

EU Session Transcript

Meeting 33

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

Speaker 1: So my apologies for being a few minutes late I became way laid. Um so meeting number 33. Let's take a moment to collect ourselves. I shall let you know when a minute has passed. So that was a minute. Authority that comes into you from without is erroneous. Good G. Okay, so we are reading number 33 and I am the reader.

Speaker 2: Could you read that quote again, please?

Speaker 1: Yeah, sure. I'm going to have to return to it now.

Speaker 2: Oh, okay, that's fine. That's fine.

Speaker 1: Authority that comes into you from without is erroneous. Or, if you want to put it another way, In terms of the truth, you are your own authority. There is no one else.

Speaker 2: Right.

Speaker 1: Well, we're all going to India. Chapter 21. The first visit of Beelzebub to India. Beelzebub continued to speak as follows. Sitting in a Chihana in this small town of Arguenya, I once overheard a conversation among several beings seated not far from me. They were talking and deciding when and how they should go by caravan to Pearl Land. Having listened to their conversation, I gathered that they intended to go there for the purpose of exchanging their turquoises for what are called pearls. I must here, by the way, draw your attention also to the fact that your favourites of former as well as of contemporary epochs liked and still liked to wear pearls. And also the said turquoise, as well as many other what are called precious trinkets for the purpose, as they say, of adorning their exteriors. But if you would like to know my opinion, they do so, of course, instinctively, in order to offset, so to say, the value of their inner insignificance. But that period to which my present tale refers. The said pearls were very rare among the beings of the Second Asiatic group and commanded a high price among them. But in the country of Pearland, there was at the same time a great number of these pearls, and there, on the contrary, they were very cheap because pearls at that time were exclusively obtained only from the water spaces surrounding that country. The mentioned conversation of the beings who sat near me in the Chaihana in the small town Arguenia then immediately interested me because At that time, I already had the intention of going to that same pearland where the three-brained beings of the continent Ashar of the third group bred. And the conversation I then heard at once evoked in my meditation, an association. To the effect that it might be better to go to the country Pearlland directly from here with this large caravan of these beings rather than return the same way to the Sea of Beneficence and from there by means of the same ship occasion to reach this country. Although this journey, which in those days was almost impossible for the beings of the earth, would take us a good deal of time. Yet I thought that the journey back to the Sea of Beneficence, with its unforeseeable contingencies, would perhaps not take much less time. This association then arose in my mentation chiefly because I had long before heard a great deal about the rare peculiarities of those parts of the nature of that peculiar planet through which the proposed route of the caravan lay. And in consequence, what is called a being love of knowledge, which was already crystallized in me having received a shock for functioning from all that had been overheard, immediately dictated to my common presence. the need to be persuaded of everything personally, directly through my own perceptive organs. So, my boy, owing to what I have said, I

intentionally sat with the conversing beings and joined in their deliberations As a result of it all, we also were then including in the company of their caravan, and two days later, we set off together with them. I under whom then passed through, indeed, very unusual places, unusual even for the general nature of this peculiar planet. certain parts of which, by the way, only became so because, before that period, this ill-fated planet had already undergone to what are called Transipalnian perturbations, almost unprecedented in the universe. From the first day we had to pass exclusively through a region of various terraferma projections of unusual forms. which had conglomerations of all kinds of intraplanetary minerals. And only after a month's travel, according to their time calculation, did our caravan from Aguenia come to places where, in the soil, the possibility had not yet been quite destroyed of nature's forming surplanetary formations and creating corresponding conditions for the arising and existing of various one-brained and two-brained beings. After every kind of difficulty, we at last, one rainy morning, on ascending a height, Suddenly saw on the horizon the outline of a large water space bordering the edges of the continent Ashnar, which was then called Hurlman And four days later we came to the chief point of the existence of the beings of that third group, then the city Caimon. Having arranged there the place of our permanent existence. We did nothing during our first days there. but stroll about the streets of the town, observing the specific manifestations of the beings of that third group in the process of their ordinary existence It cannot be helped, my dear Hussein. Now that I have told you the history of the arising of the second group of the free-brained beings of the continent Ashar, I must tell you also about the history of the arising of the third group. You must indeed tell me, my dear and beloved grandfather, eagerly exclaimed Hussain, and this time with great reverence, extending his hands upwards, he sincerely said, May my dear and kind grandfather become worthy to be perfected to the degree of the sacred Anclad Without saying anything to this, Bielzevov merely smiled and continued to relate as follows. The history of the arising of this third group of Asiatic bees begins only a little later than that period when the families of hunters for permarils First came to the shores of the Sea of Beneficence from the continent Atlantis, and having settled there, founded the second group of Asiatic Beings. It was just in those for your contemporary favourites, infinitely remote days That is, not long before the second Transopalnian perturbation occurred to this ill-fated planet, that there had already begun to be crystallized in the presences. of the free-centred beings then, of the content atlantis, certain consequences of the properties of the organ Kondivapa on account of which the need, among other needs, becoming to free-brained beings, began to arise in them to wear, as I have already told you, various trinkets as it were for their adornment, and also a kind of famous what is called talisman, which they had invented. One of these trinkets, then on the continent Atlantage, just as now on the other continents of the planet Earth. was and is this same pearl. The said pearl is formed in one-brained beings which breed in the Salicoria. of your planet Earth, that is to say, in that part of it which is called Centralispana, or as your favourites might express it, the blood of the planet. which is present in the common presences of every planet, and which serves the actualization of the process of the most great common cosmic Trogo autoego craft And there on your planet, this part is called water. The one-brained being in which the said pearl is formed used to breed in the Salia Coriatnian or water areas surrounding the continent Atlantis. But in consequence of the great demand for the said pearl, and therefore of the great destruction of these one-brained pearl-bearing beings, soon none were left near this continent. Thereupon, when those beings there who made the aim and sense of their existence, the destruction of these pearl-bearing beings, that is to say, who destroyed their existence only in order to procure that part of their common presence called Pearl merely for the gratification of their quite absurd egoism, found no more of these said bowl bearing beings in the water area nearest to the continent Atlantis. They That is, these professionals then began to look for them in other water areas and gradually moved further and further away from their own continent. Once during these searches of theirs, owing to what are called saliachoryatnium displacements or as they say, prolonged storms. Their wraths came unexpectedly to a place where there proved to be a great number of these pearl-bearing beings.

and the place itself was extremely convenient for their destruction. These water areas where the destroyers of the pearl bearing beings then chanced to come, and where these pearls bred in large numbers were just those water areas which surround the place, then called Perland, and now called Hindustan or India. For the first days, the aforementioned terrestrial professionals of that time who had chance to arrive there, did nothing

Speaker 2: Robin, was that quote specifically paired with this reading?

Speaker 1: Only accidentally.

Speaker 2: So no. Okay. What are the pearls in us?

Speaker 1: Where have you heard about pearls before? Very much so.

Speaker 2: What what what did he say? I'm sorry I missed that.

Speaker 3: He said the Bible.

Speaker 2: Thank you. Squandering. I don't see how I squander

Speaker 1: Squander what?

Speaker 2: Time, energy, distraction.

Speaker 1: Okay, so the things you actually know you squander, but you don't see how you do it.

Speaker 2: No, there are probably other ways. It's a question. I don't really see all everything that I squander. I don't just a c I'm in question with it, you know. But I wonder if this lights, you know.

Speaker 1: Sorry. Would anybody like to have a go at this question? Not specifically what does Marty squander, but specifically what is it that we squander?

Speaker 3: This isn't very specific, but time, energy, attention

Speaker 4: That's a go-to safe place to squander your energy. So that's kind of uh what we do most of the time. When we're not paying attention to the attention to where we're putting our attention, we squander our body energy. It shows up in the senses and in our bodies.

Speaker 1: Does that help, Martin?

Speaker 2: Oh, it all helps. Whenever I find something that I think is valuable, I don't want to let go of it. I want more of it.

Speaker 5: Really?

Speaker 2: It could be emotional. It could be emotional. It could be joy. It could be. Uh I what do I what am I yeah, just my relationship with receiving and I say I want to serve.

Speaker 4: So you put your attention on receiving. So none of that is negative. If you want more joy, you put your attention on only those things that can bring you more joy.

Speaker 2: No, but I'm not talking hypothetically, I'm talking about my life as I live it.

Speaker 4: Well I'm talking about my life I'm talking about my life as I live it too. So if I if I focus

on joy I want I want joy in my life. I want my body to feel it. I want to be around those who can bring me joy. So when I squander my energy, I put myself in an antithesis of that around people who don't bring me joy.

Speaker 2: Well, I'm saying that even in states of joy, I can be squandering. I'm just speaking from my own question that sometimes I don't transform. I I I don't remember my aim. I I just I I don't want to let go. I want to just have more. And anyway, that's just what I'm relating to here.

Speaker 4: I don't Yeah, I I can see that. So what I'm working on is attention. So if my attention gets squandered, I lose my vo might lose my focus. That's just my own Each of us shares from our own personal space. So it's not like I'm not telling you what to do, but I am saying that Gurjev stressed where you put your attention. He stressed attention more than anything.

Speaker 6: Particularly with pearl, um, because of the way it's formed in kind of in an oyster of kind of um developing by coating, it kind of makes me think of uh the coating of higher bodies Um within us. Um and so there's um where we we neglect to transform the energies that we could transform to towards that aim. Perhaps that's also something that We squander.

Speaker 4: Yeah. You know, Rod, I think the pearl also, look at the amount of friction it takes to make a pearl. And then apply that to the amount of friction that we perfect ourselves in our higher body. You know, friction has caused through some of that realization of squandering. You see? So it to me everything is necessary in order to develop the pearl, the perfection of the pearl. And I think it has to do with a higher higher being body as well, what you're you're pointing out there

Speaker 1: This is very good. This is the the Christ um uh my uh assumption is that Christ knew exactly. how pearls formed and when he talked of the cur pearl of great price he was talking about something that you would suffer for. and that would coat a higher body. I think that it's a it's a very precise uh allegory, I guess. And I think Gurjiff is just picking it up here, but he's throwing in the nuance that Some people's idea of pearls is to adorn themselves rather than to create them.

Speaker 3: Yeah, what he says in this in this chapter about the uh use of adornments to cover up the uh lack of qual of inner quality. Um uh w is a very clear statement of just that. Uh and I hadn't remembered reading it before how how clearly he uh attacks attempts to change the way you look, cover up the way you look.

Speaker 7: If the um the third group can be identified with the um the third brain and Atlantis allegorically represent our essence which is um sunk into our subconscious, then the pearl could also represent our personality, which covers our essence. Our personality is what uh is the way of covering our true self. I don't know, this is might be a key of uh interpreting the this um whole thing

Speaker 8: But I heard this time that also the beings in Atlantis were adorn themselves with pearls and that the pearl destroying uh uh uh hunters they went to Atlantis to exchange their their pearls. So this brings me a little bit of confusion about this yeah this this this this clarity which you put Luigi I just read it today, so clearly I was a little bit surprised.

Speaker 7: Yeah, but that's uh that's where the process began. In Atlantis, they started to cover themselves with the pearls, the pearl of personality. That's what happens to ever each one of us. Okay.

