply not good for you in terms of the um in terms of the uh evolution of essence. And essence takes over those functions. It's in Search Miraculous, Gurdjieff describes essence eats personality. This is the eating

of personality by essence. It is taking on the um activities that are being done incorrectly by the personality. And that's the education of essence. That's how essence becomes educated. So it's not simple and I understand why you would find it confusing, because it is confusing.

Speaker 3: Now it's very clear. Thank you so much, Robin. Yeah, thank you. It is very clear. I just wanted to just neat and just kind of uh clarify a little. Thank you. It's very clear. Thank you It's tricky because the personality and the essence For a long time is so mixed, it's dangerous because uh as someone once said The personality can actually take advantage of that essence. You know, there's a way of of uh caching in sort of so that that mixing and then Yes, it's amazing that this can happen if That it possible that it could become more in touch with the essence, um, and that the personality drops somehow gradually Anyway, thank you.

Speaker 2: So d there's something to add that may assist. I don't know, it may actually just be more confusing. The the personality is many eyes. The essence isn't. The essence is one eye. But First of all, most people have no way of distinguishing between the one eye of essence and the many eyes of personality. They have no way. They don't know what what is happening in terms of their inner world, they will discover mostly if they examine themselves that is nearly always Well, at various points in time, there's various battles that are going on between one part and another part. And often its essence criticizing personality. But essence is cowed. It's always cowed. Otherwise it'd be active force.

Speaker 3: It's cow? It's what?

Speaker 2: Cowd. It's it's hiding.

Speaker 3: Oh it's hiding, yes.

Speaker 2: Yes, it's hiding. It's good. It's like if you live closely with another individual, then you actually have to in one way or another tolerate their manifestation. Now y uh a lot of people No, get into relationships, no, it's not that many people, but some people get into relationships where people are actually fairly complimentary and therefore they rarely um irritate each other, but all of the relationships people irritate each other and that you can only be so close to someone before they really start to get your goat. One of the things is the essence doesn't like negative emotion. Now This isn't a general statement. It's a specific statement. It doesn't like certain negative emotions that it has been subjected to at various points in time. endure the pain of those things, but luckily personality steps in and personality is completely insensitive. And in one way or another, all of that negative stuff that was difficult for essence to deal with just bounces off personality like water off a duck You know, it just bounces off. It's like, you know, um nobody likes being insulted, but somebody says something utterly insulting to you and your personality comes up and it bounces off and you don't care. and so on and so forth. Now it's possible that someone will pick on a weak point in you and and that will hurt you, in which case it'll probably hurt you in essence. But you know Normally, essence is hiding away because it can't stand the pain. So in order to actually make essence grow, you have to be able to stand the pain. And the reason that it is in one way or another described as essence eating personality, it's because it agrees, essence agrees to take off bits of the armor and deal with it itself.

Speaker 3: Where does it get the courage?

Speaker 2: The only way it's going to get any courage is by understanding increasing and it becomes part of the understanding of essence. So you know It's it's like there are various unpleasant things in life. Maybe you don't like going to the dentist and you discovered that actually not only you're going to the dentist, but they're gonna pull out a couple of teeth And

you've never enjoyed that. And you would prefer that. Yeah, why why me? Why isn't it happening to someone I hate instead of me? You learn to steal yourself against the inevitabilities of life. And if you don't, I think that's that leads to a kind of uh a kind of insanity, a very sm a very A very low level insanity, but a kind of insanity. If you're always running away from something, that's insane. You know, so

Speaker 3: This is so interesting. This is so incredibly interesting for me. Because I'm always running away. And recently I I don't know why, but a few weeks ago, I tried to imagine I I feel like maybe essence was eating personality because I suddenly had some days where I felt I I put off for months and months things I have to do. And then suddenly I imagined there was no choice. Like I'm at a work period. You know, I'm a I'm a I'm a late sleeper, late riser, I'm a musician. Seven thirty, seven o'clock in the morning, no question, up. I just something compels me. And so I tried imagining what if I was at a work day and I And I was had no choice. I was expected, it was expected. And suddenly I was it was very different that day. And I wonder if this is related to what you're talking about. Suddenly, my objections, I I got the courage from just just sort of remembering how it can be, how I can I can be different somehow. Anyway, it's very interesting. I'm trying to explore that and thank you for so much for that material. I have to explore more with this. Yeah.

Speaker 2: Well, I mean just the There's a distinction that that you kind of just referred to, so I just think, well, I'll surface it. And that is I do, for instance, I have a cold shower in the morning. I never like it. I haven't liked it for a long time. I've been doing it for way more than six months now. It's sort of become a habit and every morning I dislike it. I um fast. I uh Sometimes I will fast for 36 hours. There's a reason for doing it, it's a health reason. But sometimes I will just, well normally I will just fast. What's called intermittent fasting, I'll not eat till about five or six in the evening. And um and therefore I'll eat in a narrow window. Now, I learned that I can do that But there's a certain kind of commitment where you absolutely decide something That is, you've made the decision. And it doesn't matter anymore. You don't, there's no debate inside you anymore. I've made the decision not to eat again today. So you're not going to. And it's important to become familiar with this because it's a power you have. It isn't a power that I have discovered. It's a power that every human being has. I used to smoke cigarettes. And I smoked cigarettes until I was in my 60s. At the age of about 60, I started giving up smoking, but I was doing it in the way of the work. And the way of the work is as advised by Oroy somewhere in his meetings was You stop dead and you stop smoking for three months And then after three months, you start smoking again, but now you're going to smoke intentionally. And you continue to smoke until you are back into what could be described the organic habit of nicotine. Now I did that about four or five times until I became bored with it and just stopped doing it and stopped smoking. But I was interested in testing this problem of the resolve. No, it this isn't an invitation to take on impossible tasks. What you need to do is you need to take on things that you know is standard chance. You don't want to be defeated in any of this. You just absolutely don't want to be defeated. So if it's like, I'm going to um, well, I'm going to have cold showers every morning for the next six months. Well. There's that once the decision's made, there's no choice anymore. The life's changed. So it's If you really don't think you can do that, don't don't start. Go start on something a little simpler. Like maybe cold showers for the next week. Whatever So there's there's like a kind of um common sense that needs to be applied to this, but everybody has this uh has this capability, everybody.

Speaker 3: Strange. I feel I have no capability for resolve at all until I discovered that if I if I feel that I have no choice, that I find my resul the resolve for something. If I have if I eliminate all choice, all inter considering. It's a strange way to describe it, but if I just go about Ask myself to have resolve about something, I'm all over the place. But if I take away my choice, suddenly it's it's more clear

Speaker 2: Has anybody got anything to say about hysteria?

Speaker 1: Well, just on the uh on the face of it, um people lie unconsciously when they fall under hysteria. The next paragraph he says there are a lot of people then who unconsciously the same word unconsciously to assist him in what was a lie. So I would assume that that means they were involved in a hysteria which was not um negative in the sense that it was helping him achieve his aim. So it's giving an example of of a sweeping set of beliefs that takes over and leads people to unconsciously say any old thing, say the things that they are caught up in As not very deep, but that's what I could make.

Speaker 2: Well, I think that's fair The problem is he's using the meaning, he's using the word hysteria here in a Gergieafian way because if you actually look at the etymology of hysteria Then it comes from it it's it was coined in the 1800s and it it comes from the Greek word for womb And it's hence, in one way or another, it's normally assumed that women suffer from hysteria rather than men. And um it it's um an unhealthy emotion or excitement is its original definition. Kurjeff said, women hysterical five days a week, men only three days a week.

Speaker 1: Not a quote that endears itself to modern people.

Speaker 2: There are many of those. I used to claim there's a number of um quotes from Gurdjieff that people just don't repeat because they're crude. or um not um politically correct. So they there are several quotes about women that are just politically incorrect in modern society don't say it. But there's also crude things like the man who shits well, prays well. That's just uh that's not often repeated.

Speaker 4: So is he saying that the the way the people are behaving um is in some sense hysterical and they're kind of I don't know, because they're sort of promulgating the his lie.

Speaker 2: Well, I think so. I mean that I think there's a an im immediate um if you like debate as to whether fashion hist hysteria there was um Tommy Hill figure, I think it was discovered that there was a a clothing store in the Harlem area Where the Harlem local delinquents, let's say, would steal clothes. And what Hellfigger did was they made it so that it was possible for them to steal the clothes, so that they would end up wearing Tommy Hilfiger clothes. And that was driving through the uh mechanism of the um hip-hop performance that was driving what people should look like and therefore they were driving fashion by enabling um Theft in Hong. Um in that w that wouldn't be the weirdest thing that corporations have ever done to trans, but it's uh it's hysteria, isn't it? It's This guy is so cool. I listen to his hip-hop music all the time. I have got to be like him. I really have to be like him. It seems to me that that what he's describing here as hysteria is just one means of energetic identification. I'm not sure that I'm right about that. This confuses me. I really haven't got a strong opinion either way. But it is a very strange statement that people who are hysterical are liars.

Speaker 5: I could relate to this when I realize someone is in a charged and identified and non-balanced emotional state anyhow, then then anything coming out of him is uh somehow a lie, so is not really reliable also so I I have learned this in relationships when my when the opponent the partner is in a in a very identified state or in a very emotional state, then whatever is the the content of the communication is not really reliable in in in no means even if uh the other tries hard to uh to hide his state somehow by a seemingly uh intelligent discussion or whatever, I realized there is no means at all to uh to no meaning at all to to to communicate on this level. So in this sense I can relate to what is called here.

Speaker 4: I don't really understand the bit when he talks about Well, there's a point where he talks

about um how he makes efforts to do as the other people do. For one reason, because to outrage anyone's religious feeling is contrary to all morality. Which is fine. But then he talks about um how the more absurdly you act the more likely you are to be noticed because of the abnormal conditions of existence I didn't quite understand is is he sort of is he sort of saying that doing what they're doing is acting absurdly or Is he saying something else? I don't really understand that part.

Speaker 2: I'm not sure either I mean he's just introduced this new idea which has become part of their religion and he's starting like He's now saying, and we have to abide by this in for fear of offending the religion that I just made up. So there's a kind of irony in that.

Speaker 4: Is he saying that there's something, despite the fact that they're following something that he made up, that there's something in the impulse? in the people having a religious impulse is is sort of to be respected.

Speaker 2: Well that's what the implication is, yeah.

Speaker 5: I read it as two different facts. I read the first, like you yeah, like you said. Uh yeah that he did not want to uh offend someone or to incur their wrath. So this is why he decided to behave like they did. And then he says in German it's easier it's is it's more clear he say uh I say Uh also I want to to say to you also, yeah, so as an addition. Uh and then he s speaks about that uh beside of the fact that he decided to do that uh yeah what is written there in the next paragraph. So for me to me it appears like just something he added to what he described for uh b before Just to again to emphasize the uh strange abnormal conditions

Speaker 2: We we have this that I might just as well mention because we're kind of running out of time now. The beings of all other forms of that planet also manifest themselves by voice, but at a definite time, for instance. The cop cries at midnight, an ape in the morning when it is hungry, and so on. Well, the cock doesn't cry at McNeil. It almost never cries at Midnaunt. It can cry during the false dawn before the real dawn, maybe four or five o'clock in the morning. Never tries admit that. So I have no idea what that means

Speaker 1: Robin, before we close, could you tell me where the quote that you showed on the screen at the beginning of the meeting came from?

Speaker 2: It will have come from my book. Oh, gotcha. The sayings from the Gurdjieff work. Because that's where I put where I get all of the stuff I put in there. It stops me having to think. It makes it very easy for me to put in a quote. Okay, in which case we can close the meeting. Thank you everybody for your participation.

AI Summary Meeting 32

EU Session

Quick recap

The meeting focused on discussing reading 32 from Beelzebub's Tales, where Beelzebub introduces a new religious concept claiming that spirits in caps of invisibility watching human deeds are actually other forms of beings, leading people to treat animals with unprecedented attention and create new customs like placing food troughs for stray beings. Robin explained how Beelzebub used emotional identification rather than intellectual debate to achieve his goal, noting that humanity's suggestibility is a key dynamic in the work. The discussion explored concepts of personality and essence, with Robin explaining that personality is "many-eyed" while essence is "one-eyed," and that essence can gradually take over functions previously handled by personality through a process of "eating personality." Participants discussed how Beelzebub's method of creating a narrative that resonated with people's emotional needs allowed it to spread without resistance, similar to how marketing and political narratives work today. The conversation also touched on the challenge of recognizing one's own identification and how to develop more sensitivity to when one is acting from habit rather than conscious choice.

Next steps

Marti

- Explore the exercise of being "intentionally illiterate" to words and symbols, as suggested by Robin, to work on identification and suggestibility.
- Continue to explore the concept of "essence eating personality" and how it relates to personal work and courage.

Robin

- Provide more examples or further explanation on the concept of "mentation by form" versus "mentation by thought" for future discussions.

Collaboration

- All participants: Analyze the text of "The Tales" chapter by chapter to verify Robin's point about the development of Beelzebub's personality and the appearance of Ahun.

Summary

Beelzebub Book Chapter Discussion

The meeting focused on reading and counting chapters in what appears to be a book about Beelzebub's flights to Earth. Robin and Ronald discussed the current page number (219) and chapter sequence, with Ronald noting that he counts it as meeting 33 while Robin has a different count. The discussion included a brief pause for reflection led by Robin, and Marti asked clarifying questions about the current chapter being read.

Religious Concept Spread in Gob

Beelzebub described his experience in the city of Gob, where he introduced a new religious concept about spirits watching human deeds, leading to changes in local customs and practices. The new teaching caused beings to treat other forms with more respect and reduced sacrificial

offerings, resulting in comical situations like citizens bowing to donkeys and treating animals with unusual reverence. Beelzebub noted how the beings of Earth tend to become noticed for absurd behaviors rather than honest actions, and after successfully implementing the change in Gob, he decided to visit nearby regions along the Nariachai river to spread the new customs further.

