

Tuesday Evening, March 24, 1931  
at 254 West 54

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Went for the first time to O's beginners' group, which had been meeting weekly for a month or two.

Before putting down notes of this meeting, I will indicate what had evidently been said before. I gathered that the previous week O had asked the group to try to imagine two portraits, one on each wall:

Portrait No. 1, on your left, is of yourself as you are: your actual self.

Portrait No. 2, on your right, to be filled in later, is of yourself as you might be: that is, the full, normal development of which Portrait No. 1 shows only a stunted growth.

Portrait No. 2 is of yourself as you "should" be. The essential "should" of each being is to actualize what is now potential in him. O had evidently spent some time trying to disassociate in the minds of his listeners this use of the word "should" from any use based on codes of morality, social suggestion, conventions, doctrines, etc.

He had warned his listeners that Portrait No. 1 was hard to arrive at: No. 2 extremely so.

At the present meeting O said:

Important to keep two things in mind:

- 1) the subject we are discussing at these meetings; and
- 2) the purpose for which we are discussing it.

Otherwise, what is said will be of no value, except as random remarks which may have an incidental interest: things heard "by the way."

The subject is ourselves. We are using this word now not in any metaphysical sense; but to mean the actual concrete body that goes by our name. Asking each person to think of himself as he thinks of other people: an object that can be felt, heard, seen, etc.; whose behavior can be observed; and about whom certain deductions can be drawn from his behavior (which includes his feelings and thoughts).

We habitually form deductions about others from their behavior. Unfortunately, all our conclusions are twisted both by

our inadequate data and our own bias; our personal reaction to them. We see others in relation to ourselves, not in relation to their potentialities.

Yet we continue to form these conclusions and act on them, out of necessity.

An Exercise: Call up before your mind's eye some person you know well who is not present in the flesh. Ask yourself:  
What type of person is he? or she?  
Is he doing the things that are wise for his own happiness?  
Would you feel safe in trusting him, when something of importance to yourself was at stake, with  
a) power over others?  
b) success?  
c) money?  
In what important enterprise of your own would you invite him to take part?  
How would you feel if you were condemned to spend a year alone with him?  
Do you find, generally speaking, that he is:  
a) reasonable?  
b) dependable?  
c) strong?  
If his essential wishes were gratified, what sort of person do you imagine he would be?

etc..... etc.....

It is true that your answers to all these questions will be of limited value, because you have only a few scraps of evidence to go on, and your personal bias will intervene even in considering those.

But ask yourself these questions, and find out whether, if it came to a matter of very close relations, with something dear to you at stake, your opinion of him then would confirm the light opinion you fall into when nothing is at stake.

For example, Wilkins, the explorer, is now picking companions to go with him in a submarine under the Arctic ice to the North Pole. He has had hundreds of applications, but can take only a handful. What tests does he apply? He may reject people whom he personally finds congenial for light companionship. He must consider the seaworthiness and danger-worthiness of his personnel. Would you invite Wilkins' judgment, in such circumstances, on yourself?

It is necessary in testing persons in your mind, to apply questions relative to them about a large variety of situations in which you may never have had a chance to see them.

Your answers, of course, will not be objectively true, but

the effort to make them will force you to focus your own impressions and boil them down.

Now, from this visualized image of someone else, turn to yourself. Try first to call up a picture of yourself, as you appear externally, walking, sitting, talking, etc. -- that is, the same sort of picture that comes into your mind when you think of someone you know. Then ask yourself all the above questions, and try to answer them as candidly as you would about some one else.

This gives you the beginning of Portrait No. 1 -- the actual.

Portrait No. 2 cannot be started until No. 1 is vivid, solid, and can be seen by you as if it were a portrait of some one else.

For example, O added, I can call up before my mind's eye a picture of my sister. It never occurs to me to identify myself with that picture.

Similarly, I can call up a mental picture of O, without identifying myself with that.

No. 1: the actual;  
No. 2: the potential, or "ought".

O, again warned his listeners to disassociate this "ought" from the pseudo-oughts held up by society.

A dog can be house-broken: it is a process of implanting an artificial conscience in him by the use of punishments and rewards.

Similarly, we have a house-broken civilization. And the "progress" of civilization is ordinarily measured by the relation between punishments and rewards. Primitive societies lean more heavily on punishments; the more a civilization "progresses", the more it uses rewards, the various forms of rank, title, distinction, approval, esteem, etc. By these devices a moral code is implanted, as an artificial conscience and kept effective.

When we are members of a minority, we usually flatter ourselves that we are immune to these influences, without realizing that our indifference to the dominant code is merely the result of our having fallen under the hypnotic influence of a different code, which for us is stronger.

Imagine the present as the center of a circle. Here you stand, the person you are today. Now describe a circumference which will represent a time, say five years hence. From the present moment to that circumference are many radii, by one or another of which you may travel; but five years hence you will be at some point on the circumference.

Now, of all those points, one represents the fullest possible development of your potentialities. Will you be going towards that, or will you be deflected, and end up at some other point? All the points represent actual potentialities of yours. What usually happens is that we go a little way along one radius, then jump to another, later to another, zigzagging continually.

The value of trying to arrive at a conception of our full development (Portrait No. 2 or: the point on the circumference mentioned above) is that, to the extent that it can be formulated, it will exercise a magnetic influence on our course.

The material out of which this Portrait No. 2 will eventually be made is "the truthful formulation of essential wishes."

It must not be imagined that this can be done at once. A thousand non-essential wishes, entertained under the suggestion of sociological influence, will first have to be stripped off.

education, training, moral codes, etc. By the time we grow up we are spoiled.

How are we to be brought to recognize this deformed condition? By self-observation.

But it is practically impossible to tell another person how to perform a psychological act; for the words in which I try to tell it have different content for each hearer. The content that each word has for us is the result of all our personal associations with it up to date. If I have encountered the word "consciousness", for example, in one book, or in one discussion, and you in another, it will have different associations for each of us. Nor can we get around the difficulty by "defining our terms", for the very words we use in our definition will themselves have a different content for each of us, etc. We live in a Tower of Babel.

In the case of a concrete act, it is relatively easy to instinct. For example, I can get on a bicycle, demonstrate how to sit and pedal, and then say: "Now, you sit in the saddle and do the same thing....."

But what happens when I try to convey the idea of self-observation is often no more grotesque than if, when I said, "Get in the saddle," you should go in the house and bring me out a sandwich. I say: "No, that's not what I meant. Here, this is the saddle; now sit in it the way I was sitting." You think a moment, then exclaim, "Oh, I see!" and fetch me an umbrella.

In contemporary psychology, there is no definition of self-observation. The nearest to it was in one of Wundt's books. He used the term "apperception", and the meaning he gave to it was, (a perception of the external world accompanied by a perception of the organism perceiving it.) This is perhaps as near as we can come to it. But Wundt himself did not follow up the idea, and his disciples soon changed the meaning of the word beyond recognition.

Note that this use of the word apperception involves a double perception. When I look through a telescope, I get an image of the external world, and at the same time I remain aware that I'm looking through an instrument called a telescope. I don't identify the telescope with myself. But in looking through the eye, we forget that the eye is also an instrument.

In self-observation we receive the ordinary image accompanied by this image of the instrument. It's as if the ordinary image were received with an aura around it, and this double image, being different, will have a different subsequent history in us.

It is easy to understand why Wundt's followers did nothing with the idea he had hit upon. In the first place, they found it practically impossible to produce the psychological state at will:

and consequently could not collect data to work on. In the second place, even if it could be produced, the state was obviously of very rare occurrence; and being committed to the point of view that the normal is what is common, they were bound to consider so rare a state abnormal or pathological.

As an analogy of self-observation, take the old-fashioned stereoscope. The picture placed in the rack was a flat picture, but by use of the double image and lenses, it was seen in perspective, as a three-dimensional view. S.O. is a double lense.

In a state of self-consciousness, there is perspective, - a double image:

- a) of the external world.
- b) of the organism perceiving it.

Since it is unavoidable in these discussions that we should use the word "consciousness" (in our Tower of Babel), let us try to have as similar a content for the word as possible. We will use it in the following sense:

Our reception of images constitutes our continuing consciousness.

Thus, if in imagination you will shut off one by one each of the channels by which images arrive (i.e., all of the senses), until there is a total absence of images, the result will be an unconsciousness.

At this point I introduced a digression by raising the point that the unconsciousness will not be complete unless we have eliminated not only the images currently arriving but those already present in memory.

O then discussed memory from the following point of view: You are familiar with what is called a "dying sound". This is caused either a) by the receding in space of the source of sound - for example, a train whistle getting farther away; or b) by the diminishing of the sound - for example, a note struck on a piano. Now, the strength of any image at the moment we receive it is its maximum strength in our consciousness. But it immediately begins to run through a series of octaves, becoming less vivid, until it passes out of conscious recognition. But it remains permanently in the vibrations of the organism. A new image entering is like a radio wave entering an ether field already filled with vibrations. With some the new one has affinity, and it revives them. This is the evocation of ideas through association.

When this digression was finished, O asked: Do you remember the exact point from which we digressed? It is always important to keep in mind, during a digression, the main path we set out to pursue, and the point at which we left it.

This is true not only in an intellectual discussion, but in everything. The aim is to be able to digress - recreation, calls on one's time, social obligations, etc., etc. -- and to be able, when the digression is finished, to return at once to the main purpose at the point where we dropped it. A "logic of life". Otherwise no aim can ever be carried out.

The point at which we digressed was the definition of consciousness as awareness of images.

Self-consciousness = consciousness plus awareness of the organism perceiving.

The first is automatic. That is, images from the external world strike us without any effort on our part. But it requires an effort on our part to be aware of the instrument perceiving them. And the significant point is that this effort also has consequences, which are unexpected and appear to be quite unrelated to the images obtained by this effort.

To take a childish example, it's as if a youth on a South Sea Island could get food either by picking up a cocoanut that is lying on the ground at his feet, or by climbing to the top of the tree to get one there. Now let us suppose that the cocoanuts at the top of the tree are better. If he climbs up there for his, he not only gets better cocoanuts but incidentally he develops the ability to climb, - a new power. So, in self-consciousness, the images are of a different kind, and consequently have different subsequent history; the effort of climbing to get them is the beginning of the development of psychological will. These double causes induce the sense of self (individuality).

April 7, 1931

It is important to keep the sequences of these talks in mind. And to make an effort between meetings to digest what has been said, remembering that the brain is also a stomach. Otherwise ideas go in one ear and out the other.

Nothing is so rotting to the brain as to let a stream of images pass through it with no effort to digest them.

The digestion, or assimilation, of ideas is brought about by comparing, contrasting, and measuring them with ideas already current in the mind.

Even if this is done, the idea may not be fully grasped, but as a result of the effort made you will have extracted the ideas from it that are of personal value to you in your present condition

and these ideas, or food for the mind, redound to your general health and well-being.

A man requires 3 foods:

- 1) what is ordinarily called food: liquid and solid;
- 2) air;
- 3) impressions.

Of the first we have a pretty complete digestion; of the second we get only a few of the grosser elements, unaware that we are not getting the important vitamins; of the third we have hardly any digestion at all.

The first evidence of emotional well-being is impressionability; the capacity to respond to a new situation, or to a person, or an idea, in what is ordinarily called a naive, or boyish way. One who is always bored, incapable of delight, is emotionally senile, or paralyzed.

As our body depends on the thorough digestion of food, our emotions depend on the thorough digestion of air. Higher emotions are possible only through the assimilation of the "vitamins" of the air. This assimilation is the result of a certain kind of breathing, for which there is no name in current physiology.

Physiology has the two names, respiration and expiration. But there are two other forms, which are aspiration and inspiration. But these cannot be done mechanically. This kind of breathing comes about, and is possible only, when one is in a certain attitude.

Compare psychological attitude with physical posture. Everyone knows that posture affects breathing. An attitude is a "psychological posture". In certain attitudes aspiration and inspiration are more possible.

If you are trying to aspire to something above your ordinary plane -- e.g. a higher state of being -- you will find that you will be breathing differently.

The lungs are the organ for the digestion of air.

The brain is also a stomach, but the food of the brain consists of ideas. An idea is the expression of relationships between sense impressions.

It is hard to think that these are food for our growth as real as ordinary food and air.

Ideas have the same range as foods: good, bad, spoiled, neutral, poisonous, etc. One can have a plethora; or have two few to sustain intellectual life. Or, ideas may be so badly mixed



by association that they become collectively poisonous to us. We are familiar with the idea that ordinary food can be taken in good order or in bad order, and we arrange our meal accordingly. The same is true of ideas.

The ideas discussed at these meetings, for example, compare with foods of which a small quantity gives a strong effect. If taken too soon after talk on light, trivial subjects, or followed immediately by such talk, bad effects result. Compare the care taken in religious services to surround the consideration of divine subjects with relative quiet. The kneeling and praying on entering the church is to provide a moment of "fast" before the intake. Similarly on leaving the church, to provide another moment of fast during which ideas may be absorbed, -- or the impressions settle to their level before being mixed with impressions of a different specific gravity. I remember the custom in the village church that he knew as a boy, of keeping silence until one was out of the churchyard. If this "silence" is complete -- i.e. not merely on the lips but in the mind -- the impressions have a chance to be absorbed while still unmixed.

In these groups we come to the discussion fresh from the affairs of every-day life, and turn back to them immediately afterward. It can be seen that it is hard to maintain a state of intellectual health. Almost no one succeeds. One must know when to feed.

Each of our three healths thus depend on food selection.

Distinguish between letting ideas pass through our heads, and entertaining them. In first entertaining a new idea, one abstains temporarily from other ideas. One is not making the new idea one's own, nor agreeing with it, but finding out how it feels in the mind. What is for you in it will be absorbed; what is not will drop out of your memory. What drops out is not for your present mental health. A while after thus entering an idea you will find yourself intellectually stronger (like the invigoration after a meal).

Try to put yourself in the attitude of aspiring, and note the effect on your breathing. Any aspiration to excel, to become more, etc.

Aspiration is hope plus effort. Neither one alone constitutes aspiration. It is because of this double nature of aspiration that it was symbolized in ancient times by the two wings of the eagle on the ox. One wing was hope, the other effort.

We live three lives simultaneously. Our first stomach is in passable condition, but our emotional and intellectual stomachs badly deranged. An invalid stomach needs an invalid diet.

Now let us apply what we have been saying to the two portraits begun at the preceding meetings. Last week we formed the external portrait; now internal.

Instead of the external picture, imagine the three-story diagram.

- 3 -- intellectual
- 2 -- emotional
- 1 -- physical

In each of these there is a stomach. The first receives food, digests, excretes. The organ has taken what it could from the food received. Perhaps it has been accustomed to cheap food of little nourishment value; or perhaps it is in a normal condition and accustomed to the best.

We won't go into the question of the first food except to remark in passing that it is dangerous to eat if, during the process, you are psychologically depressed. But the care suggested here is not meant to be that of a valetudinarian, picking at food; and afraid of quantity, or strange dishes, or irregularity. A "robustiousness" that is not rash, but adventurous.

Now think of Portrait No. 2. It is No. 1 in a state of good health. The physical stomach is working well, selecting its food. "Good taste" is the normal selective faculty of healthy organisms.

Postponing consideration of its emotional stomach until later, look at its intellectual stomach. The brain is at its best. This does not mean that it is changed. It is still your brain, not somebody's else. That is, there is nothing supernatural, or mystical, about this matter. The brain will still be yours, not Newton's; but it will be yours at its maximum. And the result of this maximum functioning would be a sensation of satisfaction. Satisfaction is the result of normality.

It is true that you would give the impression both to yourself and to others that you had become very different, although you would not be.

Now to return to the emotional stomach, and to explain why we left it to last.

Remember the conception of three forces: positive, negative and neutralizing.

What is the neutralizing force?

Take as an example the play of Macbeth. The positive force

is Lady Macbeth, the negative force Macbeth. The word negative does not here mean weak; the negative force is a force but only in resistance; is not self-initiating. (Compare Othello and Iago, neither one weak.) The neutralizing force is the play.

Another example: evolution (pos.) and involution (neg.). This can be taken to any profundity, but for example, growth and decay. An organism grows to a certain point, then merely changes, then begins to decay -- the organism involves.

All life consists of the opposition of these two forces. Any object at any moment is growing, changing, or decaying. Chemicals in it differ in what may be called "age", i.e., they are neither ascending or descending their own scale.

Modern physicists, Jeans, etc., agree in stressing the negative force, as if the positive force had been applied once for all at some previous moment, and then withdrawn. They say that the universe is running down -- only by decay. Impossible that this should be true.

From the widest point of view, the neutralizing force is the universe itself.

Any given note is always in process of decreasing or increasing its number of vibrations. What keeps it at the note? The balance of the two forces.

We are notes. In each of us Othello and Iago work. The will to live, to excel, to aspire -- to try to become more -- susceptibility to new ideas, et., versus the will to resign -- to cease to make effort -- to become inert. The neutralizing force in each of us (as in every object -- and the universe consists exclusively of objects) is our body. Every body is a field.

Apply this to Portrait No. 1. The three forces. We can change the neutralizing -- i.e. the person -- not directly, but only by changing either the positive or the negative. We change the play by changing either Othello or Iago. Once given the two characters, the play follows.

But all three are inter-related. Where does the impetus start? With the brain; that is, through the effect of a change in the brain, in relation to the body. Mind without body doesn't make change of emotion; and body without mind doesn't make change of emotion.

But the neutralizing force must not be thought of as merely the result of the other two. The play had to be created according to its own reason. Shakespeare is in the emotional center. And every time the brain is opposed by the body, Shakespeare writes

a play, which is our emotional state.

The technical definition of Man is the emotional center. He is at every moment a neutralizing force to these two practically cosmic forces.

April 14, 1931.

It must be born in mind that these talks are preparatory to practice. Theory is discussed only that it may be put into use.

No muscle can be developed by watching some one else practise; -- nor by understanding what should be done.

Development pre-supposes effort.

The effort here indicated is calculated to give the maximum effect in the minimum time, and with the minimum effort.

There is a danger in understanding too much if it is not accompanied by the desire to put the understanding into practice, if only experimentally.

We are familiar with the distinction between the hearers of the word and the doers of it. The first are the intellectuals, the second the practical ones.

The danger of the second type is that they try to practise before they understand what it is that is to be done. Nine out of ten rush out with a false impression of what is involved and come to grief.

The danger of the intellectuals is that although they may acquire such a clear understanding that they can even pass it on to others, they are not moved to lift a finger to put it into practice.

Ask yourself to which type you belong. Look back over the actual events of your life, and ask yourself candidly in which way you have behaved. If you will do so, you will know which is the danger you are exposed to. This is a simple illustration of the relation that should be kept between theory and practice.

What is your own picture of yourself? Let us suppose that you have enough imagination to forget who you are, and what you have done, what you have been, etc. Then imagine that you meet

yourself. What impression would yourself make on yourself? How would you estimate or judge this creature? What future would you think probable for him?

This is important because most of us live in the anticipation and hope of a future for ourselves that is in fact impossible. It wouldn't bear five minutes' scrutiny. A false hope, which is merely the projection of our wishes, with no relation to our potentialities. This false hope keeps us living in a state of what is ordinarily called optimism. Yet anybody else, looking at it objectively, could pronounce it impossible.

If you will try to do this, you will be on the track of an important psychological exercise, which will develop insight.

Contrast the future to which you look forward by hope with the future you would forecast objectively if you were somebody else.

When the false -- illusory -- impossible future has been eliminated, it will still leave open several futures based on possibilities.

Among our possibilities there are some which, from our own point of view, are more desirable than others. A desirable future is one that we would find, in the deeper sense of the word, agreeable to pursue, and which we would close with satisfaction. Each of us also has the possibility of several disagreeable futures.

Many people from middle age on suffer from various agonies, which might have been avoided, and also might have been forecast by any objective observer. Attachments to one's children, or money, or even health, etc., of such a kind that the creature suffers. These are the result of the failure to employ, while the future was still moldable, the means to direct it.

We are not speaking now from the point-of-view of merely day-by-day happenings. The future is the rest of our lives, or perhaps longer. The factors involved are being determined now.

What kind of a future would you regard as agreeable? Ask yourself honestly. It will fall into one of three types:

1) Is it doing something? Is there some particular achievement the doing of which you imagine would make you happy? Do you say to yourself, - If I could do that, I'd die happy?

2) Or is it knowing, or understanding something? Do you say: If I could once understand such-and-such, I'd die happy? People of this type are numerically fewer than the first.

3) Or is it becoming something? Having become something as a

result of the experiment we call life. People of this type, especially in the Occident, are very rare.

These three kinds are all. It is these or nothing. That is, nothing practicable, or even definable.

Suppose you have discovered the desire in yourself -- what are the prospects of arriving at that future?

Imagine a straw floating in the middle of a lake of many currents. On which bank will it eventually land up? Call that bank its future. But the straw is making in no direction; it has no port in mind, no motive power, and no compass. Hence we can deny it, strictly speaking, any conception of a "future" whatsoever.

Now imagine a sailing boat in the hands of a skipper who is ignorant of the art of sailing. He may propose one of the three banks as his objective; but he doesn't know how to take advantage of winds, currents, etc. For all his efforts, in the absence of knowledge, he lands up on one of the other banks than the one he had proposed.

Now imagine a steamboat (an integrated person) with a skipper who knows the art of navigating. He has his own power on board, the steam. He also will encounter adverse winds, currents, storms. But he has the power plus the knowledge of direction and ports. He can guarantee that sooner or later he will arrive at his port.

The steamboat alone can be said to have a "future" -- calculable in point of port and power, if not in point of time. He may suffer delays, take longer to beat up against certain currents than he expected -- steamers are often delayed by storms. The time of his arrival will be determined by chance, the rest is calculable.

For the other two types there is no future.

Now let us confine ourselves to the one with a future. We began by saying that there were only three kinds of future, from which to choose.

From one point of view we may say the choice doesn't matter; it is made automatically according to type, not objectively.

But what counts is that the skipper should define his port. Is it doing? knowing? being?

1) If it is doing, what do you propose to do? Without an answer to this question, you are a straw, condemned to drift.

In the effort of asking, you will find that you will eliminate several impossibilities -- squeeze out some illusions. This in

itself will be healthy if not pleasant. But ask yourself still more candidly. Use your imagination. Try to picture the day of your death. From having accomplished what would you pass contented out of this existence?

It may be something very simple that you want to do; such as having learned 15 or 30 languages; or brought up your children; or written a unique book; or accomplished some work in art; or have influenced your contemporaries; -- a thousand things.

At this point O remarked that he might paraphrase this idea in innumerable ways, but that the effect would be the same in the absence of any effort on the part of his listeners to question themselves, either at that moment or at some early time.

Note that the definition of your goal is not imposed on you from without. Ask yourself explicitly what you are aiming to do.

Arrival at the port presupposes that:

- a) you have steam on board;
- b) you know how to manipulate the vessel;
- c) you have a compass.

The psychological correspondence of steam is will.

This implies that, having set your objective, you can compel yourself, in the face of all the hypnotic suggestions you may meet, to employ the means necessary for this end.

The accomplishment of the work you have set yourself will require that abilities be trained in yourself.

And for this there must be power, or will. For only this enables us to choose when two propositions are presented to us.

And our whole lives are a series of choices between two alternatives. We travel along a series of continually forking roads.

When the port is defined, and the will exists, the choice becomes relatively easy. For one is then immune to suggestion.

People make a great mystery of will, forgetting that it is atomic in structure, not a straight line. It is composed of particles, having in this sense an affinity with all matter.

All substance, however continuous it may appear, is made up of particles. These particles, in their final analysis, are charges of energy.

Will is a congeries of moments -- the moments at each forking. At each forking there is a choice between this or that (occasionally this, that, or that); at each of these points an atom of will exists.

The development of will is brought about by the repetition of choices. We imagine that once we have willed, the rest will follow of itself, forgetting that will is an atom of time as well as of energy. A line is a series of points; and psychologically speaking each point equals a moment of choice between two possibilities. Alternatives.

Now let us assume that we have that power. For none of us is without a single particle of will. What we lack is enough to make a line. But ninety-nine times out of a hundred we don't know which to choose. The absence of knowledge makes it impossible to make a straight line. Consequently will is not called into play.

Have you ever been in a maze? The next time you are in London, go into the one at Hampden Court. A series of lines in which you might wander for hours, making the wrong choice at the forkings.

What would be the criterion of right choice?

Suppose, for example, there were an arrow painted at each forking -- you could go through the maze without hesitating, and get out in a minimum of time.

The clear definition of a part -- an aim -- is the beginning of the making possible a choice. Choices bring into play will, and it then becomes possible to develop linear will.

Yet this will is not automatic. The other road will always have attractions. The arrow is usually found on a road that at the outset appears a little forbidding; on the other road (inclination) there are, at least at the outset, primroses. The primrose path is merely the downhill road of wishes.

Even with arrows it is necessary to choose between the in-appearance-more-desirable and the in-fact-more-desirable.

Wish vs. will:

Wish is in relation to an object; or, strictly speaking, an image of an object. This image evokes in us a wish, strong in proportion to our polarized affinity with the object. No object (or image), no wish. This is purely mechanical, and in relation to the object we are negative.

A negative electricity is produced in us by the presentation of a, to us, positively charged object. "Positively charged" means, in psychological language, possessing desirability.

In relation to the object, we are like an iron filing to a magnet. If the iron filing could speak, it would probably say,



"I'm crazy about that magnet. I simply must possess it." The magnet is the cynosure of every iron filing's eye.

The filing is negatively charged; but to itself it gives the psychological impression of a great and driving passion.

Will is choice (according to reason and not according to wish). In wish (drawing the filing towards the magnet) there is no choice.

The essence of will is the calculation of means; that is, to what extent (a) is preferable to (b) in reference to an aim. Will is cold.

At each forking of the road, there is will vs. wish. It's as if, down one road there was a strong draught; a positive charge of desirability. Arriving at the fork, this sets up in us a negative charge, which we interpret as a wish.

We must stress the necessity of aim; because without aim no exercise of will is possible.

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2) If the port you have chosen is knowing, ask yourself explicitly what it is you wish to know. May be still unknown to yourself; but if you are one of those whose future is of this type, you may be sure there is something you have an ambition to know.

Your happiness depends on discovering what it is.

Happiness is the experience of being on the way towards the goal you have in view.

Ask yourself, therefore, is there something to be known, the possession of which would be bliss, progress towards which happiness, for you.

As an example of persons of this type, take Bacon, one of the few in the western world with what could truly be called a passion to know. Eventually he incurred his death in the pursuit of knowledge. In his case, what did he wish to know? He defined it himself. We will not say that his goal was possible to reach in one human life, but at least he clearly defined it. It was "to know the mind of God."

He regarded the world as an intelligible structure, created to serve some use, and he asked himself: What was the motive of the mind that created it? He used the analogy of a machine, which is defined by its use, and each part of which is intelligible only in

relation to its use. In his attempt to understand the world, he studied physical laws, psychological laws, and what we would now call spiritual, or what he called "alchemical" laws, his ultimate purpose being to grasp the intent of the inventor.

Considering the altitude and intensity of his passion, we can only feel ourselves -- as minds in relation to such a mind -- African savages, and our little passions for knowledge trivial.

There are few men living today with even a fraction of the passion for knowledge that quite a number of men, for no apparent reason, had in the time of the Renaissance.

Yet, even though not at this altitude, we can each of us develop in our own octave.

For each of us belongs to a certain scale, which may be different for each of our centers. It is important to try to realize on which scale each of our faculties is.

For example, in the field of doing: Napoleon. Relative to the little enterprises in which most of us engage, his activities were on a gigantic scale.

In the field of emotion: Francis of Assissi. And on a still higher scale -- at least according to the portrait we have, which may be fictitious -- Jesus, whose love for others included in a wise affection not only people unknown to him but people not yet in existence. This is a scale of emotion that is impossible to us.

Thus, it is important to try to allot ourselves on our own scale. For it is possible to move up or down on any scale. And happiness consists in moving up, or towards an aim. For an aim is always a little higher than our present condition.

With the end defined, happiness thus depends on the effort to rise. And complete happiness results from the maximum progress towards the aim.

In using the term "complete" happiness, think of a row of pots, from one pint to one gallon size. If they are all filled to the brim, each one experiences the sensation of fullness, although they contain different quantities. That is, we are not comparing happiness with happiness, but completeness with completeness.

At present, we are half, or quarter, or less full. As we move up the scale of any one of our three pots, we experience more or less fullness.

Returning to the question, What do you wish to know?

God spare us the experience, common in fairy tales, when a fairy godmother offered to gratify three wishes. Could we answer promptly - for presumably the fairy godmother was not to be kept waiting - we may be sure that we should no sooner have enunciated our wishes -- long before they had been granted -- than we should bitterly regret them, and run after her, crying, "No, no, that's not what I want."

A true passion to know might perhaps assure us of a series of lives. We have no *raison d'être* to galvanize our lives, force left over from unfulfillment. If we had a passion that only a series of lives could satisfy, and if at the end of each there was some passion left over, then there might be something in the nature of immortality.

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3) Now, if you are one of those whose choice of a future lies in the field of Being.

This is the hardest category to discuss because of the obscurity of the words. Practically everybody has wrong associations; and even with the right ones the words often have no meaning.

Yet the idea can be fully explicated in four words. And each of them has an exact meaning to O. The words are:

Being -- Becoming  
Actual -- Potential

To take the simpler pair first: a) actual and b) potential.

(a) A thing is actual when it acts. And the proof that it is acting is always that it can cause impressions.

For example: why is there a dispute as to whether ether actually exists? Experiments have been made to try to detect the effect of the passage of the sun through ether, causing what is called "drift", analogous to the wake of a boat passing through water. If this drift or friction could be perceived, it would be evidence of the actual existence of ether. Since the experiments have as yet had no result, ether remains an hypothesis.

O then lifted a glass ashtray from the table. This acts. It is made up of particles containing energy, which affect the optic nerves, etc. We assume that the ashtray is there only because of its effects.

Similarly we may take any object, including ourselves.

(b) Potential. A potential is anyone of the actuals that

any present actual may become.

If brought into contact with another actual, this ashtray might become an amorphous mass of molten glass. But it could never be, say, a billy-goat. In other words, a potential is not something abstract.

The ashtray has a use for me: the mass of glass would have none. Thus we can classify potentials in a series, or an order, of superior or inferior values, defined relative to use.

The only reason for transforming glass into an ashtray is that this form has a use value. In economics all work is the transforming of actualities of inferior order into actualities of a superior order. Raw materials are manipulated by intelligence and machinery; the product is the same thing in a new form. Wealth consists of the selection from the potentialities of any given material for the production of actualities of a higher order.

To a non-valuing creator, such as is ordinarily assumed in current thought, any actual world is as good as any other. Eddington ends his book on the question of value. The contemporary school of science which maintains that there is no value can deal only in permutations and combinations of this pair, actual and potential.

Now let us oppose to this pair the other: being and becoming.

With these words we enter a different world, where "becoming" presumes an end. We can now measure relations between one actual and another relative to an aim regarded as desirable. For only when there is a more desirable object, can actuals be arranged from the point of view of becoming. This introduces a scale for determining progressive values in the actualizables of a being.

The ashtray was at one stage a mass of glass; that form was converted by art into its present form, because this, compared with glass, is an object of superior desire.

Take ourselves also as beings. As such we are susceptible of other actualizations. If it is a matter of indifference to you, or to anybody else, what you become, then there is no becoming -- that is, no value, no meaning.

But if one potential can be selected as more desirable, then relative to that, coupled with an effort to actualize it, you can be said to be in a state of becoming.

In the absence of any such end you are becoming nothing; and the next actual into which you are transformed will also be nothing.

Maybe you have no passion to do, or to know. Have you any to become?

Imagine yourself in the center of a circle of time. The center of the circle is this moment. The circumference represents the moment of your death, say five, or ten, or fifty years hence. When that time comes you will be occupying some point of that circumference, and it will be a concrete definite you that will be buried. You will then be actualizing one of the potentialities of the present you at the center of the circle. Will it be the one you essentially wish to be? In relation to this there can be striving, and in becoming one figure there is good riddance to others. Can you say, This is what I wish to be? You will find also that it is what you were designed to be, and by your wish you are magnetically attached to it. This is the potentiality, the becoming of which is for you the condition of happiness, and the attainment of which is bliss.

In the effort to make the two portraits we have talked of before, this potentiality will emerge. To reach the port steam (will) is necessary. One can then be in a "posture of advance" - but everything is contingent on the definition of the goal.

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Let us go back to the time diagram. Let the center represent now, and the circumference ten years hence. At that time you will be actualizing some present potentiality. But which one will it be? Among all the possible ones there is one which you would regard as most desirable. We are not concerned now with what others would wish us to be. There is no satisfaction in being that. It may be useful on occasion, but it gives no gratification to our innermost self. The one that we would truly wish to be (after the water of our illusions has been squeezed out) is attached to us, by this very wish, by what we call a magnetic tie.

This constitutes conscience, which we may define as follows: conscience is a sense of right direction from where we are to where we would most wish to be.

Whether we become this depends on many things:

1) accident. The chances are a million to one against our drifting to the one desirable point on the circumference. It might be that we would end up in a state of being we should regard as ideal, but the betting is not good.

2) the alternative is design, or will. By projecting definitely the most desirable future, its attraction might then make us work towards it. It will still be hard, because we will be

forced at every moment to choose, and other goals will look temporarily desirable. But the only sporting chance is on effort in that direction.

This presupposes a more or less concrete image of what you prefer to become.

- 3 -- intellectual
- 2 -- emotional
- 1 -- instinctive

Consider yourself as this diagram. You wish, because it is impossible not so to wish, to be relatively well-functioning in all three centers.

Knowing this, one would think that we would set about studying the questions of diet, etc., of the other two cubes (centers) with which we are not so familiar.

Let us assume that civilization, although crudely, has more or less understood the digestion of the bottom cube. But there is no tradition of diet in reference to air; and as for thinking, our understanding is so undeveloped that there is not even any discussion of right and wrong forms of the digestion of impressions. Yet both are relatively simple.

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Now let us consider the time diagram again, but using it for a larger idea. The world we live in is an actual world, as concrete as ourselves; in other words, it is also a body.

At the center of the diagram put the present world, and let the circumference represent the state of that world a million, or ten million, or a hundred million years hence. Obviously it will then be different.

The radius seems long in comparison with the span of our lives, but the principle is the same. If we can use the word God -- meaning whatever vital principle animates the world -- his situation is like ours in reference to potentiality. It may be one of a million things, depending on (1) chance (the point of view adopted by science), or (2) will. We will only suggest now that, as there is a magnetic tie between ourselves as we are and that most desirable potentiality whose actualization is our secret wish, so it is with the world. This is called the will of God.

Having chosen our own point on a circumference, it becomes the object of the will of Man.

This parallel is given for future use, but setting it aside

now, we will go back to the three cubes.

We can arrive at an approximate picture of our present status. This diagram is the creature bearing our names and occupying the center of the circle in the time diagram. Now imagine another diagram of three cubes on your right. Let this be the creature bearing your name at the point you wish to reach on the circumference of the time diagram.

It will not be hard to see that the creature at the center functions badly in some respects. But be specific: use concrete terms, not abstractions. The creature on the circumference will be the same one but functioning differently. And (it will be you, not some fanciful figure, ten years hence.)

(Try to see, understand, feel clearly what kind of being ten years hence you would most desire to be.

a) What will your physical state be? Will your digestion be good, or will you be chronically dyspeptic, tired, and unable to do, or enjoy doing, many things you want to do?

b) What will be your emotional condition? Will you be bored, incapable of any enthusiasms, that is, half sick? Will life present itself afresh to you every day, or will it be just one damn day after another? Will you be capable of real (though perhaps not shown to others) enjoyment of beauty, love, etc.?

c) What will be your intellectual state? Will you have preserved your keenness for ideas? Will you enjoy the expectation of knowing more tomorrow than today, or will you have grown dull, and given up any interest in ideas?)

The transition may be imperceptible, but it is obviously important.

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First let us examine how our Portrait No. 1 has been arrived at. Are you capable of looking at yourself for a few moments and passing judgment? What are the materials of your judgment? What you find, compared with what you would wish to be (remember again that it is not what others would wish. The measuring rod is not public opinion, or the opinion of your friends, or any moral code, etc.....)

We come to be what we are through the inter-play of two factors. We are the product of heredity and environment, meaning by environment the total series of influences to which we have been subjected through our whole lives.

Looking at the columns of cubes forming other people you know, we may see the world as a strange picture. Two thousand million of these pillars, upright by day and toppling over as the sun goes down.

Among these are a number of varieties, not infinite, but according to type, of which there are twenty-seven. These varieties are irrespective of color; races do not count in relation to cubical structure.

What does count is the distribution of contents. One race may be excellent in the bottom cube; another relatively good in the emotional; and a third yields occasionally an individual who is not completely sick in the intellectual.

In general, among all races, there are individuals who approximate the normal in at least one cube. A few with good digestion in either the first, second or third.

Each of these types becomes distinguished for all other people by reason of being normal in one cube. Unfortunately this almost never happens in two cubes in the same individual; and it can safely be said that, thanks to heredity and environment, never in all three.

This suggests the beginning of a classification. If one cube alone is developed, we have one of three pronounced types:

1) "Weak yogis", or tame intellectuals. These are thinkers without common sense.

2) "Silly saints." In these the top story is usually empty, and the bottom story in bad shape. Their emotions are divine, but their digestion is very bad.

3) "Stupid ascetics." They are masters of the physical body and can use it supremely well, but unfortunately they have the emotions of a rabbit and the mind of a babe.

These are the three main types. There are three more, much rarer, in which two cubes function relatively normally, giving us six types. Remember that each of these is what we ordinarily call extraordinary. These individuals invariably stand out as exceptional men.

But the majority are those in whom no one cube is fully normal. There are, of course, degrees .....

We must distinguish here between normal and average. We are using the word normal in reference to those few in whom the distribution of functioning is relatively harmonious. They cannot be said to be average, nor usual; but they are normal because they are beginning to approximate efficiency.



The transition depends on our ability, after having correctly judged Portrait No. 1, to adopt such measures as will lead towards full functioning ten years hence.

First set of cubes -- subjective  
Second set of cubes -- objective

Let us try to define the terms subjective and objective. They are often used by everybody and seldom twice running in the same sense. The distinction is not that between subjective and real; nor between imaginative and concrete; -- If I dared, I should use another pair of words, saying that the difference is that between a personal and a universal point of view.

What constitutes the material that has entered into the first set of cubes from birth to now? What we call experiences. We are the sum of our experiences; and these fall into three kinds: physical, emotional, intellectual. Each cube is a container. Its contents are the sum of the corresponding experiences from birth.

But where did they come from? Who regulated their number or quality? Obviously no one.

The frame work, crazy or well-built, we owe to heredity. The contents we owe to our chance contacts with the world.

Wouldn't it be strange to imagine -- yet this is a current superstition of our civilization -- that any one cube, under these chance conditions, should nevertheless yield a good distribution at the end? No law of probabilities would point to it.

Yet the three cubes, that is our whole body, react as a whole to any new experience. It cannot help it. The three are linked together. One touch, and there are reactions in all three. What kind of reactions? This depends on the contents of each cube.

No two sets of cubes are identical either in point of heredity or environment. The inference is that each of us is unique, and consequently that our reaction to each new experience is peculiar to ourselves. What I pronounce to be good, or beautiful, or true, may be on my part genuine. I am not lying, but I am stating something only about myself. I have said nothing about the object in question except the effect it had produced on me -- not necessarily on you. This reaction we call subjective because it reports only the nature of the subject undergoing the experience.

There is no possibility of discussing what is good, beautiful, true, etc., not for lack of sincerity or truthfulness, but because it is impossible that our reports should coincide. They will differ because we differ.

Yet we use certain words in a subjective sense that have the possibility of a different meaning, which we will call objective.

Take the words good, beautiful, true.

Let us try to get down to the common sense of each of these words in relation to each cube.

The word "good" belongs to the bottom cube, and is used to describe what gives that cube its own state of well-being.

The word "beautiful" belongs to the second cube and is used to describe what produces good working order in its emotions. When it can say, I would not have the world different, - when the world appears beautiful - we call this the sensation of beauty; in its highest form it is the ecstasy of beauty (this is not aesthetic beauty, which is a ghostly, valetudinarian beauty).

The word "true" belongs to the third cube and is used to describe the experience we have when the brain stomach is working well. Remember that, even in using the word true, we are relating it to centers, and having no truck with metaphysics. This experience of truth is the result of occasional moments of good digestion.

But the individual good is often bad for others. This is the dilemma of ordinary morality, which says, "Pursue the Good, but do no bad to others."

Emotionally also, my good may involve a bad state of emotions for others. Thus Napoleon is said to have remarked that his happiness required to be nourished on the deaths of thousands of other people.

Similarly in the case of truth: all discussions in politics, art, morality, etc., arise from the conflict of subjective truths; and in the hurly-burly that follows it is usually the loudest voice that sets up its truth.

It is not because, as individuals, we are good or bad that this happens; but because we are compelled to see things in this way.

We use these three words as if they had a common meaning for all...forgetting that they must have a meaning peculiar to each of us.

Now recall the idea of what the world aspires and wills to be. With this emerges a good, beautiful, and true, which apply to all. But instead of taking a vote of the whole world and letting the majority decide, we must inquire of each idea what constitutes its principle, -- what in itself, and sooner or later for every normal individual, is acceptable as a standard.

The difference begins in the area explored by Plato but without result. Plato assumed that the ideas of good, beautiful, true, exist absolutely on some plane of ideas without relation to any being; and that therefore they were unsusceptible of having been created or changed. His inquiry was without result, because it was impossible to prove this assumption, which is contrary to all psychology, and has no parallel in our experience. Yet it was an inevitable deduction from the ideas then present in Plato's mind, although demonstrably false.

With the time diagram for the world, having its radius of a hundred million years, in mind, draw a parallel between this and the same diagram for any person. Suppose that I have chosen my particular point on the circumference as my objective. In one sense my choice is arbitrary; in another, it is magnetically determined. My preference is "loaded", as a result of my nature, which in turn has been determined by the nature of the world from which I emerge (or of which I am a part); but having chosen my point, it then becomes the object of my will. Everything that conduces to its realization is good, beautiful, true. It is my guide in relation to any other potentiality or set of potentialities.

But the larger circle in which we are contained is the universal circle. It is all there is. Don't fall into the Hindu fancy of trying to imagine other worlds. There is only one (the very simplicity of this makes it hard to grasp), and this one cannot have unlimited possibilities: it can only actualize one of its present potentialities (if there are other dimensions, they too are potentialities of the present three).

In the world diagram there is also a magnetic tie, which we can call for convenience the will of "God", determining a universal good, beautiful, and true, as in the case of the individual. This represents God's most desirable potentiality; and because he, by will, has selected one potentiality, he has at the same time defined, among all the possible goods, beautifuls, and trues, one of each.

This may be called "absolute", not in the metaphysical sense, but because it refers to the whole.

The word absolute, in these discussions, is used always to mean "the whole taken as one."

Our "objective" is God's subjective. Conscience is awareness of his desired future, the actualizing of which corresponds to service.

Individual right or wrong is measured by its approximation to this universal aim. If an individual's will coincides with the will of God, he is astride his proper instincts, and becomes part and parcel of the process.

Let us take certain more definite illustrations. The figure on your left (Portrait No. 1) aims to have universal values. But what are his present values in:

- 1) economics;
- 2) art (using this word in its widest possible sense);
- 3) science.

In economics our subjective good is whatever contributes to our well-being, whether it contributes to that of others or not. We must try to arrive at the conception and practice of an economics good for all; this is the secret of the attraction and value of such proposed systems as socialism, communism, etc. Their impulse is in the right direction, since they seek to replace a personal good by a universal good; but, unfortunately, they are lacking in ideas.

In art, the individual is satisfied with his choice, and his judgment is dogmatic. But his sense of beauty is determined by heredity, etc. An individual who arrives at will, will form judgments coinciding with the universal will.

In science the objective truth to be reached is what is true in fact, and ultimately appears true to everybody... These second and third cases are hard to conceive, but it is not so difficult in economics. There, few know how to bring about the desired aim, but many can recognize it. As a result of impartial self-observation, students of this method should eventually acquire at least some glimmering of objective beauty and science.

This is the magnetic tie. For if there were no desire, there would be no possibility of transition, but only drift. When each cube is working well, it dreams of, reaches out toward, this aim.

What is the bridge -- the means of transition? Will is not enough; it must be instrumented. A means, or way for a will, must be found. Here I shall not repeat the method of self-observation, but recall to your minds the three forms of food. Each cube hungers and thirsts after rightness, its universal good, or beautiful, or true. This presupposes an absence of food, and a method of digestion when the food is supplied. The food for the emotions is described as "ideals" peculiar to you (not supplied by society). They are what you wish. When you have made concrete what you find desirable, you begin to breathe towards it; aspiration is "breathing towards". This changes the character of the breathing; the lungs function differently. This phenomenon, which is obvious to anyone who has ever experienced it, is described many, many times in the Mahabharata, where the heroes are said to be "sighing like serpents".

The food for the third cube is no longer desire but thinking

(or trying to think) in universal terms. Let me remind you of the exercise that has often been recommended to students. Imagine the globe of the earth, the distribution of its total population, the status of that population from the point of view of biology, economics, race, interests, etc., etc. Assemble together as many as possible of the facts you already know but which lie scattered in your mind and focus them in a simultaneous picture. Then spin this globe. Try to get a sense of the nature of this being, mankind, which is divided into two thousand million cells. This is thinking in terms which are universal but concrete (not what are ordinarily called universals, such as time, space, etc.). The type of mind capable of this sort of perspective is sometimes called the statesman's mind, and it differs in kind from the mind of a politician or journalist, which gossip. And the effort to think in such terms produces a change (change ?) in being.

Finally, this evening, I shall leave with you the memory of an ancient symbol, the Sphinx, which was calculated to lie between a temple and a pyramid. The pyramid represented objective good, beauty and truth; or, an integrated individual. The temple was a place of preparation; in other words, a school for becoming pyramids. Between the school and the pyramid stood the Sphinx, a perpetual reminder to the pupil of what he needed to make the transition. He would require the wings of an eagle (aspiration), the body of a bull (ability to work), the legs of a lion (the assurance necessary to defend himself against waves of depression, which would set him back farther than he had advanced), and the head of a virgin -- sometimes represented as the head of an old woman -- that is, impartial love. When you aspire, remember the Sphinx.

April 28, 1931

In these talks the stress is laid partly on ideas as such, and also on a practical attitude toward old and new ideas.

A mere feeding of the intellectual center may induce not only no inclination to put the ideas into the other two centres, but eventually an inability to do so. Devotion to ideas as such results in the weak yogi, who has lots of logical understanding, no emotional ability, and no practical technique. We are trying now to connect intellectual appreciation with the necessity of practise.

It is for this reason that so much emphasis is laid on diagrams, to balance a previous overstressing of the intellectual point of view. The diagram which O considers particularly useful in this connection, and which was given to him to be passed on at

these meetings, is the time diagram of a circle in which the center represents the present and the circumference a given number of years hence.

This future point of time may be five or ten or twenty years. Let us call it ten. On the circumference we can conceive a certain number of actualities of yourself as you will be, or may be, in ten years. There is nothing metaphysical about this; it is yourself ten years older.

From the center you have at least theoretically a choice as to what part of the circumference you will reach. It is a sort of Dantean circle of hell, in which every conceivable figure may be horrifying.

Among these some are more agreeable, some less, and of them all there is one to which we are magnetically attached.

Last week we drew out illuminating and practical consequences from the analogy of our circle with the wider circle of the world. We shall now return to the personal use of the diagram.

Any move in the circle is bound to be along some radius; time passes, and we cannot stand still. Assuming a sense of direction, movements toward the end in view may be chosen, and one finds questions of good and bad automatically decided by the test of advantageous or not advantageous relative to that aim.

In the absence of a definition of the aim, one will zigzag from radius to radius. The same time passes, but at the end of ten years one will be at the terminus of a different radius than that on which one started. Such a person has one aim today, but tomorrow or next year loses sight of it, or is incapable of finding things to think and do leading toward it. The same ten years have elapsed.

Since we are all in that state, by what means can we discover what is in fact the sympathetic figure ten years hence to which we are magnetically attached?

We can at least say at once that it differs for each of us, because each of us has different potentialities. And we can say that each of us will necessarily be contented with a choice based on his own potentialities. The definition of contentment has nothing to do with "that which" contents; it is the satisfaction of a secret desire.

What may be your ideal may not be ideal for me. "Better your own dharma though devoid of merit in other men's eyes than another man's dharma though held by all the world to be meritorious."

Nor can one construct a figure which is merely a composite of

sociological suggestion.

The figure we are seeking must be:

- 1) within you;
- 2) one that in your secret heart you would most wish to be;
- 3) one that, in point of becoming, is the condition of your happiness.

There is no question here of praise or the world's approval. What would it secretly delight you to have become?

Nor can we answer as is ordinarily done in "uplift" literature. We might search all the books of ethics in the world without finding the material for the portrait of this figure.

Nor is it a question of average; the norm, the superman, etc. All of these terms have been corrupted by society. It is your secret image, and if it coincides with others, that is pure coincidence. And it is a matter of indifference if, in realizing it, you appear to be running counter to popular morality -- serviceability to the world -- etc.

All these are suggestions of collective morality. For the time being, let collective morality look after itself. As before God, who presumably is responsible for the effect that my sincerity produces on the world, what is it that ten years hence I would wish to be?

We have now dismissed one most frequent answer: the figure cannot be "constructed".

Nor can we succeed by trying to figure an ideal man or woman. All models must be ruled out, as suggested by sociology, and inadaptable to a self-initiated ideal: the will of God in the will of man.

If we abandon general methods -- the holding up of ideals, etc. -- to what can we turn?

Let us turn to the first portrait, on your left. This is you at the present moment in the light of your best objective judgment -- such a judgment as you would give of another with whom you were intimate and about whom your most serious judgment was invited. Not a snap judgment, nor a clever one, nor one for personal interest; you are not giving it to please him, nor to amuse us, nor to get profit; but having reviewed all the knowledge at your disposal you weigh it, and still hesitate ....

In comparison with this standard you will discover how superficial and malicious your judgments of people are.

This judgment (we are still speaking of your judgment of

another person) will not be the truth; but it will at least be yours.

Now with the same sincerity put yourself on the stand before yourself. This is, put yourself in such a perspective. The means for attaining this perspective is self-observation. Try to get such a picture of this person who goes by your name as you would have of another. Call upon yourself with a seriousness that will evoke the effort necessary to tell the truth.

This is the center of the circle: the figure is now actualizing one of its potentialities. It is not static. We must try to discover the direction in which it is moving in time.

About many people we can prophesy what will become of them, barring accidents, if they are still alive at a given time hence. Such a man, we can say, at forty or fifty will be living intellectually on his past, his emotions will be pre-adolescent, and physically he will be living for comfort. Or of this woman we can say that she will be practically without friends, acid in temperament, unhappy, with no interests in life, and driven to seek company that today she would be shocked to seek.

Most people at fifty or sixty become something that, had it been presented to them at twenty or thirty with the knowledge that that was what they were going to become, would have seemed not worth living for, and would have awakened thoughts of suicide.

The portrait on your left is moving along a radius of time, bound for a certain end. It should be possible to foresee that end with at least as much certainty as that with which we foresee the lives of others.

But even this does not get us much nearer to a full sense of the kind of being we would wish to be. To answer that question let us turn, while bearing Portrait No. 1 in mind, to Portrait No. 2 on our right.

This portrait is on the circumference. It is separated from the one on the left by ten years, but we are magnetically bound to it. This is what we know we "ought" to be. And it is one of our present potentialities (or else the world is a madhouse).

Can we choose a radius and stick to it? Along this line is to be found the "way" spoken of by all religious teachers; the way, or the path, or the shortest cut, or the radius, between the present actuality and a future actualizable.

Remember that we have dismissed the composite. Arjuna once asked Krishna: "What is the type of this Ideal? How does he walk? How does he speak? What does he do?" -- And Krishna answered:



"I cannot tell you."

We must distinguish between a model and an example. Arjuna was asking for a model; some conception to imitate -- somebody whose behavior he could model his own on, with the certainty of producing the same results.

But there is no model. It is impossible that there could be actualized in flesh and blood any being that could be a model. Each circle of time, or time diagram, is unique. If yours could hold for me, God would be guilty of what he has never been guilty of: dividing where divisions are unnecessary -- that is, one of us would be superfluous. In the economy of consciousness every individual is unique. A model presupposes that two or more have the same potentialities: are identical.

This applies equally to founders of religions, not one of whom is a model. How ridiculous, for example, to try to make Christ's life and external behavior a model. His behavior was specifically that of a teacher. At that rate we should all take in each other's washing.

Or Buddha, to whom the same applies. No life, however full of vitamins, is a model.

But each of these may be exemplary. An example illustrates the way a thing should be done; not the thing done. For example, in learning arithmetic; examples are useful only for bringing out the principles involved.

We often pass from model to example without realizing that a model is to be slavishly copied (e.g. an art student copying a master); an example in order that the principle may be seized.

We should see now why we refrain from general terms in connection with Portrait No. 2. Examples might be given, but at the risk of leading to mistake.

We fall back on a principle difficult to explain unless we bear in mind the existence of a magnetic tie.

The portrait on the right is cast, and only becomes actualized by what may be called breath. To breathe into it the breath of life. Last week we called this aspiration: running along the magnetic tie and producing action, itself induced by something that at first sight may appear a paradox.

Ashiati Shimash abandoned the idea of producing action by Faith, Hope, or Love, because of the corruption of these functions under sociological influence. Your wish alone to develop will avail nothing. It may remain a dream. You may intellectually judge it worthy but lack the corresponding emotion; or you may

approve intellectually and feel correspondingly, but have no practical ability. The same is true in the case of love, if it does not induce the three-fold activity necessary. And still more so, especially in these days, of Faith. No one of these three can any longer evoke Sphinx-like action.

On what then can we count? If archangels were to describe your potentiality to you, still you would not actualize it. Nor could all the propaganda in the world lead you to do so. Nor the inducements in the object itself, however adorable, would make you undertake the discovery and labor of becoming it. O realizes this about himself.

What situation is there that alone can evoke the resolution sufficient to enable us to choose and then move along the right radius, making constant choice between it and radii in other directions?

The answer is: self-hatred. This is the most powerful, and for us the only surviving, motive force. So far this is all merely a theory. The only proof can be by experiment. And as for the results of the experiment we will only say that it is impossible to make such a judgment of yourself as described, and to set down impartial statements about yourself in your present form without two things occurring:

1) A correspondingly vivid sense of the nature of the portrait on the right. This is filled in by lights corresponding to dark on the left; not by deliberate effort on your part; the complimentary colors (green-red) begin to be built up in your imagination in the figure which you feel you ought to be. As the qualities in No. 1 are denoted, those in No. 2 emerge.

(This, you will see, avoids dependence on a model. The warning should also be given that it is impossible to conceive what the portrait on the right should be without having done the one on the left. O tried for months to set down his Portrait No. 2 on paper, and found himself utterly unable to make the qualities fit. He was as much at a loss as a novelist who, in the absence of a realization of his characters, sets down incompatible traits.)

2) The second result from such a judicial inquiry into our actual status may also be tested by experiment. It is not a picture this time, but a wish of a three-fold character to become it. It is neither primarily intellectual, nor emotional, nor instinctive; but the union of all three: it is in fact what we call will -- that state when three wishes are so blended that no one element is distinguishable. This is technically called conscience; the voice of God in essence; the magnetic connection between two different actualities in time; what Shelley called "the spirit of the years to come yearning to mix itself with life."

This may now be only a ghost. As an interesting fancy we might imagine all potentialities as ghosts wandering not in space but in time; each wishing to be actualized; but of these there is one which we wish, and when our wish and this one come together the maximum effort is produced on both sides.

By chance we have the notes this evening of some one who has set down the beginning of an attempt to survey his behavior. These notes may be considered as an example of the tentative trial; not as a model. O then read some of the notes:

"Reviewing my actual behavior it is evident that I have never really tried to do anything since leaving school, when I did try to get on the football team; what has come to me has come easily or not at all. There is nothing I have wanted hard enough to make effort for it. I never think about what I shall be or do in the future, but trust to luck. I read a good deal and remember practically nothing. Last night I reviewed the thoughts that had occupied my mind during the day; any child could have thought them. At heart I love nobody. I must be a good deal of a squirt, but I'm continually manoeuvring to impress others as a good fellow. I like to think that I am a dangerous man to women, but in fact I have never wanted any woman enough to run a risk. In discussions with men I am usually cagey, waiting to side with the strongest. No idea ever touches me deeply. I am never indignant except at some offense to myself. I have never lost any sleep over other people's troubles, and usually think that those who do are showing off. I give lots of free advice which I haven't taken the trouble to think out and which I wouldn't, or couldn't, take myself....."

This represents only an attempt at a detached attitude which each of us should aim at being able to assume toward himself. In doing this one should avoid the assigning of motives and try so far as possible to remain concrete, describing actual behavior.

From this we derive both a compensation and a task. The compensation is that we begin to realize Portrait No. 2 in brighter colors. The task is a sense of obligation, arising from conscience, and manifesting itself in a three-fold wish to become that figure.

Our way of going to work at this must be characterized by two things: ruthlessness, and a curiosity for the truth.

This is all we have in the way of assets. Our possible future lies within us. Neither gods nor powers nor angels can help. It is one's self against the world -- not that the world is bad but that it offers many radii. From some absolute point of view -- or say from the point of view of Einstein -- this may not matter. But if there is a design in us and the world, then one radius has greater value than others, and there is predilection. (Eddington

speculates that this world may have been a choice among many possible ones.)

We are less concerned here with theory than with practice, and tonight we have combined theory with experiment.

May 5, 1931

O began by saying that he was going to read a chapter from a novel, "Success", by Lion Feuchtwanger. This chapter, called "Some Historical Data", represented an attempt to begin doing what had often been recommended to students of this method: i.e., to realize the environment in which they find themselves, not only on this planet but in the rest of the universe at any given time.

According to certain theories of time, it is permissible to imagine every moment of time existing simultaneously. But we can perceive each of these moments only in one dimension -- as long as our cinema lasts. Everything that exists is in process of change; if nothing else, time is at work. The direction in which time is working may be determined.

In our experience there are two directions in which time works: 1) towards being, and more being; 2) towards less and less being. Everything, in point of being, is continually en route toward moreness or lessness.

We have certain criteria of the direction of movement. Movements toward more being have a different taste. It's as if one of the possibilities of the will of God is towards Being, and an experience associated with this we call "positive". In the opposite direction, we have an experience we call "negative".

Positive gives pleasure; negative the reverse of pleasure (not, however, necessarily pain, which is sensational, not emotional. Some emotions more painful than pain).

This is brought up, O added, in response to questions he had received:

- 1) what is the nature of the emotional center?
- 2) how may positive emotions be brought about?
- 3) how is emotional health maintained?
- 4) what is the nature of the air required for feeding the emotions?

Last week we spoke of aspiration and inspiration. The attitude in which these forms of breathing are possible are mentally

induced. The other attitudes, of respiration and expiration, are induced by the body. People often say that they are "on top of the world," when they are still far from it, being merely in a state of good health on the plane of respiration. Excellent animals, but not yet human. This depends on the digestion of substances whose intake depends on the alternate rhythm of aspiration and inspiration.

To induce in the lungs the rhythm in which breathing changes from respiration to aspiration, it is not necessary to have any particular state of the body. It is induced by presenting to the emotional center certain ideas, or images, which are associated with "the promise of more being".

There are two states of pleasure: anticipation and realization. Given a reasonable prospect of success in any enterprise on which something for us hangs, and the mere prospect is pleasurable. Now let us consider ourselves for the moment simply as emotional beings -- and theoretically at least we may separate ourselves into 3 beings. With the intellectual and emotional centers drugged, or put to sleep, we would only be instinctive; or with the physical and intellectual centers put to sleep, we would become beings run purely by emotions, etc. The point is the possibility of taking the emotional center as an entity, of whose experience we are only partially aware. We may often, for example, give a report from the mind that we are "happy", when in fact our emotions are suffering. In this sense the emotional center can experience that which promises more, or less, being to itself. This accounts for the effect of two different kinds of images; those promising more, which create pleasurable anticipation, or hope; and those threatening less, which induce disgust, despair, hatred perhaps -- all the negative states.

Negative states = fear of less being;

Positive states = anticipation of more being.

But the emotional center is virtually the sole controller of the movements of the body. In the old analogy, the intellectual center plays the role of driver; the instinctive center, or the body, the role of cart; the emotional center the horse. Of these, two elements are inert: the body by inertia, the brain by the fact that though it can direct, it cannot move. The emotional center is the motive power.

Now the emotional center is made to move exclusively in relation to the images presented to it. It knows nothing of the existence of the body or mind; but is aware only of the succession of images passing before it.

These images arising in the brain, are derived from two sources: 1) through the body; 2) in the mind itself.

One may ask, what sort of images are those that originate in the mind itself, having no sensuous origin? To use Eddington's word, they are "relata" -- i.e., the sum of the relations in which objects stand to each other.

For example, the idea of a constellation, - say the Belt of Orion. We know that there is no Belt of Orion; there are simply a number of stars whose accidental positions suggest an enclosing relationship. The constellation is an idea; all its parts -- i.e. stars - are sense impressions, but the constellation is not a part of the sense impressions. It is superimposed by the mind.

Thus, the emotional center is presented with two types of images: those from ordinary sense impressions, and those from the effort of the mind to arrange ordinary sense impressions in certain relations. Or: images of objects, and the mind's own ideas -- (patterns).

Now, recall that the body is inert save for the activity of the emotional center; that the emotional center in turn is driven by the thinking center. The effect of activity in the emotional center, whether from images or ideas, is to transfer this activity from itself to the physical body. An emotion instantly affects the behavior of the body. The medium is from brain to brain; i.e., from the emotional center directly to the organization called the lungs; in other words, emotions affect breathing.

Consequently, the rhythm of the lungs, feeding upon air, depends upon the emotional center, which in turn depends upon the images presented to it by the brain. In this way the three centers are linked up.

So long as the images presented to the emotional center refer only to sense impressions and not to relations, the breathing will be respiration. The person breathing will have, in relation to air, a restricted ability to digest. This person, naturally, is breathing the same air as anyone else; we all breathe all the air there is; but whether certain substances in it will or will not be digested depends on the emotional center, which determines the quality and rhythm of breathing.

One of the difficulties of music is the existence of overtones. How is it that a piano, for example, by the vibration of one string alone, can produce one tone and at least seven overtones? In theory, the mechanical explanation is this: when the note is struck, the whole string begins to vibrate -- if it is, say, middle C, at a rate of 256. But while the whole string is vibrating at this rate, it also begins to vibrate in two halves, each half vibrating at double the rate of the whole string, or 512. At the same time, each half is halved into quarters of the whole

string, vibrating at double the rate of the halves, or 1024; the quarters into eighths, etc. ... All of this is taking place simultaneously.

The atoms composing a piece of wire, or a violin string, also beat such complex rhythms.

But man is also a mechanical instrument, and no part of any of us is vibrating at only one rhythm. There are also overtones in us: heard melodies are sweet, but those unheard are sweeter. We hear only the tones, not the overtones, although every part of the body is at every moment beating into complex rhythms, and one of the possibilities of the lungs is the simultaneous breathing in more than one rhythm: a) the set of rhythms induced by images from sense impressions, referring to the body; and b) the set of rhythms induced by the activity of the emotional center under the influence of images, or ideas, of relations. Aspiration and inspiration induce different results in the body, by the digestion of different substances in the air.

The recipe for better (or, as used to be said in the old days when the word was in more repute, higher) breathing is to think in terms of relations.

This is because the promise of more being is pleasurable; a greater activity is presented with the images of a higher type of thought. Only "relata" induces the promise of more being. Even in ordinary expectations of material success or advantage, the effect on the breathing may be noticed. Compare the breathing when one is discouraged and when one is confident; one breathes more rapidly in a confident mood. On the plane of ideas proper there is not only acceleration, but a change of kind.

All the above is in preparation to repeating the advice often given to try to see the constellation in which we exist.

Some people are incapable of seeing a picture; they see the daubs of paint, etc., but a picture is something we make by training. So with our environment. Try to realize the constellation and our relation to it. The facts are not imaginary; the points for the centers of any constellation are concrete, not abstract; but a different mode of thought is required for contemplating relations instead of merely the concrete points.

There is nothing fanciful about this; we need merely to name the points and form the constellation, if we can realize it. You can point out to a child, for example, each star in the Belt of Orion, but the child may still not see the constellation. Or, to take another analogy, we have all seen puzzle pictures, in which a face or some familiar object is hidden among many details. We can look at the page for a long time, turning it in various ways, and when we suddenly get a certain focus on it, the face stands

out clearly. The environment in which we live may be such a puzzle picture, and by turning it, we may find it not only intelligible but familiar. For, theoretically, at least, there is no reason to suppose that the world may not be as complete an organism as any of its parts. In fact, it would be odd if man, evolving out of this world, had no relation to the world that bears him. The world is a being in process of being. And we may hope to take the pattern by surprise.

For we have the material, if not the mental ability to constellate. The points are all familiar objects:

To begin with, we are on a planet, which has a subordinate planet, the moon, whose possibilities are limited by its association with the earth. Superior to ourselves there is obviously the sun; superior to it the galaxy of which the sun is a constituent part; and beyond that thousands of other galaxies with myriads of suns, about some of which there may also be other planets. These are objects which may prove to be a constellation, if we can take them so. That is, take them as a whole. But it requires a genuine effort of the mind to consider all these as a constellation and simultaneously be aware of their relations:

- 1) their spatial relations, and
- 2) their relations of order.

Their spatial relations involve questions of distance and size. The relations of order involve the distinctions of subordinate, equal, and superior. The moon, for example, is subordinate to the earth for the simple reason that what happens on the earth is more important to the moon than what happens on the moon is to the earth. Similarly as between the earth and the sun; the slightest protuberance on the sun has great effects on the earth.

This is still continuing the question, "What is our environment?" and the first answer is the largest that can be given -- our widest possible environment.

For the moment we will drop the question of spatial relations. In general, relations of space may be said to be more subtle than relations of order. Order is always defined by the test of "reciprocal influence".

If you are doing what you should, you will be instantly applying this idea to a number of other fields. This definition of order applies also to people. Beings differ in order, according to the influences they exert; for example, by inducing fear, love, or any emotion that activates the organism as a whole.

In the various orders of society what is called government is



established on influence. In primitive societies this is based chiefly on fear of pain (consider the brutality of primitive societies). In periods of superstition witch doctors, of various kinds, exercise superior reciprocal influence through the fear of the unknown. In our days certain classes exercise it through the fear of starvation; this is called the economic weapon.

Now let us suppose that each of these monopolies for inspiring fear has been destroyed. There would still exist differences of order by virtue of being. One being is superior to another by the fact that his reciprocal influence is greater. For what passes between them we have a word, but no corresponding image. The word is emanation.

There is a distinction between emanation and radiation. Emanation implies immediacy of contact between beings. Radiation is by an intermediary; i.e., another body.

This idea of order is important, because in our environment, both large and small, we are constantly encountering beings whose relations to us are either superior, inferior, or equal. And do what we may -- since we can't change our being on the spur of the moment -- the effects are in proportion to the differences of the two that meet. The superior being affects the inferior more than the inferior affects the superior.

(You should have in mind here all that is traditionally implied in various codes of morality, from noblesse oblige to the Confucian idea of the superior man: the mark of superiority is always inaccessibility to effects from inferiors).

If the earth were equally affectable by the moon, the two would be equal. Or take the relations between the moon and the galaxy: what happens on the moon is of slight importance to the galaxy as a whole; but the slightest change in the galaxy and the poor little moon is all in a flutter.

Between the earth and the sun there is no doubt of communication. All life, force, movement, on this planet depends on solar energy. As beings we are joint products of earth substances and solar energies. This we take for granted.

But we may also speculate that forces are exerted by the moon upon the earth, by other planets upon the earth, by the galaxies, etc.

The theory involved here is that the substances of our air are complex but numerable. Assuming the relations of planets, sun, galaxy, the substances will be: lunar; planetary (our planet and others); solar; and galactic. And since these substances are of different origin, they will have different influences. And since the origins differ in order, the substances differ in order.

Solar substances will have greater power than planetary, etc. Only as the particles enter our body and become part and parcel of us are we subjects for corresponding experiences.

In respiration, generally speaking, we assimilate substances from the moon, the earth, and other planets. The substances from the sun and galaxy are digested only when the form of breathing is changed from respiration to aspiration.

Why is this so? Recall the theory of the piano string, vibrating simultaneously in several different rhythms. All substances in origin are vibratory phenomena. Matter is made up of wavicles; i.e., a focus of complex vibrations. Our body is a collection of wavicles. Every atom is beating its complex rhythms. We are aware only of those vibrations occurring in us which represent our state of being.

A being is defined by the range of the vibrations of its constituent atoms.

If we try to think in terms of relations, we induce a rhythm of breathing which sets up in our atoms no longer overtones but tones, with the result that the body acquires the possibility of experiencing effects that before were only unconscious. And since a being is defined as an entity of consciousness, that effort of thinking which affects the feeling, which in turn affects the breathing, which in turn makes possible new tones, which in turn change the state of being, leads to more rather than less.

All of this flows from the simple exercise of trying to establish constellations. We recommend beginning with our own planet. And the use of a familiar school globe often makes the exercise more interesting and easy.

O then picked up a copy of "Success" by Lion Feuchtwanger, from which he had announced at the beginning of the evening he was going to read a part of a chapter.

What interests us in this chapter, he went on, is the suggestion that the author had either heard of this exercise and practised it, or that since he was an intelligent man it had occurred to him as one of the necessities of thought. We might almost say one of the decencies of thought, meaning by that only that it was disgraceful to a human mind not to try to be aware of its environment.

This chapter occurs in the midst of a long narrative, as though the author digressed for a moment to say, "You have now heard the story so far, but remember you cannot understand a thing these people did without bearing in mind their whole planetary backgrounds." Our own lives today, for example, are affected by the present world-wide economic depression. Even if we have the

same incomes, and apparently lead the same lives, our relations to others are inevitably affected by what has taken place in the world at large. Whether the individual is aware of the changes in environment or not makes no difference. In fact, it is impossible to be aware of all of them; but the happenings are different, and we are affected, although we may be ignorant of the causes.

O then read parts of the chapter in question. It is entitled "Some Historical Data" and is Chapter XIV of Book II of the novel, occurring at page 203 of the American edition (published by the Viking Press). I will copy a little of it to indicate the tone. The story is laid in Munich in the years 1921-1923.

"In those years the population of this planet numbered 1800 million people, of whom about 700 million were white. The civilization of the white races was supposed to be better than that of the others, and Europe was supposed to be the best part of the earth; but it was being gradually ousted in importance by America, in which about a fifth of the white race lived.

"The white races had set up various barriers among themselves of a very arbitrary nature. They spoke various different languages, there were groups of a few million who had their own idiom that was comprehensible to others. As far as possible they strengthened by artifice the difference between individuals and between groups, and found the most varied excuses for making war on each other. The idea, certainly, was gaining ground that it was out of place to kill human beings; but there still existed in many people a primitive lust for slaying. They used to fight each other, for example, for national reasons, that is to say, because they were born at different points of the earth's surface. Group emotions were exploited; it was considered a virtue to regard as inferior those who were born outside one's own officially determined frontiers and to shoot them down at stated times fixed by the governing body. This virtue was impressed on all from childhood, and was termed patriotism. They also fought each other for sociological reasons, using with great effect such concepts as surplus value, exploitation, class, proletarian and bourgeois. As the lines of demarcation here, too, were purely arbitrary, it was not easy for the party leaders to define the attribute which made people supporters or opponents of any particular group.

"The manner of living in that epoch was not hygienic. People were crowded close in enormous buildings of stone and iron, badly ventilated, and huddled evilly together with few green spaces....

"In the year of the Kruger case 379,920 people died in Germany, 14,352 of these being suicides, that is four percent of the total....

"Sports and physical exercises were in high favor. The chief

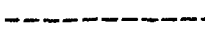
aim of sport was to establish a record, and extraordinary trouble was taken to specialize in physical achievements. The most popular sport was boxing, which consisted of a combat, according to certain rules, between over-trained and powerful men. But the so-called six-day races were also popular . . . . . These professional followers of sport could not exercise for long their powers of foot and fist, for their over-trained muscles consumed their own strength, and these men aged and died prematurely.

"The culture of that epoch was based in essentials on the ideals of the Renaissance, that is, on the literatures of ancient Greece and Rome romantically interpreted. The wisdom of the East insofar as it was embodied in books and works of art, in history and forms of life, was known by only a few hundred scholars of the white race. . . . . In the schools for children, by far the greater part of what was taught had no practical value. The events of past years were classified on an unintelligent system, based on wars and other hostilities. . . . .

"Of congenital idiots and cretins, there were in Germany 36,461, of whom 11,209 were in Bavaria. The German Empire's expenses for its army amounted to 338 million gold marks, for literature, 3000 marks, for the campaign against venereal disease, 189,000 marks.

"The practice of justice in Germany at that time had little relation to ordinary life, and none at all to the best opinion of the age. It was based . . . . .

"Such were the white races whom the planet whirled through space during those years, and who comprised two-fifths of its total human freight."



Having finished reading, O remarked that, as last week he had given an example of the kind of statements one should aim at being able to make about one's self, so this week he had happened to be able to give an example of the kind of statements one must try to make about one's environments. Only when both can be done will it be possible to arrive at a true picture of one's own norm.

Last week he had spoken of the diagram of time, in which the present was represented by the center, and a given point in the future by the circumference. Along one radius, and one alone, does movement produce in our emotional center that pleasurable anticipation associated with the promise of more being. Along all others pleasures are merely the passing pleasures of the body.

But why is it so difficult to discover one's own magnetic

line leading towards one's own normal actualization? The answer is to be found in the world situation at the given moment. Thanks to the total environmental effects, our judgment is warped, and we are directed under the influence of mass suggestion -- or, and this is equally fatal, by resistance to mass suggestion -- to actualize an inferior, non-soul potentiality.

According to the nature of the total environmental influences to which we are subjected we suffer the attraction of the forked paths, which occur at every moment. At each fork, one is our magnetic path; but -- thanks to the environmental influences -- the other becomes at that moment overwhelmingly attractive. The chances are a million to one against our choosing the magnetic one, and arriving at our normal actualization.

But if, at the moment of choice, you pause, so to speak, "to take a breath", the character of the substances digested will decide the choice. If it is merely respiration, it is equally certain that the planetary substances will remain overwhelmingly influential. If you preface the attempt by making an effort to realize your situation in regard to your environment, you will by that very fact become a little less under the influence of the environment. Not merely by the mental effort, but because the type of images presented induce a new order of breathing, which results in the digestion of new substances, etc. .... From this will result:

- 1) some degree of separation from the environment;
- 2) hence, some possibility of realizing our norm apart from the coloration of the environment; and
- 3) the establishing in one's self of the experienced difference between an environmentally originated wish and a magnetically realized, essentially felt wish.

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This was the end of the talk, but O said he might add one or two suggestions for further thought. It may be, he went on, that in our environment (the sum of which constitutes the existing civilization on this planet), there occurs a succession of seasons, which may be very long -- so long as to correspond to changes in our zodiac, and determined by the relations of our solar system to other solar systems. This idea was known in ancient India, where these vast seasons were known as the Yougas (spelling) and it was announced that the death of Buddha had inaugurated the Kali Youga, or winter. In this long winter the total environmental influences are such that it is practically impossible for any individual to arrive at normal development. It is only in this state that such difficulties are encountered as we encounter; we are unlucky to have been born in water.

Against this somewhat gloomy prospect, we can, however, perhaps set two ideas: one, that even in winter growth is possible; and secondly, that in any case, the maximum of happiness for any individual is still to strive for normality, even against the season and his contemporary environment. In earlier ages, according to an old tradition, normality was natural, and failures not more common than the failures among us to arrive at any ordinary physical development. This was the age of gold, followed by the age of silver, then the age of bronze; ours is the age of lead.

In this connection try also to think how the environment came to be what it is, and what its possibilities are for the future. Try to fit what geological, biological, and chemical facts you already know into the picture of the past of the earth. In the simian age, what was happening on this spot where we are now gathered? Then what are the potential actualizations of this planet in the future? The answers themselves are of no importance; we are abysmally uninquisitive about the earth a million years ago or a million years hence. We are interested in the present; in the past only as we try to read in the present environment what must have happened; similarly to read what will happen. Not the answers but the activity important. These are merely exercises designed to bring about that exhilaration in the emotions which is the anticipation of more Being.

May 12, 1931.

The meeting began by someone asking for a recapitulation of the idea involved in the two portraits. O recalled the time diagram in which we let the circumference represent ten years hence. The radii are many but not infinite in number because the center is our present state of being.

Remembering also the three cube diagram, bear in mind that the totality of our life is made up of three orders of experience. There is a certain life in each cube; certain tests of the degree of fullness of each, and the rate at which each is developing one way or the other. None is ever stationary: each is always moving toward more being or less being: developing or involving: bringing in more varied and rich experience, or more monotonous.

Each radius is the line of one of the possible actualizations of each center. There are thus three possibilities at the end of each radius. One center may at that time be practically obsolete; no longer actively functioning.

Ten years ago a similar diagram might have been drawn for each

of us. Our present center would then have been a point on the circumference. Today you are no phantom, but flesh and blood; if ten years ago you could have foreseen yourself today, the figure would have been imaginative but not imaginary. The you today was not present in time, but none the less real for that. The diagram represents the second dimension of time. Each potentiality exists in time only; whether it is to exist in space also, is to be determined by the individual.

There is one radius to which we are magnetically attached by a sort of compass within ourselves, and even when the steering apparatus is broken the compass still points north.

There is no common north for all of us; but looking at your own compass, ask yourself if you are moving towards what you would wish to become if you controlled your fate.

Nor is it utterly impossible to stake out a few guide posts in Portrait No. 2. Taking it by cubes:

1) Are you perfectly satisfied at present with the health of your intellectual brain or stomach? Do you derive delight from its activity? Will it think about the kind of problem that really interests you, or is it like a monkey picking up one little thing, dropping it, and jumping at another. Can you make it think for you?

It is impossible for you to wish to find it worse, or no better, ten years hence; to have, say, no longer any interest in any intellectual question; no power of concentration; no discernment, no grasp, etc. Yet most people who are intelligent at thirty-five are gradually growing intellectually atrophied at forty-five, on their way to becoming morons. There is every kind of inducement to let ourselves slide into apathy. Yet nobody can wish to be a moron; why that is so we don't know, but none of us can.