Speaker 2: Well I wonder I I I wonder um If this has something to do with um personality adorning itself with essence, like taking advantage of having essence, of somehow there's some kind of usury here of essence. And and and I I've been it followed me what you that what you said,

Robin, and I wish I could hear more about that, about the question of essence eating personality. I wonder if it's that idea is a kind of a little bit related The personality using essence um and the relationship they're doing

Speaker 1: We notice I'm going off on another tack, but we we notice that the story here is almost identical to the story of the Burmeralds. The people of Atlantis in one way or another were seeking something that was of great value. But their use of it was mundane rather than the correct use of it. So the The permoral, big the the per being the uh the soothi onorici, so these very special dear And here we have these very special one-brained beings, these um pearls. And yet the tendency is for people to just imitate what other people do. So the they have degraded the use of these things. The the problem The problem of personality comes from the fact that it is assembled randomly in everybody. It's feasible, I guess, that somebody could have such devoted and knowledgeable parents. that they prevented the formation of personality in the way that it normally forms with people. But in our lives. We never had such parents. So the personality just gradually accumulates and it's we it's almost really like The programming of a computer. Whenever We repeat anything, we turn it into a habit. Gedeev said three repetitions and you're already establishing a habit. So the the personality is made up of habits that come from all sorts of different places because there could be habits of the instinctive center, what you choose to eat, what you like to eat, even the way that you digest. the various impressions and experiences you have partly due to the instinctive center, the moving center, most of your um characteristic movements of which you have very few, if we are to believe what Oraj taught. were acquired by imitating others. And if you have noticed the growth of a child, if you had children and you watched them grow you will have noticed that for the first two or three years of their life, they are almost completely moving-centered in the sense that they imitate things through the moving center and that's how they learn to do things. The moving instinctive center governs their growth. There are various extreme things that have been discovered, like for instance, I think somewhere in Africa they found a wolf boy. A child that had survived and been raised by wolves Well, the the child couldn't speak, but also couldn't walk because he didn't have any model to imitate in respect of walking. So he went around on all fours all the time. And by the time they found him, and I don't know, mu I I remember reading about this, but it was a long time ago. So I may have got various details wrong. But the truth of the matter is it was over. It was just too late. to actually rescue this human being because they had been away from human influence for far too long for anything to be done with them. And they were crystallized in wolf behavior. So this is the thing, you know, extreme examples like that are very good to give you a perspective on. the way it actually is with the formation of personality. But one of the things that personality does is when essence Experiences pain, personality provides an umbrella. And what normally happens with children, irrespective of whether they're raised in good or bad environments, is that they are subjected to negative emotion because There are no environments where there isn't negative emotion, so they're subjected to it, but essence shrinks back from negative emotion. And therefore, personality steps in and provides habitual ways of dealing with negativity as it emerges in whatever environment the human being is in. And in becoming part of the work, we have to eat that passive personality and gradually expose essence. to the things that it fears most. And that's how essence eats personality. I don't know, does that help?

Speaker 2: Yes, um of experiencing more of that exactly, you know, in real time I'm because the buffers, the self-protection, the against what you suggest, which I need, uh Is a I think preventing my exposure. But um I suppose That's why I need to put myself in not in harm's way but in the challenges that create these um fears and anxieties or whatever so that I have a chance to face I have to find ways to face this. But thank you very much. It did help.

Speaker 1: You know the the um the technique is called just do it Don't think about it, just do it.

Speaker 4: Robin, what about the turquoise?

Speaker 1: What is that um signified when they're talking about I I I looked that up, I tried the best I could to try and find something that would make it in one way or another meaningful. I couldn't all all that I know is that the word turquoise comes from the word turkey. You know, which it that doesn't help.

Speaker 4: Well, but he could very easily be using that. Given how he uses language.

Speaker 1: It's rock. I mean turquoise is rock, you know

Speaker 4: It also comes from it also comes from the mineral kingdom rather than the pearls coming from the sea. Yeah

Speaker 2: Somehow the essence was educated that it can't handle things, that it needs to be afraid. Maybe it's false belief false um response, the essence is. I mean it's is it I feel a little bit in my experience that the essence is discovering it can face, it can handle things. It can face things. It's not as it as it imagines uh you know I I don't know if it imagines, but it's uh

Speaker 1: It's not imaginable, it's pain. It's it's removing itself from pain. It experiences these things as pain. So it removes it from it, runs away from pain. It's not imagining the pain, it's experiencing the pain. W when you are angry with, I mean I know this because I'm talking about me. When you're angry with children, they hate it. They really do. My son, very young, must have been about three years old. I don't like shouty men. You're a shouty man. That's what you told me

Speaker 4: Did that change your voice tone?

Speaker 1: It hit me where it hurts.

Speaker 4: Oh.

Speaker 1: I can't imagine. I almost refrain from telling you how badly I beat him after he said that.

Speaker 4: My granddaughter accused her mother of uh childhood abuse because she had such a loud voice. And I just laughed at her. I thought, really? You're gonna have to go that deep.

Speaker 2: Robin? Um, do you think uh like repeating something three times makes a habit? Do you think that the more the essence retreats, the weaker and more fearful it is? But when I When it experiences, it comes out and experiences and faces things, it becomes stronger the more it It doesn't hide behind the personality, the more it can live. Do you feel that's the the nature of this process?

Speaker 1: No, and it's way more complicated than that.

Speaker 2: Oh dear.

Speaker 1: It it's like if you examine yourself, if you just kind of spend some time thinking about the way you are. And you can do this relatively easy because you don't need that much attention to be aware of the dialogues that go on inside you. If there's a monologue going on inside you, you are 100% mechanical. And you would only actually realize that in retrospect because you can't realize it when it's happening because you are mechanical. So you wouldn't see it while it was

happening, but you might actually, you know, you're driving along and you might actually said, wow, been driving for half an hour and something has just been chattering away. And you notice that there was that um one more. Well, a lot of the time My experience is that there is dialogues going on and you will discover that the dialogue is not personality talking to itself. It's essence and personality interacting with each other. Don't the first time you observe this, make the presumption that you can recognize which is which. Just be aware that there is dialogue going on inside you and that means that the dialogue is almost certainly happening between Essence and personality. There can be other explanations, but the majority of those cases it'll be essence and personality. Absolutely.

Speaker 4: I wanted to say real quick, uh Robin, the way you can see that happening is use your name. Like when I want to see the dialogue in myself, I say, Gwen, what is Gwen thinking here about this? And it brings me to that personality.

Speaker 1: Yeah, that's good.

Speaker 4: Yeah. I think that goes on with a lot of us, most of the time, actually.

Speaker 2: According to what you're saying, Robin, and I could be wrong, definitely, if essence is able to eat personality And there's less personality to soften the blows, it'll be in pain all the time because it's essence. Doesn't essence, the nature of essence change so that it can live without Being in this fear and pain.

Speaker 1: What do you think when Gurdjith goes on and on about being parked all duty and details, what do you think he's talking about? You think he's talking about conscious labors and intentional suffering, which he goes on and on and on about, because being parked dog duty Park dog duty actually means duty, duty, duty. Duty in three different centers. So intentional suffering I think that that one way of um Thinking about that is thinking about essence facing things.

Speaker 2: Thank you.

Speaker 1: Why do you think he's telling us about this place on the way to Pearlland A place where it's almost impossible for human beings to make their way through it. Although he happens to have luckily encounter the group of people with a caravan who are actually going to go through there. Which is If it were a novel, you would say, that's a very happy coincidence. I would say it's serendipitous.

Speaker 2: A real group.

Speaker 1: The the thing That I'm gonna have to find it now, which is giving me a headache, but you know I'm gonna have to do sometimes you actually just can't lie back and do nothing. Um He refers to this place in meetings of remarkable men. So he's not talking about something fictional here. He's not talking about something that in one way or another is an invented idea. He's talking about a means of going from the city God, the Sea of Beneficence over the mountains to India. And he's talking about an area that is incredibly forbidding. And I don't know.

Speaker 2: He had r he had referred to the Gobi Desert, the area between The two.

Speaker 1: No, no, no, no, no, no, no. We're talking about something else. He's talking about a uh an area of land on the way where nothing grows. Not a desert, a place where all that you see is the internals of the earth But the first uh from the first day we had to pass exclusively through a region of various terra firma projections of unusual forms which had conglomerations of all kinds of intraplanetary minerals. And only after a month's travel, so you're talking about they went

through this area for a month according to their time calculation. Did our caravan from Arguenia come to places where in the soil a possibility had not yet been quite destroyed? of nature's forming surplanetary formations. He's talking about an area where nothing grows.

Speaker 2: Is this our machine? I don't know. I don't know what you want to know when you want the morning one in the morning and the one year when you're on the morning on the other. It's it's amazing to me in the work how Something that I've been familiar with for decades, spoken in a slightly different way with a slightly different expression, really gives me a different A different understanding of it, a different a different view of it, even though it's the same thing really as spoken otherwise in different in different words, different ways, it takes on a whole different uh spectrum. This idea of that the work is to expose To be willing to expose myself to the just the direct, it's a shock for me. It's coming in as a shock that it's like a new way of relating, relating to the principle. Of park on duty. It really touches the emotional center, the the feeling. Of what must be done. What I need to see I read the sorry.

Speaker 1: Oh, okay. Um I'm off on another tangent. For what it's worth, there's um an area, the Zanskar Spiti Ladakh, that goes from the environments where we would presume God was. at the um southern edge of the go by desert into the Hindu Kush which is completely devoid of life Now it's not completely devoid of life because biologists have been up there and found stuff. But for anybody who is passing through, there really isn't, you know. There really isn't any vegetation and it's just bare rock. You can thank Google Maps for that. Anyway, I interrupted you, Martin.

Speaker 2: No, no, it's very interesting. I actually was there in Zanskar uh during the Pakistani war Last year when the airports were closed, we had to hire vans and drive through that Zanskar area. Fourteen hours for three days straight with no bathrooms and oh my god. Yeah. So I I know what you're saying. Well it was interesting that during alongside the river was a little gr was a little Both banks had were like a little oasis of green, but everything else above a few you know, if you if you hiked more than ten feet beyond the river, it was just grey and ro brown rock, you know, and it was

Speaker 1: Well, you're an odd thing, aren't you? I mean, nobody else in this group goes more than a hundred yards away from their house. What are you doing up there?

Speaker 2: Well, I decided um I don't have enough time left to waste, so I'm jumping in. That's all. But no, what I was going to say before is I heard this expression the other day, um, what is in the way is the way. Anyway, I thought it was a nice expression. An applied.

Speaker 1: Yeah, I I understand the implication.

Speaker 6: I came across a quotation today, allegedly from um uh Madame Spensky. on which involved pearls. It was something along the lines of in the work we don't make pearls, we try to stop being swine.

Speaker 1: Very good. I'd forgotten about that particular reference from the Gospels, Pearls Before Swine.

Speaker 3: Uh uh just to go back for a second to the whole uh use of the word pearl and what is a pearl It's uh it as we see it, when you pry it out from its one brain being, is something of great price. I'm assuming Jesus was meaning The pearl was very valuable. It was formed by the being to protect itself from a bit of grit inside. And there's no mention Either in Beelzebub or or Jesus about smashing the pearl open in order to free the piece of grit. So the idea is What makes the pearl is the being, uh, and it's to protect itself against an irritation So this uh this doesn't help so much as as broaden the question of Um and what has agency the the the Oh, my connection is unstable.

Yeah, I might lose you all. But anyway, that's just a question that that uh has always been in me about uh what what the meaning of pearl is. It's not protecting the piece of grit. It's protecting the outer more um entity the tubering being in in the mineral we were to mention mineral life the mineral life is in there that's the piece of grit uh that is irritating and to this guy and this guy makes a pearl

Speaker 6: What do we think about water being the blood of the planet?

Speaker 4: So how does that also relate to uh Hemlozoin?