Emotional Influence and Suggestibility

Robin discussed how Beelzebub uses emotional identification rather than intellectual debate to achieve goals, contrasting with a previous chapter where resistance was met through intellectual means. Robin explained that humans are highly suggestible due to living in complex societies, often accepting information without verifying its truthfulness. The discussion concluded with an analysis of how marketing and politics create narratives to influence behavior, particularly targeting independent voters whose identification can be shifted through these narratives.

Personal Identification and Emotional Investment

Robin discussed the concept of identification and how people become emotionally invested in various situations, using examples like sports teams and political preferences. He advised becoming more aware of one's own identifications and suggested practicing opposite thinking when experiencing maximum identification. Robin also noted that while psychological concepts attract people to the work, more abstract ideas like "we are food for the moon" can be difficult to understand and digest.

Identification and Decision-Making Challenges

Robin discussed the challenges of identification and how it affects decision-making, explaining that people often act on ingrained behavior patterns rather than making true choices. He described how impressions are filtered through behavioral habits before reaching conscious awareness, but emphasized that individuals can become active rather than passive forces in responding to impressions. Robin recommended an exercise called "intentional illiterate" where a person deliberately ignores written words to reduce identification with language, sharing personal examples from trips to Hong Kong and Milan.

Gurdjieff's Concepts and Mentation Forms

The group discussed concepts from Gurdjieff's work, particularly focusing on two forms of mentation: mentation by form (acquired habits and worldview) and mentation by thought (relearning vocabulary and concepts with new meanings). Robin explained how Gurdjieff uses invented words and etymology to challenge readers' understanding, and described how personality and essence interact, with essence being "one-eyed" and personality being "many-eyed." The discussion also covered how crystallization of personality occurs over time, with Marti sharing personal insights about finding resolve when feeling no choice was available.

Meeting #30

US Session Transcript

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

Speaker 3: Well, there's so much in this and I feel like I barely scratched the surface. Like I feel like there's a lot going on that I can't plumb yet.

Speaker 2: But I mean certain themes Might start the discussion. I mean he's had the same experience here as he had in Tikliamish in the sense that It was relatively easy to change mass sentiment, although this time he didn't use the voice of reason uh and recruit a spokesperson like Abdil, and this time he did not encounter resistance from the priesthood Um I mean one impression I have is that this method uh didn't rely on them having to adopt a uh a different morality or to regulate themselves so much as they were Sort of motivated by fear to just observe the outward manifestations of in order not to offend Mr. God. And so you've got this these these uh repeated physical manifestations based on this this feeling of uh of fear of these new beings. I'm not saying month, but um we've got to start somewhere. I'll w I'll say one more thing. In just uh trying to pay attention to the times that he uses language that indicates he wants us to pay particular attention to it. I can't remember because I I put down a reading, but he says a particularly peculiar was the fact that they listened to the voices of these beings. It wasn't just that they began to treat their physical bodies as sacred, but whenever they made a sound, they began to respond in a reflexive, sort of mechanical way.

Speaker 4: Well, I think you've said a lot just in pointing out to me again what I tend to re to forget that uh uh religions and and religious practitioners may often adopt the outward manifestations of religion to please Mr. God. You know, it's almost I don't really think about that, but it is uh in fact often the case. And uh Uh well when I I don't know why, but when they talk about starting to listen to the animals I think about uh for some reason the Muslim call to prayer by by uh by by by five five or six times a day by with the horns, you know, uh it's like that's a physical that's an outward manifestation.

Speaker 2: Absolutely. I think there are several parallels to to Islam, at least as as I understand it. I mean the people physically pulling people off their donkeys and oxen, I mean, very strict and very punitive.

Speaker 3: responses to anybody disobeying the rules of what has now become the religion. One thing that I Go John.

Speaker 5: I'll just be brief. One thing I thought was unusual is the The uh compared to previous readings, the lack of half quotes Not nearly as many half-quotes for things like all these animals, of which I think is unusual.

Speaker 2: I wonder And I will stop talking after this, I promise, but the things you say trigger new thoughts. I'm wondering if in the service of destroying in our mentation the thoughts and beliefs rooted over centuries Which is the main aim of this book, is he taking down the religions one by one in these first ascents? If he's trying to show how

Speaker 3: how uh how how Islam is degenerated. Which specific religion was the first descent aimed at?

Speaker 6: Well, let me get something straight in my mind. Um So the first descent was when he went to Atlantis, right? So the second descent I think you're talking about, Stephen, is when he

meets the priest Abdul.

Speaker 2: If the if I got correct. Yeah, no, I may I may have it wrong. I don't trust my memory about anything anymore. I meant Tikliamish, the previous descent. Maybe it was the second. And we're on the Yeah, sorry about that.

Speaker 6: No, not at all.

Speaker 3: We just I just needed it clear. Thank you.

Speaker 7: I wanted to ask the group and forgive me if this is obvious and I don't know. Um What what are you all reading his addition to the religious doctrine to be When I first read it, and I've read it now three times, and maybe that that's likely not enough. On 221, believed my invention so firmly that he did not know what to do with himself for repentance for his past. He was in constant agitation and bitter bitterly repented his previous disrespectful attitude and his treatment of the various beings of other forms. I my brain initially went to did he was his addition to the religious doctrine more elements of the work. And then when I worked with, you know, Chat GPT It was much smaller than that, the notion of whatever ChatGPT thought it was, which I have no idea is grounded in any truth or whatever. So I wanted to know from you all. What do you think he introduced?

Speaker 4: Well it says literally on page 220 uh that after serious pondering pondering I found it necessary to add something. Just then I invented that those spirits in caps of invisibility who, as it was said in that great religion, Kingusians, watched our deeds and thoughts in order to report them later to our Mr. God, are none other than the beings of Mother forms which exist among us. So I'm I'm thinking almost literally that's the answer. That's the literal answer to your question, but not necessarily to what you're possibly getting at.

Speaker 7: Yeah, of course. So what does that mean to you? Like

Speaker 4: That he's in that he has that he his his objective is still to prevent animal sacrifice mostly. That's what he's come to do. And uh that he has giving them this element. He's almost hypnotizing and tricking them into doing something that will prevent the animal sacrifice. And that in fact This works because they become so enamored of their animals as representatives of God that they uh start um almost worshipping their animals.

Speaker 6: He changes the perception of the k caps of invisibility. I mean they had that perception, but it wasn't the animals that they were thinking to be this cap of indivisible indivisibility, as I see it. So we changed that

Speaker 4: Well, and the question kind of becomes, are they better off for having the animals uh basically being their uh the their watchers uh or are they not? Uh because the other thing that I wonder is uh it's almost at the end he says my work here is done I'm going back up at this point after his uh very comical descriptions of flopping down. I love that use of the word flopping down, which is a little bit different topic, but uh I'm done here I think I

Speaker 2: What do you think about the replies you're getting, Janet? Do you feel feel like you're asking a question that you can't quite answer for yourself?

Speaker 7: Well, as I've said many times, I mean first time through, just trying to ride the wave.

Speaker 2: Yeah, I I I just uh I wanted to not quite let it go yet because uh even though you you uh

Speaker 7: No, I I appreciate that.

Speaker 2: Because you constantly refer to your beginner's mind, which is great. You have really good intuitions about about the meaning and and ask questions that others of us don't. I think the question is, is the introducing elements of the work is an important one to keep in mind and maybe not an easy one to answer, but One view of things that I have come up with is in, and this is not an original idea, far be it that I would have come up with this, but reading other things about Beelzebub. One thing that's true is that Beelzebub is a higher being than the beings of the world that he is visiting, as we know. He is working in an entirely different higher set of octaves, a set of vibrations. And probably I mean there's a question as to whether to us, his planetary body would even be perceptible. It would not be material as he it would not be material as our perceptual apparatus. is able to experience material. It would be inner material, which would mean he would be talking to us from within. So your question about is he bringing in elements of the work, I would say yes, not in ways that I can figure out yet, but I think that Beelzebub When he speaks to any of the people on earth, we need to think of it as the evolutionary voice in ourselves trying to speak to ourselves. to make us more aware of the upward pull and not just the downward pull. So that question you have is a really good one. I hope you just keep it tucked away.

Speaker 7: No, thank you. And I appreciate that. I one quick thing that I would just add is that if you read further, you know, to Sandy's point And y it just felt like the con the concept of caps of invisibility was much bigger than just the animals. Um, this this notion. And You know, I particularly so reading further, right? I put particularly emphasize in my preaching, right? And it goes on, it goes on, it's on at least, you know. That on the contrary, we ought to try to win their favor and beseech them the existence of these other forms. It just feels And it felt like when he was talking about the little evil acts of ours that we do involuntarily, that's us asleep. That's that's um

Speaker 6: But this population took the to an extreme He got a result he wasn't expecting, which I think is what we can take on that.

Speaker 1: Has anybody noticed that this doesn't really make any sense?

Speaker 8: Yeah, yeah. I can't describe where it's coming from. Almost like it's not that it's a boring story. It's just agitating in some weird way that I can't figure out

Speaker 1: It it it really doesn't make any sense. It it it's Really quite incoherent. If you were, let's say, theoretically to um convinced by rumor or whatever means, a population of people that the animals that moved amongst them were listening out for They were agents of Mr. God. How would you ever kill any of them to eat? You wouldn't But there's no mention that they all suddenly became vegans or uh or anything. Yeah, there's no implication in this story that that's what happened. We're looking at an allegory, but the the allegory, and and I think Janet's quite correct here, it's really not clear what the allegory is

Speaker 7: I wanted to say at the end of our last meeting, but I didn't want to be too flippant. I it just feels like this whole book is being written while he's chewing poppies. I mean, it's just not quite clear.

Speaker 1: Did anybody notice that he seemed to claim that the cock crows at midnight? Mm-hmm. Well that's not exactly accurate, is it? Is it completely inaccurate?

Speaker 8: Well, you think he's referring to a type of person? Like the ape, for example, cries when he's hungry. Is that what it said?

Speaker 1: Mm-hmm. In the morning the the ape is the other one that doesn't make particular

sense. either but the the cock makes no sense whatsoever. Cocks are famous for crowing and they have a tendency to crow any point in time. The false dawn will normally bring the cock out. And the cock will crow and then will crow with dawn and may crow all day. But when it goes to sleep, it doesn't wake up in the middle of the night and start crowing. Cocks do not do that.

Speaker 4: Well I have to admit I give him a lot of latitude and sort of like okay you can have that your cocks are crowing at midnight. Okay Uh but the other thing uh in regard to uh why they are listening, yeah, I'm thinking we kind of do that today now anyway. Uh in terms of listening to AI and cell phones and my dog. I mean, that's what I really give a lot of uh attention to in terms of voice. So uh It just uh that's not allegorical, that's really uh is sort of like ways that some of what he's saying could really be happening. Also I think uh you know the the other way of giving him latitude well this is Merrow Placy things can be different there And I wanted to say too, Janet, I really uh agree with I wanted to pile on and say your questions are wonderful. Keep asking. Thank you.

Speaker 7: Thank you.

Speaker 1: This um emphasis on the voice In a very general sense, if you want to in some way or other understand the emotionality of someone, you don't look at them, you listen to them. And if you want to communicate to someone in an emotional manner, then you do it with your vocal cords.

Speaker 8: That's so true. Um another aspect that I know you guys notice this, but just throwing it out there How stupidly easy he sound it sounds like he I mean he was said he was cautious, okay, but It just sounds like I know he's a master and everything, but how easy it is to manipulate you know, the human psyche through the beliefs or through his, you know, his methods of doing it. I know it's just a fictional story, but I can't help but remember think about you know his supposed ability to be able to act, play parts and just fool anybody. In fact, it came out that uh in one of those um I forgot which one book it was, but it was Some student asked him of, I don't know how the subject even came up, but that he was Ras Butin, which talk about playing a part and nobody ever found out who Ras Butin was You know, it just it just fascinating uh how he was able to manipulate people throughout wherever he went, you know. you know, to uh you know, a level of, you know, to where he could get a signature, you know, on one side of the pistol from the one of the, you know what I mean? That level of uh Oh being able to uh act, you know, or or uh I'm not saying the right words, but you know what I mean Acting, you know, playing a part, manipulating, whatever. I don't know, maybe that doesn't really Yeah, well, I don't know. It just strikes me as he's saying, wow, how easy it was to, or I'm reading it thinking that anyway, so to change people's religion.

Speaker 2: What Robin said about the voice, paying attention to the voices, thank you, Russell, um was um was interesting because it made me start to think about did we not say that Mara Placy tends to represent the emotional center, uh like Tikliamash represents the intellectual center. So here we have people responding. And and and so there's some there's some very strange uh words in here like they hear these sounds and suddenly it startles them. Why would they suddenly be startled by sounds that they'd heard all their lives? And what does that say about the way that we react emotionally to things? And then later on he says that the people who act most absurd are the ones that get most noticed. Well, as Robin has pointed out in the past, the word absurd comes from a root that means out of tune. It comes from a root that actually means to buzz. So once again, it's an auditory thing that the people who make unusual noises get these emotional reactions. So people are responding to ordinary sounds that they're used to in an exaggerated and unexpected way. And they're paying more attention to those things that are out of tune than to things that are in tune. And they're flopping their bodies all over the place, the way that the feeling center generously makes use of our body to express ourself, even though the body doesn't feel any

of the things that the feeling center is feeling. So there might be a lot being said here about the emotional stuff.

Speaker 6: Jumping at sounds, that is what Russell kind of talked about, having some agitation underlying this.

