

Meeting #31

EU Session Transcript

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

Speaker 4: I um I have a technical question about the essence of that poppy and hemp Um on page 218, sweetmeats specially prepared with essence of poppy and hemp. And every soul may take as much as he pleases at any time. So is that are they a bunch of druggies?

Speaker 1: In heaven.

Speaker 4: Yeah, in heaven. Um or are we when we drug up, do we go to heaven just automatically in our heads?

Speaker 1: Well, that would depend upon how good a trip you're having, I would guess.

Speaker 4: Yeah. I think so.

Speaker 1: Yeah, I I kind of wondered about that. It it seems a strange detail to add. If he's trying to convince the people that uh not to drink uh sorry, not to partake of chewing poppy seeds, then um Is he promising them that they can do it when they go to heaven? That sounds like a strange thing to me.

Speaker 4: Well, given that he did a lot of work with addiction in his private life, it's kind of an interesting uh segue.

Speaker 3: Is it a fact that that he consumed large amounts of opium?

Speaker 1: Well, no, he didn't do that. No. Oh, okay. He he was for a period of time someone that cured people who were addicted to either uh opium or um alcohol or any of these things that are addictive. That was um his work as a doctor.

Speaker 3: He did consume uh uh large quantities of this uh particular thing that was in the basement or the cellar, some kind of uh liqueur or something?

Speaker 1: Yeah, he was uh he was a great drinker of almond, yeah.

Speaker 3: Arminia, right. He polished it off and then found something else.

Speaker 1: But you see that i if you want to sort of talk about the Armagnac thing, you're really talking about The um toasting of the idiots. And it is said, and of course nobody can comment on it now because there's no one left alive, but it is said. that when you drank Armaniak with Gajiv, you didn't get drunk Well, it's um if you drink in a farm in yak, you do get drunk normally

Speaker 4: It's pretty nasty stuff, you know.

Speaker 1: Well, it depends on the brand that you buy. You haven't been buying rock got almond yet. How do you quit?

Speaker 4: Yeah, Steven Aronson put me onto the Armagnac. He gets his from his Norwegian friends.

Speaker 1: What a strange place to get Armagnac from. I would have thought France was a better

place.

Speaker 2: Yes, because it's it's called Armagnac because of the region there. It's called Armagnac. Like other regions have their champagne, whatever.

Speaker 3: It it in my maybe I I probably conceived it wrongly. Being as you're saying that people didn't get drunk when they drank with uh Grajief, but that i the the the toast would continue toasting to the idiot until the toaster got toasted And became an idiot themselves. The whole point is is that um okay so you say he didn't consume the uh I I got that information, I think it was from uh in search of the miraculous uh that was in there. But I you know, you know better. Um, but that it was large uh amounts consumed in the armagnac, you know, in the basement it was full of it. And then uh the fact that when that was finished and something else was and it was drunk out of big tumblers and that this is when he was he made a A vow to rest and to convalesce. And then when he started partaking in the uh tilting of the glass He began to write and that that might have some effect, even though there's a meetup about people writing when they're drinking a lot and they their their hero was uh Hemingway. You know, and they're saying that it it lubricates uh many things. Uh um And then as to the question of if you take the uh poppy and you do these things, you go to heaven, it's a delusion. It's really you're buying a ticket to hell. But for the moment on the road, it feels like you're in heaven and going higher up until the gig is up. So there's no uh substance, you know, from personal experience, which I have delved into it immensely for a long time until I figured out Uh it was just uh a delusion. And then what happens is you chasing What it was, and it has ceased to be that for a long time, and that's when one is lost uh in addiction, in delusion. So, you know, when I when I read these things and I hear them, I often try to balance it out with the information about the consumption of various things that tend to have a sway. on the consciousness, on the mind, on the on the total being

Speaker 5: I I read this like this that there is the promise of having Poppy and Hemp later on um the king obviously realized that f prohibiting and punishment does not help it even raises in people more interest somehow. And this is something which I can easily uh see in in life in outer life but also in inside. Yeah when I just forbid something to myself it's then the The friction is much stronger than when I say ah I just postpone postpone I wait maybe later maybe later and so the best thing would be to postpone forever But sometimes it's also too good to after a while of resisting to allow myself some things or the children or whatever. and then to make a new attempt to overcome things. So in this sense I understand this promise of getting it later in paradise somehow. Otherwise I had the same uh friction uh like like Robin said, yeah. the was very eager to to punish people even to to to let them die f as punishment and then he says yeah okay when you behave good then later on you you get it anyhow. So it Yeah.

Speaker 2: Yeah, I also realize this. This is like a like a like a strategy that I found out if there are certain things where I'm weak and uh where it's difficult for me to work with that I um that I say it's okay you will you will get an ice cream but not now Just half an hour more. Just wait until we are. And sometimes it's also like um like for example I have to drive a lot around for my for the business work I'm doing and I tend to eat in the car, which is not a good thing because I mostly eat not good stuff and I gain weight and stuff like this. So I then give me the task to wait until I'm at a certain point in the route Like if I'm nearby this town, then then breakfast so or whatever. And mostly or or not mostly but half half, there is a chance that I manage not to eat at all if I overcome this urge to do it now. So I can see that from from that perspective also. So so what I was thinking is if it there is probably Um it it's a it's it's a strat it's maybe he's he's giving a strategy how we can deal with certain little eyes in us which we otherwise can't get under control anyway. It's like useless to try. So maybe it's something you can find find something little bit more Yeah, um um attractive for certain parts in us

Speaker 3: When you didn't eat and you you did the whole trip, did you experience a fulfillment that was greater than if you would have gratified the desire To eat before you got, you know, before you finish your trip or sometimes yes, sometimes not. Yeah in the Bible Gita they say uh sweet now, sour later. Sour now, sweet later. And then and I have found myself postponing gratification uh is is is far surpasses uh feeding it uh what happens after because now I'm not dealing with being compelled and driven And uh it it's it's it's a nice experience, yeah, for me, but

Speaker 4: When he what w uh I was gonna say what you're talking about is on two seventeen If the soul, it's all the disciplines that we do, which you're discussing, Vanya. It's um the three, there are three paragraphs that are very important on page 217. about uh gratification, judgment, postponement, all of that type of thing, if you can read into it

Speaker 1: It's curious that he talks about the seed of the poppy. Because the um Opium is made not from the seed, it's made from the um uh from cutting the seed pod And distilling the liquid that comes from that. That's the the actual process. I've no idea exactly what chewing the seeds would do. I presume it would have a similar effect, but um because It's been done for thousands of years in this way. I presume that they know what they're doing. The name Golgolian Uh gul actually means rose. So gul gullien means roses, roses. So there's a nice irony because at the bottom of 217. Um That island on which Mr. God himself and the deserving selves exist is called paradise and existed in existence there is just roses, roses. It's playing with the reader.

Speaker 3: Could it be said, Robin, that the the poppy seed is the essence wherefrom comes um morphine and heroin?

Speaker 1: Well no, opium is what where morphine and heroin come from. There are a number of alkaloids that make up opium. And if you just smoke opium, I think you smoke it. I have no idea. I've never tried any of that. But if you just smoke it, you get heroin and morphine in the smoke. But the I think it was Professor Freud actually that that discovered that you could take opium uh and uh uh refine it further and and um invented morphine accordingly Um, it was someone around that time anyway. And there's other, I mean I there are lots of other things that come out of opium. Actually that's uh uh uh in a later chapter he starts listing them all. Well, no, he doesn't. He starts listing a number of substances and not all of them. He just says that they're all come from opium, but they're not. The ones he lists.

Speaker 3: Maybe they call opiates? But you're saying they come from something totally different.

Speaker 1: Totally different. It includes, for instance, Baladono, which has got nothing to do with opium.

Speaker 3: That's another thing, yeah Well he seems to be well versed in these substances that definitely have uh and a a euphoric effect in the early stages of consumption.

Speaker 4: And where is the country of Maraplisi?

Speaker 1: Well, it's uh on the southern edge of where the go-by desert is now.

Speaker 4: Okay, so isn't that in the east in China where they use a lot of this?

Speaker 1: The the growing uh traditionally speaking There's um the Golden Triangle in Southeast Asia and Afghanistan are good places to grow um the opium poppy, in the sense that that's where Most of it's grown, right, in this uh nowadays. So those were the original um places Um I don't know why. Maybe the the soil is just um very suited to that kind of poppy Or maybe the people

that lived there just made a good living out of planting and harvesting it. They do have a they had a problem, they looked into the idea of um trying to um destroy the the opium farming business in Afghanistan by replacing it with some other um crop, but they couldn't find anything that was as profitable as the opium crop. So all of their efforts, this was when the Americans were um uh trying to sort Afghanistan out. And it just didn't work.

Speaker 3: The British wound up uh transporting it to India and made a big industry of it I mean who very, very big. And it was a problem in China where they were fighting it like in this story. And um and it went underground. And the British really uh and still to this day uh control a lot of the pharmaceutical aspect of it, and maybe the black market too, from India.

Speaker 1: Well they they were trying to destroy the the Chinese civilization so they could take it over like they took India over. Um and that led to the opium wars, but they're basically just um uh sending opium into China and getting people addicted and uh and that way weakening the country.

Speaker 3: That's how Vietnam the same thing happens. So many people came back from Vietnam with some uh serious addiction uh problems and they were actually bringing it from there also from the golden triangle So that was a way to uh and Castro uh did something like that too with with heroin, importing it into the United States. It's it's winning uh sort of a war without without weapons, without the it's uh so when he talks about this, d this is no light matter. Um when when Gajeef mentions about you know, the poppy and and and drugs and things like that. It's uh if you have an addictive personality, as Freud put it. Then you're in big trouble. If you don't, you could uh experience it, have the euphoria, but there are other things that have more meaning in your life that you don't get lost But a lot of people do uh that you've that initial euphoria sets some people on a lifetime uh A hellish quest to stay uh stay high And what happens is you begin to see that you're low. You're low and getting lower. But something in the mind is it so when he mentions this, it's it's something deep in it as far as the effect it could have on the psyche. And uh how it could cause you to uh to lose yourself, not in the way that we talk about if you want to find yourself, lose yourself. lose all possibility of ever emerging sanely

Speaker 1: The curious thing um uh about all of this is that opium isn't really that addictive Um it's addictive, sure enough, but mostly it's addictive because the personality is the addictive type, not because of the uh substance itself, it doesn't create too much of a physical problem. Alcohol is more so Um the the estimate is that cigarettes are a a stronger addiction than um than humans. Accord to something I read. But I mean it doesn't really matter because if the personality is good at getting addicted, it gets addicted. When I was about 17 My brother was big into drugs. I was only small into drugs. I was just a it didn't seem to me like a thing to investigate in death. One point in time he tried to he tried to become, because he told me, he tried to become addicted to morphine. And he took it every day for two weeks. And it was too um for him who was who was for pretty much most of his life, addicted both to cigarettes and um alcohol. And actually cigarettes killed him. It was too much of a palava for him to get addicted to, so he gave it up. I don't think that, you know, the substance on its own Is that addictive, that particular substance. But the addictive personality I mean I think fashion is addictive. I think if everybody was taking it, then everybody would take it. That's then fashion is very addictive.

Speaker 4: One of the things they're using, and uh like Dr. Gabor Mate, he is he works with addictions in Vancouver and has addiction clinics anyway. that my experience of working with Jung and Freud. Um it's it's more like The addiction is searching for something. Matei is saying basically that on these ayahuasca trips, he he does take the addiction. And they finally get that vision that they need of themselves that actually breaks the addiction. So there is this, and I'm watching the whole series of the fall of the civilizations, and it is very interesting in every

civilization From beginning day one, they had some kind of chemical that would give them visions. It had nothing to do with addiction. And that and then it would turn into a misuse of that, whatever that was. Whether it's mushrooms, whether it was opium or whatever. It's like even the fall of China in the Han Dynasty, he became addicted. And that the Han dynasty fell. So it was the only one that I don't see that had that effect is Genghis Khan. He did not go into that. So I'm on about the 12th program of all this. So um But the Mayans, the Aztecs, the Incas, they all had this need for experience. of this mystical roses, roses, you know, type of thing. And it was not addiction. And Jung believed that too when Yeah. When Henry Wilson wrote Jung and started they started the 12-step program, he said These people who are addicted to alcohol are looking for something, a spiritual union within themselves. They're looking for something else. And so the twelfth step is probably that step.

Speaker 3: Who did you say started the uh the A program? The WHO? Who did you say started? You said somebody started it For the alcoholics?

Speaker 4: You just mentioned Henry Wilson started true AA. And Jung, he wrote Jung a letter before he started it. And Jung, it's publicized. I mean you can look it up.

Speaker 3: Yeah, I know about it.

Speaker 2: What is what is interesting is in in German the word addiction is Sucht, which comes when the word Search is suchen, which is the same wording and wood stam, which is the same root.

Speaker 3: It's funny I thought of too when he was mentioning this paradise with the milk and the shores of honey and remembering uh El Dorado in Candeed. There's a story Raselis where the chap started there The Buddhas supposedly started off in a idyllic closed community. Some go out looking because they've they they don't know anything else and they're bored with this paradise and and some um like in voltaire Uh he just wound up, you know, they they got taken over and he had to to leave. And he wound up going and finding El Dorado where the gems were all over the you know, so he gathered them up and got on a ship and then got robbed. Uh you know, and the the metaphor for me is that uh we have all of this the paradise is within us. But the fact that we look for it outside, and I did that for a long time, and I came out with the analogy, I have I've consumed a great deal of Drugs and a great deal of varying uh drugs, extensively. Extensive research with no development. And at the end of it all, When I finally broke away from it, the realization came that I have never taken anything that makes me feel the way I feel when I take nothing That those little things just uh they created a sensation that put me in a state and I wanted to stay there. And you can't stay there. Yeah. Uh y you gotta come down. You gotta, you know, inter interact with the world. So um yeah, for for this person who's made it through that, um It's it's some and if w I notice something within me that triggers that same dynamic. I don't want to do it a little bit, because a little bit leads to excessive usage. So when he bring it up in the in the story here, I I can see it from that angle um is that the paradise is within. It's not out there. But I want to furnish it with earthly desires and things and and then it changed just like the Garden of Eden, yeah. So okay, you want to know what's happening? All right, go. Now you're an outcast. Yeah. Where do I go within myself? Why do I take myself out of a paradisaical situation? And go for something else that's a delusion and temporary. It's it's an amazing thing. Amazing part of this human being that's speaking right now. Discontent is something that's manufactured by itself for the most part. 99% of my problems and issues. on my own self-doing. And then you got life, the weather, age, bones, things like that.