Speaker 1: Relate to what?

Speaker 4: Hemlozoin.

Speaker 1: Well I mean that's the other question, isn't it? Because the blood of the planet is a blood.

Speaker 4: Yeah.

Speaker 1: Um uh in the sense that blood is normally used as a means of as a describing a kind of circulation And if you actually look at the circulation of water on the planet, you actually have to go into a great many different areas in order to talk about how water circulates on the planet. It's not a simple thing. And then when you actually throw in hand bled zone, you are actually talking about a different kind of circulation or if you like a different kind of water because it isn't a liquid it's a plasma

Speaker 4: So my question to you would be, and I'm getting this from because I'm reading um Rodney Collins right now. some of the celestial influence. And so if the blood of the is the water and that's the feeling, feelings And it interacts with the plasma, which is in the nervous system. It it all interacts with the nervous system. So if you block your blood, you block your feelings, you're also blocking the interchange between the water of the planet and Hamlozy. So, you know, like when you try to look at the haribine body with Hamlazoin So you're back to watching that dialogue and being here and now with the dialogue in order to get in touch with your own feeling.

Speaker 1: I don't know enough. Well In fact you probably know as much as I do if I'm not sure. Well I mean it's just a connection.

Speaker 4: It's not it's not about knowing. It's just The meaning of water.

Speaker 1: Well, yes, the meaning of water. The water, I mean, you know, the meaning of the water in the New Testament is water is the carrier of knowledge. Wine is understanding. So turning water into wine is to turn knowledge into understanding. And that's a symbol used in the Gospels. But d there's uh a very strange um They discovered very recently, I think it's only in the past couple of years, that there is a microbiome under the earth And Marshall under the earth we're talking about kilometers down in the rock, the further the down the further down they go, they don't find a place where there isn't any life. And the estimate that somebody or other did is that the amount of biomass In the rock is larger in volume than the oceans. And that of course has all got water in it. And the other thing that came up recently when they discovered that fog is actually an ecosystem. You know, and again they discover that fog is just rotten with bacteria. The only reason that we don't kind of know that is there's nothing bad in there for us to actually worry about. Nobody ever investigated, but Fogg is alive. That's a strange thing. Now let me talk about Hambled zoning and you can actually if you want to have the conversation and you can possibly even drive

this. My assumption is that what we would think of as entities, if you like, vampires They don't feed on your actual blood. They feed on hand blood zone. I think that's what happens. I think that in certain circumstances. I mean there was an incident when I was at university, which was just an odd incident. There's some kid that was having a psychotic uh episode. I don't really know whether it was schizophrenic or bipolar or something like that, but Under normal circumstances, they would be treated by the um uh the medical uh I know the the the medical organization that surrounded the university because of so many students screwing themselves up all the time that they need these they need to have a kind of medical operation. A group of fundamental Christians got a hold of this guy and started casting devils out of him. Which I thought was a very nice thing to do. Oh, you kind of wish that, you know. If you're rolling around the campus drunk and somebody comes across you that they they gather round in a circle and cast some devils out of you, that'd be very nice. But the the thing that occurred to me after this, that of course they were roundly condemned these Christians for believing in their religion, which is what they were doing. I don't know exactly how it turned out, but the assumption was that they did no good to this individual and what he needed was some antipsychotic drugs and he'd be fine. But it did occur to me that those things may be the same. That if you cast devils out of someone, you may be actually in one way or another doing the same as giving them antipsychotic drugs. There's no difference. It's just what it looks like that's different.

Speaker 4: So Robin down here in Texas, you we're real used to the Cunandetas. That's what they're doing. The Cunandetas are doing that

Speaker 1: Are they?

Speaker 4: And and they get a lot of result, you see?

Speaker 1: Yeah, I think it's real, you know, it's just I don't understand it, so I can't really talk about it, except that, you know, there are people that it's just like They do various things at the Piote ceremonies that the uh the Apaches had Yes. And I know various people who assume, well they don't really assume, they say they've been cured by attending these um uh peyote ceremonies.

Speaker 4: Yeah, but someone like us, for instance, if I don't have a belief system that would allow me to be cured by them. And I don't, then then I'm not gonna get cured. So whoever is going to believe it and down to their bones, of course. You know, and who are we to question it? You know?

Speaker 1: Well we aren't because we don't know enough unless we want to be bigoted. We could try being bigoted. That would be nice.

Speaker 4: Oh, here in Texas? Oh my goodness, no

Speaker 3: Another angle on the uh question of water, uh the seas being the blood of the earth, isn't what uh it means but rather the existence of all of our internal workings in the earth itself. Higher emotional center, cash and body, higher intellectual center of soul, etc. Communication with other planets, all of which is not is I was never introduced to those concepts in the work, and I now but I find them fascinating. actuality of the as above so below. They have a the Earth and all of the planets of our solar system as a single entity have Kajan bodies, etc.

Speaker 6: On page two three two He seems to say, and I don't quite understand if it's right or not, that that this that part of the earth, i. e. Pearl Land, Um became known under the name of land of beneficence Which seems odd since the Sea of Beneficence is where Gob was. So I don't know if it's uh Mistake or meant to mean something.

Speaker 1: Well I always assume that it's never a mistake because what the hell are you gonna do?

Speaker 6: I have no idea what it means. Also in various editions of the book, doesn't he use the term Gemchenia or Chemchania for Pearl Land?

Speaker 1: Uh does he? Well, we can find that out.

Speaker 5: Yeah. It does indeed But only once

Speaker 2: I wonder if Mr. Kuji, if you were here, would uh think why aren't they getting it?

Speaker 1: It's curious to me that he doesn't have an origin story for Tikli Amish. It has an origin story for Merrill Placey. Everybody was out there hunting the deer. And he has an origin story for Pearl and everybody was out there collecting pearls. It doesn't have an origin story for TikTok That would be accidental.

Speaker 2: I think all of this is a help and it I just think it for myself it it's a long digestion process and I don't even realize now Maybe what I received today will the next reading when I reread it, it'll go in differently because of the being together. So

Speaker 1: When did you first start reading this book?

Speaker 2: I think it was 1975, 76.

Speaker 1: And how many times have you tried to read it since?

Speaker 2: Unfortunately, only a few times from without interruption. I I do it piecemeal a lot, but only three times I know it's awful, but only three times every day from beginning to end without to really get the continuity So it's been sections of the book, but that was memorable, very memorable. And when I first bought the book in 1974, I looked at it in the bookstore and I I said to myself, whether it was essence or personality, I don't know. I said uh to myself Well, I'm not I don't want to read this now. I c I'm not ready to read this, but I'm gonna buy it because I need to have the book. So I bought the book and didn't really have any really contact with it for a year and a half. I don't think you

Speaker 1: So you've been reading it longer than I have.

Speaker 2: Well, it depends on how many minutes we're talking about, right?

Speaker 1: Well, I I was talking about, you know, in an elapsed range of years. I never encountered it until 1981. If you'd only written to me and let me know. Sorry. I should hope so.

Speaker 2: Well, I I feel the need to read it a lot more now to be you know, because as time passes the the opportunity becomes the the limited opportunities become very uh obvious and and so I feel s spurred on to want to read read it more a lot more.

Speaker 3: Do you have any idea of what the uh famous talisman is to the

Speaker 1: Prefers to well let me just try and find out the etymology of talisman first. Because it might have a a Specific meaning. Oh, It doesn't have any geometric meaning. It's a magical figure cut out or engraved on stone. So That's what we got.

Speaker 2: In that beginning quote, what is he I have a difficult time accepting that quote because

what does erroneous erroneous mean?

Speaker 1: It means wrong. In error.

Speaker 2: Wait, could you read the quote one more time, please? Just read it, sorry. I or if it's on the email, I'll look at it.

Speaker 1: It's not on the email.

Speaker 2: Okay, thanks.

Speaker 1: Um wonder how is it Just to get the words correct, authority that comes into you from without is erroneous What what is it that you don't guess about that?

Speaker 2: No, that no that's great. I I was listening I was hearing it totally wrong. Uh from without I was feeling from above. For some reason I was feeling something other than what this quote was. And that's that makes total sense now. Yes, I'm sorry about that. Yeah. It's very easy to understand that, yes.

Speaker 1: Well, it is easy, but it's not easy. You there there are many pieces of information that you live by. You know, and a lot of them are d uh are kind of let's even say mundane, you know, you you've got various uh electric devices at home and you've learned how to you may not have learned perfectly how to use them but you've learned how to use them and you know how to use them And those the things that you know how to use are things that you actually experienced yourself. There are also many other pieces of information that you accept without question that are quite possibly completely wrong And you accept them because Within the environment, you received the information from an authority that you accepted. So let's say for example you watch some kind of documentary on the television about something or other. Doesn't really matter what. And it comes out with pieces of information which were new which are new to you. And the question is, do you accept them? And the answer to that question has normally got to do with the quality of the presentation and nothing to do with the reliability of the information. So one of the things that is problematic for people in the world is that often they believe because their formatory apparatus tells them certain things. And they believe those certain things because they've been told those certain things since they were even children. So they just don't question them. But the problem with the work is that you actually have to reevaluate absolutely everything. Now many of those things that you if you were asked a question you would simply answer as if you knew what you were talking about. You don't know what you're talking about at all And that's the situation, and that's why he makes statements like that, because any kind of authority other than yourself is not an authority. It's an accepted piece of hypnotism.

Speaker 2: Not only that, but my own authority is unreliable until I have a fac until I have something objective in myself. uh more objective of myself, I can't even call myself an authority.

Speaker 1: My own I mean actually you you can adopt a means of investigating things to To the extent where you can be reasonably happy about the verity of something.

Speaker 2: I don't see that as the work though. I see the work is a totally different level of

Speaker 1: Absolutely the word. So Gij says um we are food for the moon. What do you think? Is that true?

Speaker 2: I don't have direct knowledge of that. That's true. I don't have direct knowledge of it, but I know that I'm being eaten from my experience by by forces, for sure. Depleted by Yeah.

Speaker 1: And Kid just said that the moon is growing, is that true?

Speaker 2: Well, how can I know that? But if I take the teaching as something that can help me I ponder it. I definitely take the material and consider what it is for me. I don't disregard I don't throw it out. I don't disregard it just because I can't say I know absolutely in my experience it's true I need to find out somehow, try to find out, at least be on the way to towards clarifying, could it be true? What in my experience It's related to that statement that he makes.

Speaker 1: Bidio says people live to be can live to be over 300 years old. Is that true?

Speaker 2: I have more immediate problems, concerns than that I'm trying to be practical. Am I am I here, present now? Do I know that?

Speaker 1: Well actually that's the first question.

Speaker 2: Well that's the always question. Yeah.

Speaker 1: The the long question associated with all this is what do I know for sure? And everybody in the work should have that as a question. What do I know for sure? It should be a question that is almost tattooed on their forehead. What do I know for sure?

Speaker 2: Hundred percent.

Speaker 3: I appreciate the uh uh the question about um hire. uh as being something that is uh erroneous because I do have a sense that there are higher sources of information Gergief, uh Bielswag's Tales, etc. Um, and let's say the ray of creation, which last week you wrote natural to things or or spoke highly of it. I can't experience the ray of creation. Uh so I I the Um, I guess this is more the question of don't believe anything until you can prove it for yourself inside yourself. The inside yourself is the link to this question. There are also lots of people who present reasonable higher information and even uh JG Bennett and and the rest of the first generation. I have the immense respect uh in sort of faith in them, but I don't know which of the things they say are accurate and which are just are not accurate. Their best attempt. But they go off, uh they're each people, have features, etc. So anyway, I appreciate this question and I also have it.