Speaker 2: Yeah

Speaker 1: You see that's something else. It's a little detail that doesn't really make any sense. Why would they flop down? I think your theory, Stephen, that it might have something to do with Islam is as good an explanation as any because those people, um, they're good at flopping down. Mm-hmm. I was in a souk in Saudi Arabia. And it suits a market and you go into these places and they're not interested in selling something to you. They're interested in bargaining with you in order to sell something to you. So there's a sign kind of um a kind of uh charade of activity that goes on. And when you don't offer a large enough price for something, you get the story about his poor wife and children and so on and so forth. And and this is just the way it is. But while in a sou, come in a friend. We heard the call of the Muizin, Ali Wakbar, which meant it was time for prayer. Uh and this um sound, I think it was a sound that we were talking to Just turned away, went and got the prayer map, laid it out in a particular way, and went and prayed to Mecca while we were standing there. It's like mid-conversation. Seemed like flopping down to me.

Speaker 5: I'd like to know what we think about Beelzebub's treatment of a hoon in this passage Yeah. Refers to him as old man. And that seems in itself kind of odd because he's got more dissents and story to tell. This is fairly early He's always referring to him as old man. And he also is kind of deprecating as if he's um annoyed by the interruption of Hassoon Ahoon making this observation So what do we think about that? I don't know what to think about it.

Speaker 9: Uh can I weigh in on that, John? Why not? Well, um I I I looked at that question too, and um it seems that um Beelzebub was interrupted by Ahun. Because he was saying it was interesting at these moments to watch their faces, and then he was interrupted by a whom. So Gurchev, I mean, Belzebub was watching their faces and he remarked in the text that they don't they've started to look upwards. They started to look up through this third eye point to their God instead of looking sideways where the island was. So he says here, it was extremely interesting to watch their faces. So he was looking at this dichotomy, this contrast. All of a sudden, a hoon Interrupts him and says, your right reverence, um the w didn't you flop down too In other words, it seemed to me that this personality, which Robin called a hoon, was saying, look, right, Reverends, you weren't um immune to flopping down too. And then He also about s uh takes two pages to explain his reasoning why he flopped down. And then he says, You notice, my dear Hussein, with what venomous satisfaction our old man reminded me after so many years after so many centuries of that comical situation. So it seems to me that uh Ahum was trying to his personality was trying to criticize Beelzebub's personality or seeing so. But Beelzebub says, okay, this is my essence speaking because I've already talked about Abraham Yelov in the chapter in Meetings with Remarkable Men that you have to take the faith of people and um and honor their religion because that's where their conscience lies. So if this religion was made up by King Canusian, there's no conscience in it. So that's the way I read that part.

Speaker 2: That's really good. I also looked up the etymology of mischievous because it uses mischief mischievously earlier in addition to venomous Mischief is not a lighthearted word that has come to come to me. It originally meant fairly wicked. And it comes from a word that means badly and the word head, as though, you know, I don't know, bad things are coming from from your head, but they do real damage. So Uh it's not a frivolous word to use when he says that uh a hoon speaks mischievously.

Speaker 4: Well, and you mentioned venomous also. Uh in 1931 the word was wicked So uh with what wicked satisfaction, which you said was part of the other definition. So interesting

Speaker 10: Picking up on the topic of of the emotion, I just went back to uh Gurjiv's warning of what his intention is, which is to destroy mercilessly our beliefs or the beliefs That we have in our mentation and in our feelings. Feelings or emotions. And uh It somehow, I think it it it uh it confirms what is being said about the emotional component component here. He says, to destroy mercilessly without any compromises whatsoever in the mentation and feelings of the reader The beliefs and views. So I realize I've overlooked that for the last 40 years. That one has beliefs but in the history of the of uh of the plasma as uh Robin would uh teach us, what is that? What is forty years? Nothing. Doesn't exist. What a shame. But anyway, what matters is looking forward, yes, there are beliefs that are ingrained in the emotion So maybe maybe we don't suspect it and we believe that we're Way ahead of those poor people who will buy any any fib

Speaker 6: So I have a quote here. This came from Robin. I wrote it as a quote from a Raj. A belief is an emotional Attachment to a lie. Or emotional attitude, one or the other, but he does speak of lying here with starting these sacred places.

Speaker 3: Yeah.

Speaker 9: He mentions the lie in in terms of uh unconscious hysteria. Right. Hysterical people have um a contracted um Focus. They just um they they they they they tend to s block out anything else besides what their focus is. And What I've understood is that if there's guilt that somewhere in the subconscious, they will lie in order to avoid uh getting to that guilt. So maybe these places, the holy places, which are on the outskirts, it's not in the center of the city, maybe the um the the people that are believers in the sense that um they They want to avoid they they want to believe so hard in their God or something like that that they start to make up lies in order to protect that belief. So they make up all these holy places. I remember when I was in Israel and I saw the cave of Abraham where he buried three, you know, the the the fathers were all in that cave. It certainly didn't look like a holy place, neither did the Church of the Sepulchre. I don't know. It wasn't seemed to have an aura of sanctity to me.

Speaker 1: It is the the the case that religions are actually marketing organizations in the main. It isn't always the case and um there are in various circumstances uh let's say um achievements in the religious space where they they've managed to Get away from that. But you know, the selling of indulgence is the the the m massive number of relics of saints that can be found, the splinters of the cross that could make up probably um five or six separate trees given all the churches that happen to have got a splinter of the cross. You know, there's probably some guy going around at various points in time. with, you know, wood, which he just chops a splinter off and send sells it as a relic to a church. And these churches put it on display. And this is, you know, that's what they do. It's marketing. And I thought I'd make a point about Ahum because it's been mentioned already, but one of the things that's happening throughout the tales is the ark. Of the perfection of Beelzebub. So at various points in the tales, you realize that Beelzebub has Perfected himself more than in the previous story. So this is the first place Um chronologically, the ahun appears. It doesn't appear before now. When Bielseburg goes to Atlantis to sort them out, in order for him to be able to do that, he had to use the elders of his tribe to come up with a solution. It wasn't him that came up with the solution. It's the elders of the tribe. At that particular point, Bealty Bubba is in possession of many eyes. But by the time he's got to um Tikliomish, you don't hear about the elders of the tribe anymore. Because he's perfected himself to a level of having some kind of individuality. However, his personality is not under control. But at this stage, chronologically, this is where the personality comes under control. And that's why we meet a hoon. And whenever we see a hoon described elsewhere, we will see that whom manifests in exactly the same way as

Beelzebub, which means he is Beelzebub, but it's Beelzebub's personal So I just thought I'd introduce that now because you can look as time goes on, you can look to the idea that the Elzebub is slowly becoming more and more perfect. It may well be that his solution to the problem in Maryl Placing from that particular aspect of the story. is superior as a solution as it is solution in the case of Tikliomish. But he's still lying through his back teeth.

Speaker 2: I won't take the time to read it, but since John brought up the question of a hoon, it's I I looked it up in the index and on page 1179. uh the tales when uh when beelzebub uh goes to the next gradation. has a long speech where he says have mercy and pardon me I've uh existed for a long time, but in my preparatory age, nobody aided the crystallization of data for the ability of actualizing being parked all duty. And so he had never, never until now been able to sense the reality beneath the exterior. which all those existing and newly arising units are coded, et cetera. Anyway, it it it it really clarifies the role of a hoon in a sense. The in the the that buttress is what you just said, that he is the he is Beelzebub's personality that is becoming more and more Unnecessary to be Elzebub's own evolution.

Speaker 1: It's I think the um One of the implications, I'm trying to, I I really don't feel good about the allegory in this situation, but I'm trying to do my best. to envisage the the fact that we really should in actual, in reality, we really should try to feel And you know, if you read all of the Girji Epian exercises in in relation to the morning preparation, for example, or the the various um uh the soil preparation exercises described in life is real the um the I am exercise itself where you try and make the solar plexus vibrate to your um existence, you know is we need to be able to properly experience feeling And that means to experience feeling not in a habitual manner

Speaker 10: I remember a task. based on Mr. Gurjeev's indication, try to have, correct me if the formulation is right, try to have one conscious feeling per day. And practice with animals first. Just came back to me But I don't know if it was something that a group leader said or if or if I I imagined it. Um do you have any any record of of such a task, Robin?

Speaker 1: Yeah, yeah. Does uh does a lecture And uh the um the Guyus early talks where he uh discusses love And the the I'll paraphrase it so you'll get it. You're better to go and read it afterwards, just because I'll probably get some of the incorrect. But first of all, you aren't capable of love, period. And he's not talking to, oh, some of you might not be capable of love here, but he's talking to everyone This isn't something that you can actually that you can actually do. You can't do it. But in order to be able to do it, there really isn't any point in practicing on other human beings. And the reason that there isn't any point in doing that is you really don't have the strength to do that. However, You can practice love on plants and animals and you will notice that they respond. And they do. You will notice there are some people that plants and or animals take to and some people that that they don't.

Speaker 6: In some way is he introducing that here at the end of the third descent?

Speaker 1: It might be. That's the that's part of the thing, is it it it's like He's asking in the in the rumour that he's spread around that these these animals are actually the uh informants. of the higher, they all actually start to love the animals They start to behave with love towards the animals and there there really isn't any mention of the fact that, you know, they're gonna slaughter them and eat them for Sunday lunch kind of thing. That's just not mentioned because it isn't appropriate to what I think he's trying to convey. And then the the the introduction of the fact that Human beings are liars. And one of the interesting things about the behavior of the emotional center is it's completely self-focused. You don't have emotions that relate to other people. You have emotions that relate to yourself. And you've got absolutely no voluntary capability And we say absolutely, I'm just repeating and paraphrasing Gurdjieff. It's not, this isn't me talking and trying to be harsh.

This is Gurdjiv talking and being very harsh. If you were asked in a split second to just manifest joy right now, you can't do it. Or even manifest something negative, manifest, dear, now, you can't do it. To manifest any emotion that you know is thrown to you with a word randomly, you can't do it. You don't have any control over your emotional center. And this is there are various states in which we can be, and one of those states is we're completely mechanical. And so All of the events that are happening to us in that state when we're mechanical, all of our reactions or our emotional responses, which will be part of our responsibility emotional, all of those will be absolutely predictable and mechanical. There won't be in any way anything original coming out of us. There won't be any attempt. I mean it's it's I find an interesting thing that people normally make their decisions through their emotions. And salesmen know this because they always try and play on that in one way or another. Salesmen are very good at this. But

Speaker 7: Gurdjiv would say he didn't love his wife. That he didn't have the capacity to love his wife.

Speaker 1: We aren't talking about Gurdjieff. He's a different man. He's an he's a developed human being. He's um supposedly among number seven. So we aren't talking about him. We're talking about us. Oh well where the you know where the ants crawling around on the ground that he is walking across. Um as for what he actually felt or thought We have no idea because it's beyond us, because we aren't that level. We can certainly we can certainly receive information about it. But normally in order to understand something very well, you have to be able to put yourself in the position of the other. And to put yourself in the position of a man number seven. We don't. We can't do that. We can no more do that than kiss our elbows.

Speaker 8: Yeah, Janet, I was trying to figure that out too. I don't know if more Of course, this is a little off the topic, but not not what you were saying. But I wanted to throw it out there eventually anyway. His story about um I think this comes up later in Bills of Bubs or somewhere. about a man that could cure cancer and he was going around Europe curing people of cancer And but his he got into an accident and then he finds out his wife, you know, had cancer. And he didn't have the the energy to heal his wife. He had to maintain his own body with the energy that he had or whatever, his own life. uh and get heal himself and so he uh he had to let his wife die is that's not somebody else that's gurdj That's probably exactly what happened to Gurjep, and so he had to let his wife die of and his mom died, I guess, at that same similar time or whatever, or was she getting ready to or something, but I don't remember but It's a good question. But anyway, what's the other idea? I know this seems not related, but it kind of sort of is. Love is a is somebody said love is an action, it's not a a feeling. You know, and that's sort of pointing us in that same direction. We're saying, you know, it's not a feeling. It's an action, you know, so it's kind of like maybe reminding us or acting as a as a reminding factor, you know. that not to trust our own associative feelings. You know, if you're gonna be conscious to a plant or an animal or let alone a human It's not based on your feelings at all, somehow, or it maybe to be objective somehow. That's the goal. It's an interesting exercise

Speaker 10: He says that there is the love of the body that depends on polarity. the love of emotion that evokes the opposite in response And then there is conscious love that evokes the same in response. But I think that's where you're aiming at, Russell. Because is it because the man who said love is a verb And uh not he's I think he's right, but this is Stephen Covey, the author of The Eight Habits of Highly Effective People, which is full Of uh plagiarism from Mr. Gujief. And that's a good thing, right? Because it means he's in the mainstream. But I mean, I was almost embarrassed to read. The hard thing is not to develop a good habit. The hard thing is to want to develop a good habit. I used to use it to to teach English to executives. And they really lapped it up. But I said, this man, where did he get all that, right? But still. This is this I'm not contradicting what you're saying. It's it's under like another angle. But I believe I believe that uh Uh there is at some point one does

experience A very high feeling, uh uh something that perhaps During weeks when one really works, really practices before one I before I lapse again into into mechanicalness Um I don't know. I think he's he's got us Connecting at least with our emotions with this chapter. Something I often get is a parallel with the the students of the Zen Masters. And the Zen Master comes and gives them a Koan and they they can't figure it out. And then one day something cracks. I think I think Mr. Mr. Guj writes in the Western Man's maybe version of a Kohan. The book is a mystery, truly.