2) Similarly in regard to the emotional center; how do you like to be described as incapable of any feeling? We have words which we apply to men and women whose emotions dry up; we call the women sour and the men crusty. They are incapable of a spontaneous reaction to a new situation; they cannot play.

3) Physically what sort of picture would please you? Would you wish to be, say, too fat to move? Or unable to sit up late at night, or get up early in the morning? Finding no delights in physical activity? Allowing for the effects of time under good conditions, it is possible to contrast the present picture with that at fifty, sixty, or seventy. Dying old is very different from dying prematurely in each center. As an example in the instinctive center (and not implying any other comparison) I can cite a man of seventy-eight whose name is familiar to you all -- Lloyd George. His delight in physical activity, while he cannot

do the same things he did before, is still fresh and keen. He lives, at a tempo appropriate to his age and powers, with vigor and pleasure.

Notice that we are not aiming to become fully alive in only one of these centers; i.e., to become ascetics, or saints, or intellectuals. These are the kind of ideals which, if you become, you find yourself a monster.

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The contemplation of this picture of the actual serves a double purpose:

1) It accustoms us to an objective survey of ourselves. This incidentally is of great help in dealing with others. For no one can objectively define others who has not objectively defined himself.

We can look at the animal in question and define it, say, as a camel, not a giraffe, nor a horse. At this point some one asked, Can we say that it is an awkward camel? O replied, let us leave out any adjective except those necessary to define the type. There are for example, various breeds of dogs. Eventually we may learn to classify not only type but breed within the type.

2) The second consequence of this effort is one that would seem quite unexpected. It is an emotional reaction to the discovery of the breed to which you belong. Imagine a dog belonging to the breed poodle which has always fancied itself a Newfoundland. It discovers that it is a poodle. Its emotional reaction is first a dislike of being a poodle, because its most cherished pleasures in the past have come from its fantasies that it was a Newfoundland (we are not implying here that one breed is better than another; our question is, to which species does this particular individual belong? For, relative to that, we may judge its evolving possibilities: to what, as a member of this breed, it may aspire.)

It is the surprise itself that is unpleasant, regardless of any question of superiority of type. If by chance the individual finds that he belongs to a type which it pleases him to belong to, then he is still due for another surprise. For he would eventually discover that there is no difference between types as such from the point of view of objective value. He may be a military conqueror, or a savior. We think one better than the other, the healer superior to the killer, because we are subject to the effects of each, and our reaction is purely personal. But from the point of view of God it is not a question of whether a given type or individual is more pleasant for his neighbors; but whether, from the point of view of developments, - the actualization of



potentialities - he is more active.

We are now speaking not of growth but of development. Growth is merely enlargement, or the perfection of a species. Development is the transmutation of species. There are sudden transmutations of species as well as gradual evolution. During the slow process it is according to Darwinian laws; but there are crises when behavior is according to the Mendelian laws. The latter produce new species; the former variations within species.

Perhaps each of our three brains may be the result of a Mendelian jump. We can find no history to account for their sudden appearance, even germinal.

From an objective point of view, what counts is not so much the variations. Suppose any one of us, from various lucky circumstances over which we have no control, were to acquire objective consciousness -- this would be a leap. This was brought out by Jesus when the Apostles questioned him about John, the Baptist, and he replied, "Of all the sons of women there is none greater than he, yet the least of those that has entered the kingdom of heaven is greater than he."

A Rolls-Royce, let me say, stands at the acme of the kingdom of machines; yet relative to the amoeba, at the bottom of the kingdom of life, has less value. The difference is not one of degree, but of kind; the amoeba has more value; value being defined as containing more, or less, potentiality of self-developer.

The question of transmutation has a relation to the two diagrams. For one, in the absence of one of these Mendelian leaps, will find the radius, or finding it stay on it.

The preceding digression arose from the two results we noted of the attempt to make a judicial survey of Portrait No. 1: (1) the ability to define ourselves and others; and (2) the induced reaction of shocked surprise.

In describing animals we make no moral judgments; or if we do, it is merely a question of agreeable or not agreeable to us. In the medieval story of Reynard the Fox, which arose in the attempt to describe human types, the animals were described. We are in the habit of saying the cunning fox or the treacherous jackal; but we should be able to say simply, "The fox or the jack is such and such an animal and treat him accordingly -- beware of him if necessary." This is what in fact we do with a charged wire we don't say it is wicked; we define its nature and its effects. The absence of judgment does not mean the absence of definition. Our judgments of others, if we have not made an objective judgment of ourselves, is made from the point of view of self-preservation. A is likely to be dangerous to me, B is likely to be congenial; call A bad and B good; and I am largely unaware that I am doing

this; but imagine that I am passing a real judgment on A and B.

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The first shock is the discovery that we belong to a different type than we thought; the second that, no matter what type we belong to, the mechanicality is the same.

When the conception of pursuing a certain radius enters, then behavior is no longer purely mechanical, but purposive.

Having discovered the figure that should be the normal development of your present potentialities, and having experienced the wish to become this figure, it is necessary then to specify what characteristics must be actualized in order to pursue your radius with some hope of arriving.

All things start as a triangle, that is, an assembly of three forces. Nothing is initiated without all three; two produce nothing.

Space itself consists of three forces that never meet; it is not just "nothing". One of the difficulties of modern science is to distinguish between space as nothingness and space as the source of matter. The ancient Gnostics defined space by two words: A simultaneous plenum (all fullness) and vacuum (all emptiness). Only at the points where three forces meet is there what we call a first atom of matter.

No enterprise can be begun without the certainty of its early demise unless the three necessary elements are present.

Hence it is important to find out what they are. In the case of this ten years' course there are three alone that promise success. It is not necessary, nor even possible, that the three should be already developed. We don't require of a seed that it be a tree; merely that it contain the potentialities of normal development; given the principal, normal development then becomes a matter of environment.

Similarly, each of our potentialities exists in us as a seed of the future.

The three necessary elements are:

- 1) Some degree of understanding of what is meant by will; and some ability to try to exercise it. Will may be defined as "effort against inclination". But one must be careful, in applying this definition, that the effort against inclination is not merely an effort made in the direction of a greater inclination: the kind of effort indicated here is made for its own sake. As an example

of effort against inclination in the direction of a greater inclination, we often overcome momentary temptations to inertia to obtain a subsequent profit, say, a hundred dollar check. The hundred dollars in this case has been a magnet overcoming the inertia, and we an iron filing between the two magnets of inertia and the check, approaching the stronger. In other words, merely overcoming difficulties proves not will but the attraction of the magnet.

At this point the question was asked: Isn't the magnetic compass we have already spoken of an inclination? O answered: Not an inclination, but a direction. Our organism as a whole is unaware of this compass; its inclinations are determined by its history. This point is subtle but not hair-splitting. People are too prone to assume that any subtlety must be merely hair-splitting; but it may be making a distinction of kind. The greatest inclination differs, in kind, from the smallest will. In the case of people of whom we say that they have a strong will, the fact is that they have merely fallen under the influence of a strong magnet, such as ambition. We speak, for example, of a Napoleonic will; we say that such people will dare fire and water, etc. A life lived under the influence of such a magnet is to a single act of will as our Rolls-Royce is to an amoeba; a whole world plane, or octave, lies between them: the difference is that between mechanical and vital. It is difficult for us, mechanically trained, even to realize the nature of this amoeba. We are various types of machines, from Fords to Rolls-Royces, of varying years, models, etc., and we think we are making a distinction of kind when in fact it is only one of degree.

Will is thus acting against inclination for no other reason. (The question was promptly asked: Isn't the desire to develop will itself an inclination? O answered: The wish for being may be called an urge but not an inclination).

Inclination is the sum of our past. Our psychology is only another form of our physiology. Our report of what happens is a report of what our cells are doing. What we call the inclination is a disposition of a group of cells resulting from our history, and charged to act in a certain way: psychologically this is perceived by us as an inclination.

But from the point of view of whatever it is that becomes self-determinative, we are dealing with a cell that has as yet no history. The other three centers are passably filled, and according to that filling we experience what we call our psychology. But in regard to the three centers to be developed, no passive experience can enter. For all passive experience is of a rate of vibration insufficient to penetrate. To give an analogy, we all know that there are sounds we do not hear; our sense experience is limited in range.

We need another form of action different from passive; this is what we call conscious. And the only form of conscious activity of which we can begin to have experience is self-observation.

Now what is required of an act of will? It cannot be for any motive that appeals to any one of the existing centers. It would thus seem an objectless activity, of the nature of whim or fancy or mere cussedness.

Objective may be defined as the pursuit of objects of will; subjective as the pursuit of objects for the development of the three lower centers.

Objectivity is difficult to understand. It does imply an object, but not an object for the three lower centers. The object is to attain will. We might say it is not an object but an aim.

There is a difference between having an object in life, and being inclined to one.

In what has been said above I have tried to point towards will; it is impossible to realize its nature from a definition. It is to be developed by self-observation.

Will is thus the first of the three necessary elements, and is the positive force.

2) The passive element is consciousness. The word passive is misleading, for it is assumed that it means negative; that is, nothing. The difference between positive will and passive consciousness is that consciousness aims only to be aware of what is happening. Will initiates activity against inclination; consciousness is aware of the degree of will acting and the effects produced by it in our psychology. It is important to remember that it is also an activity, but the activity of awareness of an activity.

Try always to be aware of what in fact you are doing, and when it occurs to you to act against inclination, be especially aware of how it feels and what happens.

3) The third force is the neutralizing (see notes of April 7th, pages 10 and 11). This is not to be regarded as a compound of the first two; nor a resultant. It appears only when the other two are present, but at the same time is a force in itself.

This third force is equally necessary as the others; in one sense a resultant of them, in another quite different from them.

We may define it by saying that consciousness of will constitutes individuality.

In the absence of will there is nothing of which to be conscious; in the absence of consciousness the will is not in existence; in the absence of will and consciousness there is no possibility of individuality.

It is assumed by most people that we already have will, consciousness, and individuality; but what we have as the result of passive experience are shadows of these things:

When people speak ordinarily of will, they mean inclination according to history (desire);

When they speak of consciousness, they mean the passive awareness of happenings in the body (waking consciousness);

When they speak of individuality, they mean a series of happenings according to type (personality).

We must equip ourselves with these three forces at the outset of the radius. But it is only in regard to the first two that we can do anything directly. The first may be developed by self-observation and opposing inclination for no reason; the second by the effort to be on the qui vive when doing so; and let individuality look out for itself.

Occidentals are often deceived by the misleading character of most of the Indian doctrines when popularly presented. For centuries they were handed down orally, and only when India was conquered were the schools compelled to write their doctrines. Under compulsion they subtized maliciously, so that the doctrine, as written, was both wholly right and wholly wrong. An instance: in a state of aspiration (a mental -- emotional attitude) the lungs tend to breathe in a certain rhythm. Among other things, they breathe through alternate nostrils. Now, many Indian philosophies prescribe breathing through alternate nostrils as a means of arriving at aspiration. They invert the right order, taking an effect for the cause; and following this prescription can produce only pathological states.

The same is true in the development of individuality. It can never be directly caused, any more than emotions.

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What can we recognize as criteria? We have three stomachs, and each of these has its own state of working well, its own joy in being alive and functioning. We are aware of this in our habit of sizing up the state in which we get up in the morning; we say we are feeling a little low, or full of zest. The lungs are perhaps at their top form, and breathing would be of a certain complex rhythm. What do you regard as emotional well-being? It can be defined only in terms of the two others.

Do you recognize a state of joie de vivre in the brain? An intellectual joie de vivre? When this state in the brain corresponds to a similar state in the stomach, then the emotional state will follow.

The greatest delight for the mind of man is the employment of "cunning", with a good conscience, to a successful practical conclusion. At its peak this is "the employment of cunning, with a good conscience, to the aim of more being."

The word "cunning" is used here without any connotation of slyness, but in the sense of the canny employment of the whole of one's intelligence. The word cunning comes from the Anglo-Saxon cunnan, which meant both to know and to be able. In esoteric use it indicates a person who knows and can do. In this sense King Alfred was spoken of as a cunning man. In our use here it means going to work at a task, even such a one as the pursuit of a ten years' aim, in a common sense way.

May 19, 1931

The present meeting will be the next to the last in this series.

We have been discussing the science of being, which has two aspects: theory and practice. I urge each of you strongly to make the effort to assemble for yourself just what you have gathered of each of these two aspects. Set your results down on paper, in parallel columns, and see to what extent you have grasped the general ideas broadly, simply, and comprehensively; or to what extent you have merely a lot of details, without vertebrae. This is not a question of agreeing or disagreeing with the ideas, but of finding out how clearly you can focus them in your own mind, which is the prerequisite, as in the case of any ideas, for future consideration.

O then said that he had challenged himself that day for the main idea he had got from seven years' association with the Gurdjieff system. He had found that for his own convenience he could express it in a simple diagram.

This diagram consisted merely of an octave, in which the three lower notes were mechanical; the three upper conscious; and the bridge between them (fa) the state of transition which we call balance of normality.

The lower notes (do, re, mi) are the three mechanical centers; each of us has his center of gravity pitched in one or another of them. All of these are sub-normal; or sub-human,

defining a human being as a conscious being. Mechanical means behavioristic; which means: conditioned totally by heredity and environment.

The fourth note, fa, is normality. We can pass from mechanicality to consciousness only through normality. Other ways of making this transition result in a pathological state, comparing with the normal transition as moonlight with sunlight.

The three higher notes (sol - consciousness; la - individuality; si - will) are "I" (the state of being "I").

Consciousness is the state of knowing what we know and what we don't. Of a conscious man we might say, what he knows he does know and what he doesn't know he doesn't deceive himself about. He has experience of the difference between knowledge, opinion, wish, guess, and ignorance, and he knows where his own ignorance lies. Our difficulty is that in the first place we don't know what we know; secondly, we cannot discriminate between knowledge and plausibility; and thirdly, we cannot distinguish between an objective certainty (being certainty) and subjective certainty (a feeling-certainty). This does not mean that the conscious man is omniscient; he is still a learner, but with a criterion of knowledge.

The third note of these, si, is will. But in the absence of experience it is impossible to distinguish will from wish, particularly a strong and sustained wish. On this diagram all men fall into seven classes or degrees (falling into a further subdivision of twenty-seven types within each class). Of these seven, the three lower are mechanical: instinctive, emotional, and intellectual; the three higher conscious: knowing, being individual, and willing. Each of these last three differs from the others just as each of the first three differs from the others.

Each of us should be able to recognize on which rung he stands. If you are intellectual, every situation where there is no special reason for emotional disturbance, becomes a matter for thought; the center of gravity is predominantly there. And so on.....Ask yourself in what circumstances you are most at home. What is most congenial to you? *reading*

Fa is the bridge, or path -- the straight and narrow gate -- through which every human being must pass if he desires to become an individual, to know, and to be able to do.

In the absence of having passed through the impartial state of balance, he cannot distinguish between individuality and personality, between will and wish.

Almost the whole of Plato's dialogues are taken up in trying to lead readers to distinguish between knowledge and opinion. Socrates professed always not to know, but in contrast with the conscious ignorance of Socrates all those who professed to know were

shown to have only opinions. But Plato's dialogues were written in vain. Without experience no one can distinguish; one may theorize about it, but theoretical and actual experience are totally different; and only one who has had the experience can distinguish between the description of the two different sensations.

The same is true of individuality and personality. Nine out of ten people are firmly convinced that they know the difference. But (the possession of individuality is impossible in the absence of having acquired it by conscious effort.) Otherwise there is merely an anthology of personal idiosyncracies. There are people in history who appear to have individuality because of their oddities, and they are described as unique, strange, or individual. It is important to be able to distinguish between oddities that give the impression of singularity, and the actual fact -- to realize that a human being with experience of individuality as a fact is as different as an emotional from an instinctive; not in degree but in kind. His rank is determined not because of something more, but because of something totally different in his experience.

All mechanical people have the same experience, ranging only in degree; consider for example any experience of terror, in war, on a sinking ship, in any entanglement of the emotions; the difference is only one of degree, according to the individual's private anthology. It is impossible to cite any experience that you and I have not had in some degree. The only uniqueness is in the selection. We all share the same world of possible experience.

We all, for example, occupy this planet. One of us may have travelled over more, or less, of its surface than another; but this difference, which is only one of degree, and not of kind, is insignificant compared with the fact that we all know the same air, earth, etc.

But individuality, consciousness, and will, are experiences that differ in kind. It is no use pretending that one has had them because it is possible to give some kind of a description. The author of Uncle Tom's Cabin had never owned a slave. A critic is one who has had experience and cannot be deceived by the description.

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Thus from the Gurdjieff system stands out this diagram, both terrifying and encouraging. Terrifying because we are all born and educated mechanically; yet encouraging because of the possibility in all of us of attaining a non-mechanical rank.

The first of these non-mechanical stages of being implies a specific experience, indescribable in the absence of the experience.



itself; the same in the case of knowing, and will.

The transitional state is defined as the balanced man.

Objectively speaking, men are ranked 1, 2, 3 mechanical; 4, balanced or normal; 5, 6, 7, conscious men.

Having set out the diagram, the next important thing is the conception of the balanced or normal man. Search yourself for the answer. At bottom all men will agree. Every one discounts his own preferences if so questioned. Implicit in every individual is the conception of normality. What is necessary is a certain amount of self-questioning, pondering, to get at the conception; which, strangely enough, when individuality arrived at, is commonly accepted.

Men agree in everything except opinion: we are concerned here with what is not opinion in ourselves.

This balanced type is what every being aspires to become. It is as if it were only on account of some pressure, cosmic perhaps in origin, that we are not normal; but our true center of gravity is on the plane of normality. We are pressed down, but feel resistance to this oppression.

In a long illness, let us say, the real crisis is the moment when you begin to think of your illness as a normal state, to be content in the role of invalid, with no wish left for health. We can say of human beings that they are not born to be mechanical, but that under certain influences they find themselves sub-normal, scarcely distinguishable from animals except in faith, hope, and a sense of normality. Animals can degenerate without sighing for their lost state, without realizing even that they are decaying. Mechanical man can still feel pressure under the artificialities of his state.

All effort for all human beings must be directed simply to becoming normal. It is not yet a question of attaining the higher ranks; any experience of individuality, consciousness, or will, by any other means being practically certain to be either pathological, or fatal to the reason, or to any further development. There are beings who because of an experience of individuality, or consciousness, or will, are unable afterwards even to aim at normality, believing normality behind them. In the Gospels those that came in not by the front door but stole in by the back door were said to be expelled with violence.

But if it is thus impossible to attain individuality, consciousness, or will, except through the straight and narrow gate of normality, it is equally impossible to attain normality without desiring the three higher ranks, or at least one of them.

The state of normality in itself is not desirable, but only

because it is a gate. In itself it is technically called The Desert. For in itself it had no color of any of the three higher ranks, and it has lost the color of each of the three lower. The aniline dyes of the three lower have faded, the lasting colors of the three higher not yet appeared. Normality in itself is not an object of desire. The passage through the desert was made possible under the stimulus of the Promised Land for which the journey through the desert appeared worth while.

With the Promised Land held out, the attainment of normality becomes an instrumental agency. But the difficulty is that the experience of the three higher stages is possible only from this one; and it is impossible for the three lower ones to envisage them as an object of desire, to make possible the passage across the bridge.

At this point the intellectual type may be said to have a certain advantage over the emotional and instinctive. Though it is true that an intellectual conception is not knowledge, yet it is also true that the mind is capable of analogy, symbolism, allegory, etc., so that when contemplating from below the described but as yet inexperienced, one moment of understanding of the above may be possible. This is the part played by intellectual mysticism, associated with the school of Plotinius. If you read his Enneads, you will realize that three times while contemplating the pattern of a higher man in his mind, he had the experience of being higher men; and that from these three experiences came the Enneads, and his prescription of intellectual mysticism as one method. In India this is called Raj Yoga. Raj means king; yoga means method; yoga -- yoke -- a means of carrying a burden. The three kings: individuality, consciousness, and will. Raj Yoga was a way of attaining one of these kingships.

The difficulty is that we seem to be indifferent to this attainment of balance. This is to be overcome by intellectual contemplation and emotional aspiration, remembering that "aspiration" includes practical effort, thus making a three-fold activity. With this diagram any competent student of the science of being has a working diagram: a map of being, indicating the still unattained states, the road to them, and the difficulties.

For this diagram alone the years spent in the study of this system have not been wasted.

But this example of O's has been cited as an inducement to the rest of you to do something similar for yourselves. Select the outstanding vertebrae of the system, to which for the rest of your lives you will be able to attach yourselves as a map of being. A map of being is not to be despised, even though there may be blank spaces on it. The relation between the blanks and the parts known is a part of knowledge.

O added that he hoped none of those in the group was without

some such map, and would not mistake a description for a map. I hope you will not say, for example (he went on) that for you the major idea is self-observation. That falls into a certain octave. It is a means only, for those that wish to become No. 4, or cease to be No. 4 (4 a state of balance, or normality). It is not a map of the system as a whole, but the means of transition from one part of the map to another. Nor that the main idea for you is the interchange of matters; or the three forces; or the simultaneous presence in any object of two opposing forces, one making for the intensification of the vibrations of the object and the other for the decreasing. All these are details, photographs of places, not a map.

If hereafter you are going to be left to the recollection in your own minds of what has been said in these groups, it is essential that you should form your thinking around leading ideas -- the principles involved.

Who is willing to formulate what seems to him the central idea of the subject?

One woman in the group answered: "the realization of potentialities." To this O said: Be more specific. A potentiality is not merely a possibility, but a latent power. It may seem unnecessary to you to make clear distinctions between words, but our civilization is rotting at present from an inability to distinguish between potential and actual, in its economic life, in the field of production. Potential refers to as yet undeveloped potencies. We all have the possibility of crumbling into dust; we have the potentiality of development. But people fail to distinguish. After the age of 22 or 23 most people talk a Babu English which passes for psychology, metaphysics, etc.; and which is really the illiteracy of the educated classes. There is also a quarrel with your word, "realization", which means to understand fully. It is not merely to realize but to actualize potentialities that is in question. And to actualize means to put into effect.

Another person answered: "the possibility of lifting one's self out of mechanicality." To this O said: It is good so far as it goes. There is nothing static in nature: everything is either appreciating or depreciating; up is the line of potentiality, down is the line of possibility. Every being is at every moment moving in one or the other direction. But a being is an agent with a responsibility to actualize his potentialities in the positive direction. This answer touches one of the living ideas of the system, but it is still not the bony structure.

Only beings are interested in the possibility of becoming. A being is an entity that can feel. Without feeling the question of becoming is a matter of indifference.

A man in the group (Loomis) answered: "the idea of watching what goes on in one's self." To this O said: You are singling out

the contemplative, or intellectual, aspect of a man's development, and neglecting the other two. The Cherubim were said to be complete on the plane of thought; the Seraphim on the plane of feeling; but man is capable of being a truly three-centered being. The contemplative aspect, which you stress, is the path of the intellectual yogi. It develops a being who can do and feel and think on the plane of ideas; that is, the emotional and instinctive sub-centers of his intellectual center are developed. But in the true centers of feeling and doing, he can neither feel nor do. It is not enough to watch. One must watch, but at the same time one must think, wish, and do. By self-observation alone it is possible to develop the soul only in one of its centres; that is, the intellectual. This is Raj Yoga. Each of the three main yogis leads to the development of one centre, producing a total being on one plane. But this is not a Man, whose definition is that he is complete on all three planes.

The meeting next week will be the last of this series. Try between now and then to set down the questions that are in your mind, or a statement of what you consider you have derived from a consideration of these ideas.

May 26, 1931

This evening is the last time that we shall meet in a group of this kind to discuss these ideas.

Have any of you a serious question to ask, the answer to which would be, for the rest of your life, of some practical use?

I beg each of you to set down in your mind what significance these ideas have for you. How much better off, or worse off, are you for having considered them?

The question was asked: what is will? O said: the effort to be non-mechanical is will. Self-observation, participation, and experiment, all three, are the bridge.

The proper framing of a question is of itself of value. Do not dart out unrelated questions, but formulate your question in the framework to which it belongs. The relating of a question to its framework helps make it possible to answer it, and already points towards the direction the answer must take.

The question was asked: how is one to develop impartiality? O replied: An exercise has been frequently urged in these groups, which is designed to lead towards objectivity. The exercise is of such a kind that any mind, from a baby's up, may begin it, and it may be continued as the capacity of the mind increases without the

exercise becoming exhausted. Take a globe of the world and try, from an external point of view -- that is, in imagination not occupying any continent on the earth -- to become aware of the life actually existing on its surface at this moment. You see a sphere, covered with a green paint of vegetation, through which are scattered swarming and creeping objects, some on two legs. Try to bring together and realize simultaneously all that you already know about them.

Thinking is only the mobilization of your past images. When you think you first evoke images already present in your head; assemble them, arrange them, and finally draw conclusions from them. This is true of all thinking, from the least to the greatest. The only difference in point of thought between any of us and the greatest thinker is that he has a greater command over all of his past images, can mobilize, compare, contrast them, etc., more fully and more freely than we. But each of you has as many images as he; like him you are receiving them every moment of your life. His superiority lies in the effort, not contained in the images themselves, to arrange them.

Now returning to the exercise recommended: You already know a thousand things about life on this planet, impressions that have been received at various times under various circumstances, and which lie unrelated in your mind. Make the effort to draw together all of these impressions, and try to realize simultaneously all that you know. In that moment you will become detached; you may even forget that you are a human being; and that moment will give you at least the taste of objectivity.

Similarly, if you can shut your eyes and call up a picture of yourself as clearly as though it were a picture of some one else. This also will give a taste of objectivity. The experiment can be described, and the moment is checkable. If you cannot realize yourself as you realize some person you know who is absent, you haven't yet accomplished the first note, "do", of this method. The "re" of the method is participation but in the absence of already having accomplished "do", this will mean nothing except an intellectual conception. Participation is the possibility of being simultaneously (a) the acting organism, and (b) an observer who is as if the actor. A life would be well spent if it were accompanied by a steady, sustained effort to attain this experience of seeing one's self.

Incidentally, it would be a guarantee that one would be kept on one's psychological toes. If you were making this effort day in and day out, you would find that automatically many trivialities would drop out of your life; and that many reactions, which are merely leakages of energy, and devastating to the organism, would cease. The quantity of energy that each person has is approximately the same; but in one person it leaks out through a thousand holes like a sieve, another person contains it for his use.

He is continent (which is very different from abstinent). But unfortunately there are two kinds of continence: (1) the first is merely mechanical; that is, the person is obsessed by some dominating idea. For example, Napoleon. This idea has the effect of focussing all his energy, so that none is wasted. I said "unfortunately", because such a person acts willy-nilly, like a person in a hypnotic trance; (2) the second kind is conscious continence. That is, for a voluntarily chosen objective; for example, self-observation in the pursuit of objective reason. It has the same effect, but the person is not victimized. Eventually he becomes able to do what he has wished and striven to do.

Let us hope there are no world-shattering geniuses here in this group. Such persons are so magnetically attracted by some external aim -- power, knowledge, fame, etc. -- that, like a filling on a magnet, they are literally incapable of letting go.

Yet in the absence of some strong wish, centralizing and organizing our energy, we do nothing.

We thus seem to be between two stools: on the one hand the magnetic wish of the genius, so strong that he is dominated by it, and is incapable of any self-activating will; in other words, pathological; and on the other hand, having such diverse wishes that we can't guarantee they will be the same two years, or two days, running. The choice seems to lie between the white heat of the genius and excelling at nothing.

It is true we can't wish a wish on ourselves. We may deplore the fact that our wishes are weak, but that doesn't change them. Suppose I despise myself for being lukewarm towards something that my mind tells me I've love to love. How am I to generate the heat I need and want? That is, how am I to focus and intensify my feelings towards this objective? I cannot do it directly, but it can be done indirectly, by making use of the relation between the intellectual and the emotional centers.

Emotions are evoked in response to the images present in our consciousness. The wishes themselves live in the dark, seeing the outer world only in the images that we form of it passing through our consciousness like a cinema. We are in the habit of leaving this to the haphazard accidents of our daily experiences, reading, associations, etc.

To create a wish, or to intensify one already present, assemble out of the memory of all your images those that are associated with that wish, and keep them present in your consciousness. This was once the technical meaning of "prayer". This was what happened mechanically to Don Quixote, as a result of his reading. But we can dispense with an external stimulus. Evoke images and keep them permanent.

Perhaps you find that your wish is not intense enough to do

what you wish to do. Your heredity and environment have not happened to make it so. Yet your intelligence tells you that the thing can be done. How are you to strengthen yourself?

Collect your images and mobilize them. "Who keeps one end in view makes all things serve." (Browning) -- and becomes thereby a real person, only differing from a mechanical person in that he has done it consciously. The selection of aim has been his own; the means intelligent; and incidentally the effort involved develops the thinking center so that thereafter he can think capably about practically anything.

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A member of the group (Wolfe) then said that to him the realization of death was the keynote of the ideas. O said: Call it rather a stimulus to effort. Suppose you were on the Titanic when it struck the iceberg. Such a situation may be the contingency of every moment of our lives. We forget that every time we draw a breath some one is being born, and some one is dying, somewhere on this planet.

We all know theoretically that some time we shall die. But we don't realize it as a fact. Such a realization would be two-fold: (a) a sense of unfulfilled wishes, or obligations; and (b) a sense of shame that we have lived so long, done so little, and been so ignorant. If the realization of how little we have become could be combined with the realization that even this little might be lost, it would be the strongest incentive to seeing ourselves as we see others.

Suppose a man were hanging over a precipice on a rope which was gradually being abraded, as he climbed up it, by the edge of the precipice. He might, or might not, reach the top before it snapped. He would have a double shock: first, the realization of the imminence of death; and second, that what was dangling was only a simulacrum of a real being. It is said that this experience has been used in certain schools, with perhaps no guarantee that the danger was not real, to awaken the knowledge of death and that nothing dies.

When Orage dies, nothing dies. He is a product of nature, animated and made to look alive; but no more human than a tree or an animal. He has not become an incarnation, a vivification, of himself. Realizing this failure brings a sense of frustration, shame, etc. For we are attached to life from an unconscious realization of our need of the body in order to attain consciousness. If we merely live out its life, we have failed. This shame was the technical meaning attached in the ancient "schools" to the word hell.

Wolfe's formulation touches a nerve of the system; touches its emotional center. We can talk for weeks about diagrams, and except for the light they throw on contemporary intellectual problems, they would not touch one's being.

We have these three steps:

Knowledge of the body; through self-observation;  
Control over the body; through participation;  
Proper use of the body; through experiment.

None of us can fail to realize the slow pace at which even an earnest student changes. Year after year passes, and the change is so little that one's nearest friends see no difference. The change in one's attitudes and reactions is microscopic. This fact is due to the failure to realize what Wolfe has just brought up: death and the shame of unfulfillment.

How could a man, really knowing that he might die at any moment, keep on thinking trivial thoughts -- unless they were connected with the practical details of his life, in which case he would think them as capably, practically, and quickly as possible, and dispose of them. O expressed himself amazed, not at the time devoted to trivial things, for our daily lives are made up of small matters that have to be despatched, but at the importance attached to them. With the mobilization of all of a man's energies toward the central aim of his life, accompanied by the knowledge that his time was short, he would automatically shed the trivial concerns which didn't contribute to that aim and from which he derived, in consequence, no real satisfaction even at the moment. This would be a sort of inner asceticism, brought about automatically by the rejection of what was of no value to him, and differing from ordinary asceticism in that it would be invisible to others.

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Another member of the group (Morris) said that he had written down, as O had asked at the previous meeting, what seemed to him the framework of the system in relation to the question of being. Not in a diagram, as O had done, but in a series of statements. O remarked that that form was equally useful. M. read his statements (given at the end of the notes on this meeting).

O criticised the last statement (#14), in which M. said that the only hope of development was hatred of our present mechanical state. O pointed out that this ignored the "magnetic tie" discussed in previous meetings, between ourselves as we are and as we would be if fully developed; that is, as we should be. Hatred alone is not enough; there must also be the love of what we are designed to be; that is, aspiration. The statement read gave only



the negative side, hatred, which should be counter-balanced by love.

The danger of the formulation read was that, left alone, it leads to melancholia and despair. To the seven deadly sins the Eastern Church added an eighth, which was well known in Hindu philosophy: spiritual despair, incurred by those so unfortunate as to fall out of love with themselves as they are, without falling in love with themselves as they should be. Hatred refers to the actual, love to the potential.

Mantra are formulations used for mobilizing ideas, and keeping images present in consciousness. If repeated with a full inner effort to give them significance to one's self, the corresponding wish in the emotional center will be evoked. The prayer-wheel originated as a device to keep the mind occupied with a certain set of images. "I wish to be aware of myself." What content can you give to the word "I"? None, as yet; but you can try to use it as if it already had meaning. What is the most intense association you have with the word "wish"? It is all of that ardor, and a thousands times more, that you are trying to put into that word here .. etc. You are speaking for the secret "I" within your heart, and some part of your mind should always be reminding you of this.

Another mantram is a simple one, which you might attempt to repeat frequently, say, a hundred times a day. With the attempt to say it as if it had meaning there would be a rapid development of consciousness. It is a short cut, but unfortunately no one is ever able to do it, simple as it looks. People either forget it entirely, or else the words lose all meaning to them. It is an ancient one: "More radiant than the sun, purer than the snow, subtler than the ether, is the self, the spirit within my heart. I am that self, that self am I."

At first this can be merely a mechanical repetition. But the process is one of making a fact by making it conscious. Spiritual facts do not occur, they are willed; and often brought about by what appear to be mechanical means. Try to repeat this as if it were a fact, not just verbally. You will say this is auto-suggestion, and so it is; but in the absence of acting under auto-suggestion, you are bound to act under the suggestion of others.

All of our present behavior is done under suggestion, and our hypnotist is our environment. The only counter-hypnotist is auto-suggestion. Spiritual growth takes place as normally as growth of the body, but it presupposes something to grow: that an "I" is there. Once given the germ, it grows according to its own laws.

Many of you have asked if there wasn't some short cut, instead

of the drudgery of the method, and here is one if you can use it. But you will find that after three times you will begin to say it mechanically. How hard it is to try to put more and more meaning into it each time! Trying to bring it home to yourself to have the resolution that it shall be so.

An illustration: How can you persuade a man who has always lived in poverty that he has a million in the bank he can draw on? Ouspensky told of an incident in England. A barman inherited half a million pounds from a brother in Australia, and although the lawyers explained it to him, showed him papers, gave him a checkbook, and urged him to write checks, he was incapable of believing it. He listened to everything they said, and then went on as if he didn't have the money.

You have an "I" in the bank. It may be that we are all drugged on this planet, that its fumes are uncongenial to man, and breathing them in we dream. But there are times, in grief, etc., when we have moments of self-realization.

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Many ideas have been discussed in these groups. Either dismiss them entirely, or get them down. Chew on them. Don't leave them, like a cow, in your first stomach, but like a cow bring them up again and again, and ruminate over them. Get them into the second stomach. This ability to bring ideas up and chew on them, comparing and contrasting them with others, etc., is a preventive against brain rot.

This meeting is the last day of a certain year, which so far as O is concerned has lasted seven years. So far as he can see it is the last meeting he will ever address in New York on this subject, and it is probable that no such meetings will be held again. He can regard this as the last night of an old year, and the eve of the new.

There is an ancient custom, still preserved among serious people, of marking such a night with something in the nature of a vow to one's self -- and fulfillment of it is the condition of self-respect. A self-respect which is independent of any injury done to what is called self-pride, which fears nothing from the insults of others, and expects no praise, but is more severe than any taskmaster. A vow to be fulfilled on peril of having to condemn one's self henceforth to futility, and to swallowing what others may say of one with the conviction that they are justified, having failed one's self. The nature of the vow is not very important; but it should have certain characteristics:

- (1) it should be possible;
- (2) It should lie in the sphere of secret desirability for you;

- (3) it should be instrumental; that is, on the way towards that figure of yourself that you know you should be ten years hence. This is a resolution to perform divine service, which consists in only one thing: in becoming divine. It is simultaneously a service to one's self and to that divine that is in each of us.

The attempt to fulfill such a vow is the condition of happiness. In the failure to have any such vow, or to attempt to fulfill it, one is condemned to accident, chance, etc. - drifting.

Let us seize this occasion of our last meeting and turn it to account.

Recall the ideas in your mind, and make use of the practice. You will find that there will be a progress in your realization of the meaning of much that has been said, the full meaning of which didn't strike you when it was heard. It has often been said that not for seven years will one fully realize what is contained in the buds of these ideas. But this increase in meaning will accompany a constant striving to be more conscious, more individual, and to have more will (guts).

Meaning more, being more, doing more.

NOTES TAKEN BY BLANCHE B. GRANT  
ON  
A. R. ORAGE'S GROUP TALKS

BEGINNERS GROUP--1929-1930.

This copy for Jessie Orage.

The normal Being wishes to live forever.

Normal man is one who not only has actualized his inherited potentialities but has freed himself from his subjectivity.

The happy person is one who is striving to actualize his potentialities.

The psyche never passes out of existence which has been neutralized.

Literally we are living in the Body of God. God is not a perfected thing. He has given Himself eternal time to accomplish His perfection.

We are made in the image of God. God's fancy is immortality.

Implicit is it in the pattern that man should find himself in the same situation that God found Himself in. He has shared with us His suffering that we might also share in His creation.

God can maintain the Universe by Himself without help, but God is also good and He wished a fulfillment for beings in the Universe that they also may enjoy bliss and become Sons - that they may enter into the psychology of the Being who created the World.

Suffering is the price of endlessness.  
Our fulfillment is imposed upon us. This may be called Justice.

This wish to live constitutes a Being. If God wished to live He has shared that wish with all of us. He has also provided the means by which that wish to live may exist forever.

Once being alive there is no choice; we must live forever. The representative of God in any individual is that which tells him how or what God would do in any situation. Your powers are to actualize your presence. This is your money in the bank, your cash, your earning ability.

To advance in this sphere you must act as God's emissary.  
"This is life eternal, to know the living God."

The Being in essence is in the moving sub-center of the emotional center. This is where one's pure acme is found, and is said to be of the material of God. His movements

are straight from the Heart. God, as Being, is there in The Heart.

Essence is a chemical deposit from the Sun and planets of the Solar system entering Earth beings at the time of conception. In man this affects the region of the solar plexus. It is unlike any of the chemicals found on this planet and links man to the Cosmos. As the chemicals of man return to their natural state at death, so do these chemicals return to their sources.

The leaves of a tree recur annually, but not the same leaves. There is leaf ability. The leaves are recurrent but not the identical leaves. The change between each leaf and its predecessor differs only by the change in the tree from season to season. The tree is the block of essence, the leaves are the human beings; the tree remains not by its leaves but by its seeds. When the seed falls it has the potentiality of repeating the whole tree. The leaf is recurrent, the seed reincarnates. A leaf cannot be said to inherit anything from the life of the previous leaf; there is no use made of the previous leaf, no continuity, but it springs from the same block of essence. We, like the leaves, recur without any continuity.

Time is the most important thing next to awareness. The flow of time through us gives us our chance to extract what we can. Time is a three-fold stream passing through our three centers. We fish in the stream, what we catch is ours, what we don't is gone. Time does not wait for us to catch all in the stream. If we catch enough we have enough to create the three bodies and become enduring.

Time is the sum of our potential experiences, the totality of our possible experiences. We live our experiences successively; this is the first dimension of Time. To be able to live experiences simultaneously is adding another or second dimension to Time. To be aware of this simultaneity is called solid time, or the third dimension of Time. When we have identified ourselves with Time it will be as Revelation says: "And Time shall be no more."

Just at that moment when we can say: "the thing that is happening to me", will we be safe.

I beg you before starting on this journey to question - you are plunging into the dark; here is a little lamp; I show you how to rub it; make sure you know how to rub it.

Conscious labor consists of having an objective in life as a life aim, an aim which can be pursued the whole of your life. It does not depend on the vicissitudes of life. It is the aim for which you took the trouble to be born. You assume first of all that you are an immortal being, you give yourself unlimited time. If you keep this aim through this life you will have an aim strong enough to persist after this life - an aim big enough to persist through an immortal existence.

November 9th, 1934.

Compiled from my four note books on Orage's "Group" talks, for you, Jessie.

Are they not wider and deeper in significance than anything we are likely to find.

*Blanche* -

October 7, 1929.

I

We take it for granted that one of the major interests of man is the study of mankind.

Our relations with others and their relations with us ~~is~~ our prime interest. Some may claim to be or seem to be more interested in art but we will find even with them 90% of their interest is in human relations.

As important a part of life as human relationships play in life, still they are governed according to whims. Our likes and dislikes of people are arbitrary.

When we are shown that this is so we are at a loss for a criterion. That we have no better criterion is childish. This in children is child-like but this state in adults is childish and unsuitable.

For the moment there seems no other standard than "I like" and "I don't like." What standard is there for judging otherwise? This is a difficult question to answer because we have not considered it.

This method, which we call "The Method of Objective Judgment", applied to ourselves, is very much more simple than we might imagine.

Conjure up a picture, see in your mind's eye some one you know; a friend, a relative you know well, and then estimate them without curiosity about them. Repeat this with other friends, a hundred, the more the better. You will find you have more content in your own mind.

There is little difference in the experiences of different people but the difference consists mainly in what they do with their experiences.

One form of food is what we eat. The importance is not so much in the quality and quantity as in the digestion of it. Experience is another form of food.

"The understanding of a human being, according to my understanding, is the beginning of wisdom."



When you have given your best and impartial judgment of people the chances are you are wrong. We may hope to arrive at a judgment a little less biased but the chances are our judgment about our most familiar friend is completely wrong. This is to say our present judgment is doomed to be not just fragmentary, but completely wrong. The quality to judge impartially is something to work toward. Now we are judging on the same basis as the animals.

It may be said with the equipment of science, with laboratory methods, one might be expected to be nearer correct - with the history and inheritance before us, etc. We say, the greater the variety of material you collect, the less liable are you to be right. It is not in the quality and quantity of your equipment brought to bear that you arrive at correct judgment of the material.

We do not propose in these classes to collect facts about other people. We are satisfied with the smallest amount of material. We are not interested in psychoanalysis; that is barking up another tree. We are interested in the quality of the judgment brought to bear on our material, much or little. We are primarily interested with ourselves as judging agents. The proper study of every individual is himself or herself.

This is an absolute statement.

Only he who has attempted to judge himself can have an idea of judging any one else. Otherwise his judgments are made by his subjective self. The first subject of study for anyone who aims to be adult is himself or herself.

How do we know anyone at all? By what means did you arrive at such conclusions as you have made about the person you have in mind? Not under what circumstances did you meet them but how did you come to know them?

Have you a claim to a private approach - intuition, clairvoyance?

We none of us have any knowledge of the state of emotion in which our dearest friend may be stand-

ing only a few feet away. (If interested in the scientific side read McDougal, "Psychology of the Crowd.")

Illustration - The man blinded in a raging crowd was serene until his blindfold was removed.

The only evidence you have that I am here is my manner of behavior, tone of voice, posture, gesture, movements and facial expressions. Suppose it were dark, would you know I was here? Suppose I were bursting with emotion - would you like to sit in the dark and read my mind?

The work of reason is not completed when you discover something is untrue. When you think you have intuition disclaim it; disclaim your prejudice; clip away all such preconceived ideas and feelings - this is the beginning of your education - to remove obstacles to your discovery of truth.

The only material for judgment we can collect regarding others reduces itself to the five manners of behavior. Change your tone of voice and you deceive the other person. Many friendships have been made and broken by tones of voice. When we hear a tone of voice like that of a nurse in childhood or our mother's voice we say, "I like that person" or "I don't like that person" without the slightest idea of why.

You don't go to Columbia to study tones of voice of others, but among your friends you give your attention to tones of voice. You will learn tones that issue will be as exact as tones issuing from a motor car.

We might say as you interest yourself in theoretical psychology you lessen your interest in practical psychology and vice versa.

A Columbia professor has written a book on gestures. There are gradations of tones of voice of which we know nothing and do not use.

We have all been taken by the smile of Mona Lisa; perhaps it was not her smile, that Leonardo just put it there.

Facial expressions are constantly changing. A poker face can be read by a poker reader. Faces change slowly sometimes; we say "her face lit up" or "her face fell" but generally the change is slow and the one least conscious of the change is oneself.

A facial expression is a dial or a total barometer of the person at the moment. It is a three-fold compound of the state of the works of the total mechanism of the organism. A clock dial changes progressively; a face changes successively according to the organism.

Over a period of time, being with a person, we arrive at conclusions. By any one of these manners of behavior understood we can arrive at judgment; by any three, we certainly can.

Movement is the passage between postures. Carriage, deportment. Our postures are characteristic of our training. (Illustration Iron-workers in England sitting on their heels.)

Each of these is a language with grammar, syntax, style. These are the only occult languages in the world. There is nothing occult, nothing concealed. Everything is open to those who can read the text, no one can trick them.

It is not what they say but what they do which is the language people speak sincerely.

Whether you think it now or not, when you have to think about it you will realize all your judgments of others are based on these five languages, badly, incorrectly read.

If I have taken from you your belief in your intuition, clairvoyance, emotional understanding, I have given you something in its place.

We are not here, if you continue to attend, primarily to get to know others by these languages we are not interested in anyone else; we are interested in ourselves that we may come to form objective judgments.

By the only means by which we can come to know others can we come to know ourselves.

I do not expect you to agree with me at once.

Nothing which you know of yourselves, emotions, trains of thought, is probably true. When you think you have an understanding of yourself, your facts are wrong, your conclusions are wrong. These conclusions lead to feelings of superiority and inferiority. People are suffering under the illusion that they have an understanding of themselves. It is one chance in a hundred that one reports something correctly about himself. No one is more misinformed about a and b than a and b.

Only when one has passed beyond the stage of passing subjective opinions does one see he has been living in a fool's bell (or a fool's paradise) because he has a subjective state as evidence about himself.

If this has had any meaning for you, you will see the next step.

Introspection is a form of lunacy. If this is written in letters of fire some will still say what I am going to say is introspection even though I say to think about yourself, your actions, etc., is already beginning a form of lunacy. We must disclaim to read the minds of others, we must disclaim to read the minds of ourselves. What is there left? There is left the same field to trade in that we trade in in thinking of others: tones of voice, postures, gestures, facial expressions and movements. This Method intended eventually to arrive at self-knowledge and then knowledge of others, begins with observing these five forms of behavior, to be aware while they are taking place. You ask, "What is to be arrived at?" I answer, "What is it you want?" We prescribe nothing you shall want, we only ask, "What do you want?" You wish to excel, to be successful in this, that or the other, to have power - it does not matter; every wish from our point of view is holy. To attain whatever you wish, you will need self knowledge and self control. You will need what this Method will infallibly bring about. This Method is of practical value to bring about a wish. Some wishes may change

under the Method. A criminal wish cannot survive the observation of your five manners of behavior.

October 14, 1929.

II

These evenings are more classes than lectures.

Question: What does any one remember from the last meeting?

Answer: Observe concurrently the five manners of behavior: tone of voice, posture, gesture, movements and facial expressions. Why are these five isolated and exclusively deathwith? We are aware of the reception of impressions in others by deductions from these five manners of behavior. We imagine we can report about ourselves what we are feeling and thinking, - that we have some intuition or clairvoyance which enables us to know and report our own thoughts and feelings correctly. The vast majority of people cannot report their own thoughts and feelings correctly, not even with special training. A trained person uses a telescope; the result is he sees some things more plainly but the telescope limits his range.

Question: How about reading hand writing for evidence?

Answer: Why take anything so minute to read when there are these five languages shouting at us which if we can read, tell us everything?

We cannot depend on what people say, for what they say now they may not say tomorrow.

We do not take as evidence about ourselves what we take as evidence about another.

This Method suggests studying ourselves through the same medium which we use in studying others.

We propose an objective method - not introspection. We propose observing our objective forms of overt behavior.

We are not concerned with reading others; this would be an impertinence until we can do it competently; when we can read ourselves then can we do something about reading of others.

We propose first of all to introduce you to yourselves. You may have a craze for this person

walking under your hat; you take a goose for a lion - this is a superiority complex. Or you take a lion for a goose - this is inferiority complex. Or you may have both. If your portrait sat side by side with the sitter you would not recognize the portrait. We say, "I will tell the unvarnished truth about myself," and what we tell is mere flattery. Again we say, "I will be frank and tell the good about myself," and this is humility.

When we begin to report on our own posture, gestures, etc., we and others can check up on them, we are not reporting on introspection; we are reporting on something objective. Our movements are few in number.

Our habitual postures are only three or four.

The range of our tones of voice instead of being what it should be - seven octaves, forty-nine notes - is limited to four or five notes.

Our facial expressions - "Oh, for a new face!" - Charles Lamb. We have one face for the breakfast table, another for the office, etc.

Gestures: We have all suffered from gestures in others we do not like. Marriages have been broken up because of some little gesture.

Our self ignorance results in great catastrophes to others and to ourselves. We come to conclusions subjectively about ourselves. Our proposed remedy will make things worse because we have misjudged.

There can be no self improvement without self knowledge. The aim of this group is self-improvement without self knowledge. The beginning step is to keep your eye on the ball - the ball is tone of voice, gesture, posture, movements and facial expressions. When you can report on these you can report on the kind of person under your hat.

By introspection you get a caricature; by this Method you get a correct picture. This is a safeguard against self ignorance and ignorance of others.

We may not always understand ourselves and other and may then say, "I do not understand," but we must not misunderstand.

It is hopeless to try to trace the origin of our postures, gestures, etc. We did not get them from our college, our parents, our friends.

Question: With what do we observe?

Answer: Who are you? Who you are is who observes.

Question: What advantage is there to this?

Answer: At present we are under the disadvantage of making many errors in our judgments of ourselves and of others. This is the one exercise which combines in itself all the advantages of all exercises for mental growth.

Question: What evidence have you for these advantages?

Answer: We have to collect evidence as to these advantages before we can pass judgment on this Method. All judgment must be reserved until evidence is collected. Illustration: a court.

What is your own account of your five manners of behavior? If you cannot report we rule you out in a court of essence beings \* \* \*

A properly trained boy should be able to understand the Einstein theory of curvature and space.

There is no thought in telling about our small personal experiences of all kinds - how much money we have made, what we have been busy about, etc.

The technique of self knowledge is the technique of techniques. To begin its use select one of your manners of behavior, tone of voice, and say, "I will hear every word I speak as if I were listening to another person. In listening to your own voice, you do not change it, but it changes - becomes more nearly the truth and will give a more truthful report of your thoughts.

Question:

Answer: Don't play with algebra when you have not studied arithmetic. "Seek ye first the Kingdom of Heaven" - be as a little child is - concerned with

himself. Philosophy goes, psychology goes - nothing is left but animals exhibiting. We never propose to make any use of material we collect; it is the collecting that counts.

When we say, "I have a complete list of my manner of behavior," then we are getting on.

Don't classify. Don't change your manner of behavior when aware, but try to continue it. You will find your manners of behavior change; they undergo change - not that you will change them. It isn't your emotional reaction that is to bring about the change. Change comes if it isn't your motive. If you change because of motive you are not observing correctly - objectively.

Illustrations: Case of stammering at Johns Hopkin's cured by professor telling patient to wait for the stammering and observe it. This released his self-consciousness in his emotional center, the attention being in the mind.

When you find a manner of behavior in yourself which you do not like, try to repeat it. You make the mistake of saying, "I don't like it." Instead, repeat the manner you do not like until you cease to dislike it.

Question: Should one repeat a bad action, say murder

Answer: This does not mean an action - an action is a compound of manners of behavior. We prescribe no change of yourself and to give no time to observation

It takes no time, it takes no thought. It suggests no change in your present life. Continue doing exactly what you are doing. Do not trace the stream entering into the exhibition of behavior - the visceral, the spinal, the cerebral. A gesture has three prime colors in it: cerebral, visceral, spinal. These we do not consider; we are interested in the white light - the gesture. Every movement is the epitome of your entire state at the moment.

Question: Do all start alike?

Answer: "I heard a beggar cry and it was me." -

Kipling. He didn't hear; it was an overtone he heard. This is different than intending to hear. When you begin to observe objectively with intent no one is any better off than any one else. Observation occurring accidentally is no advantage. In intention to observe, we are all, literally every one, at the same point. No one makes more headway than another except by effort. No one can foretell the amount of effort any one will make - not God Himself. No one knows why one, seemingly least probable, makes more effort than others. Dr. Watson, with his training, after listening to a lecture, thought he could continue listening to his voice after hearing himself say, "how do you do." He soon returned saying he had failed.

If you will be aware, hearing the words flowing from you, you will find yourself saying things more clearly, more logically; it is like taking off a clutch. It relieves the bugbear of what is called "Self-consciousness", which is consciousness of others, and you are at ease.

III

We have two states of consciousness: sleeping and waking. When dreaming, one is not aware of being asleep. The material for dreams arises from something that has been in the mind during the previous twenty-four hours.

Try to realize man is a being with three centers: thinking, feeling and instinctive. Seldom does it happen that the three centers are ready to fall asleep at the same time. Two centers go on working after one has fallen asleep. Perhaps one of the other two falls asleep about two o'clock in the morning and the other stays awake until four. In the same order the centers fall asleep they awake. For this reason, when one comes down for breakfast, he is one-third awake; along in the middle of the forenoon he is two-thirds awake; and by luncheon time he is fully awake. After twenty-four years of age people are seldom fully awake in the three centers at once for more than a few minutes during the day. Only in times of stress, war times or times of death are people awake in three centers at a time for more of the day.

Insomnia is caused by one center's not having had enough exercise during the day and keeping the other centers awake.

Whatever involves intellectual, emotional or physical waste we call immoral.

There are three forms of sleep: sleep in one center, sleep in two centers, sleep in three centers. Sleep in three centers we call complete sleep, or sound, dreamless sleep.

Any one who dreams in a little pathological.

One of the terrors of psychoanalysis is that it tries to induce sleep by other means than prescribing exercises for the under-used center or centers.

Sleep powders affect the blood stream.

When you are asleep nothing should happen in your consciousness. When you report your dream to us we should be able to tell in what center you were not

asleep. (3) If it is your emotional center which is not sleeping you are shirking disagreeable emotional situations in life. \* \* \*

What is spoken of as sex sublimation is not correct. Sex energy in the physical center may become normal and not dominating if the sex energy is also used in the two other centers.

So far human beings are only one form of transforming machines, but there are two other centers capable of transforming sex energy.

Question: What about the catalytic center?

Answer: This is the fourth center.

There is an "I", a fourth center, a potential soul. If we can say with the same simplicity, "I have a body," as we say, "I have a car," we can begin to realize that this body is a possession. "This body is a transforming machine which I have; just as I have a car or a refrigerator, I have a machine to use." It does not mean, "I am a machine."

The emotional center is our impressionability ability; our responsiveness to environment.

The intellectual center is our ability to think clearly.

We start life with three relatively blank centers. These centers differ through heredity. We all start with much the same potentiality of experiences in these three centers, but difference in circumstances make it impossible for all to actualize the same experiences. Being born in China our possibilities of having certain experiences are limited; experiences easily possible in the West are not so in the East; and vice versa. It is said English women are cold; it means they are limited in affection, in passion. At birth these experiences are possible but circumstances make them impossible.

No one ever actualizes all his possibilities of experiences, only a fractional part.

The fourth center does not work miracles; it does not give us any possibility which was not placed within us at birth. Fourth center is consciousness consciousness is something quite exact.

We start life hereditarily limited and with three blank centers. In life we fill up these three centers. We should derive from them all we can.

The Gurdjieff School was called "The School for Harmonizing the Three Centers of Man." It was not for developing one center. There are other schools for actualizing one center at a time. The Three Schools of Yoga. \* \* \*

This Method actualizes all three centers simultaneously. Developing one center at a time you become a monster. While all have three centers at birth we might say they vary in size. We all started at a single note at the beginning, at birth. We say a full sized center at birth is 3. A proper distribution at birth of center potentialities would be 3,3,3. But we are never born 3,3,3. We are born with centers limited to a development of 3,2,1; 2,3,1; 2,1,2; 2,2,1; etc. These arrangements at birth make 28 types. These possibilities at birth cannot be changed during life. We cannot change heredity. Man has been on this planet thousands of years and never has one been born 3,3,3 in possibilities.

How do the three centers become relatively filled? All centers can be developed according to their potentiality for experiences - according to the inherited pattern.

A child is not in a position to realize its movements, its feelings, its thoughts, or to decide what they should be. The fact of speaking depends on environment; the ability of speaking depends on heredity.

The musical scale was originally taken from the laws of nature. \* \* \*

Energy in any given space is almost identical with the quantum theory.

The first interval is comparatively easy: do, re, mi. Most people go: do, re, mi, mi, fa, do.

A baby born with the possibility to experience 3,2,1 or 2,2,1 does not mean he ever fills these centers to these points, that he ever actualizes his potential possibility for experiencing.

The idea of this method is to develop beyond do, re, mi.

Question: When we have reached the second do, does it mean we have the whole octave?

Answer: "Curb ideas in questions to the sequence in which the argument is going. I am not evading the argument. I am only attempting to keep the sequence of the octave."

What will be the next step is I say every one is born with one of these arrangements in centers: 3,2,1; 2,1,3; etc.

Question: How can we improve if born 1,1,1?

Answer: That comes later at note la, and is not now in the sequence.

We are the three centers; what experiences should we have? What do babies begin to receive in their centers? This is the sequence.

Remember the story of Goldenlocks and the Three Bears? We are given empty bowls of different sizes to be filled. Environment will evoke in the child only the experiences of which he is capable.

There are three forms of stimuli which exist in the environment. We are limited in responsiveness to these.

There is the whole external world, we can only know so much as we can respond to. We can only know reality through thought, feeling and sensing.

This external world is three-fold for us and begins to evoke in us three kinds of experiences.

We should be lucky if the environment in which we were born provided us with stimuli in proportion to our inherited possibilities. Because this seldom happens we are "at cross purposes with ourselves" as we say. We receive from our environment stimuli out of proportion to the inherited arrangement. Born 1 in the thinking center, society tries to develop a scholar, scientist, philosopher, but born 1 in the thinking center, one will never become more than 1. He may fill this center  $\frac{1}{2}$ ,  $\frac{2}{3}$  or completely, but never will he become 2 in this center.

A 1,2,3 man should be placed in circumstances where he can develop or fill his centers according to their inherited possibilities.

Question: Are centers inherited from one parent or another?

Answer: No.

A 3,3,3 environment is good for everybody. At 3,3,3, one would be a man, a normal man; everything else falls short.

"Potential" means a certain possibility. Say 2,3,1 is potential at birth, the possibilities are that none thus born will actualize this 2,3,1 of which he was capable.

Question: Would one seek naturally the environment which he needs?

Answer: Unfortunately being already over weighted in one center he is dominated by this center and seeks naturally for the environment for this center and neglects the other two. He will then become more unbalanced all the time, more lopsided.

Question: Would it not be good for society for the dominating center to go on developing, excelling, perhaps becoming a genius?

Answer: What we propose to do is to help the integration of what one has at birth. We may hope this may do something for society but to suffer and become distorted that society may benefit is doubtful as to good results.

3,3,3 never exists according to nature; such are not born. The chances statistically are infinitely against it. To be 3 in more than one center is rare.

All human beings are born three centered animals and differ in the potentiality of the three centers. This is the note Do.

There are many 1,2,3 people at birth but the 3 is more rarely found than the 2 and the 1. There are no fractions at birth but in the actualizing there are fractions.

3,3,3 is not a potentiality of nature. Nature can occasionally make a 3 in one center, rarely in 2 and never in 3. "1" can make 3,3,3. This is the work of art, the work of "1".

In the Orient we say in general the environment plays for essence; in the West environment plays for personality, and plays to make all personalities alike. With us if any person shows any sign of being a genius he is hit on the head; if he shows signs of being a saint he is not allowed in politics. In the East they are inclined to exhibit lopsidedness, in the West to conceal the truth. There are no psychoanalysts in the East.

You are hearing "3,3,3". How can one become 3,3,3? It can be answered.

What we are now is a hereditary and sociological fact. That we are hurt, angry, jealous etc., is due to the fact that we are struggling to be something which we are not born to be, thanks to society, instead of striving to be that for which we were born. We are quarrelling with our potentialities.

The happy person is one who is striving to actualize his potentialities. This happiness is rare because one never sees his potentialities. If you choose you choose from a distorted idea. It is impossible for us to arrive at a judgment of ourselves through introspection, this judgment is sociologically formed. You must depend on the same kind of evidence in judging yourself which you depend on in judging others. We do not ask a person his opinion of himself. We must ignore the subjective opinion we have of ourselves.



There are impressions which evoke thought, impressions which evoke emotions, impressions which evoke sensations. We learn to talk thanks to environment. We learn to hate, love, suffer thanks to environment. We walk, run, rest in a chair thanks to environment.

All our impressions have been collected passively, this is why we are machines. We are not agents, we are re-agents of what has been stimulated by environment. The machines are run by environment. The same dynamo runs every little machine.

There is a fourth center called "I", but never will we receive passively an impression in that center. All impressions in this center are taken actively and not God and all his angels can put an impression there. Only "I" can put impressions there. Someone has to direct our attention to the fourth center but only "I" can fill it.

October 28, 1929.

IV

THREEFOLD BRAINS.

\* \* \* \* \*

Consider yourself as a psyche. We cannot break the walls of death to find what is beyond but we can try to strip the psyche of a body.

I invite you to consider the types of body that are ordinarily associated with that octave of beings we call human. You are contemplating with an idea of incarnating the nature of the body with which for ordinary purposes you are to be associated. You will inquire what is the character of the body I am supposed to incarnate to? What experiences will it be possible for me to have if I succeed in having mastery over it? I am assuming you would ask what experiences would you be bound to suffer and what experiences would you choose to have if you could choose.

Let us disabuse ourselves of the idea that there is or ever will be anyone who can choose for us with authority. You must not believe this; you must know. You must check by experiment. To live by personal experience, by personal knowledge, means almost to be a normal human being.

If you are keeping in mind these two questions, the first thing I would say is that this human being is structural on a plane, not just cells and atoms but an organism. An organism is a whole which acts through its parts. One suggestion: this structure presents itself as an octave. Analysing the human structure we find the first form is atom, the next form is molecule, the next cell. It began with one single cell composed of atom and molecule. The next form is tissue, the next bone. We go on in sequence to total aggregation. Each note supposes a previous note not like it. Next come organs; next systems, the co-ordination of organs, and the next is not so familiar. It is here we introduce an element about which you must think. We call it "system of brains", three in number. The cerebral located in the head, the spinal brain located in the spine and there is a third brain the center of which is in what is called the solar plexus.

We are aware of our solar plexus. We have a certain sudden experience and we say "I was hit in the stomach",

or "my stomach turned over". Observe and you will find that no matter how intensely you have been feeling, the trouble is invariably there in the solar plexus. When next you find yourself wrought up, observe where it originates.

The waiting soul which is watching to incarnate has this kind of an organism in which to manifest. In building up this organism we have come to the seventh SI in the ascending scale. The seven controls the six, the six the five, the five the four, etc. By the time we arrive on this planet, we find these bodies prepared for us; machines to inhabit or to experience what is potential.

We ask "who am I?" For the moment all we will say is "I am that which co-ordinates all that is in the body before it arises, the principle of co-ordination of the seven." This principle is not of the same element as any part of the body, it is not a component part of the body, but it is not a stranger to it. This element it is which makes the unit.

We now pass on to the second question: "what experiences must I suffer with such a body and what experiences would I quote?"

First, I am limited in experiences to the pattern of the organism. Such as that body is, will be the definition of my passive experiences.

\* \* \* \*

God alone knows what environment really is. In the absence of a medium between us and God, we are limited to the possible experiences of the body.

There are three brains; each can be said to yield a form of experience. We find we have thought; we claim to be able to think, we pride ourselves on this particular fact. We have the experience of connection (a modern psychology term); it is that experience we have when making exertion, making an effort against resistance, the experience of muscular exertion. All these experiences take place in the third brain, called "spinal brain". From this brain also come our movements; we also call this the instinctive brain. The second brain we call the solar plexus. Do not just listen to these words, but try to distinguish your states in this brain: hatred, anger, fear, shrinking, etc.

Recall the different qualities of your states in these three brains.

It is because we have these three brains that we can have these three kind of experiences. Given another brain we might have another class of experiences, but we cannot conceive of what these experiences might be; we cannot imagine. We are cut out of knowing reality because we are limited to these three brains. It is only to use words to admit that there may be other experiences of which we have no knowledge. All this begins to answer the first question. We are doomed to suffer experiences in these three categories: to think, to feel, to move.

Question : What about the duality of man?

Answer : This organism is threefold. We have been in the habit of calling ourselves a duality because we have taken feeling and mind as one, and the body as the other; that mind consisted of two elements, thought and feeling.

Thought is a comparison of images to discover their likenesses and differences.

Question : What is memory?

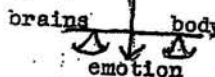
Answer : We have 10,000 impressions of three different kinds making 30,000, entering our minds every second. These make chemical impressions; the body registers, remembers them all. This is the fact of memory. The ability to recall, to collect, is entering another field, the field of psychology.

We can say this body is the epitomy of its physical history. Our bodies bear the marks of being battered about. Illustration : we make a dent in a tray; it carries the mark of that experience. The power of recollection is quite another matter.

The novelty of threefoldness is that each one of these brains is interdependent with the other two and independent of the other two. Each brain can act independently, but generally each brain acts interdependently. An activity begun in one brain is very likely to pass on to the other two brains. Nothing ever starts in the visceral brain; everything starts in either the cerebral or the spinal. Muscular exercises, massage, produce emotional states. This

method is used by psychoanalysts. They manipulate muscles and release tensions which cause certain emotional states. In an emotional state we say "change your posture - you may be pressing on your solar plexus." An emotional state may be brought about quite physiologically. The cerebral brain can also control emotions. This is done by change of images. Our emotional brain is blind; it responds only to images, on the one side, and pressure on the other. We say the second brain is not a part of the other two but is the neutralizing force between the other two. When the other two are in perfect balance, there is no feeling.

On the balance we have



(see end of chapter)

Everyone has experienced the emotion of anger. You are angry with a friend, with an officer, with an equal, with a superior, with an inferior, with an animal. Every one of these states of anger is different; the difference being determined by your image of the so-called cause of your state of emotion.

\* \* \* \*

Question : How do you provoke a desired emotion in another ?

Answer : By these two methods : -

1 - Change the visceral by, say, a good meal. In the cerebral takes no part; but also no wish is evoked.

2 - Evoke different images by changing the physical state; then other wishes may also be provoked.

We have a picture of this organism as being in a very bad way. Nature has not done us proud at all. The most valuable element, feeling, is at the mercy of two brains over which we, as "I", have no control. This second brain is the register of the other two. Unless we can obtain control over the spinal or the cerebral or both, never will we have control over the second. Every honest hypothesis has its justification. There are certain justifications for the duality idea.

There is one over two; this is the duality.

These statements are not speculations in the minds of those who make them, but statements of facts. They are not asking belief, but acceptance.

Question : What experience is it possible for the psyche to have if the human organism is in control ?

Answer : It is almost impossible to realize what is consciousness, it is so near. We are aware of two states, the state of sleeping and the state we call waking. Dreams may take place in a phenomenon of our waking consciousness ( I am speaking of consciousness in the ordinary sense ).

Intuition (nose-gays), subconsciousness, intuition of higher life, sixth sense, the time dimension, - all these precious and semi-precious ideas are only phenomena occurring in consciousness.

Distinguish between an event and an experience. The unconscious has no experiences; just a procession of events. Events are converted into experiences by consciousness.

It is affirmed that the plane of waking consciousness, in which we experience three kinds of experiences, has as its possibilities the two other planes:

- 1- Regular consciousness
- 2- Self-consciousness
- 3- Super, or cosmic consciousness.

These last two are not on the same plane as waking consciousness. In each of these fields you also can be aware of three forms of experience, but these differ not in degree but in kind. Also, on the cosmic plane, a being thinks, feels, moves; but how he thinks, feels, moves - that is different.

The potentiality of the organism is that it should experience thought, feeling and movement on three planes instead of on one only. The difference is in kind, not in degree.

\* Should there be the same quantity on both sides, there would be no emotion whatsoever. Emotion is merely the relation between the more and the less of brain and spine. (notes A.B.)

November 4th, 1929

CHAPTER V

\* \* \* \* \*

When you come to the realization that the totality of yourself, what you have treasured, what your friends have admired, is totally useless, you will suffer, but we say, that it is only from this point that there is any hope for your becoming. We are so incredibly small, mere specks in our whole solar system. Illustration: three flies in the Grand Central station; we are as a speck on one leg of one fly. This is an interesting theory, but the theory means nothing. Yet, speck of a speck of a speck that we are, we worship this speck of a speck of a speck that we are.

The speck comes of value only when you ask "what am I?" There is a turn over in the solar plexus, one is as if stabbed in the heart, when it is truly felt that one is useless, worthless.

Never again, even by accident, can you expect anything pleasant to happen to you. Nor can you ever feel that your life is significant or that your life can have anything others do not have. Thereafter you can be content with what you get, regarding yourself as insignificant and worthless.

The difference between religion and the word. Religion is from the bed-rock of nothingness, an aspiration. A prayer is the wish of a being who knows himself. A wish is the appetite of a self-unknowing person. St. Paul says: "They alone can

If you are not in this state, perhaps one of the fears you had when coming to the place was that you would lose something, be robbed of something worth while. "I will do my best to rob you of it".

This is a matter of pure reason, just as you do not pretend to have acquired yourself, your stature, your color, etc., these being hereditary, so I go a step further and say you have acquired nothing, anymore than you have chosen the color of your eyes, hair, etc.

You pride yourself on your knowledge, your discrimination in art, etc., when all these things have been thrust upon you. You have had given to you a free gift, just the data that you have sitting here, in a chair. Your cells, body, etc. is your data given you.

There is a science of changing your being and there is an art of changing it. An engineer deals with theory, mathematics, etc.; likewise, there is the technique of this Method and the application. There are two steps: the theory and the application. The object of the Method is the art of self-exploitation; the theory is the creature to be exploited. There is:

1 - the structure of the creature - how it is put together - how it has come to be what it is - what has been put into it - the strength of the working structure.

2 - some recipe for working the creature.

It is ridiculous to think that after a few moments work in a workshop that we can manipulate machines, as a motor car can be taken apart and put together. May be we will have to work a long time in the workshop, with patient study of the organism's structure, before we try to do anything about it, lest we find something worse than we had to start with.

Test: can you look at an image in the glass and forget that it is you? I will say that you will be surprised and say "is that me?" Illustration: trick mirrors. The only person we could allow to proceed with safety with an objective report of himself, is one who can thus look in a mirror. We are not yet speaking of the art of self-exploitation; we are only speaking of getting acquainted with the creature to be exploited.

We prescribe a certain Method. I regard myself as recurring decimals, point 3, etc. This Method consists in the attempt of being simultaneously and continually aware of movements, tone of voice, posture, facial expressions, and gestures. This technique will bring about in the shortest length of time that state which will make it possible to go on with exploitation. We look in the mirror. We do not say "I wonder what it is going to do, etc." We take ourselves as an image. When we begin to be aware of ourselves as an image, we have completed the first step.

Our first step is to empty the body of psychology and confine it to the phenomenon of the physical behaviour it exhibits. The first step is the knowledge of the physiology, and the overtones are the manner of behaviour, - so simple, that five forms of exhibition complete the list.

There is to be no analysis of hopes and fears, no recollection of the past, no picturing of the future. Our manners of behaviour are not to be described; they are to be noted. One is not to describe the angle of an arm in a posture, but to note the angle, i.e. be aware. You do not make a list of your habitual behaviour, you collect facts of behaviour. It is the fact that is to be noted. This gives you ability to attend, and this ability to attend will make it possible to attend to other things. Illustration: gymnasium work for a weak back, - weak from disuse. Do you remember the record of the exercises you have done? No! You say "feel my muscles". You acquired strength though the exercises have been forgotten. In continuing these exercises, you will have gathered strength to use in exploiting yourself.

We are not to observe others, but, because our eyes are open, we are bound to see others; only, we say, "I see because I look". I must look, here, acutely not passively.

Observing does not grow easier. Memory plays the role of calling, but few get up. The alarm clock goes off, but few get up. There is satisfaction in the ability to attend, regardless of what is going on. One interesting thing to discover, is how little there is that you observe that you are not interested in. You see a gesture; immediately you say "I don't like that gesture", it is like some other person's gesture". When you can make a pure observation, without comment, you then have a pure, an emaculate perception. In this work you refrain from making all the mechanical observations. The self-observation must be pure. All scientists talk about disinterestedness, but it is almost heartbreaking to see that all have their own subjective idea. There are none I would trust to make a disinterested report of a human being.

There is a certain amount of objective truth in all beings, there truly is.

The degree of disinterestedness in the approach to any problem is in taking a mental attitude. This is the Method of achieving disinterestedness toward this precious self.

The outline of this talk this evening.

Each sentence has been unnecessarily elaborated. Illustration: one tree giving the impression of a whole forest. One tree in a door-yard - - a man walking around - - lost as if in a whole forest.

I do not wish you to be lost in a forest.

First : you are the most important person in the two hundred million people on the earth.

Second : you are the object of all that there is in life.

Third : you are the person about whose abilities and desires you know least.

Fourth : you are the person

This is the theory and application .

Illustration : calf love converted into bull hate, both without identification. With this Method you love yourself less and hate yourself less. This is not toleration, but recognizing a fact. It is not proper to love, it is not proper to hate, it is not proper to be indifferent toward oneself. So long as you are in any of these states, you cannot be happy; you cannot discharge your function as a human being. Self-respect, complacency, is an artificial grafting. When we can say "I alone did it", we can have respect for self. About all my accomplishments I can have no pride. That, from day to day, I can more simultaneously and continually observe, this is my pride,- this is laying up treasure, where moss and rust do not corrupt. The ultimate objective is to manipulate imagination, - - conscious self-exploitation.

You are concerned with the maximum satisfaction. We don't care two pence about cosmic consciousness, or divinity, or God; but in our own maximum satisfaction : perhaps this is your objective duty. Make it a continuation worthy of its biological and sociological beginning. Think of the time and labor involved before biological man appeared. Then consider the further time required for this sociological development.

We have a physical body which is not mean.  
We have a soul which is not barbaric.  
Can you perfect this, carry it on its way ?

November 11th., 1929

CHAPTER VI

\* \* \* \* \*

You say "I have a passion for an automobile, for money, etc. - I say "what for ?"

We cannot get far until we have classified ourselves as to type. I see before me many types, like a dog fancier at a show. The dog fancier sees newfoundlands, terriers, etc. I see those before me who personally wish to be, to do, to know. Which one is you essentially ? Do you wish to be something more than you are ? Do you wish to do something more than you do ? Do you wish to know something more than you know ?

We begin self-study by trying to classify ourselves according to these three large classes of types.

If death should overtake a million people, only two or three would have any reason for continuing life. We live from day to day, for nothing other than to meet the happenings of the day. Noone ever asks what he is living for; what keeps him alive; what he is hoping for.

Questions that cannot be answered :

When you come to die, what is it that would be an alternative to life ? What do you hope to accomplish from continuing to be alive ?

If your ultimate object is to be, you also must know and do. If your prime object is to know, you must know as much as possible, do as much as possible and be as much as possible. All types have their field for work.

For each end the other two are sublimated Your type determines the base of your triangle. If I ask what is your work to be , I will not ask for reply.

There are possible states of being and impossible states of being. I cannot be an apple tree nor a giraffe, no matter how much I may wish to be. There is a limit to the possibilities for each person.

What do you wish to know ? What do you wish to do ? This field is over-populated. Examine yourself quite honestly before God.

The major part of our life is taken up in filling up time. Like spoiled children, to live, is to be spending our time to gratify wishes. The importance is not to fulfill our wish, but to pursue its fulfillment. Perhaps the best therapy is to find out our wish and to begin on its fulfillment.

Supposing you were doomed to immortality, - nothing could destroy you - you are you - nothing can make you another. You are struck suddenly with the realization that you have to continue, - what would you do ? You have infinite time. You say, "I would like to learn languages". You could learn all languages, but the time would come when you would pray to cease to be. I ask again, "what work would you wish to do?" We now say that we wish to live, But what reason have you ? What are you living for ? This Method is intended primarily for those who have an inkling of what they are living for. Someone may say he is interested in painting, but in fact, he is interested in wheel-barrels. This Method is for those who are looking first of all to know "what kind of a being am I".

These bodies you have brought with you tonight are no more yours than mine. Everything is a gift. Your status as a doer, a knower and a being is what use you are making of this body, this organic mechanism, which is a present to you. What can you do to have full use of, control of, this body, which is a gift to you ?

I consider time but a few moments. Thirty, forty, fifty years ago, there would be sitting on your chair a single, tiny cell. At the crisis of birth, there is a fully formed infant. But a long history goes before. There is a state in which it is invertebrate, vertebrate, monkey, human. This is its biological history. The child comes with no memories, no experiences of the senses, no intuition. It now enters the sociological environment of his parents, and on the conditions of its environment depends its sociological development.

We learn to speak, to walk, etc. up to the age of majority. Here we reach the end of a certain phase and the being is then considered to be responsible. This is the time when life is supposed to begin. The first stage is biological; the second is biological and sociological, and the third stage is sociological. At this age, the age of

majority, in 99 out of 100 cases, contraction sets in. We know what to expect, - a return to the womb. This is what psychoanalysts also say. Now for a word used by Eddington, Whitehead, Jeans, - not a word used in the Sunday papers, - "time-tube".

We were all only red, wrinkled infants. We begin to resent nurse, we begin to go to school, to college, to think we know it all. We grew up from a cell, say, - dressed for a party, - limbs, arms and all the rest, and we arrive and for twenty, forty, sixty, ninety years, we go through a series of forms. With which form do you identify yourself ? You find it difficult to answer. So we suggest the use of the time-tube. We say "when I was a little girl", etc. Each individual makes his own tube.

(Fourth dimension states are called time-read Hinton)

We should see the forms through which an object has passed; its history. This requires imagination, facts and measurements. We do not say at the moment when this is involution, and when evolution. We simply advise people to look at objects in this way. From the footprints of our civilization, a million years from now, our civilization could be built up. We should look at cross-sections and build up the rest. We call this looking at the fourth dimension. God alone knows what anyone of us may be.

We are a procession of fate in time.