Speaker 1: The rare creation is the first fact of the work. It's not a fact, of course, unless you've established it, but it's the first and everything stems from it. Absolutely everything. When, for example, the you you Giddie comes up with something like, you know. We are food for the moon. That's a statement that derives from the road creation The easiest approach that I found to the road creation is to do it from the inside and from the outside. So that you look at the ray of creation in your cell And you look at the ray of creation in the universe and you find parallels between the two things or you find lack of parallels between the two things, but you're looking We live in a gifted time. It wasn't when Gurdjieff introduced the row of creation in Moscow in in probably was 1912. I don't know when he first came across the information, but certainly he taught it around that point in time. He was saying that first of all there is the absolute, then there is the abode of the absolute called the sin of the absolute, and below that there are galaxies. Now in nineteen ten the idea of galaxy was a theory The telescopes weren't good enough to be able to ascertain that those things that were called nebulae to ascertain whether they were clouds of stars or whether they were a kind of system like a galaxy But Gurdjieff proclaimed at that point in time that it was that galaxies were real. Things have happened since then and we live at a good time because in the past 20, 25 years. The reality of the um higher states of matter, the plasma states of matter, has become testable and many informate bits of information have gathered around it. There are things like for instance that I discovered yesterday that as far as we know from the information provided by the second Voyager, Voyager 2, on its exit from the solar system so that it went past the heliopoies.

They have discovered that there is a current outside the heliopores flowing into the heliopores and exchanging substances with the heliopores. And until we actually sent, until the Voyager 2 went out, now we didn't have any means of measuring that, so it was never known. There were none, zero, absolutely no astronomers or astrophysicists that asserted that that would be true. But it is true because we now have measurements. And there are various measurements around things that have been occurred. When I talked about the This kind of subterranean biome, that's in the past few years that we've discovered that. We never knew It's now beginning to look like that there is life on all the other planets in the solar system at the level of bacteria. And the reason for assuming that that's the case is wherever they have looked on Earth, they find bacteria. There isn't a place that they've been to on Earth where there wasn't any bacteria. Uh or Archaea, you know, the single cellular stuff. So, you know, the assumption is yes, it's there on Saturn, it's there on Mars, it's there on Um Jupiter, it's there on Mercury, it's there on Venus. They've detected um organic compounds in the clouds of Venus, which are best explained by its bacteria. Now there are other ways that they can theorize as to how there were organic compounds because basically nitrogen, hydrogen, oxygen. And carbon is what makes stuff. But these are this is new information. We didn't have that information. And now we have that information because we have that information. It becomes much more possible to look at the ray of creation. Now for me A validation of the ray of creation is that it is the Lord's Prayer. And that if you actually Analyze the Lord's Prayer, you see that actually it is the Ray of Creation. So it would appear to me, because of that piece of information, that I mean I did the work myself but other people have done it. It appears to me that Christianity knew about Naray of Creation. All of these things is The idea of holding, I I used to go on about this a lot and I probably still go on about it too much, but the idea of holding the dove. The idea that you don't take anything to be true, but you have a classified series of things that you think might be true because there's circumstantial evidence that indicates they might be true. Then you have to organize your mind specifically around that. And then you can work with that in terms of the things that Gwynne knows an awful lot about, which is just like the nature of the psychology of man. We don't know precisely what attention is, but we do have various experiences that we can recall. where we would use the word attention to describe what was going on. And we end up with a series of um Um gradually uh uh accumulated stuff like the layers of a pearl

Speaker 4: So don't you agree, Robin, that everybody has a direct experience of this work? To me, it's all psychological because it has to do with blending the mind, body, and the um, and he really is the only one of the writers that really focused on ancient wisdom that focuses on developing the magnetic center, mind, body, and feelings. And Paracelsus was like that as well, and he quotes Paracelsus sometimes in his work. But magnetic, you lose your magnetic field when you're not aligning in a collected state. I mean, it does fall down to that So then we don't really want, really, there's no answers. It's about questioning ourselves as to what is our direct experience of any of this that we're talking about.

Speaker 1: Yes, I I would agree with that entirely. It's like we need to have the intellectual center working because the intellectual center is very good at modeling things And we've been given a model by Girgy if in one way or another, either indirectly through the tails or directly through in search of the miraculous for trying to model our existence. And the The information that we can gather by actually being aware in various circumstances, those are the um those are the jewels

Speaker 4: Not the turquoise.

Speaker 1: No turquoise in there, it's all pearls Pearls and diamonds and stuff.

Speaker 4: You know, one so my little friends up in Alaska that I go fishing with, they're all Mormons and the Pearl of Great Price is a Mormon book. You know, that's one of their biggie and they focus on that. So about 30 years ago when I started going up there, I was somewhat resistant

about being in the Mormon umbrella but I learned a lot about the way they do that you see and it's like the practice of it Is what is so important, the um the discipline of the pearl of great price, you know, the discipline of loving, all of that. So I got to fish with the president of the Mormon terms. You kinda you kinda go with the flow, you know. I'm certainly not gonna bring up an argument, but you know me. I couldn't help questioning. You know.

Speaker 1: Well, I would have done the same. Whenever I've encountered any people who are, let's say serious about some religion or other, I always just try and tag along and see what they've got to say because it's You sometimes find yourself in really strange situations and that can make you wonder, perhaps I should have done something else rather than tagged along here. But you know, you learn it's it's very interesting to see what people identify with. Because that's what happens in various ways in every kind of religious environment that I've ever encountered, you know.

Speaker 4: Well, we've identified with the Gurjeff work. I mean, seriously. So try to explain to somebody who d doesn't even know how to question people involved in the work. Like like let's say um someone says, you know, like I'll use I'll say, well that's a form of intentional suffering. Well where did you get that when Well, it's just in my studies, you know, try to explain to people what intentional suffering is. And then from the Gurjev point of view And I'm working with theosophists, for instance, that think Gurcheff is, you know, some of 'em I would say, very few of 'em. think he's the devil until I bring up the fact that he basically was with uh the Blavatsky people when they were interpreting Blavatsky at the prairie You see? So it's like ig ignorance. Ignorance brings up a lot of questions I think. And but at that point, you know, it's like, really? I'm not here to explain it because it's a lifelong journey and it's a discipline. So I'll just go about my intentional suffering on my own. Thank you very much.

Speaker 1: Yes, it's lifelong, but we're not really sure whether it's actually longer than that.

Speaker 4: Shall I say that basically you and I have been around thousands of years, my dear. We're not at our end.

Speaker 1: I would have thought that you and I have uh met people personally.

Speaker 4: We've done this dance before.

Speaker 1: Yeah, we've done this dance before. There's just uh the there's various details that are just You know they are probably meaningful, but it's really difficult to find out exactly what their meaning is. So when he starts talking about He talks about this um they're all going off to find pearls. But he happens to mention that They went out in search of pearls a little bit later. than those from Merrill Place who went out in search of um permarols. And he just he throws in that detail and it's like What does that mean? Because I can't work out whether it means anything at all, but there it is in the text, staring out of the page, laughing at me

Speaker 3: They also, in both cases, he makes it clear that In the permeroles, he says late in the chapter that there were no difference between the permoles and any other deer. They were implying there's no magical quality to the horns. In here they're looking for trinkets. These are the pearls are introduced as trinkets to do something that's really vacuous of covering oneself so that it distracts people from the fact that There's an emptiness within.

Speaker 1: I looked up trinkets. It it doesn't tell you much. It it It means what you think it means. It's it's its meaning is not changed. Um it's uh something of no value, really, is what it Is what um the uh origin of the word is. So okay, I guess we've run out of time now.

Chat

12:46:10 From Gwynne Mayer : This is from AI on turquoise

12:46:13 From Gwynne Mayer : Gurdjieff uses "turquoise" (often as "almacornian turquoise")
in

Beelzebub's Tales to His Grandson to represent cosmic beauty, higher states of consciousness, and material distractions. He employs it to contrast the sacred and the profane in three primary ways:
[1, 2, 3, 4, 5]

13:45:47 From Marti Sweet : I must leave. Thank you for today

AI Summary Meeting 33

EU Session

Quick recap

Meeting number 33 focused on reading and discussing Chapter 21 of Beelzebub's Tales, where the group explored Gurdjieff's teachings about authority, essence, personality, and the formation of pearls. Robin read the passage about Beelzebub's journey to India and the symbolism of pearls, which led to deep discussions about how personality forms through habits and imitations, while essence retreats from pain and negative emotions. The group examined the concept that essence must "eat personality" through intentional suffering and facing challenges, with participants sharing personal experiences about transforming their relationship with fear and pain. The discussion also touched on Gurdjieff's Ray of Creation, the meaning of water as "blood of the planet," and connections between Gurdjieff's teachings and Christian symbolism, particularly the "pearl of great price."

Next steps

Marti

- Continue to explore and work on the relationship between essence and personality, particularly in facing fears and anxieties to allow essence to "eat" personality.

Robin

- Investigate the meaning and significance of the "famous talisman" mentioned in the reading.
- Look into the use of the term "Gemchania" in various editions of the book for Pearl Land.

Collaboration

- All participants: Reflect on the question "What do I know for sure?" as a fundamental inquiry in the work.
- All participants: Consider the direct personal experience of the work's principles, such as attention and intentional suffering.

Summary

Beelzebub's Indian Pearl Settlements

Robin read from a text about Beelzebub's travels in India, describing how pearl traders from Atlantis settled in what became known as Pearl Land after the destruction of pearl-bearing beings in their native waters. The text explained how these settlers gradually multiplied and populated the region around two major rivers, with their favorite regions remaining near the river valleys.

Gurdjieff's Personality and Essence Concept

The group discussed Gurdjieff's concept of squandering and the formation of pearls as an allegory for personal development. Robin explained how personality forms through habits and imitations, while Gwynne connected this to attention and focus. The discussion explored how personality can act as a protective barrier when essence experiences pain, and how the process of "essence eating personality" involves gradually exposing essence to things it fears. The conversation also touched on the relationship between Atlantis and pearls, with Luigi suggesting that pearls represent

personality covering one's true essence.

Overcoming Self-Protection and Fears

Marti discussed their experience with facing challenges to overcome self-protection mechanisms and fears, while Robin shared insights about the "just do it" technique and explained how essence and personality interact through internal dialogues. The conversation explored concepts from Gurdjieff's teachings about intentional suffering and facing difficult situations, with Robin referencing a challenging terrain described in "Meetings with Remarkable Men" that Marti had personally experienced during a difficult journey through Zanskar.

Gurdjieff Teachings Interpretations Discussion

The group discussed various interpretations of Gurdjieff's teachings, particularly focusing on the concept of "pearls" and their symbolic meaning in the work. Robin shared insights about water as a carrier of knowledge and recent scientific discoveries about subterranean life and planetary biology that might validate aspects of Gurdjieff's Ray of Creation. The discussion included questions about authority in learning and the importance of direct experience, with participants reflecting on their personal journeys with the text and how different readings provide new insights over time.