Speaker 5: I find from this description quite interesting. The more I read it, the more I I find it I find it also in it beside the fact that it is called a religious doctrine and in the in a certain sense it

is also told as if the king invented something to fool somehow or to to uh to um push people in into a certain direction. But beside of this, it is it sounds s half uh like a description how it is really. When we say Mr. God, we could say the absolute. Then we say this island called Paradise, we could say the Sun absolute. And of course there are no flies and illnesses anymore because it's just another level of existence. then the souls there is some some something real in us, a core, and the limbs are just so our our ordinary body is just put around. So somehow Half of it it sounds like like it is somehow.

Speaker 6: Yeah

Speaker 5: I don't know. But on the other side we also know that uh it is also something invented and uh uh the descriptions are a little bit uh s stupid somehow, yeah, women of all races and whatever. So it addresses more our lower um uh Was heißt unsere niedrigen Gelüste? Nature. Ja, the lower nature, yes. Yeah. But every time we read it now it it comes again this in my thought that somehow it sounds like uh quite nice description to about what is real and on the other side it is also just a fairy tale somehow.

Speaker 6: But also, isn't there in his description of the effects of the poppy I mean that kind of reads a little bit like the Kunda buffer. It's sort of a distortion of what we perceive. So I wonder if that's sort of also an echo of that.

Speaker 1: Well it is in in in the sense that you know as soon as you see the same shape, you're looking at the same shape. There is um, for instance, a crow would appear to them to be a peacock. This is symbolism. The crow is the essence and the peacock is the personality and that's that is used later But the other things that he comes out with are just distortions that you might get from any halogenic experience.

Speaker 6: And then he also later on he talks briefly about how the effect of this is to stop money going into the Treasury. um which was I think something that he talked about in the first um descent. And maybe that has something to do with an an allegory of energy or something.

Speaker 5: Yes, I see like like this that there is it that we are not was heißt denn versorgt we are we Uh b we could we could say when one is not working then some energies are just uh uh going down and and and nothing is uh evolving and in this sense we are not anymore Was heißt denn versorgt man ja? We are not anymore.

Speaker 2: The energy is not contained anymore, that's what you mean, oder?

Speaker 5: So you don't have the supply.

Speaker 2: You're not supplying. Supplying, yes. Supplying.

Speaker 3: Yes, wasted, dissipated. It goes away.

Speaker 5: Yeah, what you say, uh Rod, uh I I also thought this this is a very clear description of then that when we don't don't work then uh energies are not transformed and so we just miss a whole range of energies in inside of us. And this uh I find this notion of chewing, which he repeats mo again and again, the one who chews Yeah, it's a little it sounds a little bit funny, but somehow it emphasizes the mechanicality of of this. Yeah, so ch when I see When I was younger I'm I I think I did it also sometimes, but when I see now people chewing uh chewing gum like a cow, yeah, it it looks very mechanical somehow and I In in this sense I'm would not pay so much attention to this uh story about uh drugs or so. I I would say everything is a drug in in this sense. Yeah, when I needed to f to feed uh the lower parts and become somehow uh uh oh sorry my my language is a

little bit Was heißt denn abhängig? Dependent, wenn I become then dependent on something, yeah. Watching television, speaking with the neighbor, uh being confirmed by my by my boss. So many things, everything you can become uh dependent on. So in this sense, I think drug is just an image of anything where I uh I'm dependent, so I put my s by I put myself uh as a slave to it. Yeah, so in this sense uh we c we could replace it with everything in in in ordinary life.

Speaker 3: Mm-hmm.

Speaker 5: By buying a new car or having the clothes according to the latest fashion, whatever.

Speaker 3: Yeah, in this uh What would another word for the context within which chewing is being used in this story? I I picked up thinking, you know, mulling over. Mm-hmm. And and then Yeah. So then it went to after that, but then he said thinking after he capped it all off. You know, it went from chewing, where did it go to from there to something else? A habit or whatever. And then eventually he said thinking is all you know is okay. But somehow it it just seems to be to not to take latch on to anything all the way. And just wait until something else seems to be a that something else will come along within the story that will kind of sink uh and and one you know I could derive some kind of uh to to gather something from it. But when I try to when I stay on one part and and chew on it too long, so to speak.

Speaker 7: Yeah.

Speaker 3: It it doesn't allow me to ingest, digest, and be nourished. And sustained in the in the in the sense of mind, body, emotion. You know, the being

Speaker 5: What is interesting that then the uh the picture comes again that to overcome it uh with pressure it does not work at all. So King Konusion did something which the highest individuals did. So he withdraw himself from from eating and drinking, not for forty days like the other holy individuals, just eighteen days. It's also interesting. But this somehow helped him to we could say to to come to a um more intelligent uh plane or a more intelligent level and then from this level he could realize how he could probably deal with the situation. Yeah, when he was on the same level as the people uh who made this these difficulties, yeah, there uh he reacted somehow uh the same way. Yeah. even from the opposite uh standpoint, but he reacted the same. So what he did is also mechanical somehow. But then with this withdraw from uh from from eating and drinking whatever this actually means maybe it is it is also a little bit literal then he uh Yeah, he he somehow he c he collected transformed the energy, yeah, and then he obviously was rising above this uh what happens and then from there he could uh see and had an idea what to what to do. So this is my perception of this image of not eating and drinking, so not being engaged in the normal uh happenings, normal world for a while. And then from this Yeah to to to see more to see what what what could be done. I have it sometimes in my life when I realize uh there is a problem which I want to solve, maybe alone or with others, and I don't come forward, then I have to withdraw myself from this situation, from this problem problem. So I uh I cons I I intentionally forget about the thing and I rather collect my my my inner forces I would say. I so I I c try to b remain for a while in what we call the collected state and then out of the sudden an a new idea can appear some sometimes so And this is somehow the notion, what I understand from this from this uh description, how the king came to his idea.

Speaker 2: It's funny that he it's written then and thought and thought If we if we see that with a true ring, it's like like a little bit like the the picture.

Speaker 3: Katalog.

Speaker 5: But I d I think uh Gurdjieff uses thinking and thought in a quite definite way. Yeah, if

he would say what what what you probably meant and then what's what Stefan was was also raising. that this mechanical associations, I think Gordiev would call it uh going from association to association in a way.

Speaker 2: Yeah, it's like I I I thought it's like maybe the the opposite of what was said with the chewing. So i in in the in the in the English version he's saying thought and thought in in German he's even giving a different notation he's qu he's saying he's um he he was thinking uh ernsthaft seriously

Speaker 5: Im Englischen auch.

Speaker 2: Seriously, yes, yes. He is not only thinking, thinking like mechanical, he's doing a a serious attempt to think something through. So it's like a like the other One could say thinking is thinking, but it's not like this. There's a different It's like a rousing of thought.

Speaker 4: It's like the first chapter, Arousing of Thought.

Speaker 3: Speaker 4: Speaker 3: Could it be the other side of this thinking and chewing about contemplation? Contemplating It's a little different than thinking. It's it's what probably what you were referring to, Econ, is that when we withdraw from the intake of the world And there's no chewing, there's no eating, there's no digestion, there's no taking in ideas, there's no effect from the world I'm in. And that something happens where centering takes place And then the thoughts are not necessarily of this chewing thinking nature. The thoughts could be more to to evaluate really what's going on behind the sensations And the experiences and the wonderful wine and the poppies and all of those things. All of a sudden, there I am

Speaker 5: Still alone. Now I think these are different things, yeah. I think this are two different things. One is the what you say contemplating is this collecting myself and uh somehow don't not wasting or not using up my forces but but but gathering them and and collecting them and then this thinking and thinking and I I'm quite sure that it's not so easy really to perceive what is what Goodyev means with thought and thought because when we say I think this is usually our pu uh mechanical associative uh processing of already perceived information. So it is just um yeah going on with the same stuff and I'm I I'm c I I I I somehow feel or uh have have the feeling that when he describes it like like this and this is not the first time he describes it like this. Yeah, from Ashyatashima, she also has a very strong description of this process and I'm quite sure that it's different from our normal associative thinking. But I don't o but I also have no uh really good words to describe it.

Speaker 3: If somebody asks me something, right? And I don't know, I say, I think it's over there. I think it's not as you know, you see I'm saying that there's that that space, you know, where's Fifth Avenue? So I think if you go I uh well thinking and not knowing is right there. This chewing. Instead of saying, I'm really not sure, ask somebody else. Because something in me wants to know, wants to appear to know But I think therefore sometime I don't know. Like the guy said, I think, therefore I um well yeah, you know, I laugh about thinking a lot because in unless it's looked at and examined I'm trying to substantiate my own delusions and my conclusions. You know, the ego, the personality, is it has this default. to make itself right. And I want to see that and obliterate it

Speaker 4: Michelle, the uh bookmark you made for Mirror of Light, it has all of the what we've been talking about So that bookmark is it's kind of like you take each of what we've been saying and look at what Rodney Collins was looking at in the mirror of light. So thanks for that because that was very interesting.

Speaker 2: Yes, thank you.

Speaker 1: So in what way does the the um invention of King Canusian differ from the Old Testament?

Speaker 4: So ask that question for stupid people.

Speaker 3: Old Testament, New Testament, I am unversed. I testify to not knowing.

Speaker 4: Like one, I'm saved from my own sins, and the other one is just, Mr. God, what have you done to me f again? You know? The God of the Old Testament is a put punitive uh hellgrazer The God of the New Testament is somebody who's done the work. I love the Old Testament because I love hell raisers. But but I get really pissed off of God, believe me. How could he do what he does, you know? And is it a he

Speaker 3: Well, if it's not a he then it explains all the upheaval Yes I have a dear friend of mine. He used to always say, you're not punished for your sins, you're punished by your sins.

Speaker 4: Exactly. Well that's to me that's true. You punish yourself.

Speaker 3: Seems like uh when we read these stories and these these books, it takes us to a place and then all of a sudden We're not chewing. We're at a place where maybe contemplating a little more. I know I am. And settled in exploring It's a calmer place, but it's not derived initially from the words and the words meaning. It's the sequence of them and the context. And and all of a sudden finding an experience within this space right now of mind, body, and emotion. And just experiencing it and letting it wash over. It's uh it's this has a comforting aspect to it When I stop trying to to grasp it, all of a sudden it washes over some way

Speaker 5: What could it mean that he says? I m it must be noticed that although the custom of sacrificial offerings was also flourishing in the country of Maral Plessy, but it was not on the large scale on which it had flourished in the country Ktikliamish. I think this is not just an historical notion. Yeah, as we try to understand what this image of sacrificial offerings means for ourselves and inside of of us and then to distinguish wean between Maral Plessis and Tikliamish. Luigi do you sometimes give uh your idea of that it belongs to certain centers or so.

Speaker 4: Didn't he associate certain centers with those different parts of the world? Robin? You're you're muted. You're muted. You're muted.

Speaker 1: Mute. Mala's place is the emotional center And it you know, just taking it logically, the intellectual centre is far more likely to deny emotional expression than the emotional centre. Emotional center does, but not so much as the intellect. So you could interpret it in that way.

Speaker 3: Is the emotion characteristics of instinct and essence a little more than the intellect?

Speaker 1: Well the emotion is what it is. Right, you know, it's the emotional part. It would appear that the emotional center owes most of itself. its natural instinct to the um uh moving instinctive center, the instinctive part because There are instinctive emotions as well as um what we would think as pure emotions. It it's It's also the case that a lot of animals seem to indicate that they are the embodiment of a particular type of emotion.

Speaker 6: I was kind of struck by the way that his description of heaven and hell are very kind of material on the same level as everything else. There's just another place on earth. And You know, and and there's lots of food there because it's brought from other places on the earth.

Speaker 4: Could heaven or hell be part of um our like wherever we dwell in our centers? Could it be an inner heaven and hell?

Speaker 1: Well yes, of course. You can do that. You can say it's World 96. Although, you know, as World 96 goes, it the description here is far worse than World 96. You do actually get normal water and things like that. But you know the heaven seems to me like is though he's taking it straight out of the big rock candy mountain

Speaker 4: Where is candy candy and not roses roses?

Speaker 1: Yeah, it's candle, it's you know The birds and the bees in the cigarette trees. They have cigarette trees. That's nice, isn't it?

Speaker 5: I thought it can also be that he has with his invention King Conusius, he had has to find a language which can be understood by uh by people who wants he wants to address. And in this sense he promises h them things which they uh in a way know and and and uh want to have yeah so in in this sense yeah I I mean we we all know it somehow that many promises from higher even spiritual teachings, on the first account when we read them and have not so much experience, they sounds like Ah, I become a better person and everything becomes bung p becomes easier and I am not enraged anymore. I am just a nice and kind kind guy. So somehow things which Which one can understand somehow, and when we then go on uh on the way, then we realize ah it it it does not become easier, it's the it's almost the opposite somehow. But with this no one can be caught What is also an interesting an interesting idea which is again here that he says I um I was deliberately looking for a corresponding being to to to for a friend. So for Getzabab somehow to fulfill his task He needed someone who is closer to the people, so he he could not do something any uh anything directly. A little bit like the notion how Ashyatashimash brought things into the world. He also he taught uh handful of people then they taught hundred others and s and so on. So it uh it uh somehow was going from level to level and in this sense I understand that he he has to look it's not just it's it's a nice uh nice to have a friend, no, I think he needed someone who was somehow connecting his him with the people or with the uh his higher ideas with something which people could understand.

Speaker 1: Basically, he looks around for the first social network that seems to be popular and starts trying to friend people on the social network.

Speaker 3: We have a phrase that's bouncing it off of somebody is which is saying it kinda is he needed somebody to share it with, to transmit it with. And then as they share their experience, he sees something more than just what he was transmitting Because now it's filtered, it's synthesized through, and now it's communicable. Now it can be shared. It's almost like creating a whole language, a different language. Um because in the when we're by ourselves, there we are and and we chew. And we chew and we chew. But when you're in interacting, but it seemed like he had something of great meaning and he wanted to allow it to flourish. And he needed somebody else, just like we do right now. You know, if I can't read Belzeba's tales the way It happens when we're reading it together and sharing what's mulling around inside of ourselves and c causing us to contemplate. It's definitely important to uh To connect. I can connect to myself when I connect in a way that I never could do. By myself.