Next step : why is it that our original seed turns out to be a human being ? We say a human being is an organism with three brains. Had we been born monkeys, we would have two brains, or, had we been born fish, we would have one brain. We have a brain for being, a brain for doing, and a brain for knowing. Up to the age of majority, our physiology is set in a general form which will last the rest of our lives. Nature does all this; we do not attend to this. But Nature says "I provide you with a body and three brains." What you do inside your body, do with your three brains, Nature does not care.

We are ceased on first by parents, second by teachers, etc. By all this you must see what kind of brain one will have at twenty-one. If his brain has not been used by himself, at twenty-one it will be undeveloped. If his emotions have been curbed or indulged, etc., he will be infantile. The first center will be very large in comparison. He can walk to his office, smoke, drink, drive a car, be a regular Robinson Crusoe, build a hut, fish, and

all this with only two brains developed and one brain artificially developed. No wonder we may be regarded as inferior.

It is so ridiculous that other people take their eye off the ball. It is serious that we take our own eye off the ball. We are infantile. It would raise my hair to say about myself what I say about Orage. I look in the mirror; I know noone more hateful, nor more despicable than Orage. A creature so lopsided, so infantile in its sociological development, there is nothing to retrieve him. The only comfort is that I have infinite time to develop a mechanism which society has almost completely spoiled.

Head  
Solar plexus  
Spinal brain



This is a correct portrait of every individual.

One who is moved only by the descriptions of the emotions of others is dying in the emotional center. Illustration : Shelley's "Ode to the Skylark". Contrast Shelley's "Ode to the Skylark" and Charlotte P. Gilman's poem on Shelley's Skylark. His was real emotion, hers was not evoked by the skylark but by his emotions about the skylark.

One who is not interested in boats, being in a boat, about a garden, being in a garden, is dying in the instinctive center. One who is not interested in the new discoveries of science is dying intellectually. We develop three centers; interest should be shown in all three types of interest.

Eddison is 50 000 years old. What do you suppose a man may be in another 50.000 years ? His physiology may be much the same, perhaps a third eye might be added.

Reformers are dreaming without making a picture of what the results of their reforms may be, when 50.000 years have passed. Would it be a world of pugilists, Platos or Jesus Christs ?

We come back to what the individual can do in his life-time. We say "only the potentialities which we realize today can be realized by the future race."

Actualize all wishes only/ at your own choice, voluntarily and on your own terms. To have complete

understanding, complete feeling, complete ability to do, is to fill up the three brains. Merely because an emotion is provoked by an image in the mind, or by a feeling in the body, does not matter. An emotion is always evoked by one or the other, but they are genuine while they last. Illustration : reading a book and blubbering. Show me someone who is moved by a work of art and I say his emotion is still alive.

You are looking at the world through three mediums simultaneously. You get a sense of images in one medium, in another, feeling, in another connotation. Seeing ourselves this way we will, every one of us, change, not metaphorically but psychologically. We shall begin to think more, we shall begin to feel more, we shall begin to do more.

There is a possibility of 343 emotions (7 times 49) Generally speaking, an individual experiences about 27. The hope is to experience every species of emotion.

The race cannot do more than what is potentially in the race. Only what the individual can do, the race can do.

There are vestigial organs - for which we have no more use, like the appendix, - and anticipatory organs- for which we do not know the use yet.

In the back of the head : consciousness  
In the heart : individuality  
In the spine : will.

Will consciousness is determined by our actively taken impressions.

A will is a purpose pursued irrespective of any wish.

Time \* \* \*

Consciousness is the simultaneity of thought processes.



November 18th., 1929.

Chapter VII

\* \* \* \* \*

You have only to change in one of your centers and you see this room differently.

\* \* \* \*

This external world may be called a very large X or unknown. The external world for us is unknown because we are conditioned as we are.

We differ from the animals only because we have three screens; the higher animals have two screens, the lower one screen and the vegetables have no screen.

Environment is the seed of possible stimuli. Environment gives you your ideas of the external world. We collect what we wish through our senses and create our sensations and stimuli.

"I" only contacts the external world through these three screens. Without all the senses it does not mean that the world has changed, it only means that the organism is changed. The world does not change because one is blind or deaf.

The first screen is our body. We come in contact with the world through our senses, two, five or ten, whatever we have. This is our only experience with the outside world. We depend on these senses - taste, sight, smell, etc. In this way we do not differ from the reptiles. The reptiles have one screen only, one center for external conceptions.

Another screen is the feeling or emotional center. Our first classification of the external world is in this center and is "I like" and "I don't like" - an elemental classification. There is no such thing in the world as an unpleasant taste, touch, etc. - there is only taste, touch, etc., and we make the classification "I like" and "I don't like". One rate of vibration makes an unpleasant face, another a pleasant face; there is

nothing of mathematics in this which makes the difference; it is the emotional center, positive and negative emotions, (I like and I don't like) and they have nothing to do with electricity or \* \* \*

There is an octave in emotions ranging from low to high like the keyboard of a piano, and the notes struck in this octave of emotions are lasting in the same way. Our emotions are unpleasant or pleasant according to vibrations. When these - "I like" and "I don't like" - are assembled, we have the contents of our emotional center. There are two elements in the emotional center - states of pleasant and unpleasant emotions.

Negative emotions spend your energy without profit to yourself. Negative emotions are devitalizing. Indulgence in them breaks down cells and destroys the body.

The two-screened animals also like and dislike. With the endowment of the third screen is given human beings a responsibility not given to animals and reptiles. The wretched thought-screen in us is no longer "I like" and "I don't like" but raises the question of "is it right or is it wrong that I like or don't like?" It begins comparison. Thought is a classification of sensations.

Question : what is judgment?

Answer : how can I judge without comparison. The word "judgment" implies the final conclusion on comparisons with respect to likenesses and differences. My judgment is a final verdict of a series of comparisons. You cannot help your judgments any more than you can your likes and dislikes. But in the third center is the possibility of making conscious judgments.

We each have three center or brains. The total number of sensations coming into these brains since birth is given as ten millions per second by way of each sense. Endowed with ten senses, each of us has received 100 millions per second since birth. . . . By this you will see how complex our bodies are from the point of view of sensations. These sensations are classified in infancy into "I like" and "I don't like"; already we have this second screen; it begins to operate in the cradle. It is the origin of spoiled children and of all our prejudices. Long before we

have judgment; we begin the emotional classification automatically. How many emotional experiences have we? As many as we have sensations. Divide sensations into two halves - positive and negative - then judgment enters.

Sensation, feeling, thought are three possible responses to reality. They are forever different in kind but not unrelated in interest; there is an inter-blending. The three screens are not of the same strength in ordinary individuals; all depends on their relative inherited strength. One screen may become defective but the scheme has not gone wrong.

An instinctive center may have the strength to live 500 years; an emotional center to live 100 years; a thinking center to live 20 years. We are at any moment at a different age in the different centers. We may be approaching old age in one center and comparatively young in another center. A common phenomenon is the cessation of life in the thinking center while emotional and instinctive centers are still strong. A man has been to college, attains business success and the mind dies; he cares only to live in the other two centers. He likes to be entertained, to go to the theatre, etc or to play golf like a boy. You know at one time he had exercised his mind. The answer is, he is dead in his thinking center. Our fate is that the three centers differ in each individual; this difference depends on heredity and the winding up of the three centers by environment.

We are not deceived beyond a few years as to the age of a person, as to body; but to estimate the age emotionally and intellectually is more difficult. You can't treat an adult as an infant or vice versa, nor can you treat old age as an adult. We treat every one according to their physical age, regardless of their emotional or intellectual age. When you are capable of seeing their emotional or intellectual age, you can treat people fairly, according to their three ages. Ask yourself, whatever his physical age may be, what is his emotional and intellectual age.

We say that we cannot change these three centers except by new consciousness. By chance they may be renewed temporarily - we sometimes speak of one as raised from the dead.

Question : Is there not such a thing as affinity?

Answer : Affinity is following inclination. There certainly is - this is like vibrations attracting each other. Illustration : the magnet drawing the metal. It is the fate of the metal to be drawn by the magnet. Fate is an accident. Read any of the latest books on psychology. It is by accident that the future for anyone of us will be glorious or in-glorious. We can acquire no new faculty, no new sense, no new center, we can only develop what faculties, what centers we have. The only way we can change is voluntarily - not by being spoon-fed by others and not by our forbears who in turn were also conditioned .

Up to nineteen years of age, the three centers march together; then one may begin to drop out, say the intellectual center. A real educational system would guard against spending emotional and intellectual energy and would also strengthen both. In such an education, the centers would march together, say to the age of ninety - this would be a ripe old age. We do not die in a center from using it but from waste and fatigue.

There is what is called a second wind and a third wind, a new lease on life. This may be brought about by chance or design. There are glands which can be opened up and give new energy for a time. You get your second wind between openings of "cans" (I can).

There is a second physical wind, a second emotional wind and a second intellectual wind. Illustration : someone from the physical point of view can lift 500 pounds; he says he can lift no more. It is possible to put him into such a state that he can lift twice that weight but this would not mean that he would have the use of it. In a certain emotional state one can lift beyond one's natural strength. There are emotional states when you feel you have super-human strength - we say "in tune with the infinite."

Intellectually there are times when you feel you can understand anything - things extraordinarily clear to you. Everyone has experiences of power greater than

they ordinarily use.

Our aim in this Method is to develop these three centers. We do not say as Freud does that these centers have been sublimated when we find our second wind. We do not find our second wind necessarily by exhausting our first wind. So we do not speak of super men. We do not say "higher thinking center", "higher emotional center" and "higher instinctive center" because this suggests these three centers have been sublimated. Instead we say Will, Consciousness and Individuality. Use second wind instead of sublimation.

The three Yoga develop each center separately. Saint-Francis of Assisi had extraordinary emotional experiences, but physically he was weak and intellectually ordinary.

Question : What about Samson ?

Answer : Samson had a momentary physical experience.

Plotinus, Gnani Yoga, is an example of a developed third center but was ordinary in the other two. Jesus was supported almost entirely by his disciples, who were chiefly bakhti Yogi and we have no report on him physically or intellectually; somethings, however, do creep through, it was said "to the Jews he was a stumbling block and to the Greeks (foolishness)".

While our schools are all of the same pattern, the ancient schools aimed at developing one or the other of the three super-states.

Hatti Yoga developed the instinctive center  
Bakhti Yoga " " emotional center  
Gnani Yoga " " intellectual center.

Each produces a monster; Plotinus was weak, probably could not shake himself. The bakhti Yogi we call "silly saint"; the Hatty (or Raja) Yogi produces the ascetic.

There is a fourth Yoga, the aim of which is to produce simultaneously and harmoniously the effect of the other three Yogas, the technique of which is this Method. There cannot be a school in this Method.

There are plenty of monks who wish to achieve contact with Jesus. Each Yoga cannot promise results. A hattt Yogi can show pupils who after one or three

years can perform certain things. These schools are always full.

(The psychological exercises are elemental Yoga exercises).

The first exercise in the Bakhti Yoga schools is to manifest the opposite of what you feel. If you feel a pleasant emotion, you exhibit an unpleasant one, and vice-versa. You contradict your own inclinations. Try this as a simple exercise. As a practice exercise, stop with the first, there is less waste of energy.

There are dual schools for developing two centers at once, but no triple schools. There is no salvation in any Yoga, each should be taken with a grain of salt. To take them with a grain of salt was whispered information given to Princes.

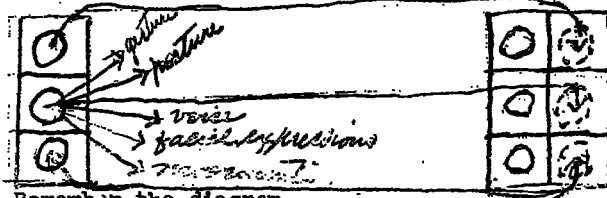
The schools of Egypt were different, for they took Egypt to be a physical body and divided it geographically accordingly. In Thebes were only admitted those who had been through all schools (here they approached the teaching of the fourth Yoga).

There is another way of reaching super-consciousness but its aim is for one center to rule over the other two; generally this occurs in the emotional center, this being the most fragile - shell-shocked - Only people in this state wish to be back in their normal state of emotions.

The Whirling Dervishes whirl until they get into a super-state of body - the body identifies with the psyche. In this state they can cut the body, see blood and stop its flow. Their physiology has become a part of their psychology.

The fourth Yoga is to do the work simultaneously of the other three. It is more ambitious and at the same time more modest.

No genius, no matter on which plane, can deceive us into wishing to be like him. How can three be developed simultaneously? The difficulty lies in simultaneity.



Remember the diagram.

Through self-observation each of the three centers will send impressions to their equivalent higher center.

Faculty is the evidence of experience.

Transient emotions are lower emotions.  
Lasting emotions are higher emotions.

The first step is observation of your own behaviour. The three centers no one sees. We will never see our own centers. When you look at some one else you do not see three brains; you see five manners of behaviour; out of their organs come five manners of behaviour - the totality of their behaviour.

You say "I must be aware of my five forms of behaviour." In doing this you will become aware of all three centers. Though all five manners of behaviour come primarily from one center, they all have elements of the three centers. All three centers blend to produce every form of behaviour. Every gesture blends the three centers. If it arises in the first center, it is 3, in the first center and, say, 2 in the second center and 1 in the third. Its elements have these proportions. If aware of such a gesture we build in the three centers individuality, consciousness and will in the same proportion.

(The clairvoyant reads shades of voice, etc.)

The Mona Lisa's smile is a compound. The portrait is a diagnosis of her by the painter; whether the smile was in the subject or was intentionally put there by the painter we do not know. Therefore we go to the person and not to the portrait for the truth. From this point of view a diagnostician cannot find any one uninteresting.

Any person contains a key to read not only themselves but all others. We check one language of behaviour against another. Any person may be affected in one manner and not in another.

Question : Does imagination have its source only in emotion or also in thought ?

Answer : Imagination is the source of material upon which the thought acts.

VIII

November 25th, 1929.

\* \* \* \* \*

Question: What do we mean when we say "our potentialities"?

Answer: We mean something quite concrete, something which everyone can see. It is your body - harmless, apparently despised body - that is the subject of our study.

What body or bodies? There are those that claim to diagnose - astrologers, for instance, or hand-writing readers, etc. 999 answers out of a thousand are wrong. Diagnosing others, as diagnosing ourselves, is equally wrong.

Our life depends on the understanding of ourselves. Who is there that never commits errors so that his friends suffer if he does not? Who has never behaved in such a way that he has afterward felt regret?

The skill we use in handling ourselves is as amateurish as that used by a person given an automobile to drive who has never driven.

As far as direct self examiners go there are none in civilization. There is no one here who knows himself or herself as well as any one who has known them for five minutes. Still we act on the supposition that we know ourselves. We make every variety of mistakes and then wonder who has made the mistake. We always put the blame on others or on circumstances. We have neither the courage nor technique to observe ourselves and this is the price we pay for not looking at ourselves in the same way we look at others. Give yourself your name and imagine you see that person and ask:

Can she be trusted? Is she a liar? Is she capable of loyalty? Is she serious about anything? Has she intelligence? Is she where she wishes to be? Is she lazy? Is she self-indulgent? Is she selfish? Is there any one she loves? Is there anyone for whom she would put herself to real trouble? Could she take a vow to do any work? Is she a snob? Has she any idea of why she is alive? Could she tell if at the point of death what she would do if she were given another ten years to live? Has she ever wished to excel in anything? to be of service?

Or has she been in pursuit of pleasures? Do the words "conscience", "responsibility", "religion", "womanliness", mean anything to her? Is she complaining? Does she think the world owes her anything? What does she do for society? How does she spend her day? Before going to sleep does she review the day or pass into oblivion? In waking does she have a purpose for the day? Does she ever make effort against inclination? What character did she have as school girl? How does she appear today? Could she write on a piece of paper what others say of her? Has she a pleasant temper, or morose? Has she ever had the strength to apologize? Has she used words as a snake uses its sting, to throw at someone whom she hates? Has it occurred to her at night to recall her remarks during the day and ask what kind of a person was this who said these things?

One who asks these questions is truly a new species, not one which springs up in evolution.

This self candor is different from candor about others. Is Orage a person who has the tendency to say things to please others? Is he inclined to lie? I could not answer these questions if attached to myself.

You cannot answer these questions accurately at first - this is not important; it is necessary that you give answers. You can say, "Yes, I am deceitful; I shall lie to my best friend," and then pass on to another question, "Am I a person who can be relied upon?" You say, "Yes, she can be relied upon." You will be pleased and begin to purr in answering these questions that someone (yourself) has taken interest in you.

I see scars on your faces; you have suffered in your pride. If I could tell you of a beauty parlor where you could be freed from scars you would go. I am offering you something which will take the sting out of every possible thing which could be said to you or about you: it is that you have discovered all these things first yourself and can say, "Yes, it is true."

Socrates asked his friend what he saw in his face and received the reply, "I see greed, hatred, malice, etc." Socrates said, "Good. Shake hands. I have seen them all there too."

yours. What effort do you make to better their condition, to know their character, their weaknesses, their strength, their needs? What have you done for them, I ask you in God's name, compared with what you have done for yourself?

Now see someone for whom you care and you wish to help, but it is beyond your being able to help them. I say you cannot help them until you have come to be the person who knows himself. It is absurd to try to help others when you cannot help yourself.

The educators are all so prejudiced they cannot help imparting their prejudices to pupils whether they are good for the pupils or not. The subjective element is so great that no one can be trusted to help others.

A psychoanalyst will begin to attribute to patients the very complex he himself has. If this is the case with trained minds imagine how wrong it would be for the untrained to attempt help. They would give the worst advice that could possibly be given.

This subjectivity - self ignorance - is the beam with which we try to cast out the mote which is in our neighbor's eye. The beam is self ignorance; we cast it out by Self Observation. You look at the creature bearing your name and say about it what you would say with long acquaintance. It will be relative truth if not actual truth. Then only will you venture to prescribe for others.

In judging yourself all depends on the mood you are in; according to your mood you will be extreme in condemning or praising yourself. It will not be pure judgment; it will be relative to your emotional state.

"When a man begins to study others he will color his conclusions by his own subjectivity." James discussions. There is a simple person, a concrete figure, for me to study. I don't need a book or introspection \* \* \* \*

Always the difficulty occurs of expecting a logical proof instead of a fractional result. "Once I was blind; now I can see." - pragmatism, result following cause; not logic, preceeding cause.

"Psychoanalysis, in my opinion, is a form of Voodoo with obscene rites. \* \* \* \*

If you discover yourself first you will not suffer.

When you have so diagnosed yourself you will ask, "What is to be done?" You may think you will be hopeless and in despair but it will not be so. You know how to say such things as will depress an enthusiastic friend. You see their spirit depart; you know the effect that is produced on one's self when hostile remarks are made from the outside; but the effect on yourself will be the reverse when you have stated about yourself, "I am weak, lazy, etc." Then when others say these things to you, you feel relief - you can be yourself and like a little child - innocent. You can never fall below your diagnosis but can have new courage, new spirit by the hope that you can become better. You cannot become worse.

I stress this because without some effort at self-candor there is no hope of arriving anywhere. All the rest may be philosophy. You can go to the theatre, to lectures, etc., and think you are being educated by churning over and over what you already have. The vast number of people after twenty years of age never progress but they go back; and back not to childhood but to childishness.

Evolution is an accepted fact.

This is highly prejudiced and leaves out the millions of creatures who have lived on this planet and are extinct. Nature does not care. What takes place in nature is a number of changes.

We have been in a state of optimism - one of the superstitions of the nineteenth century and which the twentieth century will refute.

If you do not do something for yourself, nothing will be done. You will grow worse as time goes on. By luck this may not be, but most people will grow worse until time to die. The subject to study is one's self; the technique such as you use on anyone else for whom you feel responsible; brother, sister, children; anyone emotionally in your charge.

Think of someone whose welfare is some concern of

A psychoanalyst at seventy years, head of one of the largest institutions in the world - his wife became insane, his son a criminal, his daughter married three times unhappily. He did not know that he was the cause. I say the world is literally crazy; knowledge of others is of more importance than self knowledge is the state. "The eyes of the world are on the ends of the earth."

Illustration: You have cancer. You do not say, "how interesting. Now, how did I acquire that?" I find an inclination to lying. I do not inquire how I came to have it.

Question: Is this self knowledge done alone?

Answer: Yes, it needs no jargon, no text books, no group meetings.

All that we are, we are because of heredity and sociology. We wish to know what kind of joint heredity and sociology is here in us. What the being is at the moment we call pragmatic psychology.

To the one interested we prescribe that you be continuously and simultaneously observing the five manners of behavior of the body you take with you. You will be performing the greatest usefulness you can be to yourself and human society because you are doing this.

Question: Shall we take all this you have been saying on faith?

Answer: No. Either you leave it or you experiment; either you are interested in the experiment or not interested. The skeptical - inquiring - will personally experiment or find out if it is so or not. It is not a question of logical truth. It is a question of practical truth.

Watson said about this Method: "This is not come see: it is go do."

If you are skeptical, do not believe what was said, I ask you in the next state of temper to continue your state but listen to your tone of voice, etc. One experience of this kind will do more than a thousand years in the group. Just listen to what the other person has to listen to from you - you suddenly have a feeling of

stark amazement - your tone of voice immediately changes; your vocabulary will fall into a different kind.

Some blame others for disagreeable states or if they have grown beyond this stage they blame sociology, heredity; this is also stupid.

Being aware of states here and now the states begin to change.

Question: Does the Method applied to such states wear out?

Answer: Every state of negative emotion is like a blown up rubber animal. There are different kinds of negative emotions but all are inflated. Prick any kind of a rubber animal and it collapses. Self observation is like the prick; the principle always works. However, this habit of using pins may make it impossible to blow up the same animal (negative emotion) again and again.

A negative state is one personally unpleasant to you. Also whatever things we do which would be disagreeable to us if we saw them, we will stop when self observing.

Illustration: A public official on seeing himself on the screen soon after some public occasion in which he figured, resigned from office.

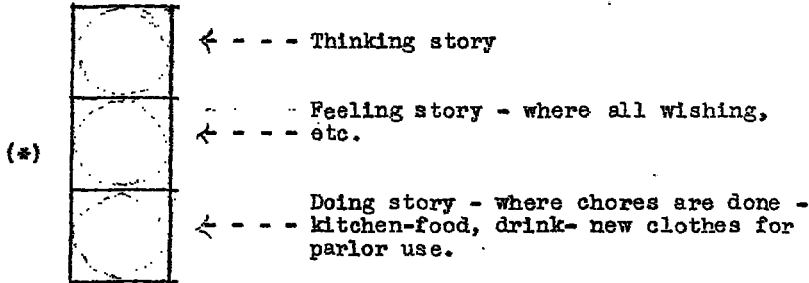
Second illustration: The cure of a case of stammering at John's Hopkins. (Watch for the stammering and observe, and it ceases.)

We defy you to continue to talk disagreeably if you hear yourself.

"Self consciousness" so called, is acute awareness of somebody else - not acute awareness of self. The more truly Self Conscious you become, the less conscious you are of others.

The more you attend to what you are doing the more you will understand what others are doing.

Everybody's portrait, standing erect, is a tower of three stories:



In this bottom story the most of us live habitually.

In the feeling story, or parlor, we live a large part of the time.

In the thinking story, the study, we live infrequently.

Ordinary beings live: 9/10 in kitchen, 9/100 in parlor, 1/100 in study.

The way to control our thoughts, feelings and actions is to establish here (\* see above) "I". This is not theoretical psychology but practical psychology. So try to see if you can continue an ill temper when aware of its manifestations. This is a receipt for continuous happiness.

When you are in a state of worry will you go to the mirror (not go over the circumstances) and say, "Ah, now I see how you look when you are worrying." You see the droop of the mouth, the color of complexion, the eyes. You walk and feel constriction. It is as interesting as being pregnant - there is pressure of blood at the back of the head, etc.

Then suddenly you discover you have lost your worry; before you have exhausted your symptoms, you wait for more, they do not come.

Illustration: A professor at Columbia lay in wait for another toothache; he had discovered 16 symptoms; he wanted to get them all.

Any negative emotion should be taken as the professor took the toothache; instead of apprehending the next

attack you will be looking forward to it - but it won't appear.

One reason for the value (necessity) of these groups is because the world is rotten with negative emotions so it is almost impossible to live in it, and here we learn of a simple way of curing negative emotions.

Question: What happen to positive emotions when observed?

Answer: Observe yourself in a positive state and you enhance that state. A positive state is one which is pleasurable to you. You would like it repeated.

Negative emotions you do not like, they are at the expense of your well being - a debt-you have to overcome them. In one bank account there is a balance; in the other account a debt.

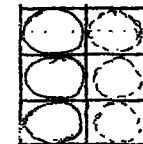
\$1000.

\$500	\$500
-	plus

In a positive state I add to the balance; in a negative state I diminish the minus.

(A new idea not ever given in other groups, now given for the first time.)

When I observe my tone of voice, movement of arm, etc. since there are three centers involved. the impression is three-fold.



← The element of the third center in the impressions goes here.

← The element of the second center goes here.

← The element of the first center goes here.

By the simple act of observing you are taking three orders of impressions and so all the centers begin to develop.

We have no "I" in these three centers and never will we take an impression here.

Faculty is the evidence of experience. Transient emotions are lower emotions. Lasting emotions are higher emotions.



IX

December 2nd, 1929.

We have a sense perfectly real that we share the soil of the planet with two thousand million people who are born at the rate of one every three seconds and die at the rate of one every three seconds.

It is literally inconceivable that we should realize this and have an idea that we are of any great importance. Astronomy will tell us that our Earth is only a mote revolving about a sun which is only a speck in a universe where there are millions and millions of suns.

Physicists will tell us atoms \* \* \* \*

Illustration: A fly on the ceiling of the Grand Central Concourse; we are as a speck on one wing.

I am trying to approach this from another way. We can travel around the world and meet a specimen of every race. Make this an effort in concrete imagination - while we sit here there are two thousand million people on the planet, being born and dying at the rate of one every three seconds. Every moment of our day is a present moment for every one else. Every disease possible to man is occurring, being suffered, some where at this time. No one can have an experience that has not been experienced by some one a moment before us or a moment after.

There is no unique	accident.
" " " "	deformity.
" " " "	experience.
" " " "	being.

You will begin to realize there is a community of total experiences which we share to a certain extent. This realization gives a person a perspective on himself.

No experiences are of any value. The organism remains what it was before though the effect may be integrating or disintegrating. Only purposive, intended experience brings about change, - transformation, development - understanding.

We do not compare human beings with atoms or with the universe but human beings with individualities.

Each individual is a cell in total humanity.

I wish you to turn your attention to the one cell in the human organism which happens to bear your name and say "there is one being in the universe that I can turn my attention to and say "I am responsible for that cell".

I say "you have brought your bodies with you". By virtue of the use of the word "I" it is possible to look at the body. I can look at my hand; I can look at my arm, I can be aware of my body walking, - back, legs, arms in walking. But how much of myself can I get into focus as I can my arm? Can I see my organism as clearly as you see it? No, I cannot see the totality of Orage as clearly as you can, not in the same way you can see him, but I can have the same image in every other sense except sight.

Close your eyes - how clearly can you see my image? It blurred. There is the possibility that your mind can project the image as clearly as an image in a dream and hold it for a time and turn your attention to something else and then back and see the image still there.

Now will you try to see yourself and say "There walks the (image) being which is myself; there walks the creature who is my chief responsibility among two thousand million creatures that are now existing."

Saying this, you would not say "There walks the most colossal important person in the universe and for this person I am responsible." Instead you will see yourself an ordinary creature.

It is a fact that you know yourself better than anyone else knows you, your history, your ambitions, etc., though it is also true that you know yourself less - you do not know how you look to others - you cannot for the moment make any comparative judgment - you have on the other hand the advantage of knowing its history, its plans and many of its secrets. On one side you have this knowledge, on the other you have none. Out of the materials you have, you can create the portrait of the one creature for whom you are destined to be responsible.

Still having this image before you, what is this being from point of view of ability of mind? ability of feeling? ability of doing? What has this image to make it capable to handle this creature?

Within fifty years, one hundred years, every one here will be dead (do not accuse me of metaphysics) - but change will take place between now and the grave

which will not be a change pleasing to our friends, to ourselves. This is one reason of our infantile state - we dare not project our imagination into this picture of what is going to happen to us. Instead of doing this, we have a child's imagination that all will go well for us, our friends will help us out, etc., when we should be planning what we should like to become in mind, body and emotions, five, ten, fifteen years hence, in respect to quality.

What is the force of your wish about the future of this creature? What is the amount of effort you are making to become the kind of person you would like to be? Or are you leaving it to hope?

An ideal is an instrument for measuring ideals and it should register the kind of emotional experiences etc., which you would wish to have - the kind of person you would wish to become.

Here is the moment when the human psyche is as slippery as an eel. There is a reason for facing these facts about ourselves but we prefer to consider others when we try to pin ourselves down to facts about ourselves and this is the primary downfall in trying to see the clear picture of ones' self in point of view of mentality \* \* \* \* in human relations.

If you are pleased with the picture of yourself, find self-satisfaction, I would not crack the ego of this superiority complex.

If you are not pleased, what step are you taking to become that which you would be?

The urge of self-perfection is the shame of self-dissatisfaction - the urge is not the allurements of perfection.

There is what we are, what we wish to become, what the means are to become what we wish.

Question: What is the means?

Answer: This is the picture of what we are now. So that the now can be transformed into the hence.

NOW

MEANS

HENCE

What we are now transformed into the hence, five, ten, fifteen years, when we will still be human beings.

We think, we feel, we act; how do we think, feel and act?

I am not inviting you to look into a mirror which shows you as you think you are but into a mirror showing what you really are. When this portrait which is real is reflected in our glass instead of the one we ordinarily see there, the feeling of self-satisfaction will not be great and we will wish to change the portrait.

We say our state is this:

mental ability

emotional ability

ability to do.

I invite you to say in which respect you do wish to improve.

The "1" means the lowest marks - a generous allowance. What is your ambition to be more of in the future than you are now? This will settle your type.

Do you wish more understanding of books, art, Einstein? This is the type "1" whose ambition it is to improve in mind.

Type "2" is one who wishes to feel more, more delight, more happiness, etc.

The third type wishes to do more, to be more practical. You must belong to one type but all types are mixed, for to belong to one pure type would be a misfortune. It would mean one of the Yogis monsters.

Types are generally a mixture of two centers preeminent. If three centers were equally developed it would mean a well-rounded person.

The desire to improve in one center is largely hereditary. We might every one of us be said to be an incarnated wish or set of wishes.

There is in man an urge for growth because he is not developed. What makes the tree go on? The fact it is alive. The animal is satisfied to live. "Man has the wish to live, the wish to live well, the wish to live better." (The function of reason in man).

Morris, Lawrence S.

Note Books of L. S. M.: Orage Lectures. [1927-1928] 133p., illustrations. Unpublished typescript.

Lawrence (Larry) Morris was—along with C. Daly King, Sherman Manchester, Gorham Munson and Wlm Nyland—a key member of Orage’s New York inner circle and Gurdjieff group during the late 1920s while Orage was editing the English edition of Gurdjieff’s typescript of *Beelzebub’s Tales*. Morris’ notes cover thirty-two weekly meetings in New York City, interspersed with breaks, from January 17<sup>th</sup> to December 27, 1927 and from March 19 to May 28, 1928. Most of Orage’s discussion focuses on *Beelzebub’s Tales*.

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89	October 24, 1927	134-5	Quotations from Morris Notes

Note Books of L.S.M.

Orange lectures. New York

Preface

1927 ? Before I came to the

This preface is to the Book what an overture is to the opera. The ideas to be developed are indicated lightly. The expression is not by direct statement but entirely by parable. Compare Swift's Tale of a Tub. The preface is called a "warning."

"When commencing a new venture, it is customary everywhere and always to recite---- in the name of the Father, the Son, and also in the name of that Holy Ghost, said to be known only to the priests and a few of the learned----"

Father is the Intellectual center

Son is the instinctive center

Holy Ghost the emotional center

The "higher" emotional center, i.e. the "heart", i.e. the capacity for emotional understanding of things as they are, reverence, awe, real love etc. is the Holy Ghost

The Book thus opens with an invocation to all three centers. Wholeness; but with special attention to the Holy Ghost. That is, this Book is to be read from the real heart.

It is true that it is not "customary everywhere and always to recite such words", at least in our experience; but G. wishes to suggest at the outset that beings living normally would undertake all ventures in this attitude of wholeness; and that in all the rest of the Universe such in fact is the case. But in our little corner, due to local conditions, we never undertake anything in this attitude.

----- therefore, placing my hand on my heart (but in parenthesis he adds "which is well known to be below the stomach----i.e. we mistake our solar plexus for our heart. we have no real emotional understanding developed, no Holy Ghost, no neutralizing force, he says" I have no wish to write this book". He is compelled to write by Will, which is indifferent to personal inclination,

The attitude of the Preface is the attitude of Beelzebub; and the attitude in which Self-Observation must be undertaken by each one of us.

Important considerations lead him to write a book. What is a book? (see later). Further: Will begin with a Preface, because other books do i.e., will follow conventional methods so long as useful. But preface will be a warning. Art (see later) consists of conscious variations from the usual. And the art we know ordinarily is as natural as the song or the nest of a bird. The nest of the oriole seems to us more perfect than the nest of the snipe; but we attribute no value; similarly Shakespeare or Michael Angelo. He will not be a creature of custom; but will use customary form and add something not merely different but better and thus fulfill two purposes.

He will address his readers. Notice his tone. This is the attitude and distance we will take in addressing our object of observation "my dear, honorable and doubtless very patient----" i.e. will not take it very seriously, non-identified. Amused but not unkind. ---- "with God's help and of course, with the permission of the local authorities"--- all the conventions and rules of this planet.

that is the worldly body. "(word 'local' in the book means of this planet. We are squalid villagers in the Cosmos. He will not use the language of the intelligenzia, i.e. our local dialect of thought, will not write in the language of grammarians not grammarians of words but of logic. In short, ideas in this book will not be presented in our habitual thought patterns.

Our intellectual life is based on chance associations. Only when our habitual associations are broken up can we begin to think freely. Our associations are mechanical; a whole mood can be destroyed for example by the use of one word with a different group of associations (In midst of a serious discussion, introduce a vulgar word)

In what language shall he write. He has begun in Russian but cannot go on because he is going to treat of philosophical themes. ( Russian is a mixture of Essence and personality. Russians will philosophize for a short time; and then drop into gossip and yarns. Russian is excellent for stories in the steam bath ( this refers not really to the Russian language but to the Russian psychology)

Also English is useful for practical matters but inadequate for abstract thinking of the Whole. This also is of the English psychology and not of words. It is of the way of thought. There is no language in English for speech about self "I" and "you" are excluded. Russian and English are like a soup which contains everything except "you" and "I". English cannot confess. In an English or Russian psychological state, we cannot tell the truth about ourselves

The English are the psychological that is sociological not biological descendants of the ancient Romans, the Germans, of the Greeks

He is familiar with two languages, Russian and Armenian; the Armenian 30 Or 40 years ago (i.e. development of every person from essence to covering of personality) English is personality; Russian, half and half; Armenian is essence, pure. But in Armenian one cannot express modern ideas, because modern ideas are not about essence he was familiar in childhood with Armenian (i.e., we all are essence but as we grow up, we "learn Russian and English" i.e. take on sociological influences. Armenian used to be pure (essential) but in 30 Or 40 years has acquired neighboring words i.e. psychologically has grown ~~impressions xxx~~ to be interpreted as the history of Man  
impure

Native Greek was his first form of speech, infantile, (posture, gesture etc); but unfortunately cannot use Greek (In case of a conscious person, behaviour is a language. Jesus said "watch what I do) because somebody would have to translate, i.e. explain his behaviour

How to get out of this language mess? Heigh ho! Will get over the difficulty

(G. never uses the word life in the book. He merely asserts that we exist; but says we can live. Life consists in voluntarily getting over voluntarily imposed difficulties. Arrangement of ideas etc will be behaviour: Native Greek

Every style indicates the psychology from which it is written. There are tubercular, cancerous, syphilitic styles. The latter is disintegrated, glittering short sentences, epigrams etc. It is very seldom we find a book or work of art which is not symptomatic of pathologic disturbance. But in this book G. is not writing from impulse, wish, etc. He is constructing this book as an implement to bring about a given effect. He has disliked the language of the intelligentsia since childhood, because he is a Black Sheep. Suppose there is one sheep in a flock who realizes the two things which we consider especial to sheep: mutton and wool. If he continues to develop this realization it will alter his attitude from other sheep; he will become the black sheep.

He suspected that our bodies are mutton and wool, i.e. that our bodies are stations for transferring energy up and down regardless of our own purposes; and we fail to realize that our intellection is mechanical reactions

While a "teacher of dancing" (that is of movements teaching our bodies to make non-habitual movements) he learned that man has two modes of speech (thought)

- 1:- Words
- 2:- Form

When speaking or writing you often use words for which you have no personal experience. If you ask yourself "Have I a personal content for this?" you will realize the difference. There is often nothing but literary associations. Veterans speaking of front trenches and journalist who stayed at home speak of front trenches on two different planes of psychology

Animals have only real experience; human beings have both, can pretend and often get away with it.

Can you, as a literary critic tell the difference between a style which is only words and style which is words plus content? (Song of Deborah in the Old Testament). It still is not art even if written out of the fullness of a heart; because its content depends on accidental associations. This book destroys existing values in art and is devastating to a sincere person.

He will write in a manner befitting a teacher of dancing, i.e. a person who is directing his movements. He warns you; you may find cacophonies which will be disagreeable and will make you not want your daily meal, i.e., your habitual associations

You may think I'm young. I'm not young. I have lived long enough to have "eaten dog", i.e., swallowed my pride, endured disagreeable sensations; fatigue; made an effort; swallowed negative emotions.

"I stand on my own feet". Beelzebub has hoofs (Individuality) Boots are sociological aids.

The compulsion for writing the book is a realization of logical need

I propose to allocate certain sums to those who return the book after beginning it, i.e., if you listen to these ideas a little you pick up an increased psychological agility, very useful

# THREE KINDS OF FOOD

+Si	Sol	Mi
+La	Fa	Re
+Sol	Mi	Do
+Fa	Re	
Mi	Do	

IMPRESSIONS: 3  
MEMORABLE  
REGISTERED

Re  
Do  
FOOD  
1

AIR  
2 IF AIR  
WERE COM-  
PLETELY DI-  
GESTED BODY  
KESDIAN WOULD  
BE COMPLETE

To face page 4 L.S.M. Note book. Orage Lectures.  
New York 1-17-27.

in ordinary pursuits;-- --- but if you go on!-----

Fable Of the Resolute Kurd

who bought a freshly gathered, i.e. (from some one practising the method) red pepper, which looked beautiful but made the tears pour from his eyes and his face burn. The wily bookseller will urge you not to return (A.R.O.); but if the book is digested it will be for your health and the health of those near you.

The book will be like the red pepper, disagreeable to our mental and emotional association and to our inertia.

Beelzebub has hoofs ; individuality, ability to stand on his own feet  
Tail: consciousness which can be furled and unfurled  
Horns will. Explanation of use of this symbol comes later

Beelzebub is an "I" who has developed Individuality, Consciousness and Will. He is speaking to Hassen, who is any little "I" who has begun S.O. and is by way of developing these three functions.

We have B. in us, undeveloped. The book may help us develop him. Wish is always for or against i.e. polarized. When freed from polarization it becomes Will. It still contains its double potentiality but contains the two in one and is directed by reason. Hence the symbol of the two horns sprouting from the head which is the seat of the Mind or Reason. Finally: he is a "teacher of dancing" of the Movements, also one who directs the three streams of movement, instinctive, emotional, intellectual  
All is nonsense but is right so long as things that don't exist, exist. This is a dig at those who console themselves over ~~any~~ ~~op~~ ~~er~~ ~~at~~ ~~Realization~~ of non existence of things, by falling back on one of them.

"I have spent the night writing this. Now I shall sleep and you go about preparing a meal of first food. He has prepared us a meal of third food. Go on stirring to make it thick with water. (a nourishing soup. water, our usual associations)

Terrifying suggestion that all our thought depends on chance associations; for I realize that I have been using these ideas for two years, hoping to assimilate them into my old set of values and enrich these latter without giving them up. I thought the new ideas would widen the scope, extend the perspective and give variety to the content. Now, I feel the actual framework becoming valueless. Will I go far enough to lose the old values which gave incentives and then perhaps not be able to go on to new ones of a different order?

17-27

The preface defined the attitude. Also mentioned a form of thought corresponding to two forms of consciousness  
Will now discuss the third form

7  
impression that  
an omniscient being here  
if an ~~are~~ ~~are~~ ~~completely~~  
adjusted, body ~~keep~~ ~~can~~  
could be completed



There are three kinds of food. To digest , we need two shocks, one at "mi" of air digestion. This shock must be conscious and from within. It is given by conscious impressions, taken by S.O. Each S.O. is a spoonful of food to build the astral body.

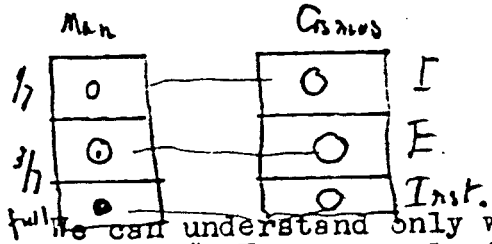
- Bodies and corresponding states of consciousness
- 1:- Food, body waking and sleeping consciousness
  - 2:- Air spirited or astral body self-consciousness
  - 3:- Mental for cosmic consciousness. We have no fact of this yet and have no mental body at all

- The three stages of S.O.
- 1:- S.O.
  - 2:- Participation
  - 3:- Experimentation

At first it is not "I" who observes. The above three takes us to the "mi" of air exercise. Then we must have exercise of thought

- For example
- 1:- Imagine ourselves in a different body (Lady into Fox)
  - 2:- Write down what somebody really thinks of you; and you will find it requires unusual processes.
- In The Book , we will find graded exercises in this kind of thought
- It is not Verbal Thought , nor Thought in Forms (i.e. so much of astral mechanically thought as we possess) but is a different sort.
- Ordinary imagination consists in assembling known images into new patterns

Objective thought is an attempt to understand the nature of things as reasonably exhibited. (To understand the reason in the mind of the Creator. Start on the assumption that the whole is intelligible, a process being played through; man with a function; but not yet intelligible in terms of our reason as so far developed.



We can understand only what we have chemicals for. #1 is only a word , #2 Emotion only three sevenths understood (such words as sin, sacrifice, purgatory) If an individual can develop reason he will come in contact with #1 and will put content into the word he now knows

### Why Beelzebub was on our Solar System

It was the year 223 in Objective time, after the creation of the world (1923) It was on the ship Karnak in Space, between the solar systems. This means in complete detachment; from here impartial observation may be made. The ship was passing from the Milky Way to the Pole Star. He was on his way to a conference. The implication being that the universe is reasonably and intelligently conducted and that there are many details to be taken care of. There is a suggestion that beings may develop from unconscious agen

"mutton and wool" to reasonable agents.

Beelzebub was reluctant to go on this journey, because he had just returned, an old being, to his planet Caritas, after long exile. What is it that has been exiled? The "I", Objective reasoning. B. has returned by great effort. Later will show how. He is marked by his experiences and has aged.

In youth he had been taken into service on the Sun Absolute, in attendance on His Endlessness; that is he had obtained a moment of non-identified Observation. "remember the first moment of Obs." he had dropped back to the emotional or instinctive center. This is comparable to having been on the Sun Absolute and then exiled.

B. then was young and thought he detected something irrational and he interfered, that is in a moment of illuminated S.O., he tried to correct something he saw wrong. He was banished to a remote corner of the Universe, Solar System Ors. We try to correct from Solar Plexus, Ors. We are all identified with the Solar Plexus. But our solar plexus is a disconnected and disorganized center. One result of continued S.O. would be the knitting up of the solar plexus with one emotion toward a situation instead of struggle

B. was sent to Mars (Planets are emotional moods) Our moods are determined by earth, instinctive center. We live on the earth. But Mars' mood is the mood of overcoming, more frequent in some people than others. There is a Venus mood, Mercurial mood, etc

B. was with his associates (early ideas of fairy tales, occult ideas put in different cells than scientific ideas, forming a magnetic center. These are the associates of B. The magnetic center makes reception of these ideas easier. Ors had been neglected, Solar Plexus B. and his associates were sent to Mars. Some of his associates migrated to other planets either voluntarily or because of general needs. B. stayed on Mars and organized an observatory to observe remote corners of the universe. This is the first reference to the method. Afterward this observatory became famous but not until after many improvements had been made

General application: Must practice S.O. a long time and make many discoveries before developing Reason. Personal: G. worked thirty years before he was able to publish The Method.

Ors was neglected but occasionally messengers were sent. Jesus Christ trained among the Essenes, an Egyptian sect. B. played a necessary part. This does not refer to the temptation on the mountain.. His Observatory also Egyptian, that is he added a practical method to Christ's message addressed to the solar Plexus

The first objection often made to The Method is that it is selfish. Christ says: take no thought for yourself and B. says: take thought only for yourself because only then will it be possible to take thought for others. The Gnostics introduced The Method into Christianity. But the early Christians expelled the Gnostics.

Jesus recognized the value of The Method and pleaded with His Endlessness to restore B. although Jesus own followers denied The Method.

His Endlessness pardoned B. on account of his Cognizance, i.e. his living for understanding--- Life. WE LIVE FOR UNDERSTANDING

So B. is back in the center of the megalocosmos, that is he was identified with his true center, his real "I". His prestige was not spoiled by his errors and indentifications, for mistaken indentifications enrich the final one with the true center. So B. and his attendants were with the crew on the ship Karnak. Each was busy with his duties for his being-intelktion. Most of what we do is done mechanically; but when we do something, putting into it all of our three actualized functions, thinking, feeling, doing, this is a being act, altho still mechanical

Karnak is an Armenian word, meaning our body as put into the grave. The ship is our body, travels on the planet, the planets and the systems

B. has his grandson Hassein. Who is Hassein?

H. is here

Organ capable of listening to B. or the magnetic center. Open to suggestion from the undeveloped "I"

(Compare "stop exercises" where the suggestion is given from without and must be relisued from within.)

Hassein listens and what he takes in he will apply. The Book is of words uttered by "I", what is understood will be acted on. Nothing I have not known and yet nothing which I ordinarily realize. The Book is to provoke my own understanding.

"More radiant than the Sun, purer than the snow, subtler than the ether, is the Self, the Spirit within my Heart. I am that self, that Self am I" Hassein is representative of the Self in us.

B. undertakes the education of Hassein; and H. was always with him and eagerly devoured all that he heard. "Interest" is a chemical process, heating the crucible. (Light, heat, weight, psychological attitude must precede qualities we attribute to objects

Hassein is stirred emotionally by being with B. and accumulating raw material of thought, combining the two, he actively ponders.

Ahun, B.'s faithful servant, his body, which he always takes with him

He is seated in the topmost cabin under a dome (the head) surveying the universe (mind) B. is speaking of the Solar system Ors (solar plexus) of experiences we all have. He was talking of Venus (discussing love)

Interrupted by the Captain of the Ship who asks B.'s advice (Captain is CommonSense) "If we continue, we will run into gas" (if we keep on with this discussion of love we will come into an aspect of the situation which will be poisonous to young Hassein)

B. says either we detour (hedge), finesse, evade the issue or stop and think (Venus, love, Christianity). The line of love will end in distaste. Causes and provides a neutralizing force

We will stop and talk about ships (ships are means of communication between centers i.e. methods (Method of S.O. is a Ship))  
 Ships when he began the method were very clumsy that is G. spent years of effort and travel searching for a method. All those he found were wasteful of most of their energy in clumsy approximations.

B. finds this present ship so simple that one might think himself on a planet i.e. this method seems to be a natural and logical conclusion of behaviourism, yet is not contained in it. He sends the captain off and offers to talk to H. about anything he wants to hear.  
 H. asks the right questions, showing a real desire to know, without which B. would not talk.

Are there beings on ~~that~~ the planets of that system with which you were identified? Yes, except on planets too young or too far from the Sun, with potentiality of becoming Souls. Their external forms vary according to physical constituents (form determined by biology)  
 An element is present on this planet which is not on the others. try to imagine the same three centers in different physical forms  
 Creatures on Mars, large trunks, little legs, large shining eyes, which light up the darkness, wings (imagination); eyes (power to see meaning in dark places. On a planet, a little lower, they are coated with fur (three centered essences, dipped into chemical element of any given planet and assume a form. This is not incarnation.) This is like electro-plating, if one can assume the object was invisible

Also a planet of the second order, the Moon, which B. observed (What is the Moon in us?) Frail bodies and strong spirits, figures like ants. Swarm results visible. H. should find results visible in him. Climate variable from extreme cold to extreme heat

Behind the Moon earth beings have form like that of B. except their skins are a little slimmer and they have no tail (consciousness) no horns, Will; no hoofs, individuality. They have invented boots or personality, a pretence that we have true individuality but not real defences as shown by the fact that we are touchy, open to wounds of vanity, self-pride, etc. The psyche also is imperfect due to abnormal conditions, established after physical birth, leading us to develop abortive, monstrous reason, unlike reason on any other planet

I/24, 27

B. is the prototype of a complete individual; H. the nucleus of the magnetic center; the companions and kinsmen are other cells.  
 B. begins a series of stories in reply to definite questions from H.  
 H. is interested, like every magnetic center in questions as to the nature and purpose of life; what response to such words as immortality other states of consciousness, etc.

H. asks "What are Souls?" and "Are there souls on all the planets?"  
 Planets are emotional states or postures) the body passes through movement from posture to posture. emotions as of body. Can we pass from mood to mood?

The use of the term ship will be familiar to those who know the two schools of Buddhism, esoteric and exoteric, greater and lesser

vehicles. They refer to two psychological methods.

Transition from one emotional state to another at will ; for example from anger to reverence; this is movement from one planet to another. This presupposes an organization--- a ship-- a vehicle, found within ourselves, the Body Kesdjan results from the first three stages of the method: S.O., Participation, Experimentation. Those who have practiced these three can thus pass from planet to planet, by the technique of change of images. The greater passage from Sun to Sun requires the third body, a change of intellectual states. e.g. contemplation to meditation, to ecstasy, to Logic.

We have astral matter; but no astral body; mental ditto. The method will do what other methods have been developed for, to form astral and mental bodies--- Souls, Self and Cosmic Consciousness, i.e. a consciousness of cosmic phenomena .

These ships the Captain mentions here include religious institutions which promised to carry their devotees from earth to heaven

Three types of ships; three psychological stages of religions development

1:- Everything done physically. Sacrifices, etc; fumes produced which caused pathological results. Introduced to astral phenomena their appeal to physical senses, clumsy flight from planet to planet.

Brief, uncertain. Astral - plane, physically demonstrated

2:- Symbols. Astral plane symbolically represented

3:- Perfect method with all extraneous machinery left off. Cf. Three forms of reason, words, forms, objective. Psychological processes require Method.

Captain is responsible for conduct of Method (Orage , a junior apprentice) The Captain started young and earned his rank. His father had been made governor of a system(not all those capable of being captains are captains(there are other jobs beside those of conducting groups). This Captain had intended from the beginning of his interest to be a captain.

Earlier ships were cumbersome and employed substances surrounding all planets ; not psychic, not psychological . For example , in seance astral phenomena materialized in fumes of freshly spilled blood.

Improvements were made by St. Venema, who for his good work was allowed to go to Purgatory. It seems odd that Purgatory should be a reward; but certain ideas can be realized only in certain emotional states ideas in the Book can only be realized in Purgatory, which is that mood resulting from an emotional understanding of what one's objective duty is and at the same time realizing that we are not yet prepared to carry it out. Mental anguish is the energy supplied for certain realizations. If we continue S.O. through the three steps, we will certainly go to Purgatory.

In purgatory St. venema improved the method by the discovery of the Law of Falling.(This is difficult to understand and suggests two lines of thinking Psychological Gravity

1:- Consider the illusion of space in a dream, a psychological space in which things fall. What is the origin of Space, Fall, Gravity, in ourselves

2:- What is meant by fall of tone. From one rate of vibration to another. A note struck dies down the scale. Each planet and each solar system is a note in the octave; one rate of vibration.

Transition is a change from one rate of vibration to another.

The practice of the Method produces a change in the organism. Strike one note and perhaps a falling note will produce effects on low notes. The change is indirect. The Method was invented by St. Venema (associated with the Therapeutics). Link this with the three psychological stages of religion

1:-Ancient Hebraic

2:-St. Venema, Therapy. Jesus sprang from organizations, included by the Therapists and was at first hailed as a Healer, which was only a minor part of his work.

3:- Method of Jesus . No machinery. Abolished all the clumsy mechanism of the Schools by which he had been trained, with at least machinery used in ordinary living

Law of falling. Everything falls to bottom, stable points, converging lines to bottom of each mood from others. No mood cut off from all others (At moment of conception, all planets conspire; according to distance, in rate from rate of germ as hereditarily determined). There are seven main moods; but also a disorganized cloud of asteroids by which we are ordinarily governed. We very seldom experience pure one of the seven main moods.

Earlier ships were cumbersome, hard to steer from planet to planet, mood to mood. Slow. Space is an externalization of difference of rate of vibration. How fast can you move from mood to mood by S.O.?

St Venema's system had a disadvantage, it felt a pull when trying to navigate past other planets (temptation to fall into by-products)

Planets on the left are negative states: depression, despondency bitterness, despair. On the right are planets where you feel you can do something other than the thing you started out to do (temptation to turn energy into a particular art, science, etc instead)

Question: Why solar and planetary images?

Major emotional states are related to images in intellect, dependent Planetary images for emotional center. Solar images for intellectual center

An angel is a fully developed three center being. The rumor of this new method soon spread intersolar and interplanetary. Soon after there were experiments open to all. Apply this to Gurdjieff's "last degree of occultism is commonsense"

Jesus exemplified publicly the psychological stages of the rise of the soul from the death of the body. He voluntarily abandoned his body. This ended closed instruction for the whole world is the occult school of Jesus.

This ship is psychological effort which replaces the older method of faith, hope and love. The captain describes this ship (the Method) they now are on.

The cylinder is the torso . Juxtaposition. Generator is Effort. (At first of self obs. the Method aims to produce a consciousness of self and the cosmosplan, here, now, in this body.

The cylinder in the barrel is hermetically sealed, and its energy ceases to escape by waste (with the seal of Hermes, who taught the method). Gas, fog, planetary emissions (negative states) are automatically dispersed and the ship passes from planet to planet or from Sun to Sun, very rapidly because there are no conflicting states. The denser the substances to be dispersed, the more efficient the generator works. The passage is more rapid. (transition from low to high more rapid where there is resistance, external circum

These new ships control their own courses. Earlier religions required devotees to stay. There were certain early conceptions of the church as an Ark, stay in it and be safe, be carried mechanically to Paradise. Contrast this with self-direction. The difficulty a heretic had in getting himself out of the Ark. These ships were not only cumbersome but had within themselves no possibility of Self-Initiation

### Chap VI

This parable is in mechanical (psychological) terms. Perpetual Motion; (the notion that somehow or other we achieve immortality. an immortal body is a machine capable of perpetual motion, power, etc. This is a satire on these notions. "many went insane". Everyone tried to set up a religion, whether he was qualified for the job or not. Some trusted to knowledge, some to luck; and some because they were crazy.

All the systems or cults, all the pathological states produced by rituals, monasteries, systems of breathing, diets were such. But in their best and real values moral, physiological, emotional based on superstition. Amateur religions as source of degeneration. All religions without Method are superstitions.

How would all this have ended if some one had not proved by means known only to himself that perpetual motion was impossible i.e. that an era of rationalism is negative. They had thought of everything but AIR (air octave) e.g., weight; asceticism. Machine made of astral body, poorly organized may continue as an animal: hence the Birth Stories of Buddha. The length of life of the physical body is cramped by a waste of energy. Under ideal conditions, that is living from birth in a society, not merely a small community, where every one was engaged in working for development of consciousness with the effects of this on institutions, the body might survive for four or five hundred years; the astral body severally thousand time as long; and the mental body as long as the universe. Due to the wretchedly short existence of the body, there is not enough time to organize the astral body, unless one works professionally with the intensity of a fanatic. Value of reviewing pictorially. An Initiate is one who initiates.

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Becoming aware of genuine duty. This has nothing to do with usual morality. Duty is in the sense of obvious function. We are accustomed to think of the body as a machine; and every machine has its proper use as determined by its structure. This is so with the body.. Morality would consist of its use in accord with its structure. Conceive of the Arch-engineer of the Universe judging us by this standard. But the body has not only an immediate use, it has other potentialities. By analogy, consider a group of savages who find an auto and use it only as a hut. Speaking technical: this is immoral. Our psyche is treating our body in this way. This is the morality of which Hassen becomes aware. "duty" is not to another organism but the duty of utilizing the body in full scope of its functions. This becomes a concept outside of the usual morality e.g., if we assume for the moment that we have three brains and are in the habit of using only one, we are two thirds short of

duty, that is genuine. H. was pondering, "What is the matter?" asked B.

H. admits having new thoughts; he now understands that everything he has and uses came to its present state through the labor and suffering of many beings, and much unnecessary (gratuitous)

suffering. We do not thank those beings, we take everything for granted. H. says "From your talk with the Captain, I have become aware with all my being; and "think with remorse" as to what and why all these blessings. What are the duties laid upon me by my existence? What must I do in return for all this? This question is the basis of any morality.

I, the body is not a machine with a function, this has no meaning. If it has a function, it is an obligation.

H.'s question is the question of every three centered being at a certain stage: What is the meaning of my life? And what do I owe? I must make a distinction between I am a body and I have a body. "I" is potential. Duty applies to "I". Must have had a realization of "I" as distinguished from "It"

I, Hassen, realize I have a body. Presumably it has a designed use; but I do not yet know what its potentialities are. How can I use it? The final chapter of the Book summarizes the answer as developed through the Book: Good and Evil. We are machines with potentialities but the discovery of these potentialities is not in our personal power.

B. answers: "You must not think or worry about all this just now. When the time comes you will understand and know what you must do. You are still young"

All we can expect from the magnetic center now is a moment of realization. We are still young. No duty now, but will understand and know what you must do. At present can have only the morality of the pupil, the morality of effort. Our only duty is to try to learn our duty, and prepare ourselves. Later when we become aware of what our job is, we will do it. Let the energies in you move among the energies in It

He who is too lazy every day to learn everything he can, will be unable later, when he realizes his duty, to practice it.

Purgatory: when one realizes what one should do and has not the necessary technique. No need for undue haste. Prepare. Perhaps we knew before we came. Cf. certain myths. "Prodigal Son", originated with the Gnostics. Hymn of the Robe of Glory. The son went off, not in a huff but in search of a robe which had been stolen. Fell into adventure and forgot his mission. When eating with swine--i.e. mechanical life, he remembered his mission and returned to his father.

B.: "I am glad for your future that you have asked this question. This word "glad" B. might never have used if he had stayed at home; but has lived in foreign surroundings and side by side with his proper nature, a second body was formed also real. H. could not have been otherwise and his father could see occasion to rejoice/ But B., thanks to his misfortunes is "glad".

Differentiate between a being whose completion is mechanically arrived at and a being who develops by effort. Angel---Man.

On some planes perhaps beings develop without gaps of scale, without effort, hence without sin, hence without realization, hence without gladness, (as distinguished from happiness)

If everything which happened could not be otherwise, we could not be glad



There are planets where everything is natural, evolution without effort; no religion; no gaps in octave.

B. points out the advantage of our disadvantages. Fully developed Man is superior in realization to the angels. Man becomes the mind of God. Angels and arch-angels are His higher emotional centers. God thinks with human entities. It is possible to be unhappy and glad.

"Not Good and Evil ; but henceforth Good and Bad. Nietsche .

"Bad " is amateur, failure to carry out.

There is no positive evil force , merely the difficulty of the prob.

B: " Ask me a question

H. Tell me anything you like. I shall be interested because you tell it" (Flattery) An effort to avoid the effort of formulating a question

H. "Tell me about those---- eh--- those 'Slugs' "

B. "What?" He knew damn well

H. "Those beings like us, but with slimier skin(smooth, hypocritic

B. " I know them well; they are very peculiar. This planet is in certain respects unique and hence interesting; if only pathological.

I offers psychological behaviour not found on normal planets

(Legend that this planet is called the Ridiculous Planet or The L natic Asylum of the World. G.B. Shaw sometimes uses it in this attitude. "Shaw inherited this from Lucian, who got it from ~~212111~~)

B.: "I saw their rise and watched their development. I almost saw the creation of the planet itself. I, had not yet cooled when he Arrived on Mars.

First , he will tell about Cosmic Troubles. Genesis of The Moon.

B, and his companions were busy adjusting themselves to life on

Mars. Suddenly the whole planet was shaken. A stench arose.

When it cleared off it was found that the earth had split with two

fragments thrown off. Cause was a comet of long path on its first t

trip. Bumped the earth and the planet Konda or Kunda. A violent

shock. The earth so recently formed that the atmosphere which acts a

as a buffer had not had a chance to form(effect of the atmosphere

on meteorites) His Endlessness was hastily informed(System of nerve

communication informs the brain that a stone has fallen on the

foot. This takes a time interval. from the Sun Absolute(executive

brain ) a commission of specialists in world existence were sent.

(In certain cases definite cells dispatched, human cells at a

certainptage. Emergencies, when normal methods and instinctive

reflexes are not fast enough. (See later Chap. on Time )

The commission landed on Mars because it was near and B. met them.

B. was on a planet slightly higher than ours, and therfor knew

ahead of time. The commission allayed their fears. There was no

danger of catastrophe.

The archangel Algematant, a personified state of intelligence

Alge (Algebra, math (mathematics). A being whose components are of

a nature to understand algebra and mathematics(Called in the Bible

principalities. Algematant was an engeineer and explained: The split

off fragments lost their momentum, before leaving the spatial

sphere of the Earth and did not pass the edge. According to the

Law of falling, they began to fall back. But the earth was moving

and they came under the Law of Catching Up. Falling and Moving.

Moving is the ellipse , they describe. Both movements have psychol

ogical parallels in us. It is desirable that the center of

gravity should be moving faster, so that one part should be always catching up but not fall in. "I" must not fall on "It". Perhaps, the Method striking on it like a comet may break off "I". The falling and catching up may operate. Glory be that harmony is established.

This split off of a Moon, happened by accident. Archangel Sakaki thought that these fragments might sometime get out of their orbits and cause trouble unless some measures were taken (danger of hearing the Method and understanding it. Measures must be taken about the fragments split off).

He decided the earth must supply the fragment with special sacred vibration, which could be formed only by certain psychic organic forms of life.

"Askokine" (the vibration), conscious labor and voluntary (intentional suffering). Life developing on the Moon depends on radiations from this earth, as the earth depends on emanations from the sun. Keep the Moon from falling. The effort that subvented the Moon is a solar and cosmic purpose.

They ask permission of His Endlessness to create the necessary organic life. His Endlessness gives permission. He does not actively bring about any change in the three centers but oversees them.

The large fragment "Lunda ergo" changed to the Moon the smaller fragment is Anulios. The esoteric name of the Moon is still Lunda erga. The contemporary beings on the earth do not even know of the existence of Anulios; but the inhabitants of Atlantis knew of it and called Anulios also by a name which meant "He that never allows to sleep in peace". Cf. "The Shaving of Shagpat" Meredith "The Discourager of Hesitancy" who carried a scimitar.

Later we will learn what these fragments are in us. Contemporary beings do not know because it is beyond their sight--- insight Prometheus was the Foreseer--- beyond psychological vision.

Their grandmothers never told them.

Fairy tales feed the magnetic center. But none of our fairy tales tell that there is a little moon. If any one saw it through telescope he would pay no attention. If any one who was a psychologist or philosopher found in himself an ache for perfection (remorse, duty) he would pay no attention and think it an aerolite, not real.

But we are not likely to see it for we are in the days of mechanical interpretation. Such words as remorse, sin, unfulfilled duty have no meaning.

In us is a potential center technically called Anulios; also a partly potential center called the Moon, Cosmic analogies. Moon Food, Conscious Labor and Voluntary suffering. The Labors of Hercules. The Golden Fleece. Ulysses. To supply the Moon with a lot of Askokine. To relieve men till they are able to do so. Perseus.

The archangel Sakaki saw to it that the laws of seven and three operate independently and concurrently on the surface of the earth, vegetation and other beings. Among the bipeds, slugs Heptapara barschinoch = Efta parabarschinoch, Seven making One Trias masakanno, = Triamonia three making one

Law of seven is the Law of Evolution

Law of Three is the law of Psychology

On this planet the two can proceed concurrently and independently

On other planets , they are interdependent.

Sakaki had to produce an organism capable of conscious labor and voluntary suffering. Hence the gaps ; and hence the psychic life here is unique.

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Last week was an experiment in sustained attention of imaginative understanding. Fragmentary attention fails to make up a whole, to bind isolated thoughts into a whole. Attention must be sustained. How soon did I give out?

Consider the epic quality of this setting and the beings. It is a sort of dialogue between a fully realized being and one not fully realized. B. begins in a detached position from which he observes the body of the Cosmos, as we when beginning S.O. should be detached and impartial. In all that B. says to H. it is implied always that ~~xxxxxx~~ the whole physical universe has a purpose and that he understands it. Matter is an agency. Part of it is at certain notes of the octave, such as planets, solar systems, beings, etc have practical not mystical, not theoretical function, and each part either fulfills or does not fulfill this function.

Similarly we have a material cosmos. The first truthful thing we can say is "I have a body". From which position are we to observe its use? What can it do? What use can "I" make of it?

B. can look at the planets and say "I understand their use". The implication is that the universe is logical and rational. For what purpose am I/(the listener). B. speaks as "I" or mind and refers to the physical universe as a means of attaining something for himself. "I" can extract from practical experiences with this body, an active understanding of its use. An objective reason. The universe is to be used for the education of souls; for beings who have attained objective reason.. For those who have understood the obligation is on God to maintain the universe. Only those who have understood this and taken their part, are entitled to be called "souls", partners or sons of God and not slaves.

H. takes interest in this planet; but it is one among millions, and not the center of life

The singular life on this planet is the result of an accident. Our moon was not given off naturally but was the result of an accident. All planets naturally give off moons; but the earth was prematurely delivered of its moon and hence a special kind of life had to be developed to supply special radiations (see recent scientific experiments on radiations from planets)

How do we explain the fact that we who consider ourselves intelligent, if we review our life at the end of each day, find we have behaved like idiots, cowards, poltroons, idle creatures. We would condemn such lives if we judged another impartially; yet we preserve our equanimity. Why such indulgence?

Why after the end of each civilization do we fail to preserve or make use of its excellences. Egypt in art and science; India in philosophy and religion; China in personal relations. Why do not succeeding generations build on these? Why are we not in reality the "heirs of all the ages?". There has been only a broken and discontinuous movement. There seems to be speed in us for destruction. Instead of standing on the shoulders of the preceding civilizations, we have climbed up from almost nothing to a place still inferior in many sciences and arts to those of the ancient civilizations

Why do we believe and hope in "progress" when we have proof before our eyes that the race has not progressed? Or personally, when I cannot do this (observe) now, how can I expect others to do so. Or if I am, say a reformer and observe my own failings how can I expect my effort to be carried out?

Make an impartial survey of the world, its continents, its islands its races, its history, its languages. What impartial judgment can we make. We are growing more mechanical every day, if possible. Devote a few minutes each day to such a survey. Such effort must precede any understanding of the following chapter :

### Why Man Is Not Man

What claim, do we make to be superior to the animals? In reason, we think. What is man? One who understands why he is alive (Does a sheep understand mutton and wool? Do we understand Moon-food and Sun-Food?) What the body is for? What Life is for? What to do with the body? How to live and what values to attain? Not one of us, in spite of all philosophy knows why he is alive. We receive body at birth to play with, and not one of us knows what or what game he is playing. The sheep can see their shepherd; but we can see no biological species superior to us. Who are they? No one employs physical force over us. We are so complacent and uncritical that we take it for granted that we fulfilling human functions. The problem of why not never presents itself to us as a real problem (emotional, intellectual) as it did to the writers of Genesis, for example. They said mythologically but intelligently, "that degradation came through succumbing to the temptations of the instinctive center. Put in a garden where we are expected to care for the garden; but we ceased to make effort and soon were out of Paradise. This is the psychology of Genesis.

G. gives a myth which is related to The Method, and is designed to produce a poignant realization of our state. Premature delivery of Moon--- Catastrophe of the Comet (unusual state of emotion) Two pieces struck off, leaving the earth deprived of two functions for normal development (Take this personally: Why have we not the advantage of normal methods of education and development.

The nature of this planet is such that the catastrophe will always be repeated in the organic life on it. Individuals will pass through the same stage that the planet passed through. The individual repeats the history of the species, back to the original parent, the planet which had two parts struck off.

1:- Consciousness of my body  
 2:- Consciousness of the world in which I live. (Normal accompaniment of life, since no longer organic parts, to be reconquered by feeding i.e. each of us must make special effort, must feed these potentialities, to make them actualities). Such words as God, service of God, religion, etc have no meaning for us. On some planets there is perhaps a natural development of education, science, etc. On our planet, the sponge of oblivion is always passed over every great system. There must be always effort. Thanks to this effort B. can say "I am glad", "I understand disease as well as health."

B. talks to H.; These slugs had three brain systems; but due to external conditions began to develop unexpectedly mechanical reason (With mechanical reason we can for instance understand the idea that we are organic mechanisms. When Sakai and his commission returned a little later to see how life was coming on, he found here mechanical reason and had to decide what measures to take. If creatures will not make voluntary effort "labor or suffer" perhaps by virtue of their mechanical effort will avoid involuntary effort (to attain self consciousness and cosmic consciousness) realizing by their mechanical reason that they were mechanical slaves, used for a purpose, they do not understand, it was possible they might prefer not to live. If we realized emotionally our mechanical natures, that is without the possibility of self or cosmic consciousness as in behaviorism, suicide would follow. Sakai saw that our mechanical reason would one day discover this; and arranged to prevent these effects. i.e we would refuse to be such slaves with a resultant upset to the cosmic equilibrium. With the arch chemist Luizas, an organ was designed to turn values upside down and provide imaginary pleasures.

The physical analogy is with the use especially in the "ast at certain periods of opium--- or consider the limited amount of electricity in the atmosphere. Its greater mechanical use has allowed less biologically. If Will requires electricity, then as the use of electricity increases, Will will diminish. Luizas must have done one of two things, either released certain elements in the atmosphere or denuded it of some

Our Lucifer was a chemist. Superstitious notion of a special organ, all rot. Atmosphere was treated to prevent realization

We have heard of the separation of the centers, e.g, when taking ether, by drugs, or by such fatigue as induces auto-intoxication. But all our centers are separated from two other centers, with which they would be connected if we were normal

a:- Emotional realization of things as they are (true emotional)

b:- Understanding of why we live (true intellectual)

We know we will die; unlike animals we are aware of our mortality yet we behave like animals. We know we are all to be butchered but we do not know when. How is it possible to love? Our emotional center is separate from our mechanical knowledge. This was the work of Luizas /x\* Imaginary pleasures. We have three groups of our activities, intellectual, emotional, physical. We know the body is mortal; perhaps the intellect is not. Obviously we should in theory live for understanding, reason, etc. Yet 99% of our effort time emotion, is spent on pleasures of the body. Paraphrase ordinary talk in terms of animals

The Forces of heredity are not mechanical (?) Saturn Luizas, both good and evil responsible for doping and for the possibility of living Kundebuffa... Sane beings but doped and therefore behaving as if not sane. The organ Kundebuffa turns values upside down men take instinctive values as highest in face of proof to the contrary. Luizas returns satisfied that the organ will work. men will not suspect they are doped and will live in illusory satisfactions. B. will later point out to H. the results of this dislocation of centers

B. and his kinsmen return to Mars and set up an Observatory (Mars an emotional attitude outside the range of Faith, now doped. They visited Saturn, found beings more highly developed. Saturnians rare among us. They have understanding of the First Law of Life "love all that breathe", which is the first obligation on all responsible beings. These people were congenial to B.

Later on gives example of Tolstoi, though not naming him, who without any real knowledge of Life or Self became regarded as the author of a modern gospel. G. knew Tolstoi, who was naive and self-ignorant. Why do we give credence to his statements, when we have no way of checking them up? Suggestibility. Do not apply reason to ideas presented to us, in certain ways. Not susceptible to ideas but to forms in which they are presented. Why will we, knowing certain authors to be fools, read their books with respect. We, knowing certain education to be bad will send children there; knowing certain ideas to be bad will act on them. Flying in the face of our knowledge. This is fundamental in man. Analyze this. Why books are written? Why do people believe Tolstoi's gospel? Because we never verify by applying personal knowledge and effort. Why not? It involves effort of self-knowledge and consequent estrangement.

Beings on this planet differ in color according to climate and race distinctions are purely a matter of prejudice. Personal distinctions vary according to main causes, among which are heredity and conditions at conception; but the psyche is always the same, especially in suggestibility. Mass suggestion especially in relation to War. Why are we not the heirs of old civilizations? Every civilization has been destroyed by man in the madness of war fever. So long as we are susceptible to war fever as long can there be no general progress. Later G. gives examples of Leagues of Nations going back to Babylon.

Take as an example the conception of the word "Hero". B. says to H. "A hero is among us one who voluntarily undertakes some labor for the benefit of creation, the whole, not some part of it" Of the discovery and promulgation of the method, involving effort of which we are utterly incapable. G. spent thirty years in the satisfaction of a rational curiosity. G. is a juvenile hero. On the planet earth the word hero exists and is usually applied to those who most easily fall under the war fever and slay many others. Admire those who do not fear death who do not fear those whom under suggestion, they regard as enemies. In this state of trance, we are ready to destroy or be destroyed. No gods nor devils are to blame. Beings induce it in themselves and in each other.

The First Descent is the period of Atlantis  
Whether Atlantis ever existed is here a matter of no interest; but that Atlantis exists in us is of great psychological interest.

#### Note Book #2

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##### Mahrabarata

Louis Benson

We tried last week to establish a point of view about the human race. Did this state of mind last? A little on Tuesday, less on Wed. gone on Thurs or only an intellectual memory without emotion. Great difficulty in maintaining an elevated intellectual-emotional state. It is a great deal to have experienced it for a moment. Parallel the effort to non identify with this creature who is yourself and the effort to observe and non-identify with the species. Same qualities and phenomena

In the Book is a history of the origin of man and an objective description of him. These facts are not new; but are chaotic and disorganized within us; they are not in our consciousness. Survey your own knowledge of the species, using only information, already obtained with a view to formulating and generalizing. Consider the five main races. Try to imagine in one generalization your actual knowledge of these five main races as they are at present inhabiting the globe. Each has had a history. Can you state the general characteristics, common to all the members of the human species.

Specify in detail the ~~defects~~ defects under which they labor not limited to certain races or colors, but common to all human beings. "results of the introduction of Kandebuffa".

A catastrophe split the planet, consequently every being on the planet repeats its history. There remains in us a certain objective standard by which we find these characteristics deplorable

- 1:- Self-love: from thinking oneself entitled to things one has not earned by conscious effort--- in extreme form Narcissism.
- 2:- Vanity: A belief that there are elements in our organism of which we may be proud. No matter what theory we may have about the accidental character of our qualities, we cannot help being proud.
- 3:- Touchiness, sensitiveness. Whether a fact is true or not.
- 4:- Hatred, toward those whose radiations affect us unpleasantly though we recognize it as a weakness.
- 5:- Egoism, in the form of believing that an organization to which I happen to be attached is superior to others. Often especially displayed in impudence in which we think that we, without the qualifications, are better fitted to render service than others.

These are universal faults. How does it happen we have these traits? The myth answers: because we are biological products of an abnormal planet. We are normally abnormal. We start as abnormal because these traits are abnormal to real Essence.

There are two kinds of reform:

Local

Universal

Any reform which might be brought about in conditions of civilization, say in the U.S. at present would be local and the effect on the species microscopic. The great religious reformers have not tried to change any given culture; but to change the chemistry of the human psyche, for the whole species. The level Si-Do between mechanical and self-conscious is the level of this type of reform. The establishment of Self-Consciousness as an individual aim is the beginning of the technique of every religious reformer. All reforms take their place in the Octave.

In the following chapters will be a critique of the technique of religious reforms. The rest of the Book will attempt to evaluate the methods of all religious reformers, including Jesus Christ from the point of view of the transformation of human effort.

Why do all reforms die out? Why are all results temporary? The psychology must change. Given this method and the method of each religious reformer, we can institute a criterion of criticism.

The First Descent was in help of a Caritasian who had come to this planet and seeing the bad conditions had undertaken a reform. A Caritasian is such as being as we would be if we were normal. Many of us may become Caritasians

This Caritasian finds people suffering injustice, sweating to pay taxes and carry out purposes which have nothing to do with their own needs. He undertakes reforms and fails. He undertook from a sense of pity to reform the world by instituting what he considered would be a humane form of government. Notice B.'s indulgently contemptuous attitude towards the futility of this type of reformer.

B puts H. on guard against certain sentimental notions about the human race. Those slugs have double natures. They talk as if butter wouldn't melt in their mouths; but when they act are abnormal and monstrous. Hassen is destined some day to effect a change in the human psyche. The "descent" is a series of lessons in ways not to approach human beings.

O. reads the story. B. is appealed to for the Caritasians failure is troublesome to himself and might become so to all. A failure of a religious reformer has a very bad effect. The failure of Christianity has done much to discredit the principle of Love as a basis of religion. It should have succeeded. The principle of Love in pursuit of knowledge is indispensable, yet consider how repellent it is to many intelligent people of culture because of its association.

B. descends to earth, a parallel with Hindu literature, (Cf. Mahabharata) Krishna, the "I", occasionally intervenes. Also there is a parallel with the steps we must take in observing, participating and experimenting

B. flew to earth on the Ship, Occasion, the appropriate moment, when the maximum of means is present

We are seized by occasions, a self-conscious being seizes one. The home port of this ship was Mars, which is the mood of overcoming of becoming self-conscious.

He landed on the continent Atlantis, which afterward disappeared. If we reproduce psychologically the history of the planet, what is Atlantis in us and what compares in us to its engulfing (Maeterlinck) The Buried Continent in us

Essence is what we know to be truly us. We have only a few moments in our life when we act from essence mostly we are artificial.

S.O. and Participation begins to disinter, to bring to the surface that buried psychology in us

Historical accuracy NOT GUARANTEED.