Meeting #33

US Session Transcript

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

Speaker 4: Well, to get the ball rolling, I guess. Um one of the if we were if we're tracing themes We saw with his experience with Abdel how using reason to appeal to people's higher ethics led to disaster for Abdul, although it had an effect for a while. And then he invents a religion In Maroplessy, that gets people to flop down in the streets and um and listen to the voice of every animal they hear because they now think these are God And now we have people having this something about their relationship with pearls isn't right. But he says one of the things they used him for was a sort of famous trinket called a talisman. So a talisman From my little etymological research, pretty superficial so far, but it's a it's an object that was actually supposed to create a link. between one's planetary and spiritual natures in a sense. It was supposed to be a link between the physical world and the spiritual world and to focus ones Attention and interest in keeping this relationship going with the higher. And so once again, something that was originally meant for a sacred purpose is now degenerated into a trinket and all they care about is the end result, just getting the reward, because they're destroying all the animals who create the pearls. meaning that they have no value at all for friction or the kind of internal effort that creates friction that is required to create to create your own pearl. So, I don't know, that's a pretty superficial analysis, but if we're if we're on a roll here with uh his attack on the ways that our religious beliefs have degenerated. This certainly seems like, in one sense, a continuation of that. What do you all think? There's a lot more going on that I don't get yet though because each one is specific. It's saying something really specific about our nature and about the nature of the specific way that kunda buffers affected us, but I I I have not fathomed that just yet.

Speaker 2: Well, there's this first dig on right here on the first page on 227. They were them to offset the value of their inner insignificance. Yes, we did it.

Speaker 5: I I think a a closer comparison to the Pearl Hunters is um The permamol hunters. So we're t we're told um about the second and third groups um of Ash Ark, like how how they settled it. They came from Atlantis. The first were permamol hunters or the second were permamol hunters and we just learned about the pearl hunters. But So the first group, the Tikliomitiens, are they sub- are we supposed to take them as just like native like to that continent? Or did he if he if Yelzeba mentioned how they settled there, I missed it. And and if he didn't, like wh why wouldn't he tell us about that?

Speaker 2: Well he may yet still I I don't know that that I know where these people from Tiklianish are right now.

Speaker 5: Well, I was trying to trace out where um Because when Atlantis sank then most of the knowledge that Occaldon had went with it. But then they have a surviving branch that goes from uh uh from Atlantis to Grobansi slash Africa slash slash Egypt and they're in contact with the Elzebub's tribe. And then the second one starts with the Astrosivor and Mariplesi and goes through King Canusian and then the tunes and like assigns the vibrations, I think. And then I think maybe there's a third one that's kind of unstated in somewhat unstated in Perland, which would be the group of seven that we learn about. Later they're in Tibet, but but they were initially followers of Buddha. So then I'm wondering if there wasn't a fourth one with with Tikliamish.

Speaker 2: I think it's a good comparison, the hunting the permoles with the hunting of the pearls. Um they just use the horn, I guess, as the permole. The pearl, I mean, how many shells do you have

to pick before you find a pearl? And each time you open one, I think you kill whatever was in there

Speaker 6: I wonder what that's symbolic of. You know, is this another aspect of our psyche or something? You know, what killing one Or two-brained beings or whatever. You know, and then uh what what was the word? Not glorifying, that wasn't the word, but adorning themselves. Hm with that that uh pearl, which is supposed to be valuable, but it's not for yeah, there's a there's something there. Another interesting thing I I noticed, I mean he really seems to say it again and again about how unprecedented disaster I guess that was these these Transopalnian perturbations. unprecedented in the almost unprecedented in the universe, but if he's talking about the human psyche

Speaker 7: We can only imagine how screwed up we all must be. You know?

Speaker 3: How it is when you move from one place to another.

Speaker 2: Um very often you can go back and pick up other particles, go back and see people You know, and five and ten years later, maybe you don't. They're a long way off from what you came from.

Speaker 8: I think this chapter is very emotional. And um we can feel that as a energetic field Uh if we pay attention of metaphor, uh the water is the blood of the planet This metaphor, um I think illuminate our consciousness And awake our memory. Um That's what do you think about this metaphor

Speaker 4: Well I you very I'm I really hear what you're saying, Natalia, and uh I mean for me, if I try to really let this penetrate and let these metaphors penetrate, it makes me look at myself in ways that aren't especially pleasant Like if I look at the first group of people, you know, everybody thought what Abdul said about how it was wrong to sacrifice animals was of course he's right about that. We must change our ways. We are evil. Until it got a little too close to home, until the priest actually had to give up something really significant to their physical body. And then it represented such a threat to them that they actually killed the messenger Okay, that's I could go through the others, but that is just one instance in which I have to then ask myself, yeah, to what extent do uh I profess uh uh a great uh ethical belief about this thing or that thing until I really have to make a significant sacrifice in order to honor that belief or that value and give up something. At what point do I say that's a little bit too much? And it's a big question, and I don't want to make it superficial, but I'm really glad of the question you asked because I'm quite sure that there is a that a point at which I make a choice. And I probably don't like the one I would make

Speaker 8: Yes.

Speaker 4: And yet he's saying that you know, to what extent have we just Stop being willing to make any sort of sacrifice on behalf of our own spiritual evolution or give up something that really matters. Anyway, I don't want to rattle on, but thank you for asking that question the way you asked it and it really uh I really heard it.

Speaker 8: Thank you very much.

Speaker 4: Okay, well I'll go on. I mean I I think the fur I mean he said what he wanted to do in his first series. We've we said the words many times to destroy mercilessly. I think at the end of reading this book, I'm hoping to feel profoundly uneasy in a deeper way than I do now. I mean it's one thing to say, I mean, he's telling Hussein These favorites of yours, Hussein, are truly messed up.

They are not even normal. They are freaks because of Kunda Buffer. Not their fault, but it's a fact And so I can say, yes, I believe that. I mean, I've been interested in this word for decades. But how much do I really How much does that really bother me at a visceral level? How much every day do I sort of start the day by saying, whoa, I wonder if I'm even going to be able to be normal today? Um, I wonder if I'm going to be in some little way able to rectify all the ways in which uh I'm seeing things topsy-turvy. Doesn't affect me that much emotionally. But it needs to be a little bit more.

Speaker 2: I do think that's a lot to think about. Because I don't I don't probably wake up with that Um you know it doesn't have to do with the chapter, but as far as What I look for each day is um making observations. Well, I don't know how to put anything more to it than that. Um what you said about Tikliomish and significant sacrifice. I'm trying to apply that in Meral Plisi, but Anyway, I just can't bring it in there.

Speaker 1: So Derek, your point about Tikliomish, I think is well taken the The other two um places, Marl Placey and um Pearl Land Seem to be established in the same way and seem to be established according to the same pattern. And yes, there's something genuine, value. But you know, the the people that come uh abuse the value, they don't um properly appreciate the value. And then we got Tikliamish, which doesn't appear to have a Genesis story. But in terms of the three bodies, You are born with a physical body, you are born with an essence, essential body. So that's Maroplaisian um Oh, and but the intellect rises up It doesn't have an origin in you. It has an origin from you. It's something that grows in you. So I mean that's all I'm saying. And it's very odd because you're not really sure why he's saying it that The the people who went to Marl Placy, they went there ahead of the people that went after the Pearls in Pernalend and he's just put a sequence on it and I'm not really sure why.

Speaker 2: He changed his direction in Aguinia. And he gives the reason of going back to the see of beneficent and the occasion might take as much longer. And that's the same reason that he used with the comet and the Zilno Trago.

Speaker 1: Oh, that's good.

Speaker 4: Say that again, Bobby. I didn't quite get it.

Speaker 2: That the reasoning he changed his mind in uh Aguinia Because he thought, well, I don't want to go back to the Sea of Beneficent and take occasion up and maybe we could do it, but maybe it would take longer, maybe not. And it just brought back this association with The comet coming, the madcap, and the zilno trago. And is it better we wait or better how we move from here? But anyway, it was a point of decision that he made there

Speaker 1: He makes a point of telling us about this area that he passes through. As it being almost impossible to pass through Although he seems to immediately find a caravan that's doing that. So I would say that's a little bit Deus Ex machina. But That place exists. He's not inventing this. If you if you go to where the city gob would be, then there's a stretch of land, well actually it's mountainous. which begins with a place called Spiti and then goes through a place called Zanskar and the range is called um Ladakh, Ladakh mountain range. And it's utterly devoid of anything So he's talking about a place that and you can find it on Google Maps. Um it's the place with nothing in it When you get through that, you g you find yourself in Kashmir The two rivers he's talking about are probably the Indus and the Ganges. But they are very far apart. Nowadays the Indus flows through not so much India as Pakistan in actual fact. And the Ganges flows through Bangladesh. He also makes a statement that you emerge at the top of these mountains and you look down and you can see the sea and it's just like four days travel. No, it isn't. You wouldn't be

able to see the sea from the Himalayas. Come on. So I'm not sure what that's about.

Speaker 2: Well he does say that they traveled a month. And then they came to Perlan. They saw Perlan on the horizon. And four days later they came to Kayamon But I think the struggle is really the story.

Speaker 9: Hello. Uh did anyone ever actually answer Natalia's question about the metaphor of the pearls? Did we say what we think the metaphor is? And I'm just reiterating, it sounds to me like the hunt for the permavolts is almost the same thing as the hunt for the pearls, yeah the pearls and pearlins. Uh so we're getting the story twice. And I got a little confused. This is after everybody uh This is after the the the wait a minute after the ill-fated planet had already undergone two Transoppalion set perturbations so it's After the uh people from Atlantis left and moved uh permanently this time I'm just trying to get it straight in my head. So it's almost like it's the same people doing two different uh one or two brain one and two brain beings. And the only other thing I wanna add is that uh the significance of pearls is uh has always uh in art been about vanity and particularly the vanity of women. But also uh there's a story in the New Testament about the Pearl of Great Price. Where are you uh where where the woman leaves leaves everything to search for for the lost pearl So are we searching for a pearl and permavolts of great price in these stories

Speaker 2: Does it symbolize wisdom, Pearl?

Speaker 9: Yeah, you're right. That too. I forgot about wisdom

Speaker 1: Well, the there's the obvious, I suppose it's obvious. In fact, the the pearl is a result of um an irritation caused in the oyster by sand particles of sand. And the pearl is built around the particles of sand. So you could think of it as a process of suffering in order to create the pearl. And you could create an analogy between that and the building of the Cassian body because you're also putting layers on that. or crystallizing on top of that. So that there's a kind of metaphor in play there. And the Pearl of Great Price One presumes that Christ used that particular symbol because he thought of the pearl in that way. I mean, I can't know, obviously, but I would think that that was the case.

Speaker 10: I'm one of those vain women that are wearing a pearl. And what you just spoke of, Robin, was why I'm drawn to pearls because of that irritation and also the value of it. But there's also an Indian story, can't remember the name of it, but where the young disciple goes off in search. of wisdom and for his spiritual journey. He's looking for what we presume is to be a pearl or some kind of gem. And he goes all over the world looking And when he gets back, somebody points out that it's on his forehead. He had it all along. And I I've always loved that story because not only that, but the Pearl of Great Price, it wasn't just the searching for the Pearl But the individuals sold everything, every single thing that they had for that pearl. And um and that's kind of a cool idea. What am I willing to sell for this pearl of great price? for this pearl of wisdom or pearl of power, whatever um metaphor or allegory that you'd like to talk about pearls in. But I think that um It feels like this as we were reading the story. I again, many times I've read this. this story keeps coming back of the Pearl Great Price and also the one that was looking and had it all along. Um but didn't maybe didn't value it or couldn't see it yet.

Speaker 5: Well, they were trading pearls for turquoise and that the the um uh the color of the sky on purgatory is turquoise. And then there's the slogan for how you're supposed to get in there, I think, that fits in with the story you just told.