Speaker 4: I like this idea of the word salad and I'm gonna throw it and apply it to emotion salad in regard to what I've heard uh today because uh from what uh Robin is uh reiterating for me is that uh in that virchev says I think uh we don't feel our emotions Maybe I'm saying that wrong. But the other thing I want to say is uh I've often heard that emotions and feelings are not the same thing at all. Yeah. So uh there are two different animals there And uh if we're not capable of comprehending our emotions If you will, but we feel like something's going on inside here. That might be some version of a uh an emotion salad here This is on a completely different thing, but not really, because the other question I wanted to go back and ask uh ask you, Robin, um, about that idea that uh Tikliamash, the uh Intellectual center, uh Bielsenburg perfected somewhat his personality, but it wasn't under control In Merrill Placy, the emotional center personality is under more control, and that affects the solutions to his problem of solving the uh sacrifice of animals. So my question is really about uh I'm just not sure. I love that idea, but I'm not sure how uh How uh uh where you see that or you know, sort of like what bits and pieces would you say sh uh show that Beelzebub's personality is not as under control in Tikliamish? Asmeral p Mirror Placy because that might affect which solution is superior If I can ask that question, if that makes any sense at all. It's kind of complicated to say it that way, but I'm just trying to

Speaker 1: Well this is the way the allegory works is it doesn't work like mathematical equations. It never does. So we have uh uh a continuing arc of Bielzebo here in this place Ahun is mentioned. Ahun is his personality. So it wasn't mentioned last time. It is mentioned this time. This isn't an equation of some sort or another. It's just a bare fact about the text. And the the feeling that that gives you, or let's say, the thoughts that that generates in you, the pondering that you do The pondering as to why Beelzebov is in one particular form, when he's um dealing with Atlantis in another form, when he's dealing with Tikliomish in another form, when he's dealing uh with Marl Placey and so on. And the different things that he actually does when he comes down to Earth, which is from our perspective when he grapples with personality, the personality of humanity, after a fashion To distinguish between feeling and emotion. Remember that feeling is a gerund, it's a process, it's a verb. And emotion is a noun. It's a frozen thing that happened. If you wanted the verb for emotion, you would say emote or emote. So that's just using the language as the language was invented to be used.

Speaker 6: The other thing about this Miraplithi, they are appreciating quadrupeds, but there's nothing of respect to a human being. They maul these guys and beat them up and leave them without their cart and their oxen. So I don't know how you can be so focused on one part of this nature and not realize that this other part is so important.

Speaker 1: I mean it's it's that's just another aspect for me of of the fact that this story doesn't really make sense. And therefore, you know, we we have to try and uh interact with it without making it uh an analytical essay, because an analytical essay will get us absolutely nowhere

Speaker 8: Thank you. I notice I uh well not always, but a lot of times I suffer from horrible naivete. When it comes to people and uh like at work and I want to trust them, but For some reason I got an eye, of course I have an an imagination, so I I try to imagine that I got three elevators to choose from And if there these people are antipathetic towards me in a sense, but that's not the full

meaning of what I'm thinking, but they're really don't care about me and they they don't they're not really gonna serve my you know not my needs but my um They're antipathetic towards me. And then there's something, or perhaps they represent the exterior of The situation. Whereas I allotted this elevator on the south side, as I'm thinking these thoughts, I'm walking up to the elevator or feeling these feelings about my co-workers and I allotted in my imagination this southern the south side elevator to And I'm realizing this after the fact that uh this is represents an opening of my inner world, which is private, which is needs to be hidden. And Now as I walk up to the elevator multiple times, because I gotta carry stuff up, and I'm but I'm thinking, and as I'm thinking, this elevator on the south side keeps opening up. Corresponding to something that I need to deal with or not deal with, but this is part of me. This is the real me Whereas when I'm thinking about my coworkers, and even though I don't want I I don't want to believe it emotionally, the other elevator opened up. So it's telling me not so much that they're antipathetic towards me, but they kind of are. You know, I mean, if I'm to believe So so my belief is coming out here, obviously, that, which might be naive too, okay, but that I don't know What's real? I don't I'm having to use my imagination to allow nature to guide me Which could be my higher self. It could be connected to my higher self. Now I got this idea kind of from Don Juan reading Casanata books where a warrior always looks for omens, he says. So it not that it's an omen, but it's a sign, kind of these signs. And I just use my imagination to randomly, you know, not even seriously, very in a very relaxed way, do that kind of like this game or exercise in a way. It's not even an exercise, but it sorta is in a way, because I it's not what I want to feel. It's not what I want to believe. I need to look higher for a sign from some higher It's inside me, no doubt, but it's manifesting outside of me, okay? But it's still everything is you in the universe, everything. Everything is us. So there is no nothing that is not connected to us. So if you believe that, which I do. Then I'm, you know, it's just just kind of interesting. Even though, you know what I mean, my emotions don't necessarily they don't correspond to that These omens are more objective, you know, I'm hoping. Of course you could take it to an insane level. I don't think that's that's the meaning of it But sometimes you need help, you know. I need help. You know? So it's an interesting, I don't know if you guys do that or.

Speaker 2: Well, since you're on the subject of negative emotions or anti-antipathies, Rustel. Um it just occurs to me, I mean what Robin was saying about the really primitive nature of our emotions. It recalls to mind the food diagram. And when you think about our overall development, which is also being charted in this book, Our physical body is the only thing that completes its octave with the help of great nature. Our emotional body is truncated very early in its development and our intellectual body hardly develops at all. We are uncooked Entities. We are half-formed, and the only thing that comes to completion in a natural way is the physical body. So So the air octave comes in which is feeding the emotional body and it gets stopped at a certain point without an intentional effort. And if you think about the three-body diagram, I don't mean to referring to things that some of you haven't seen maybe, but but in the nylon work, the higher intellectual, the intellectual center cannot develop the way it's supposed to normally until the emotional center gets up to a certain point. Until the emotional center can get past FA the intellectual center doesn't even have a chance to start developing. So without getting all technical and food diagrammy about it What it comes to to me is that my emotional life is one of the most primitive. It's a mess. It's a mess. And until I start to pay attention to my emotional life, and how really uh undeveloped uh it is and unnatural, unnatural it is All my pretensions to consciousness are just that. They're just pretensions and uh masturbation, as uh as Gurdjieff would put it. until I start to take care of my emotional life. And it seems like the the th the the focus of trying to help the emotional part of ourselves g get up to C do uh is is the work on negative emotions, which most people will not even accept that they have. And And they are the things that I wince the most at looking at in myself. And um, and yet in this chapter These people are responding suddenly in this overly physical way to the sounds of animals. Those sounds are not language. Those are primitive, raw emotional

impulses from the outside world, much like the ones that characterize our current political discourse. It really doesn't matter what words are used, the way we're talking to each other these days, at least in a lot of quarters of our public life. It's just the clash of uh conflicting uh uh emotions. The thing that's supposed the message is the anchor. Words are just used as a superstructure to get that basic impulse out there, to make sure you're injecting anger into the environment. And so the words are meaningless. And so listening to the sounds of animals, it seems like a great metaphor for that to me.

Speaker 6: I appreciate all you just said, Stephen. It really does play into this chapter.

Speaker 4: I wanna just say you need to write that down so we can reread it a few times. And I also wanted to go on to uh another uh aspect of it in terms of what you said earlier about is he

Speaker 10: Wait, wait, Steven has to promise he's gonna write it. Don't don't let him off the hook so easily.

Speaker 4: Well no no I think the AI probably already captured a lot of it So uh we might have it on the table, the AI.

Speaker 2: It'll be in our recording.

Speaker 4: Yeah.

Speaker 2: You all know it already. But it's it's

Speaker 4: It's so important to articulate things, as I was uh telling my grandson the other day. You may know this already, but it's important for you to hear it articulated. Sometimes so you can say yay or nay to it. Uh b but the other thing uh I was uh Considering it, but comes back to me right now and it may not will so what you were saying earlier about um uh whether Gurchev was using Beelzebub's descent to uh uh deal with the religions that that actually exist, like uh well, like Christianity and Islam, and we talk about Islam But the other one I wanted to think of mentioned was just in regard to Christianity, in regard to what we are talking about emotions and feelings. Uh, Christianity is uh technically or supposedly doctrinally the religion of love. And uh that that uh that to sort of uh really you have to look at that um if if that's what As Federico said, he's attacking all our deepest hell beliefs. Uh if uh if that's uh if that might be um something that's going on in this chapter. This is pretty thin and pretty small, but uh having a being a Christian, uh that in connecting it with that emotion of love as being its main concept, uh whether it's true or not. Uh that's that's coming out for me in what we're talking about here. So so there.

Speaker 10: Well, I think he's warning us, and and even in so many words, that we mustn't imagine that we are Christians in the true sense of the word. that what we call being a Christian has nothing to do with uh uh the roots of perennial wisdom with uh with the message of Christ, with with any anything. Jesus loved me more than he loved businessmen because I taught the future and businessmen were only interested in money And I and and many people in the church would tell us those things. Yes, you're a teacher, that's more Christian than being uh a selfish. businessman and I I learned otherwise didn't I but they had a lot a lot to do I used to think I was a better Christian than others because I didn't smoke. So thanks to the Gucci teaching, I took up smoking for 10 years of my life.

Speaker 4: I like those examples and I just want to say they're and keep telling me more. I'm just interrupting before I forget this thought, which is you're talking in in what exactly what Robin was saying earlier. We don't I I I realize that it's like I don't really understand emotions and feelings. It's and how under and how undeveloped they are. So uh Keep going now. Now that I've

interrupted again, I'll stop.

Speaker 10: No, my motto is don't talk when I'm interrupting.

Speaker 8: Do you think women tend to be more developed in the emotional center? I do.

Speaker 6: But you consider it is it is mechanical

Speaker 8: Yeah. But developed in this sense well, not in this sense, but in it well in any sense, I guess. means you you get hurt quicker maybe but you heal faster And I got this, this is not my idea. I got this, this is in the Gorge of ideas somewhere. I forgot where I read this. Then in general, you know, men tend to be more developed in the intellectual center in general. Okay, that's total generalities, but Women tend to be more uh developed in the emotional center. I kind of sort of see that, you know.

Speaker 10: I'm sorry, I'm a maniac with the quotes, but the quote I remember is in general men think when they should feel, and women feel when they should think like that we have the the our mechanicalness is equally rubbish But it's manifested in in that. I think that was the quote. I'm not saying there's not another quote that you are reading.

Speaker 8: Well, there's another quote. There's another, there's a it's probably orange or something. But uh but no, and and the cure, I mean not the cure, but the the exercise is that when you think you should force yourself to feel And that when you're feeling or an emotion, you should force yourself to think. Did I say that backwards? The other way around, you know what I mean. When you're thinking We should force ourselves to feel or or start exploring the emotional part of intellectual center You know what I mean? Do the opposite, and then you may come to some like truth or something. I forgot how he said it But yeah, no, you're that's a that's that's a good one.

Speaker 4: Just to jump to a new topic, uh right at the very bottom uh of our reading today before the next chapter, uh he's uh taking care of the sacrificial offerings Um in God, now he's gonna go to a small town named Arguenia, uh where they engage in extracting turquoise. And I remember talking about that The last time we read this, I can't find anything about Arguenia now or what that meaning is, but uh it's a small town. in a remote point of the country mural places, so it's a small town in the point of the emotions, I suppose. And turquoise has something to do with it, uh just I'm curious, anybody remember anything or know anything about it besides that?

Speaker 6: I remember I couldn't find anything on Arguenia Up until today when I started looking, um Arguini is argued in Latin. So I wonder if this is an emotion that we'll be faced with. Do you remember coming up with anything for Arguinea, Robin?

Speaker 1: No, it I mean apart from the word argue being no, but it just seemed too obvious for it to be. Um anything you could do much with.

Speaker 6: And I don't know about the turquoise.

Speaker 1: Well, it turquoise etymologically is interesting because it comes from the word Turkish. Right. And it comes from there because it was that area where the turquoise uh turquoise stones, the blue-green stones used to come from.

Speaker 6: It was from the mines of Karazan of Persia.

Speaker 1: They had turquoise mines, huh?

Speaker 6: But of course

Speaker 4: Oh, I'm still not, sorry Um I I I I uh used to play around with stones a lot and I'm pretty sure turquoise was uh one of the stones on the uh plaque of the high priest of uh Judaism of the Hebrews. And there were twelve stones and turquoise was one of them. But uh just in terms of our mythic war of turquoise, it's a stone of wisdom and peace and calm and knowledge, but particularly a protecting stone and uh Keeps you safe and full of knowledge. Also, since it's blue, it should make you a good talker. That's all the mythic stuff that we like to make up about rocks and things, which I still love, I suppose.

Speaker 7: So let's can we go back to the conversation about emotion? Um And, you know, per the direction, you know, ooh direction. The the comments made last week, right, about in terms of reading the tales from a law of three and a law of seven, you know, perspective. Um w well two two questions. One is What emotions are you experiencing in this chapter that we read?

Speaker 1: I'm not sure I understand the question.