The Capital of Atlantis was Samnios. This was dominant just as to day the intellectual sub center of the instinctive center. This characterizes our civilization at present. We can chart a civilization according to its center of gravity. "Capital" in the Book refers to the center of gravity of the dominant classes.



King Appolis, with whom B.'s "young and inexperienced kinsman" (One who had begun to observe his organism), The human species in their chief center at Samnios, had taken offense and got himself bound (identified) with King Appolis. The young Caritassian had become friendly with King Appolis (I had become friendly with It) The King needed lots of taxes. (Think of a well endowed personality committed to the necessity of maintaining for its organization the status to which it is accustomed. Personal application?? Suppose S.O. should threaten your ability to do your chosen work and keep up other mechanical status, as intellectuals, philosophers artists, etc. To maintain this, one has to put out a great effort, read books, go places, see people etc. This is comparable to the "Lab King Appolis has to exact from his subjects. In general human beings do nothing in regard to obligations, voluntarily undertaken unless some fear is induced of incurring dislike, disfavor etc of others. In the absence of the possibility of disagreeable consequences, we are tempted to abandon any voluntary resolution, when it becomes irksome.

We are without muscle of our own. We artificially create these disagreeable consequences and attribute them to external agencies.

King Appolis spared nothing, not even himself, nor his subjects component cells, like a man with a passion for fame in art, literature, or any thing else. He had a passion for his objective. He used threats and measures. What threats do you use to yourself? "You must do this or that", a passion for self-discipline. We may call ourselves the arch-dodger. Has any one with this passion ever admitted in moments of candor the tricks he has employed for keeping his organism at work when it wanted to stop? How Orage persuaded his organism for fifteen years to keep on editing the New Age This seemed unjust to the Caritassian, who grew indignant at the King and told him so. They talked it over and made a wager. By this the King was to employ only such methods as were approved by the Caritassian. Then if the citizens failed to pay the Caritassian undertook to make this good. (By-products will come; but "I" cannot guarantee any immediate advancement of values of personality. There may even be a temporary decline. Q:- Will The Method improve my efficiency in writing, etc? Ans:--- Yes Q:-- At once? Ans. -- Cannot tell; maybe at once, certainly eventually Q:- But suppose I cannot afford any temporary diminution? Ans.-- Then do not start The Method.

The Caritassian promised immediate improvement. King Appolis accepted; his subjects stopped paying and began to sneak back (Organism gives up effort) But the Caritassian's vow was voluntary. If one finds in an involuntary vow, a mechanical reaction, and if voluntary a conscious reaction, the latter is thirty thousand times stronger

The Caritasian paid in all he had (effort at S.O. etc) Then his kinsmen sought stimulation (attended groups). He appealed to Mars (H's kinsmen are cells in the magnetic center) He was anxious and appealed to Reason. A conference was held. This cannot help "I". The machinery being wound up, it cannot return to its original state. The literal application of this seems to be the effect on the organism of any premature reform, an attempt to change for experimental reason any one thing, for a moral reason may have incalculable effects. Any local change may bring serious consequences which are not recognized as consequences.

King Appolis is the common sense of the world; and must not submit to an embryological, undeveloped "I". We must not make experiments contrary to common sense although "I" is a being of a higher reason. Such an experiment is against the health of the organism. Help me return !!!!!

King Appolis retired. There was a conference of "I's", discussing the escapade of one of their number. They advised King Appolis to restore an inferior form of government. The Caritasian thought the subjects would make an effort out of Love (sentimentality of modern liberalism) (idealistic anarchism) Kropotkin; They labored under the illusion that human beings are naturally just. They are so by theory in our minds but are not so in action. The "I's" advise a return from an idealistic form of government to one tyrannical and realistic, people being what they are.

Why does the prospect, the positive hope, of increasing our conscious powers act less powerfully as a lever of effort than the fear produced by description of our diseased and abnormal state? Logic alone would make the small effort needed, very desirable. But not from a mere hope can we get the energy; but from an emotional understood realization of decadence, of approaching death, etc. A system of rewards alone is not enough it is necessary to have punishments also, e.g. a threat of staying awake till the film of the day is finished, or get up and read or go without breakfast!

A greater effort is needed now to restore; after a lapse of S.O. a much greater effort is needed. Every organization has its own clock. The development of S.O. is like the growth of a seed; it cannot be static and must pass through phases in its allotted time or it will die. Water need not be given every hour; but, say, once a day. A liberal amount of time but not indefinite. I must receive food appropriate to each phase or it will be impossible to go on to the next, without going back to the original state.

When beginning S.O. development takes place in a pattern and with a time-schedule; and within this time phase, the food of effort must be given; else the next time will respond anew or not at all. No one knows how many seeds there are in the magnetic center two, three, four? Limited and in general, not more than two. This is why it is dangerous to propound the Method to someone who may hear it and not be able to "keep in the seed-plot", to keep actively in touch or may commit the Sin Against the Holy Ghost which is the only sine which may be committed involuntarily, that is destroying in any being the last seed of potentiality.

This time is determined by each organism.

We go back to the story

There was an attempt to repair, just in time, the trouble which had been caused. The government was restored to tyranny. Does any other method work? Inquire in yourself. King Appolis got results which the Caritasion could not. The Caritasion found this spectacle so distasteful that he returned to Mars, and later on became a good bailiff i.e. he retired to a school to learn more of himself.

Apply this to sociological and personal reform

Those are entitled to be social reformers who have experience of human beings in all states of existence, action, emotion, etc. Only such are entitled to legislate on behalf of human kind. Otherwise their opinion is based on insufficient knowledge or on insufficient time.

When you have known a person, in a state of starvation, terror, panic, wealth, drunkenness etc etc. His present state is only a temporary criterion.

Naivety of style represents naivety of "I's" question. Complexity will give complexity of style.

Next Chapter is the Relative Understanding of Time.

G. says: "I have buried in this book certain bones, so that certain dogs with great curiosity and strong scent may dig down to them and, strange thing, when they have done so, are men" Effort is useful to Understanding.

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There is an effort in the Book to see the human species as one would any other species of animal. As if one read a book on the dog, its nature and diseases. Historical, physiological etc

The beginning of Objective Reason.. Later will speak of Divine Reason i.e. , reason contemplating the human species and observing to what extent it fulfills or fails to fulfill its functions, a function of the being in terms of use. It is needful to understand the purpose before we can say whether the being is or is not fulfilling its function, the function of the being in terms of use.

Survey the species to make certain statements applicable to all human beings at all times, either positive or negative.

Such a survey has always shown traits regrettable, even to human reason.

These would be interpreted by

- 1:- religious observer, as sin
- 2:- philosopher as stupidity
- 3:- by sociologist as due to an unfavorable environment.

We do not know what conditions accompanied the end of extinct species e.g, mastodon. Perhaps the planet no longer offered favorable conditions. Perhaps this is true of the human species.

We add a personal survey: each individual finds he has behaved foolishly, stupidly, even madly. The philosopher merely notes this and says "Man is uncivilized and uncivilizable" The religious teacher is impelled to deal with this and try to effect a change. The great religious teacher is convinced that the world is as it is but is not yet convinced that it cannot be changed.

Can you understand sympathetically his attitude to this problem; his efforts to find proper methods, etc?

Q:- For what does Man exist?

Ans.:- To attain within himself Objective Reason.

Half one's time should be spent in pondering how to live in the light of the Reason attained.

The preceding chapter dealt with the dangers of a premature attempt at improvement. Until a long process of self-ascertainment has been gone through an attempt to improve may produce a corresponding defect while removing the defect in question. An animal is what it can be. It has no obligation; but man is under an obligation to develop his potentialities, which have not yet been realized.

Self-improvement is an <sup>re</sup> arrangement between the three centers, ~~which~~ an arrangement of which is already existing.

Self-perfecting is a realization of potentialities not yet developed

B.'s young kinsman was not the only one of his tribe in Atlantis. The others were not interfering by direct means. (perhaps they were teaching the Method) They might have been trying to raise the rate of vibration; for the maintenance of a higher rate is the most effective way of causing change.

Our civilization is not built on preceding civilizations. Science is really a repetition although it thinks it is finding things for the first time.

You will find it stated several times in the book (true or not) that in at least two civilizations preceding historic times, electrical inventions were carried to as high a point as in our own times. G. claims to have taken part in an expedition exploring the Gobi. Here twenty yards below the surface they came upon the remains of a city; below that another, then another still. Present tribes have no traditions nor names for these; and this makes Egypt seem of yesterday.

Atlantis is taken as the starting point of Man; not because it was the starting point in ~~its~~ form; but as a three centered being. Previous beings had form but the air octave had not yet developed/.

We can assume the same quantity of intelligence in the Greeks and Romans as in ourselves; but they applied it to art, philosophy, mathematics, whereas we have applied it to mechanics. It is improbable that the Pythagorean school of mathematics was inferior to modern. Euclid was a beginners' manual.

Our two handicaps: We are not on the shoulders of the past; and Life is too short to attain Consciousness, even to attain the kind of life which we can conceive. We start comparatively late; we can estimate that the job would take several centuries. Considered in cold blood it really does not seem worth while starting; but that it may be worth while is a different matter.

Why is our life so short? Why have we not a normal life of three or four centuries. The answer depends on two issues.

a:- a question of time

b:- a question of three centers

Under the last we are like a clock wound up with three springs, which vary according to heredity and early environment.

but all three are wound up to run for two or three centuries at least. What prevents them from doing so? The "regulator" is not operating properly. What is this regulator? The effort to become a self-conscious. This effort begun from the age of responsibility (17 or 18) automatically guarantees that the organism would run that long. G. has described several people whom he had met, who had found this idea as children and profited by it.

Q: -What do we call Time?

Ans.: The duration of the unwinding of the spring.

We are familiar with the differences of time in dreams and when awake. And the experience of the man whose head was dipped in a bowl of water. What is the nature of Time in a dream? What is the relation between intense experience and an absence of awareness of the passage of time? Or of the opposite when time seems to go slow? Intense experience makes time short, absence of experience, long. Einstein said "the more that happens, the less time"

Suppose that under your eyes a tree should be presented in successive stages of its growth, as on the movie screen. How would we feel about time?

Our period up to responsibility ordinarily passes normally, with growth which winds the springs, one by one. Infancy, childhood, adolescence; then man or womanhood. A premature adolescence is considered abnormal because we have this series in mind; but manhood now presents disordered phases, with no ordered succession. G. says that time is normal up to age of responsibility; and after that it "plays tricks"; as above. This is because the three centers act, not under supervision; but accidentally in response to accidents from without. The natural regulator is removed at the age of responsibility, when this stage is passed a new regulator should be applied by the individual.

The difference between the waking and sleeping state is that in the waking state the three centers are magnetically connected. There is a tendency for each center to imitate the other two, a mutual hypnotism. e.g., an unnecessary knitting of brows etc during thought. This activity of motor centers is not needed; and there is much waste of energy through this mutual hypnotism. The lack of this hypnotism is a partial explanation of the swift passage of time during a dream

Up to and including youth there is a winding up; then comes the running down. In early childhood the magnetic tie is not formed, it approximates our sleeping state. The child begins slowly to "wake up", as this magnetic tie is formed. Then it is impossible to "act with childish impulsiveness", that is from one center alone I draws in the other centers.

It is possible to break these ties by drugs etc; but effort in the instinctive center is so deleterious that it is often impossible to restore the tie or the instinctive center may perhaps be destroyed. It is preferable to use the psychological drug EFFORT.

Illus. Should this room and we in it shrink to a pin point, no change would be noticed. G. takes as an example, life in a drop of water. The Heading of this chapter is The Relative Understanding of Time.

Time is the potentiality of experience. The duration of time is in each center wound up; and Objective Time is the number of experiences potentially contained in the center in question. How many capacities of experience does each center contain? These experiences can be successive or with intervals, sequentially or simultaneously. The time of our lives will depend on the rate by which these potentialities are exhausted, by experience, that is subjectively.

By accident certain difficult experiences with people cause us to unwind in a few minutes, or days, or months, years of potential unwinding. We cannot say "our" experiences, when they happen to us and happen too fast for us to be simultaneously aware of and hence profit from them; too fast for us to use.

Time is in this sense, personal. This does not mean that if all beings had the regulator at work that unwinding would take the same time; but each would get the full benefit from it.

Example of two men, one spending one hundred and the other one thousand dollars. Each spends purposively. The measure of time is not the quantity but the manner of spending, a difference in the mode of experiencing. The flow may be experienced equally and identically by all beings or cosmoses (human being, planet, sun, milky way, the universe of universes).

Motion is in terms of Space  
 Time is Positive--- Father  
 Space is negative--- Mother  
 Motion is Life

Our visualization of these three; Objects; hence three dimensional.

At present we experience abnormally because chance can at any moment exhaust our potentialities, either through movement, feeling, thinking. If we in control could choose, this would mean a proper use of Time. In saying we "have very little Time", we mean we have very few potentialities left unrealized.

Once read Chapter.

Men use the unit of a year, the revolution of the planet about the sun. The ancients took a longer period than this.

We have taken it because of the seasons. The instinctive center attaches itself to the seasons. But there are also emotional and intellectual seasons. A certain emotional season, e.g., which lasts 99 years. A period of an intellectual year extends over an age of civilization.

In what intellectual season, am I born? In what emotional season am I? The instinctive year is for children; the emotional year for artists; the intellectual year for real scientists. Certain ancients took seasons of more importance to them than the external ones.

It is possible to know Time, only relatively; it cannot be understood by reason, nor can it be sensed.

In different cosmoses, there are all octaves, the only difference being in scale the element of time is the same, the order of the unfolding of experience. The way in which they act is the same but the duration is different. There is no end to the octaves (in number) Only Time stands alone; the Unique Subjective.

The Subjective is the potentiality of experience. Where there is process, no matter on what scale, Time will blend it self with it. For a creature in a drop of water Time "makes itself microscopic" and gives those beings the same sequence. The process of experience, the flow of time, as we or beings of other cosmoses. For beings in the drop of water there is the same harmonic relation they are born, grow, marry, get sick, die, are destroyed. They have winter, spring, summer.

Time never comes objectively into existence and can never be an object. It is the Infinite Potential, Subjective, the potential Objective, the realization. Time is the absolute potential of all experience.

None of us live our natural period, nor experience Time normally. This is because our three centers are not unwound normally, because they are not under a regulator. Hence we have no normal understanding of Time of those who are fully developed and who do not experience faster than they can use it.

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The previous chapters are on abnormality. In this there is a certain suggestive statement of the Nature of Normal<sup>n</sup> man. What should a normal human being do, be, know? From our abnormal understanding of Time, experiences are too fast to be received into our consciousness. In this room, different colors, sounds, etc affect my chemistry; but I am unaware of most of them.

B. says our lives are growing shorter; by this he means we make conscious use of fewer and fewer experiences. The title of this Chapter: The Arch - Absurd.

G, is aware that what he is about to say is almost incredible. Its sub-title is Discovery according to the Tales of B. that our sun gives neither heat nor light.

B, is indignant; he is capable of pity. He makes a survey of the planet he has left, with sympathy but in a detached way. They live in conditions created by themselves, which are not becoming to three centered beings. "becoming" means both fitting and that which will enable them to become. Any normal cognizance of the cosmos in which they live has disappeared from their psyche.

This is the first indication of what a normal, three centered being would be. Just as we are aware of the flora and fauna of nature and the characteristics of civilization, so three centered beings would be aware of the functions of the cosmos, those of the moon related to the sun--- all the cosmic phenomena, in the midst of which we dwell

This means a direct personal knowledge, a "being knowledge" or a personal knowledge, not just hearsay (have we any personal knowledge of the structure of the atom?) I have a personal knowledge of the difference between the city and the country. G. says that every three centered being should normally know the cosmic phenomena which affect us without our now being aware of them.

This is caused according to the myth by Kundebuffa (Some Hindus used a metaphor of mirrors.)

KUndebuffa was introduced to prevent the acquisition of such knowledge for fear of destruction.

But Kundebuffa was removed later, that is organic conditions were removed. The responsibility is now on human beings.

Plato said his Republic could be set up only if he could have newly born children to start with; but since he would have to employ adults for their education, he regarded the problem as practically insoluble)

Fumes being no longer generated, (by fumes education being continued). There are thousands whose intelligence is superior to their conduct; they are freed from superstition in regard to religion or morals, but teach their irrational conduct to their children. How many subscribe for others to that which they would not consider proper for themselves

What do we know about heat, dark, light, cold? We know by personal knowledge. We assume that light and heat come directly from the sun. What would human beings do if they knew (sensed), that nothing so material as light comes from the sun and that the sun is itself cold and icy? Would it send heat to their misshapen planet, which is the shame of the solar system but which eventually may redeem the whole solar system (The Ugly Duckling) This is in many fairy tales, the doctrine is often enshrined there, where they would not be suspected of propaganda. The troubadours were emissaries of an occult society.

Light and heat are not universal. They are particular to certain localities and to certain conditions (certain planets). The vegetable and animal kingdom have different perceptions than we of light and heat. We are contributing to these phenomena.

The whole of our universe (all observable phenomena) exist owing to one system: Trogo (I ate) auto (ego) ego (I) crat (government by) "I, myself eat" -- I eat myself, and this is the nature of my life. The food I eat is changed into the cells of my body, I am what I have eaten and digested

The universe is a comparable being which eats to live and lives to eat. Every part of the physical universe is the product of eating of the "I" (God). This idea ties up and throws light on many myths: certain early rites of cannibalism; the Holy Communion; the tradition of the early Christians that Christ cut off parts of his flesh and that the disciples literally drank his blood, M<sup>1</sup> body eats --- and is substantiated; where is "I"?

This system was created by His Endlessness, when only the Sun Absolute existed and where His All Gracious Endlessness still exists. It is impossible to explain clearly at this point. We have a body whose every cell is accounted for; where is "I"?



We can offer no evidence of the existence of "I", yet we can be sure of it. Similarly we say "God IS". Gurdjieff never says "lives"

but "exists" ;ex- out of ;ists , manifests, to be; that state of being which is capable of manifesting itself. The primary fact of being is "Istence", but the "ex" is necessary for proof, communication. This does not affect its essence  
Essence--- existence  
"I" -----It

It is always passing up or down the scale; all elements are undergoing change, a conflux of chemical elements, some moving up the scale of their own octave, others down, in evolution and involution. These are proceeding in accordance with two cosmic laws, (one system, two laws)

- 1:- Holy Triamzikamno (later Trismonia) three making one
- 2:-Efta para barshinoch (later "epta etc) Seven making one.
- I:- is the Law by which Cosmic Substances can interblend and form the cosmos according to Law two.

Every note is threefold; and the succession of notes is sevenfold. The eighth note is a repetition of the first(See Modern Physics) All elements yet discovered tend to fall into groups of seven or eight Why is seven so common in natural phenomena?

In completing a circle, by what impulse does it return to its starting point? Number is not subject to Kundebuffa

An attempt to objectify what we have hitherto called "I"; to empty "I" of all objects which can be objectified. "I" can never observe "I"  
It is under the law of Seven  
"I" is under the Law of Three

"I" is composed of Consciousness, Individuality and Will. Can these ever be seen?

The subjective world is seven; the objective, three  
The phenomenal is seven; the noumenal , three  
"I" is a vacuum from which is extreted phenomena. See later experiment which might be reproduced of generating forms in a vacuum.

To understand this Chapter, one should have a metaphysical background and be familiar with failure. Many previous answers which have failed. One should be capable of und rstanding the difference between the potential and the actual. The potential exists.

Read Seurat on this problem.  
Before the universe was actualized, God existed on the Sun Absolute. He planned and constructed the Universe on laws of architecture, so to speak. Everything objective was three fold, ev erything subjective was sevenfold

Sitting is the result of seven reciprocal thrusts. Why do certain buildings stand and others fall? Those that stand are seven fold. Why do certain sentences fail to stand alone? They are not aphorism - and musto have the buttress of introduction and subscription.

They are not under the law of seven. Certain works of art of the ancients were built on the law of seven, so as to stand, to be a Thing. Ruskin's Seven Lamps was on the trail but became confused.

Make a work of art on the same laws as the universe. Only those were creators who could create things which exemplified the seven fold laws of the universe. Hokussi said that when he died, he hoped to join that body of artists who drew in light and created flowers. Blake's "Tiger, tiger etc". The contemporary use of the word "creator" is ridiculous

This body will wear out; we take the wrong food or the right in insufficient amount or excess. Suppose one took only the food needful to repair worn tissue. We don't know how to do this and consequently are always taking into the body substances whose decay leads to death, We live under ignorance, hence time.

When God saw his own demise approaching, he made a survey of the laws of existence and saw that if he could establish self-feeding, absorbing only the food needful to restore wear, he could become endless, That is he could defy Time. Having assured his existence, he then could say I have Time for self-perfecting. We, as component cells have a chance to share this endlessness.

B. has great gratitude, greater than we are capable of that he exists in this endless body; but refers with slight disrespect to His Endlessness for being willing to remain in this state.

B. is not convinced that it is worth it for an intelligent being. If that is to be all. This criticism is really directed at human beings who when they achieve a certain state of content, cease to strive to realize their still - undeveloped ~~xxxxxxxxxxxxxxxx~~ potentialities. Our weaknesses are the source of our striving.

Energies which should be turned into developing of new powers are diverted into producing gratifications, for the planetary body.

If happiness is taken as an end, the fundamental illusion of Kunde buffa, truth, development, etc. become by-products.

If our aim is Truth and Self-perfecting, then happiness may be a by-product from the actualizing of potentialities.

Certain stages may sometimes be accompanied by happiness; sometimes by unhappiness. Happiness is not a criterion.

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It seems presumptuous for any one to pretend to write on this subject-- The Ultimate Meaning of the Universe.

It seems presumptuous on our part to attempt to understand and yet it is often reiterated throughout the book, that the normal state of a human being is to attempt to understand this. "enan said that no man should be ashamed to be unable to answer ultimate questions; but should be ashamed not to be interested in them.

Cf. the first Book of Genesis where God brooded over Chaos, This detached reason should be our attitude.

Suppose we are asked at Death, Nietzsche's "Well, what has been your experience of being a human being?" The question assumes that you have experimented with life and that you have brought home a report. This is the attitude of a scientific observer, who is also an experimenter

Consider the species; "e can make a series of objective statements on the race; a critique of human beings. In the preceding chapters the conclusion is reached that human beings are degenerating; that is through thousands of years they have become steadily less and less actual, with less desire to realize their potentialities. The race is still at the head of biological evolution but is deteriorating / The result is that we accept as normal, things which are abnormal. Let us suppose a race who in isolation loses interest in educating its children, developing its intellectual life etc. If none were exempt no one would be aware of the deterioration.

If confronted with the works of his ancestors, he would be faced with a problem. Without any objective standard we have no way of telling whether we are degenerating--- and if so, how much?

This book attempts to set up a standard for a normal being, perhaps not even in historical time. But there are certain records, e.g. it was said last week that one of the normal senses of a human being was an awareness of the cosmos in which it is living. Our common birthright is to understand this cosmos, just as a man born on one continent is aware of the existence of another. Astrology and ancient religions were often based on personal sensations. These now become superstitions because these sensations are no longer ours. Others (below) which include certain powers for which at present we have names only

Before coming to personal, we must have certain analogy with the universe. We cannot understand the universe unless there is a certain correspondence with us, whether we are its product or it is our projection. Otherwise, there is no contact. If we are, e.g, three centered, it must be for us to understand. This does not mean that our knowledge exhausts it; but our knowledge is conditioned by our means of coming into contact with it. One of the frequent exercises of imagination in the Book is the frequent shift from the personal to the universal.

Progo-auto- ego- creat, Have you during the week thought of the significance of this? Man is the result of his eating; the Universe is the body of His Endlessness. Was there a Sun Absolute before the Universe came into existence? What does this mean? This is unintelligible to one who has not tried to make a distinction between "I" and It. If I have experienced this immediacy, I can understand the statement that God was before the world. The Sun Absolute in us is the highest of Reason, the brain. If our first being was threefold, every thing subsequently in creation tends to become threefold. This is called Trinity, or three- in one, or God, or Triamazikamno (triamonia) It means simply that the nature of Man is inherent in creation. There is a tendency for it to manifest itself progressively in a three fold manner. Hence we have three brains. Each brain corresponds to one of the three original forces (We repeat that our knowledge may never exhaust it). The degree of our realization is the measure of our development

What are the three brains? What are found in each? Why do two alone produce the animal, and not human? It takes three to produce reflection, Two produce sensation and emotion.

Sensation, Emotion, Image. The animal lacks the third brain which combines sensation and emotion into the image/ hence it is incapable of reflection and imagination

We see things in three. In absence of the fourth center, we have no ground for discussing what we see.

indications in preceding as steps of evolution. Fully revealed only in a perfect product. There are no sharp lines. It shades off as in the octave; but there are notes---- although this does not destroy Continuity and the "restorials". Continuity and discontinuity. It is impossible to say where one leaves off and the next begins

( universal, metal, <sup>all</sup>vegetable, invertebrate, vertebrate and <sup>matter animal</sup> man

Return to daylight. Following these explanations to be neither accepted nor rejected ; but first will clearly formulate and understand

This phenomenon of daylight manifests itself to human beings by the presence in the atmosphere surrounding the planets of a chemical substance --- Okidanoch, electricity.

The three forces of the world are assembled as three in only one element- Okidanoch

Hence when it enters any planetary body, the three forces are then distributed to their respective centers and proceed to build up. It is often said in modern physics that we are the product of electricity. The three forces are in themselves  
 Affirming----- positive---- image making  
 Denying -----negative-----sensation  
 neutralizing--- reconciling--- emotion  
 We will later discuss the mis-use of electricity

In entering into any being there takes place a process called Aa-ee-o-u-a. Remorse, or wish to evolve. In practical terms the wish of an inferior to be like a superior when in his presence. Any rate of vibration when in the presence of a higher rate, strives to become the higher. Remorse in the elements. One of the means by which evolution is brought about, i.e., not merely by inner impulse. mechanical progress is aided by shock, which is merely the presence of a higher rate

Three -fold electricity; cf. atom of hydrogen: one electron, one proton; the third force is that which holds these two in relation cf. man and woman become father and mother only in relation to the child. proton and electron are related so as to produce atom.

What is the atom in itself? It is invisible

We are the third force. Mind. We cannot see the group; we see only the individuals making it up. Have you ever seen a crowd? only the individuals

proton--- positive

electron negative and the relation between them is the atom, itself. One atom of electricity consists of three forces yet is one.

When Aristotle began the section of his book on metaphysics, he meant to discuss space, time, thought, force, in light of doctrine he had received from Pythagoras; but he never got on with it.

Refer back to what happens when in presence of a higher rate of vibration, just as a given note will go sharp when a higher rate is struck-- Aa-ee-o-u-a

Electricity is the active or growing element in a being. It is this which responds to the higher rate of vibration.

Q. Has the rate of vibration of thought been measured?

Ans. Yes, we are constantly making this measurement but roughly.

Why do we say, a weighty thought? a light remark?

He is interrupted by some one who says what about a sweet girl

O.: when we say this is any particular case, it gives an indication of a certain physical criterion of taste.

Electricity is not the only source of vibrations; the whole universe is their source. Our bodies are materialized sets of vibrations. We compare with the outer world as a piano with a series of players who play as passing. We can only respond to the extent of our abilities.

Electricity produces the possibility of being aware.

The external world does not consist of objects; nor is our own body an object, merely temporary conglomerations of ability to respond in the presence of vibrations.

Process of physical evolution owed to one growing element of electricity. Both Dewey and Whitehead have this idea that there are no objects; that there is nothing in the universe but forces. But how can we catch a force? Only in a temporary conglomeration.

But every constituent element is always changing. The real thing is what Whitehead and Dewey call process, change. Fixity is only relative and rough. Change of what? we say "Matter"; but matter is only a prejudice. The universe is really the actualization of forces. Mary Johnston asks: "Is this remorse of the elements, connected with Anulios?"

Ans. Yes, a higher rate than the earth.

Anulios, Earth, Moon Three centers. The earth is between Anulios and the Moon; between higher and lower rates.

The tendency of the higher to go toward the lower, the abnormal to the normal

Our education leaves off where very ancient education began. Between the ages of 18 and 21 "the idealistic period", when waiting for some thing to give more meaning to life than they see demonstrated in the lives of those about them. Life is especially full of electricity at this period. There is no institution to give training. Then the most idealistic become the most disappointed and turn cynical, become cranks or commit suicide. It is the aspiring period, aspiring to a realization of potentialities. Full of Okidanoch. When in a civilization which tends to become more and more instinctive, that is food at one end and sex at the other, disillusionment is most sharp. Then most idealists become most instinctive, sex indulgence etc

Extreme use of electricity for mechanics means less for psychological use. G. says two previous civilizations have gone down because of too much such mechanical use. We become very clever in the instinctive center and unable to grow after, say, 18, that is to grow psychologically. Electricity broken down, degraded to lower rate of vibration. split 3 Daylight is the first response that Okidanoch makes to the higher rate of vibration reaching this planet from the sun and moon.

Emanations from the sun not in themselves with the nature of light when received directly in the atmosphere surrounding this planet produces in Okidanoch a certain aspiration or remorse which we call light because we then can see objects.

Use of ritual, music etc to produce an emotional state in which certain ideas may be understood or "seen", not merely translated in street terms, analogy with light. When the elements are in this state we can "see" objects

S.O. is a higher rate of vibration. When we observe, the elements of the body will themselves aspire, suffer remorse, i.e. adapt themselves to "I"

This must be direct. If one merely thinks about S.O., it is not direct but is refracted through the mind. Hence this excludes a wish to change any phenomenon observed, which would be the process of S.O. refracted through one of the other centers.

Direct observation causes sunlight.

Digression.

In any being, the three systems tend to become coated making three centers. From each tends to develop a body 1;- Planetary 2;- Spiritual (Keshjan- astral) 3;- Body of mind or Obj. Reason or Soul

Corresponding to each is a form of reason

Planetary --- instinctive

Spiritual --- being or essential, capable of understanding forms and ideas

Mind ----- divine, capable of understanding reason or why things are

- 1:- Things we are accustomed to
  - 2:- The what of the World-- perhaps modern physicists at their best
  - 3:- The Why. God created an intelligible world and also a corresponding sight.
- 1:- Ordinary sight
  - 2:- Spiritual sight, not psychic but Insight
  - 3:- Gives foresight and behind sight, i.e. simultaneity of sight.

Three bodies; three forms of reason; three forms of sight-- a complete human being.

But we have at present one body only (within it two other centers without corresponding bodies)

Planetary sight and spiritual and intellectual, dreams and words-- not facts.

The three brains are developed to the extent the bodies are. e.g. a good body-brain, partial spiritual, very slight mental. The cerebral is the least developed, visceral next; the instinctive, the best.

96% of our experience is instinctive; 3% emotional; 1% intellect

96% of our civilization is concerned with the body.

3% with art  
1% devoted to Why . The quantity of pure research that can be carried on is limited to about 1%, Great inertia not only in individuals but in civilizations. Humanity stands on its head.

The instinctive is now Positive.

Cerebral ----- Negative.

Emotional is neutralizing but leans toward the instinctive. All this is abnormal. We should change by opposing to the instinctive something in name of Reason.

The Characteristic of the instinctive center is INERTIA, that is to continue doing what it has started; habit, in the largest sense Intelligence is against habit; because no two situations are really the same. Intelligence would make a new activity each time; the instinctive merely offers habit.

Breaking of habits experimentally for positive intelligence, the beginning of reason (if it is broken for utilitarian reasons, then it is merely the instinctive center) but if experimentally then it is merely subserving reason.

Originality and Initiative vs Repetition.

Although circumstances and our minds change this is the instinctive. We can continue to subserve our natural functions and also develop our own consciousness.

Brains in any being is the place in the total organism in which are located the origins and collected results of impulses and reactions; the springs and milieu for collection of responses.

Simultaneously sources and registers.

These three brains are his life and experience; his precious possession, hence the second commandment:

During ordinary existence it is commanded if beings should avoid those perceptions that may injure the purity of their brains i.e., the maintenance of Reason; cf. our fear of going mad.

Only beings who have lost their reason can ever admit that reason has not the highest value

Only three centered beings can be conscious of the possibility of becoming fully developed i.e. reach Divine Reason.

But in us these three possibilities exist in vain.

Beings of the earth, because of their conditions of existence have made this planet a festering wound in the Cosmos.

We have almost a sane equipment

Brain, Affirming in the head

Brain, denying in the spine

Brain, reconciling, we have in us but it does not act as a mass as in other three centered beings. Instead of the heart we have the solar plexus, a congeries of nodes, not harmonized into single systems capable of emotions. They are on varying things at the same time and hence are not capable of Will.

With the process of S.O., there begins a consolidation, a gathering of the limbs of Osiris by Isis. This reunion cannot be brought about through the instinctive center, only by the Affirming Brain with relation to the whole.

"I" is these potentialities, as yet unactualized.

note book #3 3/14, 27

The Timaeus of Plato contains the cosmogony of Pythagoras

Beelzebub's Second descent to the planet.

Before taking up this chapter, let us remind ourselves of the beginning of the book, its place, time and personnel. B. represents ourselves with our potentialities realized, the normal or ideal man, His function of this planet is finished; and he has all of human experience behind him, including a critique of human nature. He is objective, without prejudice, in fact benevolent. Had been existing on this planet for some fault. This suggests that the "I" is already in exile and that we have made the error of identifying ourselves with a part of our potentialities instead of the whole. He has made use of his exile to lead a conscious life sparing no effort to develop all the technique possible. He begins with account of life on other planets. Whether such life exists or not we need not say; but at any rate such life, if there depends on emanations or radiations from solar sources. B. and the Captain discuss trans-solar ships. Under this parable are discussed various techniques for developing super-consciousness. There are four forms of consciousness: sleeping, waking, self and cosmic.

The peculiarity of beings on this planet is due to special conditions; they are unique, especially in the nature of their reason. Why do I think that the majority of people I meet are fools? Why do the majority of people whom I meet think I am a fool? And why are we both right? Why do we all recognize the essential senselessness of people. This is taken for granted and used in all dealings with crowds. Why do we have such difficulty in behaving reasonably even in a crowd with our own standards?

In discussing Ships we encountered the "Law of falling", giving a psychological meaning to the law of gravitation. The tendency of a high note of vibration to fall to a lower note/ In this sense, space becomes merely a difference between rates of vibration.

What is the distance between two notes? If interested in space and time read S. Alexander, a physicist. You will meet such sentences as Space is the Mother of Time.

Then discussion of ships led to perpetual Motion; and under this

(over-)

parable a discussion of the *Udd* problem  
of the immortality of the Soul  
(volume p. 86)

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Note on the verso (back) of page

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W.D.



We, here, to night, are bodies, not souls; and shall probably not survive death.

In certain periods, whole civilizations have made this the touch stone of values. Is it possible to conceive a machine which would last and work in any substance. The answer is yes.

This discussion arouses in Hassein reflections on "becoming conscious of genuine duty". On becoming adult, we enter on certain responsibilities

Hassein thinks: I am here on this planet, among two hundred thousand million others, surrounded by nature who supplies enjoyment etc How much does it cost to maintain this?

What do I owe for all I am getting? Is life of value?

Possibility for experience belongs to life.

Hassein realizes: nothing just sprang into existence; and every thing is maintained and developed by effort. Not only nature but people labor to maintain this civilization,

Hassein is overcome by this realization. We come into the world "entitled" to nothing. What entitles us even to mother-love?

Nature prompts it; and ultimately we must repay in conscious effort

But it is now entirely premature says B. to H., to consider, or even to think of repaying. It cannot be that until you understand how much you owe etc. Any attempt to repay now would be premature and even lead to greater debts. H.'s only duty now, is to an increased understanding. Our morality is that of pupils.

In return for H.'s display of genuine emotion, B. will tell him what he wants to know. H. asks about ~~shixx~~slugs. A slug is a one centered being which has no further potentialities; but we as three centered beings have the possibility of developing three bodies. As long as we are satisfied with one body, we are slugs in regard to our potentialities.

explain

In order to ~~shixx~~ what we are, we must go back. Myth of the genesis of the Moon

The earth was going along peacefully, when it collided with a comet and had two pieces struck off. If the planet was a whole it was left deprived.

We are organically the product of the planet and may be expected to reproduce the organic deficiencies of the planet.

All that we call nature, including ourselves is a sort of skin on the planet. This split personality is native to all life on the planet. All of us at any given moment "I" and it. Discriminate between what I do and what I would do cf, St. Paul. In the myth a commissioner is sent from the Sun Absolute, to see what must be done to preserve the equilibrium of the system, for altering one planet affects the others. E.g. if earth's weight was reduced by one half other planets would find themselves nearer the sun; and their year shortened, with catastrophic events produced. No pebble can be thrown into a stream without affecting the balance of the earth on its axis

Sakaki comes to investigate and finds the two fragments had not gone beyond the solar system. They had gone part way and then began to fall back; but meantime the earth had gone on in its orbit so that it was always falling and never catching up (i.e., our higher emotional and intellectual centers)

These must be supplied a certain sort of radiation from this planet supplied only by labor and effort. Why this curse of labor, this necessity of effort? Why the apparent malevolence of God. According to the myth, this is not malevolence; but a result of necessity. No one can escape the necessity of effort. Even when idleness seems possible, men engage in various unnecessary enterprises, leaving peaceful circumstances to put themselves into action.

The substance derived from effort is called Askokin, What is it? a sort of sweat, physical, emotional and mental. This is perhaps the only service we render at present to the universe. This may be paid, either consciously or unconsciously, (as at present). If voluntary or conscious, the same substance is yielded but the individual himself profits from it. In this way, the curse itself becomes a blessing. Plato said "God's curses are opportunities"

Sakaki undertook to farm on this planet, in order to produce this sweat. He arranged that on this planet the law of seven and the law of three should operate not interdependently but independently. Sakaki is responsible for the split personality between "I" and it. "I" is under the law of three (only three functions of consciousness) "It" is under Seven, Color, sound, even processes of the body, digestion

Bodies do not help in consciousness. Why is the body not reflective of the mind? Why this unfitness between the body and consciousness? Why are we like strangers in it?

Distinguish between the three functions of consciousness within or during any one of the four states of consciousness.

Sakaki made it practically impossible for men to be men. We suffer but we are not to blame; the fact that 99% of the time we are without sense, hysterical, vain, egoistic, stupid etc is the truth. It was arranged to insure effort or suffering. A suspicion that we were used for this purpose might arise (see later) so another device was introduced

Accident merely means, not within our possible calculation; but accident of collision between the earth and a comet is within some cosmic calculation and for some purpose.

Abnormality includes not only human nature but all nature. cf. St. Paul in Romans "the whole of creation groaneth and travaileth etc." Earth suffers for something which happened far away. But misfortunes are also opportunities, if met and handled experimentally. If met by complaining and asking why one is picked on, one will suffer just as much if not more. If met experimentally as an opportunity to solve a problem, there is muscle developed, of the highest use.

There is a relation between B.'s revolt and this catastrophe. B. represents mind. The form of intelligence which he represents is only possible through meeting and overcoming certain difficulties. Effort is needed to convert knowledge into understanding. B. had to sweat to understand what he knew.

The organ producing this split was called Kundebuffa; it was the effect of certain conditions in the atmosphere, just as certain conditions produce, say, baldness.

Sakaki and Luizas, the arch-chemist(physio) arranged that human beings should develop a certain disease, producing certain psychological manifestations, antive to the disease (as intestinal disorders produce irritability. This spinal disease produces the same effect as if one had taken opium. / We walk down the Avenue in a state of somnambulism or we undertake some job which we do not know how to undertake or carry it through in an extravagant expenditure of energy. We have the facts but we are unable to assemble them

Kundebuffa has been removed. Its function is no longer necessary; the organ is vestigial. It once had the function of keeping us crazy. Now, we are born sane but become insane through the influence of our elders, education, convention, desire to be like our neighbor. Education is the enemy of the human race.

Sakaki returned and B. set up an observatory. S.O. this gave him additional lenses, so that he was able to observe distant planets etc. It is impossible to make an objective survey of human race as a whole which is what is required to understand the Book, without adding the lens of S.O.. We may not be able at present to see the relation between listening to the tones of one's own voice and carrying on certain imaginative acts.

War is one of the peculiarities of the beings on this planet. It is due to our conventional education. We discuss it and carry it on ~~xx~~ without realization of its horror. An inhabitant of another planet where the idea of carrying it on and killing was repugnant as some loathsome crime among us, would shrink from coming here. Then why did Sakaki and Luizas arrange this lunacy? Perhaps there had to be more blood. Cf. Seances of early religions; evocations in fumes of blood, a crude and obvious means to strike the limited imaginations of primitive peoples. I gave them real horrors to convince them of the supernatural and create respect for the priests. Perhaps the normal death rate was not enough; the moon cried for more. So it was given wars (See later chap. on War) This peculiarity was not unique to certain moments of madness; but was prepared for from birth by certain trance conditions. Call a man a "hero", who is prepared to throw away his own life, i.e. to commit suicide in order to murder. We have only to consider what would be a reasonable line of conduct to realize that this is the acme of unreasonableness. The "hero" has been specially conditioned.

There came the First Descent to Atlantis, whether geographically correct or not is not our concern,

B. was on a mission: A Aristasian reformer had come to a hasty conclusion that the way to reform was to let people do as they wished, believing they would do the "right thing". They had not first taken the trouble, which B. had taken, to understand human nature. How much will we do merely through love of The good & the True, the Beautiful?

There is disillusionment of the premature reformer who does not realize that he is attacking not local, but universal problems, and must have an universal understanding. So with us, attempts to make reform without first preparing ourselves.

Time is the Unique Subjective, the essence of what we call "I"

Experience is due to three factors: External stimulus; Organ receiving, Medium of communication.

What is it that experiences? "I". Alexander says that Time is subjectivity and Space is the field in which Time actualizes itself.

The Subjectivity of Time. Our time-limit, the degree of our possible experience, in the three centers.

Time passes fastest for those whose centers are run out without our being aware of it and then. Noting our experiences as they pass is called " Making use of Time "

Next Chapter "The Arch- Absurd

Light and Heat local on this planet. Cf. S.O. produces no direct effect only consequential effect. The sun not light nor hot.

Emanation is the influence exerted by any object or person, which does not involve any passage of matter. It is comparable to a magnetic field, surrounding a magnet. Every being exerts an emanation by its presence; even a table does this and its being is not negligible and its presence has an influence. The planets and sun of our system exert two influences on us: Radiation , Emanation. Has this some bearing on the modern doctrine of catalysis?

The sun though cold and dark by its presence within our system produces by its presence an effect, a sort of shiver(As for example one goes into a room and says "I don't like the feel of it". It is the effect of its emanations and radiations. Electricity shivers.

Remorse., wishing to be more than it is. Perhaps the origin of the growth of plants. Stimulation of awareness in presence of a higher rate.. The mystery of growth is perhaps dual:Within; External stimulus.

If we fail to attain light , we only attain heat(Heat is "The light that failed"). If we make an effort to understand certain ideas and succeed, we have a sense of light; if we fail, the sense of the impossibility produces an emotion, which is heat.

When we can understand why the image of remorse is used; this image is a snake trying to bite off its own tail, in anger and disgust with itself. One fumes "Why can't I?"

A human being is the product of his own digestion. "I" watches this cannibalistic process under the law of seven. Psychology functions under three. God is the same. We are the seeds of the tree Ygdrasil Acorns around an oak.What is the resemblance between an acorn and the oak? What is the resemblance between us and the Cosmos?

We can only understand the world as we can come in contact with it. We are acorns and we can see the law in us. Can we see the laws in the Universe? G. says Yes.

The primordial substance is of three types or kinds. Electricity has positive, negative and neutralizing. Matter, energy, electricity, is there any difference in these terms? Modern physicists speak of these three. Can you differentiate, e.g in a hydrogen atom the proton is the nucleus and the electrons the movement of the electron around the proton gives the exhibition of energy. This is a highly metaphysical concept. Close the Book.

Of these three it is electricity which contains all three. Substance here is named etherokrilno. Cf. Doctrine of Maya in Hindu philosophy Maya is the potentiality of matter. This etherokrilno becomes differentiated into matter, energy and electricity being the first emanation from the Sun Absolute. The Sun Absolute is "I" "who Dreams" Of what substance are dreams made? Of this primordial substance. These form in our sleeping state and take shape according to our thoughts. In our waking state they move slowly but still are the results of consciousness

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Our waking state is an objective dream. Thought alone will not shape them we must use hands, tools etc. Even in dreams the three elements are present. In consequence of this primordial three foldness, the most developed show a three foldness most clearly. Hence we have three brains, each manifesting one of the three forms of electricity positive, negative, neutralizing. A normal being is one in which these correspond. Cerebral is positive, instinctive, negative, and emotional is neutralizing. Yes is of the reason, No of habit and the body while the emotions reconcile these. In this sense the emotions are spoken of as The Holy Ghost.

Negative emotions are the result of the failure of Reason to overcome the inertia of habit.

When this is inverted, like Peter who was thus crucified and the inertia is greater than reason, there is the negative. The only evil is the substitution of negative for positive. E.'s attempt to invert; to restore the positive to the part positive by electrification

Corresponding to the three bodies are the three forms of sight  
1:- sight; 2:- insight; 3:- through sight, or seeing the reason of things

One understands the How of things

Two, the what of things

Three, the why of things

This presupposes three bodies. We have a good understanding of how a slight understanding of what; and no understanding of why

Nature will not help us to develop the second nor third. We are unconsciously supplying the emanations and radiations needed.

We can develop the others; for while Nature has supplied the substance we squander these substances in senseless pleasures. We should use them for conscious labor and voluntary suffering

Original meaning of the word ecstasy---- standing outside of, a non-identification? To day it has an opposite meaning.

We must continue building the second body. We cannot have objective reason without the third body. Is the Book an objective survey of humanity? If so G. must have the third body. Did Pythagoras practice the method? Plato?

How does money give roots? The Objective Attitude; the Positive attitude Is it possible to take a Positive attitude mechanically?

G. when he went to the East. Whenever you have a purpose, is not that purpose itself of the first body.? My case, Napoleon's ?

Attempt to imagine a normal being

Electricity and element?

Bertrand Russell says "the way in which things behave"

"matter, energy, electricity but if all matter is an actualization of Force.

### The Second Descent

This is the second descent from Mars. Atlantis had been engulfed in the earth, not drowned. After the genesis of the Moon, the earth was revolving a little unsteadily; but soon settled into permanent equilibrium which it has since maintained. It was in this settling that Atlantis was engulfed. Consider the psychological parable

However spreading of the human race took place. There were three main centers of civilization on the continent of Asia

The aboriginal continent was replaced by three centers.

We are born with essence, which begins at once to be engulfed by personality, by society, by suggestion (Essence --our biological

potentialities. Essence, what is biologically native to us, personality is what we have become. Personality may or may not be harmonious with what we are biologically

By the time of B.'s second descent, the race had begun to grow up, to develop personality

The three centers located geographically were

- 1:- Tiklandia (Saracorum) desert in eastern Turkestan. The sand with which it now is covered was due to a planetary catastrophe.
- 2:- Goblandia or Maralpleisi, where is now the Gobi Desert was once a highly developed civilization. See Churchward, one city below another
- 3:- Genchania India

The reason for the descents

One day on Mars an etherogram was received, (by hearing). The Commission was sent from the Syn Absolute to the earth to investigate the effects of the engulfing of Atlantis and to see if any adjustments were needed in organic life. The Commission arrived. Luizas was accompanied by his retinue of angels and seraphim (incarnate powers of reason and emotion). He concluded from Mars that the catastrophe was not so terrible and an immediate visit not necessary. Luizas invited B. to undertake a commission to visit the earth and attempt to limit the custom of blood sacrifice, which was then a prominent feature of all religions. In each of these three centers blood sacrifice was on such a huge scale that the atmosphere was charged with the fumes and organic life on the Moon began to take on monstrous shapes (O. speculates that perhaps the monsters of old tales were a sort of spiritualistic materialization caused by emanations of blood fumes on other planets causing abnormal experiences here) Luizas ask B. to limit or end this custom on the earth, not only because of its effects on the earth but also on the Moon. Like a good political agent, B. descends; takes the ship Occasion and reaches the Caspian Sea. He travels by river (now the Aral Sea) Amondaria, now dried up, arrives at city of Conkali (Kunkali), the center of Tiklandia

He visited local cafes. Attaches importance to a strategic point of observation from which civilization is to be viewed. He talked with the natives. After a month or so he ~~xxxxxxxxxx~~ decided to employ a local and prevalent superstition and build on it a doctrine.

We must be on guard even against divine messengers, who may use prevalent superstitions for their own purposes, as B. did for benefit of the Moon. We assume that the doctrine is for the avowed purpose e.g, we assume that if Jesus taught Love it was for our good; but he might have foreseen deleterious effects to us which were good for the Cosmos

B. found that the natives thought that the sacrifice of something dear to them was pleasing to God, and since their flocks were dear these were sacrificed. B. had merely to suggest that they sacrifice themselves instead of animals (might not be so good for human beings but if animal sacrifices diminished B. had accomplished his mission) This idea spread rapidly and soon animals became almost sacrosanct How do we explain the attitude in India toward animals. They are regarded as holy. B.'s propaganda. The same people who once had sacrificed, now revered them.

B.'s method. Talked at great length to a prominent pulpiteer, and did not divulge the real purpose of his arguments; but they sounded plausible. He suggested that God wanted the development of reasoning and that all creation up to man presupposes Man and a fulfillment

by Man of his organic functions. He exists to produce individuals capable of Objective Reason. Supply of objective by reasonable beings expected from this planet and all nature is for this use. He continued "If you use nature for this purpose, you are using it ethically (I.E. objectively) because for a purpose designed. Another argument he used: There exists a certain force called (India) "prana", Life-Force. B. said this was a substance (will scientists be able to take it and animate a table?) or essence. It exhibits itself in a series of biological evolution and as it develops, it reveals more of its potentialities, capable of Will, Consciousness and Individuality. Life-Force in us does not differ in any respect except maturity (quantity of experience) from the animal and vegetable kingdom. There is only one Life and we are the highest biological development. Man is more actualized, and more conscious but in Essence, the same.

The purpose of man is to develop from this essence, a certain type of Reason, which will constitute him one of the permanent brain cells of all Life.

God is both the Creator and an evolving being. He aims at developing by developing his brain cells. As we develop will, consciousness and individuality we become more ready to take our place as one of the brain cells of the Universe. It is a necessity for the Universe taken as a whole to develop individuals having these three functions. At about the age of 25 G.B.S. had a realization that nature aims at brains. All his paradoxes and plays flow from this mechanically. But let us define "brains" more clearly. Ponder for a moment the thought that Nature aims at individuals having Will, Consciousness and Individuality. A realization of this will draw together all other knowledge and ideas, as opposed to modern ideas attempt to find a unity of thought. It is like lifting a tent-pole with the canvas which had before lain shapeless on the ground.

The third Argument B. used was:

We have senses, so that we can attain the objective which God wants us to attain. They are prepared to make possible the development of that Reason which God wants

What do I hear?

What do I see? What use should I get from my tactile sense?

These are tools for the production of consciousness. If so used then they are ethically used; if not so used then either childishly or monstrously. This hits Art. If sensations are used for aesthetic purposes or there is a degeneration; they are enjoyed for themselves instead of being used to attain an objective. Self-indulgence masquerades under the name of Art. This priest took B. seriously and spread the doctrine that animals should be used instead of being sacrificed. Since B. had not given him his objective aim, they went to ridiculous lengths; sentimentalized animals, which is another self-indulgence masquerading as Humanitarianism

But other priests attacked him as a heretic and put him to death.

B. buried his body and arranged for the education of his soul

"He who loseth his life etc"

B; was recalled to Mars by another etherogram, more exiles were coming from Caritas including the woman intended by the local astrologer as his wife. He had two sons; Tuluf (father of Massein) Tulan

## Third Descent

Soon after the honeymoon, which lasted perhaps a Caritasian fortnight but an earthly half century, B. goes back to earth to Goblandia. He landed on a sea now covered by sand, the sea of Gobi, in the midst of the Gobi desert. He proceeded up stream, that is he did not follow his inclination. Our psychological experiences follow an inclined plane and run downwards (G. has excavated and investigated in the Gobi Desert, "He used a special raft, that is an artificial device for opposing our inclinations (S.O.) This with participation and experimentation are "going up stream on a raft" -

He reaches the capital; the citizens there took opium, chewed poppy seeds. The custom had spread widely and the population had degenerated. The King was a great-great-grandson of a being who had been conscious and he had inherited certain traditions, like the modern intelligenzia. He tried to stop them by legislation; forbade it and issued fines. This aroused curiosity and increased the habit of prohibition. What is the poppy seed? What are its effects? It made it impossible to see reality.

It made people invert values -

It made it impossible for people to take their own experience for a guide e.g. ~~tried~~ one way of life which had not wealth nor happiness and yet would despise it and seek other things because recommended by others. Compare in our day the role of advertising and the number of things we do and obtain which yield us no satisfaction. Publicity We are dupable, open to that kind of suggestion. We chew a poppy seed

This begins in our infancy when we take our parents and nurses seriously. The obedient child is the foreordained victim of the big salesman. Effects, continued: people mistook insults for words of love and words of love for insults. If a person tells me a useful tonic truth, which helps my growth and I resent it; but if he tells me something flattering though perhaps deleterious to me, I am his friend for life. O.'s story: "you are a weak minded liar; you are planning a public career. Look out for yourself"

This made people mistake a crow for a peacock. How many people who pass as celebrities as peacocks, great names; and in private we find them to be crows. H.G. Wells when rather young fell in with Hinton's books. These were filled with extraordinary ideas. He was a good mathematician. He put these ideas in story form but was a very bad story teller and remained obscure. But Wells developed Hinton's ideas in his "Time-machine". Hinton died obscure. The value was in Hinton, the salesmanship in Wells. We require good advertising such as Wells' wrapping of Hinton's ideas. We want what others are using.

Swift answered a question as what was natural Intelligence as "Seeing things in the bud"

The original phrase which G. used was "Time is the Unique Subjective" That is the bud. Now, think about it. from this a whole chapter unfolds

Ouspensky asked why different beings had different time-perceptions and G. said "think about it; time is breath. This is developed in Ouspensky's forthcoming book

How many of us could take G.'s doctrine next?



In Goblandia, B. preached the same mission as to sacrifices  
 He went to India. The party setting off from Goblandia to India  
 by caravan. Comparable to forming a group for the study of Hindu  
 philosophy (An essay by Bertrand Russell on the Freudian method of  
 dream interpretation could be applied to waking dreams) Hypnotic  
 the only distinction between waking and sleeping dreams. Sometimes  
 dream figures are visible for a moment after waking.  
 In relation to Self-Consciousness, our present waking state would  
 appear to be what our sleeping state now appears to us to be.  
 With this in view we could interpret the day at its end like a  
 dream; but must take all motives into account, not merely sexual.  
 It would reveal the physical nature of the being. Russell's essay,  
 Accidents which occur; accidents in dream. Also true to what we  
 encounter in "real life", equally subjective. We are deceived into  
 thinking them objective but are the product of hypno-pompic imaginat  
 During a dream we think it real for we have no other criterion.  
 B. passes with motivated caravan from Goblandia which was doped  
 to India, in search of pearls. Suppose this was a dream, how would  
 we interpret it? G. is describing an objective dream. B. joined a  
 party which was going to study Indian philosophy. They made a  
 conscious effort to reach a state where they could find reality.

They passed over places of enormous elevation, Himalayas, and places  
 devoid of even the possibility of vegetation; suffered cold and hunger.  
 Mountains are an attempt to pass from one form of idealism to  
 reality. Can only describe great altitudes with great aridity of  
 expression (O.'s attempt to get content into two eastern terms  
 used by Max Mueller. Died enroute, i.e. gave up). Hard to make the  
 passage but this party made it. Arrived at Indian philosophy and  
 G. now gives his critique of it, a critique by a man who actually  
 arrived and understood. We have had no one to give a western report  
 on Indian philosophy. G. in his youth read Mme Blavatsky From the  
 Caves and Jungles of Hindustan and Secret Doctrine. G. went and  
 reported that nine out of ten of her references are not based on  
 first hand knowledge. This cost him nine years.

This party got to India and dissolved the myth that this was the  
 land of wisdom. G. was the Dalai Lama's collector of dues for the  
 monastery and was entitled to enter every monastery in Tibet  
 He discovered extraordinary elevations, abnormal developments, so  
 called magical powers; but did not find one universal intelligence.  
 Occult powers were developed but they differed only from western  
 geniuses in type (scientific, literary etc) They were diversions from  
 normal type

He arrived in India, the third center (like the three centers of  
 civilization in us: Tiklandia, blood sacrifice, instinctive  
 Goblandia, poppy seed, publicity, emotional, India, Buddhism,  
 intellectual. cf. put Buddhism back earlier. Sinking of Atlantis  
 8000 to 4000 B.C. Local tradition in India says that Gautama was the  
 seventh of a series. Perhaps G. means the first Buddhism.  
 Had already degenerated. Buddha had realized that all humanity suffer  
 from a planetary disease, called it Kunde buffa (Buffa means "reflecte  
 see life as it is in water, upside down

Buddha told certain truths, planetary disturbance, genesis of the moon etc and our planet being left lop-sided. But the sinking of Atlantis the need for Kundebuffs was gone. beings were now born naturally but education is based on Kundebuffs and keeps repeating an education based on a state of things which no longer exists.

The Buddha said "I will show you a personal method by which you can return to a natural state and begin your own education", on S.O., Participation and experience in two forms.

1:- Conscious Effort, 2:- Voluntary suffering.

- He divided these : 1, conscious effort
  - a:- S.O., the "only way"
  - b:- Participation
  - c:- Voluntary Suffering. this is not pain.

This mistake bred the dervishes etc. I is suffering in resisting a mechanical response caused by another person who is distasteful. It is self-restraint in resisting inclination and forcing a contrary action. This is summed up in Jesus' remark "Love your enemies. Not actual pain; but psychologic. If for instance you do not return a blow, be on guard that you have not merely suppressed resentment, humiliation, etc, which would take hypocritical forms. Must take action expressing this love, thus converting a negative emotion into an active one

If you overcome these consequences by these two means, your own growth will take place, inevitably, like taking a couple of bricks off a plot where a seed is trying to sprout. If you try, directly to develop understanding and consciousness, you will fail.

Within one generation of Buddha's death his disciples had decided it would be easier to be either alone, or with those who were also trying. They would found a monastery or institute. After groups instructed by Buddha himself had passed away, these groups picked out very inaccessible places. Great heights and they attempted to develop abnormally, Yogi powers. This was based on a misunderstanding. Those who go to Yogi are on the way to Thibet.

B. finds that all that Buddha had taught has been so corrupted that his most sincere followers were most sincerely mistaken. This doctrine, originally concrete, objective, normal, had become monstrous

When you do something wholly intellectual, wholly emotional, wholly instinctive, you are sacrificing the two centered being (the other two centers). Every great intellectual genius had become so by a blood sacrifice of two centers. Blood sacrifice is the abnormal development of one center, at the expense of the other two, since animals are two-centered beings.

The doctrines of Buddha are still extant in a form intelligible to those who knew the norm.

- 1:- Prana B. seized on this
- 2:- K.B.

Beelzebub tried to recall to some of these degraded Buddhists, the doctrine of Prana. This is the Life-Force and in human beings is objective reason; in animals instinctive reason.

B. tricked them into thinking that every time they killed an animal they killed a cell which might be necessary to their own development and understanding. This is true in terms of centers but is silly as they took it

The idea took root. B. returned by way of Thibet. passed some monasteries, the Self-Tamers. They had realized that our mechanical reactions were like beasts and undertook to tame themselves, thinking they were following Buddha's teaching.

But B. says they had to keep nightly watch in front of a ring of fire to keep off wild beasts (only at night). When we are conscious these wild beasts of negative emotions do not appear; but when we are off guard, they can destroy

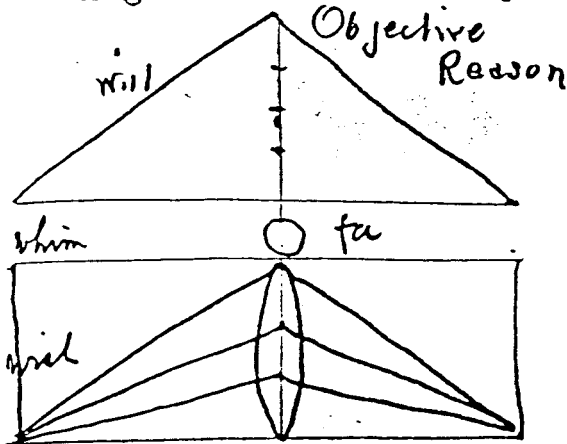
On the way to Thibet----- Voluntary self-immurers in sentry boxes/ B. felt Pity. No one who has not been human can feel pity at sight of something so admirable and so imbecilic; tried to make up for lack of neighbors by ferocious treatment of self.

On the heights of effort no Life is possible. A distortion of Buddha doctrine of enduring manifestations of others; for he had required them to stay where they were.

Another etherogram. Luizias was on Mars and getting ready to come to earth, making a survey of earth. If he were spending a year, 389 of ours, Luizias is not yet come but may be expected any time.

The earth has been giving trouble, the Himalayas have been rising (making a corresponding depression elsewhere) and the rotundity of the planet was getting uneven, This affects other planets. The height must be reduced. May be use the magnetic currents of the sun with possible quakes. B. went back to Mars to tell Luizias about the earth. he got interested in the canals on Mars. One half arid, the other water. Our brain, front half in bloom; back half empty.

To get the back into communication with the front, maybe has some thing to do with Luizias plans.



In lower triangle objects presented  
In upper triangle objects chosen  
Three successive magnets; the three wishes of fairy tales, toward which one becomes positive. They must be sequential-i.e. if the first is money, the second must involve the use of money made, and the third involve both the preceding  
The development of a positive attitude toward the first, not as an end but as a means for carrying out the second

perhaps it will be necessary to go around this series several times

e.g.G. wanted to find out certain knowledge in possession of some one 4000 miles away. He took up a trade and earned money, in order to make the journey, in order to get the knowledge. This perhaps repeat, do re, mi. When positive attitude is established on this section of the scale it is impossible for any one else to present a magnet which will attract. Pass through the emptiness of fa, then choose objectives, exercising Will, to attain Objective Reason.

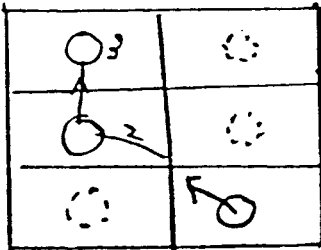
In do, re, mi, the aim should be to develop the professional attitude attaining each objective with a minimum of time, effort, waste of strength etc., eliminating non-essentials and keeping body in proper health. The lower triangle then becomes training to

to undertake the much more difficult, strenuous and prolonged pull in the upper triangle. Work in the upper triangle will thus be based on work in the lower triangle.

Distinction between a practical mystic and a theoretical mystic. The above was the result of asking O.: "You have put the suggestion in my head that I should make money. In adopting this suggestion, am I not just succumbing to one more magnet, or mechanicality as if I had fallen under the influence of a banker who had stimulated me to go into banking to make money?"

O.: It is a magnet; but the difference between making money for a purpose and making it for a career lies in the attitude; and is revealed in the use made of the money, after it is obtained. For the young banking apprentice, the career is an end in itself and the attitude is negative. If your ultimate aim lies far beyond that however, the money making becomes merely a tool and the attitude is positive

We have always diagrammed as follows; but strictly speaking is

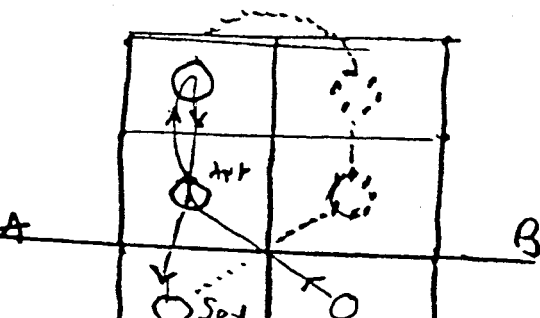


i.e sensation, image  
emotion, action

At present drop back from intellect and emotion into Sex (emotional center re-stimulates sex; intellectual re-stimulates emotional and thus emotional, Sex

Artists and philosophers are either suspended on top of Third Center without roots, yearning for bridge, without being able to find it; consequently they become pathological, sentimental, idealists of one form or another, anaemic, cynical; or drop into emotional and become altruistic; or into Sex.

Food. Normal return to Sex indicated by dotted line. General current of society to day to make circle up and back to Sex and Food. Line will be drawn ~~xxxxx~~ A-----B and all activity in this civilization go on in Sex and Food and unless artists and philosopher have sent down roots they will be cut off



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## Fourth Descent

The second and third had been to stop the sacrifice of two centers to a third. We now discuss the sacrifice of one center to two. Keep in mind the proper relationship of the centers;

Positive, Passive, neutralizing  
Male, Female, Child.

B. enjoyed completing his observatory on Mars; i.e. the Method by which the unknown part of our psychology may be observed, including "heavenly bodies" which are the higher emotional and intellectual centers

There was a person on Saturn whose knowledge of the method, and observations were superior. As if to present these ideas to the western world he went to Thibet to find a person who was permanently in a different world? (on different planet). The method is so improved that the heavenly bodies are a million times nearer; that is the Method is so improved that an ordinary being can understand it, though still far from a realization. We can now, ourselves form a notion of objective reason, playing roles, etc, without being able to actualize these ideas Cf. (addition of Book) Gornahoor hahr hahr and B. observing the earth. B. came to the earth to collect a number of apes to take them to Mars for experiment.

While telling Hassein, this, a sailor hands B a tablet, which when placed at his ear, enabled him to hear a message which had been received by the ether.

B. says "What a strange coincidence, this message from Mars tells me there is a great deal to do about this problem on earth, in America (referring to the Dayton trial) (Dates do not agree in this conversation since it is supposed to be in 21 and the Dayton trial was in 26

Earth men have long been interested in apes, usually in one of two theories: either men are descended from apes or apes from men.

IN Tiklandia, 8000 B.C. it was that apes were descended from men. Now, thanks to Darwin that men from apes. Note by M.E.B. This is an entire misstatement. Darwin held that apes and men were both descended from a small mammal

But we should apply the saying: Cherchez la femme from Mullah Nasr Eddin. If there are any anomalies in Nature, examine the feminine principle "

After the sinking of Atlantis the races were scattered and often the sexes were segregated. In this condition, men satisfied themselves with homosexuality; but a woman entered into relations with male animals and the results were apes. The psychology of all apes is that of females in an hysterical mood. Physically they resemble their quadruped male ancestor. They have the psyche of the female and the body of a quadruped. G. is here referring to philosophers and priests. Take a critical attitude towards the race and ask how these two classes of beings came into being, continue to maintain themselves and obtain respect

The philosopher is a speculator who deals in words.

The priest does not even deal in words but in symbols, whose meaning he no longer knows

When ~~ess66666~~ has disappeared (Atlantis sunk), there remains personality in which the three centers are separated. Not one of us is one being. That unification is buried; and at the surface is only

separated centers. It is possible to be highly developed in one, rudimentary in another and a prophied in the third

In the history of the planet is our psychological history. Development of the theory; the embryo before birth repeats physiologically the history of the species. G. says that after birth, we continue to repeat

From the point of view of breeding the positive and negative, the two important ones because the neutralizing force is a child of ~~xxxxxxx~~ the first two

Positive, male, intellect

Negative, female, instinctive

The emotional center is the child.

Now, the intellectual center does not seek out the instinctive and does not demand a body for the intellect. The penalty is homosexuality Titivation: the attempt to make words take the place of breeding.

Consider the volumes of metaphysics, where the intellectual center is of itself trying to produce. The positive alone produces no child. Intellectualism is words and produces no effect on the emotional center. The Yogi type is self abstracted

The instinctive center is left to find some positive element, and not finding it within itself, looked for it in external stimuli (Priests and all activity into which no true intellectual element entered) The outcome is something, since there is a positive and a negative. A certain kind of emotion, but not human,

A pes are those active beings amongst us whose activity is directed not according to objective reason

B. takes some of these to Mars to see if it is possible to make human beings of them (Can we, who are active apes, when this method is promulgated become human?)

He alights in the same ship on the Red Sea because near Africa This was the first continent to be peopled by three centered beings; after the sinking of Atlantis

Three centers

First: Center of Africa

Second Egypt

Third South Africa

He decided to spend some time in Egypt, where his observatory (later a corrupted form known as a pyramid) was being built

He proceeded by the Red Sea, via Sinai (of the Moon) to Thebes and Cairo, within easy reach of Cairo was a campus with buildings devoted to the observing of the heavenly bodies

But before describing this we must tell something of what had happened in Atlantis

For the first time a public society had been formed to discover the nature of man. While in Egypt, he put himself into a certain state of meditation, in which it was possible to read certain thought forms left there by previous beings who had attained a certain degree of objective reason. (This may throw some light on certain phenomena of automatic writing, visions, etc. E.G. "Light on the Path" which was automatically written. Abel Collins showed this book to Mme. Blavatsky, who said it was a translation of a book of which only one copy was known)

In Atlantis, there was a certain being who had attained a power of making records in "thought matter", as I might mould clay or write on paper. These would last practically as long as the atmosphere. These were visible to B. He could put himself into a certain state of vision and become fully aware of the contents of this particularized substance, in certain forms which can be tapped and read in certain states. Thus in Egypt, B. learned of the foundation of the society of Atlantis.

Belcotassee one day realized he had made some bad blunders and was so disgusted that he reviewed his past life, impartially. he found this incident no more stupid than all the others, though this time the consequences were worse than usual. How many times have I done things so foolish or stupid, that if I found out would have ruined something dear. When one brings consequences it seems more stupid because more vivid

There was no correspondence between what he had done and what he had wished and thought. A contradiction between his ability to do and his wishes and theories of what he was doing. We apply this reasoning to others and can point out their folly. Belcotassee applied this reason to himself and said "I must be an especial fool. others cannot be as foolish as I for they all look so well balanced."

He decided to question his friends, confessing his folly and ask them to condemn him. But so disarming was his sincerity that the others confessed they were leading equally senseless lives.

He found a few serious ones and formed a society, Ahaldan--- those who seek for an aim and sense to existence, a research society looking for the cure of a radical insanity of our being in possession of three centers, speaking different languages, "the meaning and aim of existence", a society which takes this discovery as its aim. Begin as a small private group

Begin to meet and confess and observe. kept diaries between meetings of observation

- 1:- Undertook review of past life
- 2:- observation of current behaviour
- 3:- formulation of results put before group for criticism

After some time decided they could do nothing about it unless they had access to some special knowledge. They divided into five groups for special search. Each individual must take all five to be complete

1:-Observation outside their planet, i.e., outside physical body behaviour of other people with the idea of classifying them according to type. Each of us knows hundreds of people and have enough information to set down. If we had done this seriously we would not ask "what are the types?" We would have a working knowledge

2:-The second group was concerned with mathematics in its broadest sense. It has been suggested that thoughts vary in weight and in rapidity; feelings in intensity; muscular movements in intensity stresses. Can you distinguish these weights, intensities, stresses?

This will be introducing measure into psychology. Modern psychology is physiology. Investigating physiological changes, applying vibrometers. But this is not psychological measurement, changes in psychological state. Who can discriminate in himself between the weight of two thoughts. e.g., in one chapter G, says "Time is the

~~father of~~ Unique Subjective". Contrast with two volumes of Alexander on Time, Space etc Alexander says "Time is the father of Space" In the latter, so much is ~~implied~~ being implied as being understood before the sentence is understood, fanciful and yet has nothing to do with me. But G.'s phrase at at once greater personal impact.

In Indian philosophy it is often said "Time is I". This is similar

to G.'s phrase; but is slightly different because it is of different weight

Take emotions: there is a familiar saying in America "I am crazy about about it, where there is really but a moderate degree of interest. Those who have had genuine emotions do not thus use superlative expressions for mediocre feelings. When genuine emotions come they drop this use of superlatives. Even when speaking of the most intense experiences yet had, if they can imagine more intense experience, they will continue to use the comparative.

Distinction between stresses: can you tell the difference between seven and seven and a quarter, a half pounds?

Third group: observation of the perceptions and manifestations of beings. Observe in our own manifestations and if possible in our perceptions. We receive perceptions and yield manifestations. We receive at the rate of ten thousand per sec. These undergo change of vibration and issue as behaviour. Like a threefold mill.

Reduction of behaviour to mechanical transformations of perceptions. Drastic and radical. Perceptions are always rates of vibration and depends on the vibrations present in us, whether perceptions will change up or down. If your vibrations happen to be low and in this state encounter low vibrations, behaviour will become still lower. Your organism lowers the rate of vibration in atmosphere at large.

(see last week on Voluntary Suffering, an attempt to react non-mechanically, assuming a certain ability to control this mill)

Perceptions if run down, emerge as behaviour i.e. potential perception for others of lower rates of vibrations.

It is possible in the long run by this ~~trial~~ means to determine the tone of each center. This gives collection of material for the next group.

Fourth Group

Physics and Chemistry i.e. observed changes produced in them by passage of perceptions. Every perception effects a change; it may only disturb one or two neurons but to that extent we are changed. I didn't say that manifestations had changed anything "no guilty act" Act is merely product, Can be stopped only by something done within organism, i.e., change of rates of vibration of the organism. This can only be done if the organism is insulated, that is it can only be done through ~~xxxxxxxxxxxxxxxxxxxx~~ self-observation. Act is merely reaction of perceptions as affected by the state of the organism. Includes opinion (thought), feelings, physical movements. May be considered physically or chemically. We speak of the "struggle within us. One force of vibration encountering another force. We call it embarrassment, etc.

Fifth group. Engaged in a study of those phenomena which occurred within themselves, owing merely to the fact that they had three centers. e.g, while reading newspaper, my lips move. When the intellectual center works, the instinctive tends to work too.

Or, I observe a person in a certain state of feeling and though the perceptions which caused the feeling are outside of my field of perception, I tend to have analogous emotions

This group studied exclusively human phenomena, human psychology. The Akhaldans discovered however that there was still further work necessary. They had done their best.

They decided to send delegates to see if any more advanced students of this problem of their senseless conduct were elsewhere



They sent first to the center of Africa.  
 Africa is the substitute for Atlantis --- emotional  
 Egypt intellect  
 S. Africa instinctive  
 xxxxxx

Return to E. in Egypt. He studies their observatory to see if they have any good technique he had not thought of. These ancient Egyptians, descendants of Akhaldans were seriously at work. They had a huge structure, five tubes pointing out and converging in one chamber with underground mirror, forming one image. Consider the five types of behaviour, cast into one composite image. But the center of focussing was underground. When B. returned to Mars, he put the center of focussing above ground, i.e. objective. Makes focus as it were outside oneself. Egyptian in the mind. In Egyptian mysteries the focus was inside. The Egyptian method only possible with the intelligenza and developed a special hierarchy of intelligence. But anyone can employ B.'s method. In Egypt, it was never taught publicly. Other buildings in this campus; one had as its purpose the charting of winds and changing of climates. They knew how to affect weather i.e. psychologically, also externally; currents, winds observation of emotional states; changing of moods, weather. You are in a low damp state. Can you change negative to positive?

While the Egyptians were doing something psychologically, they were also affecting external changes. Called by Greeks "Masters of Dreams"

Deliberately imperfect copy of figure seen at Atlantis, when they discussed with King Appolis in center of Akhaldian. All this figure had the head and bust of a virgin, connected with the main body by a piece of amber; it had the legs of a lion, the body of a bull and the wings of an eagle. Thus there were four parts, of which three were connected; for amber insulates. Okidanoch of an organic kind which makes it impossible to transmit the energy from three centers to the fourth

Meaning: In order to recover our normal state, which had been rendered abnormal, four things are necessary:

The laboriousness of the Bull, ability to continue working indefinitely even blindly.

The legs of a lion; this labor must be executed, with self-confidence knowing every other being is unable to destroy it

Wings: Bullish labor is not enough; work must be carried on with aspiration

head and breast stand for love; insulated to indicate that this love must not be associated with the functions of the three centers.

None of the intellectual, emotional or instinctive experiences of the body as such. Breasts of the virgin indicate as yet no result only potential. Virginity is potentiality

The same symbol, though changed was at the entrance to Thebes. The name in Atlantis was Conscience; in Egypt, the Sphinx, meaning a question, an interrogation. In Egypt there were no wings; for the essence which had stimulated aspiration was now missing

B. returns to Mars with some apes. He has to go to Saturn to be godfather to a child born of Hermaphrodite

On planets with satellites there are two sexes; the penultimate plan

must differentiate energy into two sexes for satellites. On planets without satellites there are either one sex or three: one, hermaphrodite, three, three beings required. This is to say the hermaphrodite contains two centers, positive and negative produce emotional. The three beings are the three centers which produce the fourth.

How angels are produced: At birth they already have three bodies, each subject to development but not as with us successive

On their planet, three sexes. each specialized (one of the three forces (of electricity) but each was truly a sexual being. These three take part in a mystery called Immaculate Conception ~~xxxxxxxxx~~

Then each goes his own way and during period of conception each thinks only of the Messiah and of its particular conception. When the Miraculous Birth draws near, the three draw together and become one being. Eventually from them emerges an infant angel,

On earth only two sexes; the neutralizing force is rare and hard to come by, These two on earth produce beings who develop physically but only partially emotionally and but potentially intellectually.

They are born incomplete and must work to obtain this neutralizing force. Hence Voluntary Suffering is local to this planet.

4/4 27

Rate of time of rational center,  $1/7^{\text{th}}$  of  $1/7^{\text{th}}$  shorter than the rate of time of sense perception

Make an experiment of restating in your own terms and pondering many of the frequent statements in the Book. Reason will then serve one of its functions. i.e. shortening the time necessary for personal development, that is shorter than arriving by trial and error through the senses.

#### Fifth Descent

Baby lon, the fifth cosmopolitan center in the world. It was between 3000 and 2000 B.C.

Tiklandia, Goblandia etc had all been of one nationality, provincial. Baby lon was metropolitan. It was the acknowledged metropolis of the whole planet; and to indicate its position on the East people wrote from right to left i.e. towards the west, towards Babylon. In the west they wrote from left to right. In north of Babylon, from top to bottom, if south from bottom to top. Present indication of historical position of ancestors

Cause of the Fifth Descent. B, had noticed from Mars that the length of mens life was declining. It had been from seven to ten centuries. he could not tell the cause of this from Mars, so came to earth to study

Make effort to survey the whole species. Trace history and degeneration of species. First opportunity to observe that certain centers were no longer three but one i.e. Babylon was the first "modern" center.