Speaker 11: Maybe my question has already been answered when I because uh I c I can't get on time. Um but I was wondering If you had already spoken about the comment that why Humans

wear pearls, and that it is to offset their own insignificance And I it's right right there at the beginning. And uh I just wanted to know if you'd already discussed it and and uh and if you could uh I have no right to ask this, but but if you could just in in a minute or so let me know if you discussed it and if there was anything that that was mentioned

Speaker 2: Just that it was mentioned, Federico.

Speaker 11: Okay.

Speaker 2: We didn't dwell into it.

Speaker 11: Oh. Because it's it's the already that Pierced my heart when I read it. It's it's so many. It's so So full of uh implications I I was uh I was hearing uh Stephen and uh about how he feels that he's if I understood you well Stephen that that he's not up to s to standard to the standard that he feels he should be, is that well understood

Speaker 4: Oh, I'm sorry, Federico, were you asking me a uh Yes, yes, I I heard uh

Speaker 11: When I arrived, I heard the part when you said that when you got up in the morning, you felt that you were somehow wanting or lacking

Speaker 4: No, I no, no, I I I w I wouldn't want to use that kind of language for it, and I didn't express myself very well. I'm simply saying that that that that he's in this book he seems to be. I I don't know uh I don't know whether I uh apply his basic generalization that we that we humans have turned into something quite other than than what we were designed to be. I think I don't contemplate that basic truth often enough and and apply it to myself. as as as as one of the ways of looking at myself. That's all I'm saying. I wasn't speaking of any hair shirt syndrome or that sort of thing. That I wake up feeling like A wretched poor sinner every day.

Speaker 11: I mean I probably No no no that that's not the impression. That's not the impression I got I just resonated a lot with that because it's It's a a puzzle for me. I can't figure it out. Yeah, well, I forever I haven't been able to figure it out. What is What what is remorse? What is the remorse that one needs to uh to truly work on one's own insignificance. Yeah. And uh And what are the pearls that we disguise that with?

Speaker 4: Yeah, really good questions.

Speaker 11: I I um well this is not a psychotherapy group But uh what I'm gonna say is like borderline on it. I have this confession to make like when they say, Hi, I'm Federico, I'm an alcoholic. Well, I actually believed I was somehow special and superior. Because I was a high school teacher who didn't care about making money, but cared about educating the young And then I'd go to the parents and teachers meetings. And uh and all of the parents of my students were people who could pay a thousand dollars a month in fees and I'd say, you're a bourgeois and you you just live for the money. I educate the young. And uh I was well into my tenth year in the work before I even Realized the insignificance of someone who whose identity is based on that stupidity, and and began to see. These bourgeois parents, as I started working on myself, I saw that they had more level of being Then I had in many, many cases, and uh and I cannot tell you How toxic it was for me to be able to get on a horse of an I'm in a Gurjief group. It took me uh easily ten years to to exercise that And uh I'm embarrassed to confess it, but I mean it's it's in the AA formula, isn't it? You don't confess it to former for uh fellow people. And so that's why I felt That hit me so so hard. I think maybe well one sees like the shape of the clouds, one sees what well what is inside one Uh okay. Well thank you. I just uh I that's what I wanted to share right now.

Speaker 4: Congratulations. I'd say 10 years is pretty is pretty good pace, man. I uh there's a there's a Polish poet, I'm not sure whether he's Polish he he's pretty famous. Cesila Milosz is his name. He may have won a Nobel Prize. Sounds Polish to me. Whatever. He wrote a little uh three-liner, a three three-sentence poem. He says to believe you are magnificent and gradually to discover that you are not magnificent. Enough labor for one human life So I tacked that one to my wall. It took me 70 years to realize I was just an ordinary person. I thought I was supposed to be some special being for about 70 years. Finally old age just finally wears you down. You realize you're just an ordinary Joe. But but uh it's very little.

Speaker 11: I don't see anyone in that category on this screen.

Speaker 4: Old age trust me Anyway, I thank you for sharing what you did. I I don't think it's I don't think it's psychotherapy talk. I think it's uh

Speaker 11: I know, I know.

Speaker 4: I think it's an important real word realization. Yeah.

Speaker 11: It was just inner considering, defensive inner considering to say psychotherapy. But anyway.

Speaker 9: Federico, I like hearing your stories a lot, whatever. You label them as uh find them uh interesting and useful. And uh one of the things I realized as uh we're all talking is To some extent, I'm like following my own thread of thought, which may not follow along with what everybody everybody is everybody doing a different thread of thought at the same time and trying to sort of like figure it out till you get to the end of it, but uh and that that makes me think that what I said earlier was uh I wasn't real clear where that where that was coming from, but when I look on pages 232 and before that, there's my question answered about We're talking about how Pearl Land was populated and uh by the Atlanteans and basically the other countries too. So uh Yep, my mind is not always as clear as I wish it was, and uh sometimes e even the reading goes right past me Uh and I also wanted to say, uh Sharon, I love that story you told about the pearls that was already right there. That uh that that just fit right in with the the pearl of great price too. Uh and and fits right in with what we've read here. Uh common theme among um the Pearl Indians and the others is they're still wiping out these populations though. So uh getting rid of all the oysters and the pearls Well, that's not emphasized. It it's mentioned, but not emphasized particularly. That's another thread. It's another one of my little uh threads.

Speaker 2: Hmm. And they weren't concerned with animal sacrifice. They just wanted the pearl.

Speaker 4: Yeah. It seems like these Atlanteans, I always th they the Occaldans were not representative of the Atlantean population because it seemed like the Atlanteans from the get go I mean if I were to think of them in terms of the six processes, then it seems like they were all about expansion. They were all about involution uh uh in its most I mean the most I suppose you could say creative aspect of involution in the sense that they're exploitive, they're going out there and looking for this permarol that's going to make them more potent, or they're looking for pearls that are going to make them more special. And there's sort of ego-based things, but there is this sense of uh exploitation That it causes them to take great risks, really, and and to transplant themselves over and over again. in order to get this thing they think they need. So it's not as though it's not like it's so evil. It's just that it's so It's so unbalanced. It's all about expanding into the external world as fast as they can and trying to s suck as much value out of it. as they can, as fast as they can, which is sorta the story of our economy, isn't it? I mean it's humans.

Speaker 9: Well, doesn't it sound like uh these people sound like contemporary beings more than

uh we would want them to sound like a little bit higher centered occultance.

Speaker 4: Yes it does.

Speaker 9: And and and to some extent they uh uh what you're saying about their expansion and their fecundity and their It uh the fact that they survived the Transaponian um perturbations is almost what's to be luck It just happened to get out in time before Atlanta sank.

Speaker 11: And uh something uh Robin says uh has said at least once or or twice, he warns us about uh seeking justice in the way things are and I I recognize that that I have this thing this preference oh this But where is the justice of that? And here he is telling us that we are doomed Through no fault of of ours, and yet And then um I can't help the association, but maybe it was mentioned already of pearls to the swine He must have been thinking also of the of the idea of pearls to the swine. I forget in what part if it's Jesus gets angry and says that it's that. Does anyone remember the I'm a bit fuzzy on my Sunday school Save me, Cindy.

Speaker 9: Don't cast your pearls before a swine. I'm not sure that's in the New Testament or the old one, but it gets back to what Bobby was saying too in terms of uh Pearl says symbols of wisdom.

Speaker 11: I'm gonna have to start reading it again. The New Testament, at least We used to have uh a group leader some years ago, several years ago, who would say that uh Everything in the Bible, particularly in the New Testament, was a a treaty on analogical thinking. That was the idea that that the reader should f be able to think by analogies or It was much deeper than that, but that's all I can remember.

Speaker 1: It's from the Sermon on the Mount.

Speaker 11: Okay.

Speaker 1: Thank you, Robert. Neither cast Ye your pearls before swine, lest they trample them under their feet and turn again and rend you. Give not that which is holy unto the dogs. Dogs and swine apparently are ritually impure under Mosaic law.

Speaker 12: I wonder if um anyone's gonna turn against me on what I'm about to say, but I've got a a bone to pick with kergiff. I don't um so I'd I've been doing a little research about um oysters. And there's uh some question about whether they are actually brained beings Apparently science thinks no. Um The second thing is that most of the pearls that are used for adornment seem to be cultured, farmed. worldwide and that most of them are in China or coming out of China. Um then another thing has to do with whenever whenever I hear him talk about Atlantis. My ears perk up and uh I wonder what he thinks about Atlantis other than the obvious metaphor of the subconscious. Um now he doesn't actually say here that The people that are going after pearls came from Atlantis, but there seems to be some kind of juxtaposition or connection in this chapter. And uh if you ask the uh Oracle What about Pearls and Atlantis and the the list of possibilities of where Atlantis was? uh they don't seem to be very near each other. They seem to be quite far from each other. So to imagine that people escaped Atlantis and ended up where there's a lot of pearls is a little bit incredulous. So there's two things there that are bothering me about George's choice of pearls, well maybe three, because I don't think of personally I don't think of pearls as great a great source of adornment. Of course they are some adornment. And yet there other people have said something about pearls of wisdom and pearls of great price and and whatnot that way Um could he uh it almost seems like he could have had a better choice of a ro a one-brained being, or he's talking about something else with respect to oysters and pearls. Because there are one-brained beans like snakes that are used as Abdormant and maybe uh maybe there's

a lot of others I haven't thought of. So it's not a major deal, but It just raises questions. Gurdjieff doesn't usually make an example of something that doesn't have a factual basis. Like, are we talking about brain beans when we're talking about oysters?

Speaker 1: For Yeah, you will. The oyster wings. Period.

Speaker 4: Okay. Yeah, yeah.

Speaker 9: Did you say the oyster is the moving center?

Speaker 1: The oyster has a moving center center.

Speaker 9: Oh okay, that's it.

Speaker 1: Yep, yep.

Speaker 9: Uh because I was thinking the toll is right in terms of it's representing emotional center. And I don't know why we're getting an echo there.

Speaker 4: Are you all getting echo? Okay, here we go. John muted.

Speaker 11: The echo is is spooky. I wanted to ask John if is there any way that you can uh uh broadcast at a higher volume because I am a bit hard of hearing and I I missed half of your words Um do you have a a switch or a some function that you can raise it?

Speaker 12: Actually I've got a uh a disease that doesn't seem to have a cause. In other words, so I seem to be the cause of the echoes And I can't and I'm an Apple developer who can't figure out what's wrong. That's hilarious.

Speaker 9: Um, I I just wanna, yeah, just uh did I get it right? I think as Natalia said, uh This is about the emotional center. And did we say that Pearl Land is about the emotional center?

Speaker 1: No, it's about the moving center.

Speaker 9: The moving center. Oh darn it. That uh kills that up for me But uh I wanted it to be the emotional center. Uh but I also wanted to uh uh just review the um what it what he says about uh word I lost it um about them coming Page 232 and 231. So I I think that's worth reviewing right there about why they came there and uh I'm not gonna read it all, but that that's that that's kind of uh it sheds some real light on it to me.