Speaker 1: I like the idea of the the limbs just being attachments. Sometimes when I wake up in the morning it feels that way, you know. These are just attachments.

Speaker 3: Could attachments be likened to anchors?

Speaker 1: Well, yes.

Speaker 4: I think wherever we're attached, we're identified. So your attachments, you gotta learn which ones you got, you know. I always think of Gurjov as a humorous. I mean, God forbid, I'd be in hell if I had to be his best friend, but Actually, I'd laugh my butt off if I was having to be his best friend because to me he is hilarious. Because he's mostly just Making fun. He's just showing us our own dualities, showing us our own attachments. I mean You can just read the transcript of these meetings and you see each of us is attached to our system of thinking or our whatever. And so what, you know As long as you get it, you get it. It's not off with your head like in the Old Testament. And Robin, what number does um talk about hell? What you said world ninety-six Yeah. So so you'd have to go a little down further than that, like to reptilian thinking, probably.

Speaker 1: But World Ninety Six is um World ninety-six embraces all one-brained beings, I think.

Speaker 4: Really?

Speaker 1: Yeah, I think so.

Speaker 4: You said something before. It may have been years ago or it may have been months ago. I have no idea. But you talked about it going to the different uh like two hundred and forty six two uh you you went down in numbers.

Speaker 1: Oh if you're talking about worlds, those are worlds of the rail generation. If you're talking about the side octave from the sun, you're talking about something else. If you're talking about the um uh the hieroglyph of life or the step diagram as it's called, you're talking about something else. And they have different levels that can be defined. But if you're talking about the major octet, then you only go down to world 96. There is nothing below world 96.

Speaker 4: Oh, okay. So I'm down in the mud. I'm in the swamp.

Speaker 3: Didn't Garjeev say, um, if I'm not mistaken, I teach people that when it rains, the ground gets wet.

Speaker 4: Yep. Even the lizards know that. Yep

Speaker 3: That's it. of his message is you know it's simple um but he he takes quite a few circuitous routes and about but what is my capacity W what what's happening within me that's causing me to see what I see and how much can I get rid of my subjectivity, my personality, that I can absorb what's being presented.

Speaker 4: I think it's a rare thing, Stefan. I think it's very rare. And I think it has to do with our observation. You know, how can I get out of my own way to even objectively observe myself? I can't get out of my own way.

Speaker 3: Well then it it would stand to reason to be mindful not to wind up in the swamp in the mud. That that happens when I'm not aware of what I'm saying, doing, or hearing. It's it's it's a nervousness, it's a fastidiousness. It's the delusion within myself that if I'm doing something, something is happening and something's getting done. But no, quite to the contrary. Quite to the contrary. Maybe I just need to be still and allow something to wash over me as opposed to having to know what's going on because it's fluid. I think he also said that he changes every half hour. Things are moving, things are in flux. But I want to make it still. I want to I wanna put some concrete there. I want to know or appear that I know And uh it's not that appealing. Because no ing means not learning. No means no to learning. I try not to be knowing. That helps me stay out of my way to a certain degree.

Speaker 4: Yeah, I bet I can get back in my way real quick.

Speaker 3: Well we we see that.

Speaker 4: It's knowing. It's knowing and You know, so Gurjev, I I kind of do what he did with um Raj. You know, Raj is having this intellectual discussion and Gurjev said, go, you know, basically go dig. You're overthinking, you're overdoing everything. You know, go collect yourself and dig a ditch. So I just have to get up out of my chair. out and start walking around barefooted and just stay out of my head for a while. I just have to um I have to force Gwen to Pay attention to something else because she can she can take something and run it till it's it's dead in the water.

Speaker 3: What does she ever uh call upon the impartial eye?

Speaker 4: Um that's who she talks to.

Speaker 3: She talks to? Does she listen?

Speaker 4: Not much.

Speaker 3: Okay Somebody I heard this little lecture on consciousness and uh the guy says, well, does it talk or does it listen? You know, of course this is has two aspects, but all too often the work is presenting to me things that if I let them wash over me, that they will Create something of a guidance where these natural defaults of nervousness, impetuosity, uh can't sit still. Will diminish enough that I could get past them enough to be able to really behold something, not as a concept, as an idea, but as something that will resonate within the being So it to me it's this is stopping all of those fetters, all of those anchors of the personality. That they're beckoning and crying out to be fed because they want they want to be. They want to be. And they don't want the being to resonate. So I gotta give that up. And I don't think it's a sacrifice. It's not a sacrifice at all from the gain It's like, you know, we were sharing earlier. So you don't eat until after the trip. You know, and then you wait another hour. There's a certain satiation that happens through postponing gratification and not being impetuous that something else happens within that space. I'm starting to experience that now Where I would have been if I was chasing the carrot and where I am when I'm not chasing the carrot. Now, how come I can't be with myself? So I chased the carrot. But I don't want the carrot is elusive. So here we are. Through you guys and the collective consciousness here, it it it raises things up inside. Or else I could just maintain this is the way I am, I keep doing this, and I'm just a chewer. And all I can do is chew and think, I think. You need to look you look at that and see it. And and seeing is doing. Okay, you say Robin? See and do. Am I seeing if I don't address it? Or am I just chewing? And ruining my teeth? And diminishing my mental capacity in the interim?

Speaker 6: I thought there was something interesting about the spirits with the cap of invisibility. um though he talks about. I'm not quite sure what. But they can it says that they they are they can see our doings and our thoughts. Um And I sort of looked up cap of invisibility and it seems to be a sort of Greek mythological thing originally. Um, it was the the cap of Hades or I think literally the dog skin of Hades apparently. Whatever that means. So I don't know what it is about it, but it seems Strange. I mean I understand he's gonna use it in his next part of the tale. But it's it's interesting that it's a spirit as opposed to everything else which seems very earthly about heaven and hell.

Speaker 1: It's curious that it's mythological. He will have chosen it. I mean it it's you always get that feeling. Oh he must have chosen that deliberately. It's kind of reminded me without um I don't think this is coherent. It's just when he talks about appendages hanging off you, he's talking about a physical body, and the physical body lives on the surface of the earth. The um calcium body and

the body of the soul live in the ionosphere. And they are weighed down to the surface of the earth by the physical body, but when the physical body dies, they go directly to the ionic.

Speaker 8: This is what the leaves are going to be.

Speaker 1: And they both have caps of invisibility, if you like, because nobody seems to be able to see them. But this isn't coherent. This is just me freely associating.

Speaker 5: Regarding this notion of of uh that this these some things are are hidden with this um price tankupper with this um what what you say right um

Speaker 2: Invisible cap.

Speaker 5: Somehow um I can relate to this many work attempts they have to be somehow invisible. For the outside, not to be in the danger of just wanting to be recognized or to get a reward of being good or something, but also somehow inside yeah I I I realize many things. Um it's it's a little bit like this story. It is too too obvious and I struggle too much with certain mechanical things they are usually much stronger than than me. So I have somehow to um not even to convince to to fool the was heißt denn die austricksen Yeah, fool them. To fool them, yeah, to to to be very intelligent and in a way intelligent that these parts in me don't recognize that I somehow fool them. So in this sense, uh this notion of invisibility is something which I can relate quite directly when I when I when I do uh some work or when I or also with with other people, not just inside, also with other people. Yeah, when I have a certain intention. When I would just say it, it would raise resistance usually. So I have to to not to fool but to uh

Speaker 2: Play.

Speaker 5: Yeah. Yeah to find s any kind of means to like con Conusion tr tries to do to say, yeah, maybe later and it will be very beautiful and you will see and yeah, so to bring people to towards the work uh by Not directly, not with the hammer. In this sense, this notion of invisibility is also somehow tangible for me

Speaker 3: Somehow the word subtle comes to mind when you're saying that. You know, not overt, subtle. Subtle. It's like smoother, softer. Then there's no conflict. I'm glad I stopped chewing gum a long time ago. You know, Robin, with the trees that grow the cigarettes. You know how ridiculous that is. But if I just hear it and picture it It stops my mind long enough to breathe, to not to chew. I mean it's far-fetched, it's whimsical, it's crazy But it gives me a momentary departure from the strenuous search and and trying to to grab something. And I think those little departures is like a electric car uh getting, you know, the little stations where they they can recharge the battery. Um so when I don't you know when I let it go for a moment, sometimes something happens and when I look at it again, I see it from a different angle. When I step back. The mind is so hungry. It's almost insatiable. As I experience it as we're sharing. It's like, wow. Its stomach is bigger than than the whole universe, it seems. It never gets small unless I just do what you were mentioning Eric and just don't eat, don't withdraw from all the senses And center it it's given me uh quite a bit to uh to to to deal with, to to ponder and to to take action with. How do I Slow down, learn how to stop, just like a car, you know, slow down, put the brake on. How do I learn to do that with my thinking? Then it just takes its own then it just and me following it. It's so tiring. And it's not that much fun most of the time.

Speaker 8: Type of inspiring sees that we know that's as well in documentary

Speaker 3: Somebody just said something I didn't hear you clearly.

Speaker 1: Stefan, the struggle with the um associations is the really at at the very beginning of the way. The associations are not going to stop. They don't. You can test this. But they aren't going to stop, but they can be ignored. They can be what? Ignored. Ah, ah, right. You don't actually have to go with them. It's it's you're taking a particular posture. terms of the machine. You're presiding over the input of impressions or the entry of impressions. You preside over it. When you do that, you do have the choice. Or you have a choice. Yeah. We know this.

Speaker 2: I I had one more thought about the spirits with the caps of invisibility. Could be maybe the externalized conscience I salt.

Speaker 3: Could you give some kind of example to put clothes on it? You know, give that some kind of I'm getting a an idea.

Speaker 2: I mean uh Later on, Gurdjieff talks about that the conscience in us is buried, that we don't so as long as we don't have an externalized um motivation to be good human beings Um we don't yeah they we don't go that road we don't walk al along that path. So it's like externalizing what should be actually inside. I was thinking.

Speaker 4: So so remind me, Robin, why did he send the apes to Saturn?

Speaker 1: Well because Gurnaha Haha was interested in them.

Speaker 4: Oh, but it didn't have anything to do with these associations?

Speaker 1: Well, we we haven't come across the apes yet, and there's a lot to discuss about the apes The whole of evolution.

Speaker 4: Well this is about the fifty millionth time we've read this, so so I have to come across it again before we just

Speaker 1: We aren't going to miss any pages out. Even if you plead for us to miss out pages, we will not do that.

Speaker 4: Well, I'm still on Saturn, so so there

Speaker 1: The apes are only possible on planet Earth. There aren't any apes anywhere else. They're only on planet Earth

Speaker 4: Stop it. They have to be somewhere else.

Speaker 1: No, only on planet Earth. At least in this book

Speaker 4: Then I'll be on Saturn waiting for him. You know, everything is tied to everything else in this book, Robin.

Speaker 1: Yes

Speaker 4: I don't have to wait.

Speaker 1: No, you've got special dispensation to be able to talk about any particular page you want to.

Speaker 4: Okay. It's just like a lot of our conversation today was handled in chapter one.

Speaker 1: Yeah, the uh chapter one echoes through the whole book.

Speaker 4: Yeah.

Speaker 1: I mean it just does, you know, in one way or another it it kind of creeps up on you.

Speaker 4: Or it s is blaringly in your face. Right.

Speaker 3: The particular Buddhism, I think it's Nichi Ram, where they chant. And the uh the whole bottom line is perpetual regeneration. But as it continues to reverberate, hopefully there's some shifts within myself that it begins to take on new sensations and realizations. But it's perpetual regeneration.

Speaker 4: That's the hope that as much as we read this book, that it's going to take on some new meaning and new behavior for Gwen too. But I'm in the swamp, Stefan, with alligators

Speaker 3: I just heard a thing on the radio. There was a guy, he was drunk, driving drunk, so he jumps out of the car and he runs in the swamp. And the alligators got him. But they fished him out and he got he got bit. But then still they took him away. He tried to get away. And where he was going was worse. The way he was.

Speaker 4: Well down here in Texas and Louisiana, that is more of a news factor that happens every night. Unfortunately, even the alligators don't want to eat a drunk. So they'll just bite off a leg or whatever and leave the rest of them.

Speaker 8: Right.

Speaker 2: Why why is he bringing up the profession of Abdegle again? And then the profession of the new friend. I mean I don't know.

Speaker 1: So there's a question, isn't it? A priest has authority. Someone that owns a chaihana. has a different kind of authority. A feature is an intellectual um position.

Speaker 2: Okay.

Speaker 1: Owner of a Kaihana is an emotional position, I think.

Speaker 2: I would have thought the priest would be uh emotional, but No, that that's your association with Christianity, you know.

Speaker 1: A priest is a a teacher.

Speaker 2: Yeah, okay.

Speaker 3: It's part of an institution, so to speak.

Speaker 4: You're thinking the high priestess fund

Speaker 1: Yes, she's she's gone gone all tarot on us. My thought just came up, it came up the other day, um, it it doesn't directly relate, but I can't help the various points in this meeting, I've just kind of thought about it again and again. It seems that there are always bottom feeders

Speaker 8: Yeah.

Speaker 1: And that the universe is it's necessary for there to be bottom feeders. Because if that doesn't happen, then things actually go to the bottom and never come back. They don't substances don't rise up again. And the um the recent thing that I kind of wrote about in the in the newsletter, but the recent discovery that there's a a microbe Up to about five kilometers down into the crust of the earth. They're all bottom feeders down there.

Speaker 7: Before you bend something off the front paper off the speed.

Speaker 1: There are human beings who are bottom feeders. Goes through every species. It's one of the six processes which is to take trash and make something out of it. Yeah. We should respect Shrin Pam prawns. And we do, we eat them. Okay, so we've run out of time, so um thank you everybody.

Chat EU Meeting

12:57:29 From Gwynne Mayer : I think it has to do with our perception given at our state of being when we are reading....I agree Ekant.