Ideas were current there of science, art, and religion that are still current. Until then the conception of science was based on the development of normal potentialities of normal beings. It had been assumed that to develop the second and third bodies was one of the obligations of life. This was taken for granted just as education, marriage etc are taken for granted now. All conditions were adapted to this. A scientist from Babylonia took advantage of conditions to develop normally, art, literature, occupations, etc were subordinate

With Babylonian times, intuitions and potentialities waning techniques, accumulations of knowledge and facts substituted. of certain animals and primitive individuals. As intuitions wane mechanical means were substituted; until we arrive at a "highly developed modern scientist", who has no intuitions but an amazing command of mechanical technique

Science is based on sense perceptions, a property of the human being as such

Compared with science based on accumulation of knowledge, and not the first hand sense perceptions, but by substituting technique,

In Babylon, there was a congress of the new type of scientist, who had lost the sense of potentialities and thrown back on effort to discover

Should be able to see example in elders; this example gone, intuition were so lost that we are even in doubt when we hear them stated.

Let us assume them to include the development of two other bodies.

Which of us can imagine that we will in this life develop emotional and intellectual potentialities, that we will become Platos or Hypatias, which in pre-Babylonian times were normal.

When we look at trees. e.g. we see them as material for our use

The pre-Babylonian scientist recognized their utilitarian use but also saw.

Intuition as the latent potentialities in each individual and intuition as a function of each living being.

In dealing with animals, e.g. the first intuition that they fulfill their functions in the cosmic scheme, as we fulfill ours. "man is only entitled to make use of animals in so far as he is fulfilling his own function, i.e. development of reason

If he is using them only for his appetites or comforts, he is missing one of the natural values.

In this decline from intuition to rationalism came the idea of the decline of religions; and we owe Babylon for the origin of the idea of "good" and "evil". The world is an enormous apparatus for the transforming of energy up and down, with a balance maintained by reciprocal feeding of rates of vibration "Absolute Good" would be the maintenance of this equilibrium. The idea of "evil" was introduced when the individual identified himself with the whole process.

Now what appears a digression: distribution of races. After sinking of Atlantis.

Tiklandia

Goblandia

India

About 5000 B.C., due to the third cosmic misfortune, that befell this planet and continued for several years, there were winds of such intensity that the mountain peaks were abraded and sand storms followed. Tiklandia and Goblandia were obliterated.

There is current no plausible explanation of how so large a part of the earth's surface should be covered with sand. It lies in the Gobi for a depth of thirty or forty feet. G. says these sand storms were caused by the Moon, because the atmosphere of the Moon surcharged with electrical elements received by the earth fell into a sort of friction with the earth

Of the people of Goblandia one part went east and settled in China (old histories of China say it was settled from the west).

One part went west and settled Europe; one part South to Persia

Babylonia became the center under the influence of the Akhaldans who made a world capital out of the city, a university center. The subjects of especial interest to these Akhaldans:

1:- Physical sciences as we know them. G. says that all we know about electricity was known then. They aimed at the accumulation of facts under the illusion that the complexity of the existing civilization produced a change in psychology. But on the contrary, to the extent one is forced to depend on external, force, technique, help etc we measure only weakness.

"Knowing and Doing were developed at the expense of Being". The inauguration of the Modern period.

2: Morality. In absence of intuition of world purpose, they were forced to collect data and give the subject interpretation.

What world view have I? Pure Chance? Government by an all wise and benevolent being? Do I depend on a kindly providence? Or do I view the Cosmos as a school where I am set to acquire a certain understanding? Or as a penal institution? Or as a gymnasium (as some Hindus) to acquire certain powers?

Set down your conception of Life. Accidentally arrived at. One of a few. Interrogate yourself.

Find that however subjective and particular heard in one of the stories heard in childhood. It is not an original but a derived conception. Originality and generation of the truth disclaimed; yet all our thinking and lives colored by this broad concept.

But in Greece, and Italy, in Modern Time also we are continuing to think the thoughts which were formulated in Babylon.

One of the Scientists, Hamalinadian read a paper on the Instability of Human Reason "Skepticism of the instrument". Assuming the mind has been developed in evolution, in response to needs, just as the hand has. Hence the brain has been developed only for the purpose of survival and cannot be of value for the discovery of truth as such.

Second line of argument: We know the origin of our dialectics. Each of us has seen only a small part of natural phenomena, so small that we have no ground for passing judgment on the whole.

Third line of Attack: Kant. A species of logical introspection; our structure presupposes certain (characteristics,) concepts of time and space over which we have no control and which limit.

Yet each one attaches some importance to personal judgment. Hamalindian was a crack scientist; had gone to all the schools including Egypt. "making thought material"

In ancient Egypt as in modern India, the highest Yogi classes materialized thought. This merely makes clearer the subjective nature of thought. Hamalindian could see thought; but this was no help in solving the problem: Does Man survive Death? Hamalindian admitted that in spite of the abundance of learning, he knew nothing by personal experience about the Soul, though he had written books on the subject which his colleagues had admired. This is our state. Does any one KNOW that man has a soul or its fate?

Hamalindian invites any one who has a method he has not tried to tell him and he will try it, No offers. Hamalindian retired and became a farmer (related to first food)

O. reads: Pan-scientific congress to settle the question, is there a soul. The Tower of Babel. This is the hope that by putting

together all theories, he might combine them and build a structure which would reach heaven. Hamalindean began by the analysis of the of the brain. Origin of our opinions, our impressions. Analysis of Analysis of current Behaviourism . As he spoke his voice began to grow, moved with realization of what he was saying. he admits that in one mood he could prove that men were just bodies and in another that they were just minds. Yet he was not a mediocre scientist but had completed the highest studies. During this congress he had followed all the conflicting theories and had agreed inwardly with all.

Tower built of theories, all plausible, yet of various consistencies and must collapse. Hamalindean left them. He is the type of the disillusioned modern scientist whose reason being based on sensations is insufficient for any essential conclusions. Cause and distinguish this:

Being

Knowing

Doing, the three broadest types.

The type of Being is the rarest ; and the degeneration of the species is measured by the decrease in this type

Every one here is in the first instance a being. We are distinguished from the animal. This does not mean that we are superior but differentiates between animal and human being

Can you distinguish , not instinctively, not emotionally, not behaviouristically ? Then what is the difference? We can only say it is self-consciousness, awareness of the state of being.

It is possible for us to classify ourselves in the order of beings. Comparison of orders. I can distinguish between a state of well

being and a state of ill being. I can measure the degree in which certain faculties are more sharp in well being than in ill being

Suppose for the moment there were no ~~xxxxxx~~ external world.

Close your eyes and try to be merely conscious of yourself.

Can you distinguish changes taking place in your state (psychic)

-Can you distinguish three main forms of states: thinking, feeling moving (motor activity)?

Each of these is susceptible of many sub-states

Collect names of emotional and intellectual states

Intellectual: concentration, attention, instinct, . Pain? Lightness

Interrogate yourself; the beginning of technique Science and Art of Being. Aware of psychic states as they occur.

Take illustration: , anger, how many varieties? as many as shades of red: indignation, rage, spleen, vexation etc

Some one in pursuit of knowledge would proceed by reason, based on reading would be able to define. Might say "indignation is anger and surprise" without any personal knowledge.

Some one pursuing being might be able to distinguish shades in himself without perhaps being able to define them in current terms.

Difference between knowledge and analysis of words and understanding of self.

Babylon instituted word reasoning and put an end to the pursuit of Being. Substitution of verbal thought for trained intuition.

We come into the world educable and are corrupted by words.

Knowledge is not the outcome of experience but of crystallized concepts. Possibility of the self-discovery of a means, with a series of exercises and arriving at a greater self-understanding.

We are each of us in Hamalindean. Suppose science succeeds; the illusion of Hamalindean awaits it. How shall we start?

Method : First Step-- physical behaviour

Second step;-- Observation of psychic states as such attention on changes. Until now nothing on this has been said, because external behaviour is a language with three meanings. Three centers simultaneously express themselves in our behaviour

Consecutive and increasingly subtle reading bring to light.

(Later on in connection with our drama we will see part of training in "acting"). At present all this is premature but now giving two distinct states.

Interrogation based on words, a useful experiment.

Morality in Babylon: two schools: Dualist or Idealist, Materialist or Atheist

The first assumed the existence in the world of two principles: Good and Bad. We find in ourselves tendency to classify things thus, not only in relation to ourselves but absolutely. That each species should so classify things relatively, i. e., in relation to its own purposes is natural. "Good for me", conducive to my purpose. This judgment is purely relative and implies no judgment of the object itself. If I say "good in itself" I am applying my personal judgment which has nothing ethical in it (instrumental), with cosmic meaning. This double meaning of the word "good" is the cause of most of our confusion

This false attribution of personal to absolute values, we call morality; a universalization of which is strictly speaking personal

There is nothing in the world which is universally good or bad. In spite of the fact that this is clear, none of us can refrain from using "good and evil" and feeling that we have some claim to pass judgment, thanks to an educational system which originated in Babylonian days. Morality was instituted following the decadence of the intuition of God

The non-moral view was held in Babylonian days by a group who were mechanicians.

Everything in the world in a series of causes which produce effects which in turn become causes and produce effects. It is a circular change without meaning. Speculation as to origins and ends impossible. The first school had turned organic good and bad into ethical good and evil

The second school came to the conclusion that there was no psychology and no being. The price that will be paid by modern technical psychology (see Watson) No psyche. In the whole preoccupation is with external behaviour. Subtler physiology. Lose sense of experience other than senses. If psychic activity is directed outward continually the ultimate conclusion will be that nothing real exists

Logic is based on impressions, if we collect no impressions for the psyche, logic will compel us to predicate the non existence of the psyche. We cannot reason about the psyche with a being all of whose impressions are physiological.

Watson said: your theory cannot interest me because it is based on facts which are not of my experience. I understand you to say: collect the facts

We cannot talk yet, can only go, do. Collection of facts begins to give ground for new judgment. A half century after Hamalindean, came St Ashiatishelamash. Hamalindean was the most highly intellectual scientist of his day.

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Before considering Ashia- must go through the steps of viewing the human species objectively

Each of us is the product of a long biological history; and also from the moment of conception, this biological heredity becomes subject to variations due to the particular time in the civilization in which we find ourselves

If the environment is discouraging to normal biological purpose, hostility. If favorable, sociological materials will aid biological development

In this critique, there are certain implications; one of these is the conception of a normal human being. It is impossible to arrive at this by taking merely the average of individuals. The species in process of degeneration may offer an average but ceases often to be normal. This distinction between average and normal is very important. This book defines the normal; and needs to be long pondered before being grasped. G. often said to O. "What I am saying now, you will understand perhaps in a year or two years" Altho the statement was clear.

A being, irrespective of sex, who at the age of about twenty one begins to find quite naturally in himself the development of that state of consciousness which we call self-consciousness. He becomes aware of his body in the sense of being psycho logically in possession of it. This happens normally and is accompanied by devotion to certain interests. Employment of means.

At the age of about thirty, another crisis in which he begins to become conscious of the world in which he lives; not merely this planet but other planets and his relation to them. This varies in individuals but the character of the stage is the same. Aware of total life purpose, function, etc. At first just sensing them.

Normal three centered beings on other planets. On this planet, no phases, turning points after age of planetary majority. After this dependent on external impressions received up to this time. More or less chaotic, unfolding in the possibilities of experience laid up.

B's first effort to understand why this state. He reviewed the history of the planet, as it is useful for us to review the history of our individual lives. He found a catastrophe and split; each individual repeats this planetary accident. The results are serious but not fatal. The Moon and A nulios remained within the gravitational field of the planet. This split is not ineradicable. It is possible to develop normally if only our sociological inertia which we call tradition had adapted itself.

Kundebuffa is vestigial but tradition continues it. This sociological tradition must eventually be overcome and seen through as a condition of normal development, It is impossible to develop through sociological ideas; it is not a question of eclecticism among the knowledges we have acquired. All this knowledge is useless in the absence of the development of essence, the biological germ. This is the origin of the insistence on "being born again", not spiritually or occultly but be returning to the biological state

before we were subject to sociology. Hence the value of reviewing life by pictures. I develops the center of observation; and "I" becomes something, as the panorama of the metamorphosis of its own body passes before it. It also leads to see in the layers or coatings and the transparence of the layers. The sociological attainments do not drop off. One sees the essential reactions due to period, place etc.

Comparing ourselves with a conscious being, aware of function, ask the question which Ashia--- asked himself. He appeared in Babylon, shortly after Hama<sup>indeen</sup>---. H. an intellectual had analyzed mind. Impressions are accidentally received. Are they sufficient for any objective judgment.

He decided there was no salvation in cultivating the mind; and went out to grow food i.e., to collect impressions, which no one could give him. He had abandoned reason and self-analysis, the ordinary sense of words and he was thrown back on the simple pastoral task of taking impressions of his own physical behaviour.

Ashia---, perhaps taking advantage of the wave of intellectual skepticism and disillusionment; no solution of essential questions by gathering data. He decided that and emotional awakening was needed but for the intelligenzia an emotional appeal on the instinctive center is not sufficient; it must come over an idea, from beyond reason. Hence G. speaks of Objective Reason.

Ashia--- spoke of Objective Conscience.

He began by questioning his own competence to undertake a reform realizing that he also had been subjectively determined.

He set out to make the coating of education transparent. In a state of objectivity he began to formulate the means to carry out his mission; and left a document for a line of initiates, of whom to day in Central Asia (Psychological as well as geographical essence) a few members remain. (Asia, essence; Europe, personality)

The steps he took; Legomonism transmitted, occult doctrine, originally formulated and transmitted by human means.

Title of the Document "The Error of the Situation". Suppose it is true that all of us are abnormal, that we have never seen and never shall see a normal human being on this planet. Suppose this species is degenerating and that we can be but dimly aware of this; that we as species and as individuals are being carried inevitably down the scale of evolution. Consider efforts by Ashia<sup>ist</sup>, Buddha, Egyptian civilization, etc. "any attempts and all have failed.

Our stakes on Ashia---'s efforts. The situation inspired him as we know. This may give us an understanding of the intensity with which Ashia<sup>ist</sup> went at it.

O wishes he had the music which accompanies this section; this has the same ideas emotionally realized as intellectually realized in The Book

His meditation. he began with the following prayer: i.e., he put himself in a definite emotional attitude, as precise as the physical or posture, an arrangement of emotions



"In the name of the cause of my arising", used instead of being born i.e., we exist sensibly as a result of coating ourselves. cf. electrolysis. "I" am always; periodically comes to a manifestation. Thank whatever powers that "I" has it; that we live as well as are. My aim shall always be to be just toward everything already coated and towards all originations of those existences still to be. To me, a trifling particle of the all-great Essence, it was commanded to be coated with a planetary body of the planet Earth. (And help men free themselves from the effects of Kundabuffa. Previous messengers had taken one of the three functions (Faith, Hope and Love) of three centered beings Ashia-- says that these three functions are natural to three centered beings. Resident in the essence of man as such. At first he thought to use one of these. At seventeen he began to prepare his planetary body in order to be during the rest of his life impartial. G. attaches importance to striving for impartiality.

In Babylon he observed the effect of sociological conditions on beings and began to doubt the possibility of using any one of these three functions. Had anticipated the failure of Christianity, which assumes in us enough essential Faith, Hope and Love, ~~xxxxxxxxxxxxxxxx~~ ~~Kundabuffa~~ on which to base a religion. Observed his intellectual contemporaries. Not enough Faith, Hope and Love. The properties of Kundabuffa so crystallized that their education became a substitute for their being.

He decided to bring this planetary body to a state of emptiness of impressions received in this life. Attempt to think of consciousness blank of content but vivid. Only in this state would he begin to choose a method. Ascended the mountain of concentration, Forty days and nights and another forty days, and neither ate nor drank. Then reviewed and analyzed all the phases of experience through which he had passed. Became merely an active experienter. For next forty days and nights on his knees and to maintain his relation with his planetary body, every half hour plucked out two hairs. Usual exercises of concentration cause separation of certain body, which leads him to think he leaves his planetary body. To remind himself that he is incarnated in a physical body. After these three periods he was free from physical and emotional associations.

Then he considered how to Be more in order to carry out his mission. Development of Being as such. To know more is not to be more; to do more is not to be more.

It became clear to him it was already too late to use Faith, Hope and Love; these functions were degenerate. Probably due to the fact that when Kundabuffa was removed the taste for ----- so strong. They have Faith, Hope and Love, but how do they love and hope and ~~is~~ what is the nature of their Faith?

They have Faith but not independent arising from their own nature; it flows from other functions formed in them from infancy, with the result that they believe in what happens to have been presented by impressions received. No essence centers.. Possible to induce in them Faith, ~~main~~ things of which they have no experience. Beliefs superimposed, chiefly on tickling of weaknesses. Love: Differences in descriptions of ten different persons; but none would describe genuine Love

1:- functions to serve as mainspring for desire for perfection and as rest from labors for perfection.

2:- for sensations of bliss in the intervals which follow rest and effort

4:- for mutual possible aid in striving to overcome the effects of kundabuffa

Now one loves because others give encouragement or stimulus or praise; or because features resemble one for whom he has a physical polarity. Instead become crystallized.

Hope worse than the others, in a mangled state adapted to the weakness of the psyche, consequently more and more crystallized and cannot get real faith, Hope, Love. The artificial hope is always hoping for something unreal, a paralysis of those functions by which they might overcome the properties of Kundebuffa. The result is a nervous illness called Tomorrow. This afflicts those who by chance learn of the presence of undesirable features and the efforts necessary. They always imagine they will be better able tomorrow.

He returns to the Mountain and looks for other means. Is there anything in us worth appealing to? Reason is ineffective because we flow into subjective moulds. No use preaching sanity to madmen; a mere presentation of a new truth in reasonable form is not enough. In this chapter is also a critique of the emotions. Not only our ideas, our sincerity, our faith, hope and love, our emotions which we think more profound are here questioned.

Then what is there still in essence which is not acquired nor corrupted? Our subconscious product of a few real impressions. He discovers a fourth sacred function: objective conscience, still in its primordial state because never used in ordinary life and hence not corrupted. He devoted himself to the development of conditions for a few who would aid him to rediscover and develop this function. Attempt to discover analogy in us with what he means by Objective Conscience (by function he means, psychological activity) e.g. an occasional sense that there must be some meaning to Life and that happiness is not a sufficient explanation; "sense of sin" but not in conventional sense, a curiosity with a sense of guilt, a dim sense of having a purpose. Ecstasy, delight etc tinged with sadness. But no conscious external appeal can be made since the conscience and even the subconscious listens through three fold corrupted channels. Hence the individual must do something in strange conditions. Self-observation with self-review. Draw out from the subconscious and put into the conscious, the voice of Objective Conscience.

B. adds that during his sixth descent (1900-17) he looks for traces of Ashia's brotherhood. Found only one tablet with sentence erected in the city of Babylonia. Texts; reminders. One of these is the treasure of a brotherhood in central Asia (Asia is our substitute for Essence) These sentences of Faith, Hope and Love

- 1:- Faith with reason is Freedom; faith based on understanding the reasons why
- 2:- Emotional: Faith is weakness
- 3:- Instinctive: Faith is stupidity.
- 4:- Love with reason evokes the same in response (emotional state with reason for being in love)
- 5:- Emotional love invariably evokes its opposite
- 6:- Physical love depends merely on the accidents of type and polarity
- 7:- Hope, a reasonable aspiration, with reason is strength
- 8:- Emotional Hope is slavery
- 9:- Instinctive Hope is disease.

Ashia-'s effort from G.'s point of view is the most intellifent effort made by a human being at world reform.

He began by preparing himself; and concluded that all his ideas opinions etc were conditioned

He made a review of his past life and emptied himself of all accidental impressions. Until then he could have no objective view of different methods. He came to native essential judgment which had not been conditioned towards Faith, Hope and Love. He found a native human quality not dependent on chances of environments. It was not needful to use a special vocabulary of people appealed to. He looked for something as fixed in the species as the nature of a lion or a wolf is fixed. He named this Objective Conscience and set about finding a number of people in whom this Objective Conscience was nearer the surface than in most. He chose thirty six, mostly from monasteries in the neighborhood. He does not mean buildings but independent thinkers, capable of thinking against current sociological trends. Every independent thinker "lives in a monastery" he taught cosmic truths, not yet truths to the thirty six

A:- Ideal pattern of the potentialities of man; the relation between man and the cosmos. Octave and semi-tone as difficulty, presented as theories.

B:- Then he directed their psychological effort so as to increase their awareness (taught the method of S.O.)

C:- Taught them so as to persuade and convince one hundred others.

Two requirements : 1:- Self-understanding; 2:- Ability to persuade and convince others.

He called these thirty six, priests. These persuaded and convinced one hundred so that each of these could persuade and convince 100 others. "sons" and "grandsons" who could persuade others, initiates. 5000 to 6000 B.C. beginning of priests and initiates. Self-perpetuation. Since Babylon was the metropolis of the world, all intellectuals were soon within range and in a decade all were familiar with the concept of Objective Conscience; and it became a universally accepted standard of value among intellectuals.

For about three hundred years the civilization built on this prospect. The political state, racial prejudice etc disappeared; art, science etc underwent change and were related to the standard of Objective Conscience. During this period of three hundred years was something approximating the Golden Age, with works of an international character with universal values. This was ended by a counter revolution whose leader was Lentrohamox (Lenin-Trotsky; hamox being Egyptina and serving to give a mystical connotation with political significance. Form of government that eventuated from this propaganda of Ashia- and how this government was destroyed by Lentrohamox. Parallel between sociological story and individual application. IN each of us there is an Ashia- and a Lentrohamox comparable to these "epic motives" in the sociological story.

Appeals to Faith, Hope and Love made to us to day, have already a tone of sentimentality. An appeal made with these for a base world bring out a little revulsion. We would say this is not logical. i.e. we are intellectually on guard against it as a result

of education. Same as Babylonians. We are equally civilized and equally corrupt, demanding intellectual proof.

Yet Ashia had before him the example of the world's greatest dialectician and subtle reasoner and logician in Buddha. Acknowledged among Hindus as the greatest. Yet Buddha made himself so misunderstood that within a generation of his death his own disciples misinterpreted him. Why? Because our reason is as conditioned as our emotions.

What is "rational" is determined by our education. Hence a fair skepticism includes reason.

Ashia realized the way reformers before him had failed and that so would everyone after him who appealed to Faith, Hope and Love. He proposed to appeal to something we have not yet rationalized; and which few of us unless in desperate circumstances has ever had personal knowledge of.

Why is a dog always a dog? Why does it always behave like a dog? Why in certain circumstances go to its death? Why not behave, as we would say, reasonably? Behaves as it does because it is obliged to be what it is, be the outcome what it may. Indifferent to it whether rising or dropping in the scale, whether multiplying or becoming extinct. It is "innocent"; has objective conscience.

Mineral, vegetable, animal, before man instinctively obey the law of their species. No need of psychological effort. A fixed species. No evil. Man is fixed externally, but psychologically has in him every species. Can on occasion be dog, mouse, lion etc. Examine yourself and others. Elasticity produces doubt as to real fixed nature.

Man is note "si" in the octave in which all other notes are fixed but with potentiality of other notes. An elastic species with possibilities of dropping or rising psychologically introduces the problem of Objective Conscience as a matter of choice and responsibility. Consciousness that no other animal possesses as a possibility.

Animals are incarnate actualities; the note "si" is precarious, a responsibility. Possible ascent or descent, then realization of possibilities. Terror of the Situation, Ashia Objective Conscience "awareness of possibilities, latent in himself. Where right and wrong? Among possibilities are those of growth or of degeneration, in one race(???)

At one time choice of possibilities of degenerative character, "apes", not animals. Criterion of values between up and down.

Implied that man is a free agent.

Nature as such is indifferent as to direction of which possibility actualized. Have bodies in a biological sense for either movement. Criterion within. This "right" or "wrong", not natural, cannot be sought in biological values and biological welfare is not a criterion. Standard of right and wrong not only in biology but to what ought to be. This introduces the idea of values for outsiders. This introduces the idea which Ashia calls "God", i.e. a determinant that each develop his potentialities in a higher direction.

The species below man does not need this. In man who is the first of a biological species to occupy this critical point in the scale; and to cooperate with the plan imposed on the universe by the founder of evolution of the universe at

Ashia said that part of the scheme required that a certain point should appear a number of self-conscious agents, not servants who

would cooperate in carrying out this arbitrary plan, i.e., no universals right and wrong

Choice between cooperation and frustration. In every human being this ultimate criterion of value; exemplified in experiences in which one has felt that there is something one will not do, come what may. Will not and cannot--- essence of essence.

Ashia--- proposes to bring this into consciousness and build upon it. The measure of the distance that our ordinary lives are from this consciousness is the unseriousness with which we regard the things that happen to us. We should carry a vivid sense of values into everything we did. Hence Ashia--- instituted the method.

Objective Conscience means "Consciousness of our Cosmic Duty" Trees subserve certain cosmic functions as they change certain solar energies (emanations) into terrestrial energies. Vegetable kingdom acts as transforming agent, deposits energies chemically into planet. Human beings not possible until this had preceded us. Human bodies made from vegetable and animal substances. We also are chemically transforming agents. We enrich the chemical composition of the planet with our bodies, energies not otherwise collectible.

There are three transforming centers; each transforms in an especial field of energies. Solar into terrestrial. But also according to the theory of the possibility that unlike mineral, animal and vegetable this can be done and at the same time potentialities and powers be developed which will result in Individuality

Consciousness and Will. (understanding, not biological but normal for human development) Normal man and normal objective development by which this norm can be attained.

What is this Norm (see last week, the difference between normal and average? Between standard and statistical

What is the aim of existence?

Ashia--- defines it in five items or commandments; and objective morality for pupils.

1:- maintenance of a state of readiness of the planetary body which we happen to have inherited; this is to be interpreted in a larger sense than merely health. "Readiness" excludes crystallized habits and special skills. Elasticity kept so that the body is ready for the use of intelligence.

Special skill which is obtained by the loss of elasticity is a violation of instinctive morality.

G. mentioned forty or fifty crafts he had been interested in. In none was he a specialist. He had two purposes: to give the instinctive center the feel; to be ready for potential needs.

Ancient Drama, see later designed to develop and maintain elasticity of function. A variety of roles, each role necessarily employed the body in different techniques. This had to be played physiologically

We find in ourselves a feeling of criticism in regard to a specialist in any physiological field, e.g. gymnast. Consideration only partial but is based on up a sense that the ideal development would be in the direction of wholeness. Maintain an elastic and ever-ready state.

2:- The aim always to have an undiminishing curiosity and hunger and thirst for improving oneself in the way of being.

Three main possibilities of human development; being more, knowing more, doing more. It is yet impossible to formulate methods for increasing being: "Oh yes, he knows everything but he, himself is nothing" or "oh yes, he has done all sorts of spectacular things but himself is nothing"

Our criticism implies a "conscious aim to know more and more concerning the meaning and purpose of world creation and world maintenance"

The characteristic preoccupation of moments of seriousness: what does life mean? We are only reduced to this question in moments of despair or danger; i.e., reduced to essence. Most of life spent in sociologizing and when one is indifferent to sociology, one asks this. This is of the essence. (Story of the cathode ray)

The Akhaldans in Atlantis took as their scientific objective, the discovery of the meaning and purpose of Life. This question recurs to all of us in our essential moments.

The Akhaldans the first and last scientific society to make openly its objective to answer this question. Modern science does not begin to touch the questions that arise in every man in essential moments.

"Why are we alive?" If an answer to this is necessary in order to cooperate and cooperation is a conscious obligation, the interest in this becomes a practical need and not a parlor curiosity

4:- To pay off as quickly as possible the debt we have incurred in the process of becoming conscious beings.

This introduces a sort of terror. That we are here as biological beings is a fact. At the same time, we are conscious, an individual. For individuality, plus biological existence, we are indebted to something. Not saying whether we are glad. At any rate we are psychologically and biologically experiencing through physical body and psychical ~~xxxx~~ mechanism of coordination.

Can I say that I owe my biological body and nature, and that I owe my entity----- but this already puts me in debt. I start my conscious existence in debt for the fact that I exist. Pay off? How? In order to leave myself free, in order, voluntarily to undertake real service for the Cosmos.

This is where Voluntary Effort begins, not to discharge debts but to carry forward a movement, which depends on individual initiative.

Only when this Voluntary (conscious) effort begins are we in this Fourth: "to aim to pay off, quickly, the debt for one's arising and individuality in order to lighten the burden of His Endlessness, a burden carried by a comparatively few shoulders.

5:- In the aim always to help the speedy improvement of all beings including those like oneself and others, to self-realization, in the ability to say "I am", with a content not dependent on external phenomena; or at least not put hindrances in their way.

These five objectives dictated by essences. Everyone in whom objective consciousness was active would find himself formulating. Our ordinary lives are far from this; we may have thought of these as ideals but not as practical obligations. What sort of morality @d we have in place of it?

A lion is what it is; we are without a sense of good and bad; have right and wrong but corrupted into sense of good and evil by sociological forces

yet our individual sense of right and wrong is so vague, that only in occasional moments can we formulate with assurance.

How do we come to be without this clear sense of what is proper to man?

Let us assume for the moment that these five are correct aims. Then why have we not been trained to pursue them?

Mythologized in the Book as a Split in the Planet, into essential and artificial. Sociological values are produced at the expense of essence. Restoration to the species "an, of his original potentialities. Atonement--- at-One-ment, a reintegration of the psyche of man. Implies that at one point of history there is a possibility of reintegrating man who previously had been doomed to be fragmentary. Habits acquired when man was necessarily fragmentary and when it was impossible to develop self and cosmic consciousness, persisted in civilized forms

All civilization has become an impediment because based on conditions which no longer exists and in which self consciousness is impossible

National distinctions, racial and caste; science and art. These began during the fragmentary period. Not one based on essence. If essence demands the development of self and cosmic consciousness, it follows that race, caste, etc are not based on Essence.

From point of view of consciousness, e.g. an individual might be entitled to rank as superior, a High being; but from point of view of race, inferior. Sociological values are not cosmic and vice versa, superior and inferior. There are men and women honored sociologically who from point of view of the cosmos are empty of value,

How does it come that we unprejudiced as we think we are, are subtly under one or another of these prejudices, and cannot think essentially without coloring our impressions!

A candid rigid, self-review of life will lead to the answer to this question. Will discover the degree to which all essential values are colored by prejudices from race, education, profession etc.

Ashia-- undertakes to rouse this essential standard and leaves his disciples to their own devices. He aids by formulating a Norm.

It is very important to make this review.

You will observe that you find yourself in making this review predisposed to make judgments of good and bad based on the conception of self interest. Radical critique of our existing conscious psychology which all presupposes one value: egoism.

His critique that our greatest implicit value is egoism and not volutary cosmic service. Our individual conscience is the voice of self-interest

e.g: take simplest example, castes. Usually in three main groups

- 1:- ruling--- possessing
- 2:- fighting--- professional
- 3:- laboring-- industrial and agrarian

What is the difference. found to be in the character of their egoism and selfishness, the character of their cunning, the presence or absence of dominating; a federation of individuals in whom selfishness is supplemented by certain vices, such as cunning, hatred and inhumanity. How did the different castes come? Not by self-interest since all are equally egoistic but by cunning.

The ruling class has selfishness plus cunning; the professional as much selfishness but with less cunning; and the manual has still less cunning. There is a contest between varying degrees of cunning. When the three combine we have a nation; when nations combine we have a race. None of them any guide to cosmic values. O. spoke of his connection with the radical labor movement.

Egoism and cunning are sociological values while cosmic values are essence and voluntary service. Cosmic service is versus an interplay of egoisms. A crowd of individuals is equally selfish. neither proposes a greater value to which they are willing to submit. A larger number whether nation, mob or race has merely a numerical advantage.

A shia--- points to a criterion higher than both, by the degree to which objective conscience is individually realized. Ethical conflict between individuals and races reconciled. Not for human functions but for developing functions.

Special technique. S.O.; self perfecting; self expression.

First step toward self realization and bringing into consciousness of objective conscience. As this is pursued awareness of purpose begins to dawn, and in the five commands begin to take on a personal meaning. They cease to be merely intellectually interesting. The individual then begins to lose his sociological coloring and sheds his sociological moralities. He grows more free and more responsible he takes on a severer morality (ordinary anti-moralist quite mechanically moral)

Lentrosamox fell under the temptation to substitute for the aim of a cosmic consciousness the aim of happiness. Happiness resulting from the discharge of a cosmic purpose is divine happiness; but happiness pursued for its own sake is the opposite.

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Split personality in the case of Mrs Piper, see account of Dr. Prince Mrs P. subject to attacks of amnesia and perhaps a year after would turn up pursuing a different occupation. She has about nine variations of her personality. This is an extreme case of a split or multiple personality

The diagnosis of the psychic condition of man is that he is suffering as a race from split personality.

Do some of us under influence of strong emotion, drug or drink ever suffer temporary fracture, so to speak without memory? Try to imagine one of our friends attacked by amnesia. It is impossible to remind them in this state of their normal state. What means would you use to remind him of what he is? This is the problem of the religious reformer, dealing with the race to remind it of its normal condition.



It is familiar to history that people under certain emotional stress ask: "Why am I alive?". The vagaries of such are very much alike in all times and races. This is responsible for religions, folklore superstitions, etc as well as poetry. There are occasional flashes as when Mrs Piper says to herself, who am I? There are moments of partial recollection of states of consciousness which once were. There is a Hindu story of the child who sang in the womb "Let me remember who I am" And his first cry after birth is "I have forgotten". Lethe --- education; moments of "remorse" recollection. Otherwise no sense of meaning.

At one time doctrines were concealed in fairy tales: lost doctrine and lost memory -- Sleeping princess, which is each of us. If we were awake to this we would be aware. The prodigal Son (see The Hymn of the Robe of Glory). Voluntarily or on a mission we leave for a foreign country with knowledge of our mission; objective reason and objective conscience. En route we begin to forget. After a long period of feeding swine, there is a flash of recollection. We are absorbed in our associations. Problem of Ashia-- was that of any one of us who was dealing with a friend suffering from amnesia, begin by talking about things they used to be familiar with and recall memorable incidents, hoping the chance word will reawaken the memory. Or we take him back to familiar scenes; or begin to talk in terms of present reasons. g Mrs Piper in a shop How do you like it? Where were you before? Or if present condition is below normal might try reproach. The Prodigal Son realized because he was living on husks the swine ate. The method of Ashia--- is the same. There is nothing occult about it or supernatural. It is just commonsense.

Ashia--- began with thirty six, three centered beings with possibility of development to six--- Enough to start with. He began by trying to remind them of their early associations, i.e. by instructing them in cosmic truths, with which they were once familiar. Implications that should be childhood possessions; for it is not abnormal to be aware of our place and function in the cosmos. Our abnormality that was a matter of guessing. Ashia--- hoped that as he talked some chance word would awaken their own knowledge of these truths. Not trying to substantiate logically, but to reawaken ideas buried in the subconscious. He supplemented talk with directions as to personal method, S.O. Ouspensky uses the phrase, self-remembering. By attention to the organism to reawaken original identity, so that they should cease to be identified with the planetary body (the Far Country to which the Prodigal Son had gone)

By attempting to review the past life and by doing it daily it was hoped that a detached and objective attitude would be made easier to take an objective attitude. try reviewing your past life pictorially Help in the daily review to take this attitude: these things happened to my planetary body. Wake each morning with a little more detachment. Arouse a personal sense of shame as a fulcrum for objective conscience.

Two kinds of shame; by discovering failure in some conventional duty or a sense of contrast between what you had been and what you have become. Recognition, first think of Objective Conscience. Not necessarily associated with an understanding of Objective Reason. We realize that we know nothing; we have no sense of purpose, drift etc but these moments may merely leave us a little more desolate,

The first difficulty encountered by Ashia-- and later the cause of his failure. Nevertheless this state the only sufficiently intense state to provoke the necessary energy or impetus for attaining objective reason. Not one of us will ever understand the cosmos until it become a personal problem; that is that we feel the need to end this ignorance. But how long may this Purgatory(emotion without power last?). Ashia--- formulated simple rules of objective morality. If entertained will induce intensification of understanding of Objective Reason and Objective Conscience.

2:- The more, more conscious, more will, more individuality. These five even if taken only mechanically will aid other measures for awakening objective consciousness(emotional center) and attain Objective Reason (Intellectual center). Our present consciousness is in the instinctive center. Ashia--- trying to develop the two higher centers. Awakens the emotional center which gives a push to develop the intellectual.

Ashia--- prepared a propagandist body, Consider the remarkable organization of the Knights Templars or order of Chivalry, where some of the noblemen began apprenticeship in the kitchen. Compare the energy with the effect of any propaganda now to make people forego certain comforts. Oreg familiar with Ely cathedral; before the site was a swamp occupied by wild fowl. There was no stone. A small group of people came using the name of the Christian religion. Stone was brought by the river. It was apparently a hopeless project. Those who began it must have had a high degree of will, consciousness and individuality.

Ashia--- proposed: 1- Unlearning, 2- reeducation, 3- with a small number of reeducated people he would reeducate the whole race. A religion reformed by purely psychological means.

300 -400 years, inscriptions, doctrines, sculptures, religions, traces of world-culture about 5000 to 4000 B.C., with a ruling class in agreement as to the ends, aims and means of culture. Universal language of ideas and ideals. Speech in terms of value with local variations.

Reaction was incarnated by Lentro-hamox, embodying certain resistance (Lenin-Trotsky and results) Propaganda simply based; with awakening of objective conscience it unfortunately happens that objective reason does not come to life and hence for a time suffer sense of guilt without having means of coming to a rational understanding. e.g. go somewhere with a purpose. By leaving the remembrance becomes fragmentary and the situation changes and cannot be carried out. the degree of suffering is the degree of importance once attached to the plan. Thus we have the same pang when we try to formulate whence we came for we cannot remember. This state is almost unendurable. Most people in this state will take some narcotic, such as religion, service to others, in desperation. Lentro-hamox is the personification of the unwillingness in us to tolerate any larger objective conscience without objective reason. Lentrohamox chooses to work on those who have not yet developed any objective reason. He started methodically. There were a small number of the dissatisfied who were beginning to think there was no hope of attaining reason in proportion to the suffering. He said there was only one thing for us in life and that was the pursuit of happiness and happiness means not being obliged to do anything

Freedom is the definition of man; and freedom means choice, freedom from obligation.

A shia-- had said that man had a sense of obligation to discharge the service for which he was created and would find himself evolving only to the degree he carried out this obligation. We did not choose this. Lantrohamox critique that of a good philosopher but a pure rationalist. He said that if man was created for service he was therefor created a slave. He will repudiate this service and attain to absolute freedom. very crafty and plausible plea. It finds us in certain moods, ready to consider it very convincing. Why should we after just escaping from the role of mutton and wool find ourselves morally obligated to take on another service? He presented this under the terms of freedom and happiness and countered the propoganda of Ashia---. Lantrohamox was not a master nor a traitor. there was nothing diabolical in the defeat of Ashia. Already in our reason there is enough to defeat Ashia---, Jesus Christ or Buddha.

Weakness of Lantrohamox's position. If only from urge of state to realize understanding; then without this urge such understanding is impossible. Credit God with some subtlety when Jesus said "Love your enemies" he knew the impossibility and therefor taught a method by means of which these commandments could be practiced.

When undertaking the incarnation of a world God made certain emotional moral experience a pre-requisite for development of reason. Lantrohamox figured it was possible to attain understanding without paying the price of emotional, etc. Rationally he was right; but wrong in fact. There can be no cosmic consciousness without a sense of cosmic obligation (objective conscience) Lantrohamox left out of account the emotional element both in himself and in the world. In this sense he becomes the forerunner of our spiritual ancestors the Greeks and Romans, the beginnings of civilization for us. Anything before them we consider "ancient", "Barbaric". G. says the Babylonian civilization was superior to the Greek. We date from the Greeks. G. says the Greeks descend, not from Ashia--- but from Lantrohamox, the rationalist without any higher emotional urge two possible streams but we inherited this one.

A period of world culture, then revolt. We are the inheritors of the revolt. The tradition was that the followers of Ashia-- withdrew into small groups. Small communities found down even to the time of Alexander the Great; but the main line of tradition was rationalism Geographically limited, individually limited. These little caves and occult schools are our subconscious. Lantrohamox inaugurated the modern, negative, subjective. Transfer from cosmopolitanism to egotism. All explanations of life are now based on personal prejudice, for our preservation. We cannot formulate a philosophy except from the point of view of personal interest.

Nietzsche said I no longer ask of a philosopher, is it true?; but what was the interest for the philosopher.

Even reform movements, industrial, radical movements in England must if there is no sense of cosmic obligation become personal. Without higher emotion all philosophy becomes a matter of the head with a view to personal welfare. Subjectively colored and egotistically determined. Our reason being subjective is already degenerated that is egotistically determined. Our world view is subjective. i.e. the notion that the world is not an instrument formed by God for use and that he has no use for us; that God did not create the universe or any practical purpose, like a sensible being but out of sheer benevolence and only wants us to be happy,

he accordingly likes chiefly those who are themselves happy or who make others happy. The implication is that it is our chief purpose to be happy and the path to happiness is to make others happy. This is a childish attitude; yet it is Schopenhauer.

Another variation is: that only individual happiness counts; this is the philosophy of the ruling class, the subjective error into which Nietzsche fell, that mankind exists for the development of a few supermen. This assumption is common to certain types, the Napoleonic. The opposite is another variation: that the individual does not count. "What matters my happiness if there is a little progress? Sociological progress may be at the expense of the individuals who make up society, resulting in a collective organization of individuals devoid of essence,

Still another variant: Modern science, which proceeds by accumulating facts in the hope that some later generation will receive understanding. Will not the habit of collecting more facts continue? Always postponing till tomorrow --- a habit of putting off. Tomorrow and a later generation the utilization of means which in themselves are of no use. Typical scientist.

The notion of God as a father varies with subjective experience.

or the notion that the universe is a sort of school, where there is teaching (Maybe it is a school where there is learning but not teaching).

Objective Reason is not to be attained by any subjective or egoistic emotion, personal anguish. Objective conscience necessary. G.'s cosmology may sound ridiculous, but in competition with the infantile concepts which are implicit in our point of view they are manly and intelligent. We think we escape the cosmology by being frightened of specific words.

It is a fact that the world has a meaning and also that we have a relation to it

Ashia--- says: there is a method by which we can arrive at an objective understanding of what is

Lentromox says: there is a means of accommodating ourselves to what is, without understanding what it is.

The success of Lentromox was established by Greek tradition.

The Greeks were responsible for the corruption of human reason. As a result it is almost impossible for an objective conscience to be developed since then. The Romans are responsible for the corruption of the organic conscience

We had been considering the purpose of the Fifth Descent. Now the Sixth Descent to discover why the existence of three centered beings is diminishing. Recent statistics in Europe and America show an increase. Why does B. assume a decrease? Consider the parable (Exercise of the faculty which later becomes intuition, guessing in reading the parable. perhaps this indirect method of formulation is used to stimulate this faculty. Exercise patience and remain alert, reading between the lines.)

What is B. talking about when he says existence is contracting? Not directly of the body. Existence as three centered beings, exercising all functions, remaining elastic in all three centers. At about 25 or 30, the majority of men cease thinking, not mechanically but originally. At 40 cease to have originality of feeling. They continue to vegetate due to sociological hygiene but are one or two-thirds dead. Perhaps it is in the light of this that B.'s statement is to be read; as "vital statistics" of three centered existence. What is the cause of this premature death? Failure to develop in children an objective conscience, the absence of this crystallization of emotional-moral realization.

This stresses the importance of two questions in reading this book. By what can we recognize Objective conscience? Have we got it? Knowing why we were born, what is proper to me and what is not proper, or becoming for me, apart from sociological right and wrong? Innate sense of what is proper to a three centered being. This would give us a compass as a guide to what for us would be right and wrong. Also give a stimulus, what is proper is desirable, emotion leading to motion; steer to a recognized goal. This would have been a natural growth. beings normally brought up would: 1:- have had this compass and consequently would: 2:- steer toward development of will consciousness and individuality.

Normal human society with normal education would have found all its members consciously arriving at development of astral and mental bodies with the objective of finally arriving at Objective Reason. To understand at first hand the reason of world origin and world maintenance

But we have a split personality (stealing our birthright, Esau, similar allegory of a split personality)

We find substitutes for Objective Conscience, Will, Consciousness and Individuality; Objective Reason, etc. We have these things by name only. Philosophy, Science, Art, Religion, Sport, health, "well-being." These are merely names, shadows like ourselves.

e.g. Amundsen's airship passing over polar regions, so near that his compass pointed nowhere in particular but merely moved. he had no criterion of direction. Suppose a conference on board; it would be forced to rely on guesses. Conceive this state of mind. Any direction might be wrong. Even if we agree, this is no criterion, merely a practical unanimity (fallacy of the pragmatic school). This is our situation, our compass being gone. None of us has any clear interior sense of the direction of life. We are in space and compelled to move. The only direction in which we can move is that agreed upon by those about us. hence the confidence in sociological conventions, morals and ideals. It is a pragmatic agreement. The subjective criterion is either: individual, idiosyncratic rebellious, etc or conventional

From an objective point of view there is not a pin to choose between them. Both are subjective.

In these circumstances we fall into various sophistries e.g. the criterion of value is adaptation (evolution). Much of psychoanalytic

ethics based on this. The whole of Jung's school based on this "are we adapted?" Then we must be right. This might be called "hanging on or running down". It is the posture of maximum comfort.

b0- substitution of means for ends. If one has no end one will tend to overvalue the means (and in proportion the end ceases to be realized). e.g. the end of philosophy is truth; our means is Reason. But in absence of Truth we tend to admire ingenuity of reasoning in any given school. We succumb to brilliance of process, epigram, reasoning, etc. This is worshipping the means. There is the end of arriving at Justice is the end of Law. The means of arriving at Justice is impartiality. The method of impartiality is formulated of rules applying to all. We have become legalists. We pursue legal forms and legality instead of psychological forms and justice. Also, what is the end of Sex? . From an objective point of view, it is two fold procreation and self creation, the creation in us of an astral and mental body. The procreation of planetary bodies; the creation of emotional and intellectual bodies. Thanks to the Romans we find ourselves using it objectlessly. We have substituted the pursuit of pleasure derived from the process for the satisfactions derived from the realization of the end. Playing with Reason; playing with Sex. Playing with forces, titillation, masturbation. Doomed to sociological standards and approval. "beware, when all men speak well of thee". "do this to the Lord and not to men". A warning against taking sociological criteria. We are bound to do this in the absence of objective criteria; the interior spring of action being gone. We run on three springs of a mechanical kind, which are wound up by external circumstances. Like a clock with three springs, depending on external circumstances and which cannot move, with self determining. In this chapter are some details of the winding, degree, intensity and kind of winding

- a0- heredity and general biological ancestry
- b)- conditions and environment at the moment of conception (conditions means planetary; environment means local, circumstances)
- c)- life in the complete sense, of parents and the part of the mother during period of gestation
- d)- the being manifestations of parents during period of coming of age of child "being manifestations" the behaviour which arises naturally from the being of the parents while the child is growing up
- e)- corresponding being or essential behaviour of other than parents who come into contact with the child, associates
- f)- good wishes of beings of the same blood, whether absent or near; Old wife's wisdom. What is the reason for this? celebration of birth days etc
- g)- character of effort made by a growing child to understand why he is alive. This is hard for westerners to understand. The forms this wonder takes is often embarrassing to parents. When we are asked "how was I born?" meaning why am I alive; we give only direct sexual significance. If a true answer were given to a true question we would probably find ourselves telling a series of fairy tales with implicit and not explicit answers to these questions. This would satisfy the emotional craving. These determine the potentialities of experience, which we later "live out". Having been wound up the child goes out of this enlarged sociological womb into the world. His potentialities are fixed.

Not all thoughts may be thought by it, though later there may be an intense desire to understand certain things.

Not all emotions may be felt by it but certain emotional experiences later, at thirty or forty may be made possible by certain contacts with strangers or associates for ten minutes. Also physical.

Experience, what is it? Dewey's problem. The release by external agencies of spring of ourselves that gives the consciousness of thought or emotion or action/ Assuming that we can experience a thought or emotion or action. Will an external agency tick it off? Accident? Chance? As a rule our emotional potentiality is ticked off slowly, so that we still have reserves. In cases of shell-shock large reserves are ticked off in a short time. It also is possible for the intellectual center to be so stimulated by thought that the potentialities run out. Not through shock but through titivation, reading to excess. Thinking without an objective. Following our interests. Playing with reason. In reading we respond with intellect to the thought presented and in responding the potentialities of being are checked off. He is passive and after a few years of reading is incapable of an original thought,

Art: those who pursue have as aim an object of beauty. But when the object is presented they must make an emotional response automatically. But if this continues response ceases. e.g curators of museums. Those who make pursuit, sooner reach the point of having no more responses. They are then forced to repeat the formulation of what were once real responses, a psychopathological state. In this state they think they are now ready to enter a creative stage; that having exhausted the meaning and significance of the past they can produce. Cubism, futurism etc These are offspring of the aged, imaginary child Socrates begs a contemporary artist not to give birth to wind eggs. Greece is responsible for the deterioration of the intelligence, and Rome is responsible for the degradation of Organic Shame. Germany is responsible for the further subjectivity of the intellect in subordination to the emotional center. England has spread the propaganda for sport. How many times we hypnotize somebody into doing something against his own good by saying "oh, be a sport" Why has this such influence? A phrase of black magic: "play the game" "cricket" that is effort without an object. The quantity of effort is always the same. Again we are considering the means. Intellect--- titillation.

Art and the aesthetic impulse exists for the discipline and stating of beauty, which is the harmony of a being with its cause. The aesthetic sense gives a criterion of proper function. If used apart from its purpose, merely for pleasure it has psychological results, psychopathic.

Similarly ability to make effort for the development of Will. Effort apart from Will corresponds to titillation of Reason, pleasure of aesthetic etc. It is a substitution of the pleasure of the process for the satisfaction of achieving a goal.

We are wound up with potentialities to develop Will, Consciousness and Individuality. But power is mechanically ticked off and age of each center depends upon existing circumstances. If we are merely passively responding, we remain untouched in Essence.

Is there any means of arousing our still unwound reserves? Of ceasing to be an agent? G. takes the example of a clock, which is wound for a certain period. But by changing its regulator we can change its period of unwinding. Loosened it runs faster; tightened it increases longevity. The regulator is in us, but we cannot change the winding.

But if we can control the regulator we can determine the period. We have to refuse to respond to external stimulus in a mechanical way. How? The method. S.O. automatically tightens the regulator on all three springs. Or if we can wind up we can control intellectual, emotional and physical longevity. The regulator is in us. We cannot change the winding. But why is a short life undesirable? Because it is hostile to the development of Objective Reason. No chance. Life too short. Anything that promotes the lengthening of the intellectual, emotional and physical life has this reason.

2)- There is a subordinate method. "Eransam keep". At present we have three centers wound up by the means described above; they have been ticked off to a certain degree; are partly unwound and exposed to the chance that one may be unwound at any moment and certainly passively. "Eransamkeep"--- "I keep myself" Not giving oneself up to the associations arising from the functions of one center only. Giving oneself up and being absorbed. "I was absorbed in my reading" or in watching a game. Often regarded as a highly desirable state. "one center only". One should never become wholly absorbed: in processes of Reason; in love, beauty art, religion. Each of these is a necessary means toward an end but a total absorption has bad results

3)- Associations of physical activity; craze for adventure, travel sport. "Eransamkeep", avoiding absorption. If you are aware of your physical behaviour you cannot become absorbed. Always try to be doing two different things at the same time. I, pursuing art, also reason; if reasoning, use your hands. One of the Pythagorean schools, arranged for the artist to be talked to and argued with and made to answer questions, while engaged in his work. I might have prevented him from doing good work; but in his purpose he did better. We can now see the traces of those ideas in his work. If an American is travelling, he should think. If thinking you should also, do

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Our Objective inheritance is that we should know why we are born. To know this early in life and to be trained to carry out its functions. Natural objects fulfill this. Plants produce seeds. Frustrations delay but do not divert. There is great adaptability in the vegetable world in overcoming obstacles. So in three centered beings with three brains for Objective Conscience. But since birth, training tends to press down and conceal this germ. We are robbed of our birthright. Esau. No natural criterion. The difficulty is increased by the fact that we have no accurate knowledge as to origin or history of the planet, its geology or its races. We have speculations by scientists and geologists and ethnologists. Can any one recall the preceding civilizations, their sequence, etc and call himself their heir? There is only a rumor that civilizations have preceded ours. We do not even know their culture, art or philosophy; much less inherit these. There is no continuity of knowledge. As species also we have no direct contact with our origin. There are always rumors of the existence of beings who have charged themselves with continuity of knowledge, cosmic and planetary. A secret knowledge. These have regarded themselves as custodians of a Race. According to G. there has been since Atlantean times a chain of Initiates or Masters who have claimed to have such knowledge. Orage says that for himself he has never met any such and so has no knowledge as whether there is any such continuity or as to whether such rumors are or are not true.



## The Book:

The decline of Babylonian culture; a pan-scientific congress. A decision to adopt another means of transmission than by initiates because they had noticed that in the case of war, the best were the first sacrificed and among these were initiates. There was a club of The friends of the legomonism or the Friends of Traditional Culture (knowledge) (A word which looks like Moon, M.E.B.)  
 3333----, Chaldean, Pythagoras. Devised method of transmitting Knowledge and Art. Wished to transmit to remote descendants, across periods of war, changes of civilization or possibly even planetary upheavals. Planning for thousands of years. What material? Paper too perishable  
 Certain works of an into which consciousness had partly entered.:  
 Music and Song,

religious and social ceremonies, architecture, Painting, religious and lay dance forms and movements. sculpture, drama  
 It was argued that wherever there was civilization these occurred. What we call Art is as natural to men as building nests to birds. These forms are indigienous and aboriginal to human beings as such. Pythagoras and the rest did not count these as anything unnatural. Another thing: a marked characteristic is conservatism and tradition. Pythagoras counted that any innovation introduced by them could be counted on to endure, e.g., religious forms. current

This "committee" proposed to introduce into religious art certain innovations to serve later as a reminder and perhaps a language. They rejected literature not only on account of the perishability of paper but because literature is the most subjective of all the arts. It depends on languages which change and die. Ancient languages now? Also literature is a shape of shadows. Pythagoras wished to depend on things

Babylon was the metropolitans city of the world; had museums etc. Found two types of work of which we should call Art

1)- subjective

2)- Objective

Subjective works of Art are those which issue for self-expression. Common in modern art It claims that the artist merely needs to delight himself to find himself thereafter delighting others. This art is related to the subject or person or ego. This is inferior to objective art which is

art devoted to an object, the transmission of a state or an idea from the artist to the beholder; a species of calculated influence; not in the sense of self-expression; but in the sense of self-conveying e.g. primitive form of begging letters, or for money or "third degree" in which it is proposed to exert upon others an influence. This is not ~~xxxxxx~~ confined to advantage for myself but for them. This is major art.

Minor art: soliloquy and money making

Major art: effort of converging certain ideas for the benefit of the beholder. e.g. The Bible, with its purpose to create a certain state of being in the reader. This not for the advantage of the writer. This "Committee" was in a position to choose the best examples of objective art. Pick best examples of natural art. proposed to prostitute the greatest works of art of their day in order to write upon them their own doctrine. They did not intend to harm them but on the contrary to introduce a new element to make them more capable, of expressing along side of the works of art, certain ideas

Difference between what we would consider a perfect work of art and a perfect work of art, when they got them in it.

We say: a perfect work completely satisfies our sense of harmony

that is every part of our sensory, emotional and intellectual being is satisfied, a harmony of impressions.

From G.'s point of view, this ideal state of harmony is the last thing to be desired; it is not tranquillity but merely a state of higher sleep. Because nothing aroused that is disharmony, "aesthetic contemplation" is a sublime sleep. Consciousness is in abeyance. But the object of this Committee was to make people remember and not forget. If without injury to a work of art, they could introduce some thing which would arouse a conscious question, which in turn might provoke a further curiosity in regard to the work of art itself. What is it which fails to satisfy and arouses curiosity. Something strange. Nobody says of Greek art: This is strange; what does it mean? It completely satisfies. The mind fails. It evokes no curiosity. But one looks at certain Egyptian frescoes with a feeling of something strange and wonderful which it means. We cannot despise the artist of the work; it is clear he had the technique and was not inferior to the Greeks as a craftsman. This strangeness in a work otherwise perfect is a device. It is aimed to disturb and not to please. But for this is required a work which otherwise would have pleased. Egyptian. Leonardo da Vinci, when examining ancient art had a question: why with such mastery obvious, did ancient artists make such and such juxtapositions. G' says that Leonardo came near to finding the answer. This third form of art the only kind to which G. gives the name of ART Summarize:

- Subjective art aims to gratify the artist.
- Objective art aims to satisfy the beholder
- Conscious art while stimulates the beholder to question consciousness which creates consciousness.

They allotted a day for each variety  
Sunday: Music and Song. We are three centered but we are not always thinking, feeling and sensing together. The ordinary work of art happens to stimulate all three centers. We have no sense of any interior disharmony. He introduced a variety of rhythms calculated to induce in any average hearer, a variety of disharmonious responses e.g , intellect , say, sadness ; in emotion, joy; in instinctive a funeral march. Simultaneously awaken grief, joy, associations of burial. On hearing such melody, impossible to give it a name; strange beauty, (as when a dog hears a piano and has its centers disharmoniously aroused) A hearer pulled in two or three directions would find himself uneasy. Instead of a higher state, one of unrest. yet not an unpleasant one because each of its components are beautiful. If these could be heard separately we would be pleased; but there are three separate rates of vibration. Only when there is a conflict with the three centers is there a chance of a reconciliation by a fourth. Art was used to induce in hearers the necessity of developing consciousness. We will reduce you by music to such a state that you will be forced to S.O. to free yourselves from this aesthetic misery.

Monday: Religion and social ceremonies. Consider the large number of religious ceremonies extant. What was their original purpose? For example the ringing of a bell at mass. Introduced in ceremony which preceded Babylonian times, to break a ritual which might otherwise be goporific and then to arouse to question , why?  
Say ceremonies: coronation of kings, inauguration of presidents, masters of masons etc. Antedated Babylon but began to have new element introduced. Nudges to a sleeper., e.g., postures are often unnatural i.e., into which we would not naturally fall and which is difficult to maintain. Intended to make the question, why this divergence from the natural. All ceremonies must include this element of the

and not <sup>7B</sup>unnatural, ~~the~~ intended.

Tuesday: Architecture. Innovations in structure, in interior e.g. Cupola would naturally rest on four supports for the distribution of weight. Arranged to have cupolas rest on three dissimilar pillars and that part of the weight of the cupola should be in itself. In St. Michel this is considered merely an oddity. The Taj Mahal is a classic existing example of conscious art. Competent students can read in its construction, the record made. Form and deviation from form a language

Interior is a more subtle form of record, with different volumes of space. E.g. we can consider this room as a series of volumes of spaces two: one larger, one smaller and a third broken with beams. If these volumes were broken, we could have a series of symbols. But every interior has a different pressure of air (as in subway when passing under the river). The pressure of air in this room is different from that in a room differently shaped. It has different associations. If we know what associations with pressure of air, we could arrange pressures to produce certain desired associations. Different at the nave of a cathedral from that at the altar. Pythagoras et al proposed to use architecture as one would music and song to produce this disturbance and this query. These associations are not merely historical as we are inclined to think.

Wednesday Painting. Latest examples of introduction of divergencies in Persian of the 14th and 15th, Cent. Again we have an agreeable disharmony, using contiguous colors in an unnatural way. After seeing one color the complementary color is formed on the retina of the eye; and this is a natural sequence for the eye. It gives pleasure for the eye to pass from one color to the complementary one through the spectrum. The Babylonians knowing the "expectation of the eye", put next to one color an unexpected color, which required a conscious adjustment. It was pleasing but was disturbing.

Thursday: Movements and Rhythms, The rhythms were of two forms, religious and social. Varieties of dance of modern civilization.

1:- Physical center-- popular dances of the day.

2:- Dances of expression-- Isadora Duncan

3:- Ceremony-- rare in modern time

4:- Religious-- Hopi Snake Dance-- an invocation but of what? They have forgotten. But there is introduced an invocation of a higher center in the dancer himself. A movement if accurately done will produce a certain psychological state. Popular dances taken and variations introduced. Whoever practiced would experience. Evoke certain disturbing contrary states. We cannot find a name for the effect. These movements were not designed by G.

Friday: Sculpture /

Representation of ordinary forms

Modelling of imaginary objects: sphinx and Assyrian Bull

Introduced variation in accordance with a theory now lost. According to this theory each body was constructed on the principle of Seven so that each feature is a multiple of seven in some other feature.

The same is true of its details. If one feature were missing we could replace it from measurements of others. A mathematical relation.

The committee of Babylonians found this Canon of Seven taken for granted and employed no other. There were no oddities, Even a monstrosity was created according to law and not according to an idiosyncrasy of the artist.

Parallel between the foregoing and The method

usually works of art are stimuli to harmonious impressions and disharmonious associations in an impressions are new and memorable. First, it strikes one with surprise and then is never forgotten. Characteristic of impressions which reach the Essence Conscious works of art give new and memorable impressions to those who had experience. A designed experience the object of which is to make the life be beholden to the work of art. That is it would introduce a variation into his natural behaviour. This would tend to make him conscious being and in proportion as he could make this sequential and objective would it exemplify a work of art. Faced with the fact of the Babylonian decline, a period of dark ages coming. How over this chaos should certain things be transmitted? How to transmit memory?

Parallel: you become to a certain degree conscious of certain ideas and certain values. Intuitions of objective consciousness of certain ideas and certain values. Intuition of objective conscience, reason, Why does it not remain? Why forget? Wars and civil wars. What are wars and civil wars in us? Emotional states of negative kind as a result of contact with others or of strife between centers. What we knew, passes from the mind and is practically impossible to recall without having recourse to the original stimulus. Oblivion of our state. Art is a constant restimulus. We need parallel means to these of music, architecture, etc in our own conduct, for the maintenance of certain states. e.g. a man in training for a race. We have moments of consciousness and need technique to maintain a memory. e.g I have a body. This parallel will be made more clear in the discussion of drama.

5/23/27

Drama (end of first vol.)

Drama presupposes knowledge and control of the body.

I am a soul; I have a body. This proposes that the soul shall use the body. A three centered being is divided into parts:

Planetary body-- three brains--- three centers.

A divine mystery is associated with this conception.

The soul aspires to be the actor. There is a technique by which the soul can manipulate the body to express knowledge of and control over the instrument for living

This also presupposes a knowledge of types of people.

The number of types of planetary bodies is limited. It is therefore not hopeless to expect to arrive at final conclusions. Personal idiosyncrasy maybe subsumed under about 27 types. The actor never acts alone/

It is necessary to recognize types. Also it presupposes that he has a conception of the role he is to play in order to function as a soul; that is he must be aware of his mission. he must know his reason for acting as he proposes to act, in cooperation with the whole cosmic plan.

Said that the ancient occult schools used the drama as exercises for behaviour in life. Putting plays onto the stage of life; to day we just put plays on the stage.

The teachers had to know:

The nature of man; that he was three centered but that these centers almost never acted simultaneously from all three centers, varying in age of centers according to degree of experience. Each new stimulus evokes for each center a parallel response according to distribution of experiences already received. So we say, overintellectualized, over emotionalized. Now "over" is impossible. We mean "under" in other centers,

"over intellectualized, means "under emotionalized". This makes impossible the perception of real drama; always melodramatic. Odd triangles, an "non-whole view" Teachers on guard against irregular responses and would train to bring about a harmonious response he can evoke discordant responses (see music, above)

Types, the knowledge they were after is not occult and can be expressed mathematically relative to the three centers.: or colloqually Suppose you were asked to draw up an appropriate setting. speech. etc for a miser. This would be inappropriate to Don Juan.

Miser, Falstaff, Don Juan, Hamlet, Micawber etc. Some novels specialize on a few types. e.g Dickens. Each of us falls into two in greater or less degree according to idiosyncrasies, a type. It is true that few of us manifest this clearly. In the occident especially the type is concealed. The divination of types beneath the idiosyncrasies is sociology. The method is practical. They often say. You have to do it, to get the feel of it. Pupils are expected to try things out to ~~gmk~~ feel what it is like. become aware of manifestations. A being is one who experiences.

Experiences are physiological processes taking place when we are not aware. Changes of direction or division of streams in our blood vessels/ these have psychic counterparts which we call our consciousness, while in process of experiencing.

Simultaneously the behaviour of the mechanism of the manifestations. Manifestations are the means of communication

Stage set: a being undergoing experincings; manifestations the only form of communication. My subjective never becomes the spectator's objective. He can see only my manifestations. He will understand just in the proportion in which I manifest sincerely

Teachers wished to give control so the pupil would not just convey his experincings but whatever he wanted to convey,

A technique of insincerity? yes. This is a charge against a conscious actor. It is an assumption by the critic that spontaneity, a lack of ability to control a manifestation means greater sincerity.

But being unaware of and unable to control manifestations 9/10 of his experincings are beyond his perceptions and hence 9/10 of his manifestations. A fractional sincerity. A conscious actor aspires to be aware of all and to choose and arrange in relation to the type with which he is dealing. In order to do so he must sometimes but very rarely act from one center at a time. i.e presented as a purely intellectual problem. The tendency is for other centers to join and distort the action of the center engaged.

Actors had to learn to act in one center or they would be otherwise excluded from efficient participation in many situations. They must also learn to act simultaneously in all ~~xxxxxxx~~ centers. St. Paul said, to be all things to all men. Technique of playing roles.

Mimicry is part of the play of children. Adults single out merely a few impulses likely to be sociologically valuable and leave others without development (except in pathological channels.). Guessing is the green blade of a power which if trained would develop into intuition with certainty. Children are discouraged from guessing or imagining or telling lies. Modern thought is suffering from a lack of scientific imagination Mimicry is a second neglected faculty. It is preservative of the elasticity of the planetary body. If trained it would give control and make dramatic school and mysteries unnecessary.

Method:

Pupil appeared on the stage and a play was improvised. G. says that certain of the earliest plays of the Greeks were thus and some testimony in Plato; for he reports on improvised plays. There must be a critical audience.

Pupil on stage, not thinking of plot but self interrogating as to inner state. What impulse do I feel? To shout? To go home? To write? To speak to a policeman? "I'd like to tell the cop what I think of him" Catch one of these odd little thoughts as they pass through the mind. In the wings, pupils are nervously waiting wondering what role he will be called on to play. "Hey, policeman, don't you see those two bums fighting?" Other pupil enters he must play the role of the cop. How will he behave? In order to qualify every pupil went about observing types and technique. Relation between this school and life. Older pupils had to play rarer roles. Origin of introduction in earlier plays of gods. Not intended to represent gods but men in states of ecstasy (ex-stasis) Echoes of blank verse, poetry, spoken in ecstasy. The Iliad was perhaps dictated and repeated verbally long before it was written down. In these roles the actor had to produce actual manifestations. In this sense, a dramatic school is a training for a universal life. Pythagoras' committee introduced variations. What has just been described is natural and could develop any where. The troubadours would improvise on demand.

Pythagorean variations.

Enneagram, a nine sided figure with seven main points and three sides of a triangle

The body under the law of seven; the psyche under the law of three

The "I" experiences in three; the body manifests in seven.

But in the octave of seven, there are two semi-tones, necessary of an external shock. To make the mechanical law of seven correspondent to the conscious law of three requires a psychological jolt at the proper moment. Counterpoint between experiencing and manifestation. The dotted triangle in the enneagram.

Miser not conscious of his experiencings or manifestations.

The intention of the schools to control experiencings in order to control manifestations. If we could control experience and act through the semi tone to give manifestations a different turn could indicate conscious action.

First: actors had to pass a test of playing roles. Then he was allowed to take part in the second form: i.e. mysteries.

Difference between these mysteries and play in general.

Introduction in the mystery of the semi-tone in the octave. Pythagorean were scientific mystery creators. E.g., policeman on some critical occasion when manifestation was expected would act differently indicating that only policeman by role but not bound to be a policeman. Could introduce an original act, not determined by the role nor natural. In mystery is the extraordinary.

Begin by inducing in the spectators an anticipation; but then the actor became himself and illustrated what the conscious soul would do under these circumstances. The spectator might be challenged at any moment. Concentration and self-interrogation. It could not be said that the actor broke down; he had proved he could play the role perfectly. The spectator was provoked to say Why? The question led to the anticipation of some thing concealed of value to the spectator

Third Form: Life were the pupil was expected to take any situation and play with unconscious actors but so that he could be understood. The Christian Mystery was rehearsed first in occult schools. Then rehearsed by the Essenes. Then it was played historically, to affect thought, feeling and conduct through many generations.

It is possible the Christian mystery was the final outcome of these Babylonian schools. It is logical whether there is historical continuity or not.

See "Fragments of Faith Forgotten" and see how Jesus trained his pupils to dance, play roles etc. Judas may be said to have had to play a most difficult role, certain to be misunderstood; and like the villain on the stage to be hissed by a naive audience.

Playing roles assumes a knowledge of our manifestations, not critically but instructionally (sociological improvement is a negligible object for the soul) If you try to play up merely to improve for social praise, it is little; but if this is regarded divinely, you learn what you are and how to use it.

First class of dramatic school

Second class, types. Review pictorially people I have met. I will find they fall into two groups; then study these types in action.

Third stage; begins in pantomime.

Fourth: Intervene in role, either for personal development or to convey something important to the spectator. A significant act. The Life of Christ not the life of Jesus. Before and after Jesus, Divine mission consciously Christ.

Orage has seen G. play roles which few would condescend to, deceiving even his intimates,

What is left of the Pythagorean concept of the drama?

Contrast ancient drama with the modern theater. The modern has two purposes

a) - amusement

b) - propaganda or education (Ibsen, Shaw, Wells, Shaw, Shaw)

Not as mystery, which is impossible because it requires conscious actors. Our actors imitate not from within but from without. They merely produce an illusion in the spectator, whereas the ancient actor had illusion and also elasticity.

c) - the spectator is never challenged; he is merely stimulated to re-experience previously recorded experience. Pictorial associations are provoked "sympathizing with himself". The drama to day is not an experience but a re-experience-- titillation. It is not an influx of new material but a stimulus which sets old material in motion. It is evocative and not representative. To recreate but not create. Its effect is the intensification of the mechanicality of both actor and spectator.

The ship was now nearing the planet where B. was going on a mission. His hoofs moving on the surface of the deck evoked a phosphorescence thus indicating they were nearing a planet. Coming within the magnetic center of the planet began to make preparations to land.

End of First Volume.

Later volumes will deal with matter on this and on other planets.

5/30, 27

Here is a parallel with the Bible in that it opens with cosmology and cosmogony, an account of the world and why. It proceeds through a series of semi-historical episodes interwoven with myths into which eventually come clear the major and minor prophets. The reader is expected to become aware of duty to God. Compare with Aghia-- After the Objective Conscience is awakened comes the new Testament, which is The Method, taught by individuals. Objective reason after Objective Conscience. proceeds by instructions assuming the method. It culminates by the elevation of the personal nature by the most diligent of disciplines.

Thus the Bible may be considered as a drama, an objective work of art. G.'s Book is perhaps a bible for the future. At any rate O. thinks G had some such purpose in mind.

Ships: Methods of communication within the individual, how to go to places and find forgotten things. We are also a megalocosmos with unknown parts spatially distant--- time and distance. Cosmology is a concrete psychology.

Old Testament--- actualities

New Testament --- potentialities.

G.'s book has text, music and exercises. It is a complete method.

First Phase; --- self Observation, Participation, Experiment

Second Phase:--- Voluntary Suffering

Third Phase:--- Conscious Labor.

The thesis of the Book is that we as human beings suffer and labor. This is obligatory although at times so distributed that some seem to escape; but the total tax is the same. two thousand million people annually yield this tax

The purpose of religious reformers is to show how this tax of suffering in addition to being paid can be turned to use. There is no idea that it can be lifted (Stories at times of task masters who have taken too large a share) But a personal advantage may be derived.

From Voluntary Suffering may come Consciousness

from Conscious Labor

Will

From S.O., Partic. and Exp.

Individuality

Buddha's disciples within one generation fell into error of thinking that they could surprise consciousness in other than normal circumstance This resulted in Tibet.

Chapter on Apes. An ape is a caricature of a three centered being. An experiment to see whether man can be made to behave normally.

Visit to Egypt. A scientific theocracy. Distribution of temples, schools etc according to human patterns organs with physiologic and psychic functions Whole of Country. It is possible to go to a spot and say Here was a temple, a school and excavate

Fifth Descent.

An epic event. Which events in the planet stand out for me personally? Real or Imaginary. Effect on O. when at age of fifteen he read Plato's account of the death of Socrates, was profuse weeping.

We do not know where we are. We may be lying asleep on an island on the Sun Absolute. Space and Time are psychological. Experience may be second hand Intuition and divine meaning of dreams. This is historically unimportant. What is important is its effect on us Objective a subjective fact.

Hamalinadir--- no personal key



We are speculative in regard to the nature of the world, our function etc

Our Reason

Objective Reason

Divine Reason.

Amalinadir still thought that 2x2 was 4

A shia--- study of human nature finds divine forces of faith, Hope and Love degenerated through association with purely mechanical meanings. Also no use reasoning. Appeal to Objective Conscience and memories of childhood. Platonic Doctrine of recollection, anamnesis Already know but must be reminded. hence Socrates interrogates and does not state. Dialectic developed in this. The result of the work of Ashia--- was a planetary culture. At present Babel, laboring for a cosmopolitan culture, a belief that by introducing enough different languages and culture and values, we will find a value.

Ruling classes not in agreement; not working toward the same aim/ If so the effect on institutions revolutionary. Under the regime of a world state, the planet would be organized for functions.

Ireland: psychic, lines of force, magnetism

India: philosophy

Reaction of Mentroshmox constantly happening to us. Realization becomes merely verbal. e.g have realization of chapter on Time ?

Reaction. Greeks responsible for technical degeneration.

The day after you read the chapter on Time, take up Alexander and engage in dialectics. Technical post mortem on a dead realization Greek dialectics.

The Romans are responsible for technical degeneration of Objective Conscience. The memory of Objective Conscience in Roman Law.

Greek dialectics the degeneration of human reason.

Roman Law for the degeneration of Objective Reason.

Later physiological inventions. Greeks and Romans at least corrupted on a higher plane. Later on lower.

The German spirit (which has nothing to do with racial or geographical Germany. prototypes of psychological characteristics of German type that degeneration takes the form of something physiological.

How many people whom you know have understanding. I<sup>+</sup> is of two types: logical understanding based on fact and rational understanding as applied to the problem of ourselves. Why alive? What values? Understanding is neither intellect nor intuition but equally positive.

Positive-- father- the intellect

Passive, -- mother-- the intuition.

neutral-- the child understanding.

The creation of the neutral quality is the object of this work.

Psychological systems based on : Norms and Averages

The usual psychology is the sum of facts provided by current behavior

Contemporary psychology measures by the average of contemporary manifestations at any one period.

Man exists for a purpose not his own; this includes all beings. The norm of man is the discharge of the design for which he was created; like a machine made to do a certain work. He was created normal.

Owing to certain circumstances this planet has developed as an abnormal machine, which no longer fulfills its design. Hence life exists on this planet by sufferance (grace)

A by-product of the fulfillment of a normal aim would have been complete happiness for us. We are no longer capable of the happiness which accompanies the fulfillment of a design. We suffer in consequence.

Defines what is considered to be a normal human being (see Bhagavadh Gita - "how does he walk?")

Ponder the formulation of a norm. We cannot begin to develop non psychopathically except on the basis of a norm.

Abnormality: self-pride, vanity, touchiness, egoism, etc.

Third Statement

There was once on the planet a race of normal men and women.

Then what happened? A planetary catastrophe.

The nature of this planet is now inimical to the development of a normal man.

Renan in 1865 said in his "Philosophic dialogues" "Nature is hostile to the development of man and desires man's imperfections."

G.'s theory is, that this is true but not totally irremediable, though the chances are a million to one with the handicap of education and the present attitude of society. This chance is strengthened by two things 1) - the wish of the creator that his machines should function normally. Hence messengers have been sent to point out the abnormalities and

2) - the continued existence in all, except Hasnesmusses, of Conscience an inward unrest at our abnormality. In a Hasnemus, the germ of a conscience is dead; he is beyond shame. There is a striving for perfection, which is practically impossible to attain.

All messengers agree on:

1) - the terror of the situation

2) - this to be overcome; degeneracy, dependance on others and absorption in current ideals; social values instead of personal.

We substitute aims instead of making a good job of whatever we are doing. This for our selves. - "Man exists for perfection.

The method is Observation of self and contrast with the norm as defined by union of conscience with intellect, (intuition)

The norm becomes a framework into which observation is fitted.

This reveals the degree to which we are normal or abnormal; what is in contrast to what ought to be.

Here begins G.'s review of The Book. trying to formulate ideas implied in the allegory.

### Preface

There is a certain grammar of association in every mind, in two forms:

a) - association of words.

b) - association of forms. Reasoning, verbally and by ideas.

c) - Nine-tenths of what we call thought is a mechanical association of words. Say "agony" to a superficial writer and he will say "anguish", "sweat", "dark night of the soul" etc, as readily as a parrot.

c) - The association of form is dependent on personal experiences still an association but different from mere words.

It is the form in which peasants often think; or those whom we call "understanding". It has strict reference to experience, a grammar with people in whom the experiences exist; avenues to a language not in words (gesture, voice etc.) a strict grammar. Attempt to use language of understanding.

Man is (Norm) a being (a machine that feels) designed to encounter, to create and to overcome difficulties. Contrast this with view of man who believes that man exists for happiness, Peace, etc.

Man may create difficulties in field of his own choice; but make aims which require effort to attain.

Overcoming counts; Results are the test.. No sentimentality, no attitude of the cricket player "well missed, old top".

Read Milton and see he was a fighting machine and spared himself no blame for his failures. No crown for the splendid failure.

See essay by J.F. Froude on Reynard the Fox. Practical effectiveness in overcoming.

We have respect for the person who encounters great difficulties even though he did not wish to. (If he is crumpled, we pity; if he survives merely, we cannot help according him our respect.

Or who voluntarily creates difficulties; i.e., who undertakes jobs which require effort (stretching himself) to achieve.

3)- Never do as others do (advice given by his Grandmother) become responsible for the way chosen and its results. That is: do things in your own way.