Speaker 4: I think that things were still I mean speaking only for myself, the things I'm still not getting and and Robin provoked the question when he said these established the sequence. I mean if we go back all the way to page one hundred eighty-two where he explains the origin of these places. I'll just read this again. He says, out of this originally unified place, Atlantis, like all of humans were in one place. We were whole. on Earth, but the Earth had already been split, so we'd already lost touch with our higher higher centers, if that's a Nuleos And then there's something called the moon being fed. We've been split into three parts. But then, and so that is sort of a jart claw, a one into three. And then from this one central place called Atlantis, he says three independent large groups had just been formed. The first which existed in a locality called Tikliamish, the second in a place called Maro Placei, and the third in Jemchanya or Puraland. Okay, that's not necessarily a sequence, but he is saying, one, two, three, if there's a correspondence with the three brains or the three bodies, Once again, we've got a jar clum, but then the next thing he says that I don't think I've really fully appreciated yet, he says Even though that these three

independent, independent groups, they are now three independents of what were once one. Certain Havat Vernoni had been formed, that is, certain psychic strivings. In Havat Vernoni means I swear an Armedian. It means I pledge something. I I I I I I make an oath to say to something higher. So so each one of these still has a certain psychic striving, which they themselves call a religion. Although these religions have nothing in common, once again the split, three independent, yet nevertheless In these peculiar religions of theirs, there is widely spread among the beings of all three groups the same custom called among them sacrificial offerings. So this leads to sort of interesting questions. I mean if these three different population Groups now are are analogous to our three centers or our three bodies. Does that mean that the emotional center has a religion, the movie center has a religion, and the intellectual center? has a religion. They have nothing in common with each other, but each one of these religions, there is this common practice of sacrificial offering. Which takes a different form in each of the three centers. So it seems to me like there's a lot there, but um I can't make anything crystallize. And I'm not even sure that this is what you meant, Robin, when you said he's established a sequence. But it does seem to be that there is a certain order among these three Sort of nations now within us.

Speaker 1: There is a religion of man number one, man number two, and man number three, and you you you normally get that happening in one way or another. between said on Tuesday uh different forms of the same religion. So you've got you know the Jesuits who the intellectual part of the Catholics and the You've got all of those people who are going on pilgrimages and things like that when a moving center is doing the work, you know? And then you've got the monks in the monasteries, the holy um obviously holy people, if you like, but uh working with the emotional center

Speaker 13: Oh yeah, there's a button. Yeah. Yeah. I don't really want to go to the show Yeah, okay, good. Yeah, good. And I got free wine. I don't either.

Speaker 4: Who's not muted? Who should be

Speaker 8: If we continue our conversation of um Each of us had very deep ideas and um I uh just I'd like to pay attention about three types of about independence Okay, and uh the question is what price do we pay for our um actions And um what kind of price and uh What is the price? And after that, we're talking about the remorse And where is the remorse? We're talking about humans, just about our actions. Or something else? Many questions we have now in our Meeting

Speaker 9: Well, I must say, Natalia, that's making it even harder for me to give up your idea of a connection between uh emotion and uh gym chana even though uh it's the uh uh physical center. Yes. So I uh I g I I can uh I can put that with uh well each center has each of the other centers in it so Maybe I am, and maybe I'm just rationalizing. But uh just that idea of water and water being emotion. the Saliak Koreapian or water areas surrounding uh Timchana and Atlantis being the source for the for the oysters and uh also the other thing I just the the word and I wondered if somebody had something about Hintral Hispana, the blood of the planet It's water on page 230. If that uh and again at that that's that's almost Well it is formatory thinking on my part, just going back to an automatic symbolism of water for emotion.

Speaker 14: Or the subconscious.

Speaker 7: Right.

Speaker 8: Oh yes.

Speaker 1: I think Gurja tends to use the biblical symbols, in which case water is information that

can be turned into or knowledge that can be turned into understanding. I think that's how he uses water. Because the evidence is pretty much everywhere else that when he uses biblical and New Testament symbols, he's using the ones that are Uh the same ones that Maurice Nicoll points out in his book

Speaker 15: I noticed can you hear me? Okay. Um yeah, I noticed that um Perolan was described as a land of beneficence, and Tikliamish was called a sea of beneficence. Uh that that's sea of beneficence indicates that's commotional center.

Speaker 2: But didn't he go to Miraplisi after from the Sea of Beneficence? Maybe Stephen's still there, I don't know. Um but looking at that page 182 again What brings to mind is what we've talked about before is one center working for the other center. And we're expending energy with the wrong work of centers

Speaker 9: I like that. And I wanted to ask, Robin, would you just repeat that uh the biblical use of waters as a symbol is information that can be turned into

Speaker 2: Knowledge into understanding.

Speaker 9: Knowledge and Go ahead

Speaker 1: Knowledge into understanding. Yeah, it's knowledge. It's water into wine. Okay, you know the transformation of water into wine is a transformation of knowledge into understanding, according to Maurice Nicole.

Speaker 9: I wish I'd known that fifty years ago. I might be a little more understanding.

Speaker 1: The word beneficence means kindness or generosity. That's its etymology. The sea of beneficence is a sea of kindness or generosity. And as it was packed with fish, Sounds likely. The land of beneficence, I presume, is a land which is very fertile

Speaker 8: If when we're talking about knowledges, uh knowledge of understanding is very important. Um and um interesting to go to the basic the knowledge of study, knowledge of learn. And if we um here these knowledges we may think uh we will have the Um progressive methods and progressive results, I think

Speaker 9: I want to throw this word out there again. See if Bobby or anybody got Any uh any etymology or definition of that, that that's pretty fascinating word to me

Speaker 2: I think from the Neologist list is what I have. The beginning of its Hentra being central, Espana all That's that's the only uh translation I have here.

Speaker 16: They they do say central, Robbie?

Speaker 2: They say central for Hentral. Yeah that is, but I don't know what uh language it came from. I just I took it off a list, I think, some time ago.

Speaker 16: Oh, okay.

Speaker 2: I I will go ahead. Um Hunter A G N T R is Hunter in uh Hindi What do you got?

Speaker 16: No, I just thought um the H I could I took off because uh I I took it from Greek, enteron, meaning intestines. Yeah. But I couldn't find LIS. PAN is of course all like you said, but PANA, not sure if it was PANA or span. But because it's the bowels, it's the intestines of the earth,

it sounded like, but that doesn't go with water space too much.

Speaker 2: Well this time I'll tell you a little story. I was um studying nursing and I went to a neighbor and I wanted to Check with their child, do an assessment on their child about how much they understood about their body. And I asked, like, where's your nose? Where's your stomach? Where's your head? And she pointed and I said, So what is in there? And she said, water. And I thought that was really intelligent. I said, but what else? She said, noodles. Yeah. So where there's water, may there be noodles or pearls.

Speaker 3: Yeah

Speaker 9: Also wanted to ask Derek again about turquoise and uh the reference to blue skies If you can tell me more about that and why uh how that the exchange between the blue skies and the pearls, how that's working for you

Speaker 5: I I don't really grasp all this the symbolism of that, but that's on 746 where they talk about the colors of uh purgatory skies. I don't know if it if it if it matters if I read it. I'm not really a big fan of reading in public. If you want me to read it, I will. But I don't have like a burning desire to or anything. But it's on seven forty six.

Speaker 11: Not me, but a friend of mine is uh absolutely uh mentally decrepit and uh proposes to read every week, do his homework for the next meeting, and he doesn't do it So your reading of a phrase or a sentence might be the only thing that the poor idiot can Can get to reflect during love. The week during his uh right after the morning exercise So at least you could read a little bit because I'm gonna be ooh what was it? What was it? And then I'm not gonna no way my friend is not going to open the book If that persuades you, I'd be very thankful. If not, well, no pressure.

Speaker 5: Oh well, well, okay. When we were there, you probably noticed that we all sorry? Oh When we were there, you probably noticed that we always saw and sensed that from there all the space of our great universe Or as your favorites would say, all the skies reflected, as it were, the radiance which recalls the radiance of the famous and incomparable emerald Cornean turquoise Its atmosphere is always pure like the phenomenal Sacqualnian crystal I I I sometimes wonder if there's color symbolism with turquoise, but there's not really too many references to the color green, like that would be like a component part of that color. There's green tea, but then I think cyan is maybe could be considered uh the same color as turquoise. And and and um well al along the line lines of color symbolism too Um the Tikliamushian civilization is buried under the Bear Desert. And the Bear Desert is composed of deserts called Black Sands. But then also, like we've uh I think that was like a a few readings ago. But then in like a few like many readings hence, we'll find we'll f um find out that Tikliamish has covered um by uh deserts called red sands. And so uh uh red and black sands of course is is like crimson. So I think that's the Crimson crimson thread as far as that color symbolism. I wonder if there's color symbolism with turquoise though

Speaker 2: I got shaking. kind of fond of it. That's alright, Robert. But I was gonna say I think Gurjiv might have been fond of turquoise because of course it comes from Turkey. Sorry.

Speaker 16: Yeah, it does. No, I love the I love the images, Derek, of of turquoise. Uh turquoise is a copper compound too, right? Um copper and aluminum with uh water phosphate And what are they exchanging with pearls? Pearls has the butt of the pearl is very copper-oriented. It doesn't have hemoglobin, it's copper. So there and then we had the resonance with the red copper with um in the in the laboratory. So there's copper going through a lot of this But I do appreciate your colors because I think they used to bury um Egyptians with turquoise So that goes back to what Stephen was saying about the link to the soul is that somehow there was that talisman that maybe

they they connected the turquoise to another to the planet Venus or something, because Venus is a copper planet. I hope that helps

Speaker 2: I think the pearl is also somewhat associated with Venus and feminine energy. Hmm, can trade in that.

Speaker 11: Sometimes I wonder whether Mr. Guj had visions and describes things that he actually saw.

Speaker 1: It would be just speculation unless he wrote it somewhere.

Speaker 15: Yeah, yeah.

Speaker 9: I like to think he did not have visions that uh this is his uh mind and instinct production totally. I like to think that this is him totally. And um yeah, I I will just point out that people like Madame Blavatsky had supposedly Two people in the spirit world uh what do you call it when they tell you what to write, dictating her great uh Tome and uh a lot of a lot of other people that were making their way in the world of uh the esoteric when Gurchev was also had that uh that that they didn't rely on what they came up with and produced and were led to produce however they did they uh that that they did say it was the spirits and um basically other higher sources that are outside the body. So I don't know if that's any use to know or not, but I tend to put less credence in that kind of writing myself

Speaker 8: Um yes, Sandra Fe, first of all, um The uh blue the blue color in this in this stone is a symbol of safety. Yeah, you are right, yes. And about um About the white is I just read about uh that uh These tones shows uh Priviligable persons or ideas Um I ask a question about that

Speaker 14: Does anybody remember what supposed uh Chakra correspond or what color corresponds to turquoise. I didn't mean to. I thought I was muted. Sorry about that guys

Speaker 9: No turquoise, cobalt and violet, I think, close as you get. And Natalia, I wanted to ask uh, would you repeat the question for me? It's still not there in my head yet. If you want to.

Speaker 11: I understood what Natalia was saying, but I didn't make the connection of in in what way it was a question. I think that that's the confusion for me too

Speaker 8: Um I just ask maybe uh we have the other ideas. That was the question

Speaker 9: Might have to agree with you there. I always seem to have other ideas And r uh Robin gave me a good name for a lot of my other ideas and that is formatory thinking. So I tend to throw those out there sometimes and another word for them is wise apron. I tend to do that too.

Speaker 2: According to AI, spiritually, turquoise represents protection, wisdom, wholeness, and clear communication. It's revered on many ancient cultures, and it bridges the gap between the physical and spiritual realms, helping to align the heart and mind dispel negative energy and foster inner truth and self-expression. So Russell, maybe that helps Oh yeah.