13:00:44 From Gwynne Mayer : chewing --- over thinking

13:00:56 From Vanya : Reacted to "chewing --- over th..." with 👍

13:01:09 From Gwynne Mayer : Reacted to "chewing --- over th..." with 👍

13:01:50 From Gwynne Mayer : It is another form of kundabuffer as Rod spoke about

13:03:51 From Gwynne Mayer : addiction also is a form of chewing/avoidance of the real inner issue

13:05:49 From Gwynne Mayer : you got it Ekant IMHO

13:27:17 From Vanya : AI Comparison King Konuzion's doctrine and Old Testament:

Gurdjieff's Text: The passage presents a strict, almost gnostic dualism. The physical body, its organs, and its limbs are mere "attachments"—temporary tools designed to protect the soul on Earth. At death, the soul is "liberated" from this physical cage to reclaim its true nature.

Old Testament: The Hebrew Bible lacks this dualism. Humans are a psychosomatic unity. In Genesis, God forms man from the dust and breathes life into him; he does not have a soul, he is a living soul (Nephesh). Body and spirit are inseparable aspects of a single existence.

Gurdjieff's Text: "Mister God" is portrayed satirically as a cosmic landlord or colonial administrator who owns specific real estate (islands). His omniscience is outsourced to hidden spirits wearing "caps-of-invisibility" acting as a divine police force.

13:27:20 From Vanya : Old Testament: God (YHWH) is the transcendent, omniscient, and omnipresent Creator of the entire cosmos. He requires no spies or cloaked informants; His eyes see into the deepest, most hidden corners of the human heart automatically.

13:27:40 From Vanya : Gurdjieff's Text: Paradise is a consumerist, indolent Shangri-La. It offers total pain-relief through an endless supply of opium and cannabis essences (poppy and hemp), material wealth, and women treated as rewards. It is an escapist state of permanent, substance-induced inertia ("Roses, Roses") funded by the economic exploitation of the physical world.

Old Testament: The Garden of Eden is a place of active partnership, where humans are commanded to "till it and keep it." Biblical visions of peace (Shalom) do not promise a narcotic numbness or lazy luxury, but rather communal justice, honest labor, and direct communion with God.

Gurdjieff's Text: Hell is a calculated, totalist police-state characterized by sensory torture—burning pitch, screaming whistles, needle beds, and thirst induced by salted cakes. It is a tailor-made psychological deterrent designed by a king to exploit basic biological fears and break a population's addiction.

13:27:43 From Vanya : Old Testament: The OT has no concept of a fiery, torturous Hell for

individual sinners. All the dead, righteous or wicked, descend to Sheol—a dark, silent, and egalitarian underworld of sleep and forgetfulness. Divine punishment in the OT happens strictly in the here and now through historical events, exile, and earthly consequences.

13:29:09 From Gwynne Mayer : Reacted to "Old Testament: The O..." with 😊

AI Summary Meeting 30

EU Session

Quick recap

The meeting focused on discussing and analyzing a passage from Gurdjieff's "Beelzebub's Tales" that describes King Carnousian's attempts to combat addiction to poppy seeds in his community. Participants examined the king's failed approach of prohibition and punishment, and his eventual strategy of creating a religious doctrine about heaven and hell to indirectly address the addiction problem. The group discussed various interpretations of the story's allegorical meaning, including the concept of postponing gratification, the nature of addiction as a search for something spiritual, and the difference between mechanical thinking and contemplative awareness. They also explored connections between this narrative and Gurdjieff's broader teachings about consciousness, centers, and the challenges of working with one's own associations and attachments.

Summary

King Canusian's Indirect Strategy

Robin read from a text about King Canusian's attempts to eliminate the habit of chewing gorgulium seeds in his community. Despite implementing strict measures, including punishments and increased surveillance, the habit actually increased due to curiosity among the population. Faced with the failure of his direct approach, King Canusian developed an indirect strategy by creating a religious doctrine about a paradise called Ashark where deserving souls would go after death, contrasted with a hell for those who did not follow the commandments.

Heaven and Substance References

The group discussed a passage about poppy and hemp being available in heaven, with Gwynne questioning whether this was a strange detail that might encourage drug use. Robin explained that while Gurdjieff worked with addiction treatment, he personally didn't consume large amounts of opium but enjoyed drinking Armagnac. Stefon shared insights about how substance use can create temporary feelings of heaven before leading to delusion and addiction, while Ekant interpreted the heaven reference as a strategic approach to avoiding prohibition, noting that promising rewards later often reduces immediate resistance.

Postponing Gratification Strategy Discussion

Vanya shared a strategy for managing temptations by postponing gratification, using the example of avoiding unhealthy eating while driving for business. Stefon asked about the experience of postponing gratification versus giving in to desires, and Vanya responded that the outcome varies. Robin referenced relevant text from page 217 about gratification and judgment, and discussed the botanical details of opium production and its derivatives like morphine and heroin.

Opium Production and History Discussion

The group discussed the history and geography of opium production, with Robin explaining that traditional opium poppy cultivation occurs in the Golden Triangle region of Southeast Asia and Afghanistan. Stefon shared insights about how opium was historically transported to India and China, leading to the opium wars, and noted how various countries used drug imports as a form of "war without weapons." Robin clarified that while opium is addictive, the substance itself is less physically addictive than other substances like alcohol or cigarettes, suggesting that addictive personalities are more responsible for addiction than the substances themselves.

Historical Perspectives on Addiction

Gwynne discussed historical perspectives on addiction and spiritual seeking, noting that figures like Genghis Khan and various ancient civilizations sought mystical experiences without falling into addiction. Gwynne explained that Henry Wilson started AA and wrote to Jung about it, with Jung recognizing that alcoholics were seeking spiritual union. The discussion included insights about the nature of paradise being within rather than outside oneself, with participants sharing personal reflections on addiction and the human tendency to seek temporary states rather than true fulfillment.

Poppy Effects and Energy Concepts

The group discussed the symbolic meaning of poppy effects in the story, with Rod comparing it to a CUNDA buffer and Robin explaining how shapes appear distorted under hallucinogenic influence. The conversation then shifted to the concept of energy being dissipated or wasted, with participants discussing how this relates to modern consumption patterns like buying new cars or following fashion trends. Ekant shared insights about how withdrawal from normal activities, specifically not eating and drinking for 18 days, helped the protagonist gain perspective and intelligence to solve problems, drawing parallels to his own experiences in finding solutions to personal challenges.

Religious Texts and Contemplation Discussion

The group discussed different approaches to thinking and contemplation, with Stefon describing contemplation as a withdrawal from the world that allows for centering and evaluation beyond mere sensory experiences. The conversation then shifted to comparing the Old and New Testaments, with Gwynne explaining that the New Testament presents a God who has done the work of salvation, while the Old Testament shows a more punitive divine figure. The discussion concluded with Ekant raising a question about sacrificial offerings in different countries mentioned in their text, suggesting this was not just historical information but had deeper symbolic meaning.

Emotional and Intellectual Centers Discussion

The group discussed the relationship between emotional and intellectual centers, with Robin explaining that the emotional center is more likely to express natural instincts than the intellectual center. They explored interpretations of heaven and hell, with Gwynne suggesting they could be inner experiences rather than external locations, and Robin comparing the descriptions to the "Big Rock Candy Mountain" song. Ekant shared insights about spiritual teachings and the challenges of understanding promises versus actual experiences, concluding with reflections on finding corresponding beings to fulfill tasks.

Attachment and Self-Observation Concepts

The group discussed concepts of attachment, identification, and self-observation, drawing on ideas from Gurdjieff. Gwynne shared how she uses physical activities like walking barefoot to break free from overthinking, while Stefon emphasized the importance of being still and allowing experiences to wash over rather than actively seeking knowledge. The discussion explored how attachments function as anchors that prevent true self-observation, with participants reflecting on their own tendencies to get stuck in mental loops rather than achieving genuine understanding.

Invisibility and Spiritual Concepts Discussion

The group discussed the concept of spirits with caps of invisibility from their reading material,

with Rod noting its Greek mythological origins and Robin connecting it to the distinction between physical and spiritual bodies. Ekant shared personal reflections about the need for invisibility in work situations, while Stefon emphasized the importance of taking subtle breaks from intense thinking. The discussion also touched on themes of conscience, authority, and the role of "bottom feeders" in maintaining ecological balance, with Robin explaining how these concepts appear throughout the book they are reading.

Meeting #30

US Session Transcript

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

Speaker 1: Well, good evening. Um meeting number thirty one

Speaker 2: Let's take a moment to collect ourselves. I shall let you know when a moment has passed. It is only by grounding our awareness in the living sensation of our bodies that the I Am, our real presence, can awaken Um I think it's you reading, is that right, Robert?

Speaker 3: Yes it is Robin. Is that okay, Bobby? In this case, take it away. Okay After long observations, he finally cleared up for himself that the cause of the phenomena was a new habit of the beings of his community, namely, their habit of chewing the seed of a plant then called Gulgullian This surplanetary formation also arises on the planet Earth at the present time, and those of your favorites who consider themselves educated. call it Papa Varun, but the ordinary beings simply call it the poppy. Here it must without fail be noticed that the beings of Marl Place C then only had a passion for chewing those seeds of the mentioned surplanetary formation. which had without fail to be gathered at the time of what is called ripeness. In the course of his further close observations and impartial investigations, King Konusan clearly understood that these seeds contained a something that could completely change for the time being. all the established habits of the psyche of those beings who introduce this something into themselves. with the result that they saw, understood, felt, sensed, and acted quite otherwise than they were previously accustomed to see sense, act, and so on. For instance, a crow would appear to them to be a peacock A trough of water, a sea, a harsh clatter, music, goodwill, enmity, insults, love, and so on and so forth When King Genusian became clearly convinced of all this, he immediately dispatched everywhere trusted and faithful subjects of his strictly to command in his name all beings of his community to cease chewing the seeds of the mentioned plant He also arranged for the punishment and fine of those beings who should disobey the order. Thanks to these measures of his. the chewing of the said seas seemed to diminish in the country of Moral Placy. But after a short time It was discovered that the number of those who chewed had only seemingly diminished. In reality, they were even more than before. Having understood this, the wise King Canusian thereupon resolved to punish still more severely those who should continue chewing And at the same time, he strengthened the surveillance of his subjects and also the strictness of the enforcement of the punishment of the guilty And he himself began going about everywhere in the city of Gaul, personally examining the guilty and impressing them by various punishments Physical and moral. In spite of all this, however, the desired result was not obtained. as the number of those who chewed increased more and more in the city of Gob itself, and corresponding reports from other places in the territories subject to him also increased David. It then became clear that the number of those who chewed had increased still more. Because many of the three-brained beings who had never previously chewed now began chewing merely out of what is called curiosity. Which is one of the peculiarities of the psyche of the three brain beings of that planet, which has taken your fancy, that is to say. curiosity to find out what effect those seeds had, the chewing of which was prohibited and punished by the king, with such insistence and relentless severity. I must emphasize here that though the said particularity of their psyche began to be crystallized in your favorites immediately after the loss of Atlantis. Yet in none of the beings of former epochs did it function so blatantly as it does now, in the contemporary three-brain beings there They have more of it, perhaps, than there are hairs on a Tusuk. So, my boy. When the wise King Canusian finally became quite convinced that it was not possible by the described measures to extirpate the passion for chewing the seeds of Gulgulian, and saw that the only result of his measures was the dearth was the death of several who were punished, he abrogated all the

measures he had previously taken, and again began to think seriously about a search for some other real means for destroying this evil lamentable for his community. As I learned much later, owing to a very ancient surviving monument The great King Canusian then returned to his chamber, and for eighteen days neither ate nor drank, but only very seriously thought and thought. It must in any case be noticed here that those latest researches of mine showed that King Canusian was then particularly anxious to find a means of uprooting this evil, because all the affairs of his community were going from bad to worse. The beings who were addicted to this passion almost ceased to work. The flow of what is called money into the communal treasury entirely ceased, and the ultimate ruin of the community seemed to be inevitable. Finally, the wise king decided to deal with this evil indirectly, namely by playing on the weaknesses in the psyche of the beings of his community. With this aim, he invented a very original religious doctrine corresponding to the psyche of the beings of that time. and this invention of his he spread broadcast among all his subjects by every means at his disposal In this religious doctrine it was said, among other things, that far from our continent Ashark was a larger island where existed our Mr. God I must tell you that in those days, not one of the ordinary beings knew that besides their planet Earth, other cosmic concentrations existed The beings of the planet Earth of those days were even certain that the scarcely visible white points far away in space were nothing more than the pattern on the veil of the world That is to say, just of their planet. As in their notions then, the whole world consisted, as I have said, of their planet alone. They were also convinced that this veil was supported like a canopy on special pillars, the ends of which rested on their planet. In that ingeniously original religious doctrine of the wise King Canusian, it was said that Mr. God had intentionally attached to our souls the organs and limbs we have to we have now to protect us against our environment and to enable us efficiently and profitably To serve both himself personally and the souls already taken to that island of his. And when we die and our soul is liberated from all those specially attached organs and limbs. it becomes what it should really be, and is then immediately taken just to this island of his, where our Mr. God in accordance with how our soul, with its added parts, has existed here on our continent, Ashark, assigns to it an appropriate place for its further existence. If the soul has fulfilled its duties honestly and conscientiously, Mr. God leaves it for its further existence on his island. But the soul that here on the continent Arshak Ashark has idled or discharged his duties indently and negligently that has in short existed only for the gratification of the desires of the parts attached to it, or finally, that has not kept his commandments Such a soul our Mr. God sends for its further existence to a neighboring island of smaller size. Here, on the continent Ashark, exist many spirits attendant upon him who walk among us in caps of invisibility, thanks to which they can constantly watch us unnoticed. and either inform our Mr. God of all our doings or report to them or report them to him on the day of judgment We cannot in any way conceal from them either any of our doings or any of our thoughts. It was still further said. that just like our continent Ashark, all the other continents and islands of the world had been created by our mister God, and now existed, as I have already said only to serve him and the deserving souls already dwelling on his island. The continents and islands of the world are all places, as it were, for preparation and storehouses for everything necessary for this island of his That island on which Mr. God himself and the deserving souls exist is called paradise. And existence there is just roses. Roses. All its rivers are of milk, their banks of honey. Nobody needs to toil or work there. Everything necessary for a happy, carefree, and blissful existence is there. Because everything requisite is supplied there in superabundance from our own and the other continents and islands of the world. This island in paradise is full of young and lovely women, and all the people

Speaker 2: Thank you, Robert.