Speaker 7: Um so if we're to well, maybe I'm conflating two things, which is very possible. Um So let's go back to Russell's point, which I thought was really interesting, right? In terms of, you know, when you're feeling something, force yourself to think. When you're thinking something, force yourself to feel. Isn't that the point of self-remembering? Right, isn't that the point of stopping in a point in time, identifying one's attachment, and less and less and less as possible, have those attachments be driving our decisions instead of the the attachment. Um and the attachment could be an emotional thing or it could be an intellectual thing, an egoistic thing. And so that that was sort of the first thought. And then I'm conflating it now in re- in trying to interpret the tales. So to try and interpret the tales from an octave perspective. I have no concept of where we would be because I haven't been through it up and back a couple times. But then I went smaller and I said, okay, well, from a law of three. perspective i is is what's missing? The affirmative, the resisting, the reconciling? Um I feel him to always be writing in the um uh the the first force, kind of the the you don't get it, you don't get it, you don't get it. Um I don't know. I'm up I don't know. I'm over my head, but

Speaker 5: I think this is a really interesting question. Um, how does this chapter make me feel? Since it is all about feeling, I guess. And I would say I'm uh the suspicious person that I am I'm always looking to be disoriented and I certainly am certainly am disoriented in this chapter right from the beginning where As I noted, there's a lot of words that I would expect ordinarily he'd be flagging his code with half quotes And he's not doing that. So in the same vein, I think, well, what he's doing is conditioning me. to be even more suspicious because I've been seeing these half quotes all along and now I'm seeing a lot of things that ordinarily I would think you'd put half quotes on like these animals And the goats, um, there is a business about goats at the end mauling the goat. Um and it kind of ends with mauling, I guess. We're not at the end of the chapter, I suppose. So disorientation is is one of them and that is always an usher to some message that he's burying or or trying to uh trying to get through to me. And I'm still awash as to what that message is. What is this chapter really about? in terms of his sequence of these descents. I don't get it.

Speaker 7: That's helpful. I was also wondering why right at the on 226 what triggered him to I decided to leave?

Speaker 5: That's to me is a code word for the end of the trance.

Speaker 6: What would he have been able to do had he stayed?

Speaker 5: Can you say what you think the the uh heart of the chapter is or the aim of the chapter

or the aim of the descent.

Speaker 6: I'm looking at your words here. Um Huh. Well again always for him at this point Looking at people's behavior and this thing of sacrificial offering, however, it is an allegory to us, we tend I would say to kill things about ourselves that we need to maybe realize what they are before we dissolve them.

Speaker 5: Others the side hustle about listening, you know, listening to the sound of these animals, to me As a li as a professional listener, I'm um always listening to delivery, tone of voice. And if he's not mentioning humans, then I for sure he must be mentioning uh replacements for humans. To be clearer, uh elsewhere he talks about Turks and Russians and peacocks and so on. So to me this This is a collection of sounds that you might infer meaning from. The gratuitous kinds of things people punctuate their speech and tone with.

Speaker 9: All right.

Speaker 6: Well, I'm thinking about that. Irrelevant or gratuitous?

Speaker 5: Regarding that passage where Beelzebub is talking about a hoon and his interruption, it seems to me that he might be pointing at At um a hoon's own um punctuation or tone He uses a I forget the word he uses. I guess there's two of them.

Speaker 6: Well, I kind of read that in how it came along because we had the donkey And the cock. And then we had a hoon. Interrupting.

Speaker 10: Now this uh reference to uh whoon as another person It's really how one is taught in the fourth way to speak about one's personality manifestations From the point of view of a witness, and you are witnessing Your manifestation, your functioning as something alien to the real you So it it it it makes sense. I I hadn't thought of it that way until Robin pointed that out. And it's really we've all had that experience. You start say, well, uh I got to the bank and I noticed I was in a bad mood and and then I and the group leader says, who are you calling I? And they go, oops. Then for a couple of meetings you don't open your mouth because you don't want to be rebuked. But then at another turn of the screw you say, hey, what am I coming here for? And then you begin over the years It's so maddeningly, maddeningly slow, isn't it? But over the years, you actually feel that a hoon The Yahoo that inhabits your body is another person.

Speaker 5: Somewhere in this conversation earlier, I remember pot pot perhaps Stephen talking about the nature of Beelzebub. Do you remember that, Stephen? You're muted

Speaker 2: Sorry. Uh during this meeting, John

Speaker 5: Yes. Um that got me thinking, well, what's the nature of Beelzebub, Hussein, and Hahoun?

Speaker 2: Yeah, I was just uh I was listening to you all, but I was also reading, I was trying to refresh my memory on why Beelzebub was in the solar system. And I haven't finished reading it and I won't continue reading it. But he didn't, he wasn't sent down here to save the world. And he would have been very happy. to uh pay fewer visits, I think. His home was Mars, which is a higher emotional center. That's where he called home. That's where he felt at home, and that's that was his resting place. That was his foundation. Later in the book that he comes down, I think, on his own initiative. The first time he comes down because his kinsman has gotten into trouble Because he didn't know how to deal with earthlings. Second time he comes down to stop the production of too much eskokin. And that was his next two descents. and he decides to leave Marl Placey

because he got that done. He had so easily uprooted that belief. There were a lot of other things. He didn't do he didn't help human beings evolve. He simply righted a small perturbation in the cosmic harmony that needed fixing from an engineering point of view. And um And it wasn't his mission at all to help people evolve. All he had to do was figure out how to manipulate them such that they wouldn't create too much damage. of the sort that they were able to do. So I don't know, I kind of have to revisit why he was here in the first place. But So so so who he was, I don't know how to answer that question because I don't think I figured that out yet. But He was a being of an extremely high order from the very beginning. Caritas is near the center of the universe. Beelzebub was taken onto our son absolute. Um because he was that close. I mean he was at that high level in the cosmos. And um And there's something in the third series, I think, I can't remember exactly where it is, but his enlase sent Beelzebub. He yeah, he was exiled because he'd Because there was something he had yet to understand that he needed to understand in order for his gradation of reason to increase. But there was also something in Gurdjieff's writings to the effect that Bill Zebub was sent down to provide his endlessness with a reminding factor in order to keep the Trogo Auto Vehicle crap going. So I don't know. I in ways that I can't put into words right now, but Beelzebubs was sent for a very, very high cosmic purpose. And the fact that he had to interact with us, I I I shouldn't should not allow me to to to to forget what his what his mission was. But it certainly was

Speaker 5: I guess you've you veered off a little bit. I was just talking about the nature of Beelzebub. Whereas, you know, man has two natures.

Speaker 3: Oh yeah.

Speaker 5: Space and massless. And and um Keith pointed out the devils are single-natured. And so that goes for uh presumably goes for Beelzebub and Hussein both. But a hoon I I'm not absolutely convinced that a hoon just merely represents personality. Why is he referring to him as an old man? For example, in the in the conversation about flopping down.

Speaker 3: Yeah.

Speaker 5: Well an old man is not somebody who likes to flop down a lot, most likely. So uh nature comes into it and it's as far as purpose, don't forget that Louis he was he was down in the in the uh at the service of Luisos. So he got it he got a purpose there, didn't he?

Speaker 2: Yes But he didn't have to. Luis addressed him as your right reverence and asks him if he will come down and do this. He could have said no I mean he I think he had an independent will, so that he was not he was not exiled and then having to come down and start to take orders from a bunch of archangels as part of his penance. I'm not sure that's quite what was going on here.

Speaker 5: And don't forget that in the last pages of the tales, where endlessness is querying Beelzebub as to what what can be done to save humanity. So that there's yet another aspect of that banishment. that endlessness himself cannot go down to oars and work his way up back to the Sun absolute.

Speaker 10: I just made a connection with with the feeling component, all of his teachings to his grandson. And all his uh humor in him and all his questions about humans The end product is that he has a deep sorrow for the predicament of these unfortunate beings. And uh Beer Zabov is uh happy that that is happening. He does not try to cheer him up, not try to give him hope Uh so he's trying to awaken that s authentic suffering in us Because like like I'm not saying it's it's as simple as that, but but we are his grandchildren. And we don't we don't feel deeply enough about the the the tragedy We get a lot of self-emotion about it and we can get depressed about it and uh

true That would be one maybe that's one central Aim Mr. Gujiv has that we should suffer like

Speaker 5: I agree.

Speaker 2: Yeah, I do too.

Speaker 1: Well, uh we'll have to close on that note because we have overshot our time by a minute or two. So thank you everybody.

Speaker 6: Really thanks. Good input.

Speaker 1: Very good.

Speaker 9: Mm-hmm.

Speaker 7: Oh, I think. Because yeah, for me it's also quite unclear what that should be or how it should be. Because yes uh I agree this this shame I think uh and everyone uh has experienced more or less and uh knows how to describe it and I also um find it yes uh That i it is like she said, it's only you don't want to be seen doing something that the community or the society or whatever group uh uh thinks or says is not good and when nobody sees it there then uh you don't feel shame.

Speaker 6: Yeah, so it's it's it's in a way come uh very clear outer consideration. Uh inner consider inner considering yeah It's strange. I it it's it's in paragraph twenty-nine sixty-two. In English it is clearly expressed. In German it's not clearly expressed. It's quite quite uh confusing. In in in English it is said something which is not acceptable to be done for f before others. Yeah, not acceptable. And in German he he says it is n not n no isn't is not good To performed before under before others.

Speaker 7: It's not well performed before others. Mm-hmm. It cannot be well performed.

Speaker 6: It cannot be well performed. Yeah, it it it is it's it's very strangely uh translated. I think it's not very not good translated in because the English is quite clear and also in the context is clear what he wants to express. And in in German it it it makes somehow no uh almost no sense what he what what is said there.

Speaker 3: Really? I I I found it it's it's more uh when I I saw it like this when it's not accepted from the group it's somehow seen from the group point of view. When you put it like this that you cannot perform well, then it's seen from the perspective of the person who is performing.

Speaker 6: Yeah, but it just the German formulation is not really very clear. We can interpret something into it, but it's it's a German sentence I would never use somehow. But bes um as um as aside from this Yeah, we came to it to understand more what this being impulse of shame would mean. He says it's a pseudo-shame, what we call shame. It has to be to what we consider others would think about us. Yeah, and maybe when we just take this, then this organic being self-shame could be something which is connected to um to to cons conscience. That we have a certain shame towards ourselves when we behave in not in in a not right or not good way. Yeah, independent of others. Just to realize, ah, what I did now, this was not right, this was not good. And then to feel shame for it. This I also experience from time to time. And it's not that others see it or others have difficulties. No, just for myself I realized, oh no, this was this was not right, this was not good.

Speaker 7: Also, I think this now should sh uh pseudo shame we have now is something that is like uh unerzogen educated educated because uh uh for example I was raised r uh much more freer

than many others and uh there are many aspects where I don't feel ashamed for something where I know my friends do feel ashamed. So I think and it's also something I think that can be like I I can uh maybe I was ashamed as a teenager for something like uh having bad skin or so and then when I'm a little older I think ah What does it matter? So it can be changed and maybe this organic self-shame would be something that cannot be changed because uh all the same things are bad and uh so it's not something like that can be educated or something that can change with experience because it's just something cosmic.

Speaker 6: Or at least it's it is more reliable and mm-hmm.

Speaker 8: That's that's kind of how I take it, organic self-shame. Um organisha selbstscham, um is a natural thing, whether there's people in the room looking or someone hears about, you know, it's it's independent of that. It's like a internal, it's like a mechanism that we have. that somehow got that that has a function to regulate what would otherwise be the loss of this vital a loss of a vital energy uh from within us. in some way and that um this is one of the things that because of you know kunda buffer and this tinkering with with our nature that like um like you said conscience like it's something something like i it it feels like it's connected with that somehow it's something that we didn't we we we haven't actually completely w lost it but we're just we're somehow disconnected and and we're skiz schismed from it um and and and we have a need to re-re-connect with it and And I think there's something in in uh in the Bible in in Genesis about that, about like Adam and Eve like experiencing shame. when there's not they're not in a society yet, right? There's not going to be rumors or anything yet, but just they experience this naturally because of what, oh, what, you know, what have I done? in in relation to whatever, you know, whatever the hire is. And I think that kind of a that's kind of a a story about organic organic shame. And I also take the meaning that geez, it's just worse than ever. I mean, he's talking about this happening in ancient times, but it's just worse than ever. I think so much of what the indoctrination that we get into society through the media public school is just all about tinkering and just, you know, tinkering. Don't worry about that. You know, anyone tells you you're supposed to be ashamed. Well, they're just they're an enemy. Anyone who tries to like bring you shame is like It's like an adversarial. And so we shouldn't we shouldn't ever experience shame at all. And I think maybe we do ourselves a disservice there.

Speaker 10: Well that would be in the line of if we didn't do anything to be ashamed of. And that would be really nice. But the shame and then we bringing up uh morals, scruples, something within us and then that that says what's right You know, what's what's right, what's correct, uh the right way to be as far as morals and values, uh scruples. Um You you you understand they have those do you understand the the words uh Eckert on the the German contingent? Are you following me with the morals and scruples and values?

Speaker 6: I understand the words, but I I have not yet completely got what you want to say.

Speaker 10: Okay. What I'm saying is that when you have these things And you do something that runs contrary to them. There's conflict. So that's where the shame would come in. I'm ashamed of what I did. Uh let's say uh let's say I did uh in some kind of business and I cheated or I took advantage. So the the the core there is is that there's shame because first you have something that has you walking in a certain straight way, you know, uh uh a way of being the uh That's uh, you know, like we say in Gujit, the right way. So when you go against this, uh in in Asia There's a particular Buddhism that I uh was uh studying and they had this precept that um moral dread And what it was was that they dreaded being immoral. So they were very conscious of everything they did. See, they had moral dread. So they they dreaded being immoral. doing things that were not right. So they had like a buffer there. You see now in today's world it's uh it's pretty much anything goes. And and I can really appreciate what you're saying about growing up in a

household that's not we call it hung up. You know, uh uh hung up, uh uh repressive where everybody's saying don't do this and don't do that but when nobody's looking that's what they're doing all the time. But when you grow up in a culture where people are affectionate, they're they're free with each other They don't uh do do you do you have that word in German too, hang up? When someone's hung up? You know they they kind of like that. It sounds almost like it. Yeah. So Yeah. You know, where you're trying to be look a certain way. And this thing about feeling shame because other people know That's uh I don't get that one. I I I I feel shame for what I've done if I do something wrong. Uh and if anybody knows, then you know I did it You you see what I'm saying? So it's it's all on me. And when nobody's looking, that's when your morals, your values, so that should be the criteria is is me saying to myself, you know, is this correct? And with the moral dread to put it through a um a synthesize it through, you know, what am I doing here and is it bad? Is it wrong? Is it something that I'm ashamed of and I would be ashamed if people knew too? It would bring shame or sometimes people say you bring shame to the family, and that's in Asia too. If the police even visit your house They might have been looking for something. They might have been knocking on the wrong door. The whole community. You know. So to have that sense stops one from transgressing. From so I think it's a it's a useful thing to have, but not to be hung up. You know, not not to be repressive in your n in your in yourself, you know, to be.