4)- Man is in essence, a passion for attaining a reasonable understanding of the meaning and aim of existence. It is the value of value You may not suspect this of yourself, saying you are a humble person. Take off the onion a few more skins: all ennui, criticisms from dissatisfaction

Oct. 17th . 27

Ponder the sentences of last time, drawing on memory, reading association to use as pegs. Whether you accept or not does not matter.

1)- Grammar in mind always operative; two kinds a, verbal, b. forms ideas or mental energies. b. Those who have understanding. This can be cultivated by pondering, which is an effort to think of abstract subjects (metaphysics, cosmology). There are many ideas in this book we are incapable of understanding. We assume or the contrary that if the truth is stated clearly we can understand it, but we must develop understanding, not only by direct pondering but by handling present situations practically. Relation of time to needs; money and expenditure

Normal human being, designed to encounter, create and overcome difficulties.

A psychic being consists of its appetites.

When we speak of psychology, we speak of the kind of desire which animates it. Essence is the kind of desire.

In case of human being the desire to encounter and overcome difficulties.. A fighting edge for the universe. We are completely happy only when thus engaged. When diverging from this norm we

are abnormal. This explains the accumulated hatred in this book for artists, scientists, poets in general. Practical men.

These substitute for normal aims viz. encountering and overcoming difficulties some temporal form such as pursuit of beauty, acquiring of riches, material conquest of the planet. And as the artist influence other men the Book regards him as an evil influence. He tends to withdraw men's interests and energy from man's normal aim hence hostile to the great scheme

asnamusses

In the essence of man in his normal state is a hunger and thirst (Biblical hunger and thirst for Objective Reason (meaning and aim of existence)). Man is executive equipped to meet difficulties, emotionally, passionate for knowledge. Man is a sword bent into a scythe of interrogation.

4) - Never do as others do. Do things in your own way. If we consider we are forbidden to imitate others, we will concentrate on the situation and ask what we can do uniquely in this situation. Ponder so that the theory may be definitely our own or else be also definitely rejected.

Try and set down in your own words, the idea of life entertained by any one of your friends or by yourself.

The man on a desert island has to settle such problems himself.

What is your idea of the world? Is the world merely chance? Is there design? Is there any conscious purpose? Any aim or object?

The current view is that there is no aim, that protoplasm formed accidentally, etc. If life were accidental were conditions of life also accidental? Materialistic hypothesis. Or any other current point of view? Such as that God is omnipotent and all loving. The world being designed for us entirely, not us for God. Done out of benevolence and gratuitous. At no time does he need help and presides over the universe with no other idea than that his children should be happy.

That we have no obligation and no responsibility, no duty except to each other. At the same time man was commissioned with power over the inferior species; and the sacrifice of millions of the lower creatures authorized etc. All this is a replica of the attitude of the ordinary, selfish, overindulged child towards its parents.

Not old enough (not in years) to realize that nothing comes to them which did not cost some body, or Nature, something.

This is a wide spread attitude and is the Christian doctrine.

Cosmological View. Implicit in each person is the key to his behaviour (chief feature)

Chap. 1 is the first adumbration of this view.

That the world that is knowable, the Objective Universe, is a work of conscious creation; that it is consciously maintained and for a conscious purpose. It is like a machine created for a conscious purpose. Of drawing from the machine something which the creator of it wished. This is not merely for our delight, nor for fun but

in pursuit of an aim entertained by himself. The onus of the reason is on God. The point of view may be criticised as anthropomorphic.

It is also theomorphic. If it makes God in the image of man it also makes man in the image of God. Animals do not make machines; man has reason to understand the meaning of machines; and is possibly in a position to understand the meaning of a machine, vaster than any he could himself make.

Though designed to have a passion for understanding and power to develop it man has departed from the norm. Man is in a state of hypnosis. His normal understanding has been converted into abnormal. He has only glimpses, shadows of his real passion to understand and to overcome.

We cannot while the fumes of the drug remain pull ourselves together and reason. We want to be reasonable and cannot. We have a haunting conscience that we are not acting reasonably. The parable of The prodigal Son, in a far country (psyche) feeding swine and aware of it yet cannot remember his father's country. Problems to bring ourselves to realize what we know and how to awaken ourselves.

There are no magical means which would not destroy the possibility of a normal awakening. The only sure means is a daily attempt to ponder the meaning of life and by an attempt to deal with the situation not only without complaining but spiritedly. Here we have a taste of normal activity.

The physicists conception of the nature of energy. Solar energy is not inexhaustible. Bertrand Russell . Dissipation of energy: inhaling and exhaling breath of Brahm in the Indian tale. The solar system runs down. Not the point of view of this Book. Section devoted to the creation of a perpetual motion machine. brought into existence in Time but once made, it runs. It's characteristic is that it had a beginning but no end. Though each part is subject to decay, it must be replaced. The Objective Universe is a perpetual motion machine. At one time it was brought into existence and arranged that the parts should be replaced. For this work of watching the machine and replacing the part there is great need of attention ; and with an expanding universe there is need for the superintendence of the mechanism. This quite simply is G.'s cosmology: A conscious being created a perpetual motion ~~xxxxxxx~~ machine, always within his power but needing constant attention (growing family of worlds) and so he prepared three-centered helpers of God. Society of Helpers, instead of being slaves, which we are in any case. But to be conscious helpers means co ~~working~~ and understanding

Is there any response to that suggestion? It may be one of negative emotion to the sense of our painful realization of our inadequacy. Realize our plight-- Terror of the Situation. And yet we are within easy reach of sanity, only a thin veil of illusion separates us. We are "poverty-stricken millionaires". ~~xxxxxxx~~ Starving and no way to food by ordinary reason; and yet we have potentialities. Those who have tried to draw out of themselves with sentences are sometimes surprised at their potentialities. Think highly of this output in comparison with complete ignorance; but little in comparison with potentialities. Everything and Nothing, a double emotion in everything real, Passion to understand aims and meaning. Fitting himself executively to overcome difficulties. and to cooperate voluntarily. His freedom is service is a paradox in all reality.

Threefold classification everywhere

I:- Sun Absolute, (will talk later about what it means) representing Reason.

II:- Any sun

III:- Any planet

Three orders of matter associated with intelligence, emotion, instinct God is conceived of as a Being whose intellectual body consists of the Sun Absolute; his emotional body of all suns; his planetary body of the planets

The design for the three-centered beings on the planet is that they should develop; and with the pursuit of understanding etc, the other two bodies will develop. The normal life of the astral body is a passion for understanding; of the intellectual body the power to understand. By pursuing this normal development we gratify the needs and create the body. There is no other way of developing normally. The pursuit of any minor aim will have the result of distorting the growth, understanding etc,

Here occurs a section entitled "Being aware of genuine Duty"

Not arbitrarily imposed. We, already, so to speak, incarnate this Duty, as the structure of a machine carries embodied in it its purpose and functions. Structure is purpose manifested.

It is not a question of discovering a duty in us, not congenial to our mechanisms. Organic Duty: i.e. Duty of acting according to our mechanism, organism. Distinguish the normal organism and present abnormal state. Start by asking what do you think is wrong with the human race; and try to formulate what you regard as the characteristics of a normal human being. Use imagination on one side and criticism on the other. To discover in ourselves divergences from the normal and stimulation in attempting to become normal.

Use pencil and paper and being western trained write it out. For increase in articulateness and formulation of what you understand. Pass back and forth between S.O. and thought.

Question your personal problems. Do you feel like risking having your feelings scratched? Reason is a material substance. By living constantly and actively reasoning chance making use of when inhaled & enhanced, insight, imagination, etc Atmosphere where monks have contemplated. Appetite for reason best exemplified in questions. Man's reason is questioning, while his emotion is desiring.

In understanding people who are unsympathetic is a question of associations. All my words are related to my associations. The same words in the vocabulary are related to different associations. Associations much the same, words are different. Experiment with different words. Interrogative attitude; intelligent trying (sympathy is chemically determined and outside of understanding. You can hate and understand)

We are always engaged in avoiding difficulties, trying to reach a point where effort will cease. "Man is a boat, rowing in one direction and looking in another". Freud's discovery that whatever the explicit aim, we are really heading towards extinction. How much do I desire this cessation? How far do I diverge from the norm?

Is there a Third Grammar?

Association of Words

Forms

Logic

Forms are manifestations of Logic. e.g.: physicist says dissipation of energy (i.e. in time, the unique subjective) and merging

A creating physicist must meet the logical necessity of circumventing this process. And no wish that it should be one form or another. No forms in his mind. Merely the abstract logical use and logical possible solution

Thinking in Forms: Man is a three-brained creature. Not the example but the idea on which built. e.g. book on botany. Plant is an ascending spiral but at certain points by line the tree is a combination of all spirals in the vegetable kingdom.

Why the variety of forms? Why a mechanism of spirals thus formed?

Still interrogating what. Answers in Objective Reason as to why,

Forms: Plato: the idea of a chair "the quality of a chair", an abstraction in the concrete. This is what is meant

man is in essence, a passion to understand and a will to overcome.

Why? because designed to be an active cooper

Saurat. We have a wish. The wish is already an entity; you have harbored a being. It may be of the ephemeridae for if not gratified it soon may die. Or, if a little higher, it may live as long as its energy permits. If your nature is rich, you may find desires which will last all your life. Further, you may have desires which will outlive your body. In Saurat's point of view, our immortality depends on our having desires which outlast the body. This might be a passion for understanding which outlives the planetary body.

Oct. 24th.

Accidental association of words: Man who got emotional over "vengeance is mine" because his father who was a minister had used it in anger. Association of ideas, when trying to acquire any different technique At first we fumble; then "I've got the hang of it". I understand I've got onto it. Similarly get onto the idea that the universe was created and we, for a purpose of producing certain forces.

Curiosity in regard to

How: practical

What: scientific

Why: philosophical

What are they in their essences, these sentences? What is G. saying? There is a verbal and a formal understanding of Death.

Try to reformulate; the effort of doing this will result in formulations crystallizing almost automatically.

The progress from one form of understanding to another, is not by extension

G. classifies scientists into real and pseudo. The real seeker wants to know "what" only in order to answer question "why"

Technique for developing;

Verbal association is developed by words.

Formal association is developed by association with wiser people.

Certain persons who have associations with peasants, Arabians, etc., return with developed understanding.

Logical understanding is developed only by conscious preoccupations with questions of what is the meaning and aim of existence.

Every individual has as his genuine duty the development of Objective Reason. Done by inquiry and preparing himself to inquire. Thus like an oyster, he develops his pearl.

Conscious labor is labor for consciousness

Effort is psychological effort

Positive S.O. etc.

Voluntary suffering in increasing the effort expended. Effort is painful

Conscious labor: Questioning as to why

According to G.'s psychology there are only two fundamental emotions

Love of being and fear of Nonbeing.

All negative emotions can be traced to fear of nonbeing. They threaten to contract our being. All that expands our being etc expanding our ego life. Love we expand our being. In hate and fear, we contract it.

The Book of Dzyan, a Sanskrit fragment in its opening stanzas asks these questions. Madam Blavatsky's "secret Doctrine" is a commentary on these.

All beings are classified according to their reason. Each is a step on a ladder.

The reason of a being is the coordinated sum of his normal functions

ans is higher only because the elements entering into it are more complex. Since the majority of human functions are abnormal his reason is also abnormal.

man by definition is superior to the animals, but in fact, his reason is abnormal.

Abnormality of man is summed up. The absence of fear of Non-being.

A rabbit threatened with death runs; man does not run.

What cosmology?

Oct. 31st. 27

Pondering for example, the phrase "creative imagination" What was intended to be meant by it by the person who coined it and to us

Imagination is imagery. Can I image something which I have not seen?

which is not composed of objects I have seen? In a void? No

How does fancy differ? I is less precise. In greater artists, we have imagination; in lesser, fancy

What distinguishes? What gives a difference of value which we naturally assign. Come back to the word "creative" Is it fancy vs creation?

Where is creation? Perhaps creative is an exaggerated word; perhaps

"directed", recollecting and recombining images. I can be thus used

for fancy is undirected. Directed imagination but must be more than in it. What did Coleridge mean by it?

perhaps the phrase is related to creator?

What effect has the faculty on a artist or thinker? Did it create something in him?

What does imagination create? In the reader an elevation of mood, to a higher plane, a climb. But perhaps this is only a feeling. What is the evidence that I am not fooling myself? What evidence that I have climbed? I see a wider expanse and less detail.

Make imaginative exercises. Survey the Population of this planet as an exercise in directed imagination. It produces an elevation of spirit with inability to consider details.

Normal vs average. We have never seen the normal; only average and abnormal. We are sub-ordinary. We must progress from abnormal through ordinary to normal

ordinary. Byron was lacking in human sensibility, which makes possible the genius of his verse. But we think super ordinary.

Birth. Development of "I" The birth of the body is natural. In the development of the body we can find only the pattern but stages are identical.

S.O., I, Experimentation. Youth of "I". Voluntary Suffering. Conscious labor. The result a fully grown "I" and therefor its normal life would begin. The soul has reached its responsibility and enters on its functions.

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External phase. Classify according to type. Modern psychologists are explorers without a map. This psychology offers a map to the traveller. There has been given to this planet a particular attention because it is abnormal, a mote in the eye of the universe.

The moon was split off on account of an "accident". Perhaps to develop a certain kind of soul. Reading is a modern substitute for opinion with the same effects only on cerebral center instead of emotional

Sakaki kept the passengers on a doomed ship playing poker

Just as the English govt keeps the unpaid classes distracted with cinemas, races and gambling.

Kundebuffa is vestigial. The pineal gland is a vestigial eye.

The appendix though still with some functions is vestigial.

Customs and habits are continued by sociological causes.



Consequence: Do not people judge by what they have for theory and ~~we~~ hear say and not by what they know. Practically anybody can be persuaded that reading about imaginary people is a form of experience. We also are apt to believe that experience is communicable that we can be taught by it,

or that we wish rest and peace; or that to be rich is a happier state than to be poor; that people are inferior or superior according to their station in life or for their possessions, or charm or education or gifts. Such as a gift for writing, comparable to a wart or a prehensile thumb

That national greatness is a condition of individual happiness

That amusements amuse

That distinguished company is brilliant

That inspiration can take the place of work

That other people's praise is satisfactory or that their disapproval is debilitating. Praise acts as a sedative and disapproval provokes a sharp practice and a provocative attitude

That books, music and pictures are stimulating, a pathetic assumption

that we are receiving passive impressions.

That leisure without previous work is agreeable.

That it is possible to do nothing.

That fame has a real value or the possession of power or success.

Continue this list.

These are due to a general property of Kundebuffa. We are unable to ponder because pondering might disturb our self-calm which is a peace of mind without understanding the meaning of life.

Egoism is the substitution for right and wrong of "I like" and "I don't like"

I like or do not like

It is good or bad

It is right or wrong

Tastes are of the instinctive center

Emotional center; it is good

Intellectual center: it is right or wrong for the effect intended.

The words "I like" and I do not like should be left to children.

Means by which the influence of the properties of Kundebuffa act:

Suggestibility is sociological, born in our biological structure.

Of all the impressions received we note those indicated by suggestibility

"Blood-stream" the continuum of biology, Suggestibility the mechanism of our psychology.

We shall never understand any thing without personal effort

conscious labor which is labor to understand. We do not acquire

understanding by experience.

Most obligations are fulfilled because of punishments and rewards.

Essentially there is no difference between man and woman. Perhaps man meets his problems with an intellectual emphasis and woman with emotional. But differentiation of sex does not arise until embryo has passed this note in the third month of gestation

Vine and the tendril. tendril sent out by the vine to reconnoitre

Sociological origin of a split personality for a child says

"Billy did so and so" We teach him to use I bringing about his own identification with his planetary body. We must attain the right to use the word "I" We must be able to objectify the body consider it as a possession.

"The kingdom of heaven is within you and if ye know yourselves ye shall find it". This saying was attributed to Jesus in a parchment discovered about forty years ago.

Also: "Know yourselves and ye shall be aware that ye are the sons of

the "father" date about 350 A.D.

Pondering always refers to the question why ratiocination to what

Why am I alive? Start by eliminating all the familiar answers.  
Find all useless. No answer is left except the craving for an answer/  
The body can only dream "Who shall deliver me from the body of this  
death"? Can only escape from dreams by disidentifying. Then "I" can  
wake up though the body continues to sleep.

All undirected thought wastes the organism, wastes time, wastes energy  
(the daily ration)

In the intervals when not thinking of anything, think of something.  
If not pondering on these matters, think of practical problems.

The material for pondering is the forms of experience. Pondering  
requires thinking in forms.

All verbal communications are really impossible, or at least relative/  
We communicate by a recognition of a similarity of experience.

All experience is ineffable; but we try to formulate certain forms  
of thought "at which we throw words". But the formulation is not  
the form. There are many possible formulations for each form.

The wish of wishes in man is the wish to understand, but this wish is  
broken up into a variety of wishes; a bush instead of a trunk.

The variation accomplishes nothing but the fundamental wish remains/  
Myths: Osiris was cut in pieces and scattered over the planet. It was  
the work of Isis (wisdom) to re-integrate, make whole when man is man.  
Section on Time.

Time is a process that cannot be sensed, felt or understood.

Only phenomena can be known but Time is the Unique Subjective  
never subject to be known

I am an ability to experience; but this ability to experience is  
determined by the organism.

The potentials of my personal experience are conditioned by the  
winding of my three centers, or brains.

At the present time our three brains act according to chance.

The result is that experience teaches us nothing since the order in  
which such experiences occur depends on chance and not on logic or  
reason.

Illustration: a motor car that is run properly is subject to wear and  
tear; but if improperly run the rate of wear and tear is not determined  
by its original structure.. The incidents of life are not graded in  
the order in which we can derive real understanding.

With the development of essence, experiences would begin to flow in  
the right order. Coincidences begin to occur more frequently as essence  
develops. As if providence--- a coincidence of octaves.

Our planetary body exists for two purposes

1)- a transforming of energies between sun, earth and moon. Like tides,  
To provide a soil in which a soul can develop.

At present only the cosmos in a physical sense makes use of the  
planetary body. In this sense, we are agents for the supply of food  
to the moon.

Exercises. Thought varies in weight and rapidity; emotions in intensity  
body in muscular stress. Try and catch a thought and approximate its  
weight. Compare the intensity of emotions. And muscular motions in tension

Act as if "I" exists and it will. Say "I have a body" and you will have one. A man is responsible for all his acts except in death pains. Sleep, food etc should be scheduled for organic needs. The body has many needs for which it has no wants.

Satisfaction of wants destroys us; satisfaction of needs builds us up. Cf. Wagner's prose works.

There is a margin between need and want e.g. sleep

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Review of cosmogony

Planets are beings and have reactions as between people.. Their forms are not round but varied. When revolving they appear to spectators as spheres.. They communicate by emanations. (influence without matter) Radiations -- influence with matter. E.g. two planets meet and mingle radiations; but see one at a distance----- from associations without power going out (catalysis) But abnormal relations between earth and moon.

A being's Reason is the sum of his normal functions. If any are missing or abnormal, the total reason is abnormal. Basis of depreciable craze for food, sleep or any other function

Earth and moon, sick, shivery, prematurely delivered.

Certain vibrations are needed. Askokine --- effort.

Two kinds of effort

Involuntary as determined by external circumstances.

Voluntary. The first does no one any good; the second supplies will, development and energy, How make sane beings supply this Askokin they go to war and are otherwise insane. K'ndebuffa'

Humans ceased to be able to reason from their experience. They became suggestible to slogans etc. 99% of our consciousness is in a trance subject to words.

Love all that breathes. Now there is no active pondering on this planet) perhaps a few score people)

Why do we not dare. Disagreeable consequence. It may lead us to do something which will involve discomfort. K-B is an obscuring of the faculty of pondering

Egoism is measuring other people not by their needs but by ones own preferences, our likes and dislikes

We would despise a doctor if he gave medicine according to his likes and dislikes. Yet we praise this in ourselves. "Sincerity" is an engine for being unjust to everybody; both those we love and those we hate.

Self-Love preferring ourselves and those with whom we are associated to all others including those who are superior.

Vanity

Pride. Ignorant presumption that the qualities of the organism are due to merit., Hand over the organism to a behaviorist, calipash and calipee. Gifts and defects are due to biology and sociology.

If I pride myself upon its gifts, ignorant impertinence; similarly if I apologize. We are most of us left in an uncomfortable state of pride and some of shame in others leading to effort at self-improvement. Glorification for the organism from each of these.

Our understanding is developed only by voluntary effort and conscious labor. You know how much of each you have made. Add them up and the sum is your understanding. To the degree that you observe yourself

and make psychological energy, you are entitled to understanding.

All to act for the production of body and soul and all other understanding is only verbal or formal

To God K-B is peace without understanding"

Feeding K-B. The Book-reading if done consciously  
 setting and punishment the usual ways of provoking justice: bribery  
 and terrorism.

Time the Unique Subjective; the ability to experience.

Subjective and Objective dreams. Each ~~time~~ time is personal, the ability  
 to experience. Why God became so concerned at seeing his time running  
 short. He began S.O. he became aware of himself, of his body. When we  
 become aware of the body we objectify it. The objectification of the  
 body of God is this universe. Time had to support it, feed it, like  
 us, But do we not eat before we Observe ourselves. Then we are eating  
 to die. We eat, give out radiations and emanations; and when our  
 organism is worn out, we die.

Every being has its own time.

Time is the I of I's

Struggle to make time instead of to pass it.

How uses of the planetary body

a) - cosmic transforming machine

b) - to make a soul. S.O. V.S. and C. Labor

The Arch- Absurd.

Beelzebub shakes his head over the plight of beings on this planet

The Sun contains neither heat nor light. If certain substances were  
 taken out of our atmosphere we would have neither heat nor light.

Electricity in the atmosphere "feels remorse" or aspirations to  
 equal in intensity the emanations from the Sun. When successful  
 the result is light. When unsuccessful, heat. E.g. when presented with  
 an idea such as this book, make an effort to understand it. If  
 successful intellectual light. If unsuccessful, emotional heat.

"rain of ice, cool of foot, heart of fire"

None of the heat from the heart should escape into the instinctive  
 center

Okidanoch, the substance of life Scientists may make life, when they  
 understand the neutralizing or third force of electricity

Okidanoch can be used mechanically or organically

The continued use of electric machinery will bring a diminution of  
 the ability to think objectively and feel normally.

"Potential" is the neutralizing force.

Every being tends to become more and more particularized in its three  
 foldness. Key thrown out to what is known as evolution.

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O. reads from B. Russell's "A Free man's worship". B.R. is the  
 Hamelinadar of modern Europe. Another extract-- Russell's dream of  
 happiness (cooperation instead of competition). He diagnoses the  
 psychic causes in man which prevent cooperation. Describing conse-  
 quences of the properties of the organ K-B

Contrast modern psychology and philosophy's point of view with that  
 of G.

make a list of ten questions which puzzle you

Second descent emanations

planets mutually dependent on each others ~~needs~~----- and that these  
 emanations proceed principally from the organic kingdom on each  
 the organic kingdom is like a thin coat of varnish on the surface  
 of a football. A skin.

As a ray of light falls on a substance, one color being radiated and  
 the other rays absorbed by the substance/ we absorb

"On each of the planets, nature provides conditions for souls for the creation of those souls necessary for the Creator" The Body with all its organs exists for one product which is Seed, we are reproductive, organic machines. The biologic value is our ability to reproduce. But at the same time G, says that that is to end

In addition to reproducing, there must be producing In addition to procreation which is biologic there must be creation which is psychologic. Instead of prolonging the species through a succession of time, the prolonging of the individual and the abolition of time.

Nature provides conditions for both and is indifferent; but the creator's motive is to produce the souls.

"On all the planets beings are graded according to their Reason" Reason is the sum of normal functions. And there is a natural relation between beings and different Reasons " Relations as in physics. Standards in reasons are impartial. If beings of different reasons meet, the lower would not dispute the superiority.

A man really normal would not be harmed by a normal beast. Abnormal conditions of society result in natural conditions being changed. A respected being demanded by inferior beings. Respect which to be real would be natural and inevitable

Men become famous because of oddities, defects etc. The reasonable or rounded man does not attract attention; the oddity does.

Third Descent

"The whole universe exists as to its physical body for the sake of the Sun Absolute The Sun Absolute is the Universe The body exists that "I" may understand. The best use to which the cells of the body and the body could be put and which would give them the most satisfaction is to increase Understanding of "I" who is their God.

Analogy. Sun Absolute is ~~ix soxixaxxix~~ soul body of God Suns.

"What is called essence (G,B,Shaw, Life Force) on certain planets in certain beings costs itself as a cosmic unit. In which the divine reason may exist individually in time after this. It aspires to be come a constituent cell of his brain.. a cell in the highest brain of God.

"The substance of essence is called Prana (Sometimes said to be blood and nervous system Life and the planetary body' xblood. Astral body is prana. of is

If crystallized in any one, thereafter one must improve it in Divine Reason or reincarnate perpetually. Current occult groups say we all reincarnate and have already done so in time. According to theosophy not in recurrence According to G. This is untrue.

Reincarnation is the exception occurring only when individuality has begun. When once Prana has begun to crystallize. Then no escape; must go on while seed is gestated

"Blessed is he who has a soul; blessed is he who has none; but unhappy is he who has the conception of one"

Few in relation to the rest; essence thrown into the melting pot from which new beings emerge but never the same essence. Per Gynt and the Button Molder. Many of us have an essence, not yet crystallized and therfor not yet recognizable

In proper conditions K-B however developed from birth gradually atrophies "What are the proper conditions? Buddhas eightfold path of right thinking etc. When K-B is atrophied normal development begins the souls may develop rapidly Akhaldan-- seeker after the meaning and aim of existence, a ponderer. members grade according to their intensity of desire. They affirm nothing they are only seekers  
The bell tent and the central pole,

Aim and meaning of existence may be an impossible aim but that aim must be the tent pole

Pursuit of this aim is religion

"Men used to live between twelve and fifteen hundred years" O. has no idea how this is to be taken. No evidence of any literal truth.

Perhaps to be taken in the sense of activity in three centers.

Centers run down, period of learning is over but is a creature capable of learning which has ceased to learn. May be said to be no longer

a man

"The reason that certain parts of the planet become centers of intense population and other parts become war areas is that Nature demands from those parts of the planet, vibrations only provided by congested population or by death.

Q.- "What is it to be ordinary?" A workman-like attitude to any job. If one has an extra ordinary gift, this does not mean that one must cease to exercise it but must not be with an extraordinary psychology attached to it. Must regard this extraordinary gift as from an ordinary point of view; not attaching too much value to what is a product of biology.

Ordinary, sub-ordinary, extra ordinary.

To become normal we must first become ordinary, in psychology. Sub ordinary and extra ordinary are identified with the lack or presence of some special gift "Ordinary" does not refer to the organism but to the psychological attitude to it. Must be non identified.

Method cannot be proven theoretically. Psyche is always active  
psyche is always active and demonstratively, never passive and logical

Potentials are only experienceable but never logically demonstrable. Stretch your mind with exercises, efforts of real imagining in reality. Such as exercise of imagining total population on the planet etc. or in place of the planet on the solar system in relation to Hercules in the Milky Way, to other Milky ways

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## Fifth Descent.

A shia-- . Reforms can be scaled. Which plane is it on?  
 Speculate as to how you would begin to change the human species .

A shia--- began by distrusting all his beliefs due to sociology.  
 He made himself capable of intellection without image content, i.e.  
 capable of impartiality

He concluded that the species was too far gone in subjectivity for  
 any appeal to Love, Hope and Faith..

He settled on Objective Conscience, representative of God in the  
 Essence, not dead but dormant. It could be brought into consciousness.

Then man would have an infallible guide as to the nature of his duty.

Man understands and cooperates into the scheme of things and passes  
 from the category of a Slave into that of a Son.

He taught the Method of S.O., etc.

Five points of Objective Morality

1:- Satisfaction of the Planetary Body. Satisfaction here has no  
 connection with gratification; but means the satisfaction of Needs.  
 There is an obligation to keep the planetary body in trim, in lean  
 health, without excess or deficiency, without its complaining and  
 making it answer to one's needs. The range of life is conditioned by  
 the Planetary Body; and it must be regarded as an instrument.

2:- To Improve ones being. What is the meaning of being? I cannot  
 be defined in terms of the intelligence, or of ability or of the state  
 of the Planetary Body. I, is not what we Know or can Do ; but what  
 we are. Ponder the meaning of the word. Have you any fear of being  
 alone? The state of being is the only thing which grows or declines.  
 Most things are determined by the Planetary Body and in this sense,  
 the behaviourist is right as to 99% of life. Whether I become facile  
 in languages in art or in earning money is due to chance.  
 Individual growth consists in the growth of Being, Essence, not  
 personality.

Personal attempt to say: what sort of being am I? Am I chicken-livered  
 or do I feel some sort of dignity, apart from my external stupidity?  
 There is only one method of improvement of being "By Effort", Being  
 Effort. This phrase may have many meanings if regarded by the  
 intellect; but personally one knows what effort has been made.

By Voluntary Effort, the being grows, and falls from the reverse.

Review the day for Voluntary effort. There is a feeling of strength  
 from having performed this exercise. Life is a gymnasium.

St. Paul always running in the great race.

G says " always in a state of puff, not excess but always a little  
 ahead of inclination. Will feel more strong. Self consciousness  
 passes, disappears and gives confidence. Attainment of strength.

G. uses "spiritual" in the sense of "spirited", a spiritual horse or  
 dog.

3:-To aim always to know more and more of the world, and of its  
 laws and of its creation and maintenance.

The aim of philosophy is the understanding of life. This is not a  
 privilege of a few but a normal function of the human being .

I does not require that we give the right answer; but the dignity  
 of man consists of his concern with the question. That he ask of the  
 existing conditions and of his life. What is the meaning of it?

One should always be curiously questioning experience. In every

situation there is material for questioning. With one faculty one is inquiring while with the other faculties one is behaving ordinarily. There is no need to be aloof or idiosyncratic. Understanding is of the intellectual center.

An effort to ponder the meaning and aim of existence, automatically stretches all the faculties of the mind. memory, attention, imagination, concentration, etc become enlarged, not by direct but by indirect exercise. While pondering may seem to have no result. After a half hour there may be not a word to say. Worse than that there may be merely an increased realization of ignorance. Socrates said wisdom is realization.

G. says; the more you realize you don't know, the more you know, as you will find.

Exercise by assembling all you know about beings on this planet; with every breath one is born and with every breath one dies

"breathing this planet" (refer back to #2)

Strength-- Effort usually on two objects: - over body, b: - over feeling. If work until painful and then do a little more, a little more than you feel you can do. This is the effort. When a little more painful, then stop.

Voluntarily create conditions in which you pass to your second wind #2. Emotionally. When you feel you can't contain yourself any longer then contain yourself a little longer That is wait a little longer before your manifestations become expressed. Look for your occasions within the bounds of common sense. e.g difficulty in formulating questions. Difficulty in asking questions in the group. How much stronger are you than three years ago when you started attending these groups. Overcoming silly little fears.

Absence of will to make effort because of the failure to realize the necessity for it

4:- To pay one's debt in order to be free to serve. (duty)

Wordsworth Ode to Duty. Recognition of performance and justice. Generally speaking we are all of us parasites. Not one of us has discharged his debt to nature. To be alive is a unique miracle. The cost to nature, the preparation of planetary conditions and long period of civilizations. Instrumentalities. In return, the majority of us do nothing but childishly enjoy. In the family of Nature, we are self-indulgent children. Recognition of services rendered. Emerson says "Earn your Living". May earn it by gratuitous effort. If you have a thousand dollars, spend it intelligently. How dare you squander the efforts of others?

"What I cannot think is how Nature can let you live" Duty

5:- Helping others to self-individuality: service. Discriminate between gratifying the weaknesses of others in order to obtain their good opinion of ourselves and helping them to become what they really want: independent, self-conscious, healthy, strong, understanding, capable of performing Duty

Usually we merely cater to K<sub>1</sub>ndebuffa

On the other hand we dare not be hard on others because this involves the obligation to be doubly hard on ourselves.

The only service we can render human beings is a service that will help them discharge their functions as human beings

"Reason" is defined as the sum of normal functions. Which are to you these functions?

A normal human being has five activities or functions: . . .



- 1:- health
- 2:- strength, (quality or force of being )
- 3:- Inquiring for the sake of understanding
- 4:- paying the cost of one's living
- 5:- service to others.

relatively to these same values(not a question of being Christian or  
disposed. Not a virtue. Question of being a Man or a Woman

Any one of these can be isolated and made an idol of, becoming  
offensive.

These five compounded make a normal human being.

"Man is a passion, etc. He has these five processes and behind them  
a passion which is integral.

Ponder the word "passion". It is an intensification of "craze" and  
is life long and enduring.

"Holy" is wholly . "aholy(wholly) passion

Every person is holy to the degree of his passion.

Question raised of recurrence and reincarnation. The aim of the tree  
is to produce seed. There is a difference between a seed and the leaf.  
In the autumn, leaves fall; but they do not fall until they have  
returned to the tree/trunk their sap. A certain amount of life is  
confided to a tree. The leaves breathe. When the season for  
breathing is ended, life is withdrawn from the leaf. The leaf falls,  
wasted. Next year, there is another leaf. Leaves recur. There is no  
individual persistence. Life coats itself in a new leaf.  
But the dropping of a seed is very different. The leaf surrenders  
its life back. But in the case of seed the life passes into it. It  
can go anywhere and the life of the tree goes with it. To the tree,  
a seed is a dead loss, and yet it is what the tree exists for.  
The leaf is not a dead loss

In the Norse mythology, on the tree of life Ygdrasil, occasionally  
seeds appear. Gods and men, They incarnate. Having crystallized  
prana into seeds in themselves. We are recurrent leaves with the  
possibility of becoming recurrent seeds.

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Have been reading current psychology in the Atlantic Monthly, the  
article "The paradox of Humanism". First serious statement after  
considering behaviourism; the first swallow after winter  
The psyche objects to living in a fool's paradise. Our duty to  
anticipate the inevitable pessimism, the breakdown of modern  
science, religion, ethics. Many people still imagine they have some  
free will. The theories in G.'s book are at present premature and  
useless like recommending a doctor to man who thinks himself in  
good health. But it is desirable that there should be a nucleus of  
people with certain positive ideas.  
Pessimism which will reach the finest minds. Not all will escape as  
easily as B. Russell, who is "terribly at ease in hell"  
Emotionally, a child.

Prelude to chapter on Purgatory.

Last week we discussed Objective Morality. But there was presupposed  
the ability to distinguish between "I" and the organism, and to realize  
that the organism is a mechanical organ of heredity and social history  
and with such behaviour corresponding to the history and over which  
we have no control

We cannot affect behaviour in respect either to emotion, thoughts or conduct. When one has realized this the rules of Objective Morality become obligatory.

When you realize that you cannot do, then realize that you must do. Thereafter, do not act from inclination or wish but from Will. Will is "activity without wish"

As "I" awakes for a second, begins to be aware of its organism, it begins to grow.. That "I" is the soul.

In the present chapter, we will pass from ~~behaviourism~~ Objective Morality back to behaviourism again, in a more detailed way than is attempted by contemporary science.

Ashia--- lists seven factors which make the organism what it is. Not a simple reason, but a number of contributing factors., divided into seven groups.

1:- Heredity in general, which is the determinability of experiencability. It is not one's immediate parentage but the whole family, and behind the family the race.

Five main races, each with a peculiar psyche, history, experiences Behind the race a biological history, animal, vegetable, mineral. We can distinguish certain characteristics. The body is the result of complicated biologic history back to the appearance of ~~the~~ organic life on this planet. At the moment of conception we start as a unicellular being. This moment includes factors of physical and psychical state of parents, including their recent history; also the geographical position, condition of air, soil, magnetic forces etc. What determine? It is too complex for us to attempt to analyze this. Our life is not determined by secondary causes which we take to be primary, such as health etc but our experiencability, which is determined by these factors just given, A machine with a series of windings. If these are favorable the experiencability is both long and rich. If fewer nothing can prolong this. It holds the same relation to our life as our dreams. We cannot control either their length or their kind.

3)-Planetary emanations, operative on us, through our mother during period of gestation.. This sounds nonsensical. We know of the effect of the moon on the tides. There are subtle tides in us. It is here stated that we are affected by the planets associated with our sun. Again, this is impossible for us to have any knowledge.

4:- Being-manifestations of the parents during the time that the children are arriving at adolescence.. By "manifestations" is meant whatever the parents do from "essence", genuinely. This is rare. A n act of complete sincerity has an enormous effect on a child upon its character. One reason that children grow up without character is not because the parents do not have it but because they conceal it in their behaviour.

5:- Nature of being existence of people with whom children are brought into contact Modern civilization brings about all kinds of artificial behaviour, unnnatural food, clothing, sleep. posture We usually exercise one center at a time. belonging to a sedentary type, unnatural, or active type, we breathe unnaturally, artificially We have spared ourselves fatigue and have not been compelled to take long breaths as a manu~~al~~ laborer does. We find thought almost spared us by reading newspapers and books. While real teaching is replaced by a machanical exercise of memory. Food, air, thought, children have not the advantage of copying the behaviour of normal beings; but are made artificial. This is why children brought up on a farm sometimes outstrip city children.

6:- Thought waves of those of the same blood. We are not in a position even to discuss this.

7:- The exertion to understand, which children up to the age of adolescence have been encouraged to make. The presumption is that they have curiosity. Our habit is to gratify this at once, thus sparing it its own effort to gratify. An appetite would exert itself but fuel heaped on a fire puts it out. Curiosity is so valuable a manifestation of life that its gratification should be delayed. The teacher instead of being anxious to teach should just encourage curiosity. G. says in the East there are no teachers there are only learners.. Will carry them throughout. Life is vitally curious.

Life from adolescence has been simply unrolling an objective film corresponding to that which had been wound up in us. Like a cinema our life to adolescence. This film was wound unconsciously.

After adolescence it begins to unwind in the objective form of experiences we meet E.g. You choose a profession. Your fate is not determined by what you will do in it; but what you will do in it is already determined by these preceding factors.. We are not living now; we are watching unfold that of which we are the unconscious victim. Our little spool. As it unwinds, we, as we say, live.

This is behaviourism with a vengeance!

This says G. is why the behaviorists do not yet begin to realize to what extent they are determined. Not actually living.

It is true accidents occur. The wound up spool may be dropped

may have a premature unwinding. Three spools, one by accident unwound quickly. The result being that the individual cannot again experience ~~xxxx~~ in the field of that spool. E.g. Terrible experiences which turn the hair white in a few hours or days. Shell-shock.

This may be by accident or by the unwise initiation of others.

The latter is one of the perils of civilization, as opposed to accident. About what is an "accident" it is useless to speculate; but about the other disaster it is possible to speculate.

What is it aside from "accident" which causes a premature unwinding?

Ans. Suggestion. E.G. Each of us has a fixed capacity for thought. Suppose we act not from native wish but from invitation of others. We find ourselves reading a great deal, attending learned lectures. This passive titillation exhausts our potentiality without our having actively thought.

Similarly with emotions.

By association with pathological artists "devotees", read "victims" of love of beauty find their emotions not genuine.

To pursue an aesthetic career not actively but appreciatively is a short cut to a loss of taste and power.

Similarly in the physical world. Sport. A premature aging of the heart from exercise not taken because one felt the need for it but because pseudo reasons of rivalry, publicity etc.

If one spool is gone, the possibility in this life of a normal development is gone

One specific against a premature running down of our spool is "eramsam keep" i.e. never to abandon oneself to the activities of one center only. Never to become specialist; never to aim at greatness intellectual, emotional or physical; but at a balance between the three cost what it may in sociological values

Society is always creating monsters; because it is difficult to resist the inducements society offers.

L. da Vinci was one of the greatest of Europeans because he refused to become a specialist although promised much money. He would throw up his contract when he felt himself becoming unbalanced. A working rule for everybody; and nothing esoteric about this. Modern schools take this into account but when the pupil leaves school he is expected to specialize.

Another method. Attempting to become self-conscious. Among the by products is this that it is impossible to become specialized. One may excel but cannot become identified with his pursuit. The difference between identification and non-identification is not one of efficiency; but of putting or not putting one's life into it. This is a specific against a specialization which is really pathological. The fate that otherwise lies in wait for victims of society.

This brings us back to the definition of the final goal. We said at the outset that man is a passion for the understanding of life. This is the master, magnetic current. But we are negatively polarized.

The positive magnetic pole is the cerebral.

The negative is the instinctive.

When the current is rightly passing, all functions begin to fall into proper place. But when, as in us, the current is passing from the spinal to the cerebral, then things go wrong. We are abnormal and are crucified like Peter with head downward.

What is the Positive magnetic Current? The psychological being is a passion for understanding. Those who have had it increasingly find their functions increasingly normal. First psychologically the physiologically.

But the prime requisite is the presence of that active passion for understanding. Why? Because man was created for the purpose of ~~producing a~~ soul. And a soul is defined as a being capable of Object of producing a

Reason that is of understanding the meaning and aim of existence. To the degree to which we are suggestible in regard to Objective Reason admonitions of ideas in this Book may cooperate in developing us. This completes the circle. of the ideas in this Book from the preface,

The last effort of Ashia--- to introduce normal standards.

The key to the analysis of modern conditions which follows and which at first blush seems too drastically pessimistic, O' has given us the logical order of the Book but leaves it for us to formulate it during his absence. bearing on ethics, science what are its values? Pondering is a species of digestion of ideas. O. recalls a new years Vow of two years ago: something that people wanted to do; something they really wished to do. One man to complete a book that had been rotting on the stocks; another to complete a mural etc. O. invites us to make a vow, with the year ending at end of February and to carry it out at whatever cost to inclination and to human values and influences.

A vow is made to the Sun. An inclination is to the Moon, converting energy. To achieve something nursed and hitherto not weaned.

A hair shirt or goad to the ability to make decisions.

A rehearsal of what would happen when the passion for understanding grips you. Vows are exercises. A taste of what being committed to something by a voluntary act really is. It must depend on oneself and not require cooperation from others. A vow must be personally accomplishable. To achieve something nursed but hitherto not weaned. We must not shift responsibility on others. A vow is our own. If undertaken and we fail, we forfeit any claim to consideration of our "promise". It is an impertinence to promise, then. We believe we are "people of our word" accidentally; but let it be difficult! Because we have no free will and until we realize this, until we have buried our false idea of free will, we cannot have it. Why as a group do we make so little progress? Because as individuals we contribute so little energy. Everyone knows it is easier to think when in certain groups than when in others. If all make a vow and all keep it there will be increased understanding. A collective atmosphere. Sometimes when O. is reading his notes he is able to formulate things he has not been able to formulate before. Objective Reason is thousands of planets off; but there is only one means.. A Vow is a being-effort consciously made. Negative emotions cost us years of our life, our real life. They are a drag on intellectual and instinctive energy.. Emotional energy is the spendthrift of a three centered being. A vow gives a psychological model, a working model in psychical experience of the passion of the whole being. End of 1927. O. goes to Fontainebleu.

March 19th., 28

Look up Swift's Tale of a Tub. A straightforward narrative, with plausibilities maintained. An allegorical history of schisms in the Christian Church. Swift is England's greatest prose writer, the greatest man who wrote English. This is allegorical like Beelzebub's tales. But in G.'s narrative the story is not always fictitious.. Some parts are historical and contemporary observation, as we may see in later chapters. We must have the ability to read parabolically ~~what~~ <sup>what</sup> the thought between the lines; but over the lines Needs self-training. The sixth and last time on the Planet, where he stayed fifty years. During that time three messengers, saints, appeared Jesus, Mohammed, Llama. Why does he say that all three appeared during this short time?

Each of the three left a doctrine but all three doctrines became so transformed that their authors would not recognize them. His followers first split into sects. Then they introduced doctrines which had nothing to do with the original doctrine and were often contradictory. We see from our own personal experience that idea even when clearly stated is, due to our psyche, certain to be differently interpreted, split up and changed. This has always happened and will continue to happen so long as our psyche remains as it is. Thus it is impossible for truths to be generally spread.

Followers also imported certain ideas from the doctrine of St. Moses, ideas promulgated under different conditions and times. In each individual there is also a proper time for the reception of truth. If these ideas are met by a person not in the stage of effort to pass from mi to sol he may run down the scale. A certain running down may be necessary before he can become active. But the idea must be kept clear

Shortly after the death of Christ there was a counter revolution read of old Judaism which filtered into...

Christianity. Instead of the realltion of an Old and a New Testament the old mixed with the new

Also the doctrine of Baby lonian dualism, with Paradise and hell introduced by savants and used by the fathers of the Church to bolster up their power. The doctrine of Heavēn and hell occupied but little place in Christ's teaching but a large place in Christianity. Influence of theology on us.

Only a small brotherhood of Essenes still know how to apply the principles of Chrst to their own lives and strictly for the purpose of escaping from the properties of the organ Kundebuffa.

Religion on this planet a special invention to get freedom from K-B. Not so on Normal planets. With us it is passed on by sociology and prevents the attainment of Objective Reason.

We none of us grow our planetary bodies. We take its growth for granted. Why do the other two bodies not grow in the same way?

We are subjected from birth to sociological influences, resulting from the properties of the organ K-B. If this suggestion could be lifted, emotional and mental bodies would begin to develop.

Religion thus is not a permanent regimen but is a cure for a specific situation. This is why Jesus is often called The Great Healer.

The Essenes persevered and some atually succeeded in throwing off the influences of K-B and theresafter developed normally.

Beelzebub thinks that Christianity will not continue there much longer

B. gets etherogram from the Governor on Mars (the same young country man who once tried to inaugurate a reform on Atlantis) Recent etherogram speaks of opening a Jewish University in Jerusalem.

Previous struggles of Christian countries to make Jerusalem Christian. Many killed. Bt now by common consent a Jewish University is formed. A University is a furnace in which everything acquired by previous generations is burned up. So that all that is left is a fire on which to cook, the knowledge of the previous fifty years into soup.

Destroy the old and prepare the new. On the spot where Jesus body was buried will soon be all the equipment of mechanical society. With the discovery of the altar will go the possibility of certain worship within.

Mohammed, hope of reconciliation but with it many such details as doctrine of Paradise. This faith also split, Sunnites and Shuites. The hostility between these sects was encouraged to prevent a political union. This is the doctrine of all imperialist states such as England and will be that of the U.S. in the future. Divide your enemies. Method by which India was conquered.

#### St. Lama

Thibetanism not a form of Buddhism but the religion of St. Lama who lived. For some time his discipline lasted. It is little known to us but was a cradle of religions like Christianity and Mohammedan. Its purpose was that of all religions: to free oneself from the properties of the organ K-B. This spread less widely because of geography; but entered intimately into the lives of those there especially a small group. Many of this group attained deliverance and others were on the way; but it was destroyed by war and the fulfillment of St. Lama's aim delayed. Naive account of India's history, Younghusband's sounds much more realistic with its account of policies etc. But perhaps the truth is here. Only he who can penetrate to the Motive can brush aside the rationalization. In this case the greed of England's governing classes. Heights of

Thibet. Perhaps when elevated places (science etc) are attacked by wrong motives (greed) the results are as here.

All of intellectual mysticism may be an attempt to take by violence heights which cannot be taken by these means.

(Sermon on The Mount) a heightened state of consciousness also Jesus talked in "an upper room"

The Thibetans were sad because they saw their own school in danger. They deliberated. Analogy between possible bringing to bear of pressure against these groups; threats which have been made against The Institute. Because of dislike.

Method of defence might be dropped rocks on troops in defiles. This was decided against because all beings have an objective value to their creator; that is they exist for a certain use. Our destruction of other beings is a destruction of other values. If it does not increase our objective value it incurs a debt. Troops advanced further. One man sent down to the villages to see that there was no opposition from the villagers. Accidentally killed. he had heard of schools; his loss great. Troops arrived at Lhasa, without opposition to find the government had left. What happened was not important then after the death of the leader the doctrine became corrupted as in all other religions.

Hassein asks how did social organizations come to be on the earth? Family, Clan, Monarchy. Various methods: hereditary (essence) elective (educational) heredity and essence are the continuity of values throughout the life of the individual. Elective means the intermittency of values.

G. not interested in the history of social organization as such; but the analogy with what is important to us, that is relations between essence and personality etc. Cf. Plato: "the state is the individual writ large" It is a manifestation in social organization of individual organization of the majority composing it. The odd individuals may be very uncomfortable in it. They become pacifists, anarchists etc. reformers of all types.

The discord between essence and personality "what is in his essence is not in his manifestations" speech etc and vice versa; a discrepancy between his real wishes and his conduct.

What we call the Last Supper and sacrament of the participation in the blood and flesh of Jesus Christ is explained hypothetically.

In order to maintain a contact between the dead teacher and his succeeding pupils, there is something talismanic.

Before his crucifixion Christ shed blood, saturated a cloth and put in a vessel-- The Holy Grail. By contact with this his surviving disciples in a certain state of consciousness established communication.

It was often claimed that he was seen by certain after his death.

St. Lama had made no preparation. He was killed by accident, a fatal accident and his pupils had no way of referring to the original source

Story of Judas: When it became known that Jesus was to be arrested though he had power to abstract himself, he refused to use force.

In order to give time to Jesus and the other apostles to prepare the sacrament and give instructions and learn how to accomplish it

after the crucifixion, Judas undertook to gain time and entered into an intrigue with the Romans and promised to arrange for them to

take Jesus quietly. He gained perhaps 24 or 48 hours with the knowled

of Jesus. From this narrative Judas emerges as the most conscious of the disciples and the one who rendered the greatest service.

March 26, 28

Chap. Beelzebub's opinion on War.

Hassein asks: Why if beings on earth mature in intelligence can they sometimes recognize laws of nature and why does this red thro of war run through their history?

Do they not feel the horror of it? Not stop it? Do they not think seriously about it?

B. answered that they do think seriously and realize it all but there are no results from the thinking of a few; because these few are isolated and there is no planetary organization. There is no general result from the "serious thinking" of any one center.

an only do sincere thinking after needs are fulfilled; and the few important and powerful who might (help) do nothing for other reasons. The young spend years given for preparation for being responsible in "self-calming" and such education as crystallizes the properties of the organ K. The powerful are satiated and recline in a chair during digestion. They have developed mechanical reason. They think from reflexes of their stomach and sexual organs.

A few think sincerely but usually from external stimulus, as when some one near to them dies. But when hunger comes they forget everything else.

League of Nations. Several preceding died without a struggle. Most fail on account of diverse interests, egoism and vanities. peculiarity of crystallized habit would be unable to do anything in the way of uprooting. Societies founded by a few beings after the great upheaval who have suffered by mechanical shock objective consciousness passes temporarily into consciousness.

But other "important beings" simply because important get in and not having resurrected consciences the founders soon find themselves outside. N members with objective reason.

It is impossible to achieve anything by rules and agreements. The universal disease of the Mote and the Beam; necessity to teach others on the assumption that they themselves need nothing.

If others do not seem to wish to learn they become upset. If they seem to learn, the teachers are happy and only then can they speak of others without negative criticism. Incapable of S.O. agitated by the faults of others. By inner rage they increase their own misery; being useless, concerned by what they consider the defects of others, in violent contrast with their own subjectively established standards "sad for the sins of the world".

Occasionally we find some being whose inner life is under the thumb of some one who has penetrated to the Chief Feature, mask usually built up by education falls before the owner of this thumb. Such rage most and write books about government and and themselves being afraid of a mouse grow very indignant at those who are afraid of a tiger. They write books on what to do and what not to do on meeting tigers, or being themselves a walking museum of diseases grow indignant at one who catches cold. Must be individual victims and in some cases so broken that they need masses. The disease of "having power within oneself" spreads especially among the intelligenzia.

A being who is perfected to such a degree that he has already the function of directing his planetary body at will is possible; but the members of the intelligenzia are just the opposite of having power. Might be called the mechanigenzia



They act and manifest in response to shocks from outside, become animated as long as "unrolling". "It" acts within us independent of our own wish and will. Objects that accidentally come in range of the retina or ears. They become bureaucrats with a limited repertory of experience; plutocrats and by artfully trapping more naive countrymen become owners of great wealth. Story of the origin of the name, mixture of Greek and Roman scoundrel crats and though insulted swagger in the title as if in a top hat. ; theocrats Plutocrats play upon diseased trust and theocrats upon diseased faith Democrats ????????? Aristocrats???? Cannot explain even in the work of Mullah nasr Eddin "How can a boat like that float?"

Change in organic life due not to things within that species but result of adaptation on the part of the planet to the cosmic Trogo-auto ego creat

Story of the society whose motto was "the world must be free for all the brotherhood was formed of those who have seen themselves. Had practiced S.O. to get rid of the consequences of the organ K-B.

They aimed to establish one religion in common, based on the Parsees but with change of nomenclature. from the fire to the sun that is from emotion to higher intellect

A common language, taking root in Agia --- i.e. essence

A common government by a " council of saints"

This broke up. Appearance of the philosopher Atomac with theory: Why wars appear on earth. Stumbled on Mars, well preserved because written with blood of being on a skin of a being; i.e , incarnated One statement: it is probable that the law exists of reciprocal ~~met~~ maintenance of all that exists. That is , aside from subjective purposes or theories of existence, every being must have an objective value. Sheep have the objective value of mutton and wool. Similarly Atomac argued, we like all other beings subserve an objective purpose. Changes in us are brought about by shepherds and butchers for our objective values. We must serve either by life or death.

Atomac's theory was indeed near to the truth, near to trogo-auto-ego- creat, a reciprocal maintenance for something for which all this exists; certain chemical substances necessary which can be formed and developed only in what we call "living beings".

Now , chemicals go to maintenance etc, generally speaking after death. Whether of men or animals is indifferent.

The Society "Earth-must - be - free- for-All" invited him to come and expand his theory. Appointed a committee to examine details; but not of the experienced and disillusioned. They forgot their first effort and split, one group accepting, one opposing.

Atomac became president after several general sessions "According to the laws of nature, wars and civil wars will continue. So they disbanded.

Atomac said why not sacrifice animals. This was current until a dervish abolished it. World War. Each being exists to furnish a certain form of radiation. Blood also required from human beings radiations for Moon and Anulios. two sets of radiations, involving two forms of activity

When men functioned normally (conscious meditation) both forms of vibrations derived from their lives.

When they ceased to be normal there were substituted vibrations derived from essence after death.

Corresponding deaths and births regulated by cosmic demand.

That at times a certain number of deaths should take place.

But Atomac did not realize that the vibrations were necessary in quality and if not in quantity. If the vein of ore is thin more must be crushed.

Atomac did not know the details of what had happened under the regime of Ashia---. Both deaths and births were fewer.

Luizas told B. that both the Moon and Anulios must have Askokine.

Existence is never pure; only in admixture with Abrustdonis (air) and Helkdonis (Impressions). Askokine can be released only if these two forms of food are consciously taken and digested..

Thus if honestly served "ature would also bring about the development of the other two bodies.

But when the need to do this consciously ceased, the Earth was forced to adapt herself and substitute quantity for quality in a very disadvantageous way.

In World War, an excess of deaths. Wolves appearing in the streets of Tiflis. Rats and mice multiply.

Hassein asked "Is it true they can never perfect themselves?

Where is Justice? Something is not right.

B. sighed If Ashia---- could do nothing, what can we do.

Time

Or a being of exceptional intelligence or

A cosmic event.

April 2nd.

"The Mountain Pass of Impartial Meditation" Picture of a ritual taking place on a level just above our understanding. As if witnessing High Mass, an attitude of emotional wonder.

On the Ship, there was a pale blue light and much agitation.

Eglionopty (only four in the Universe; each made dependent on one of the four All-Quarters maintainers. Ability to be any where, any time

Assembly of all passengers in the astral hall of the ship with myrtle and Dev'd el kascho

Archangels and angels from the cosmic Eglionopty bearing palms and a casket from which something radiated.

psalm: Hymn to Our Endless ness

While angels sing canticles an old archangel announces to B. that because of his connaissance life his horns (conscious will) are to be restored to him. The old archangel has a rod in the casket from the All-Quarters maintainer

The archangel addresses those of like nature with B. who are invited each to surrender part of his nature, the substance of his own horns. Those who freely desire to do so.

Holding rod by the handle, the length of time determining the amount of active substance passing. Hubbub; all desiring to hold it a long time. Regulated by the Captain of the Ship.

Horns appeared on B.'s head. Watching for number of prongs. Four appeared. B. had the second degree of reason, short of the Holy

Anklad. After the ceremony was over a fifth fork appeared.

All fell on their knees for this meant B. had attained the Sacred Adkoolad, next to the Holy Anklad.

The archangel speaks to all: Let B. be an example for us, to renew

our struggle and the doing our part which alone can lead to ~~the~~ our self-perfection.

All sing a canticle "I rejoice"

Dr. Goldwater says that in Masonry, Passia is a symbol of eternal life.

The whole book represents the climb through various stages of reason. B. has made this climb and has at last reached the Pass of Impartial. After turning this pass, a new order of life is possible.

What motive could the others have for surrendering part of their development for the development of one of their kind?

A passion for perfection is not necessarily a passion for perfection in oneself. It was not for B.'s personal advantage but to carry out the objective duty of the maintenance of the cosmic machine. This could best be carried out if the scattered consciousnesses of all were concentrated in B.

In general the higher emotions are those in which personal ends are absent.

April 9

Pondering an attempt to answer questions from their source. A process of stripping off the answers suggested by association and arriving at the essential personal answer.

The method can be applied to any question; e.g., where shall I spend the summer? What do I really want to do in the field of my potentialities? Only those who have pondered practical questions can be trusted to ponder practically on philosophical questions

Chap. Good and Evil

Try to formulate your own definitions of Good and Evil

Good is that which fulfills the function for which a thing is created. "A good clock" subject to tests.

Differ in understanding according to work and essence.

After attaining Impartial Mentation, he goes to his cabin for the rest needed after an emotional experience

He found H. sobbing. The intensity of thought had established a tempo that was abnormal. Afterwards, clash of tempos. Tears did not mean anything except that the three centers were at different tempos. A neurotic system is due to tempo intensification in one center, without others being raised to the same degree. Centers out of step, was cause but the occasion was this.

H. weeping over being ~~spn~~ on the earth, handicapped by K-B

H.'s objective conscience could suffer because beings, three centered beings like himself were shut out from the ineffable joy he had just experienced. Where is justice that I should enjoy this?

B. is "actively pondering" A responsible being spends half his time in actively pondering (one half the energy developed in the body) Where is the center of gravity of your thought when you are at leisure? On the animal -lane, food, rest, etc? Where do your thoughts go? To be human one must spend one half of one's energy on pondering Objective analysis of your thoughts, where they naturally go.

After pondering, you must cease and give chance for rest for the planetary body is an independent thing, an auxiliary. Deal justly with it. Give it time for adjustment. help to your demands since it serves two masters. Biology and psychology may develop by leaps and bounds but the body only by degrees. When what we develop proves to have unbearable effects on the body, pause and give it time to adjust.

Otherwise, a part only of the total being (being and the planetary body) will acquire this accelerated tempo and will be lop sided. Silly saints, weak yogis and stupid ascetics are formed by indulging essential wish in one center at the expense of the rest. Not allowing time.

Most of us l s or asking to be whole . Change refuses to accommodate.

H.'s explanation is incomplete. H. would have been more correct if he had said: sobbing because he had thought intensely and after thinking sobbing came from the emotional center (H had said out of tempo with the body, If we think without feeling , at the end tired and go to sleep.. I, feeling had been in the thinking then emotional fatigue, unable to control the body

Pondering in B.'s sense included thinking and feeling elements.

Body is manifesting materialization of intellection plus emotion.

Wente, one of the rare Europeans capable of pondering. Read the Infer a participation in Intellection and Feeling

B. will explain to H. the difference between intellection and pondering. Thinking is according to knowledge. Understanding is according to essence. Essence is thinking and feeling. It is not emotional thinking but is a fusion.. B. says let us go and sit. i.e , take a new posture of , drama.

Arrival of Ahun, common sense; a personal practical application of ideas otherwise impersonal.

Difference between understanding and knowledge

B. says : let us compare the beings on the earth with normal three-charactered beings throughout the Universe. Cf. average with normal.

" reason " on earth is the "Reason of Knowledge". That of normal beings is the "reason of Understanding". Reason of Understanding becomes an integral part of the being, while the Reason of Knowledge is alien and is merely acquired.

Understanding is in ones bones and with it one cannot, <sup>act</sup> contrary to essence if Reason of Knowledge can understand clearly and yet act otherwise.

New knowledge acquired by a being with the Reason of Knowledge must be repeated or it is forgotten. Not so with Reason of Understanding. "Ah, I see the idea"

We are engaged in trying to acquire the art of pondering. Pondering and being human are equivalent. Is my understanding of pondering according to Knowledge or Understanding?. If the former will need repetition. Simultaneity of thinking and feeling is a technique. Effects without injuring Wholeness.

Gains according to Understanding become inalienable parts of the Beingessence.

B. adjusts the curls of his tail (change of planes)

H. asks: What is the cause in your opinion of the molding of our psyche (chief cause) in this mis-shapen way? i.e. so little according to Essence

B. replies: My personal opinion. If H. had asked before, could not have answered frankly because he had an aim in view in regard to H. Why inadvisable for some one to tell you your chief feature.

You are now at the beginning of real being and I determined to help you so that your intellection would go rightly.

Told facts in such order that H. would arrive inevitably at his own conclusions Order of discoverers of self

Reason according to Understanding (Essence) depends on presence of chemical substance formed in the planetary body under the Law of Triamazikamno

Understanding cannot be acquired suddenly. generated and formed by a process. This is a most important fact but I did not tell it to you before. Three factors are necessary. Formations already exist in B. and knowledge in form of stimulus from outside. Those already materialized intellectual understanding is become relative. Both positive and negative.. The new becomes neutralizing and becomes blended. Part affirms; new part denies, causing friction (clash between agreement and denial) Result, that the two are precipitated in a new understanding, either according to knowledge or Essence. Part of theory is transient; part of essence? What decides! Whether at time of clash the individual makes effort (personal effort at resolving the clash). Without this effort understanding is deposited at random, according to the Gravity of the words, verbal associations. No accretion of real understanding and real understanding (Mullah Nasr Eddin's Soup) By himself must produce an effort to understand the directions involved in both affirmation and denial. Had I first given you my conclusions and then the evidence my conscience would have been clear but there would have been no effort on your part. That's why I told you these things in this order. I can give you my personal frank opinion and can tell you something about Objective Reason which had I known it earlier would have saved me many centuries of observation; but I can tell you only because you have made an effort up to this point. Without effort you would have only understanding according to Knowledge, which is the greatest enemy of understanding according to Understanding (essence)

( at lunch, Dec. 28

The intellectual center of mental behaviour is concerned with its own problems; speculation on the meaning and aim of existence

We have some disorganized material of mental behaviour

Our three centers are embryonic

Q. Can a "germ" exercise?

certainly. "Being is developed by friction between "Doing" and "thinking on fundamental questions)

E. asks: do we know anything about the planet "Remorse of Conscience H. called " Accursed planet" isolated and unique. Fundamental cosmic laws there proceed inversely and backward.. We assume that experience teaches; but experiences do not occur in educational sequence but higgledy -piggledy. Often too advanced for us. But sometimes we have "runs" and are surprised. If we were normal, these would be more frequent. "Remorse of conscience is a state in which experiences occur without order. hence perhaps the feeling that we are out of joint, alone, on the edge of the universe. H. continues: his father had said that this state of discrepancy between inward growth and external experience will last until those beings have done away with certain substances ignorantly acquired. Every external event made possible by chemicals within; tragedy cannot happen to the untraged. We experience only ourselves. NO arbitrary condemnation. Good and evil depend on chemical substances within. There are three means of taking in substances and each determines the nature of subsequent experience. Consequences are inherent in the chemicals. e.g. "at a bad oyster. Food determines the physiological

b. air, determines the moods

c. perceptions . try to be aware of what we are doing every time we take a perception. i.e , to pass down Fifth Ave and look at the shops with a little envy. Each such little perception builds up. Someday I will stop at one of these shops and buy something which I do not need

parable of the bank Cashier. A series of unobserved perceptions at length necessitates an act. Similarly in S.O.

The souls on the Planet Remorse of Conscience are not there because of any single crime. The long process can be undone only by another long process. A short cut is to make conscious perceptions.

Story of Macaree

Began as second generation of the Society of Akhaldans. All souls bear forever the name they bore on the planet where they began self perfecting.. Macaree acquired a state of reason entitling him to reside on the Holy Planet Purgatory. He continued his conscious labors on Purgatory until he was a candidate for the Sun Absolute. Earth beings transformed his "nearly correct" teaching into misinterpretations. A teacher is responsible for the effects of his teachings. The Laws of Justice are the Laws of Chemistry.

Macaree, poor devil, meant well. He decided to share what he had learned with others. Among other things he had learned about positive and negative influences. All laws that govern the universe are exemplified in us "The Universe is our Dream". Macaree's doctrine. positive and negative influences. Physicists say that out side unive is positive and negative electricity. Exemplified manifestations proton and electron. What else is there in the universe? Nothing we know of.

G. speaks of a neutralizing force. Consider the hydrogen atom. One proton and one electron; each moves in an orbit. What keeps them together? not a substance, not a force. The forces are resident in the proton and electron. Nothing phenomenal.

But the relationship is a third force, to which we are blind. Neither positive nor negative determines the totality within which we function as whole. Earth beings are twisted.

Macaree had said: we are formed by and consist of three forces

1: positive, 2: negative and 3: neutralizing.

1. may be called descending and Good. 2. is negative for it resists 1 and so in relation to 1. may be called evil. Electron may be considered as limiting the field of the positive and of the proton. 3. may be called spirit, only the relationship.

But the stupid earth- beings identified themselves with 3 and instead of regarding 1 and 2. as equally necessary thought of 1, as good (wishing their welfare) and 2. as evil (wishing harm)

Now we have conception of only external good and bad influences, altho good and bad influences are themselves and necessary

Philosophy is founded on this.

Some beings of B.'s tribe on the planet earth and came to be considered as beings of The Beyond. B. is not sure why and after he left the earth beings formed a religion based on false ideas of good and evil in which beings of our tribe figured.

Tradition of invisible beings. Even gave traditional names to these supposed devils as well as fantastic attributes. These devils are supposed to suggest crimes. Whereas we do them because of habit; because we wish or have wished. If we have a nightmare we suppose the nightmare was "sent" instead of being produced by themselves.

From failure to assume responsibility of majority, (we) invent excuse failing to realize the external experience as an objective dream. External events are subjectively determined. To change the dream we must change the Dreamer. Superstitions only change the plane. We have superstitions in the objective field; earlier times in the subjective.

A sailor comes to announce that reflections of the sphere Caritas was visible (In preceding discussion "saw" for an instant what Caritasians are like. Awake to the subjective nature of objective experience. Light)

B. continues: The results of abnormal existence on earth, not limited to earth but were beginning to affect beings on other planets in the same solar system.

Relatively conscious only of the planetary body; only a subjective consciousness of the other two. But the other two should become as objective and as usable as the first. Being unable to use them, we merely register the effects of their action, in emotional and intellectual states. If the planetary body had no effect on the astral and mental it would not be so bad. But they interact. What the planetary body does, affects them even though they do not realize they exist. They may be deformed before we learn their use.

Blossom, bud, seed, if outer sheath is undisturbed all is well. But if----- B. sighs deeply: "If only the reflections of the sphere Caritas are visible, we still have much time to discuss the reactions on the astral and mental bodies of the planetary body.

B. will explain to H. in detail Digression.

B. learned of his pardon while on earth and went to Mars to prepare to return home. Must take the ship Occasion to Saturn where he would get the ship Omnipresent to Caritas. While waiting on Mars, he is told that Martian Toof-noof-neff, the Emperor, had formerly been a "Peacemaker" or One who Harmonizes His Three centers. Then he was a candidate for Emperor (sole Ruler). Must harmonize before we can control. Those who help others to fulfill the totality of their duty. caricatures on earth: doctors, a merry tale.

The aged Toof-Neff-Noof invites B. to call and makes a request. Owing to his pardon, he can now become what he should become and in future will meet people of your own reason. When you do, ask how to deal with inhabitants of Mars.

It has been noticed lately on Mars that the abnormal conditions on the planet Earth had decreased the power of active intellection on the planet Mars, inability to think Objectively, your favorites call it, a will-less-ness or neurosis. Present conditions practically ensure the spreading of neuroses. Neurosis is an exaggerated inability to think objectively or impartially. It is only due to the inhalation of certain substances that we can ponder at all.

B. promises to bear the request in mind (Why cannot we maintain a state of higher intellection, very long?)

Several days after he left Mars forever and returned to Saturn But the Omnipresent had not arrived; it was an inopportune time.

B. visited Gorna hoorh - arharh, who was interested in electricity. Goorna harh-harharh said: "you remember the experiment of the lamp which proved that all life is electrical in origin. Since proving this had to unlearn the fact but the use of it. Thanks to Gooraharh-harh son who enters (he is B.'s godson) Saturnians are ravens in form and perch. Feel good only when after bowing, support weight on own legs and when elevated. hence put up perches (Earth beings have a caricature, call perches, churches.

Electricity, the source of biology. Electricity is of three kinds; the biology of any planet is limited by the electricity available for that planet. This earth has so much, within the solar system. Also time of biological beings. If three centered beings find demanding all three forms find themselves limited in one or two kinds, they are then limited in the possibility of becoming whole. An electrical age (ours is the second) involves an increase in neurōses, will-less-ness and biological degeneration.

We spend the substance of life in mechanical aids.

The difference between G. Hassen and his son the difference between those who hopefully began the development of electricity and those who later realize that this development has been at the expense of Life.

4/30, 28

Chapter entitled Termissis. Armenian for Moses, key to allegory in chapter.

B. on sixth descent chooses a profession which will enable him to understand the human psyche. Cannot be understood from external things. He chose to be a physician because human beings are frank only to priests and physicians; that is one can only tell the truth about oneself from religious or therapeutic reasons.

Physician: one who helps others to function. All women, priests, spiritual healing.

have really only three methods

1:- poppy seed

2:- castor oil

3:- quinine

Consider three forms of spiritual healing

B. was first told of these three remedies by an Armenian priest Moses. Consider that Moses appeared largely as an hygienic law-giver.

B. in search of an old Ms. Helped by Termissis, a curious witty character. Custom on earth of honoring aged priests and asking their blessing. But Termissis always rebuffed those who asked blessing. If

If you have anything important, out with it. If not, off with you.

Yet they all loved him. G. has a liking for Moses, no mysticism.

T.'s son sick. Dr. prescribed. T. gave his son the whole bottle instead of three spoonful a day. B. was surprised but Termissis explained. One marked with skull and bones, containing a little poison. The others are all the same, from the same barrel.

That evening Termissis's son had diarrhea and was purged; the next day was cured due to two kinds of medicine

1:- marked with skull and crossbones, prefaced by "don't"

2:- those marked "Do", prayers etc three times daily. Better lumped Another man who was explained to B. as a pharmacist (dealt in substance perhaps a practical psychologist, a Jew

B found him in his laboratory crushing burnt sugar in a mortar for Dover's Powder for coughs (impediment in air, reference to second food

But B. noticed the prescription called for no sugar but opium instead. Since opium was too costly the pharmacist used burnt sugar for popular use. (Priests could not dispense the blessings in quantity.

demanded if they included anything real. So the Pharmacist uses things cheap and easy to obtain and easy to take. He makes a powder of the same color and taste as the real thing.

B. asks: But doesn't analysis expose you? The pharmacist answers that analysis would cost too much. Besides do not know how these analysts are trained (priests) Because his mother omits to tell him certain things in his youth, he is pimpled and ignorant of his behaviour (acts mechanically) Studies chemistry in books of German savants (gets a thorough theological training)



Suggestion here of a chemistry of the emotions and mind. A doctrine has substance like drugs. As drugs affect our planetary-body, so we are constantly being exposed to treatment by quacks.

Priests, chemists for the other two bodies, philosophers of the same order, standing as "experts" on the value of religions.

"Germans" spoken of as our authorities in chemistry. G. perhaps thinking of Kant and Hegel

G. caricaturing type of psychology in professional philosophers.

A student learns formulae. Having finished his training he becomes recognized as an analytical chemist. Now suppose our chemist is brought one of the Dover's powders. He consults German textbook (Bible) and copies out formula analysis. There are no complaints for our Dover's powders. They have sold for thirty years. All this is needed if a remedy to be good should be so reported.

And our imitations are really better because they contain no harmful elements. There are many dangerous things in the Bible but modern parsons give harmless inoculations. The genuine prescription calls for opium; but if opium is taken for a time it cannot be abandoned without bad effects

B. decided to become a "physician-hypnotist"

H. asks "What is hypnotism?" B. says: a name given to that property of themselves from which all the peculiarities of the psyche proceed. This property of being subject to the hypnotism of others distinguishes them from all other beings in the Universe. Their whole life moves under the spell of suggestion. The only distinction between hypnotism and life is that life (a waking state of consciousness) suggests changes slowly. When changes come with absurd rapidity they call it hypnotism

There are only three normal states of consciousness

a: - sleeping

b: - self

c: - cosmic

Our "waking state of consciousness is a pseudo form of sleep artificially induced under suggestion. Thanks to substances we breathe and perceive during infancy. Chemically abnormal (air and perceptions) have taken into our body substances comparable to opium. Hence we are never "essential". We go through life in a sort of somnambulism dimly aware that we are not behaving individually

Are there any of us who cannot recall periods when we behaved with somnambulistidic idiocy? When we ourselves feel as if we were behaving as if mad? Always a little doped; sometimes excessively.

The only thing which prevents more openly idiotic conduct is the absence of necessary chemicals.

You can tell anything to person in this hypnotic state and if you happen to be the sort of person to whom he is sympathetic, he will believe you. If you show him a flea and say it is a rhinoceros he will believe

trifles (fleas) that we know to be trifles are yet considered calamities. We are often commiserated with for calamities which we know to be trifles (Think of such things in your experience)

Can induce rapid hypnotism; one of the methods "stroking" can produce madness. But they do not know what hypnotism really is.

The chief reason for possessing this peculiarity is that we have two kinds of consciousness

1: - their real consciousness as beings. This is common to them as to all other beings, including those on their own planet, animals birds etc. Biological consciousness, native or essential or real. Some animals i.e., cat we admire because not so easily suggestible

2:- A second kind, not related to their structure but imparted to them. Every brain now has two separate regions in which every perception is simultaneously deposited. Enhances sociological consciousness if it is at all a real consciousness.

1:- belongs to essence

2:- segregated formatory part of the brain and associated chiefly with words. Easily educated.

In the brains of these being two kinds of thoughts exist side by side, real and foreign "He was born a man and died a churchwarden." Consider the English officer. He is as if a second being had been grafted on him. An extraordinary creation, in its way quite admirable while essentially he may be worthless. Or consider the English officer and gentleman's idea of "honor"; to be counted on in public situations and not in private. Read Shaw's Devil's Disciple for picture of Burgoyne at times showing essence through sociology. Read contemporary criticisms passed on Burgoyne for his humane conduct in America. What Shaw considers virtue his fellow officers consider signs of having lost caste. This is the professional sense produced by special hypnotic training. They call their essential, real consciousness their subconscious and what they call their consciousness is merely the totality of the perceptions they have accidentally and automatically accumulated in a certain part of the brain and with which they identify themselves. This consciousness is completely alien to their essence, as mortal as their body and environment. What is the history of --- Morris? I say: born at such and such, went to such and such school, read such and such books etc. Nothing but sociological history, events, perceptions etc, and we identify this with our name and call it our personality. We seldom speak of our real history, the history of our subconscious

Watson says he can take the child of any heredity and train it in the belief that it is whatever "type", he wished it to be. Not touching here any essential development but guaranteeing to graft any desired personality through which Essence will only appear at times in the subconscious (But Watson imagines he is covering the whole field)

Formatory center at the front of the brain instead of being controlled and regulated by the center at the back of the brain (the center of essence, the subconscious) is controlled by the instinctive and the emotional centers.

Thoughts, opinions etc emerge but have no contact with essence; they are merely the result of combinations and permutations of impressions accidentally received. And since opinions have been formed by personal contacts with no relation to essence, they are susceptible of being changed by similar forces to those that formed them.

Hence the subjective is not related to the essence and hence not related to the Objectivity that is biologically common.

Hence: no will of their own

Having discovered this it is used for healing: doctor, hypnotist (Coe, Christian Scientist---- anything which exempts one from all essential pondering) Counter suggestion will undo what has been done. Have recently discovered certain new methods (refers to theosophists, Steiner etc) method consists in having patients look fixedly at a shining object. Allegory for gazing upon what we call an ideal. By this method some people cast their hypnotic state.

Since there are two organs of consciousness there are two forms of blood stream. One where the center of gravity is in the blood

in blood stream is one: one side & the other  
 Not sufficiently expert in S.O. to distinguish such things.  
 Can you tell where the center of gravity is in the head during  
 different states of thinking. O. can tell the difference between  
 association and thinking, though association may be very vivid and  
 give the impression of thinking.

Contrast association with the effort to arrive at some personally  
 understood truth. Must scrape down "Don't lie, Morris. What do you  
 really think about this? Out with some associated idea. Do n't lie"  
 One effect is likely to be a momentary lightheadedness, a shift of  
 center of gravity. Blood tends to go to the back of the head.  
 Pondering is a method of giving the back of the head a blood-bath.

There is a different circulation for associative and for real  
 thinking. We are really conscious only when we are trying to ponder.  
 But when gaze is fixed on a certain shining object the muscles are  
 tensed and the state of consciousness is changed by muscular means,  
 In a trance, accept suggestions then made and afterward carry them out  
 The whole trick lies in the skill in changing the blood circulation  
 All the tricks of educators, artists etc. all who influence us are  
 reduced to: what muscles in us do they employ?

The method B. used was the stopping the flow of blood in certain  
 familiar channels and the state of consciousness became different.  
 Unfortunately this method cannot be used on those who are hysterical  
 must be of a certain normality. The hysterical cannot practice S.O.  
 merely take in new verbal associations and by churning turn out  
 new combinations of doctrine

B began his career as healer in Asia (essence) and gradually moved  
 westward. Reached Russian Turkestan.  
 Affected by the gratitude of those he helped. He worked hard until  
 he grew tired and went to Egypt to rest.  
 He journeys back to Russia and sets up the first institute for the  
 cure of hypnosis- suggestibility

— May 7, 28

Review of G. system

Will require cooperation.

Will realize how much you have heard.

Will realize how little you have realized.

Knowledge cannot be converted into real knowledge without effort.