Speaker 4: I was wondering if uh anybody knew what he was inferring by the surplanetary formations. But he said right at the beginning, I looked it up and it says it was ethereal expressions for Georgia with his flowered fruits and berries. Of course in the ex reading he talked a lot about

roses, so I'm not sure why he was inferring such plants on uh extraterrestrial planetoids or exoplanet. Uh, any thoughts

Speaker 2: When I hear when I read planetary formation, I just think something that grows on the surface of the planet.

Speaker 4: Uh I was looking up other uses, I guess, really talks about um atmospheres above the surface. So um you could be right I'm just not saying the relation as to uh but when it says And other not necessarily the Earth itself, I guess. But thank you. I appreciate that. I'll also share one observation I kind of read into uh a major parallel with what's happening in the United States today with the um use of marijuana and uh its derivatives and the fact that it used to be controlled highly are illegal and now uh the restrictions have been removed uh because they couldn't enforce it and now it's um pretty prevalent and everybody's using it. And so instead of making it more of a Uh so for people to boy, they've just made it by legalizing it much more readily available. And so I was catch catching the same theme for the readings from today. And I was it surprised me that he was so astute as to have the foresight to see I know he's talking about opium, but it uh I wondered uh how much marijuana was uh his day and if that was still considered uh an opiate that or similar and had the same warnings where he would have felt the same about it.

Speaker 3: I just want to expand on what you're saying, JD, to put it into the bigger context. Has anybody know what the Poppy goddess is? I looked it up. The Poppy goddess was a goddess of opium. And it came from the Minoan civilization. They had these statues of goddesses. who were uh poppy people like they had in their in their uh crowns they had uh ripe poppies that were ready to be um To be ready to be used or to be used in some ceremony. And the thing that I wanted to say was that this was a matriarchy. It was all over the map. Nobody knows why, how it was used. The poppies were used for some sort of ritual, fertility ritual, etc. But when Canusian comes on very, very male, it's his kingdom, he starts to make it into a moral issue, but before in the matriarchy it wasn't. It was just like a fertility right. It was like very, very natural. The cycles of nature were working. All of a sudden Canusian divides the world into um into right and wrong, into moral and immoral. So perhaps, JD, we're going back to matriarchal times.

Speaker 4: But but probably uh uh less stringent moral uh law I guess is what I say. What he which he was trying to originally enforce was stringent morals and that kinda got away with them and and that's probably what's happening as well now.

Speaker 5: Robert, what can you tell us about the specific uh pharmacology of opium? I mean I I think it binds to the same receptors as endorphins. I'm just wondering if there's any significance in the fact that he singled out this particular drug, especially now that you've pointed out that it had mythical significance.

Speaker 3: Okay, so what I what I do know about the um the pharmacology is that it puts you into a stupefied state. It stops you from um that stops the senses right away. You don't get input from the sensory system. And you go into another space like a dreamlike space. It it alters your perceptions of reality. Like he says in here, a trough looks like a sea. You're in an inner world. Basically where it's dream dreamlike. And you remember things of uh from another time, like another, um, you kind of live in your, according to Steiner, you live in your astral body. So you start dreaming and you can stay there for a long time at the detriment of your physical side. The endorphin side is um mainly for pain pain relief. It doesn't really talk about what it does to the senses. But some part of the body, the physical body, is knocked out. The sense body is knocked out, and you're living in an interior world, and it's an invisible world. I I looked at this cap of invisibility Um this this was a Homeric term for um for uh a helmet, a supposed helmet That Hades would wear and would make him invisible or would make the person who was using the

helmet invisible. And poppy seeds had the um Had the reputation of making you invisible. How can it poppy seeds make you invisible? The only way I could understand it was that you could enter the invisible world. that you entered another space where everything that was sense sensory was no longer um uh active so that you entered a dream like space And um the psyche that I that I think he's talking about is a second soul, a second psyche. It's a second part of us. Because when we are in the dream world, we don't think it's we we know it's real We don't think it's not real. So that was the evidence that they had for calling it a second s a second soul or a psych another psyche. We we have two psyches in us, one the dreaming psyche and one the the waking psyche. And I don't know why, I I don't know how it worked in um in the feminine culture, in the um matriarchy But for sure it worked with childbirth because it got rid of pain. But why they would be giving the goddess these heads of opium and the seeds is a question that I'm not sure. I hope that answered you, Stephen. I can't tell you more.

Speaker 5: No, it's very suggestive. I mean in a so like one interpretation of this or one added aspect of it is that The poppy chewers are entering what it feels like a higher world in themselves, but they're not doing it in a way that they deserve that they have paid for through intentional suffering, nor is it anything under their control, but it's sort of like a counterfeit access to a higher world, which is much more desirable for them to be in than the physical world It's interesting.

Speaker 2: Let me just add it's um it's a mere detail, but it might as well be added The word papavaroon is from botany, but it derives from papa is actually mushy food Yeah in Greek but also in Middle English. So by referring it to uh referring to it as papavarun, he's referring to the milk that comes from the seed pod when you um cut it with a knife. And and that seems to, let's say, be a distinction between chewing the seed and drinking of the milk or drinking of the powder that you make from the milk. Um and the other thing is Golgulion means roses roses. Gul means rose. So golgullion is roses roses. So he he has this He mentions later on uh the the idea of um things being roses, roses, but he's Being ironic, I suppose, because Gul Gollion means precisely that roses, roses

Speaker 6: Just to interject one small thing. Yeah. Poppies are associated with sleep. I think it's on zoom.

Speaker 5: With what John? I couldn't hear you last.

Speaker 6: Poppies are associated with sleep. And uh you can take that from the Wizard of Oz. If you remember the poppy field and the Wizard of Oz. Baum was a not an associate, but a contemporaneous with Gurdjieff. Al Frank Baum

Speaker 7: That's an interesting idea, John, in terms of uh what kind of sleep uh is it the automatic sleep we find ourselves in, mechanical sleep? But uh or is it the uh astral sleep? But I really found everything you've said so far tonight pretty darn fascinating. Um particularly that idea of Canusian uh moving to uh a morally a more uh Wrote it down, but okay. Living in a um uh a a moral um ch uh it made it a moral issue from the Minoan um feminine culture. And all I can all I can think of is that I have read in the past that there are books about the change from the feminine cultures to the masculine cultures, but they're usually associated with uh further south in the Middle East, uh basically uh before the um uh the four uh Jewish cultures started and uh I'm trying to the Mesopotamian culture started them So uh I I I think that's quite an interesting insight to ponder in terms of uh that an aspect of what we're seeing here with King Canouse making that kind of a transformation from a kind of uh fertility feminist uh way of ruling to uh the masculine more active way of of ruling. A lot to ponder here. It's just uh really good start tonight guys.

Speaker 6: Just to add one more thing, the the liberal use of half-quotes throughout this whole passage says to me that Content is not important. What's important is that the process is highlighted. So it could be anything, plus minus, male, female, whatever

Speaker 4: I seem to recall, and and I it's I may be 100% incorrect, but was not Um drugs or elucogens, uh something that the initial students of George F were exposed to or dealing with at the time or were using or at least to some extent in part of their work. I can't recall. Is anybody?

Speaker 2: The only thing I've seen documented is that he seemed to do something with the ladies of the row, but it's not explained. He was injecting them with something and um Uh it it was psychotropic because they reported it as being psychotropic psychotropic.

Speaker 5: John, would you elaborate a little bit more on what you mean by the content's not important, it's the process. What do you see? Tell me more about what you mean by the process.

Speaker 6: Well, I guess you could look at it as a kind of fill-in-the-blank. Um you know, I don't have all the all of the reading back in my mind at the same time, but it occurs so often that the content is almost a distraction to me. And so I would I look at the syntax and see and of course Gergew was talking about sleep all the time. He m he managed to sleep. Yeah. So You see what I mean? It's all taken away from reality one way or another

Speaker 8: I was wondering um in my trying to think this through, um whether where he talks about um the opposites, right? A crow would appear to be a peacock, trough, water, etc. I was actually wondering if because prior to the ingestion of this poppy material, um they're all mechanical and seeing everything backwards in the first place. I was wondering if the the ingestion of this actually allowed them to see the opposite of the incorrect opposite. Um that if you know, that if we're all just seeing everything wrong anyway, and we take this and we see things the other way around, then maybe we're seeing them right.

Speaker 5: I I think you're on to something really important, Janet, and and I didn't want to bring this in, because uh even though I've read Bennett's and O'Raj's commentary on Beelzebub. Um I try not to visit those too often because it's more important for us to grapple with it ourselves with our own independent thinking than to be colored by anybody else's interpretation. But having said that, I gotta say, I just started to look into Keith Buzzle's perspectives on Beelzebub's Tales. And he said something really interesting that I don't know whether it's true or not, but it's a hypothesis worth keeping in mind. He said that the 60 cents are the most thorough in elaboration in all of Gurdjieff's teaching of the successive disablements in man's life With each dissent, Gurjeev gives examples of a man's right manifestation from his being, and then the disablement. That turns these possibilities topsy-turvy, just like you were saying. You've seen everything of the opposite, as it really was. And in a sense, if you look at the first descent, Which is all about animal sacrifice, it was motivated by a sincere being impulse on the part of humans to pay tribute to the gods, even though it turned into something grotesque and way off the mark. And not only was the animal sacrifice rather hideous, but the gods themselves were imaginary. But nevertheless, the impulse came from the fact that they still had some connection to the higher. It just turned into its opposite. And I'm wondering whether the same thing is holding true here, where The opium, the the the opium chewers felt the attraction of a higher world within themselves. But the way they went about it and the nature of what they actually saw was exactly the opposite of what the reality of that higher world was. Anyway, maybe stretching things a little bit, it's an interesting way to look at it though.

Speaker 7: It is indeed, and off on another tangent here. Milk and chew, which one is, I mean, is there a real difference in the effect? if a person ingests the milk versus chewing it in this story or

in reality We don't know. Robot might.

Speaker 3: Yeah, I I will take a guess on it, Sandy. He says in that second paragraph, here it must without fail be noticed. He tells us this, that the beings of Maroplay C that then only had a passion for chewing those seeds of the mentioned surplanetary formation which had without failed to be gathered at the time of ripeness. So you can have any poppy seed bagel you want. But at the time of ripeness is when that milk that Robin talked about, the seeds can be coated with that milk. So if it's been uh if it's been absorbed by the seeds, then yes, you get that, I think you can get high from it.

Speaker 7: Well, I mean never mentioned smoking, um so is that worth bringing up or we just ignore that totally?

Speaker 3: I mean I I I just I I could only think that um when Persephone went down into the um into the underworld, she couldn't come back up because she had taken six pomegranate seeds from Hades. She had chewed them That's the only thing I could think. Why he wants us to know like in one paragraph he mentions chewed four times. One sentence he used the word chewed four times. So there's something about chewing here that he wants us to know.

Speaker 2: A minor detail, but I might as well throw it in now. When they're mistaking peacocks for crows or crows for peacocks, they're mistaking essence for personality. And the peacock is personality, the crow is essence.

Speaker 4: Uh uh mention Robin that that kind of reminded me of the uh Suopy uh book uh conference of the birds where each bird was a human personality and of course uh peacock was pompous and uh but they all found out that all the birds were essentially different aspects of man and uh the personalities of man. So I've um Wondered if he was if he uses that theme of the birds frequently, or is that uh only picked up here at this point in the reading?

Speaker 2: Well he he uses the peacock and the crow as a symbol uh elsewhere. I don't think he refers to the Conference of the Birds. It's already a difficult um text to understand the conference of the birds because it is based on um uh a pun, you know, but it's not a pun in English, it's a pun in um Uh Fosse. Because the they're they're searching, they're trying to find the Simurg, and the Simurg means 30 birds. And there are 30 of them. And they're trying to find themselves, effectively.

Speaker 6: Robin, there are thirty birds.

Speaker 2: Yeah, thirty birds.

Speaker 6: Thank you.

Speaker 7: I think I've heard you mention 30 words before, but I can't remember. As usual, can't remember. And my real question is um more personal. I really am fascinated by uh for instance a crow would appear to them to be a cute peacock and that would mean um They're mistaking essence for personality when they're under the influence of this drug. We'll say it is a drug. And um So I'm I'm thinking about in real life, my daughter visited today and she's mentally ill and she was way off the off the uh off the b overboard today in terms of uh of what's going on and um a I would have guessed the peacock was the essence and the crow was the personality just because one's prettier than the other. But B in this situation of the personal, I'm wondering about when somebody is mentally ill Is that uh a personality feature and how do you ever see their essence? That's a hard question And it's raised by what we read, not by uh necessarily what we're talking about here. If anybody wants to take up the personal

Speaker 9: I might say in observing the energy Which energy, Marma? Well, the energy that they that they give. I mean, you in your instance, you see this energy coming into your house It is different than what your energy is in the house. Sometimes it is similar, but the character of that energy tells me my daughter is spiraling.

Speaker 7: Yeah. So that but is that personality that's not uh that's not her essence, is it? I think that's what that's what I I wish. I wish it were not her essence. I wish what I see in terms of the rage expressed was not her essence, I suppose. And uh is rage maybe personality or essence?

Speaker 9: Possibly a learned quality or a learned trait. Personality

Speaker 10: Oh, somewhere Gert Chief says that anger is a shadow of real force.

Speaker 7: Thank you, Daryl. I'll have to look for that one for sure. That's very, very interesting.