Speaker 2: In the English text on this sixteen, the second paragraph, The English finishes are quite singular. The German I think uses remarkable as the term. But I Again, this last sentence, in the presences of your contemporary favorites, there is as much as you like of this pseudo-being impulse. which they also call shame, but the data for engendering it, just as of all others, are quite singular And I'm not sure what that means, other than maybe what Stefan was saying, you know, I do one thing. Which paragraph was that, Bobby?

Speaker 9: I don't know.

Speaker 3: It's the second paragraph, the divine. Ah, okay, thank you. Are quite singular, yes.

Speaker 2: Robin, you're muted, but I'm interested. You're gonna tell me. You're still muted. Okay. Come on, Robin.

Speaker 1: It because he's saying singular is in implying one one center. Okay. So it's it doesn't involve the instinctive center. Objective self uh the organic self-shame comes from the instinctive center, can't come from anywhere else.

Speaker 2: And he's saying this in the instinctive center or not?

Speaker 1: No, he's saying it's not in the instinctive center. It doesn't come from there. And it is as um Akant pointed out, it's in a considering it's nothing else

Speaker 3: In German it's called uh unusual, it's quite unusual, not uh quite singular.

Speaker 6: Or strange. Strange Und Singular wird auch als eigentümlich übersetzt, also oder seltsam. Also das passt schon zusammen.

Speaker 7: Ja, okay. Ja, aber in Singular steckt schon dieses Singular einzeln, das ist merkwürdig nicht drin.

Speaker 1: There's a tendency when reading the tales and. um in the work in general, but it it is amplified I think by the tales. To try and buffer and compromise what's being said rather than to accept it absolute. But in these things I think we should accept it absolute. I don't think he's saying this because, oh, this might be true

Speaker 10: Right. Is there a particular thing you're referring to, Robin?

Speaker 1: Yeah, I'm referring to the um the Germans being Greeks too. um the maleficence of science to sexual attitudes amongst contemporary people. In other words, I'm referring to everything he said

Speaker 3: What I find quite um ermanent. What is ermann? Waiting for the eyes.

Speaker 6: Expostulatory.

Speaker 4: Okay, it's not a big help.

Speaker 6: Exporting. Exporting.

Speaker 7: To reprimand?

Speaker 6: Exhorting.

Speaker 10: Help us, Robin.

Speaker 3: No, it's uh uh what I find is um uh something to really watch for or think about is that part that he's saying that What Ashata Shirmash gave us was many centuries there in Asia. And then coming all these bad influences from Europe It was basically dying. So if I see look at that part in myself and I remember that we said something that Ashia Shimash w could represent the um the self-remembering of ourselves. So no matter how much I could establish something like a watcher or some part of um me which can remember um myself. Um it can always be destroyed by This um basically this Roman Greek uh attitudes which are established there which will pollute or destroy the capacity to think and and the and the cap and the um ability to feel this um Shame, the real the real shame I think.

Speaker 10: Yeah, the lower nature.

Speaker 3: quite strong somehow. Plus, it's nothing you can fight for, like he's saying what Ashyatashimash was saying is you don't kill somebody just because he tries to kill you, you don't do that. So it's not the way to fight it. You just go against it and and then all the all this attitudes are under control again. That's not the way how to deal with it. This is also something which I which I find quite strong in this part

Speaker 10: The more I swim in the lower nature, the less I'm able to walk erect on land. So yeah, it's it's uh and it's a hard it's a hard thing because i it it has to be c uh clearly drawn the line. Uh because once I start to rationalize and say, oh, just a little bit, oh I'm just gonna check it out. And and what happens is it it's it it gets addicting the feeling, let's say having random sex, and now you don't know how to relate, or I was not able to relate emotionally because of that because all of that energy was expended with people who I I wasn't really I didn't really had an attachment to them. The only thing was this feeling and that's not enough. And the more that one the more that I did that The more I drew away from having any capability of being intimate and close So anything can do that, I think. Anything that and and to be able to have and last week I think you asked your question, conscious to be outside of us. you know, for conscious for me to have like the the watcher, the eye, looking at what I'm doing and saying, hey That's not right. Right? Where me myself, unchecked, without my conscience, without something bearing down and examining what I'm doing, I'm immersed in it So I'm being driven by it. I'm I'm I'm under the spell. And that spell never gets you nice things when you wake up. Because that's when you pay the price for going to the lower nature. So that's what I feel this is uh saying to me is to be be mindful, be ever mindful

of what I'm doing and not to let the senses draw me and and uh control me.

Speaker 5: I'm gonna keep talking about Ashiada Shimash for a minute uh because I realize it's like I was not uh catching on to that uh section on fifty and fifty one and was taking it almost literally how in the world was the fact that uh the influence of Ashiada Shimash still lingering helping the Greeks and the Romans. Well of course it was because they he s he said do not kill another even when your own life is in danger. So basically, tell me if I'm wrong, he's saying uh he's confirming that uh the advancement of the uh Greek and Roman uh say just call them negative civilizations was uh was uh was helped by the fact that there was uh these people were essentially passive and did not uh oppose them when they came on. And uh so it is very sad right at the bottom that it's the old, old story And I'm only saying this because it took me it took me a little while to figure that out. I know it's stupid. I'm kind of stupid today But it took me a while to figure that out, but that's that that that that's what's meant by uh why Ashiyana Shimash was uh is mentioned in this at all. He's not helping the Greeks and the Romans. But uh the the uh The peaceful nature of his teachings did help the Greeks and the Romans to overpower the Asiatics. I'm sorry if I distracted uh everything else, but uh everybody was good. I I I don't know, I just was it took me up I was struggling with that, so I'm I'm sorry. And and I'm also fascinated by Alexander of Macedonia, whom everybody in the world loves and he's an arch vanglorious Greek. A future has in us when he only lived to be, what, twenty three years old? And managed to sweep away ancient civilization, the the remnants of uh Ashyana Shimash. Was he twenty-three when he died?

Speaker 3: I don't know that.

Speaker 2: I don't know either. I was very young But in the English he's called the Arch vanglorious. German early time Greek. Exiles.

Speaker 8: So he is still also called the Arch Vaingl the Arch Arch Vainglorious. in like Persian and Middle Eastern uh societies and stuff, still have a rather than Alexander the Great. And to me, I always like look at that as a that's one I always want to connect Ashia Shimas with with uh Zoroastrianism because of that, because uh Zoroastrianism was uh famously a l a lot of it was destroyed because of Alexander the Great specifically. So I love this part of Gurdjieff when he says the Vainglorious, because if you've just grown up with Western If you'd just grown up uh with Western history, then that's like what? You know, no, he's Alexander the Great, you know.

Speaker 3: But he calls it the same, Bobby. It's Erzeitle Grieche. That's the vain glorious. Oh thank you.

Speaker 6: It's it's it means Art Wein. The glorious is missing in German.

Speaker 3: Yeah, it's Arch Wein. Yes, yes. Okay.

Speaker 10: Wein as in vanity Yeah. Am I hearing it right? Yeah, they say somebody's great because they conquered so much. But did they conquer their inner world? Did they conquer their own desires and their own uh were they able to face themselves? Yeah. And it it it fascinates me when people take over a place and they burn the books and they do all of that like they did in in Rome and and how the in the Middle East they do this. And then there's some uh people who are conquerors and they brought the knowledge together. They said, you know, stay what you're doing, you know, we're just passing through. But they they they didn't take everything from the people. You know, they just left them alone. And then uh we were able to expand because of that. The other ones were either you think my way, or my way is the only way So they destroy everything. And uh here we are today because of the remarkable men and the meetings of uh is that we're able to derive sometime I'm in a philosophical thing or something about history and

they're saying, how did these people get these ideas? And then they figure out that they were trade routes. That they were going for long distances bringing goods. And as they brought goods, they were able to absorb different cultures. different religions. And through that, not only did they make money and and be able to support themselves, but they were able to expand with other people's ideas. If we just have our own, then we're in a box, I think. You know? It's to see other people's, speak other people's language as far as uh culture is concerned To expand.

Speaker 6: I read from this whole passage also something uh I would not say opp opposite but something more direct. Yeah before Vanya was saying at the beginning that then we follow these impulses of of what we simply call science and shameless uh sexual whatever then things in us get disturbed or destroyed even but I also read it from the other side that if there is real work inside and an achievement, then you can just not do these things anymore Yeah, this commandment, do not kill another even when your own life is in danger, is not that they would like to kill, but they say ah it is prohibited because it's a commandment. I'm quite sure it is something which is so deeply inbuilt in someone who was raised and living in this, he could just not kill. It was not was not possible. And when I take this strange killing out of it, I can uh easily apply it to myself that when I'm provoked by someone else or by some negative behavior on negative emotional attack from someone, I just don't do the same Yeah, and it I I I'm not sure if I always could or can do it, but I learned in the last years often not to do it, not to be uh to react in the same way as the other. Yeah. So And and not because it is a is a is a is a uh a commandment given to me or uh uh a rule I appli I uh I I follow. No, it's something where I inwardly Yeah. I think this is meant this this organic being shame. I would be ashamed if I would be behave like uh I see i in the other it's so horrible ha ha like the as as the other is behaving. This I I I d I don't do. Is I sis uh things i is what I learned very much from others is not uh how to behave in the right way, but what I don't I never will do again, yeah, because I see what uh um bad uh consequences th this has. And I know it's not so easy, it requires really long and hard work as as we all know, yeah, to understand what how the mechanics uh work inside and debuffers and whatever. But I'm I read this out of this passage that when there is some real work and some real achievement which is the image of Ashata Shimash and then transferring it further, then it is just not possible anymore. for for whatever reason to kill another person or to to behave badly.

Speaker 3: Yeah, I had even this, I agree, I agree totally, but uh and uh adding to that I also had this um by reading this that it doesn't help. But it's not nothing um which would which would make it in any way better or bring back the um nestatus of of which which which was yeah how to say You know what I mean?

Speaker 10: In English they say nothing to be gained from it.

Speaker 3: Yes.

Speaker 10: Nothing good will come from it. Nothing good. And then we have another one that someone says to someone, I'm not gonna sink to your level. Is what it kind of you were talking about. Because once I'm provoked and I react. Now I'm out of my realm, out of my way of being. And I've allowed myself to be infested. You know, with this negative energy. So yes, it's uh one thing that is helping me these days is I'm realizing they're not projecting anything to me. They're just projecting themselves. They're talking to themselves. It's not to me. Because if it's not for good, then what's the point? You know, who's who's more powerful, who's smarter? No, uh some people are smarter one minute and dumb the other minute. That's that goes for me. So I'm always trying to learn. Never to be better than anybody else, but to move myself to maybe achieve more of self-realization and being able to listen to my conscience And have that moral dread. Because the society that I live in is more the society within myself than the world I'm in. Because that's where I have to live. That that's where I have to have peace with. That's where I, you know, i I go to sleep

because I have some kind of peace. Also I'm tormented

Speaker 5: What you're saying makes a lot of sense. And there's a term that comes to mind to me as you say. It's called processing out loud. And I say it because I'm not sure. that uh that's a a a term common in German or not, but the idea of processing out loud. And as you're speaking, Stefan, I realize I do that a lot. Uh basically I'm reading over past messages and I'm trying to process them out loud as much for and probably more for my own sake than for even yours and other people's. So that's uh that's one thing. I just wanna, is processing out loud something you folks say Vanya Frida Ecot Processing out loud. Yeah. Does that make does that uh saying make any sense to you processing out loud?

Speaker 6: Yeah.

Speaker 5: Ah yes, yes, yes, yes.

Speaker 6: Yeah, yeah, yeah, yeah. Yes. So I think the example of it.

Speaker 5: Yeah, it will I mean uh it's like uh the technique of uh it's it's a technique. uh a lot of people never realize they're using it and uh as as as you say Stefan they bec they can become quite uh boring by using it or annoying because they distract me from my processing or whatever. And uh so I've I've had people in the past, you know, it's like, uh, will they ever and I've done this in the past plenty of times. Robin can attest to that. um uh will they ever give somebody else a chance to s to get a word in edgeway. So I'm processing out loud right now based on something about Devon saying. And uh and also based on uh a little bit on what I'm saying. And at the same time, it's sort of like I really want to bring it back to what I'm reading here. So it it draws to what you folks are seeing and reading here. So I don't want to stay too much in my own head, but I still tend to do that. So uh I'll just say that As a way of now jumping into what I was actually processing on. Here's the one I was processing on. I just happened to see on last week's reading in section twenty nine um uh uh uh uh twenty nine twenty eight he's talking about uh the idea there of uh of of of Oh well and twenty nine thirty in particular. He's talking there about uh uh being impulse that maintains morals and obje instinctive shame, that is to say, the being impulse that maintains what are called morals and objective morality Uh now if I start processing out loud on that, I try to analyze it for you and for me. And I'm not gonna do that. But I will go down and say on 30, he's talking about they play various games, which they invented for their distraction, and uh they become These fishermen and shepherds, they become the cause of the downfall of the rest of culture. So that's from last week And we're getting the games this week that we've already turned about uh talked about, the uh sexual turns and the um Uh th the uh uh the the uh in the uh fantastic sciences Using his words, but there's a long, long example of processing out loud for ya. And I thought I inflicted it on you But on the other hand we know these things.