E.g., the most illuminating statement in the doctrine: IN essence  
 man is a passion for the understanding of the meaning and aim of  
 existence.

If Plato had made this statement it would have changed history source.

But it means little to us. We have little experience of "passion"  
 except instinctive. Passion of understanding, curiosity etc, no.

We have little interest in man as a problem, except as individuals  
 or for a two- for- a nickle- reform. Only one in a million has an  
 interest in man as a being on this planet.

"meaning and aim of existence" for most of us seems only an academic  
 question, beyond whether we are getting on well or not. We are children  
 in regard to this. Yet these statements are directed to us.

Are we prepared to pay the price of attempting to understand them  
 by the method prescribed which seems so simple.

Self-awareness. Few of us have made any serious effort to increase  
 the continuity of awareness or to increase the field of S.O.

Yet the raising the rate from 48 (intellectual understanding) to 24  
 (personal understanding) the only way to make this of any value  
 except as providing more dreams and fancies.

S.O. next year for assimilation.

For the next four weeks, instead of any ordered "survey", O. has prepared a list of about one hundred topics. Each term has a definite meaning. He suggests that we keep such a list and when we have spare time purposively direct the mind to them with the purpose of being clear about them.

Man.

Try to assemble under this heading, all that we have in mind concerning him; as if man were a proton and your essential understandings about him were electrons.

Sex

Consciousness

The World

The Universe

Nature

God Is there a Being? What is in the cosmological theory?

The Three Foods

Is air for you a real substance? Is breathing eating? Can you correlate certain states with certain ways of breathing?

Do you know you are incapable of clear thought if both nostrils are not clear?

Does the statement that Impressions are a food mean anything to you? Can you distinguish and experience between impressions taken unconsciously and consciously? If so you would not need any stimulus to S.O. Listening to tone of voice is stimulus

The experience is necessary. Otherwise this is only theory

In the absence of conscious taking of impressions, the emotions and intellectual life cannot grow.

The Three Bodies. Have you

Have you a realization of the definite, concrete movements of the mental body as of the instinctive?

Hypnotism

Why we alone of the three-centered beings are hypnotizable

We have no true waking state of consciousness. Partial hypnotis

The Three centers

To be discriminated from the three brains, which are the physical organs of the three centers, which are simply focusses of attention.

The Method

Can you clearly state what pseudo methods resemble? What misunderstandings always arise when first presented? What are the steps: S.O.; participation; experimentation?

Second Stage: Voluntary Suffering? Third: Conscious Labor.

What do these mean to you? It has been said the mind is an octopus

To come to terms with it. to give clear formulation of essential truth is to slay it. The Greek legend of slaying the dragon of Mind.

## Religion and Religions

We are all ashamed of being religious. Why?

The paraphrases we are ignominiously driven to use with our neighbors to conceal that we are profoundly interested in anything; especially the aim and meaning of existence.

Religions: Buddha, Christ, Pythagoras, Confucius. What was the serious purpose of these manly men? A psychological unknown with a great object.

## Art

What does it mean? Painting pictures? Might as well build sand castles on the shore awaiting the tide, if this is all there is to it. There is no immortal work of art. One art which is making a complete being of oneself. Transforming of chemical to a higher order to make a lasting work of art which would outlive the accidents of this planet.

## Science

Are scientists merely trying to anatomize the corpse of this universe? This is of great value but those who wish to understand the living function as opposed to mechanics must approach from another angle

## Knowledge and belief

Try to discriminate in your own experience between saying: "I know this is so" and "I believe". Generally speaking will never say "I believe". Belief is a luxury for those who know. For the rest of us it is a matter of "plausible opinion"

## The three forms of Reason

Instinctive

Associative

Objective

Instinctive is shared with animals

Associative depends on words, mainly

Objective must be acquired

## The Law of the Octave

The problem has practically no meaning for us. e.g. one stands in a certain relation to another person; goes over the case to familiarize oneself with the facts merely. Range or resonance of the situation "do". Until we have complete realization of the subject we can say nothing

next: "re". Attempt to discover on the part of the other person what they essentially wish (often different from what they think they wish)

next: "mi" to see if the practical situation admits the gratification of the wish (for not all essential wishes can be gratified within our time; many, never.

It may be that at this point one can do something, if prepared to admit the impossibility of giving advice necessary at "mi" which means they must be prepared to take it themselves (no one has a right to give advice who has not taken the same themselves and worse; and also to stand by and see the advice properly taken and carried out. This may take years.)

After this person's individuality will direct.

Octave: Writing a book: realization at the beginning-"do"  
 Planning a vacation a realization of what it should be  
 octave of light, color, minerals etc.

Law of Three  
 Law of Seven

Essence and Personality  
 Individuality, Consciousness and Will

"I" and It

We are not yet sufficiently consciously behaviourists. We retrace certain experiences from it for "I". Russell's criticism of Watson: that he is still prepared to think of entities. No organism in this room; no room. All that we call life is behaviour. What behaves? Nothing. This is essence. "Essence is the field in which behaviour occurs". Ultimately all our experiences will have to go into "it"

The Three Yogas

Only of interest to those who have been interested in the occult. All can be reduced to three methods. Can defy any occultist or orientalist to displace this classification

- 1:- the saint
- 2:- the intellectualist
- 3:- the ascetic

The fourth way of which there is no tradition, no school, no leaders. You do not get the fourth by adding the first three. Have any read the commentary by Proclus on Timaeus. A dialogue between three people. There were to have been four; but the fourth did not come

Socrates; One, two, three, where is the fourth. Look at ~~any~~ man; three centers. Where is "I"?

Difficulty of speaking ~~is~~ of "I" without referring to parts. Wholeness cannot be written about

G. says Universe is made up of seven hydrogens; each hydrogen is made of three parts: carbon, intellect; oxygen, instinctive; nitrogen, emotional. When the three are blended we have man. Number of the hydrogen in the Universe is 24.

Force  
 Matter  
 Energy  
 Distinction  
 Emanation

This glossary should take two forms

- a: as accurately recollected
- b: personal significance

Ouspensky said: When listening to these ideas, imagine two bowls. In one part put the ideas as heard (competent reporting) in the other, what you understand. Keep these distinct. Can say "they say"; and "I understand"

Electricity

Fit in two forms: anode and cathode. But there is a third which is the field where these two are related. Never, weight what is the fulcrum? The emotional center is the neutralizing force of mind and the instinctive. Intellect is the positive; instinctive, the negative. Emotional center, being is neutralizing

(consider later in connection with knowing, doing, being. Being manifests only through knowing and doing)

We are electrical apparatuses. When thinking, we are positively charged; when doing, negatively. Our behaviour is an electrical phenomenon

It is possible to consider man chemically, reduced to a few pints of chemicals, distributed in two and a half buckets of water. Or possibly to consider man physiologically; or biologically or psychologically. If we consider him from these various aspects we get an idea of variety of uses man can be put to. One function is that of transformation of chemical energy: manure

#### The Bible

Try to make up your mind as to what you think of the Bible certainly not history except accidentally. All the so-called Sacred Books. What was the purpose of the compilers?

#### Good and Evil

#### Time

What does the phrase "Time is the unique subjective mean?" or "Time is the potentiality of experience."

#### In carnation

#### Re incarnation

Christianity has always stressed the mystery of incarnation, saying nothing of reincarnation. Becoming aware is merely surveying the body in which we intend to reincarnate. Reincarnation can have no meaning to one who has not yet unincarnated.

#### Spiritualism

Serious student comes to conclusion that there is nothing in it except something (dangerous) trivialities. Manifestations of one form or another of neuroses. This is not to say that the snakes a man sees in delirium have no reality for him; but to get the D.T.s for the sake of investigating snakes.

#### Objective Reason

" " " Conscience

" " " Art

" " " Science

e.g., a flock of sheep kept for their mutton and wool. They may gambol pleasantly on the hill unaware of their objective function, their *raison d'être*. Consider the experiences of a Black Sheep, who glimpsed their use. We are Black Sheep. We begin to suspect that our subjective values are not objective. By cooperating, we may cheat this.

#### Laws of Association (mental emotional and instinctive)

merely physical laws of specific gravity. Thoughts and emotions have weight. As they are presented to us, they sort themselves out according to their weight. They sink to certain centers, and we find them thereafter associated. Our thinking, feeling and perceptions according to associations. The corresponding levels in each center are ~~axaxixakad~~ related. These interrelations make up the total associative psychology of man.

Go over the list, assembling all you can think about each. The more you think, roundabout, the more association ideas will form and give a richer substance in deeper levels. The material for essential understanding

May 14th., 23  
Pondering

Try to recall what in your experience, pondering implies as a process. Distance between pondering and thinking. Thinking is a comparison between likenesses and differences; but pondering is a weighing of values. It presupposes that thinking has already taken place and logical deductions have been made. Pondering weighs these.

Two kinds of pondering:

a. personal, directed to discovering one's essential relation to an idea, a situation, a person etc. Interrogating oneself as to one's deepest most sincere personal relation: e.g. where shall I spend a vacation? or in regard to people, what is the weight of my liking? This is apart from any objective valuation and is subjective.

b.

Objective (more difficult) and is regardless of your personal relation. e.g. theory of behaviorism. What do you think it is? How do you weigh its value relatively to other theories? Irrespective of yourself.

or you set out to make a scale of values and the weight you attach to each. Pondering has as its aim to weigh as to value. To clarify is the aim of thought; to value that of pondering. Normal man is expected to spend half his energy in pondering, getting the objective significance of ideas already defined. A function of normal man.

The normal man is a measure of values

Purposive thought (aim or goal)

Where are you going? Aimless thought is by accident and is brain rot, day-dreaming

Purposive thought: to what end are you thinking? Are you trying to arrive at an answer to a question? Is the problem a specific one? Generally speaking the instinctive center is going somewhat definite; but the mind is strolling in the park, subject to accident. Do not learn to think. If you stroll, will stroll in circles. Do-Re-mi describes and arc. Unless purpose is introduced at "mi", will run down to "do" again. Circle. The effort to make lives the only real exercise of the mind.

Purposive thinking should take place during the whole of the waking life. It means using the mental body. Although it involves effort, it is less wasteful than day-dreaming

Nothing more fatiguing than day-dreaming and nothing more stimulating than purposive thinking.

A general law: directed energy is less wasteful than idling. In smallest as well as greatest things.

Experimentation is changing order in little habits not to do better but to act purposively

Select the side of the street; observe people for a specific feature etc. Always with a plan. This brings about a more complete incarnation, than drifting. Plot your day in advance requiring continual improvisation.



## Playing Roles

What associations have you with this? Is there a distinction between playing roles and hypocrisy?

Arguments: We are always playing roles; but unfortunately do this unconsciously. There is no such thing as Sincerity. One is always an actor but our roles are determined by environment and Chief Feature. Given Chief Feature a variety of roles determined by environment. The same chief feature may under different circumstances play servile or bullying. Try to define the character which you essentially are; then watch yourself especially in the presence of those whom you consider clearly inferior or clearly superior; those congenial and those uncongenial.

To the superior and uncongenial are you standoffish?

To the superior and congenial do you toady?

To inferiors both congenial and uncongenial are you patronizing? Playing roles is to make what was unconscious become conscious.

To carry out conduct you have planned. You will in general be inclined to play consciously roles which are different from what you would essentially play unconsciously. By observing learn more.

Being cast for roles unconsciously, the effort to play consciously more likely to achieve a purpose; e.g. an important interview planned in cold blood. In presence the words may seem unsuitable but say them (with trepidation) You will be surprised to see how effective. (O. tells story of his interview where he was almost scared out of it by man's beard) You can devise a better play than you can improvise under pressure.

## Next Step

Or suppose you play role of older brother i.e. change of attitude (ponder attitude). Cast yourself for a role and play it in private and public. Cast yourself in relation to the rest of humanity as older brother. (in England surprising effect of promotion to the peerage. very often whole sets of likes and dislikes are changed. Why? Change of attitude. Why? More responsibilities. Imagine that you have had conferred upon you in reality the title of older brother. Self-hypnosis.

## Further step

Greek drama. Recall chapter. No gods. Actors who cast themselves so completely in extraordinary roles that produced change in emotion and thought as well as in instinctive behaviour.

Try to conceive the being of a conscious man as if you were a playwright, a being who was always aware of what he was doing feeling and thinking. This relatively easy to conceive intellectually. Having conceived, cast yourself (Thomas a Kempis tried to conceive himself as Christ). But you are advised not to model yourself on any well known figure but to make one's own conception of a conscious being.

"What would a completely conscious being do in this situation?" Playing roles is the active alternative to hypnotic behaviour. Our present behaviour is the resultant of two forms of conditioning in essence and environment.

Mechanical behaviour is neither sincere nor insincere. Sincerity is possible only to the Conscious. Playing roles is the beginning of sincerity.

## Parables

E.g. Hymn of the Robe of Glory. Mental Body. Acquiring the conscious use of the Mind was winning the Robe of Glory  
 Man--- Manners--- Mind

We have three ways of meeting reality

Existence implies something we can sense or feel or think.

Can you distinguish the three processes? If so can you distinguish the three centers? When each one is developed and independent, each one meeting reality. generally speaking we make contact with the world through the senses. Artists are beginning to make contact with the world of emotions (only beginning; when developed world of emotions is as varied and clearly defined as the world of objects) Intellectuals would be so to the world of Ideas.

A complete parable is one which simultaneously presents a statement of identical content to the three different responses G.'s Book is a parable, using not events of ordinary life but of technical experience (machines, drugs etc). An attempt to intertwine dramatic with parabolic. Characters in the Book like characters in a play e.g. Ashtati- shiamash; but their words are parabolic (germs for the profoundest essays in years) How much work have you done the past week?

## Psychoanalysis

We will have to come to grips with this sooner or later.

How would you epitomize your attitude towards the intellectual theory? Relatively clear. It assumes certain things as true which the G. system disputes. Could you show that taking his own system as a base (not opposing any other system) his system is fallible And secondly could you then formulate another system?

Briefly summarizing: two major propositions of psychoanalysis  
 1)- Psychoanalysts have no clear concept, as yet as to the origin and contents of the subconscious.

In regard to the contents, they are at a loss to explain how they came to be there (resulting in many speculations, such as Jung's "ancestral memory" etc)

G. opposes to these speculations the behaviourist point of view with the addition that our perceptions at the rate of 30,000 per second of which perhaps one is capable of being recalled.

The surprise is not that our subconscious is so rich but etc.

2)- The second proposition is that the most effective bringing to light of these perceptions is the direct analysis of manifestations. Examine forms of unconscious behaviour, dreams etc.

This is naive.

G. opposes: The shortest cut to the disclosure of the unconscious is the enlargement of the field of conscious perception and directed at those of current perception. While widening this field it deepens the awareness of the unconscious

If instead of being aware of 1. one can be aware of 2, begins to recollect a buried perception one degree lower. Etc in proportion

## Mysticism,

Occultism and words of that kind

process of debunking these words. A mystic is a person who strives to attain an enlarged consciousness.

Note that do not say: higher, deeper, cosmic etc. These poetic meanings added by amateurs. As used by practical people

Enlarged consciousness-- of what? Of whatever you can be

conscious of. S.O. is the beginning of mysticism /  
Occultism is the technique of enlarging consciousness of which  
mysticism is the wish.

Mysticism is the theory; occultism is the practice.

Religion is the same thing: an attempt to increase consciousness.  
Keep these terms clear in your mind and do not let loose  
popular meanings confuse you

#### Evolution and Involution.

Everything in the world occupies a certain place in a certain  
scale, or octave; and at any given moment any thing (being or  
object is in process of passing up or down the octave.

If down: involving; if up: evolving

Intellectually considered there is no question of "superior"  
value, merely a change of form. For human pondering there is a  
question of value. Intellectually, there is no good nor evil.  
There is merely a difference of definition.

There are two places in the octave where an external agency  
is required, which are not supplied. If evolving will involve  
If involving will evolve: do-re-mi, mi-re-do and over again  
All objects, all beings (circular movement of day-dreaming)  
The two intervals correspond to two conscious efforts, either  
from within or from without.

May 21st., 28

#### Transmutation of Substances

A cosmic chemistry. Transmutation of vibration. Strictly  
speaking, there are no substances; only our way of perceiving  
rates of vibration

Change of "key" which we perceive as sound, color, form etc.

Evolution and involution are comparable to running up and  
down the scale. Changes in psychology due to either mechan-  
ical or conscious change of rates of vibration.

This Method attempts to raise the rate of vibration of certain  
master parts of the organism. Taken in connection with the  
octave only three points at which there is conscious effort  
Do, fa, si, Each brings about a mechanical change of the three  
parts under it.

notes

Sun Absolute

Suns

Planets

Moon.

There are three orders of suns, or three octaves of vibrations:

First Octave: Sun Absolute; Intelligence

Second Octave: Suns of the first degree (our sun)

Third octave: suns of the second degree, planets

On the way to becoming suns of the first degree just as suns  
of the first degree are on the way to become part of the  
Sun Absolute

These three octaves are the three centers of the Universe, which  
is a being with three centers corresponding to our own.

#### Center of Gravity

In music "absolute pitch" (Striking pure, no wavering) is the  
center of gravity of that note. Anything "off" is abnormal.  
Every being has its own pitch or center of gravity (orchestral  
also each center. "Permanent dwelling place" or "Habitual center")

one of the distinguishing marks of the chief feature  
 Within any of your centers is your pitch absolute or are all a  
 little off?  
 Every form (objective art would be an attempt to produce absolute  
 pitch in consciously modelled forms.

## Cosmic Laws.

According to G. these are two.

Law of Three: every thing or being composed of three forces:  
 positive, negative and neutralizing. Nothing can otherwise exist  
 To the the degree that the thing is developed the three forces  
 are specialized into three centers, differentiated and equipped  
 with organs. The three forces are in a stone but are not  
 differentiated. This law is confined to every existing thing.

Law of Seven: The progression of things according to a series  
 of Seven. Every note is threefold; every series of notes is seven  
 Trogo-auto- ego- crzat. Law of mutual feeding. Law by virtue of  
 which all things, including beings, feed on each other.  
 trogo(I eat, Greek); auto (efto R,ssian spelling), ego myself  
 crat, system of government

Law of fusion of similarities, grouping within the centers of  
 experiences. How does association of words take place?  
 Attraction of similar rates of vibration. Effort at S.O. is an  
 attempt to strike a certain rate of vibration; whatever by  
 accident in past experience of same rate, attracted. (A frequent  
 experience of those really doing this, is unexpected recollection  
 of past reading, thinking, etc

## Law of Aerial

The highest rate of vibration in any given field tends to  
 raise others in the same field. They are led to "aspire" to  
 a higher rate.. Psychological experiences: hope, aspiration;  
 endeavor, making vows, etc, awareness of changes in chemical  
 processes and other laws.

Birth  
 Life  
 Love  
 Suffering  
 Pain  
 War  
 Death

These practically cover the seven fold "tragedy" of life.  
 Etymology of "tragedy" not traced to "goat" but connected with  
 barley, wine, ecstasy  
 As originally played tragedy was the contemplation of the seven  
 fold tragedy of life, seen from ecstasy  
 A distinction between the ancient classic drama and the drama  
 we have. Ecstasy replaced by dream. Our drama opened period of  
 dream.

Birth. Nature regulating the supply of machines for transmutation  
 of cosmic substances. When the average efficiency is low the  
 birth rate is high.

Life: the expenditure of a charge of potential experience,  
 potential experience, we call Time.

Suffering and Pain

Distinguish between these. Suffering is the conflict of centers. Nobody is recommended to incur pain; but is encouraged to bring about the conscious conflict of centers.

Putting oneself in situation where one or even two centers are attracted and two or one repelled. Overcoming of habits is the conquest of one center by others.

War is not a phenomenon within human control; it is regulated by nature in response to occasional special demands for special substances. Acting mechanically we find reasons for this.

i.e. Conversations between Churchill and other members of the British Cabinet in 1919

#### Automatic or Conscious.

The only conscious act of which we are at first capable is S.O. This is the letter "a" of a conscious alphabet. Everything else is the unwinding of potential experience. Because external events which are unwinding us do not fall into easily intelligible order, we have the impression that Life is an adventure or that we can control the order. This is why we do not learn from experience. We could learn only if there was order.

How little would you learn of any technique if steps did not come to you in order?

#### Behaviourism

Come to some conclusions about this. The best critique is in Bertrand Russell's Philosophy but it does not go far enough. Be able to point out both to Watson and Russell where they fall into fallacy.

#### Inter-relations of centers

Physical movements. There is a ju-jit-su of all three centers.

This implies an ability to move each of the three bodies.

This in turn implies an awareness of them.

Any note struck in one octave tends to evoke a corresponding note (vibration) in other octaves. Physical movement of a note on the lowest of three octaves has overtones or echoes in other. This principle can be used. If one can establish relations between posture, gesture etc you can aid the production of emotional or mental states which are desired, and vice versa. A subject for experiment.

#### Positive Forces

#### Negative Forces

#### Neutralizing Forces.

The neutralizing is the field within which the positive and negative act. In one sense it can be said not to exist.

The difficulty in defining Consciousness is that it is this field. All the contents of consciousness can be defined objectively.

#### Sociological Influences

Some of the external stimuli that unwind the potential experience

#### Astrology

Subject included here to recall serious treatment in chapter on ancient----- At moment of conception, precipitation (as being, not different at this moment from seed at moment of conception only morphologically) are actualizing certain

potentialities. Elements contained in that seed, said to be the "fate" of that being. But astrology has not developed any science for predicting the order of actualizing. It is impossible to arrive at a certainty on this little planet in a corner

### Psychological Exercises.

Devices for obtaining freedom of movement for the emotional and mental body. Efforts of baby to crawl are instinctive but the astral body does not crawl instinctively. Collect these and try them

### Potential Actual Real Ideal

There is an indefinable thing called Potential: that which because of given external or internal conditions can change a potential into an actual. We are actualized because of certain potentials of the seed. But what others were present? We are visibly recorded records of tunes played up to date. But our number of potentialities is limited. Nothing could have made that seed develop into oak or crocodile. The "idealizer" contradicts the limitation of potentialities. We entertain two kinds of wishes: actualizable and unactualizable. The latter sap the life energies that might actualize the former. Every "ideal" entertained prevents the actualization of a potentiality. A parasite like mistletoe. Druidic ritual of cutting away the mistletoe. List your wishes and classify whether actualizable or not.

### Sleeping Consciousness Waking Consciousness Self Consciousness Cosmic Consciousness

Our "waking" state is abnormal; "when the Sleeper awakens" Self-consciousness is consciousness of self. Self is that part of the seed that has been actualized, i.e. the body. Cosmic consciousness is nothing mystical but is an awareness of other planets, suns etc. ; and that they are centers of a being. Consciousness of the body of God

### Chief Feature

Try to discover the chief feature of others not by elaborate arrangement of centers but by off hand happy phrase. St. John Ervine's remark on G.B.S. "His brains have gone to his head". Intellectual conceit; preoccupation with values of intellectual center determines all his relations. Or Napoleon's ambition, to which he would sacrifice anything or anybody. He certainly loved Josephine and suffered at the divorce but sacrificed to ambition. Each of us has such a deity to which in a pinch, we would sacrifice anything else; but it is unfortunately an unknown deity. Picture a stage with a procession of historic figures and assign to them a single word or phrase. Then suddenly add yourself to the parade. May be their momentum will help you. A psychological trick like the trick to remember S.O. by an emotional need for it "I wish to remember myself" with your most vivid memories associated with each word. After making associatio

you have definite experiences liked artificially together, ~~practic~~  
producing force. This is a mantram and is useless if mechanical

Horse --- emotional  
 Carriage ---- instinctive  
 Driver ---- intellect  
 Passenger ---- "I"

In a normal man the driver drives at the behest of the passenger  
 The passenger does not drive but is not merely contemplative  
 (the aesthetic point of view)

In the average man, the passenger is asleep; and the driver is  
 drunk, with the reins fallen from his hands. He sits on the  
 box and dreams that he is driving

The horse is timid and knows nothing of the cart; starts at  
 every stimulus, dashes first one way and the another (fancy)  
 likes, dislikes, etc) The cart is soon dashed to pieces.

The driver can always say that where the cart goes is where he  
 wanted to go (rationalization)

How to wake the passenger? A ny rate of vibration (thought)  
 intercepted by driver. Find something neither driver cart nor  
 horse can do. Passenger wakes and does it. Driver becomes aware  
 that he should be driving somewhere; then learns to control the  
 horse. behaviour is the stepping down of energy through octaves  
 Driver; horse; cart (behaviour)

May 28th 1928

### Black Sheep

Mutton, wool; objective standards, subjective standards.  
 Sheep, attitude to sheep and their objective use to men. The  
 sheep's subjective standards are useless without mutton and wool  
 these are the last thing the sheep is likely to be aware of.  
 Our class standards, intellectual distinctions between us, in  
 view of a superior species. Man to sheep, moon to us?  
 perhaps what we despise for value, what we value is despised.  
 A chemical purpose for which we are raised and bred. The lamb  
 who becomes aware of the shepherd and the butcher. Black sheep  
 but a little nearer the truth. Perhaps this justifies our  
 interest in The Devil, the Rebellor; because he had an inkling  
 of mutton and wool values. Had incidentally arrived at  
 objective values.

### Succession and Simultaneity

Only these two for there is no word for the third dimension.  
 Time is the potentiality of experience. Succession is the  
 experience of one potentiality. Carrying out three functions  
 succession, simultaneity, approaching surface (succession of  
 lines, plane) I, realizing all potentialities, third dimensions  
 a solid. The universe is the third dimension of time.

### Meaning and Aim of existence.

The preoccupation of normal man. If only occupation, philosophy  
 art etc. Active pondering continuously carried on; in back of  
 head while three centers carry on.  
 What is our cosmic view? We implicitly act on one which is the  
 chief pattern of our intellectual center; this is implicit

in our standards etc, It is infantile and it is secret in its influence. bring it out and let it grow up.

### Conditional Immortality

Contrast with natural immortality; and immortality as an impossibility. Most people are in one camp or the other of these two. The neutralizing view is that it is potential but not actual, dependent on effort. Potentiality and responsibility are conditioned. What part of man's potentiality is immortal Only his third body within period of the manifestation of this universe; capable of maintaining itself. It is said that diamonds are immortal on this planet for it can survive all natural heats; but on other planets not so. No same substances nor rates of vibration.

### Various definitions of man

man is hydrogen, 24

man is the mind of God

man is a passion for the understanding of the meaning and aim of existence.

### Purgatory

Hell

Paradise

These can only apply to souls which survive the death of the planetary body; only such souls can survive as have an astral body sufficiently developed. mental body cannot experience being etc. hence words apply only to astral body and are of no immediate concern to us.

### Doing (instinctive)

being (emotional)

Knowing (intellectual)

Being is merely the resultant of the conflict between doing and knowing. Must try to know and to do, in order to be. Conflict raises the scale of being. Why man is a superior species? Knowing and Doing at higher intensity and hence a higher being. Same as in individual men  
Being; that which feels, Gradation of being according to range and intensity of feeling, which are determined by quantitative factors of knowing and doing. Must aim at being not directly but through knowing and doing. Error of usual schools of mystics occultism etc. resulting in psychic development and imaginary feelings; whereas true feelings are the result of positive and negative (Psychic body like an umbilical cord between the planetary body and the two higher bodies. Usually confused in theosophy and literature with the true astral body. Spiritualism clairvoyance and audience are functions of the psychic or etheric body. But since it is merely an umbilical cord it is the most perishable of bodies. All the psychic arts and exercises, breath clairvoyance, exercises for direction of "higher faculties" are both futile and dangerous. Special significance of word "emotion". Three fundamental emotions: Faith, Hope and Love. Gradations of beings when Faith Hope and Love are objective (growth of)

### Language

Each word we use has only the meaning we by accidents of our experience give it. Anthology of our associations.



What a word means "in itself" is impossible for us, it is so conditioned by associations.

One aim of a "school" is to establish a language. In the Prayer Book there is one Anglo-saxon and one Latin word "When we assemble and meet together". This is common in Elizabethan writing.

When pondering there is need for exactitude, e.g. "Emotion", Faith Hope and Love; the growing ends of Essence. Pass through three stages (two subjective, one objective). Ouspensky. "Fragments of a Faith Forgotten". How discriminate between Faith, Hope and Love/ Sphinx; head represented Love

wings hope

legs of lion, confidence or faith

confidence is not belief. Many of our negative emotions are from weak legs; ability to walk.

"hope is not a wish that it may be so but Effort"

Love is subjective in love of self or of self in others

Love is subjective in love of others and of oneself in them

Love which is objective makes love of oneself and of others a by-product of love, the purpose for which we were created.

Nietzsche "myself + sacrifice unto----- and others as myself"

Individuality is consciousness of possession of Will and is an intellectual distinction; but Faith, Hope and Love are essential distinction of emotions.

#### Objective Critique of Man

This is the subtitle of G.'s book. Effort to look at man as a biological species subserving functions of all species; but specifically adapted to one function would bring about a momentum which if suddenly turned on itself would bring about an objective attitude. (Physics momentum toward something objective; then turn on self) Parade of character etc. Exercise of seeing planet from a distance where two thousand million beings crawl. Continue this ten minutes which may give you ten seconds of non identification - feeling of shame when you discover your chief feature, indicates that you are still identified. Ability to say the truth about oneself without emotion, Can one say unemotionally "he (planetary body) is not the sort of person I like?" Only if we are unidentified can we begin to change. Plain, intellectual effort to state the truth about man as a species helps one to come to the individual case. Hugh asks "if one is amused?" Amusement is not true emotion. Emotion leads to action. Humor is a chance combination of emotion and ideas, corresponding in emotion to intuition in thought

#### Indebuffa

How express this idea? Compare the difficulty of expressing an idea of relativism in popular terms. We must learn to express these ideas without using technical terms (When people in London made propaganda in technical terms, Ouspensky said "how provincial This is a pedants habit. But the intelligent man who uses the vernacular conceals his pedantry, by his very exactitude.) What is the reason for our touchiness etc. What nipped us in the cradle?

#### Harmonious development of Man

An all around man must be equally at home in all three centers. This rules out all the specialized yogas; and all the monstrous genuises of one center or another. How in same way the contribution of G. to life in this center? Can put in same way the contribution

of G. to life in this center? Can put in sentence Luther Bacon etc. O. suggests "attempt to make objective what has been subjective" Unpartilaity. Only when impartial to the planetary body can the judgment be trusted on any opinion. Introduction of this one idea into the arts and sciences would cause a renaissance (e.g. psychology, the observations of the psyche are already colored) Or take Art. Objective art (applies to any object) produces the same effect on the subject as S.O. Consider the reports of those who have observed the pyramids, Taj mahal, certain cathedrals. These are identical responses to those from the desert, Himalayas etc "I felt my nothingness" a moment of non-identification. Objective Art is designed to produce by artificial means a moment of non-identification.. "Objective " because it produces objectivity; conscious because it can be produced only by a conscious being.

Being, Existence  
Non-Being

Being and Non-being are the two opposites with the existence moving between. Evolution and Involution. All beings are graded between these two absolutes. Scale of beings, lowest/metal  
"an third from highest, hydrogen 24  
Highest vibratory rate 6, solar gods, next octave 12 (a chemical form of matter; beings whose bodies are composed of planetary gods, 24) ~~xamx48~~ 48 monkey; 96 vertebrate; 192, invertebrate (our astral body is in the invertebrate stage, air, hydrogen 192) 384, 768, 1536, 3072 Scale of beings in relation to the scale of hydrogen. Biological scale in relation to physical.

Difference between Effort and Relaxation  
Reduce to personal experience. Lifting heavy weight and then relaxing. Ought to know whether making effort by this comparison  
Effort: Trying to comprehend ~~onxkxxxxxaxfxk~~ simultaneously ones own behaviour and behaviour of external world. Making effort where you are "pressing against the collar" (team of horses) like horse dragging a load up hill. trying to drag the unconscious up into consciousness. Not by sudden jerks. Life consists in sustained effort to include in consciousness more and more phenomena (including a greater number of phenomena than the natural)

Standard of Values

What distinguishes man from man? Quantity and range of consciousness  
All our judgments are implicitly based on this.

End of series. O. goes west. *to 37m*

- 1--Souls are beings which have attained Objective Reason, those who have understood what the obligation is on God to maintain the Universe. Only those who have understood this and have taken their part are worthy to be called souls. They are partners or "Sons of God".
- 2--The Objective is the potentiality of experience. The Subjective is the realization of experience.
- 3--Time is the Unique Subjective. Time is the infinite Potential.
- 4--"I" is under the law of three for there are but three functions of consciousness. "It" is under the law of seven (The noumenal world is three, the phenomenal seven.)
- 5--The real amount of time in our lives will depend on the rate with which potential experiences are subjectively exhausted.
- 6--All that we can at present understand of an Objective conscience is an occasional sense that there must be some meaning to life and that the pursuit of happiness is not a sufficient explanation. There is a dim sense of having a purpose.
- 7--No animal can possess an objective conscience.
- 8--Objective conscience is the awareness of ones possibilities and it must lie in the emotional center.
- 9--Objective Reason is in the intellectual center; but our present consciousness is instinctive.
- 10--All our philosophy is subjectively colored and egotistically determined. One reason being that the subjective "It" is already degenerate and that it is egotistically determined. Our world view is subjective. It is in no wise a common notion that the world is an instrument framed by God; and that he has further used for us that he created the Universe for a practical purpose, not just from sheer benevolence; and that he wants more from men than that they just should be happy. By the ordinary way of thought God likes those who makes themselves happy by making others happy. This is childish but it is the gist of the philosophy of Schopenhauer. Another variation of world purpose commonly held is that only individual happiness counts. This is the theory of every ruling class and here Nietzsche fell into subjective error, believing that all mankind exists merely to develop a few Supemen. The opposite theory is also held that the happiness of the individual does not count at all, only social progress at the expense of the individual. This must result in collective organizations of individuals, themselves devoid of essence. Still another variation is that modern science collects facts; and that in doing this it does its whole duty. This is in the faith that some future generation may receive understanding and use these facts. This is the common human trait of postponement of settling human problems.
- 11--The Greeks are responsible for the corruption of human reason through their dialectic; the Romans for the corruption of Organic conscience. There are memories of Objective Conscience in the Roman law.
- 12--Self-Observation with Daily Review draws out from the subconscious, the voice of the Objective conscience and puts it into ordinary consciousness.
- 13--Objective reason is not to be attained by any subjective or egotistic emotion. The personal anguish of an Objective Conscience is necessary.
- 14--The failure to develop in children an Objective conscience causes a crystallization of emotion.
- 15--How can we recognize an Objective Conscience? See what substitutes we find for it, i.e. philosophy, sport, art, health, religions.
- 16--A long life is desirable merely because it enlarges the time in which to acquire Objective Reason.

17--We are born to know why we are born.

18--Subjective Art is an elaborate soliloquy; but Objective art proposes the transmission of a state or of an idea from the artist to the beholder. It is not self-communing but self-conveying. Subjective Art gratifies the artist; but Objective art not only pleases the beholder but stimulates him toward consciousness. The end of subjective art is the lulling into an aesthetic harmony which is like a sublime sleep with consciousness in abeyance.

19--There are interesting analogies of the spiritual history of man to be found in the Bible, viewing the books together as a whole

- a: First we get the account of the world
- b: then in the major and minor prophets we come through myths and semi-historical episodes to a clear awareness in the chosen people of a sense of their duty to God.
- c: In the new testament, we have the awakening of the Objective Conscience, shown in Jesus. In him it culminates by the most diligent discipline in the elevation of the personal nature.

A member of the Group asked what in our judgment was the essence of this philosophy we are studying.

The consensus was that the important thing was not so much in its theories as to man's present uncompleted state--that the planetary or physical body is the only completed one of man's three bodies that there are fragments existing of his astral or emotional body and that his intellectual body is entirely unrealized--these statements exist and are accepted in other systems. But the important thing here is that there is given a new technique by whose means it is claimed that the emotional body and later, the mental, may be organized. And this by a means which is within the power of any one who is in earnest about it to accomplish.

Manchester, Sherman

*Sherm's Orage Notes: 1923 – 1929.* typescript carbon copy,  
163 pages.

Sherman Manchester was—along with C. Daly King, Gorham Munson and Wlm Nyland—a key member of Orage's New York inner circle and Gurdjieff group during the late 1920s while he was editing the English edition of Gurdjieff's typescript of *Beelzebub's Tales*. These notes are not in apparent chronological sequence but consistently focus on discussion and interpretation of *Beelzebub's Tales*, led by Orage.

*mostly from 1927 + 1928*

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Sherm's Orage notes.

The process of thought is an attempt to establish a relation between things.

We wish to cut off the tail of our observation - we wish to make our observation manx.

Now, we won'T QUARREL over the mixing up of awareness and thought for we are judging then - not reporting.

We hypnotize ourselves into all sorts of diseases - for example the air is coming in through the window at an unusual rate - the suggestion is to say, "I feel a cold draft" etc., and so assign to it a malicious content - and plus hypnotizing ourselves into almost anything.

We have three forms of consciousness in us now - mental thought, and emotional-feeling, and instinctive-sensing. But we wish to discover if there is another process of real experiencable consciousness. Awareness is another, inclusive mother-sort-of-consciousness. I am aware of physical symptoms - not of emotions etc. Our feelings don't matter and our thoughts even less. What does matter is what our miserable carcass does. If we become aware of this last, however, we will then indirectly (Perseus and the Medusa) become aware of our genuine thoughts and feelings.

Every fruitful discussion proceeds according to the law of the scale - but at a certain point when it has gone do, re, mi, - -

So now Miss - - asks about <sup>her</sup> the appendix.

Consciousness is exactly comparable to electricity - intellectual - light, emotional - heat, instinctive - power. (The three brains. )

The first prime and possibly the only element of consciousness is awareness - So we begin to try to be aware, objectively-impartially-non-critically, of our bodies respectively each of us. We propose to get back to this background of primal original or primal consciousness, awareness within which are now only successively apprehended in one of three systems.

We establish a separability between I and the body, and when the body falls off I will remain. Try to distinguish between the potential and the

actual. Compare a seed of a ~~pepp~~<sup>cabbage</sup> - by evidence. We know that only a cabbage will grow from it, if anything - not a rabbit! It has definitely characteristic/ potentialities which may be or not be actualized.

We each of us have brought into this room definite characteristic/ potentialities. I am speaking in a voice which is within the potentialities of Orange. If I say I can listen to my voice but that I do not - I designate a potentiality.

I cannot think - the body does

I cannot feel - the body does

I cannot move - the body does

So I can only look or be aware of them - and only at first should it be possible to be accurately aware of the body as a physical machine, registering

I have a body

and  
am

I ~~have~~ a soul.

If I, as a person, am conditioned to believe behaviorism or spiritualism or what not - I will believe on the flimsiest pretext of evidence.

Community of consciousness is not possible - i.e. awareness of another's inner state. A man very inflammable politically, was taken into a furious political meeting, seated apart with his eyes completely blindfolded and hearing completely muffled. He was not affected but then he was released as to sight and hearing and in five minutes he was a raving lunatic along with the rest of the political meeting.

-----  
As to immortality, we should believe nothing. It is not a foolish question to propound at the present moment we cannot reach anything other than a foolish answer. We have not the equipment. But we can become aware of gestures, postures, movements, <sup>tones of voice</sup> and facial expressions - this is new - there is the seed. We ought to know ourselves as well as our neighbors, oughtn't we?

-----  
-One said "But we know our own thoughts - " ?

" NO!" said Orange. "We imagine we are Christian or interested in art or what not, - but suddenly we find that ~~this~~ this is not true". -- The number of perceptions that we are receiving is 30,000 per second - ten Intellectual, ten Emotional, ten Instinctive . These determine our content in our three centers - but from birth we have been aware of only a fraction of one percent

Of what are we certainly usually unconscious - - our physical movements so our first effort will be to bring up from the subconscious and make conscious this bit of unused area in our potential consciousness.

-----  
Bertrand Russell will take one day of our lives - any ~~day~~ ordinary day - and from this will interpret us in exactly the same way that Freud will interpret us from a sleeping dream.

-----  
But since there is no significance in mechanical behavior either in a dream or in this existence, there will be no significance in the interpretation. If you tumble out on the floor a box of letter blocks - and it spells the word "pig" - is it significant?

We depend on three forms of food for our life - food, air, and impressions. Stop one of them and our psychic life stops. If you change any one of them - feed me different food for a month and I will be a different person - or air or impressions all within the potentialities of Orage. (The peristaltic movement of the physical and visceral systems produce dreams).

Laughter is a movement of muscles - a visceral movement. In my solar plexus, which has no senses and can ~~not~~ derive impressions only indirectly - i.e. through the spinal and cerebral system which show it (the solar plexus) an image - and it reacts mechanically, thus laughter or sobs or whatever your possibilities of reaction necessitates.

Enumerating the symptoms of a negative emotional state will -far too quickly for a complete report - dissipate the emotion and then the symptoms, of course.

January 27 10th, 1927  
Book.



At the ~~present~~ <sup>present</sup> moment most of our energy is poured out in the sink of our emotional - i.e. viseral system. It should go to our cerebral and spinal systems - and if we employ this method it is stated that less and less of this energy will be so wasted (poured into the sink) and more and more will be properly employed. Space and time make it impossible for any two individuals to be alike. You, for instance, are now in another part of the room and your impressions will be inevitably different. Then time for us is different - food, et c.

My, Sherman's, intellectual center wakes first - that is why I do not get up. Then I must use this as a lever.

If you have a decision to make that worries you - commence to observe your physical manifestations - and by the time you have finished this, you will have decided the question why in the world you were worrying.

April 21st 1928

Make "one's self" drunk so that "I" can think, feel, talk, act?

Beelzebub, intent on his quest to know the nature of the human species - faces the sixth descent. What profession shall he adopt in order to bring about for him the knowledge of the human species. Physician? Peculiarities of these human beings do not lie in the external and visible manifestations and only are to be discovered in the unconscious. Only with a physician or a priest is a human being frank. (i.e., only with a religious or therapeutic motive will one confess himself)

Opium	} Medicines administered by priests
castor oil	
quinine	

Termose - father <sup>of</sup> Moses - i.e. hygenic savior

Especial respect is accorded to priests - especially <sup>1</sup> if they are old.

Moses had very little truck with mysticism and was <sup>5</sup> hygenic law giver. Passed most of his time in some cafe or other where ordinarily no priests are to be found. Eldest son fell ill, had in physician \* gave him entire contents of bottle - label read only three times each day of the week. <sup>6</sup> But Thermostes said laughing - three kinds of medicine; of first you must be a little careful but bottle always has a skull and crossbones so easily avoided. The other two kinds are always harmless out of the same barrel. (Skull and crossbones - don't do?? and the other medicine <sup>1</sup> "do" - and this can all be lumped together under the

the word "Sabbath". All advice is lumped together and taken on Sunday.

Pharmacists are practical psychologists - i.e. transmuters of energies . He came into his shop and went to the back of the place where he was engaged in pounding something in a mortar. The prescription was Dover Powders - but the pharmacist put in no opium . Said it was too expensive, (i.e. no priest could put into his advice anything real -(it is too rare,)

"What about analysis?" "What is analysis? It would cost as much as a whole shop full "2

----- Three bodies  
mental, physical, emotional.

An objective truth not realized is a ~~theory~~<sup>theory</sup> for us.

-----  
What is an analyst? - One who guarantees the prescription -(religious doctrine).

If you have the idea that a doctrine is the same to emotional and intellectual as a doctor is to our physical body.

-----  
Priests are chemists for the emotional and intellectual bodies. Philosophers are the analysts. (Germans are the inheritors of the ancient Greeks - are the present analysts.)

Describing now the sort of mind that takes up philosophy - - .

Pimples are very symbolic - completed education thanks to money ~~if~~<sup>all</sup> ~~Man~~<sup>Man</sup> reads these German books on Chemistry, composition.

Sight, taste, and fire. Pragmatism.

Sometimes takes a little experimental work - in a slaughter house.

Tough work.

So one takes a compound to this analyst - who consults a book (the Bible). Copies out the description of Dover Powders varying the figures a little, of course.

-----  
Chemist still continues to make fake Dover Powders and says that they are all better because they at any rate contain no harmful ingredients. i.e. Christianity has been denatured . The general prescription contains a good deal of ~~op~~<sup>and</sup> - so if one commenced to take the real prescription/ later stopped taking the real opium - he would suffer a good deal.

-----  
Hypnotism is that property or quality in the Earth Beings from which all their trouble proceeds. It is this that distinguishes these beings from all

the other beings in the universe. If they did not exist this property would not anywhere exist. It is called their suggestibility - - but when accelerated it is called hypnotism.

- - - - -

There are only three normal forms of consciousness. Sleep (absence of the other two). Self consciousness is an habitual awareness of the fact that we have a body. (Our state of sleep is chemically conditioned because we receive <sup>(P2)</sup> through inhaling atmosphere through our senses.) Kundabuffer has left its properties in the very air we breathe and in our very bodies - and thus we are never essential. ~~Simply~~ aware at the back we are not behaving individually. (Have you ever been aware that you have on occasion behaved as if you were hypnotized? Have your friends?)

If you show a man a flea who is in this state and tell him it is a rhinoceros he will believe it. And always will believe it (i.e. a small irritation will appear to be a disaster. And a real rhinoceros i.e. a danger on a large scale will appear to be nothing.) (Par Ex. Self Observation is said to be a danger - that you will get to know something of yourself, but this is only a flea.)

Hypnosis is produced by "stroking" - i.e. idiocy by - -

- - - - -

Two kinds of consciousness on that planet. First their real consciousness as beings - biological consciousness, comparable to that of animals. Very natural. Cats have it - i.e. they are not suggestible.

Second not due to <sup>biological</sup> nature - absolutely foreign to their <sup>real</sup> being. And even their very behavior is so adapted that it contains two independent regions where all impressions are deposited - one to the enhancement of our social consciousness and the other to our essential consciousness.

- - - - -

The first belongs to real being to their essential beings and the second is only acquired during life. So they have side by side thoughts of their real beings and thoughts that have nothing to do with this. ("He was born a man and died a sexton, a soldier, an English gentleman,-)

It may be marvelous - very admirable - but the person himself may be entirely worthless. He may be unspeakable in his private life.

Shaw's "Devil's Disciple" is an example of one who has preserved a portion of essence - i.e. he is devil to our ordinary routine. But his fellow officers almost all of them said he had acted so as to lose caste. He was human humane, essential. Now in ourselves we can find the same thing. I.e. two forms of consciousness - essential and grafted. So we call essential consciousness our "sub-consciousness" and what we call our consciousness is something quite mortal - automatically and accidentally accumulated in a special part of our

and  
brain - ~~we~~ we then identify with it, Manchester was born - where <sup>Page 7</sup> parents-  
school - influences - sociological history. (<sup>Social</sup> History Reel - Real essence)-  
But not my history - i.e. subconscious history. I won't tell that - what I  
thought of my mother, sister, teachers, associates etc. NO!!! But that is  
my real history.

Watson's Behaviorism was not approved by Orage, which he considered "some  
far-fetched knowledge ". And Bernie Shaw was too smart, said Orage.  
Watson said it is no matter what a child is born if he can control his infantile  
conditions. He can make one an artist, another a thinker, another a scientist,  
But he is right to say this . Yet only that he can graft onto any stock another  
chosen stock. Yet this is what has happened to each of us.

-----  
This ~~is~~<sup>so</sup> called Cause - really only personality chance collection of preju-  
dices segregated in a pseudo part of the brain, e.- in the formatory front part of  
the brain, which is entirely separated from the back of the brain - the  
essential brain. These collected word associations begin to churn and "Thoughts"  
"opinions" having no contact with essence, and continue to digest and change  
independently of essence - and can be changed at any chance encounter with ex-  
ternal circumstances. I.E. Subjective or not related to essence. Objectivity  
is invariably connected with biological essence.

-----  
Certain beings there have discovered this and are using it for healing -  
Coudé, Christian Science.

-----  
Anything that exempts a being from essential work is only a super-  
ficial cure - and can be uncured by a counter suggestion.

-----  
All the present day Dr. Hypnotists employ one method - i.e. - they  
all require the patient to concentrate on a bright object, (Coudé - - or gaze  
upon so-called ideal - meditation). For there are literally two modes of  
blood circulation - corresponding to these two modes of consciousness. One  
where the center of gravity is on one side of the blood vessels and vice-versa,  
(Where in your brain is the blood pressure greatest in different states of  
yourself?) (I could spin off by associative means - and without a particle of  
thought - a very good lecture on almost any subject. But it would be of no value  
to me or anyone.) (What is important is "What is really the truth about that  
subject?" Plato said to one of his associates "Aha! You think you are dizzy - but  
you are only really thinking". In one case there is a tendency to go to the

back of the head and in the other to the front of the head. Strictly speaking a being is only conscious when trying to ponder.

- - - - -

When fixedly regarding a bright object - certain muscular tension brings about a change of blood circulation which affects a particular part of the brain. So reading this book sets up a certain muscular tension that makes the bloodstream affect, by conditioning, the word center only of the brain. So if one hears the book read - one has at least a better chance.

- - - - -

Beelzebub. I became proficient in hypnotism by stopping the bloodstream in certain habitual channels and so changed their consciousness. (The hysterical cannot observe themselves and a suggestion to do so will produce only a new ~~ch~~ novel churning - a new doctrine.)

Gurdjieff. I began my work in Central Asia (essence) where there was a great need of my service on account of many pernicious practices there. I collected certain data first and gradually moved towards the West from center to center.

Questions. What were the pulls that determined any given situation? (We have plenty of answers, need only questions- chemical formula.)

1. All situations answers. Doyles Emergency theory.
2. Concise, correct formulation is half the answer.
3. What is the difference between imagination and fancy? Knowledge and belief?
4. Suppose we think during the week and formulate questions for verification of our conclusions.
5. Questions should satisfy yourself, the others and Orage
6. We ought <sup>not</sup> to want to formulate a question that we cannot answer - just look the question over and if it looks like a good starting point for a discussion - write it down.
7. Write down questions we wish someone else would ask.
8. Suppose we write down the three questions that interest us more than any others in the world.
9. What can Mr. Orage really do for us except to supply us with questions - or better, when possible, to incite us to formulating our own questions. Being able to answer questions is easy compared to asking them.
10. Do we realize that we are going to die? Does this realization bring forth questions?

## Daly King Speaking?

The following statements may be judged for their clarity, truth, and ponderance or weight. From my point of view some are false, some true and some part false and some true.

What is your natural attitude or reaction to them - if any?

-----

1. God created the universe for the benefit of man on earth who is the only original and original copy of God.
2. God is Love.
  - 2a. God takes his rest and sleep like any man after a hard day's work.
3. God is a bearded patriarch who rules the earth by a system of postmortem reward for good boys and girls and punishment for bad ones in everlasting heaven or hell.
4. Man is an automaton.
5. Man is an animal whose mind and emotions are limited to an apparatus only capable of providing adjustment for himself to varying circumstances.
6. Man is a sheep, the Lord is his shepherd.
7. Man is a natural animal discharging a natural function in the organic kingdom which at the same time has capacity for super-natural development.
8. Man is evolving into a cosmic butter and egg man.
9. Man's development of steam, gas, and electricity power and its application to labor saving devices will give man the time and opportunity to and develop himself to the fullest extent.. (Shaw).
10. A non-productive aristocracy should be eliminated from society because its leisure and absence of necessity to work for its living makes it turn to wasteful and individually vicious and degenerate pursuits.
11. The Universe is a rather bad jumble of planets and suns which up to the present time lacks the civilizing influence of Man.
12. The Universe is a perpetual motion machine.
13. The Universe is an evasion of the weak man.
14. Jesus was a fool.
  - Buddha is a word juggler.
  - Pythagoras a social climber.
  - Confucious the first Rotarian.
15. Art is the science of evoking emotion.
  - Lif is a gymnasium.

(Before Orage came to Gurdjieff he was involved (with the Slavians) in Shaw and later not proud of it.)

Art is an attempt to convey by another language than a verbal one something not expressible in words.

It is preoccupation with Art which makes the attainment of consciousness on the part of the contemporary artist practically impossible.

16. Art is the outward sign of the shining spirit within man.

17. Art is a result of frustrated desires.

18. Belief is the child of knowledge.

19. Knowledge is the child of belief (God can be known through the heart alone)

20. The intellect is the highest function of man and by concentrating on the (its?) development, man will become godlike.

21 a. Time is the Fourth Dimension.

22. Time is the source of our existence.

23. Man is more emotional than woman woman is more intell(?) than man.

24. Woman is the slave of man.

25. Man is the slave of woman.

26. Every man is personally responsible for all others on earth.

27. Every man is responsible for himself alone.

28. Marriage is God's most holy sacrament.

29. Marriage is a device of the devil.

30. Self Observation requires too much time and takes away my energy from from useful and necessary work.

31. If Self Observation requires any time or in any way diverts energy from oyrht activities it is not in fact Self Observation.

32. Self Observation will make one a bigger and better automaton.

33. In order to do this work of Self Observation one must give up all ordinary ambitions, all wordly ties and obligations, and all reliance upon his own experience in life.

~~34. It is not possible to do this work of Self Observation~~

34. Non-identification with one's organism means that one will no longer feel, think, or act.

35. This method for ~~the~~ development implies identification with one's organism and the simultaneous development of one's soul.

(Zaz says these aphorisms put them in separate different categories.)

May 7, 1928 , Sunday afternoon, May 27

Rosetta O'Neal Studio

You remember I said that I would attempt to make a review of the ideas for your use. Try to realize how much you have heard and contrast it with what you have understood. Nothing in this world can convert knowledge into understanding, i.e. real knowledge. The most illuminating statement in the book is "Man is an organism for understanding the aim and purpose of his existence. - But we have no passion except instinctive passion. We are defective in our realization even of "passion". Not more than one in a million has more than this. We are so 99% animal that this means for us just the sum of instinctive advantages. Are we well-succeeding - pleasantly related to our associates? No, we are not on the plane where these things we speak of here have any meaning. Are we ready to pay the price i.e. by the means of the method so simply prescribed, - to gain a real understanding and knowledge of the meaning and aim of existence. Very few have made much effort to increase the effort and the field of his awareness. A conversion of perceptions from a rate of 48 to 24 (?) i.e. an octave of difference is necessary. And only can be gained by an increasing objectivity. You will have so much material in the next few weeks and a method guaranteed to enable you to assimilate it, that you will be able to go on for a year, if necessary., and by that time you will find, either in yourself or outside, an impulse that will carry you on.

-----

I have prepared here a list of about a hundred different subjects -- and next week I will ask you to suggest headings of subjects I have omitted. I will comment on these briefly.

-----

The word "centers" has for each of us a definite meaning - what does it mean to you? Is it, for me, an exact term?

-----

Have a list such as this for use in "spare time" during which your mind otherwise will rot.



## Man

1. (Try to assemble under this word all that you have heard said and set it down very briefly - so that it will be an ? on which the statements will be as electrons - i.e. a solar system.)

## Sex

2 Consciousness (get at your essential understanding of this word - sleep.

5. Waking, cosmic.

## The World

(Do you mean planet, solar system, Milky way ?)

The Universe. (Usually means two or three hundred white people.)

6. Nature.

7. God.

(If you conceive no God what is your cosmological theory?)

8. The Three Foods.

(Is air for you a food? Can you note changes of rhythm in breathing? Can you tell how you breathe when happy, depressed etc.? Can you <sup>note</sup> ~~feel~~ ~~the~~ the corresponding changes of breathing in respect to changes in emotional or intellectual states? What do impressions really mean? We are taking them at the rate of 30,000 per second. Can you distinguish the difference in looking at a landscape when <sup>aware</sup> ~~aware~~ of yourself or mechanically i.e. unconsciously? If you did you never would need any other stimulant to awareness. Listening to your own voice is more stimulating than any other that you could <sup>mechanically</sup> ~~possibly~~ take. In the absence of the conscious taking in of air and impressions no growth is possible.)

9. The Three Bodies.

(Do you by experience realize that an intellectual faculty is as <sup>definite</sup> ~~definite~~ an organ as any physical organ? As a body walking across this room, a mental body should proceed to a conclusion - as rhythmically and as definitely.

Life in the physical body gives us movement, in our emotional body emotion is our ? In our mental body, thoughts.

10. Hypnotism.

(Why are we of all three centred beings hypnotisable?)

There are two other states of consciousness - self consciousness and cosmic consciousness are impossible because of hypnotism. The three centers - merely focus of attention.

## 12. The Method

(Can you produce a clear statement of the Method? What does it consist of? What pseudo methods resemble it? What misunderstandings are liable to occur in the first hearing of this method? What are the various steps of the method?)

1. ~~Part~~ Self Observation.

Participation.

Experiment.

## 2. Voluntary suffering.

## 3. Conscious Labor. (It has been said in India that the mind is an octopus - and to slay this dragon you must give clear answers of essential truth to its questions.) (Watch how your mind shirks giving a clear yes or no.)

13. Religion and Religions (we are all ashamed of being thought religious - why? Why do we disguise from our neighbors that we are profoundly interested in anything - especially in the meaning and aim of existence?) Buddha wasn't a ~~high~~ highbrow - Jesus wasn't a fool - Confucius not just a word thrower - Protagoras not a climber. They were psychological workmen engaged in a eugenic labor.)

14. Art. (What does art really mean? The art of making a complete human being of ones self - The art of converting chemicals into/enduring work of art. (Perhaps the various forms of art are valuable in this Art)

14. Science. (Engaged in making an anatomy of the Universe - and so far as it goes it is of enormous value. But if you wish to understand life you must approach it from an entirely different angle.)

## 15. Knowledge and Belief.

(Try to distinguish between the consciousness of knowledge and the consciousness of belief? If so you will generally say " I never will say // 'I believe' ". It is allowable only to those who really know - then it is a luxury - a plausible opinion.)

## The Three Forms of Reason

1. Instinctive
2. <sup>pc</sup>Aspirative - verbal
3. Objective - to be acquired - to be pondered over.

## The Law of the Octave.

(It has practically no meaning for us. Par Ex. - I stand in a certain relation to another person. I diagnose this. I at once say something a little intriguing to postpone a discussion. This is the note "Do". (A clear understanding of the facts of the case you have not decided yet to do anything. You are merely acquainted with resonance of the note "Do". Suppose I have not completed my realization of the note "Do" - I literally can say nothing.

Then we go on to the note "Re", which is an attempt to realize wish of the other person. (Do, Re, Mi - then space then Fah)  
 Then next "Mi" - to see if the practical situation allows of its gratification - within a time allowable. Perhaps it appears that it can never be gratified. (Say a man and a woman are married - and the woman becomes ill or goes mad. The marriage should be ended - but perhaps due to children or other reasons this cannot be. Or a daughter with a bedridden mother - she is tied. Let her try to escape - she will not be able.

Mi then is to decide whether the essential wish can be gratified.

If it can then you may if you will assume the responsibility to advise the person. But no one has the right to advise anyone unless he can take the same advice or something more difficult. And if he does he must stand ready even for years to assist the carrying out of the suggestion.

This Method is a key for handling situations.

Try to assemble all the regular phases through which a properly orchestrated symphony should pass. )

Laws ~~and~~ of Three and Seven.

Personality and Essence, Individuality, Consciousness, and Will.

I and it.

(To this day we subtract from it and give to I. We are not yet sufficient.) Behaviorists. (Watson is still an incomplete behaviorist. (Read Bertrand Russell's Philosophy) . Essence is the field within which behavior occurs. .

23. The Three Yogas.

1. Raja Yoga - Just Instinctive Yogi.
2. "Bekia" Emotional saint.
3. Heli or Hatha Yoga - Intellectual ascetic.
4. The Fourth Way, no school, no teachers, Gurdjieff = Fourth Way.

But you can only arrive at it outside, yet including these, but not by adding them together.

The Wholeness "Father, Son, and Holy Ghost" is not any of the parts - one, two, three, but where is the Four?

The whole of the universe consists of seven hydrogens - i.e. - Carbon, Intellectual Center - Oxygen, instinctive center, and nitrogen, emotional center equally blended.

Man is hydrogen 24. Build around this idea as a nucleus.

-----

Force, Matter, Energy, Radiation, emanation.

All this should be put into two formulations; One what has been told you - second what you yourself have really proved.

Say you have two bowls - ~~put~~ into one put all untried theory - into the other all that which you really understand.

Electricity.

Anode and cathode - but also there is a third form - namely the field within which the ~~two~~ positive and ~~two~~ negative forms are related to each other.

Any exhibition of electricity means a relationship ~~like~~ such as that between the wt(?) and the fulcrum and the lever.

The emotional center, or essence, or being is the fulcrum in Man.

Knowing is positive, doing is negative, Being is neutralizing.

In the absence of knowing and doing, being does not exist.

The state of being is that which we call feeling.

We can regard Man as an animal. \* As a collection of chemicals diluted in 2 1/2 buckets of H<sub>2</sub>O.

- ( Biologically
- ( chemically
- ( psycho;ogoca;;y

Consider the various uses of man from these points of view. Man is a medium for collecting chemicals from the air too fine for the plants, animals, etc. So Gurdjieff calls us manure for the planet Earth.

26. The Bible (and all the other so-called sacred books)

What did its compilers intend?

27. Good and Evil

28. Time

Time is the unique subjective? Potentiality of experience?

29. Incarnation and Reincarnation. - - The one thing that the Christian religion can be proud of is that it emphasizes the mystery of incarnation and not re-incarnation. . .

To become aware of ourselves is simply surveying the body into which we are to incarnate. In our case it is possible to survey before birth the ~~the~~ ~~body~~ body which will be ours if we are born. Then we practise as if we ~~possessed~~ were in control. Then Experiment wherein we ~~commence~~ commence to see what we can do with this body by changing its habits. This is the prime doctrine of Christianity. Such a revival or renaissance of the real Christianity would make a bishop of anyone.

-----  
We are like children who are given millions of money and we don't know what to do with it.  
-----

Reincarnation is a problem subsequent to incarnation.

Spiritualism. (One or other form of neurosis).

Delirium Tremens (drunks experience this for the purpose of studying ~~such~~ snakes and is exactly comparable to spiritualism for the sake of studying ghosts.

What do you understand by

Objective Reason

" Conscience

" Art

Science

For Man it is mutton and wool. Try to imagine the experiencing of a ~~the~~ ~~black~~ black sheep brought up by the daughter of the butcher - he catches glimpses of the ~~the~~ ~~real~~ real functions of the kindly shepherd and butcher. Try to imagine how he would act and how the other sheep would react when he had grown up and was turned back ~~up~~ up to the pasture. - We can cheat this object by The Method.

## Laws of Association

Mental, Emotional, and Instinctive are simply the laws of specific gravity. Our thoughts, emotions and acts have their own specific gravity. As they occur to us they sort out themselves and become grouped by identity of specific weight.

All our thinking is according to association - so feeling - so instinctive perceptions. Deep answers to deep. So in the Gurdjieff movements each one stirs a corresponding thought and feeling. This interrelation of the three centers is a total associative psychology of man.

-----

If you encounter this method and these ideas, it is exactly analogous to putting a match to a pipe of tobacco - unless you huff and puff it will not burn more than an instant.

Tuesday, January 1, 1924(?)

(orange)

First you must understand that the story I have to tell you can never be told in the ordinary sense of the word. "Mysticism," I said - Then you have been in the East?"

"Science" he replied, Yes, I have been in the East.

There was a long silence. We apparently gave our whole attention to our cigars and our drinks.

Science, I mused. Facts, then. Why cannot it be told if it deals with facts?

"Perhaps you have eyes yet ye see not, ye have ears yet ye hear not."

Ah! Religion then? I said.

Well, if you could properly call Jesus religious - perhaps.

You might employ the words Christian Science as an accurate designation possibly, I speculated.

Christian Science, he said, is our ignorant brother. -

Oh, I finally murmured. - - Another silence.

You see it's - but probably I had best tell you how I got started on this quest. ? He looked at me quizzically, smiling that rare and lovely smile which lights up his saturnine features, yet indicates no abandon, being thereby rare and lovely.

I melted instantly. Please, I said, making appropriate gestures with glasses and fresh cigars.

-----

It began with a dream. I was spending the summer eight years ago, wasn't it? at Woodstock. It is a beautiful little village near the Hudson River in the foothills of the Catskill Mountains. One night returning from a party in the

Maverick, the musicians' colony there, I felt a queer restlessness. It was nearly dawn, so I walked on past my studio, turning up a country road which leads to a favorite spot of mine. It is a hill top from which there is a view in all directions. Off one side the distant Hudson was dimly visible through the mist, and beyond, the high hills blue against a pale gold sky. On the other hand there were the Catskills dimly outlined, massive, huge. Between these ranges are valleys, streams, grain fields, houses, roads, stone walls, and always great trees - in groups around the houses, in lines along the roads and streams and lanes, occasionally a giant standing alone.

Reaching the summit of the hill, I sat down. There on clear days one can see all manner of men moving about in many means of locomotion. - steamers on the Hudson, automobiles, wagons, horses - even ox teams and carts on the roads, men riding horses and men walking idly and or briskly.

A girl had been playing strange music on the piano that night. She had said the pieces were accurate transcriptions of temple music, ritualistic dances, dervish dances brought out of the far east - from Afghanistan, Thibet, the Gobi desert, China, Hindustan, .

They had affected me strangely. What was it that held me, the music or only another girl, I wondered. I closed my eyes. A queer vivid person, this girl. Mysterious, yes, and that is always alluring. A friend and guest of Schlayter (Schweitzer?) famous organist and teacher. She wore a turban, I remembered, of strange color- orange.

Here I must have fallen asleep. I saw a strange man come striding up the hill - wearing an identical turban. He came straight to me and sat down crossing his legs Hindu fashion.

What the devil! I thought and stopped abruptly. For he looked more like the devil than the devil himself. A great head, yet not out of proportion to his great figure. A high wide forehead over heavy black brows; deep set black lustrous eyes; prominent cheek bones and strong cleft chin. A thin nose with strong nostrils; a wide mouth, guarded by vertical lines, and a black mustachio sweeping left to right above it.

He spoke.

"First there is the Sun" he said. # Then the Earth, the planets, the Moon, the infra-moon, mankind, animal, vertebrates, invertebrate, vegetable, mineral, metal. "

"Quite comprehensive" I said politely.

"Words are really fun, aren't they?" he said, and smiled so brightly

it was like looking into the Sun itself.

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Apprehension versus comprehension. Asleep versus awake. Dullness and extasy. Apathy and sustained elation. Sickness and health. You and a complete human being. Futility and fulcrum. Three and six. That was my music, he added.

It was extraordinary, I said, again quite politely.

It might be equally well said that all other varieties of music are extraordinary. Music is held to be the best of the arts, for it expresses in its scales the Cosmic Law.

So does the fish, I said very politely.

Quite right, he replied, beaming a smile down at me, as though I were a child who had unwittingly said something quite profound. I felt abashed, even a bit fearful.

Sorry, please go on with the tale, I said.

The fishes' or yours, he inquired, they are really much the same, you know.

The musical scales, please, I spoke very very politely.

In the scale we have eight so-called whole notes and five half notes. Do, Re, Mi - then a missing half note - Fa, Sol, La, Si - then a missing half note again. The millenium, so to speak, is just over that half note. All history shows that civilization after civilizations have progressed to a certain level, where a millenium seemed to be the very next step. Then without exception, each lapses into a period of retrogression. Do, Re, Mi, Re, Di, Re, Mi, Re, Do Etc. This is not to say that mankind may not sometime cross this line and become as far above the men of today as the men of today are above the animals.

Certainly not! I exclaimed with polite emphasis.

He regarded me with a sort of glowing amusement which made me quite uncomfortable.

Man is the product of two forces - biological and sociological, and reacts automatically exactly as any other automaton. The Behaviorists have amply demonstrated that from conclusive studies made of animals and infants. But man differs from animal that he possesses potential power for real thought.

The animal is a two-centered being, instinctive center and emotional center. Man is composed of instinctive, emotional, and intellectual centers. To be sure, the intellectual center in most men is hardly discernible, but every man possesses the possibility of developing a third or lower intellectual center, whereas this is invariably lacking in the animal. These centers may be said to be contained within the instinctive center, though this is not strictly accurate. The body is the physical structure of the instinctive center. It is only through the instinctive center that the emotional and intellectual



centers can be manifested. Of course, each man or animal has a different emotional content, deposited at the time of his conception by the planets and determined by their configuration.

Of course! I interjected politely.

Though men of the same race may be structurally much the same there never is any essential identity.

Brothers, even twin brothers, possessing practically identical physical structures at birth immediately begin to display essential differences which in maturity have often brought about marked differences both external and internal. For the essence of man is not determined by his ancestry either immediate or remote. Nevertheless, since we are so nearly or always automotons, and since we inherit each one his physical structure, it may be said that the sins of the father or mother may affect the sons or daughters even through the third or fourth generation. By that time it will have been washed out.

So that's a wash out, too, I commented courteously.

Everything in these three centers is a washout eventually.

Eventually? Why not now, I inquired mildly.

Because mankind serves a cosmic purpose, of course. Take food. It goes up the scale, solid, liquid, gas, i.e. do, re, mi. Then it is carried by the blood from the stomach to the lungs where it is transmuted into life energy by the shock of its contact with air and is distributed through one's body and runs of itself up the scale - fa, sol, la, si. So we grow and live.

In the same way mankind provides the shock which transmutes the sun's energy into food for the earth, the moon, and the infra moon.

Exactly! I concurred with exceeding politeness.

How politely you speak, he remarked, eyeing me obliquely. Except for misunderstandings politeness would never be necessary. For if I understand my friend politeness between us ~~is~~ is never necessary, i.e. of course if he understands me. But if we do not agree through a lack of understanding we must be polite to each other or fight. And since few people like to fight and few of these are evenly matched, everyone must be polite to his neighbors. Thus the degree of politeness proper and necessary to employ depends always on the extent of the lack of understanding involved. We are particularly polite to the ladies.

Perhaps you are right, I remarked without emphasis.

Perhaps, he said, and was silent for a while.

Presently he motioned toward the next hilltop where a flock of sheep were grazing and from which the sheep bells occasionally sounded. But still he said nothing. At last "Sheep?" I queried idiotically. "Yes sheep" he said.

Suppose those sheep were to discuss their purpose and their relation to the cosmos. Such a speculation would no doubt arouse most of them to fear and wrath by its impious tendency.

"How can you ask such a question!" they would bleat angrily. "Isn't the evidence sufficient for you? Don't the men-gods give us a warm shelter in the winter, good food from their stock when the earth is covered with snow, sheer our heavy coats in the Spring when ~~the~~ otherwise we should be too unbearably hot, and constantly take the righteous away into the promised land?"

And no doubt they would ostracize and even gutt and kick such questioners. Yet if these agnostics persisted and upon investigation determined that man kept them <sup>of</sup> ~~of~~ <sup>wool</sup> ~~wool~~ for <sup>wool</sup> ~~wool~~ that would be

regarded as a cruel and impossible conclusion.

Yet, it is the law of life that every living thing must live by the death of other living beings. You yourself as a man, cannot live without going through the same process. Why then should you suppose that you do not yourself further the life purpose?

It is so, I admitted.

Perhaps, he said, . Yet there is this purpose, I remarked . The life of a sheep is without purpose and utterly futile. Whereas men are constantly improving themselves and their environment.

Oh, are they really? he asked with great politeness.

Um, you do not understand it that way, I perceive by your manner.

He smiled, and despite my valiant effort I was pleased, thrilled and stimulated by that smile.

You happen to be living, shall we say, in a state of society that is just now approaching its zenith. ~~That~~ The war was represented the first signs of the wave breaking, just as the white crest of the wave appears when it neared the shore. Presently it will touch the beach, its limit, and come tumbling crashing down - as it always ~~does~~ has done in the past. Even in your conception of history you can see this. Various so-called civilizations have ~~each~~ a high point of development, only to lapse into a retrogression which took them down to the lowest point from which ~~it~~ <sup>they</sup> had risen. From that point there would be an upward turn and so on over and over. Even this has only the appearance of upward or downward trend since all things are in constant ~~change~~ <sup>change</sup>

From this maelstrom of futility then, I said, my only escape would be self annihilation?

Suicide is sometimes possible, he replied, but self annihilation is not. Then I live forever? I queried? And must live forever?

Can a fire extinguish itself? Yet it does not burn forever. The life of a piece of radium is estimated to be fifteen thousand years. Your span of individual life may be fifteen thousand years or centuries but unless it is replenished and sustained by your own successful efforts and by the addition of outside accidents, such as my talk with you this morning - your being at the Maverick last night - your accidental equipment resulting in your reaction to my music etc. - -. Even with these factors given you will probably eventually reach the vanishing point and vanish. Though you cannot by choice either vanish or not vanish. But how - I interjected. By hearing <sup>(?)</sup> me, he continued.

Choice is not possible to three-centred ~~or~~ or four centered men. For every one of your thoughts, feelings, and acts are predictable in any circumstances. The fact that you are unable to predict them and that you have never met anyone able to predict them does not mean that they are not definitely and actually predictable.

But look here I interrupted angrily, thrusting out my arm.

Undisturbed he continued.

Obviously you either will or will not, he remarked. What will be the cause of your extending your arm, if you do? Obviously the act will have been motivated by your reaction to the idea of automatism. It will be apparent to you that you could not act except as that act ~~as~~ the act is the result of your own limitations. ~~At~~ Unless of course you perchance become a complete human being. A complete human being! I exclaimed, ~~I~~ silencing me with a glare.

The cosmic man, he continued, differs from the world man in that he has developed his three higher centers. For as you know food is transformed into life energy through processes that are gratuitously provided for the World Man.

However every man has three higher centers - higher instinctive, higher emotional, and higher intellectual - e.g. potentially. Also there is food for the growth of the higher centers available but it is rarely or never absorbed.

But how know I stammered angrily. He continued serenely.

The harmonious development of men - that is the nectar and ambrosia of life. First one must realize that he knows only one or two things actually. ~~For~~ <sup>For</sup> example that there are two thousand million people on this earth and that all of them will die. Second that man is the only interesting object of study, and that you can only ~~truly~~ <sup>truly</sup> know one man - yourself. To learn about yourself <sup>first</sup> you must establish your identity in the higher intellectual center and from this point of view observe your behavior. Not with ~~dis~~approval nor with

nor with approval. Simply observe. You must be simultaneously aware of your complete state of mind, emotions, and body. You must be aware of them but not identified with them. This is not impossible.

You can by an effort of real imagination conceive of yourself coming up the hill now toward toward our two figures seated here. You can ~~look~~ from that point of view perceive/<sup>certain</sup> aspects of Sherman Grath (?), whom you have always mistakenly considered to be yourself. He is only one possible phase of yourself.

You will most easily observe at first five things about him - the posture of his body, the expression of his face, the tone of his voice, the gestures of his hands, arms, or other members of his body, and his carriage as he moves through life. These are the external things about a man which others can see. But one must be simultaneously aware of them and of a score more of internal <sup>aspects</sup> ~~physical~~ which are only to be known by yourself.

Then your emotions must be observed - not directly for this is not possible. But one can and must observe the physical evidences of one's emotional states. Then one must add to this an awareness of one's intellectual processes.

All of these observations will narrow down eventually to the study of your habits. Gradually it will become possible to vary one's behavior by changing one's behavior by changing changing one's physical states or by placing one's self in new circumstances or by supplying a new stimulus by means of mood(?). Now the key if there be one, particularly at the beginning, will be the realization of simultaneous awareness of as many as are possible.

The memory film must be rolled back - first for an hour, then a day, - a week, a year until it may be possible to go back to one's virgin state and discover one's real essence. For it will be increasingly evident that we are more ~~of~~ pseudo in actions, feelings, and thoughts, than we have supposed.

An immoral act, thought, feeling or life is one that fails to produce simultaneously profit, pleasure, and understanding. The difference between right and wrong is determined by whether or not, whatever it may be, is agreeable to you. This means if it really agrees with you, in the sense that some foods happen to agree with one person and perhaps not with another.

When you were an infant you could not use your hand for any of the useful things you now do so deftly and easily. Suppose you could use your whole equipment, mind, emotions, and body as deftly and easily as you now use your hands? This you can do if you can establish your identity in your higher ~~Abolish~~ intellectual center and develop the potential powers in your higher emotional and instinctive centers. There is food incessantly available for anyone under all conditions.

You will find that it is easier to observe yourself when you are doing something you do not automatically wish to do or when you are engaged in gratuitous effort.

Still, I objected, such a course would seem to make one obnoxiously self-conscious?

No. Not if one says "I am not that man - I will observe this mechanism, but not with approval, but externally with an impartial unprejudiced attitude, nor with disapproval.

Silence. Since this man is entirely automatic and merely a product of -say- two forces biology and sociology, and nevertheless is one phase of the real I, then I will observe him and all his actions and reactions. I shall study him because man is the only mystery in the world and since I have a specimen I am content. Absorbing experience in the process which will provide food for the higher centers. I must go.

The sun peeping over the rim of the horizon seemed to kindle hundred fires in his lusterful black eyes.

It will here become apparent to the real I that the behavior of your organism is absolutely automatic, and that it is most undesirable to be at the mercy of the chaos produced by the almost constant warring of the three centers among themselves. They constantly fight, agitate, and trick each other, to their equal discomfiture.

But damnation! I shouted, will you listen?

Yes? he said pleasantly. But I had forgotten what it was I wanted to say. After a short silence, he proceeded.

Take your own case for example, and let us discuss your organism between us. The real "I" in your organism and myself. At the moment your instinctive center is weary and it is tired of reclining against that rock and it is ~~thirsty~~ ~~thirsty~~ hungry and thirsty.

These states are known to the emotional center which is agitated by them. The intellectual center is however able and willing a participant in this conversation and resolutely ignores the other centers, endeavoring to give its whole attention to our ideas. It is not strong enough as you can see and is caught by the emotions and made to turn to angry shouts. Meaningless, dangerous, and actually injurious.

It will be evident to you, i.e. to the real I in you that this is an inevitable and undesirable state, which nevertheless cannot be changed by an effort of will. Thus we say a world man has no free will or power to choose, and that he never will and never can have.

Unless? I said.

Unless you observe and study your organism without identifying yourself with its three centers.

It is possible and necessary however to make real, to realize, every thought, feeling, and action. To accomplish this a kind of fire is necessary. This fire will be present whenever you are, so to speak, awake. That is whenever the real I is conscious and aware of, though entirely void of identity with your thoughts, feelings, and actions simultaneously.

The effort necessary may now be made for you have heard the truth. It will be difficult if not impossible, for all your organism is so much dead weight. And every current and phase of life as you have hitherto known life and will present itself to you in future, will be counter to these ideas.

But are there no absolute moral values? I asked.