Speaker 11: It's the rudimentary organ. Somewhere it said that. Yeah, I remember that. But yeah, sanity and insanity is such a interesting subject. I mean, we're really, I mean, but is it yeah, I've often that's a good question, Sandy. Uh is it but it's it's our psychology. you know, doesn't really say if it's essential. I don't think it's essential, but it's also not really personality either, but it sort of is a derangement of The harmonious, but who's to say we're all that harmonious anyway? So You dare not say, oh, I'm sane and you're insane, or that person's insane, because God only knows how, you know, you know what I mean. It's it's a fascinating, but he did Gurdjieff did talk about or uh there was some reference in a book. I don't know, I don't remember which one, but about the levels of disharmony, which I thought he was talking about. what we commonly refer to as schizophrenia and all these other ones. You know, uh it's it's just fascinating. Yeah, but it sounded to me like he had the seeds of curing it, you know. somehow, or he knew how to do that, which is another whole subject. I know it just gets off on all that But anyway, I was gonna throw out the obvious uh thing when it comes to this this um this reading. This part of the book is uh Really, you know how you know how the various religions are. I mean, you know, we're all like we all get exposed to This idea of heaven and hell, you know, um it's just he's he's got it perfected the way he described It's almost like I I just imagine that he's uh hypnotized various subjects throughout his life and and tried to find a very new you know minute nuances of of this naivete and of course he's uprooting this In one sense, okay, I know there's something else going on. I don't know what that is. I'm trying, I'm struggling with it. But just on the surface, you know, the fact that he's uh uprooted right here, this idea of heaven and hell, and I don't know where I got this idea also that these ideas were later interjected into, you know, writings so-called um Now I'm not thinking of the word not holy writings, but you know what I mean like sacred text. You know, they they made sure that This idea of heaven and hell. I guess he says that later on maybe. But anyway, any uh what what else could he be uh you know implying with this uh whole idea of Now uprooting it, but at the same time something else is going on.

Speaker 9: So I look back And looking at ancestors of Mariplesi, they were the hunters who came, and you catch me if I'm wrong, who came and hunted the Permarls. And with Robert explaining about this par moral last week, and in my own investigation, I found a translation of Gazelle and that be a teacher. So during the week I kind of thought about these ancestors and how they hunted and chewed up the powder as So it was a teaching that they did not respect and just kept moving on from there. Now to this, the grandson of the great grandson of the King Canusian, and he has A problem. And he finds a somewhat solution for this problem in a religious doctrine. And I'm saying that this is the way Bill Zabab He extracted this. He said this began to work for this king, and I can do this too. So it gave him a license, so to say, to make things up maybe, or just stay within the level of their understanding. But again, all about self-calming, as we like to do.

Speaker 12: I was thinking in connection with uh Sandy's comment, a study I was very much impressed with, conducted by a psychiatrist. On the three generations or first generation, direct survivors of the Holocaust Second generation, the children, and third generation, the grandchildren And there was a surprisingly low incidence of mental illness in the survivors themselves, but very, very low. And there were no symptoms in their children. But what one calls psychiatric uh sim uh symptoms appeared in the grandchildren in the third generation. So um How that relates to essence and personality is, as Robin would say, beyond my pay grade. But I I thought I'd share that because I think somehow it is connected. And every time I'm trying to understand something of the passages we work with. I go back to his warning. In the in Spanish, we say, *el que avisa nuestra idore*, he who warns Is not a traitor. So Mr. Gujief warns us at the very beginning, I am going to destroy If you let me, I am going to destroy everything you believe in that is in your minds and in your feelings. So I always try to look what makes me most uncomfortable of what I read. And I say, well, probably. It's what I he's destroying in me and I don't want it to be destroyed. But ultimately Mr. Gujiv tell us we are living that the terror of the situation is the madness we live in. And uh what is surprising is not how many people are into drugs or with mental problems. It's that there are some of us who manage to keep our head above water and and try to make some sense of things. I think that is a I think all psychological, psychoanalytical, sociological theories, I think Uh maybe they can be of some use in some aspects, but I I think that we have we're on to something here that really explains it. And I have a question for Robin. No, anyone of the group, of course. But I was thinking that maybe Robert has the the exact quote. I remember a teacher many years ago Saying that we tend to have an effective preference for essence over personality and to fondly believe that somehow essence is good and personality is bad. And that in one aspect is true. But we must remember that a person can be born with the essence of an assassin. Now, just as one is born with the essence of a sailor. Now, I don't remember anything more. I never went deep into it And uh I'd like to know if if this is does make sense with the teaching, or it's just something I am picking out out of context and and then not really understand.

Speaker 2: The it it it makes sense to ponder the idea of essence. You know, essence is something that exists prior to your birth and it's what you are. Um If we are to believe what Gurjit says, then essence can be reborn. And the idea that essence is always ascending is just a wrong idea. It it could be descending. It could be getting worse and worse with each rebirth. Or it could be stuck. It's no better this time than a thousand births ago or whatever. Personality is random. This is a direct teaching by Good. If the personality that you have is random, it was acquired by accident. It's under the law of accident because it was acquired by accident. It isn't necessarily good or bad. It will likely be in imitation of your peer groups. So it's the personality of the peer groups that you are part of. is uh would be thought of as negative, then yours will be negative. And if it would be thought of as positive, then yours will be positive. It's just that's the way that personality rolls. Personality is many eyes. Essence has one eye. It doesn't have many eyes. It has one. Uh but it's not necessarily positive and good. It is whatever it is.

Speaker 12: I just remember one more thing, Robin. This uh saying that Personality needs to decrease so that essence can grow. Yes So then the work can transform the essence of a Is it true that someone can be born with the essence of a criminal? I th I think to understand that that's what you said.

Speaker 2: Well, the the word criminal is actually pejorative because what's criminal in one society isn't necessarily criminal in another. So that's already a subjective thing, if you like. But if a person um has uh let's say negative tendency in terms of their um personal evolution and they're born with that, then they will tend to go down rather than up.

Speaker 12: But the work can revert that?

Speaker 2: The work is about positive evolution. So the work would be able to revert it if they could make the effort.

Speaker 12: Okay, thank you.

Speaker 5: I guess for what it's worth, my personal take on essence is it's not a word I bandy about very much uh with regard to myself because my understanding of it is that it's something that stops growing quite early in our life. I mean if we say essence is what you came in with. I came in with uh with what? I came in with a body that I didn't begin to understand. It could do nothing. It had a certain confirmation. that I guess is determined by genetic blueprint. I looked one way rather than another. Other than that, I know very little about that uh that personage uh at that stage of his life. I remember nothing about it. And I don't think that essence is something that I can regard as, ah, this is the real me. If I could just get rid of all these trappings of personality, I'll discover my essence and I'll be who I'm really supposed to be. I don't look at it that way because I think essence is like a one step away from an embryo and that it hasn't grown one bit over the course of my life. So if I start to think that certain things are part of my essence, I may fool myself into thinking that they are just one more aspect Of something that I learn I need to learn to separate myself from in order to try to figure out what my real essence is But um and as for being able to be born an assassin or a criminal, that's way above my pay grade. I mean the only thing I could say about that Is that if you look at the seven factors that Gergiev says determine who we are, heredity being one of them, and the cause, the stars being another one, there is an astrological influence. I'm not sure how to interpret that. There aren't many good astrologers around anymore. And there may be some mysterious thing called the karmic imprint, but um I certainly can't see my own. So I don't know. I don't use the term essence much anymore because I don't think I know one damn thing about it really.

Speaker 11: What about the idea of the essence being formed from the moment Of the uh astrological influences and various other influences, not just the astrological, from the moment of uh conception. of of you know when the sperm hits the cell gets into the cell that moment is determines something uh about the essence of that person. I don't know if I got that wrong. I don't know.

Speaker 5: No, you you don't have it wrong and I'll stop talking so much, but I do think it would be useful for us all to see and I can't Robin, maybe you can remember, and I don't know where it is. It's in the tales, but he talks about the seven factors that determine who we are. And it's really interesting to look at those. I haven't pasted to my wall because two or three of them happened before we uh emerge from the womb. And then a bunch of others happen according to what seemed to me to be accidental influences after we emerge. Even the state of the parents during the time of conception. Is that part of my fate? Or was that an accident? I don't know. I had nothing to do with it. And uh I have no idea what mood they were in I have no idea where I was conceived or what was going on at the time. Was there traffic noise? Had they both eaten too big a meal or drunk too much wine? I have no clue. But it certainly doesn't seem like something that's part of my karmic baggage. It seems like part of the accidental influence. So what do you make of that? But the looking at those seven factors is very interesting And and then just decoding even one of the words. What does he mean by heredity? Is heredity just stuff that's contained in the ribos in the nucleic acid? Or does it have to do with a certain tradition that's prevailed in your family through generations of ancestors that became part of your makeup? I don't know. Anyway, I'll shut up.

Speaker 11: There's definitely an essential thing that's given to us by our mother and father. I don't know. If it's all purely based on uh you know the uh ramifications of the organ kunda buffer or not, but there is some good material there, I think, or something that's been uh maybe not essentially

passed down, but what's the word? Organically, that's not the word either. you know, the uh heredit we inherit uh many, many, you know, like morality, objective morality is something that comes from many, many thousands of years of of things, you know, something. So there's there's that that's taught to us, essentially taught to us. And some people that are missing it, yeah, it is possible for uh you know some strange happenings. I'm sure, I mean, obviously it does happen that there's uh messed up essences out there. But whatever. Not that I that's not fun to focus on, but But anyway, uh what was I gonna say? I forgot I was gonna throw something out there, but oh well, I lost it

Speaker 8: I wanted to go back for a second to the comment about I forget who said it, about keeping one's head above water. Um and kind of this notion of of kind of the the opposites of things. I mean You know, part of what I'm learning in the work is that the humans have the potential for this evolution, but we have to kind of crack open um ourselves and that you know to some extent as I observe myself and I observe others mechanicality is is a strategy for keeping one's head above water But it's insane. And so trying to break through that to get at the um the drivers underneath that in terms of the personality or what have you or what whether it's ego or whatever, all of the million other things around the personality that that create those barriers to kunde buffer, to not see kind of truth, whatever truth is. It's kind of like your what's your strategy to try and keep your head above water, to try and see things, you know, nakedly as they are, to the extent that we can, if we could handle it. um or mechanicality, I'm just gonna you know act without thought. Um It all seems to be in this dynamic of the opposites of the pro and the peacock and the water and the sea and the um And each each passage passage pushes me and I I wanted to say this real quick because Robin made a very clear and strong point in our last conversation about The studying of the work is to do the the studying of of the tales is to do the hard work to use your mind and don't expect the tales to give you the the answers or the you know you did and so I love that and then I read the first sentence right after long observations he finally cleared up for himself Like, oh, so that's the point. Um I just couldn't help but notice that after our kind of rebuking last time on that point. So

Speaker 12: Well about the keeping head above water, I've f for some years now I had a tremendous grudge. against psychotherapy and psychotherapists because one psychotherapist advised my sister that what she should do is pretend that she had a a brother living in Canada and that would solve all her problems. She she didn't need to ever meet with me or be to uh in we live uh twenty blocks away from each other and for years i nursed that grudge Against my sister and against a psych psychologist and against. And then I said, I I understood. Now that's her strategy for survival Okay, now what am I gonna do? A counter-strategy to the strategy or gonna let the work? inspire me. So what is it to love one's enemy in in the In terms of the work, what is it in terms of triyamasikamno to find a reconciliation that is not mechanical? So when it was her 70th birthday, to her surprise, I showed up. And my sons were so grateful. My grandchildren didn't even know about all of this, but something good was created there. But there I felt that it was my responsibility because if I understand the terror of the situation, then I cannot Do without the tools of the work and uh The study of the tales uh as you are discovering or or you are sharing, Janet, plays no small part in it. It is I cannot believe uh uh uh that that I am the same person who whom nursed that grudge all those years and I feel such a relief now And gratitude to the work and so on and so forth. Now about uh about how I understood the first time I read about this question of drugs I remember now and I remember it was a purely mechanical, automatic interpretation, analytical, and so on. And particularly through the work I'm doing with you guys and gals or his guys for both genders. Am I does one say you guys? I'm interested because a teacher of English people ask me these things. Okay. I uh I find that the that so much is mysterious So much is mysterious. And once when you start really going deep, like you guys persons, do the homework of doing the the etymology and so on is uh you just cannot uh well one has to Accept that it's it's tough, it's difficult, it's complex, and to live with that mystery to continue. And maybe some things come to light

Speaker 7: And that's what makes us grow. Living with that mystery and living with that uh friction that you just really described, Federico, and you've seen the growth. I also wanted to talk about religion in this chapter, about the religion that King Canusian invented. And particularly I'm fascinated by Canusian's paradise. And how does that uh stack up against, say, the Christian paradise around page 216 and 17? And I will mention the uh 1931 edition. Uh Robin talked about the caps of invisibility. He called it caps of darkness in nineteen thirty-one. And I like that invisibility better. That uh I think also goes to a German folktale of some sort. But um everything, I mean Everything on paradise, uh you have an abundance, superabundance of what the other continents and worlds have. The roses, roses. But uh, you know, I have to mention particularly The island paradise is full of young and lovely women of all the peoples and races of the world, and each of them belongs for the asking to the soul that desires her Or in 1931 fancy sir. Well, you know, the first time I read that, that sent me right out of my head. And um The other question that still comes up, don't the young and lovely women have souls too? Maybe not. And the other thing that particularly strikes me is the um Beatific Island is piled with huge mountains of sweetmeats prepared from the essence of poppy and hemp That was the whole reason for uh Canusian to start the religion in the first place. So there's uh some real interesting Uh upside down mess in that.

Speaker 5: Well Sandy, let me ask you if if if you if you if you remove just the sex and the drugs How different is that conception of heaven from the one that's held by most people that consider themselves religious today?

Speaker 7: Bingo! I think you're right. I think it is. It is And I think it's meant to be. Happy, carefree, blissful existence. Right there is different from what we live in earth Yeah, and that's what we uh Yeah, that that that's what religions pray for is uh that freedom from suffering, I think. So These are just the particulars that are kind of fascinating, but uh would it cause you to get to quit chewing the uh popping on earth?

Speaker 11: You guys made me realize a possible uh interpretation of this, I mean another aspect of this uh whole idea that you got we're talking about the poppy Is what if, okay, check this out. You made me real at Frederico, especially you. What if The poppy is none other than the negative emotions. And look how addicting they are. I've I'm addicted to negative emotions. You know, whether it be holding a grudge or anger, you know, anger and just not just anger, um, all of the negative emotions. Self-pity. Oh my god, it's so addicting, and it's like It's uh if you start thinking about it, maybe it fits kind of into this idea, oh the you know, the ideas presented in this story. I don't know.