Speaker 10: We we say these things. I'm I'm really fascinated about this. That we see something about ourselves We actually are describing it and shedding light on that we have this aspect and it's a thing that is not uh it It it's like let's say just say it goes overboard. Everything is good within moderation. But we as we're saying it, we do it We do it like like somebody would say a lot of times, say, well I I went on too long. I went on too long. I tend to go on too long. The person and I asked them, I says, do you promise you're not gonna do it anymore? And they said no. You know, it's like I do that with you guys. Let's say when I d but then I do that with myself. I see something that could use addressing that would make things a little more smoother for me and who I'm sharing with. But I totally g m the the impulsive part of me just keeps on going with it. You know? I'm fascinated by that.

Speaker 5: Well, and I would suppose Gurdjieff would be the one that would instruct us that that

is our automatic behavior and that we are supposed to observe that. Also uh what do we have to do? Also to change it real quick, Egoplasticori. I would love we we should talk about egoplasticori if anybody wants to

Speaker 10: Yeah, but you see what you're doing right now with folks.

Speaker 5: Yeah, I'm jumping from one thing to another trying to back.

Speaker 10: No, but it it it so it's totally uh distractive. I'm just I'm trying I'm trying to follow you here. You know, I'm trying and I'm sharing with you what the ride is like. And I we I always remember our mayor, mayor Koch Every was on the news, he would always ask the question, How am I doing? Very profound. He would ask his constituents, his constituents, the people of the city that he devoted him to be, he would say, How am I doing? Because in his head he knew whatever he's thinking, you know, he asked the people he was doing it with. And that's a good way to, you know, that's a good gauge because when I'm full of myself I don't see myself.

Speaker 5: Well, and one thing I want to say real quick is unlike Mayor Koch, my objective when I'm in these uh meetings is always to get back to the reading. So if I jump I am trying to get back eventually to the reading and also to stop myself from talking. So I'm stopping now. Okay. Except say Egoplasticory anyone

Speaker 3: Can I can I jump to another part if it's okay, Sandy, before we go to EcoPlastic Pool? There is one um this 2946, which is from one the somehow it I think there's um quite a lot in it when he says that a great deal of time has passed since then and still everything is there plus the second part and now where it starts in English and now um is there are a few in this smaller part there are a few uh differences from the from the German um reading so maybe it can also help us with a with a meaning so it says and now And then in the German one it says und trotzdem, which is just a small thing. It's it's more like and yet or or or something. It's not and now. Yeah. Or despite of that, yes. And where are you talking? Um 2946, this paragraph. Um it's on page 13, if that helps. Second half, second last paragraph. Yeah. It starts a great deal of time and then after that, and now the contemporary three brain beings of that planet spend even with emotion, more than half their existence and so on. Yeah. And this part and even with emotion is not there in the German, as far as I can see

Speaker 2: Right, right. I get lost with these numbers now, you know. I notice that too. It it isn't in the German.

Speaker 3: It isn't in the German, yes. And then he's saying this part somehow or other we which he's saying he's using in German mit Mühe und Not, which is something like with great um difficulty or something That is that is also more more um dramatic than um than somehow or other And the last bit is he's saying in the English he's saying uh they spent more than half their existence. And in the German he's saying um sie verschwenden es, which means a waste. That's also a different different way of putting it.

Speaker 2: Waste have the existence? Is that what the German is saying? Yes. What about on in 17, this term boldly in English, and it looks like it's simply You know, which is two different very big things.

Speaker 10: Could you read the sentence? Could you read the sentence, Bobby? That I could feel the context. When it's used.

Speaker 2: I really I have to find it. Again, I have trouble translating the numbers to the pages and so on. Maybe Avanya knows where this is.

Speaker 3: No, I don't know, but ca can uh I I didn't want just to say the differences, I also wanted to try to understand this part.

Speaker 10: Of course.

Speaker 3: If possible

Speaker 10: It seems like interchangeable when you're saying it without having a context in the interchangeable says either or. It's the it could you know it they Either one. They could go together, interchangeable. Seems to pop up. But uh I don't know if that uh clarifies it at all. But I must say that our conversations about the readings create something that reading doesn't do alone. Okay. And it helps absorbing and grasping throughout exchanges to be able to even behold A glimmer of something in the writing. So the reading in and of itself, and then the reading out loud is powerful, but the part that we when we discuss it Now we're bringing life off the page, giving life to the ideas and the concepts within ourselves When I read a lot, it I get I get dumbfounded. I don't know if you have that word, dumbfounded. It's like after a while it's just so much and it's so dense and deep that when you pile them up on top of each other I I my mind just has to go on vacation for a little while. So our conversations pulls and connects the dots. And I appreciate that ever so much. But where will we be without the writing?

Speaker 2: Well exactly.

Speaker 10: You know, it's the life we bring to it And I appreciate the moment and none of it feels like a waste of time to me in anyway.

Speaker 2: So this term that I came up with simply in in the German, it is in the second paragraph on the 17. The beginnings of the contemporary Germany can be boldly called the direct heirs of the ancient Greek civilization. And what I read in German was they could be simply called.

Speaker 3: Mm-hmm. Schlichtweg.

Speaker 2: Mm-hmm. Okay.

Speaker 10: So in other words, they started their culture and it's remnants of the the bad things from the Greeks is what what is that what he's saying?

Speaker 2: I say we have two different words here and it's saying two different things.

Speaker 6: Yeah, the German word schlicht weg, it means somehow utterly.

Speaker 10: So that's exaggeratedly, utterly

Speaker 2: He does that a lot.

Speaker 10: Yeah, and then simply means it's simple. It's clear. To me, it means clear. Simple. Well, it's simple. It's right there, you know. It's clear.

Speaker 2: I see when Gurdjieff writes in English depravity, in German it is immorality. Or does it come out depravity? Um that would be um high class that leaven fifteen. But it does it a couple of times.

Speaker 10: Depraved behavior is the immoral.

Speaker 2: But why did he use two different words, Stefan?

Speaker 10: Uh-huh. Well the context that's that has to be, you know, what's the rest of the sentence to that? But like like Robin said, the average person has 20, what is it, 20,000 words? But to understand Gajif, you have to have 40.

Speaker 2: Well I only have 10, and so I'm really working hard

Speaker 3: W say again which part you are working on, Bobby?

Speaker 6: So he says in in English their phenomenal phenomenal Depravity and in German phänomenale Sittenlosigkeit. Sittenlosigkeit means uh Immorality or depravity. It's it's all it's it's quite it's it's almost the same. Yeah.

Speaker 2: And how about the word bliss? In German, do you use the word bliss? I haven't seen it in the text. This time he said blessedness Do you do you use the word bliss?

Speaker 6: Yeah. Seligkeit he's using.

Speaker 3: Seligkeit he's using, yes. Yes.

Speaker 6: Yeah, it means the same. Bliss is a difficult word. Mm-hmm in to to translate. Yeah. It somehow means uh somehow like happin happiness, but more More wholesome, yes. Ja, die Glückseligkeit, Seligkeit.

Speaker 3: Glückseligkeit, yes, aber es wird auch als Seligkeit übersetzt. Oder Wonne, naja.

Speaker 10: That's definitely a word. If you didn't experience it, it would be hard to grasp. Bliss is like wow, you know And then when you said phenomenal, I had I picked up the connotation of great, you know, phenomenal amount of this, phenomenal, and great. You know, is what it felt like within that sentence. Just like ecstasy. Ecstasy and bliss Yeah, you support th this is something that you get when you reach deep, deep levels of meditation, fasting, when when you're really outside of the world and the world is not inside of you. Bliss Is that what Gurjeev meant? I don't know. I I I I assume he he I from uh hearing about him that he must have had some moments of bliss. He had to have. You know, with his mind. And his bringing the heart, the emotions, the just for him to think that to be a balanced human being, the centers must be working together synchronistically at once. To be able to have that kind of balance. He he must have uh He must have. But he had a hard life. He got shot twice and um all those war zones. Uh yeah, it's uh I think he did.

Speaker 2: So lastly, I mean these things can are translated as the same meaning, but on um 17 just before the end. He talks in German overall destabilizing and overall constructive. In the English, resultant decomposing and resultant creativity.

Speaker 3: Mm-hmm. Resultant decomposing and resultant creative force. Zersetzende und aufbauende Kraft.

Speaker 6: Ist das gleiche. I would say it's it's a it's a good translation. Zersetzend means decomposing and aufbauend means created.

Speaker 3: Rising, yeah. More rising. Creative could be also translated kreative Kraft. Yeah, but not constructive.

Speaker 6: Aufbound means more constructive than creative.

Speaker 5: Well while we're on that page, uh jumping down to evolutionary and involutory, I was just surprised to have that brought up here. And somebody wanna Tell me more. Maybe Robin. Go on about that. Uh why he brings it up here.

Speaker 1: Which paragraph we're talking about?

Speaker 5: It's the very last one on 17, 771. Nature is scarcely able to actualize her evolutionary and evolutionary processes. And I'm wondering if it has something to do with just those particular words as a means of introducing them right here for us to. fix them in our heads.

Speaker 1: But there's got to be a lot of all, right. The word evolutionary is a central word of the uh of the work. It's a central word. It's the fundamental concept of the work. Involuntary is its opposite. That's what those two words mean. There isn't any debate about this. That is it.

Speaker 5: I don't know whether that answers your question, but Well it does, because uh one of the things was he's introducing it here And I'm just thinking it has a tendency to warm us up to these central ideas. And I don't remember if uh we've We've heard it much before, but his tendency to introduce and repeat, I like. And I and I didn't look it up in uh in in in the uh in the book to see if it was used earlier.

Speaker 1: He must have used involuntary many times in the first book. I don't think there's any doubt about that.

Speaker 5: Okay.

Speaker 1: But you can look it up and find out.

Speaker 5: Yeah. Thanks.

Speaker 1: I think there's something that I um I've been, you know, not saying, but I think it just has to be said in respect of sex. Um The it the the general position of the work and the general position of Giji Is that sex carried out by the body for the body is how sex should be, period. End of story, nothing else. There are two forms of perversion. One is when intellect rules sexual activity, and that would be if you like. debauched behavior in sexual terms. The other is when the emotion um governs sexual activity. That's when people are strongly identified with another person and they think in some way or other that represents love. Uh important to understand here that normal human beings aren't capable of love at all. So that isn't any justification for any kind of sexual relationship at all in terms of the work. It just isn't. You know, you might not like this, but that's how the work views all of this. And there are a few, there's only one thing to add in terms of just simple um behavioral things. Men because of their nature naturally create a surface of a certain kind of energy, which is actually C12 of the PluDoc tape. But you know They create it. If they don't get rid of it, then it involves and its involution is never very good. involves and two this is talked about later in the tables but it is the case. So you know as regards male sexual activity that they need to ejaculate regularly depending upon how much of that substance they accumulate. As regards women, Women get rid of the same substance via menstruation, so they don't need it. I think it will happen naturally, but you will note that the male means of getting rid of this energy and the female means are totally different. And that's it really. I mean I can add more details if you really want, but it's like I don't think you can understand the Roman depravity without having that in mind.

Speaker 3: I have a question there, Robin. As you said that with a menstruation, what is um if there is no more menstruation?

Speaker 1: Well the the my assumption is that it it I mean I don't know because I've never been a woman. Right. So I can't actually um uh respond to that other than to say that it does appear that the um uh the majority of uh intents um energy as that level dissipates um after um the change of life. But I don't know what happens to it. It just has it has to be something. Isn't that that that C12 is being created irrespective of um the menstruation situation? But I don't know what happens before adolescence either. I don't really know what's going on with girls and boys. uh in terms of that energy, C12, because it is being created. But I just I I don't know, but I do know the interim, the immediate you know the interim period. That's what's happening.

Speaker 10: Now let me ask you something, Robin. You say this is that's it. Right? And there was a time I remember reading something where Gajief actually directed the males to go and get some prostitutes so they could dispense of this twelve stuff. Right? Um now I'm not coming from any high ground here, moral nothing Right? But as our conversation was developing earlier and dealing with this twelve stuff, this twelve energy Right. So we would do things like go see a prostitute and go each be somebody that is totally, in a way, mechanical. is void of anything other than the dispensing of this and the diminishing of this energy, the getting rid of this energy. Um if you're capable of it. Huh?

Speaker 1: If you are capable of it, yes. If you're capable of what Of not identifying with your activity, then if you're capable of that, then yes. Without any involvement. In that sense, you know, in the way that people think of that, you know. Yes, Gurdjieff, Gurdjieff made the statement that the the build-up of that energy differs from person to person and therefore some men need that energy um Uh it's excreted, isn't it? Excreted. Um perhaps daily or weekly, where other men it might only be monthly or even, you know, once every half year or something. It varies Uh and it varies with age as well.

Speaker 10: But my my what but what I like to put forth is I understand intellectually all of that that whole process was being the premise that's being put forth and the logic. But I'm notwithstanding that in doing things like that, as we discussed earlier, it diminishes our capacity to deal with intimacy and closeness and and be connected with someone without a chance.

Speaker 1: Let's just puncture that particular balloon. You aren't capable of any of those words that you actually mentioned. Usually human beings are not capable of anything like that. That's part of the delusion that's sown to you from your childhood onward. But it's just not true. Intimacy. Intimacy is sexually one person engaging with another person. Everybody's capable, I believe, of that intimacy. Right? Yeah, but that's all it involves. It doesn't involve anything else. It doesn't involve any emotions. It doesn't involve any hate thinking. It involves an exchange an interaction.

Speaker 10: Can we have some dialectic here? Or you just telling me what it is and that's it. If that's the case, that if that's it, it it's closed, you know, because the the d through discussing it, um then then we we go further. But I understand that you're saying that's just it. But there's more to it, but you're saying that's just it. So if that's what you're emphatic about putting forth and you're not willing to have a dialectic where we I quest you know we question each other to get to the bottom of it.