Speaker 14: Thank you. Uh grappling for a a meaning like we all are, I guess. But yeah, you know, and he mentions colors. That's law of seven stuff, right? I mean I'm that's what I'm thinking. So if they traded uh girls for turquoise Maybe they were looking for some spiritual benefit from whatever the meaning of pearls is. You know, in that sense, one thing for another. Maybe they were looking for clairvoyance or something. I don't know.

Speaker 2: Well whatever the sad act it activates the throat chakra.

Speaker 8: What kind of chakra?

Speaker 11: Throat, throat, oh I just had a flash, uh Of Moses, why Moses subjected his people to forty years in the desert? So it was to uh get rid of the driftwood or those who were tied to the old ways. and uh start with something purified. So I'm sometimes I'm thinking that uh Mr. Guj Puts us through these difficulties in trying to understand. Like, look all the work we did to try to get to the symbolism of turquoise. And still we're not satisfied that we have a a ready-made answer. But I mean, um someone said earlier in the meeting uh uh about this uh Warning that Mr. Guj gives that he's out to destroy mercilessly everything we think and feel about the world. I may have said this before, because I lately I don't remember the things I say much. But in Spanish we say, el que avisa nuestra idor, he who gives fair warning is not a traitor. So he gives us fair warning at the beginning of the he doesn't betray us, he doesn't trick us, he tells us, I'm out to get you.

Speaker 9: Yeah.

Speaker 11: And so then all these apparently complex senseless mazes he constructs for us. Uh maybe they're a way of cleansing us from the the the so then I don't know Sandy you say Formatory, oh what I see is formatory. But if you can say it's formatory When I'm the informant, I I I don't see it, which is most of the time I sort of pull my sook socks up when I'm with people at the work. So it's not the same. I think.

Speaker 9: Well, I see it in myself quite often and uh and and I see the why's acrying and if I announce it to you, which I do frequently Uh that uh that does take the pressure off. So you're giving fair warning. So thank you for saying that. And um in addition to that may have something to do with uh again going back to page uh 230 and the reason they were collecting all these um turquoise and pearls was because of Gundbuffer Uh so right there. Just in those for your contemporary favorites, infinitely remote days, that is not long before the Trans Alpanian, second Transalpanian perturbation occurred. to this ill-fated planet that there had already begun to crystallize in the presences of the three-centered beings of the Of the continent Atlantis, certain consequences of the properties of the organ condebuffer, on account of which the need, among other needs unbecoming began to arise in them to wear trinkets, talismans, including the pearls. And I mean I tend to forget that's he's he says it right out flat there for us to some extent Maybe taking the symbolism away from it. That that I that connection to Kundabaf or in regard to uh what we're talking about here That's a good reminder right here.

Speaker 8: Yeah. Thank you for returning to Kandivaba. And to Mr. Gorgie

Speaker 4: Well, since you brought up kune buffers, Andy, um, I mean, I do think I I mean a few meetings ago, Robin made an important distinction, which I think is a theme that runs throughout so far. is that we try to find meaning in the external life, what can only be found in the internal life. And that's what we're seeing, and that's one of the properties of Kundebuffer. And that's what we're seeing in all these three groups of people right now. They have certain psychic strivings. They haven't lost it completely. They're looking for some connection to the spiritual. But it all seems to be expressed in terms of outward behavior, outward observances, and it finally loses all of its inner significance and it becomes trinkets. these so-called sacrificial offerings. They've lost their spiritual power because they've all forgotten how to practice being parked old duty. And as long as that is not there, it doesn't really matter what is there.

Speaker 1: If we take Atlantis as childhood, then the majority of people emerging from childhood. I'm never going to be anything in the work. I've no interest in the work and will never live a life

that involves the work at all. You would expect them to become obsessed with personality, which in the um if we're taking the metaphors that are used, the um The horn of the permamol is actually taken as a kind of cural um medicine. The the the pearl of the um oyster is taken as an adornment. Nowadays do we just get a tattoo, but you know, in those days they did they did pearls.

Speaker 9: Yeah.

Speaker 1: And that's just uh that's the what you'd expect. It's it's what you'd expect of everybody You know, the people in the work, I don't know how many people there are in the work, but it really can't be a large number. Um, maybe those ten thousand In which case it's just just above one in a million But I don't know. I mean really, I don't think anybody has ever done uh uh an attempt to count the people in the way.

Speaker 11: I wonder if there are enough of us to be the salt of the earth Because the salt is what prevents the meat from rotting, isn't it? Not just the taste. Or am I stretching the analogy too much?

Speaker 1: No, I think that's correct. The salt that is the function of salt and and and the The if the salt should lose its savour, wherein will the salt be salted is Christ's word, isn't it? I was told, and I was given the idea, I don't know whether this is true or not, I was given the idea that the people occupy the Garden of Eden are the salt of the earth. And that the rest of humanity depends upon the people that occupy the Garden of Eden because if no one occupies that position, then everything below it will collapse. Irrespective of the fact that the people below it don't know what's happening, don't care about what's happening, and pursue their lives in the way that they do. That this The position of the Garden of Eden is the link between the higher level and the lower level I was told that. I wasn't, you know, it wasn't explained to me. I was just told it. So, you know, you've now been told it because I'm passing it on.

Speaker 9: And I'm glad you are, and I still want to know more. Who is occupying the Garden of Eden besides Adam and Eve and they were kicked out, as far as I know, what else in that story is there? Who's occupying it?

Speaker 1: And I I was just given that I can't add to it without making stuff up

Speaker 9: Oh that never stops me. Well, it does sometimes, but

Speaker 1: It was it was equated with the salt of the earth.

Speaker 9: That's interesting.

Speaker 1: The people in the Garden of Eden equated with the salt of the earth.

Speaker 9: So it might have meant Adam and Eve.

Speaker 1: No, it's after that.

Speaker 9: Okay. I didn't think anybody was there after that But I don't know. They had children. And we never knew if there were children outside of them The big question was always who were the who did their sons marry? So uh yeah, that's that was never clear either. So might have been other people in the Garden of Eden

Speaker 1: I was I was also it was also suggested to me just this just so you have this that Cain and Abel are not real Cain and Abel are the two parts of yourself, the essence and the personality. Cain

kills Abel You know, and that's it in the nature of the way that an individual um uh grows up. So the first child of Adam and Eve was actually Seth. I don't know who he married, if anybody

Speaker 12: I have a question that it might be quick. Are are we to Imagine that Gergiev is is actually not raising up the quality of the people of Atlantis. who escaped. In other words, um is Atlantis was Atlantis full of the important ancient knowledge and and being and um are we to think that that's that was not the case Hope you understand. Don't all say

Speaker 9: Repeat that please, John. It didn't stick in my head.

Speaker 12: So I have been under the impression that Atlantis was full of important ancient knowledge that was lost. except for those few Atlanteans that escaped. Is Gergiev implying in things in this chapter that that's not the case? Because he's he's uh basically saying that they had the same flaws that that we do.

Speaker 2: Well, I think of when I was introduced to Atlantis, Beelzebub was going down to observe the workings of a society that wasn't working well. It had a king, and then we heard later about the Alcaldans

Speaker 1: I think that's the important thing. It's a Gerdief doesn't make anything good out of the Atlanteans. He makes things good out of the Occaldans. And the Coldens, who, if I'm s if I remember correctly, came out of Bel Cortasse. Yeah. Um were uh A collection of people that took a scientific objective attitude to everything and tried to find out. And there wasn't many of them And they all went to Egypt, whereas this story is about the Atlanteans that went to Marl Place and Atlanteans that went to Poland. Neither of which places is Egypt.

Speaker 3: So anyway, thank you. We have run out of time. So thank you everybody. Thank you.

Chat

AI Summary Meeting 33

US Session

Quick recap

This was meeting number 33 where the group discussed Reading 33, with Barbara serving as the reader. The discussion focused on Beelzebub's account of the three groups of beings from Atlantis and their migration to different parts of the planet, particularly the pearl hunters who traveled to Pearland (now India). The group explored various symbolic interpretations of pearls and turquoise, discussing how these items represented attempts to offset inner insignificance through external adornment. Members shared personal reflections on the metaphorical meaning of pearls as symbols of wisdom and spiritual seeking, while examining how these three groups represented different aspects of human psychology and the effects of Kundabuffer on human development. The conversation also touched on connections between these symbolic elements and biblical references, with participants discussing the broader themes of how external trinkets and religious practices often lose their original spiritual significance when separated from internal work and genuine sacrifice.

Summary

Pearls and Spiritual Metaphors Discussion

The group discussed Chapter 21 of Beelzebub's teachings, focusing on the metaphor of pearls and their symbolic meaning. They explored how pearls were hunted for their value, similar to how permaroles were sought, and discussed the deeper implications of wearing pearls to offset inner insignificance. The conversation touched on how these stories reflect human psychological patterns and the degeneration of spiritual practices into superficial trinkets. Participants shared personal reflections on the themes of sacrifice, self-perception, and the challenges of recognizing one's own limitations in spiritual development.

Gurdjieff's Pearl Metaphor Discussion

The group discussed Gurdjieff's use of pearls as a metaphor, with Federico questioning the factual basis of using oysters as "brained beans" and expressing doubt about the connection between pearls and Atlantis. John raised additional concerns about the credibility of Gurdjieff's choice of pearls as a metaphor, noting that most pearls used for adornment come from China and questioning the geographical connection to Atlantis. Robin clarified that the "pearls before swine" reference comes from the Sermon on the Mount, where Jesus warns against giving holy things to dogs and swine.

Three Centers Discussion Meeting

The group discussed the concept of three centers, with Robin clarifying that the oyster represents the moving center rather than the emotional center as some participants had initially suggested. Stephen read from page 182 about how three independent human groups were formed from a unified place called Atlantis, with each group developing distinct psychic strivings or religions. Robin explained that different forms of religion can correspond to the three centers, with examples like Jesuits representing the intellectual center and monks representing the emotional center.

Gurdjieff's Biblical Symbols Discussion

The group discussed Gurdjieff's use of biblical symbols, particularly water representing

knowledge and understanding that can be transformed. They examined the meaning of "beneficence" and explored etymological origins of terms like "Hentral Ispana," with Robert suggesting it might relate to intestines. The discussion touched on how different centers work for each other and the importance of understanding knowledge transformation, though specific questions about turquoise and blue skies were left unresolved at the end of the transcript.

Gurdjieff's Turquoise Color Symbolism

The group discussed color symbolism in Gurdjieff's work, particularly focusing on turquoise and its potential significance. Derek read from page 746 about Purgatory Skies and questioned the color symbolism of turquoise, while Robert connected turquoise to copper compounds and mentioned its historical use in Egyptian burial practices. The discussion included speculation about whether Gurdjieff had visions that inspired his writing, with Sandy suggesting he might have relied on his mind and instincts rather than spiritual guidance. The conversation also touched on connections between turquoise, copper, and Venus, with Natalya confirming that blue is a symbol of safety in the stone.

Gurdjieff's Spiritual Teachings Symbolism

The group discussed the symbolism of turquoise and pearls in Gurdjieff's teachings, with Barbara providing information about turquoise's spiritual properties including protection, wisdom, and clear communication. Federico shared insights about Gurdjieff's approach of "destroying mercilessly" what we think we know, comparing it to Moses leading people through difficulties in the desert. Robin explained that in Gurdjieff's view, most people emerging from childhood become obsessed with personality and external trinkets rather than internal spiritual work, while the few who practice being "parked old duty" represent the "salt of the earth" similar to those in the Garden of Eden. The discussion concluded with clarification that Gurdjieff portrayed the Atlanteans negatively, while the Ooccaldons who went to Egypt represented those with valuable ancient knowledge.