Speaker 3: The only thing about that, uh Russell, it's a good idea, it made me think too, but Stephen's question about the endorphins. Uh the endorphins are actually receptor sites in the brain that take care of pain So they are helpful. They are like dopamine. Negative emotions don't uh they don't give us pain relief, I don't think

Speaker 11: Oh, they're absolutely addictive. I promise. They're it I've I can I can tell you some stories, my friend uh Uh was always angry. And he when he was happy, he was angry. When he was sad, he was angry. When he was angry, he was really angry. And to make the long story short, he never we traveled back and forth to California and we were partners in the sense of, I mean, work, you know, we'd work together. A lot of times and anyway we spent a lot of time driving back and forth to California. I knew him pretty good. And uh We taught had many, many talks about a lot of these ideas, and he's not into Gurjeff, you know, and all these other weird ideas that I'm into. But to make a long st and he was patient. He would listen to a lot of my ideas. And one of the ideas was that, you know, of of God, no matter how bad things get, don't commit suicide. Make a promise to yourself. Not only that, but don't don't kill anybody else You know, ever. There's no really you can always find another solution uh than killing oneself or killing somebody else. You

know, and so Because I he was he's a Mexican he was a Mexican man, very proud, very strong, you know, and uh anyway to make a long story short He ended up jumping off a cliff. And he usually called me every day. This is only a few years ago He would usually call me, you know, every day, every other day, because we were plan he was always planning another trip, uh, how we were gonna work. And the reason he what happened is he would And we discussed this too, you know, how easy it is to go crazy, to go insane. And he went actually, his brother told me that before he died, he was like cross-eyed And what happened was, and you'd have to understand the background on how we've talked about, you know women and you know just everything in general but he never never thought that his wife would get pregnant from another man's you know, from another man. It it was the last thing on his mind. And being a proud Mexican man that he was He apparently thought that, you know, it defaulted back to when he was a kid and they would go up to this cliff on the west side of Tucson. And and say, well, if ever if some you know, if it ever went bad where we couldn't escape, uh, we would just jump off the cliff, you know. So that was implanted in his head. Okay. And then the fact that he thought he was going to get caught having extramarital affairs, he never ever imagined it as wife who was from Mexico would do that to him. And then when it happened, it it literally knocked him on his backside. And he went in and incidentally took when you go into a mental institution, you You're given drugs in their blockers or antidepressants or whatever it is that you know that's part of the program. You know, uh And so one of the fascinating things, and they even say it on a lot of these pharmaceutical commercials you'll see. is uh may cause uh may have the side effect of causing um a desire to commit suicide, you know, and suicidal tendencies. Gee, you think they're making that on purpose? But that's a side note, guys. Sorry. Get back to the story. That's that's all. So he he uh he got obviously got off the medication. When you get off the medication, it has it's been invented for that reason. It they know what uh uh you know if you provide a certain chemical and you stop that chemical that it triggers a desire to want to commit suicide So they can keep making money or, you know, or maybe they have an evil plan. No! That's impossible. They could not have that But uh he he uh he got back from the mental institute he put his wallet there and he went up and he com you know he jumped off a cliff literally anyway But we're a dick get sorry, I better wrap it up. I I apologize for that long-winded.

Speaker 7: That's a very difficult story. Yes. Well, in regard to King Canusian though, that that was uh one of his solutions. was to invent paradise and may your Mexican friend be in the paradise he wants to be in, I think. But uh I'm sorry I'm being smurmy there. Uh I want to look at King Kenusian again in regard to the fact that all the people uh regardless of his prohibitions and punishments, kept chewing the poppy more and more. So he had he had to invent a different method that did not involve just saying, don't do that. No, no, you can't do that. Uh and I'm thinking that has some meaning for what we do and talk to our how we talk to ourselves in regard to Evolution and growth. That does not work to just uh but I think somebody said the word self-calming earlier. This is kind of a self-calming measure that he invents. for people to uh stop uh is stop uh y chewing the poppy and Gotta remember so that they can be productive members of their society and keep the coffers up for the kingdom. So those are a couple of different aspects I think are kind of important to think about Um, before we move too far along, Mr.

Speaker 9: God So on this beatific island, besides the sweet meats, it is the essence of the poppy and the hemp. And I don't know just what that means, the essence of this, but. Well I don't think we give out poppies.

Speaker 5: I I mean I i if i i the can the poppy pieces seen just as our tendency to substitute pleasant illusion. for seeing ourselves, trying to see ourselves more objectively as we really are. And you know, those those those little things, those comparisons he made of upside-downness and Janet. remarked on from like peacocks's crows. Peacocks and crows come up later when uh they're watching this parade go by. I think Muller, Muller Nassa Edden must be thinking, must be talking.

But he says, if we analyze impartially, the understanding and picturing which obtain among the people of contemporary civilization. Concerning the races which populate Europe in contradistinction to other continents, and make an analogy between these races and birds. then the people who represent the very schism of contemporary European civilization, namely those who rise, arise and dwell in the continent Europe, must infallibly be called peacocks That is, the birds who have the most beautiful and most gorgeous exterior, while the people who dwell on other continents must be called crows. That is the most good for nothing and dirty of all birds. So the opium makes you think a crow is a peacock, including guess who? Yourself. Um And uh and and and so it seems like one of the things he's he's he's having Peacock symbolize here is first of all a tendency to towards vanity and self-love, which blinds us to our the reality of ourselves, and second, the fact that in contemporary civilization, and maybe more in the West Then in the East, we have come to substitute or create values just on external appearances. and go-gaws and the things that money can buy. Uh and it's all based on vanity and uh self-love. And we think that people that aren't like that are the dirtiest of all birds. And if you want to seek peacocks, we just have to turn on TV. It's an unrelenting succession of peacocks, one after the other. Whether it's a news show or a uh you're streaming something. That's that's what we become is peacocks. And and and so that one is very, very precise in what he's trying to say, and I'm guessing that mistaking water in a trough for the ocean is just as precise. I can't quite get it yet.

Speaker 3: Nor can I Christ was born in a trough.

Speaker 5: Huh?

Speaker 3: Christ was born in a manger, which is a trough.

Speaker 5: Ah Okay, I'll shut up. Interesting.

Speaker 3: No, don't shut up.

Speaker 5: Interesting.

Speaker 3: Yeah, don't, don't

Speaker 5: I mean the first thing I thought of was we we take small things like it's like being afraid of a mouse, which is what he talks about. We've become so ridiculous that we're afraid of one of God's tiniest creatures. And uh and I remember well if a mouse got into the house, uh my grandmother was in a state. I mean it was a it was a cause for hysteria if there was a mouse in the house. And Lord forbid that it would emerge from your bedclothes, you know, your bed sheets. Oh my God. You know A death a near-death experience. Anyway, m that's what I thought a trough for the ocean was, but um I'm sure there's much more to it than that. This guy does not waste one single word. I become more amazed the more I read this. Not one single word was written carelessly.

Speaker 3: Even I want to thank you for that.

Speaker 2: Good. It's been a while um since we were talking about essence, but I've had um Someone's been mowing the lawn here, so I have to mute myself. Um No, d I I got a number of things to say. First of all, you can know your essence. There's a various kinds of pressures that you can put on somebody, and after about three days If you just work somebody, somebody works to almost, well, all the energy they've had for about three days on the trot, they'll go into essence. And they won't go and stay into essence. It's like you you come in and out of essence. It's um that's what happens in work environments. Essence comes to the fore If you want to understand what you need to do with personality, it's at the end of the first chapter. when he talks about the treatment

of dogs in Tiflis. And and that should be taken You know, seriously, you should take it as though it was a handbook on how to deal with personality, because he says very precisely exactly what you need to do to deal with personality. He's just saying so allegorically, but it's there. That's it, that's all I gotta say.

Speaker 3: Robin, thank you for that. You mean to to swear at personality, to utter curses at it?

Speaker 2: No, it i mean the the the the dogs live around the centers. Oh the dogs not okay I'm sorry Right. So the dogs live around the centers and there's some of them that um uh don't have a license. They aren't the they shouldn't have been allowed to be roaming the streets of your life. Um and they are rounded up. And if they're no use, they're executed. And you take the energy that's um available from that. Well, you can't really execute a part of your own personality but you can ignore it completely and that'll kill it and it'll create energy But it's kind of important. There are a number of passages in the tales that very precisely tell you how to work on yourself, and that's one of them.

Speaker 10: We were talking a bit about the Gobi Desert last time. And so in um meetings with remarkable men, the seekers of truth are trying to look for something underneath the Gobi Desert. And uh so it's it's it's fairly obvious what the seekers of truth are looking for. Well we find elsewhere in that book that what truth is is that uh truth is that that with which conscience can be at peace. So when they go through this expedition in the Gobi Desert, it's like all predicated on ill-treating animals so that their consciences can't be at peace and that so they're sort of doomed from the start. I think that's an interesting way to look at King Canusian's religious teaching because it's a blatant lie, but by the definition of truth being that with which conscience can be at peace, it's also uh truth.

Speaker 5: I got a long sort of uh interesting thing about dogs that I think Gurjeev wrote Um, I don't know whether y'all want me to read it, but since we are on the subject, since we're talking about personality and dogs, you want me to read it?

Speaker 8: Can I ask a clarifying question first from to Derek? I'm just really curious real quick. So Derek, if I understand your point well or clearly. You're saying, you know, truth is that which conscience can be put at ease put at peace, which can which can be a lie.

Speaker 10: Yeah, yeah. Yeah, I I didn't s th that's that's I think that's what um I don't know which character in meetings actually says that that's what that that's what truth is. But yeah, I I So I I guess I'm sort of asking the question about in light of that whether to what extent King Canusian's teaching is true.

Speaker 12: Got it. But Mr. Guj speaks of religion for man number one, number two, number three, and so on and so forth. So I think this is, it could be just an illustration of what a mechanical man's uh uh religion is. And I think that when he says that that if uh a man who works, if he's a Jew, he will Become a better Jew and a Christian, a better Christian, and so on. What he means is he will keep the essence Of his uh religious teaching without all the theology I can remember but quite distinctly, quite distinctly, the day after years in the work. When I realized that I was not good. That I had not been saved, that I had accepted Jesus as my Lord and Savior, and so on. And I said, I see What one does. And I saw how the whole part of it was to feel saved. So at the age of 41, I started smoking. And I smoked for about 10 years tobacco. Just to stop feeling holier than. the other group members who smoke like chimneys. Now I'm what I'm trying to say is uh I don't know why I'm trying to say but but What seems to me is that uh he is totally using This Mr. God thing to make fun of our religious faith and not telling us not to have it, but to grow up and out Of that rudimentary. At the same time, at the same time, this doesn't mean that it cannot have a

beneficial effect on people. I have known true stories of congregations of Jehovah's Witnesses who have rescued women from uh wife beaters. And the the guy just ran away from home because he couldn't stand all the people singing every day and praying for him and creating such. They didn't have to do anything to him except continue being there. And they drove him drove him out of his home, like shining a light on. So who am I to say all these people don't understand anything? There is I don't know. My Guj does tell us he is who to tell us, yeah, that's okay for some people. It's not okay for you. Snap out of it. Don't go looking for Mr. God because he he ain't there

Speaker 7: I like the fact that you're pointing out the Mr. God terminology because it makes me think of how many things we call God, uh regardless of what uh religion you practice, there is at least 72 names for God that I've heard about. And uh so I like the idea of seeing this as kind of a bit of levity with the name of God, and I guess it is a bit of levity, especially when you stack it up next to uh Beelzebub as the hero of the whole tails. I mean this is pretty cool stuff. And also I'll say Russell, check your chat messages because I don't feel too good either and I want to apologize for being so smarmy to you earlier. So my conscience is hurting me. If you want to see uh from this is it.

Speaker 11: Oh, I'm sorry. I didn't even um I'm so

Speaker 7: Well you never you never check your chat, but there you go. Check your chat.

Speaker 11: Sorry. Uh yes I will. So so if we were to sacrifice all our psychological opiates such as the negative emotions, we could, we too could go to heaven. Where we're promised all those pleasures. You think he's tricking us into you know a story within a meaning within a meaning? I don't know. Well he doesn't use heaven. Oh there's the chat.

Speaker 9: He uses the term paradise. I think there might be somewhat different.

Speaker 11: Yeah.

Speaker 9: Except with the reference to help.

Speaker 11: Oh, you're holding on. You haven't given up yet. Neither have I. I'm I haven't given up.

Speaker 12: Let's not forget that there is the expression living in a fool's paradise.

Speaker 7: Mm-hmm.

Speaker 12: Who except a fool would want to live in such a paradise?

Speaker 9: I would like to hear Steven read about dogs.

Speaker 5: Oh yes. Are you sure? It's kind of long. I I feel like I get a little overbearing sometime. I don't wanna I don't wanna take us down the road.

Speaker 9: Will it take us over 20 minutes? No.

Speaker 5: Okay, well I mean I I just thought it was I I just thought what Robin said was so important because there really are very, very personal and direct teachings in this book. If we can ferret them out. And he really does tell us how to work on ourselves. But when he talks about dogs in the first chapter, I think this this might have been in views in the real world or in the record of

meetings uh during the 40s, but it didn't, it doesn't sound like typical Grigiev writing, but I'm pretty sure it came from him. It said dog The animal learns nothing. And think about this in terms of your personality. Dog. The animal learns nothing. It participates, poses, argues, acts with. but with it is no progress. Emotionality the animal is the emotionality. It sits within and speaks and acts most of the day. You do not speak yourself. It cries out, sobs, is terrified. It leaps up, is overjoyed, wastes itself in enthusiasm It blinds the eyes. It never sees anything as it is. It does not learn. It does the same thing every day. It remains the same in all situations. It governs nearly all the behavior. It is very difficult to see it. It conceals itself. It seems to be in what we most value in ourselves It is turned to the world entirely. It only understands in terms of the world It wishes to possess, to be praised. It uses everything for its own purpose. It does nothing except for itself. It is never free from fear. Anything unusual is alarming to it. It seeks reassurance. The personality at work and at play.

Speaker 9: Thank you, Steven.