Speaker 1: The reason I said that's it, it's because it is the bottom of it. So who to anybody and everybody if you're actually living according to the work and in the lines in the way of the work thing. So yeah. People can be delusionary about being in love with various people. It can be delusionary in loads of different ways. It can be delusionary in believing. that their sexual behavior is somehow remarkable and magical and things like that. Yes, they can be delusory. So if you want to have a conversation about how we can be delusory, you're welcome to it.

Speaker 10: Well I I I would venture to say I'll give you one example. The difference between just a mechanical and and that it's just sex Right? And is the incapable of anything else? Is the difference between when one is interacting, when one is having intercourse with someone else. They're not only thinking about in fact they have sometimes abandoned their own selves and they want to be there for the other person. They want the other person. Their joy comes from sharing and giving the joy. Okay. No, I'm not talking about an idea, Robin.

Speaker 1: No, you're talking about the way it's described is identification. The the the the the way the um Behavior that you described then is identification.

Speaker 10: I'm not talking about a behavior, Robin. You're categorizing. I I I'm talking about an experience.

Speaker 5: I would like to jump in and say, Stefan, I am really tired of hearing you talk about this because we are down to our last ten minutes. And it's Econs time, and it's time for you to stop the dialectic and let somebody else have a say in the conversation, particularly about Ekons exercise. Don't want to hear any more about sex today.

Speaker 10: Well that's too bad. But there's a lot of lines. Nobody in us has anything to say about it. That's why I'm

Speaker 2: Before you before you give the exercise, let me say to Sandra, you addressed egoplasticity. And if you look on page 331 in Beelzebub's fifth descent. It is psychic picturing and it has a whole paragraph for that.

Speaker 5: Thank you. Three 341 it is. I'll look that up.

Speaker 2: 331. 331. Thank you, Bobby. You got it. Please take it away.

Speaker 6: I I wanted to say we are we are right in the exercise. So we we're witnessing this this interesting game of Formulating is somehow uh uh what is uh b as plausible an answer as possible.

Speaker 2: So kind of feels like the mouse trap.

Speaker 6: Yeah. Yeah, it's not so easy to to to to see this. So you are invited to give other examples.

Speaker 5: Well I'd like to hear from Paul now that I've got the floor. I'd like to hear from Paul because I haven't heard from him in a whole hour. You got an example for us, Paul, on this one

Speaker 8: I talked earlier. You must have not been listening.

Speaker 5: No, well, sometimes I don't, but I did hear you. I just thought you'd like to give an example again.

Speaker 8: I'm sorry, an example of what? For the ex games people play An example of of the games that people play.

Speaker 9: Yes.

Speaker 6: That we ourselves plays.

Speaker 8: Oh, that we ourselves play. Yeah, yeah. Um, well, a game that I play a lot, I have many examples of it, is um is that I that I know about things that I actually really don't know about or that I don't have uh personal experience with. Um I do this, you know, I'm married, so I do this

with my wife with my wife on a daily basis. Um it's it's part of the uh in interaction of it and um from a work perspective You know, I mean there I think there's a lot of there's a lot of examples of this, but that you see that um that that in th that you almost have to to be able to function within, you know, um ordinary life. Life in World Forty Eight, it's almost necessary uh to get by to to lie um in the sense of talking about things that you don't know about and and couldn't possibly know about. And this always brings me back to the why the the the work is such a a precious thing as the conditions created by the work where we can just uh be present and and and try to be try to be truthful, you know, um in even then it's hard.

Speaker 10: And is there an alternative to this lying? And still getting along?

Speaker 6: Yeah, I learned in conversations either to speak from myself, yeah, as my truth, but also this uh the considering that others may have a different truth. This I learned also that everybody has somehow even sometimes it matches, sometimes uh the experience or the interpretation of experience or the uh the idea about uh something might be similar or might sound similar which It's sometimes nice to talk with someone and to realize ah he expresses his it in a similar way. But even if the the other uh e explains it completely different. Yeah, I'm usually I'm open to to listen to to his expression somehow. And sometimes if I realize ah the other side is just uh in a dream now or in in a in a in a in a deep identification, yeah, which is sometimes quite obvious. then I usually don't discuss anymore. I just listen to the person. I just r realize ah there is someone who is alive and struggling now and somehow got lost somehow and Yeah, so this this I usually realize and I tr try really hard to prevent to speak about some so-called scientific n nonsense. This I this I learned Yeah. Sometimes it's it's interesting and a nice game somehow, but all these speculations, yeah, I just avoid doing this. And just speak about the direct experiences of ordinary life somehow. Or maybe work ideas, knowing its ideas. as long as I have no personal uh insight or experience and if I have it's something personal so Yeah. This this is the way I try to avoid those games. No, no my daughter.

Speaker 7: rather extraordinary. Oftentimes it's like I read the mail and I tell myself I do want to work with it and then I forget it and sometimes I think about oh yes we have the weekly task but I can't remember what the task even was. No. And I uh remembered it and thought about it and um I didn't uh catch myself doing it this week, but I know that I oftentimes do it like Asking a question where the answer is either I it's like a stupid question and I could easily come to the answer myself. or it's like more I want uh actually I want to get in contact with the other person and instead of trying to achieve that in a good way I asked Any question that really does not uh isn't really important or doesn't really interest me. Yes. But I do try to watch out for it and uh over the last week sometimes it was like that that I uh experience that I was asked n asking a question with the intention of getting into contact and that it was somehow uh at least something that I was genuinely interested in, like uh you are having a building project in the garden and sometimes I would ask how it's going or what what are the current plans because it really interests me because it uh will be a room where we can have Gurdjieff movements and practice the work and so I am excited for it and yeah things like that. Or if I'm asking Anna how the day was with the children, it's something that really uh is of importance to me. Yes.

Speaker 3: I noticed that Frida Frida, I want to tell you because with me you changed also. Instead of asking me something, you come to me and lean towards me, you lean your head on my arm or something. Much much different I noticed in the last few.

Speaker 10: I noticed something just now. when uh when I had this this run in with Sandy is and uh what happens to me and what i i I should do what Erican is saying It that's the best thing. But we call it here pushback. Is when somebody tries to dictate or to shut something down and just I you know, and how do I do that in a diplomatic way? To stand my ground, not fight But to say,

well, I'm not gonna allow that. It's it's uh it's a very thin line. And I I as you must see, I run into it a lot and it's more me than anybody else I realize that. But I just when when that happens I'm I'm more civil about it, but I I push back to say you don't have the right to shut me down. I would not do that to you. Let's do something different. Than just let it go. Because what happens is It just begins more and more and the domination gets greater. And my personality does not tolerate that.

Speaker 5: Yeah well I will I will answer that and give a little bit of I know you don't but you're gonna get one And the answer is, if you think you're pushing back, so do I. You have a right to push back, so do I. And that is one of the games that we play. And you want to hear it, that's it. And um so you know, if you say sometimes you know you go too far, sometimes you do. I do too. But um there it is. Don't expect no response. Don't start none, you won't get none. So I'm sorry uh for causing people any kind of grief today. And Stefan, I'm sorry for you too. We're working this out and uh we'll have to continue working it out again, I guess. So Uh those games people play in that game of war, I mean, you're seeing that play out in front of you, right people?

Speaker 2: There is a form of resistance and you did mention it, Stefan, and it's holding ground, which you don't have to tell anybody. We already know when a person is holding their ground. A long time ago, the first instruction I received was don't speak unless you know it's the truth. So for a long time I didn't talk about much. Even now.

Speaker 6: Yeah, and it's it's interesting just what we read today. Yeah. Com chief commandment of Ashyata Shirmash. Do not kill another even when your own life is in danger. It's exactly this. It's not about killing. It's about

Speaker 2: Exactly this, so it has been a good meeting.

Speaker 5: Tell me why, Bobby. I'm feeling pretty soggy inside right now.

Speaker 2: That's what it some sometimes that's what it takes. I wouldn't take not me, I wouldn't take that personal. Okay.

Speaker 5: Well anyway, uh, I know. Uh yeah, I didn't I'm I'm sorry if I offended people, including Stefan. But uh I gotta tell you, I will tell you, I put up with a lot of this kind of behavior in my life generally, so It's uh it it's uh yeah. Okay. Alrighty.

Speaker 2: It is a struggle and we're in for it.

Speaker 5: Yeah, I think you put up with some of this too, Bobby, and uh appreciate your comments and uh Again, uh guess we'll be processing it and I'm sorry and uh I'll get over it, so And I'm glad to see you all.

Speaker 3: You wanted to say something, no

Speaker 8: Uh I I was just gonna say that um uh uh uh uh I wanted to thank uh econ for what you said there about the um Don't kill even if uh even if you are to be killed and how that principle, how that applies to to so much. It applies to the mental attitude. It applies to the simple response and stuff like that. And yeah, it's something that definitely I struggle with. We all struggle with, but it's all good.

Speaker 5: Sense the body.

Speaker 8: Yeah. Return to sensation. It's always there. It's always there, always there waiting for you to come back.

Speaker 5: Feel the breath. And uh figure out where the identifications are. And I'm taking you way over time here. So back to you, Econ. Back to you, Robin. Back to anybody.

AI Summary Meeting 32

US Session

Quick recap

This was meeting number 32 focused on reading and discussing Chapter 32 of Beelzebub's Tales, where the group analyzed Beelzebub's third descent to Morro Placey, where he manipulated local beings into stopping animal sacrifices by inventing the concept that spirits in caps of invisibility were actually beings of other forms who watched their deeds for Mr. God. The participants discussed how Beelzebub's method relied on fear rather than moral transformation, noted the peculiar emphasis on responding to animal voices, and debated the allegorical meaning behind the story, with some suggesting it represented the primitive and mechanical nature of human emotions. The group also examined Beelzebub's relationship with his personality aspect Ahun, discussed the development arc showing Beelzebub's growing perfection, and considered how the chapter might be addressing the distinction between feelings and emotions while highlighting the undeveloped state of human emotional centers.

Next steps

Barbara

- Research further the meaning and significance of "Arguena" and "turquoise" in the context of the reading, to share any findings in a future meeting.

Federico

- Revisit and confirm the task or exercise mentioned about having one conscious feeling per day, and practicing it with animals, to clarify its origin and details.

Janet

- Continue to explore and question the allegorical meaning of Beelzebub's addition to the religious doctrine, particularly in relation to "elements of the work," and bring further insights or questions to the next meeting.

Robin

- Look up and provide the exact quote and context from Gurdjieff's early talks about practicing love on plants and animals, as referenced during the meeting.

Stephen

- Write down the thoughts and insights shared during the meeting about the emotional center and the allegory of listening to animal sounds, for future reference and possible sharing with the group.

Summary

Beelzebub's Gob City Allegory

The group discussed Beelzebub's experiences in the city of Gob, where he introduced an invention about spirits in caps of invisibility being beings of other forms who watch deeds and report to Mr. God. This change in religious doctrine led to people treating animals with unprecedented respect, including responding to animal sounds by flopping down in prayer. The participants questioned

the coherence of the allegory, particularly regarding how easily Beelzebub manipulated the population and the specific details about animal behaviors and human responses. They also discussed the emotional components of the story and how it relates to Gurdjieff's intention to destroy beliefs rooted in mentation and feelings.

Religious Development and Guilt Dynamics

Robert discussed how people with unconscious guilt might create lies to protect their beliefs, particularly in relation to holy places on the outskirts of cities. Robin explained that religions often function like marketing organizations, citing examples like the selling of indulgences and religious relics. Robin also described Beelzebub's character development across different stories, noting how he perfects himself over time and gains individuality, with Ahun representing Beelzebub's personality becoming more controlled. Stephen referenced a specific passage on page 1179 where Ahun explains his role in Beelzebub's evolution, supporting Robin's explanation of Ahun as Beelzebub's developing personality.

Gurdjieff's Teachings on Emotions

Robin discussed Gurdjieff's teachings on emotions and love, explaining that humans lack voluntary control over their emotional responses and operate in mechanical states. He described how Gurdjieff suggested practicing love on plants and animals rather than on other humans, as humans don't have the strength to practice love effectively. The group discussed Gurdjieff's example of a man who couldn't cure his own wife's cancer due to lacking sufficient energy, which Russell connected to Gurdjieff's personal experiences.

Types of Love and Emotions

The group discussed different types of love and emotions, with Federico referencing Stephen Covey's work and Gurdjieff's concepts. Sandy introduced the idea of "emotion salad" to describe when people experience mixed or unclear emotional states. Robin explained how allegories in Gurdjieff's text work through examples of Beelzebub's different forms and interactions, distinguishing between feelings (as verbs) and emotions (as nouns).

Human Emotions and Consciousness Discussion

Barbara expressed concerns about the lack of respect for human beings compared to animals, while Robin emphasized that the story doesn't make sense and suggested focusing on interaction rather than analysis. Russell shared his personal experience using imagination and nature as guides to navigate workplace challenges and emotional difficulties. Stephen discussed the primitive nature of human emotions, comparing them to animal sounds and explaining how emotional development is truncated while physical and intellectual development continue, highlighting the need to address negative emotions for genuine consciousness.

Beelzebub's Descents Discussion

The group discussed their reading of a chapter about Beelzebub's descents, focusing on emotions and their development. They explored how Gurdjieff's teachings challenge traditional religious beliefs, particularly around Christianity and emotions. The discussion included insights about the nature of Beelzebub and his mission, with Stephen explaining that Beelzebub was from a higher emotional center and had a cosmic purpose beyond helping humanity evolve. The group also examined the symbolic meaning of turquoise and the remote town of Arguena in the context of the story.