Speaker 2: Well I want to make a point about the idea of relativity in the work. And I want to make this point simply because people conceptually get things um confused And they get confused because they don't try and bring every concept that they are dealing with, especially psychological concepts, to the ray of creation. So we can take the idea of truth. There is only one truth. And that is the um absolute himself or itself is truth. At the level of the Sun Absolute, the truth of the absolute is modified in three different ways. So you could say that any truth at that level is of course a lie. because it isn't the absolute truth of the absolute. You could say at the the level below that, which is the level of the galaxy, it's all already you have six different versions. So you can't say that anything there is truth. And you can continue down to world 96 where you've got 96 ideas of truth. So you see, truth is always relative. It's like the truth of world 96 is not true necessarily in world 48. It could quite easily be a lie. Half of the things that are given uh that are accepted as true in World 96 are simply not true in World 48. And the same is true of World 24. Half of the things that are believed to be true in World 48 are not true in World 24. So w we are stuck with this situation of actually having to be. having to think in in terms of relativity in order to be able to understand. A concept, a very difficult concept is the word truth. But most people understand it mathematically. Mathematics, I think mathematics probably has validity at the level of the plant. I'm not sure it has liber uh validity at the level of the sun, if you know what I mean. Is that Mathematics is a means of abstraction, but it's a means of abstraction that's defined in terms of the words of our language. And I don't think that language actually exists at World 12. But some people will necessarily say that certain things are true because they're mathematically true. Well, that's actually okay, as long as you're speaking about the right level. That gives you a headache, I apologize.

Speaker 8: That makes me wonder then, are chapters of the book then at different world-level views, different parts of the the ray? So is chapter whatever chapter the third flight to the earth is that entire passage written from a certain level of the ray?

Speaker 2: What do you think?

Speaker 8: I have to think more.

Speaker 2: You see what I do.

Speaker 8: I bet it is.

Speaker 2: I bet it is. In which case you you have a uh an area of study that could be very productive.

Speaker 8: Many

Speaker 2: You will notice that the description of um this paradised heaven The term King Canusian has made. Isn't that different to the description of the holy planet purgatory? And and that's a point counterpoint from the tales, because it there there should be Some pondering goes on with everybody who reads it when they recognize that, oh, he describes a different kind of paradise somewhere else, and this is how he describes it here. And why is it different? Well, in the holy planet purgatory, you can't just have any woman you want.

Speaker 7: I want to ask Stephen again about the dog's reading. Where was that again, please? Or where would we find it? I mean We'll probably see it in our uh AI notes, but where would we notate it?

Speaker 5: Uh I'll I'll find the source. Thank you. And and send it to Robin and he can send it out.

Speaker 7: Thanks much.

Speaker 5: Yeah.

Speaker 7: I liked it. We all did

Speaker 11: What do you guys think about the idea that death death itself is going to Absolutely destroy maybe maybe it'll take three days, but our personality, our personality Is that I'm still in denial about that But I I I grafted my personality after I was an adult by imitating other people and Just trying to find some way to, you know. But it's been a good experience, you know, even though it was nothing but pain to start with. I don't know.

Speaker 7: Well personally I'm okay with it It's like uh throwing off a dress. Don't know what else I'll put on, but that's that. And um I'm uh I'm I'm I'm kinda in regard to dying I'm really interested uh Toward the end of our reading when it talks about King Kenusian uh having passed through the sacred Roscoorno Uh and it's like it suddenly occurred to me, so why are we uh I mean, w why is it that not until it's his grandson? that Beelzebub comes down and visits uh and learns about this. So is there some significance? I mean And is that the first time we re It's not the first time we see that word sacred restaurant, I don't think, but let's talk about that for a minute I mean his his invention of religion lasted uh at least a couple generations there. That's uh I guess important.

Speaker 2: Lasted five. Or to the point that Bielzib appears, it's gone five. If it was an ascending octet, then it got to the Hanl Ayut. And at the Hanl Ayut, BLZBob intervenes and changes it. And that would be from with that. There's a the he just does that in about three or four words. The great grandson of the grandson. You'd have to work out that that's five notes.

Speaker 7: Oh You're brilliant, Robin. Thank you for jumping in there for me. I never see those things.

Speaker 2: The the concern about your personality, the the idea of the work, so yes, people that die And have never worked on them. So their personality goes to the moon and the moon has uh, you know, a nice people sandwich and chews it all up. But people that are in the work, in theory, at certain levels, they're taking pieces of their personality and digesting them. and using them as lessons for essence. And so what was personality becomes essence. And the stuff that is, let's say, of less value to essence, but essence isn't gonna mind if that goes to the moon.

Speaker 11: I guess the really neat thing is we're all really gonna find out for sure I mean, I'll

experience it. Seems like a joke. See, I'm in denial. See, I'm joking about it. I'm still in denial. Well, Mr.

Speaker 12: Guj never denied, if I am correct in what I remember, The possibility of reincarnation. When they ask him, he says, Well, we have enough to worry about with this life. Don't worry about such matters. But he never says they don't exist.

Speaker 2: So he kind of says it does at various parts of the tales, to be honest. But he doesn't say it exists for everybody. And then there's this, it depends upon what You want to interpret Gurje's meaning. When he says people are destroyed forever when they die. Some people are destroyed forever. Those people that all that they did in life was accumulate more and more personality. then that's all they are and that will be destroyed forever. But if there's an essence underneath, which there has to be And that essence isn't necessarily destroyed forever. It may be later, but it won't be destroyed forever, Roskuana, when the splitting up occurs. So what does he mean? Does he mean, you know, most people die and that's the end of it? Well Most people are only personality and when they died, the personality dies, so whatever else there was of them never had a life anyway.

Speaker 12: Going back to the dog, he says, if you if you do not wish to die like a dog

Speaker 2: Very good. I'd forgotten about dying like a dog.

Speaker 12: Hey Robin, Arsine, champions of the world.

Speaker 11: Remember he played practical jokes, Andy even Planned and he did this. He create he had him gave him the measurements for his casket that was like three inches too small So they all sat there embarrassed because his body would not fit into the casket. Then he had them I'm sure he insisted on getting an autopsy, which if you believe that, you know, we should wait three days to mess with the body You know, that, you know, if you're burned before, if you're cremated, that the that the soul feels a shivering, a cold before the three-day period. Then he's also trying everything he can to experience uh what a normal person would would or you know what a lot of people have to go through after they die, you know, having An autopsy done on them, and they're they're still maybe observing, or maybe they're in an objective state, or who knows. I mean, it's all speculation, I know. But I'm just throwing ideas out

Speaker 13: There are children who remember going down in a plane in World War II. And some of them remember about ships they were on. And they've checked people have checked it and they remember details about the planes. But they all forget when they're about five or six. So to me that sounds like some kind of imprint on the on the essence.

Speaker 2: I think that's right. It it's very difficult because There are skeptics out there who want to, in one way or another, um insist that that's just imagination or something, but the The evidence appears to be very strong that they're actually remembering something quite real. I think they are.

Speaker 11: And about the personality really sets in about age five, right? Isn't that ironic? See? So how would we get our memory back? We're gonna have to break off an arm, you know, and feed it to the essence, break off some personality. go out and intentionally get humiliated. Humiliation is one of the most beautiful, the most I've been humiliated a few million times, but there's few times when I've really been humiliated. And I had a dream later that I o went through an opening. to the West and I became free in a way relatively I traveled I was able to travel I was able to do things Uh it changed my personality, for sure. But we're supposed to change We're supposed to change our personality on purpose. We're supposed to volunteer for this kind of stuff if we want our essence to grow or have any opportunity at all, right?

Speaker 2: Just a detail, you were suggesting that personality doesn't appear until later on. No, it starts to appear minute one. Personality is is the is the uh acquired habits. And it starts to uh appear from the moment you're born or possibly in the womb Um, but it's by the age of seven, essence is starting to be overwhelmed by personality. It happens. Um later sometimes, but mostly sooner. I'm afraid I have to close the meeting now because it is the witching hour

Speaker 1: But thank you everybody for your good. I enjoyed this meeting. Good meeting. Very good. I did too. Thank you.

Stephen's Reading

THURSDAY, 10 NOVEMBER 1921

Dog. The animal learns nothing. It participates, poses, argues, acts with-but with it is no progress.

Emotionality.

The Animal is the emotionality.

It sits within and speaks and acts most of the day.

You do not speak yourself.

It cries out, sobs, is terrified.

It leaps up, is overjoyed, wastes itself in enthusiasm.

It blinds the eyes. It never sees anything as it is.

It does not learn. It does the same thing every day.

It remains the same in all situations.

It governs nearly all the behavior.

It is very difficult to see it.

It conceals itself.

It seems to be in what we most value in ourselves.

It is turned to the world entirely.

It only understands in terms of the world.

It wishes to possess, to be praised.

It uses everything for its own purpose.

It does nothing except for self.

It is never free from fear.

Anything unusual is alarming to it. It seeks reassurance.

It is behind much virtue. Almost all virtue is emotionality.

Emotionality is unconsciousness.

A knife is needed to cut through it: the knife is making conscious.

Otherwise there is no virtue.

What is diffuse and unconscious contains no essence.

Virtue lies in essence.

With the clear feelings is essence.

Chat US Meeting

18:07:51 From Stephen Frantz : Page 438. Itoklanoz.

18:17:02 From Janet M Mitchell : This reading from this morning for me make sense relative to the personality and essence conversation are having - "He who defeats others is strong; he who defeats himself is powerful, and he who knows when he dies that he will not be destroyed is eternal.: - Lao-Tzu

18:18:26 From Sandy W : Reacted to "This reading from this morning for me make sense relative to the personality and essence conversation are having - "He who defeats others is strong; he who defeats himself is powerful, and he who knows when he dies that he will not be destroyed is eternal.: - Lao-Tzu" with 🙌

18:18:29 From Sandy W : Removed a 🙌 reaction from "This reading from this morning for me make sense relative to the personality and essence conversation are having - "He who defeats others is strong; he who defeats himself is powerful, and he who knows when he dies that he will not be destroyed is eternal.: - Lao-Tzu"

AI Summary Meeting 21

US Session

Quick recap

Meeting 31 focused on discussing a passage from Gurdjieff's "Beelzebub's Tales" about King Knudsen's efforts to combat opium use in his kingdom. The group explored the symbolic meaning of poppy seeds and their effects on perception, discussing how opium use alters reality by making people see opposites (like crows as peacocks or troughs as seas). Participants examined the contrast between Knudsen's invented religious paradise and the actual effects of opium, with some drawing parallels to modern substance use and the challenges of addressing addiction through prohibition alone. The discussion also touched on Gurdjieff's teachings about essence versus personality, with participants considering how negative emotions might serve a similar function to opium in creating false states of comfort. The conversation ended with reflections on Gurdjieff's teachings about personality and its relationship to death, with some participants sharing personal experiences and insights about working with their own personality traits.

Next steps

Stephen

- Find the source of the reading about dogs and personality, and send it to Robin to distribute to the group.

Summary

King Knusian's Gulgulian Seed Campaign

Robin led Meeting 31 and read from a text about King Knusian's efforts to combat the habit of chewing Gulgulian seeds in his community. Despite implementing strict measures and punishments, the habit persisted and even spread, leading King Knusian to develop an original religious doctrine to address the issue indirectly. The king created a belief in a paradise and hell, which he spread among his subjects to deter them from engaging in the harmful habit.

Planetary Formations and Opium Discussion

The group discussed Steiner's readings about planetary formations and opium, with JD questioning the connection to extraterrestrial planets and noting parallels to modern marijuana legalization. Robert explained the historical context of the poppy goddess in Minoan matriarchal culture, describing how it transitioned from natural fertility rites to being framed as a moral issue under a male-dominated regime. The discussion included details about opium's pharmacological effects and its association with entering a dreamlike "invisible world" or "second soul" state, with Stephen suggesting this represented a counterfeit access to higher realms.

Gurdjieff's Teachings on Sleep

The group discussed Gurdjieff's teachings about sleep and consciousness, with John noting the association between poppies and sleep from the Wizard of Oz. Sandy raised questions about different types of sleep, particularly the transition from feminine Minoan culture to masculine rule. Janet proposed that the ingestion of poppy material might help people see the opposite of incorrect perceptions, while Stephen suggested this could relate to Gurdjieff's concept of successive disablements in human consciousness, where sincere impulses are distorted into their opposites.

Seeds, Personality, and Essence Discussion

The group discussed a text about seeds and their effects when ingested or chewed, with Robert explaining that the author emphasized the importance of chewing four times in one paragraph. Robin mentioned the symbolic use of peacocks and crows representing personality versus essence, which JD connected to a similar theme in "Conference of the Birds." Sandy raised a personal question about distinguishing between personality and essence in mental illness, leading to a discussion about energy and behavior patterns, with Derek citing Gurdjieff's view that anger is a shadow of real force.

Gurdjieff's Essence and Personality Concepts

The group discussed the concepts of essence and personality as taught by Gurdjieff. Federico shared insights from a study on Holocaust survivors' descendants and referenced Gurdjieff's warning about destroying existing beliefs. Robin clarified that essence exists prior to birth and can be either ascending, descending, or stuck, while personality is random and acquired through accident. Stephen expressed skepticism about the concept of essence, suggesting it remains unchanged from birth and questioning the idea of being born with criminal tendencies.

Personal Essence and Identity Factors

The group discussed the concept of personal essence being determined from conception, with Russell suggesting astrological and other influences shape a person's essence from the moment of conception. Stephen referenced seven factors that determine identity, including pre- and post-womb influences, and questioned whether factors like parental state during conception are part of fate or accident. Janet shared insights about human potential for evolution and the need to break through mechanical strategies to see truth, while Federico described how he overcame a long-standing grudge against his sister and therapist by understanding their survival strategy, ultimately finding reconciliation through the work's principles.

King Canusian's Paradise Discussion

The group discussed King Canusian's invented paradise, focusing on its unconventional features including an abundance of young women and sweetmeats made from poppy and hemp essence. Russell shared a personal story about a friend who experienced severe mental health issues after discovering his wife's infidelity, leading to suicide. The discussion explored interpretations of the paradise concept, with Stephen suggesting the poppy represents pleasant illusions that blind people to reality, while Robin explained how understanding one's essence emerges under pressure in work environments.

Gurdjieff's Teachings on Personality

The group discussed concepts from Gurdjieff's teachings, including the idea of truth being relative and how personality develops over time. Robin explained the concept of truth being relative across different "world levels" in Gurdjieff's system, while Stephen read a passage about dogs from Gurdjieff's writing that described personality traits. The discussion touched on themes of death and personality, with Federico sharing his personal experience of questioning religious beliefs and Robin clarifying that personality begins developing from birth. The conversation ended with Robin noting that personality starts appearing almost immediately after birth and begins overwhelming essence by around age 7.