Thoughts and emotions were seething within me so that I was powerless to formulate even one question. I finally stammered out "For the love of God ~~I~~ don't go! For the love of God I go," he answered.

His expression seemed to me to be a divine blending of truth, beauty, love and laughter.

He rose, faced the rising sun for an instant, then strode away down the hill. His figure moved swiftly and gracefully but instead of diminishing with distance seemed to take on greater dimensions, though its outlines were less and less distinct. I did not exactly lose sight of him, but I could no longer discern details. He seemed to ~~have~~ have merged with the hills and streams, the mist and and sunlight, the gold and blue <sup>of the</sup> sky and the green and brown of the earth.

I rose; my body was cramped and cold but I was nevertheless glowing with the warmth of ~~the~~ celestial ecstasy.

Orath ceased speaking and sat regarding the embers of the fire with a curious absence of concentration that was the exact opposite of dreaming. He seemed extraordinarily at ease yet completely alert and alive in a way hardly comprehensible to me.

"Have you met that man since?" I asked.

"Oh, yes," he replied.

"In a dream?" I demanded.

"In a recurrent dream", he replied. "Life".

There are twelve physical types - but essence is not the same in the same types.

Behavior is the result usually if not always, of biology and sociology.

Do not commit yourself to any wish or ambition of today. It almost aurely will not last. A pianist went to the Institute, - became and is now a farmer in New Zealand.

Do, Re, Mi of the emotional center is related to emotions, impressions, Sex of the instinctive - ; So la si of the astral or emotional center is related to do, re, mi of the intellectual.

See if in your actual experience you have had an emotional experience of greater intensity than sex - i.e. so, la, si, of the emotional scale.

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Fa is earth in E (~~scale~~) ( ~~emotional?~~) scale.  
do, re, mi is moon  
so, la, si is sun.

-----  
So every time my "Fa", i.e. "I" falls into do, re, mi it is contributing something to Moon - and when by an effort "I" goes into so, la, si (of the Em(emotional?)) it is contributing something to the Sun. If I comes to have a seperate existence, responses will be so, la, si, (of the Emotions) but the organism always has the reaction do, re, mi (of the Emotions))

Suppose you find yourself in a negative emotional state (hitherto we have said "observe etc." now you can ~~turn~~ <sup>turn</sup> your mind to one of these ideas -

Order of the Cosmos.

Relation of Sun and Moon.

Cosmic scale.

Enneagram.

Any cosmic ideas. i.e. to think in terms of cosmos.

Objective Morality.

The fact is we can have no higher emotions in the presence of negative emotions.

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We do not hold these ideas "in suspense" - that is a passive attitude.  
We are experimenting with these ideas - a positive attitude.

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Words are difficult to employ. We must take/and find out what they really mean, out of our present experience.

Higher Emotion - what does this mean? The organism can never experience a higher emotion.

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Appetites are not wishes. Appetites are in the emotional sub-center of the instinctive center.

Wishes only come from the emotional center.

I am not hungry yet I wish to eat. This is from the emotional center.

Will is the power to change attitudes.

We have a choice at the present moment of choosing another image than the one now held in the cerebral system which now determines attitude. (i.e. Emotional rest.) Same result achieved by contemplating something purely reasonable. - - Taking a walk is retreating into the instinctive center.

// First shock is self observation. Second, contemplating the rational of the universe or of existence.

If you can nonidentify with all organisms - you do not have an emotional approach to mankind (i.e. how terrible everyone's life is etc.) you will take an intellectual attitude. You will study your own organism and that of others.

But you must not expose this attitude to others. You have to behave "as if" you were a reasonable being. But if you become a reasonable being you have to play a rôle again - this time "as if" you were not // reasonable being.

Emotions are always responsive to ideas, but these ideas are not compatible with the emotions common to man.

To do more and more and better and better and to think less and less of it (i.e. ~~to be~~ in the sense of estimate) // will be the result. (i.e. to be less and less satisfied by the results).

Unless your righteousness shall exceed the righteousness of the scribes and pharisees you shall by no means enter into the Kingdom of Heaven.

We must know ourselves (1) and the world (2) and (3) our station in the world.

We wish to know in order to be in order to do. In groups we can learn to know - in life we can learn to be - then we can learn to do.

Three tests - thinkable, feelable, sensible.

If I can co-ordinate my three centers - thinking, feeling, and doing, perhaps I can do something.

Selfobservation, participation and experiment will develop this ability.

Try to imagine a circle of chairs, one for each/<sup>year</sup> of your life. Try to



imagine yourself in the first chair for one year. Then in the second for the second year. The same person but in a different form. Then in each chair the ~~is~~ same person but in ~~a~~ different forms. The same person is at any given time all those things he has been and all those things he will become. Call these chairs nirthdays.

Those figures that we see in passing around this succession of chairs must be regarded as the inevitable result of potentialities. What is it that ~~is~~ passes around through these successive molds or figures? I. ~~But~~ <sup>But</sup> I am identified with each figure at that given moment. When I am at any given point it is, so to speak, illuminated. Last year is only memory. To me there seems to exist only the present instant. At present doomed to recur, i.e. actualize the same things over and over again, from birth to death. There is also an I potential attached so to speak to animals (re), vegetables (do), Man (mi). No suggestion from anyone in the circle is of any value to I.

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The tricks of getting out of this circle or maize is self observation, participation, and experiment. Unfolding the pentagon, Realizing the ennea gram, I is the ~~active~~ actualizing principle relative to itself. Essence is the source of all possible bodies. The physic al body, the astral body, and the mental bodiss are essence.

Simultaneity is the second dimension of time. The first is succession, the third recurrence, then eternity.

The first center of I is individuality. The second consciousness, the third Will.

Th a order of development of centers is number one, then a piece of numbe r two, then the completion do,re,mi, of number two.

To non-identify would be to be indifferent to any form actualized.

Buddha (it is supposed) passed from the state of human being as we know it to all degrees of actuality in the universe.

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The etheric body, composed of what we call magnetism principally, can after death be sometimes materialized by some varieties of incense. But this body is not part of I, but part of the organism.

The difference between being stimulated or drained is due to the types if etheric bodies of two individuals in contact.

If a positive etheric body contacts in conversation or other association with a negative etheric body - naturally the positive body will be drained, unless he knows how to protect himself.

The actual home of I is in the sixth dimension. It lives (or should live) in do, re, mi and fa so la si but I is not now able to be conscious in do, re, mi. In one second after death, before recurrence, I sees his past and future lives.

Except for prejudice or habit we could see our whole past lives at a glance.

Plato said our aim is to learn how to die every day. i.e. to see back and foresee at a glance the whole of ~~ones~~ lives.

Potentialities.

are imperceptible, but determine the form of the result of positive and negative elements. We see the positive and negative elements, but see only the result - not the significance.

As far as we are concerned neutralizing force is always psychological - i.e., not susceptible of sense perception.

There is no phenomena without significance but we can seldom know or realize it.

We exercise all three forces, positive, negative and neutralizing.

When we exercise consciously only positive and negative forces we are in the world of phenomena only. It is our work to realize the significance of the world of phenomena.

The neutralizing force is always the silent partner of positive and negative forces.

Sigrossa says - how is it that the neutralizing force in going up and down the scale is always different?

Orange - the neutralizing force going down is of the negative absolute - in going up of the positive absolute?

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Be aware plus questioning attitude as to significance, expectant of a meaning to appear.

Try to make every little episode in your daily life meaningful.

Always have a reason. If you are walking on one side of a street and some one should tap you on your shoulder and ask why you are walking on the side of the street, you should be able to give a reason for it.

Self Observation - trying to be ~~all~~ aware of all your phenomena with non-identification.

Participation is observing and acting purposively, still with non-identification, i.e. as if one were choosing to go.

Experiment = awareness of phenomena plus participation plus having a reason, still with non-identification.

We wish to identify significance in its cosmic relation.

We wish to regard our organism<sup>s</sup> as being a cosmic machine for the transmutation of energies to which energies to which I is attached.

Children act more essentially than grown-ups. But children are unfortunately very corruptible.

We wish to become uncorruptible children having known sin and rejected it.

Chief Feature is a pretence that you have now the development that you wish to have.

Chief Feature is the relation between essence and personality.

The idea is ultimately to detach I from personality.

An ulterior motive in this work is one identified with the organism held for ~~its~~ its <sup>welfare</sup> ~~development~~ against that of I.

All lower emotions are those we share with animals - all these peculiar to Man are higher emotions.

Lower emotions come from response of the organism to external world,

Higher emotions come from response of I to the organism.

There are negative higher emotions, for example Remorse,

This method is directed toward regularizing what has occasionally already occurred; higher emotions for example have occurred. We wish to regularize them - to evolve a science of living.

Orage said Jesus Christ used this method; perhaps Saint specialized.

The conversion of water into wine, <sup>means</sup> - we now run on water - but by this method we run on wine.

The miracle of the loaves etc. means the scientific use of all the energies of food and of all foods.

Do = God. Ci (Si) = the sum of all Milky Ways - i.e. all possibilities.

Three forms of reason dealing with objects.

Dealing with concepts of objects.

Dealing with potentialities.

Objective Reason sees what must be if it ever actualizes.

March 29, 1926

The first form of reason based entirely on examples from our experience,  
Similarity of concepts accidentally acquired.

The second presupposed an ability to see an idea of form apart from its contents.

The third form = objective reason only possible to I - and has to do with the nature of things. The epitome of this is the enneagram. The triangle is I and the surrounding circle is it. I is under the law of three while organism is under the law of seven. Only when I can begin to think of the whole organism under the law of seven. In the law of seven there are three points - begin at do - then between mi and fa, then from Ci to do.

Try to think of the triangle as the main spring of the whole. Without its activity nothing will happen. There are three "hands" - one has completed its circle as far as it can go (that is to Ci) - one has gone do, re, mi - and the ~~IX~~ third has only just started at do.

If we are alert at the note mi, we shall know when to intervene.

Never try to create art or to observe art with feeling. (This is one of the things on the wall of the Institute in a script not to be read without the key.)

An instance of the way - - nations - - specie of music - destroyed.

The story of the bees merely mechanical - failed, got no cosmic consciousness, therefore they were reduced in size - and lived happily after.

A long time for us will be required to learn to know - much longer than to learn to be - much longer to learn to do.

This means from an objective standpoint.

ORage said regarding writing that he no longer cared at all to write - objectively - but has now a glimpse of what objective writing would be. In the matter of writing it is possible to write such sentences that they will have, if read, a definite foreseen effect no matter what the state of the reader happened to be. These were called "matricas" (?) or magic sentences.

If read with the ear the rhythm affects you - if read with the eye the arrangement of the letters affect you - if read with the understanding the meaning will affect you.

There is expected of each of you a certain work. That work we do not yet understand and of course still less are we able to undertake this work at this stage. Every I that has some possibility of self realization has as its duty to carry the organic kingdom over the note Ci, i.e. 2000 million organisms writing through numberless recurrences for a shock to carry them over the missing half-steps.

When you have established the separability of I so that you can nonidentify at X will - a different sort of instruction will be available. When I is born, then there will be some one to care for it - just any new form. It is not best to make the way of the prenatal growth smooth and too easy, lest I shall be born a weakling. Despair is a divine fire that purifies - burns up impurities. Nobody who brings to birth I, will be left.

- - - - -

"As if" you were a reasonable person deputed to act as a reasonable person would act. Situations in which we find ourselves from which we cannot escape. Take it as if you were placed in that situation to find out what a reasonable person would do in that situation. Then "as if" you had to prescribe what is best to be done every changing moment. Then the aspect of one's state is real. We are only ghosts, really. These illusions are caused by sense imaginations. Try to see what your organism has been from conception to the present and then see the whole of your life. Imagination based on sense impressions produces negative emotions in which state it is not possible to act reasonably. But real perception will enable you to think and act reasonably.

A mother crying over (to us) a repulsive criminal is enslaved by an earlier actualization. But we are enslaved with the present actualization.

Ceasing to hate a person who arouses negative emotions is one step - learning to love such a person would be another. Generally speaking any negative state can be used for self observation, then participation, then experiment. These are exercises for I.

Ceasing to hate \* no longer wasting energy. Learning to love is developing positive emotions. But to do this we must have a positive reason for so doing - i.e. a neutralizing force. (What would one be?)

If you would say to yourself "I have a body" and realize it you would have arrived at our object of self consciousness, self realization with non-identification, by the direct method.

We must discover that there is finally and forever I and it. We will then be at do of the intellectual. "So long as my relations with Grace are very friendly so long will I be identified with it."

The case of the Russian - cliff, boulder, rope = do, i.e. self realization ("easy way".)

One loses all fear of death. Fear is merely an elementary <sup>stage</sup> form of clairvoyance.

Are you desperate? "I am a desperate man" (in a certain tone of voice the man means it.) (Essence is always calm.)

As I understand it, one can only be or do reasonably by doing.

\*\*\*\*\*-----

Recite dialogue re objective morality - maintenance and improvement - with regard to experiment and being indifferent to results.

Orage said, "Common sense is always king".

When the intellectual is a function of the emotional, this is rationalizing. When the emotional is a function of the intellectual, this is reason.

In this work we sacrifice the lesser for the better. Emotions do-re-ma - equanimity but no la, so, ca - active.

If you go to sleep observing yourself with non-identification you will find that you resume upon awaking - "Hello! it is waking up!"

Each of the centers is dreaming all the time. Dreaming is an absolutely continuous process. (Reverie is emotional center.)

In Roget's Thesaurus you can take all the states between thinking and feeling and classify them according to center.

It is probably that never before has anyone of us observed ourselves; therefore we probably will never recur to this identical recurrence. We will leave a shell to which perhaps some one may be "promoted" from a lower note in the scale. If we discover the pattern we have discovered a "new line", and it will be easier in subsequent next recurrence to step out of the present line. To the extent of our power to observe with non-identification we have power to step out of our present line.

Three Degrees of development of I - Individuality (1) consciousness (2) and will. (3)

Ahoun - widest possible to closed lips - not a consonant, must be thought - positive absolute and negative absolute. A to M. The consonants are points on the circle. I is, or may be rather, eternal. The emotional center of I is a certain part of the heart.

When the Method is really commenced a change in the magnetic currents will probably take place. Try to stand it, if it is disagreeable. It is nothing serious. If you will to continue to observe the symptoms, nothing else matters. Your feelings don't matter.

The myth of the Medusa, the hero could look at her only in a mirror - so you can only look upon emotions in the physical symptoms. Try to comprehend that this method is only to observe and to understand the mechanism and all of its behaviors, continuously and simultaneously.

Nothing else matters. Literally and absolutely, - nothing else matters. A complete knowledge and acceptance of the theory would be of absolutely no value. Only proving it counts. Proving rests on a state of being. And that state of being rests on a new and peculiar doing - this Method. A new faculty will be developed - to be aware of oneself continuously and simultaneously.

One might ask as the old lady did in a lecture she attended in London - "What is this Einstein theory of mathematics?" Of course, since she knew hardly any elementary mathematics, it was impossible to explain it to her.

One should have a professional attitude toward this work.

Edna Kenton asked "Do you mean 'as if'?" No, he roared. But an attitude comparable to that held toward your writing.

Sphinx

Lion - no fear

Bull - strength

Woman - love

Wings - aspiration

Mr. Gurdjieff said that we are full of fears of things it is absurd to fear - and of no fears of the things we should fear.

Intellectual state

Emotional attitude

Instinctive behavior.

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The emotional center is the natural engine for controlling behavior.

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Emotional attitude is determined by images held in the intellectual center.

The emotions sit in a dark cave. <sup>But</sup> ~~As~~ through the images we see, and through the unconscious images which the emotions see and we don't, the emotions are dictated.

"I do not like thee Dr. Fell,. The reason why I cannot tell". The emotions see far more than we consciously see.

-----  
Orage said that in the Institute he said often to himself - "MY God, I awake in a lunatic asylum! I must get out!" And so when I had found this <sup>happening</sup> ~~beginning~~ again and again I wrote a declaration. "I have been logically convinced that self observation and non-identification are the methods, therefore lose no time in this attitude but get to work." So perhaps at three o'clock that day I would be wholly back to the task.

Sin - remorse

Forgiveness - restitution.

Sin is that we should be still identified purely <sup>Page 35</sup> with the mechanism.

Chief feature is in I's relation to the body. It's discovery will induce shame.

Chief feature has no relation to higher emotions.

The lowest form of animal life lives for say three seconds. But in that organism sight has lived what to us might be sixty years - been young, adolescent, mature, old, aged.

We have never lived before - yet we have lived many, many times.

Fourth Dimension.

There are whole scales psychically between <sup>each</sup> center. (This is your experience (Zaza's) ~~experience~~ of leaving the body.

Observation that does not carry with it the idea that all of behavior is the behavior of it (the organism) will tie us even more closely to it. Keep saying it, it, it, it. I am not it. I am not Orage. I will observe the behavior of it - Orage.

~~The next step is self-identification is not futile. It is a step.~~

But self identification without non-identification is not futile. It is a step. The next step will be non-identification.

You could completely realize that I am not it, intellectually, but you have not let go emotionally.

I know that I am not familiar with myself. I do not even know in the sense of being aware even of my bodies' activities - muscular movements even. I am ignorant of it and its behavior. I certainly wish to ~~know~~ know about it - therefore -

moon, do, re, mi, -- going ~~up~~ down  
sun ♪ so, la, ci . up .

-----

Two streams, up and down - there is a bridge - effort within the Method.

All emotional ~~attitudes~~ attitudes of one held toward this work are of no account. The Gospels tell us nothing of what happened to Jesus between the ages of twelve and thirty. And then after a blank of 18 years he reappears and in the role of teacher lives three years.

During these 18 years he was put in school, that is he went out into and became a man of - the world .

The claim was that he started like any one of us - that he broke down the middle wall - that he then recovered <sup>the</sup> consciousness of his mission - and performed it.



The Prodigal Son went into a far country. He found himself living on husks (passive impressions) and feeding swine (moons). Then he went back to his father and received the robe of loveliness - i.e. mental body.

Tests.

Can one say "I have a body" = observation. "I do not care what its activities or experiences may happen to be. I will observe them scientifically i.e. without either approval or disapproval.

(April 12, 1926)

The interval between mi and sol requires an outside aid or shock, but between ci and do a shock is required but this can be supplied by oneself from inside.

There ~~is~~<sup>are</sup> in nature only three notes do, re, mi, for sol "sounds" like a new do when fa is struck.

-----  
This formula was originally a physical and chemical formula but later was adopted as the musical scale.

At six we now have passive impressions - but these may become active impressions.

Ordinary food 768 i.e. has the rate of 384 action of 768 192  
air = 192

passive impressions = 24

These would be, if air were fully digested, a double 24 and a double 12 - relatively higher and lower emotions and high and low sex.

And then eventually a third 24 and a third twelve.

In the case of sex there may or can be positive and negative and neutralizing.

When do begins to be active the first experience is higher emotions.

Sex power of the three times sort is creative not procreative.

All drugs (hasheesh) tend to throw out the magnetic currents. Gurdjieff said no one should be allowed to commence work in these groups who had taken drugs. They apparently become insane - during a rearrangement of magnetic currents, - they will be out of balance.

Insanity is complete identification with fantasy, (perhaps a role). Perhaps half criminal, half monstrous.

(Note, Jessie talked a great deal, chiefly about insanity.)

Movement is circular from top to bottom, and the reverse.

Our desires determine our movement. i.e. up or down.

Try to play a role superior to ourselves - up playing a role superior to ourselves = down consciously playing any role = up.

Some people develop an unusual amount of magnetism, (animal magnetism.)

Powers of sexual attraction

Powers of persuasion

Powers of "getting things over".

Gurdjieff when ~~was~~ over here were offered to produce any phenomena ever produced before. Orage personally made this offer at Harvard, but they said that they would attend but would not supply the materials or the means.

Tricks, half-tricks and phenomena. Science has arrived at ni.

-----  
In playing roles one will find the resistance in himself (mechanism) against playing certain roles.


-----  
Essence in recurrences will act in each in accordance with the experiences in former recurrences.

-----  
---People are shells.---

Jessie asked - Is our interest in this work due to an accumulation of active impressions?

(a) Essence depends on what elements following conception affect us. Mother X has a great effect on us because essence is so near the surface. So in pre-natal and for ~~short~~ a short time afterward essence is easily affected. But soon a layer of impressions is accumulated and afterward because of the layer of conventions (passive impressions) <sup>etc</sup> (b) it is difficult, almost impossible, to get an impression through them to essence.

If we can observe our behavior, it will change from opaque to transparent and we can then observe essence.

Oriental education is directed to the development of essence but only in the emotional , Occidental education is directed toward personalities. In the East they like the development of types - here of infirmity. Even guilds of robbers. Even at the expense of the fabric of society, they prefer the development of types.

Watson admits the existence of many potentialities never yet actualized.

The idea is to begin to exercise potentialities not brought into play by our environment.

Jessie re-stated her question . C- Science (facts so called) are from every ordinary thing in life. (Have certain weight.)

B. (Moonshine) certain diluted occult knowledge - theosophy, fairy stories, religion etc.

A impressions are and must be received only from a person who is capable of ori-  
nating b impressions. A impressions are <sup>of</sup> pure and direct esoteric nature.

No one who has not had (b) can contact successfully with (a) Easterners have (b)  
out no (c).

Sherm has no C (Sherm said this himself!)

In science there is no interest in significance - only in mechanics.

The Oriental tries to satisfy his emotions, the Occidental tries to satisfy his  
mind.

a recognizes other as and bs, and cs.

b recognizes other bs and cs (always <sup>thinks</sup> as are bs and perhaps thinks another b is an a).

c recognizes only other cs

Tell the story of Geomancy (?), <sup>(to?)</sup> a b person - Order of the Golden Dog - which  
degree? "I'm in number seven". - "Oh" I said, "I've passed that long ago. Tell me  
one thing please - what does Fee Bee Pee mean? Oh" I said straight off the bat "  
"that <sup>really</sup> means a very high degree". "Yes" he said "but what does it really mean?"

"Pro Bono Publico" I whispered.

"Oh" he said, "that puts me on the scent.

b receiving another b.

An a only occasionally comes into the world. His fishing, so to speak, is  
always among bs. It is accident if we are bs and again accident if we contact  
with an a. A always comes into the world for some specific reason - chivalry,  
a new religion, science, an institute or the like. (Gothic Cathedral.)

Bs really helping a\_s will become as.

Motives.

a. (individual advantage, spiritual, psychological, etc.)

b. something related to <sup>welfare of</sup> the group he is related with.

a. The idea for which the whole thing exists. In this case it is the estab-  
lishment exists. In this case it is the establishment of an institute - the  
respects <sup>us</sup> of which only exist <sup>s</sup> at present. And will never be actualized unless  
there <sup>s</sup> are enough bs to accomplish this.

April 23, 1938

(B) Do you happen to know anything about the planet "Remorse of Conscience" Yes, I know that it is remote and called the cursed planet and there all processes proceed backward or reverse."

Orage. "Here, for example, things proceed on certain occasions according to a rhythmic, developmental run of what we call co-incidence.. But on Karatas, for example, such a sequence of 'Providential' occurrence would be always in evidence, and would in all cases proceed as life would in a good school.

The work of the Institute is to make such a change in oneself that nothing can occur that does not agree with one's own qualities. The three means of taking substances into ourselves are food, air, and impressions. Now it must be realized that our experiences in life are determined by the food, air, and impressions which we take in - or are taken in. So with air, we can incur psych<sup>ic</sup> indigestion, blood poisoning or what else.

So with perceptions. If I go along Fifth Ave., and look with envy at the things I see, one day I shall walk into a store to buy, for no apparent reason, something I by no means want.

Take a cashier who absconds. He has with complete (as he thought) innocence looked covetously on money not his, until one day he absconds. So a series of unobserved perceptions may result in any sort of unexpected acts. Or it can only be undone after a long period of remorse. Or, by a short cut, he may reduce the time - conscious observations.

By the way - this planet called Earth, is all these planets. A planet is a state of chemistry.

There are on planet "Remorse of Conscience" thirty-nine souls and one Macarean(??)

The laws that govern our bodies are exactly the same as the laws that govern our Universe. There is in each of us a corresponding item, element, Milky Way, planet, sun, stars.

Gurdjieff speaks of a neutralizing force - and he speaks of it as a force. But there is no evidence of this third force. Take a hydrogen atom - i.e. - one proton and one electron, which is to say positive and negative forces, but something holds them together. What is this. Good and evil are not ever outside ones self.

Positive is descending or "good", arising from the center. Negative is repelling or "evil" force since it is a limiting force acting on the positive force.

Men are small cosmoses/~~Always~~ in which there is always on this planet a disproportionary quantity of three sorts of substances. Thus we have all our

behavior explained whether ~~stated~~ criminal or not. Dreams were until recently regarded as beings sent - a sort of vusutatuib. We still speak of externally caused experience. But it is as subjective as a nocturnal dream.

Assumption of responsibility for "external" behavior and experience is the first symptom that one has reached his majority.

Karatasiens are beings like ourselves who have realized that all experience we now know is a<sup>s</sup> subjective as a nocturnal dream.

We have three bodies but we are only objectively conscious of our physical bodies. But our astral and mental bodies should be as objective, and we should be able to use them as objectively as our physical body.

At present it is almost possible to regard the possibilities of the emotional and intellectual bodies as being in the control of one's physical body.

The ruler of Mars - where as on all planets he was selected from among the peasenakers- i.e. one who harmonizes his three centers. A doctor is merely a tranquilizer, if anything.

It might be that one would have a great wish to think clearly, but if lacking in a substance necessary for active intellection,, he cannot. I took the ship "Occasion" to the planet Saturn, there to await the interstellar ship "Omnipresent". There I asked Gonar-Har- Herharck why the period (---?) on the planet Mars, during which it is not possible to engage in active intellection, was increasing. (On Saturn the beings are in the form of Ravens.)

Electricity is the source of all biology - three forms - so men are composed of three forms of electricity. There is not an infinite amount of electricity available. During an electric age, neurosis, willlessness, inability to engage in impartial intellection, etc., will increase.

April 15, 1928

There is a certain grammar of associations.

A verbal thought is nothing more than a word pattern.

Formal thought can be reproduced in a suggestive way only in words.

Formal thought is "thinking something", not "thinking about something".

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Three Modes of Speech.

1. Expression of subjective state speaker is in. It is instinctive speech.
2. Emotion (ex motion, i.e. - motion outward.)
3. Evoke (ex voce - i.e. - voice outward). To produce or evoke in the mind of the hearer or reader a form which becomes for him a real experience.

The fluidity necessary for formal thought requires an emotional heat to attain formal thinking.

If I had known what I now know I would have saved myself many years devoted to the study of the peculiar psyche of the earth beings. Brain is out Sun Absolute. Cells move up through emotions.

Karatas is a brain capable of impartial thinking; i.e. free from Kunda-buffer. Purgatory is heart. Such is the nature of our atmosphere that all things including sciences, ideas, knowledge, gold, etc. etc. will "rust" - as Plato put it.

One does not get rid of chief feature, only segregated from influences and influencing.

Do you believe in astrology?

There is a certain implement for the manipulation of one's self. "AS if".

Seneca said "Even virtue."

It is almost certain that questions of the moment aroused - incited - by what Mr. Orage says will be subversive rather than helpful. Considered questions are always stimulating.

Whence, Why, Whither.

Have I lived before this life? Why am I here? Where may I go?

How is it that we know very well how to behave, yet we often behave quite contrarily to our common sense?

What is the difference between satisfaction and happiness?

If you accept behavioristic data, what do you say can be accomplished that will be extra behavioristic?

What is harmonious development of man?

Questions need not be, and probably should not be questions which you ~~for~~ are not yourself able to answer. Certainly, from my point of view, the best questions proposed last week was - "Why are we here?" It was the question I referred to when I said to Mr. Orage that there was in the lot one ideal question. But I could have given the answer to that question three years ago - as everyone can verify by referring to an article I wrote which was published in England in January of 1925. We want to get at the root of the subject we discuss here. We

We want to propose, seriously, questions, simply phrased which are near to the real final question of - how will you phrase it?

April 18. 1927

I should be extremely interested to know how many <sup>have</sup> been able to retain the thread of the discussion in mind from last week.

The efforts of a reformer - first to prepare himself.

He decided that all his impressions from infancy were subjectively formed - i.e. conditioned.

So having gained an attitude of impartiality did he permit himself to consider his conclusions as of any value.

He then concluded that there was in the essence of all human beings an untainted, native quality - named Objective Conscience.

He thereafter set about his task by first of all selecting a number of beings (three A ) chosen chiefly from the monasteries of his neighborhood - not buildings but lone thinkers, - whose essence was a little nearer the surface than usual.

First he instructed them in certain cosmic truths -

(1) True pattern of man - his relation to the cosmos - the law of the octave, including introduction, influence, necessity of the introduction of the semi-tone.

(2) Self Observation - increasing awareness.

(3) He taught them to formulate these truths so that they could each persuade 100 other beings in such a way that each of the hundred could and would be able to persuade and convince 100 additional, by their emotions and their reason. Then these each was called "priest". Then these when able to persuade 100 others were called "initiate". So in ten years all the intellectual, instinctive, and emotional outlook of all the intellectuals in and about ~~the~~ Babylon was changed.

For 300 years this civilization prospered - racial differences, caste differences, national differences disappeared.

This was the Golden Age lasting 300 years.

It was put an end to by a sort of counter revolution lead by Tentrohamops (Lenine- Trotsky).

The form of government that eventuated from the propoganda disseminated by Ashiati Shiemash.

We must make a parrallell between physiological and psychological development.

The first thing to realize by self-ex amination, is that which ~~appeals~~ appeals to our hope, love, faith will be regarded by us as a little sentimental, as a little under suspicion - due to our education. We say - Prove this!

Buddha appealed to logic, sublety, and reason, but though he was a master of dialectic - in one generation his teachings were perverted.

Now our reason is just as unreliable in its usual state as our emotions.

- - - - -

Asjiati Shiemash knew that every reformer had and would fail if <sup>the</sup> subjective of mankind were not taken into account. He proposed to appeal to something in us that we have not yet rationalized.

I propose to speak of this now, though we have not - most of us - experienced it. I will speak of the objective conscience of the whole of the animal kingdom.

Why does a dog always obey the obligation laid upon him to be what he should be? It is a matter of indifference to dogs whether ~~whether~~ their kind disappears from the earth or not - whether they are going up or down the evolutionary scale. They cannot do what is wrong for they obey the law of their being.

But man, psychologically, is "capable" of being any animal which produces in him a state of doubt which makes a choice possible. Because he is the not <sup>ed</sup> in the biological scale. Man is not a fixed note but may proceed up or down the scale. Animals being a fixed note do fill all their requirements.

But man is capable of first, a simple awareness of possibilities. It is possible that man is a free agent, i.e., has the possibility in him of either proceeding up or down the scale, actualizing either the lower or higher series of possibilities. It is a matter of difference to nature which man actualizes.

Not right or wrong - but "something that ought to be". This introduces God as the final determinant which decrees that a being with choice must actualize the higher series. So man has an objective conscience which may make him consciously determine to cooperate with the design of God.

So Ashiati Shiemash created thirtysix beings as his sons, not slaves but conscious beings.

In every human being there is this criteria of values, - you may have felt that there is something that you will not do - come what may.

The alternative of death by torture or giving the life of one you love.(?) In such a case you may find you are pushed against a wall beyond which you can not go - God, devil, or man notwithstanding. This would be objective conscience. But the truth is that in all circumstances this consciousness would operate. A vivid sense of right and wrong would operate.

Consciousness of our Cosmic Duty is Objective Conscience. Trees act in accord with their own Objective Conscience, - certain emanations of the Sun are conveyed into the atmosphere and chemical constitution of this planet. Humans were preceded by vegetable and animal kingdoms necessarily for the substances to form a human body were by them transmuted into earth material.



So we in turn have three transforming instruments which transform solar energies into terrestrial substances.

But in addition we have the possibility of simultaneously attaining by conscious effort

Individuality  
Consciousness, and  
Understanding or Will.

What is the difference between normal and average - it is the difference between standard and statistical, - what ought to be and what is.

What is the aim of existence?

1. Maintenance in a state of readiness the planetary body which we happen to have inherited - the idea of health plus readiness, excluding the idea of habits or specialized skill - should be potentially capable of any accomplishment that might be required.

Gurdjieff had familiarized himself with fifty or 60 crafts in order to keep himself in a state of readiness, elasticity for any effort directed by an intelligence. This is the first aim dictated by Objective Conscience. (So we feel a little contemptuous of a highly specialized development in a man - a gymnast for example.)

2.) The aim always to have an undiminished curiosity and hunger and thirst for improving oneself in Being. Always to be more and always to know more, and so more.

Usually the more knowledge a man has the less we find him to be when we meet him. The same with one who has done much.

Although there are no institutions to help us, we all feel that unless we become something more we shall have failed in our lives.

2.)  
A Conscious Aim to know more and more is not at all in the nature of an answer. Not merely a parlor question, but a state in which everything including our own behavior will present itself as a possible clue to the solution of this one problem. But I am tonight for the first time - no second time - in a state or attitude where the statements seem not quite defensible. I am in a horrible state of subjective lack of confidence. I came to you in the hope that this may be the result of chief feature, i.e. chief defect rather. Certainly I shall - So help me - continue to attend these groups. For I cannot reasonably do otherwise.

(4) The aim, to pay off as quickly as possible the debt we have incurred in the process of becoming conscious responsible beings.

This introduces a sort of terror. We are here as biological beings and at the same time we are conscious, i.e. individuals, in order thereafter to be able to lighten so much as possible the burden of our common father.

(5) To aim always to help the speediest development up to the scale of reason, - to the sacred degree of self individuality, all other beings.

These are the conscious objectives. You will understand as a usual being on earth today, how far from realizing these normal obligations of a being - of man, we are.

There occurred a split by virtue of which our total planet became separated into something essential and something artificial - so that we human beings owe to this the fact that we have both an essential conscience and an artificial one. So we are producing sociological values at the expense of essential values.

This is an effect of Kundabuffer and during the time of its presence it was not possible to attain consciousness, self individuality or will. Or ~~perhaps~~ certainly cosmic consciousness. And on account of traditions imposed during this period we now find it almost impossible in the absence of that organ to do so. Due to our civilization which is a product of that period, we still fail to develop, or perceive the possibility of developing.

The criticism of Gurdjieff of indicting man for egoism - putting self above cosmic good is coskeyed.

It is exactly to say that one cannot fight his own kind but that he can engage in a cosmic war. And the noble thing, he infers, may well be to sacrifice himself to that cause. What difference between that and international war, - nobly undertaken, as we say?

Selfishness plus cunning

1. rulers
2. professionals
3. - ;sborers.

-----  
Gurdjieff criticises God and man - negatively.

What is cosmic service? Never says -

Why?

Where do we come from?

Where do we go from here?

What is beauty? Love?

Certainly he has suggested a valuable method, i.e. to include, first of all, oneself in all observation of phenomena.

It looks to me as though I were to find myself down among the swine feeding on husks soon. Well, so be it, if it must be so.

April 25, 1927

Now I would like to go on with the narrative with the sequence unbroken. First thing to realize is the possibility of contact with a case of split (or multiple) personality.

Mrs. Piper had been subject from time to time to attacks of amnesia - loss of identity. Because a seamstress, shopkeeper, domestic servant etc. - under the influence of drink, drugs, etc. We may act in a way that will be both forgotten and, to us, also inexplicable.

Diagnosis of man is that he is suffering from split personality.

Say a friend of yours is suffering from an attack of this sort of amnesia - he has forgotten his identity. What should you do?

What is the meaning of existence? What is my mission, if any?

The problem of how to revive your friend's memory of himself is exactly that of the religious reformer who desires to perform this service for Man.

The Cry of an Indian child in the womb is "Let me remember who and what I am after birth." After birth "I have forgotten the meaning and aim of my being". So all men. Fairy stories are the first food for the magnetic center of children. Sleeping Princess (or royalty or divinity) - the Prodigal Son,, Refer to more elaborate myths than in the Bible - Meades, "Hymn of the Robe of Glory."

Have you ever undertaken a commission and become so involved with and absorbed in some personalities that you suddenly <sup>exclaim</sup> "Gee! I forgot my - - - -!"

How would you try to arouse your friend? You would ~~try~~ commence to talk of familiar things - also to take him to familiar places - to talk to him with the reason which he has acquired since the attack of amnesia - or again if the role he had fallen into was lower than formerly you would perhaps violently reproach him in the hope that you could arouse him.

So Ashiemati Shiemash when proposing to treat mankind for the affliction of split personality employed exactly the same means - with talking to "thirtysix" - i.e., three centred beings with the potentiality of six centers. - - i.e. specimens of split psyche.

He began to instruct them about cosmic truths - their place in the cosmos, their responsibilities and duties laid upon men. (Nothing abnormal in being perfectly familiar with the meaning and aim of our existence on the contrary.)

Continued association with these ideas will reawaken in them selves ideas now lost, in their buried subconscious - plus an additional method for reawakening (Ouspensky uses the phrase "self remembering" ) to recall to oneself ones self - self observation, self /s/ / / participation, and self experiment. All so that one can non-identify with the planetary body and recover a real knowledge of one's being, aim, etc.

By reviewing one's past life one can non-identify so as to review even the current days happenings to one's planetary body.

So to awaken a feeling of shame, the fulcrum of objective conscience.

Not conventional shame due to being discovered in social dereliction - but the shame of the Prodigal Son to find himself competing with the swine for the husks in the light of what he should have become. But a thrill of objective conscience does not carry with it development of objective reason. Not one of us will ever understand the cosmos until we feel the shame of not understanding the aim of our existence can we ever commence the achievement of Objective Reason.

1. To maintain the planetary body in a state of readiness for the attainment of reason readiness to understand.

2. To be always striving to <sup>have</sup> more and more conscientiousness

Individuality

and Will

3. Always having at the back of your mind that every act, circumstance, happening may throw light on the meaning of existence.

4. To treat all those beings with whom we come into contact justly - with complete tolerance.

5. To aid all other beings in these four ways .

At present all our consciousness is in our instinctive center - the other two centers are to be brought up to the same degree of consciousness. Ashietti Shiemash tried to do this.

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There have been great things done in the world - the establishment of chivalry, - of Knights Templar - of Masonry.

Is there enough material among us - the 50 or 60 of us here to establish anything comparable? Could we undertake to build Gothic Cathedrals, so to speak ? Take the Cathedral of Ely which I am very familiar with. It is located in a swamp - no stone there. Here came a <sup>certain</sup> small group under the name of Christians - swamp drained tons of stone dumped in it, masons trained, got money from barons. These beings must have attained an extraordinary degree of consciou-

But Ashiati Shiemash did more, he proposed an uneducational system, then a re-educational system. Then ~~A~~ through these, a religious reformation by purely psychological means was undertaken. So at one time for say 150 or 250 years there was a world culture. Then began to come to an end by means of a certain kind of Lentrohamops—a species of psychology that is comparatively simply based. For with objective conscience, objective reason does not spring alive and so suffering results.

You remember, with a pang, that you have a mission which had been forgotten. Then when we began looking about for the means to even formulate, not to say understand, we find ourselves helplessness.

Narcotics are religion, service to others, etc.

Lentrohamops is the state of being unwilling to entertain a state of being aware of objective conscience without possession of objective reason.

So Lentrohamops selected these beings and began to work on them just as Ashiati Shiemash had done.

He said the only thing for us in life is the pursuit of happiness, that is freedom - absence of the obligation to do anything one does not like.

(But one did not make his essence and if our essence demands the service of God his creator then we must follow this.) But Lentrohamops said the state of being under moral obligations was undignified and proposed that man repudiate such an idealism if we escape from the use of mutton and wool again surrender to a further demand. (I hope you will see that there was nothing diabolical in the attack of Lentrohamops on the work of Ashiati Shiemash. If it is the fact that only from an urge ~~to~~ of a realized obligation is the attainment of objective reason possible then this means that it is barred for some of us forever. But we must not fail to accord to God a sort of subtlety - God is no fool God himself would be the first to admit this - that God has the highest reason in our universe today. Certain emotional states are necessary to the understanding of certain truths. The attainment of Cosmic Consciousness is impossible in advance of the sense of an objective conscience. So Lentrohamops was rationally right but in fact wrong.

So he started a movement which resulted in our spiritual forefathers, the Greeks and the Romans. We date from Ancient Greece which ~~later~~ dates from Lentrohamops. To our misfortune and perhaps to our ruin so far as this life is concerned. Rationalism without any higher urge. We are the inheritors of Lentrohamops' rational successful revolt on the spiritual plane.

Monasteries in little Tibets in our subconscious.

Cosmopolitanism to egoism. Instincts titillating. We cannot formulate a true theory of life if it is not favorable to us. Nietzsche said "I look always for the motive my philosopher had in formulating it."

reading books ↓

Schopenhauer's idea was compassion.

Nietsche - superman. 99 exist for the happiness of one. - Napoleonic complex.

The individual (or the opposite) exists only for the good of society. What does it matter is I perish if society benefits. (socialism and sociology.)

The pursuit of science through successive generations keeps on accumulating facts for the use of future generations. I believe that each generation will continue to suffer from the disease of tomorrow - and will continue to accumulate facts not to use them but for some ~~sp~~ future realization .

There is the supposition that God is our Father - the "father complex". (Heine said that God is a witty fellow - why? because Heine's father was a witty fellow.)

(The world is a school in which there is no teaching - only learning.) But ~~sp~~ Some will tell you that he is a teacher and that every event os his life was carefully designed by God., the teacher to instruct him.

Annette Herter asked "Why couldn't the activity of a scientist be the result of objective conscience and a resulting search for objective understanding?"

Orage said, "Because the emptional urge from such a motive would be so strong that he could not be content with an activity which may have a result a hundred years hence."

We are prepared tp make any sacrifice for instinctive good but what are we prepared to do for the development of reason? The Price of objective reason and Objective Conscience is not to be attained through any instinctive emotion.

-----

I say to you who are saying to yourselves - how fanciful . I say that these ideas a re manly and intelligent. And all the time we are speculating that facts are facts.

God is what He is. Human obligation is what it is. The objective fact that the world has a meaning and that we have a relation to it remains whatever our subjective interpretation of it is.

Ashietti Shriemash says there is a method for understanding and Lentrohampops says he has a method for adjusting oneself to it. (April 25, 1927 begun)

Januart 10, 1927

It goed without saying after the diacxssions you have heard last year that the sponsor of these ideas in European terminology is not naive. So in this book there is not anything naive. But it is a device to induce a sort of thinking that is a little unusual.

Plato went from dialectical - to myth, but the myth was obscure. "Imaginatively logical"(this is the book).

There is in existence in the humen mind a potential logic that is different from ordinary logic as memary differs from mathematical.

10/027

The proper reading of this book requires a kind of reading of which none of us at present is at all capable, for we lack a form of logic necessary. The exact sequence of ideas - even words is necessary, - as they appear in the book.

The preface is <sup>to</sup> the book as the introduction is to an opera. Though frankly I did not understand it at all, you cannot afford to miss it.

All the book is a parable - and a series of parables. "The sower etc" in the Bible obviously does not refer to agriculture.

I will ask for adjectives at the end of the reading - what will you say - satirical? plain? or what?

We must later discuss the author, i.e. - to say Beelzebub, for we have in each of us - Beelzebub.

----- Title

Warning? Why? Why not preface?

It may strike you as a piece of impertinence ; it is that, but not only that.

It should put you on your guard that it is not easily <sup>to be</sup> understood .You must be prepared to read with emotion and intellectual.

You must try to understand and at the same time to feel. (Note the large quotes mean (from the book).

// When beginning a new venture it is usual, always and everywhere, to commence with these words :- In the Name of the Father and of the Son and of the Holy Ghost, known only to priests and to some scholars.//

(This is as if we went into a squalid village and said - Before dinner it is customary to say Grace.

But they would say - "No, we do not know such a custom ". But here is introduced a custom from the Great World - not on earth. We live in a squalid village - Earth.

This book is written in the name of the Holy Ghost.)

// ~~This~~ Every enterprise of the nature of the book must be legions - in this spirit. (Obviously not customary here.//

// And having pronounced those words I have begun according to all the rules <sup>and</sup> probably my new business now will proceed with good fortune.//

// I place my hand on my heart (here is a diagram - hand on solar plexus . An indication to the reader that we must <sup>look</sup> some other place for our hearts.)

// I can say candidly that I have no wish to write.//

(Here we must distinguish distinguish between "wish", solar plexus, and "will", heart. One can do a number of times as much by "will" as by "wish". That is by being concerned only with the process.

God, the Father - Intellect.

God , the Son, Instinctive

God, the Holy Ghost - Emotions.

We have no Boly Ghost, - only a solar plexus. It is obviously proud to write this book from the heart.

He (Gurdjieff?) avows in this invocation "I have no wish" but proposes to write from the heart - from will.

// Very important consideration impel me to write // - a book, but what a book is we will come to later. //

(It may be a definite thought/<sup>form</sup> and ~~primary~~ may continue to exist even though the printing or writing may be destroyed. It may be only a talisman by means of which we can see what his (Gurdjieff's) thought is. He (Gurdjieff) has spent many hours over each part of this book.)

-----

Many pathological writings are really only writing<sup>s</sup> of "books that exist" as ~~the~~ thought forms.

If it is regard-ed as a sort of telescope the book will be understood. He proposes as far as poccible to use the conventional forms.)

// But as I hage always all my life done not as others I shall begin with "Warnkng".//

(Art consists of conscious variations from ordinary rules. All the art we see ordinarily in the world is just reproducation of nature as we see it. The nightingale etc.

----- --Michael Angelo and shakespeare are only nohting-gales.

Uniqueness is no merit. Consciously unique is uniqueness according to art - not according to nature.

We must make in art something more beautiful than nature.

Conscious uniqueness will evoke cahnscious uniqueness.

-----  
// I will so begin my mission here but with a very great politeness.//

// My dear honored and doubtless very patient Sirs //

(So you should address yourselves to your personality - "My dear honorable and doubtless patient Orage, you are - ". So if you can pitch the tone of your obser- vation thus, you will have the spirit that is necessary and proper.)

// And my dear, adorable, kind and impartial ladies //

(Not "I'm a lady but as above, a woman should pitdh her attitude).

----- (So, if you can pitdh your own observation in the key - Very good.)

// With God's help and of course with the permission of the local planetary authorities//.

(Whenever the word "local" appears it means xonventional earth.)

/ Although I have been taught the language of intelligentsia (mode of



thought) I have always refused to use it."

-----

I shall not write this <sup>book</sup> in the language of /<sup>the</sup> gramarians // (Not ordinary grammer but he means modes of thought in use on this planet..

-----

Mechanical thought - we have an intellectual life based on accidental associations and on chance impressions.

-----

He will use words that (may-will, but should not destroy the mood or meaning. Rude words - but we must definitely break up our present associations.

"What is the aim of this book?" I asked Gurdjieff.

"To make free thought possible" he said. , i.e., thought without ~~accidental~~ <sup>customary</sup> planetary accidental associations. If this were done, further breaking or freeing would still be ~~not~~ necessary. )

// It seems that I have <sup>not</sup> decided in what language to write. I cannot write / very long in Russian (admixture of personality and essence.) I have begun in the Russian language but as I intend to write upon philosophical subjects I cannot go very far with Russian.//

( This book is also a history of the Institute - or of this group - of etc.

-----

Russian, (Gurdjieff says in effect) is an excellent language but only for smoking room anecdotes.)

// Russian in this respect is like English. // It is and for discussing Australian mutton, the In-~~Indian~~ - dian question and smoking room anecdotes.

(What is the English attitude? If he is drunk he is religious for a moment; - if angry he becomes philosophical - for a moment or two.

How shall he, the English, enter into the Kingdom of a higher understanding?

-----

Italians are biological descendants of the Ancient Romans.

The English are psychological descendants of of Romans..

The Germans are " " of the Ancient Greeks.

The Greeks are biological descendants of the Greeks.

-----

The English and Russian languagees are like "silonka" - Russian soup- into which everything goes but you and me. (i.e. no English nor Russian ever discusses himself. / 6 )

Morris Frank asked "Don't the English say it is immodest?" Orage - "Yes, a defense.". Frank then asked "Well - what do the Russians think?" Orage - "Oh ( in dusgyst) they don't think!".

English - personality.

Russian - " half, half essence.

Sarmenian essence.

Tuesday, January 11, 1927 - a "New Group".

Certain statements I made in last week's meeting no doubt rankled. What have you to say or ask? What effect have these statements had? (no answer).

There is no one who ever thinks or does or says or feels anything except mechanically.

How have these statements digested? What would you say if you had the courage? (no answer!)

We begin by saying all the things we already know but never realize - for instance "in one hundred years every one here will be dead."

// In my <sup>early</sup> youth I used to be very fond of Armenian for it had nothing in common with the neighbors / i.e. it had a psychology of its own. As children we spoke essentially.

// I observe that during the past thirty or forty years this language has become just an admixture of neighboring tongues. (Gurdjieff is Greek). We must recur to Greek - a first form of speech - gesture, posture, facial expression, etc. - the language of infancy.

The behavior of a conscious being is as much a language as any other can be.

// It is all (i.e. behavior) Greek to us, and will remain so until we recall the language of ancient Greece. A native language i.e. behavior, Gurdjieff refers to his own "native language" i.e. Greek.

But suppose you should take modern behavior to an ancient Greek who understood the language of behavior he would not understand a line or word of it.

// AS LIKE A REQUIEM AS A NAIL?.

// So many I have gotten over difficulties that it ~~has~~ has become quite a habit with me and I remain full of hope //

Orage "He never uses the word "life" - only existence.

Orage Orage - "Voluntarily overcoming difficulties created in life."

// Someway I will find a way out of these difficulties.//

(If my hand aches I quit for a time for fear it will go out of commission. I only quit for thirty seconds though.)

-----  
In literature there are quite specifically "conservative styles" - "cancer styles" - "Syphilitic styles" (etc. styles).

The last named - brilliant, disintegrated, etc.

Every form of art is indicative of a state - usually pathological.

In the case of this book there is no such indicative - it is from "will" not "wish." This book cannot be psycho-analyzed. When I say "pathological" I mean indicative of a certain state, but not necessarily a bad state.

// I do not know why I have always disliked the language of the intelligentsia but I have. Perhaps because from childhood I have always been a black sheep. (Which is whenever you start Self-Observation and Non-identification.) That is each of us is from that moment (of commencing self-observing and non-identification) "black sheep."

That is the sheep who knows or suspects "mutton and wool". We transfer up and down, chemical substances.

// From the very bone and sinew of my right side and little by little in my mind//. I hated the language of the intelligentsia and began to discover the law of association, i.e. mechanical intellection. // Since the time when I was a teacher of dancing// i.e. from the time when I began to try to change my habits of walking etc. - experimenting. I very clearly realized that human beings have two modes of thought -

- 1) words - and (2) (common to human beings and animals) personal experience.

Orage - Sublimity, awe, etc. meant nothing to me - except sound. "Front trenches" means to me a man who has been through something very different from that which it means to the man who stayed home and wrote about it.

-----

Every time you use a word denoting an actual experience you return and in some measure go through that experience again.

-----

How can you discriminate between a writer whose words are full from those whose words are empty?

-----

But Gurdjieff says he is not going to write in either 1() or (2). Since all art is from accidental personal experience we cannot produce art.

"An objective criticism of the life of man as it exists" is the subtitle of the book.

Your writing will be from your personal experiences - chance - accidental.

// Namely, to write, in a manner appropriate to a small teacher of dancing//

"I warn you - i.e. to say the warning - that the cacophonous character of this book may put you off your appetite.

(i.e. the young in this work always avoid eating negative emotions.) Well, that does swallow negative emotions, in such an effort to avoid eating negative emotions (and bitterness of failure - i.e. eating negative emotions.)

(He says in effect that he is not young in this work for he has eaten dog, and the young always avoid that in this work.

, but not to avoid nor endure them but to eat them.

(Wishes to obtain or to avoid are simply a petty form of necessity. Gurdjieff says that not because of this is he writing this book.)

(Gurdjieff warns that anyone really reading this is warned that he may ~~not~~ get shocks. A writer, for example, may realize that he may (shall) never become the great writer. "The ultimate conclusion is that nothing I can do is any good - and therefore I will do my best.")

(There are certain members of the London groups who attended two or three meetings who picked up enough new ideas (by-products), - very valuable - to be an entertaining dinner guest, a more successful psychologist, playwright, etc. But if you go further, you will perhaps - - - - )

// "But if you go only a little way you will get your money back."//

/ One line means not accurate but from the book.

/ I remember the story of the man from a little village who went to town - saw a beautiful fruit - bit into it and found it was a pepper! - all the same he continued to eat it. A man came along and said "What are you doing?! Stop that!! (so your friends say "stop, you fool, bad!") etc. The man said "havn't I spent my last groti? I shall continue to eat though my soul should depart from my body"/

-----  
(People taste this method, - find pepper - say "ptou" and go get their money back.)

// A good appetite and with my whole soul I hope that you may digest all that you read, not only for your own health but for that of all those near you.//

// It will be hot like that pepper (i.e. to our inertias.)

/ A whole hog including the postage (you know the story.)

(There may be purely extraneous difficulties in connection with Self-Observation - which may be regarded as "postage" (If you are drunk you'll pay.)

/ My grandmother said "Never do as others do - go to school or just do nothing, but not the same." / Grandmother is chief Feature, I suggest.) i.e. have a reason for doing anything - not doing anything just because others do it.)

// I take for the theme of my book events that occur on earth//but I do not propose to cramp myself only to this planetary existence/ (i.e. to man's planetary existence/ ( i.e. to man's planetary existence or "it"; i.e. Adam Cadman's body of 2000 million cells. The mechanical part of us will certainly be written about only in that proportion that "it" really deserves.)

(The mood attitude of I when observing "it" is the Beelzebut attitude.)

I ( Consciousness)

Beelzebut (Individuality)

has developed (Will)

Beelzebub, a developed I, is speaking to a little I (Hassain) attempting to grow.

(The book may be a mediator between I developed and undeveloped. )

// You must not joke if you undertake a vow, otherwise you will pay ten years rent for a house only occupied three months. //

-----

/Seriously - I was called in youth "Black Gteek"; in middle age "Tiger of Tur-kestan"; later Monsieur Gurdjieff; finally simply "" teacher of dancing" (i.e. teacher of motion - i.e. how to manage the three streams of forces running through us. We cannot dance - so we cannot make "it" dance. How to become in control of one-self. )

-----

/ "All the world is nonsense always provided that Mullar Nassr Eddin, the crosseyed bobtailed dog of the President of the U.S.A. and Prince are alright./ ( but they don'T exist therefore cannot be alright,)

-----

(There are three forms of foods - food - air - and impressions. Impressions is the form of food that alone will make possible further development of the second food - air.

-----

( Stir water until it is thick - - stir it until you make of hope a thick and nourishing soup. )

-----

(Divine reason - ~~ispatial~~/ impartial intellection - objective reason @ Gurdjieff uses various terms for the same thing. )

(Try to sell these ideas to a hundred people - you will find a psychological problem. And for very shame you could not talk about these ideas unless you used them.)

-----

(This preface is to create if only for a moment or two the attitude of the observer, I)

The next chapter is called "Why Beelzebub was on this solar system".

End of Meeting - 12.00 midnight.

S.A.M.

If ~~any~~ <sup>any</sup> one realized this every moment of his time would be occupied. Not one of us can guarantee that he will be alive tomorrow. We know it but we never realize. But the realization of this we cannot achieve by ourselves.

We are taking part in events about which we know but cannot realize. we behave mechanically - i.e. without realizing what we know. Although we exist some-  
bulistically we cannot wake ourselves up and there is unfortunately no one to wake us up. If you continue to attend these groups you will not only be told how to wake us - but you will receive an occasional shake.

What we know about ourselves - or rather about others, for we do not or /

or rarely apply this knowledge to ourselves - is that we are the result of heredity and environment. How can we realize this? Only by doing something to which we are not ordinarily accustomed. But there is a shorter way i.e. the beginning of this method. Just watch yourself. When you get up in the morning - ~~not~~ watch the habitual way of your behavior.

- - - - -

The way of catching rabbits, those of you who have lived in the country know, they always run in a field in the same runs /'- place a trap there - alors - - .

We invite you to prove that all our external behavior is determined by outward circumstances - and cannot be changed . You think perhaps that you can think of ~~feel~~ what you choose - you cannot, any more than you can change your physical habits and behavior, ~~and//~~ Observe yourselves - watch your own behavior and if you cannot perceive anything else than automatic behavior, as I am sure you will, then you will realize what you know.

It is possible to induce a change by another means than by any of our habitual means. <sup>Ha</sup> Constantly reasserts that he has repeated or "as I said last time" - or "as I think I have told you".

Convicts familiar in convict settlements in Australia through generations concealed from themselves and their descendantd that they were convicts.

In the same way, over a period of thousands of years, we have become mechanical. If you realize your state, you will at once say "I must have a way out of this terrible state."

We are not even "higher animals" - we are only more complicated animals. We are in this state because ~~of~~ our forefathers concealed the fact that they were deteriorating.

By the time of the Greeks, people were almost mechanical. They only had myths of real life - but once men in Egypt, or Atlantis, were free men.

If this realization comes then this method will carry you fast and far.

But just a wish to improve will accomplish little. However if done from a sense of shame <sup>when</sup> ~~it~~ much will be accomplished.

I cannot have told you things that are disgraceful - "you are only a tree - a vegetable" - without you're having been insulted.

(Sherm said this to Sherm - I have within me a cell corresponding to each man being on earth - observe them and myself simultaneously.)

(For instance - six puppies - one is given to a hunter - another to a circus. )

So, a business man can talk intelligently to an artist. We are an abnormal sort of monster developed into something so disgraceful that a realization would shame us into doing <sup>it</sup> something about it .

"But" asked a lady - why should we be ashamed of something over which have

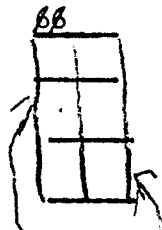
no control?"

Orage. "If my father died a disgraceful drunken death, I am ashamed, though I have no control over this."

"But you should not be," she said.

Orage. "I am ~~ashamed~~ not saying that you should be, only that we are so constituted that we are ashamed of certain things over which we have no control.

We propose to utilize the only means that exists in us. We act only from our feelings - and there is a certain element in our feelings which we can use.



We are capable of sensation and movement. We can feel pleasure and pain, <sup>generally speaking</sup> We wish from these states to do certain things.

Where in your body do you feel disgust, fear, anger?

You say "it made you sick to your stomach" - solar plexus.

Which center makes us move.

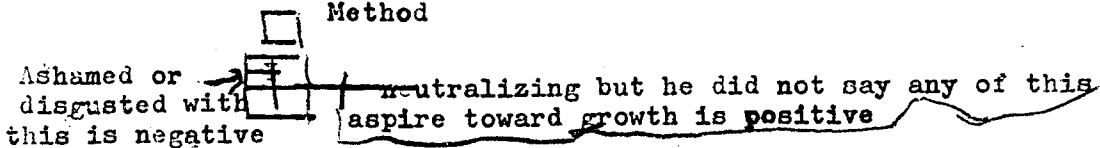


This center!

My hand has no likes nor dislikes, - it has only sensations. But I like and dislike - this I don't know why - and my body must do "what I like".

Orage. "I thought and I came to only the conclusions to do this" - "But my dear fellow" we say, "You would have done that without thinking, for you were already disposed to do it by your likes and dislikes."

Method



If we can take a wish not to be as we are plus a will to be something else and attach it to a proper method we will have the ~~strongest~~ strongest possible arrangement for growth. Then the program will ~~try~~ go



Individuality  
consciousness

will.

- Abnormal - 3
- 2
- 1

-----  
The whole method to develop (4,5,6,) and at the same time to make normal (1,2,3,

There is at the back of the head an area that is never used. Actually it is there now. So at the back of our trunk there is an organ about which we know - even talk about - we say "I feel with my heart" but it is not so.

Certain poets have had real emotions - <sup>has</sup> ~~is~~ any of moderns had an experience of "awe" - Milton did when he had a vision of Paradise.

(Sherm's interjection - I find in myself<sup>a</sup> certain smugness of attitude, dear fellow).

At the base of the spine a - six is sex. The real function of sex is not procreation - but something associated with the highest concept you can attach to the word "will". This method is a true use of sex. It can only be brought about through Individuality, Consciousness, and Will.

-----

It is the finale if the development of a ~~spiritual~~ complete human being.

Well I could go into interesting - from our point of view as detailed as to why evolution goes on in this way - , -

why first instinctive

second emotion

third thoughts

why nature takes by these steps so far and cannot take us further.

Why we can ourselves by this method take ourselves further.

You are a walking figure, an incarnation of the figure. ~~III~~

You should begin to feel as you walk about this world - - - -

"Is a lifetime enough?"

We say a week is long though - a day - .

I say, quite truthfully, that you can develop thus in a week. If you can for

for one week be continuously aware of your physical movements of your body, you will be then an individual with consciousness and will.

It is not concentration - we cannot use any word we have ever used before - at any rate in its present meaning. - So - If you introduce the word concentrate you introduce its association.

What does a camera do - when it registers light waves - concentrate? NO, we say - it simply registers. This is simply a psychological registration - we call this - AWARENESS.

Be aware of yourself speaking, moving, tone of your voice, etc.

You see me walking now , but I am aware I am not ordinarily aware of what my body is doing.

But if for one week you can be aware of this you will have completed this development.



Heteroconsciousness is what we ordinarily call "self - consciousness". But this method will entirely cure "self consciousness" as we ordinarily use that term.

Nothing we have ever done will have the slightest effect upon our ability to do this work. For if it did, obviously, it could not be a new function.

Take<sup>a</sup>/plane - we might say if we extend the plane far enough we will reach another dimension - but it won't, will it? - - - - -


~~Orage~~ Question - "How does this differ from observing others?"

Orage - "Try it?"

Questioner - "I have - no difference."

Orage "But there is. Try listening to the tones of your voice, etc." "the difference is as great psychologically as the difference actually between running and sitting. If I listen to the tone of your voice it is as easy as sitting. But I have to run to keep up with hearing the tone of my own voice. There is really as great a psychological difference. Now there is an iron ~~sheet~~ filing falling between magnets - - - etc.

Orage - "He is thinking of absolute freedom. (i.e. of something that cannot be thought of.). There is no such thing. There is only possible a greater choice of potentialities .

This dot is let us say  a being call it what you like. When you reach a crisis - you are in fact in a certain chemical state - we call it a state of doubt .

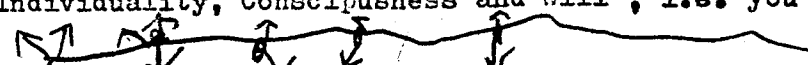
Say you can go to Europe - you have the money etc. But you have an invitation to go to California.... And your business is in a certain state . Your family is likewise. -- Your brother needs a vacation but if you go he cannot. etc. ~~Not~~-

The pulls varied, but not determining.

Finally something happens and you say "That decided me" - and indeed it did. Chemically. But sooner or later you find yourself in Paris.



And again a number a number - a definitely limited number - not an infinite number of potentialities appear - again etc. until you reach death.

But suppose you had developed Individuality, Conscipusness and Will , i.e. you were free - then the line would be 

though it might involve exactly the same movements - New York - Paris - Italy - N.Y. - etc. Yet they would all bear on your ultimate objective, and so you would be free. \_\_\_\_\_

A conscious man - He will through all the same exterior behavior as the business man , for example, he will be undiscoverable. Yet he is not doing it as a businessman will - for money power etc.

Suppose when you are dead you find yourself exactly as you are - but without a body - you will know exactly what to have observed

Here i stopped taking notes tho I itched to continue many times

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facial expres-  
sions - only a  
limited number

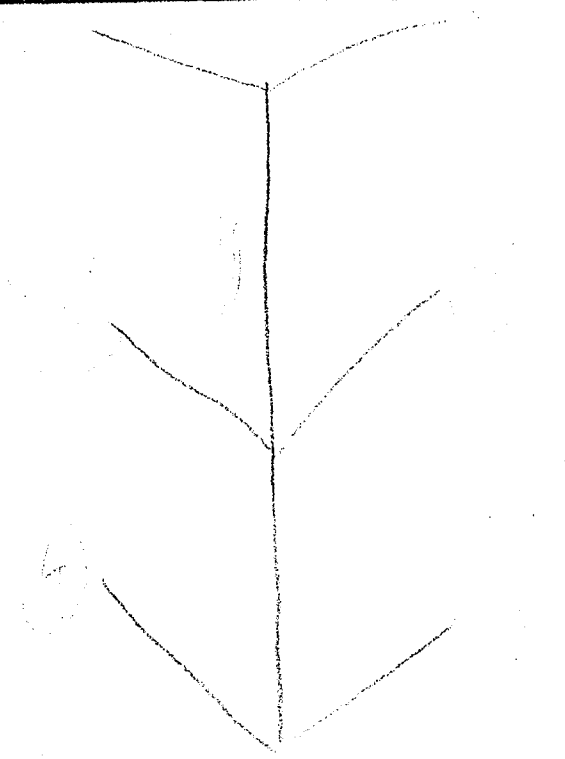
tone of voice  
limited number

postures  
we fall into  
them habitually  
& mechanically

movements  
walking, running etc.

gestures  
we have a  
certain number

sensations  
heat, cold, touch,  
weight, etc.



How to produce a substantial and permanent change in the character of the human species. He prepared himself to be able to be impartial.

He then set about formulating the existing conditions. The human race had gone too far in subjectivity to be able to appeal to ~~the~~ any genuine feeling of either ~~either~~ faith, hope, or love.

So he chose something either deeper or more accessible - objective conscience the representative of God in the Essence. Not dead, only dormant.

Objective Conscience would serve an individual as an infallible guide for himself - so that he will ~~ix~~ voluntarily participate in the function of the ~~function~~ of Universe proper to him. Slave to Son.

He gave them teaching exercises - the three-fold ~~of~~ form of Self Observation ~~to fulfill~~ to realize one's place in the Universe and what is necessary for one to do.

Objective Morality -

1. The satisfaction of the planetary body. (Satisfy, not gratify.. Fulfill the needs of the planetary body just as one would have to do for a dog one was training.)

Not overeating or undereating - overdrinking or underdrinking . A maximum of fitness - i.e. health.

A troglodytic body occupied by a young soul. So our sole (soul) means of life.

2. To improve one's being. (A cog has being - it cannot be defined in terms of understanding or of ability or of planetary body. Essential Being is the kernel of the nut - i.e. what we are. Have you any fear of being alone? Would you fear to go to China~~x~~ on a secret mission? Have you any "gutd"? Are you manly or womanly enough? Not one who shirks or loses his head? A good person to go tiger shooting with? This state of being is the only part of us that ever changes.

One's inside is independent of the organism. All that St. Paul affirmed of love can be equally affirmed of being. What sort of being have I? Pigeon-hearted or strength?

Being effort is the only method of developing. You are aware when you have made effort - when you have done something that you are aware required effort. Every successful effort adds - every failure subtracts.

An effort that involves ample reward is no good. It must be gratuitous. St. Paul said always to be running in the great race. Gurdjieff says "always be in a huff." Every effort creates energy and at the same time intrinsic strength

- 1. = attainment of health
- 2. = attainment of strength.

- - - - -

- 3. The aim always to know more and more of the world and the laws of its creation and maintenance.

(This is the formal aim of philosophy - the understanding of life. This is one of the functions of a normal human being. The dignity of man does not require that he arrive at conclusions - but just that he be so occupied. Curiously questioning one's experiences. )

6'4 = the attainment of understanding and wisdom.

Everything develops by exercise.

Pondering exercises the whole mind,.

There are many areas of knowledge that must be eliminated from the field of wisdom. By pondering on "God created the Universe as a defense against Time" - you may never understand this, yet by ~~so~~ pondering you may understand many other things.

- - - - -

You work physically until you drop - then beyond this you are using being effort. Every one lives on his "first wind" - create or find the conditions where-in you voluntarily proceed to your second wind, (Gertrude first wind only). except in the Movements.

Try to discover when you have reached the second wind, then within the realms of common sense repeat this.

4.) To pay one's debt in order to be free to serve. The Western conception of the word "duty" - the stern sister of the voice of God - the recognition of <sup>performance of</sup> justice. We must pay for our birthright and our favorable environment - but most of ~~us~~ us are content to childishly enjoy them. i.e. earning your living can be done by gratuitous effort. Or by the obligation to spend \$1000 with strictest -?

From the standpoint of Nature's bookkeeping men are debits. - No being - no real accomplishments resulting from their own efforts.

- 5. The attainment of and performance of duty.

- 6. Helping others to attain individuality. (By gratifying instead of satisfying pleasing instead of serving - we serve only Kundabuffer.)

Ouspensky never gave an exercise which he did not perform - or do something ~~something~~ more difficult.

-----  
 What is instrumental to the end of the first four is service - that which is not instrumental is either nothing or a disservice.

-----  
 These five functions comprise the reason of a normal man . "Huff" is a passionate wish without heat.

You can reach a point where I (anyone) cannot let you down - and I (anyone) where I (anyone) would not.

A leaf surrenders back to the tree sap - life, recurrence - but seed takes life with it. The leaf is "recoated" - recurrence. Seeds do not recur - . Men become men and gods. Extract from the Universe this substance Prana and chrysalize within - then can reincarnate.

We are recurrent leaves - but can become recurrent seed. Detached.

Planet - tree we - leaves etc.

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Voluntary Suffering.

When a being makes himself able to endure the manifestations of other beings when these are disagreeable. But Buddha's disciples soon forsook this procedure, by retiring to remote places out of touch with other beings - monasteries etc. The foundation of the embracing is to be found in various coatings for different beings on various planets. Three centred beings are able to obtain for themselves, by means of the holy Prana, the conscious use in themselves of the laws of three and seven. But unless, at the time when chrysalizations of the most sacred Prana begin, a being by Voluntary Suffering and Conscious Labot continues to perfect in himself the laws of three and seven to the sacred degree required, he will appear and re-appear in great travail in successive coatings - and ---

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 Automatic elaboration of energy proceeded in jungle animals during the night and not as in threepentred beings during the day. We kept fires burning of which these jungle beings are afraid. Therefore we travelled during the day - and camped and guarded ourselves at night, when these animals were abroad and ferocious.

These monks inured in boxes could not have secured Prana because it was very far from where they lived and the pass to this spot was already almost impossible to manipulate.

(His Conformity"" the archangel Louisas.) The Ship (Beelzebub's ) "Occasion").

Beings on the planet Mars use for their first food only vegetables. (One brain ia in the spinal column.)

"The Descent of Man" ? ?

The cause of every anomaly can be found in woman.

1. Science of studying astronomy
2. Mathematics and algebra
3. All manifestations of
4. (three centred?) beings.
5. All manifestations of three centred and other beings on the planet Earth.

" The ill starred planet " Earth..

Conscience (allegorical)

1. head - virgin breasts of female (pure love) attracted by amber - non id.
2. Trunk of gull - indefatigable labor without fear.
3. Legs of the lion (withoug fear)?
4. Wings of Eagle (Must contemplate only those matters that do not include Being work)

Must for release of properties of Kundabuffer possess these qualities. On Mars were erected tubes outside the observatory instead of a telescope in center of the pyramid. (Pyramid = three centered organism.

April 31st, 1928

Make "oneself" drunk so that "I" can think, feel, talk, and act.?

Be intent <sup>on his quest</sup> to know the nature of the human species - fa ci Sixth descent. What profession shall he adopt in order to bring about for him knowledge of the human species. Physician. Peculiarities of these human beings do not lie in the external and visible manifestations - only ~~it~~ are to be discovered in the unconscious. Only with a physician or a priest is a human being frank. (i.e. only with a religious or therapeutic motive will one confess himself.)

Opium	(medicines
Castor oil	administered
Quinine	by
Termose = Father Moses	priests)
i.e. hygienic savior	

Especial respect is accorded to priests if they are old.

Moses had very little truck with mysticism - he was a hygenic lawgiver. He passed out of his time in some care of other where ordinarily no priests are

him the entire contents of the bottle the label read only "three times each day of the week." But Termoses said laughing - three kinds of medicine, of which 1st you must be a little careful - but always bottle has a skull and crossbones, so easily avoided.

The other two kinds are harmless and always out of the same barrel.

(Skull and crossbones = "don't do" ? and the other medicine is "do")- and this can all be lumped together and taken on Sunday.

Pharmacists are practical psychologists - i.e. transmuters of energies.

He came into his shop and went to the back of the place where the pharmacist was engaged in pounding something in a mortar. The prescription was Dover Powders but the pharmacist ~~was~~ put in no opium. Said it was too expensive . (i.e. no priest could just put into his advice anything real - it is too rare.)

"What about analysis?"

"What is analysis? It would cost as much as a whole shop full ."

"What is an analyst?"

"One who guarantees the prescription"(religious doctrine).

If you have the idea that a doctrine is the same to emotional and intellectual is to our physical body- -

(Three bodies . AN OBJECTIVE TRUTH NOT relized is a theory for us.)

If you have the idea that a doctrine is the same to emotional and intellectual is to our physical body - - -

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Priests are chemists for the emotional and intellectual bodies . Philosophers are the analysts. (Germans are the inheritors of the ancient Greeks - they are the present analysts.)

Describing now the sort of mind that takes up philosophy - -

Pimples are very symbolic - It completes education thanks to money of mam- ma - and the student reads all these German books on chemical compositions.

Sight, taste, and fire - Pragmatism .

Sometimes takes a little experimental work - in a slaughter house - tough work.

So one takes a compound to this analyst - who consults a book (the Bible). Copies out the description of Dovers Powders, varying the figures a little of course.

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So chemists still continues to make fake Dovers Powders and says that they are all better because they at any rate contain no harmful ingredients.-i.e. Christianity has been denatured. The genuine prescription contains a good deal of opium - so if he commenced to take the real prescription and later stopped taking the real opium - he would<sup>d</sup> suffer a good deal.

Hypnotism is that ~~property~~ <sup>page 67</sup> or quality in the Earth beings from which all their troubles proceeds. It is this that distinguishes these beings from all other beings in the Universe. If they did not exist this property would not anywhere exist.

It is called their suggestibility - but when accelerated it is called hypnotism.

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There are only three <sup>normal</sup> forms of consciousness. Sleep (= the absence of the other two.) Self consciousness is an habitual awareness of the fact that we have a body. (Our state of sleep is chemically conditioned because we receive through inhaling atmosphere <sup>and</sup> through our senses.) (Kundabuffer has left its properties in the very air we breathe and in our very bodies - and thus we are never essentially dimly aware at the back that we are not behaving individually.)

(Have you ever been aware that you have on occasion behaved as if you were hypnotized? Have your friends?)

If you show a man a flea, who is in this state and tell him it is a rhinoceros he will believe it. And always will believe it. (i.e. a small irritation will appear to be a disaster. And a real rhinoceros - i.e. a danger on a large scale will appear to be nothing.) (Par ex. - Self Observation is said to be a danger - that you will get to know something of yourself - but this is only a flea.)

Hypnosis is produced by "stroking" - i.e. idiocy by - - -

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Two kinds of consciousness on that planet. First their real consciousness as beings = biological consciousness, comparable to that of animals. Very natural. Cats have it - i.e. they are not suggestible.

Second not due to biological nature - not due to functions - not natural - absolutely foreign to their real being. And even their brain is so adapted that it contains two independent regions where in all impressions are deposited - one to enhancement of our social consciousness, and the other to our essential consciousness.

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The first belongs to real being, to their essential being and the second ~~is~~ <sup>is</sup> only acquired during their life. So they have side by side thoughts of their real <sup>being</sup> ~~being~~ and thoughts that have nothing to do with this. "He was born a man and died a sexton, a soldier, an English gentleman. It may be marvelous, very admirable - but the person himself may be entirely worthless. He may be unspeakable in his private life.)

Shaw's "Devil's Disciple" is an example of one who has preserved a portion of essence - i.e. he is devil to our ordinary routine.

But his fellow officers almost all of them said he had acted so as to lose caste ("or not to lose?") He was humane, human, essential, . . .



Now in ourselves we can find the same thing - i.e. two forms of consciousness - essential and grafted/. So we call essential consciousness our "subconsciousness" and what we call our consciousness is something quite mortal - called automatically and accidentally accumulated in a special part of our brain and we then identify with it. Manchester was born - where - - parents - school - influences - social~~ized~~-cal history. But not my history - i.e. subconscious history. I won't tall that - what I thought of my mother, aiater , teachers, associates etc. No!!! But that is my real history.

Watson's Behaviorism was not approved by Orage. <sup>Some</sup> knowledge, Orage said but far fetched. Bernie Shaw was too smart. (Real <sup>social</sup> history - Real history is essence.) Watson says it is no matter what a child is born with if he can control his infantile conditions. He can make an artist, a thinker, a scientist. But Watson is right to say this. Yet only that he (the child) can graft onto any stock another stock. Yet this is what has happened to each of us.

-----  
This is called Cause - really only personality- chance collection of prejudices segregated in a pseudo part of the brain - i.e. in the formatory front ~~of~~ part of the brain, which is entirely separated from the back of the brain - the essential brain. These collected word associations begin to churn and "thoughts" "opinions" having no contact with essence, and continue to digest and change independent of essence - and can be changed at any chance encounter with external circumstance.

I.E. Subjective or not related to essence. Objectivity is invariably connected with biological essence.

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Certain beings there have discovered this and are using it for healing - Coué, Christian Science, etc. "Every day in every way I am getting better and better."

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Anything which exempts a being from essential work is only a superficial cure - and can be uncured by a counter suggestion.

-----p  
All the present day Dr. Hypnotists employ one method - i.e. they all require the patient to concentrate on a bright object. (Coué - or gaze upon a so-called ideal - meditation.) For there are <sup>literally</sup> two modes of blood circulation - corresponding to these two modes of consciousness. One where the center of gravity is <sup>on</sup> one side side if the blood vessels and vice versa. (Where in your brain is the pressure greatest in different states of yourself?) (I could spin off by association means - and without a particle of thought - a very good lecture on almost any subject. But it would be of no value to me or to anyone.)

(What is important is "What is really the truth about that subject?" Plato said to one of his associates - "Ah! You think you are dizzy - but you are only really thinking". In one case there is a tendency to go <sup>to</sup> the back of the head and in the other to the front of the head. Strictly speaking a being is only conscious when trying to ponder.

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When fixedly regarding a bright object a certain muscular tension brings about a change of blood circulation which affects a particular part of the brain. So reading this book sets up a certain muscular tension that makes one's blood stream affect, by conditioning, the word center only of the brain. So if one hears the book read - one has at least a better chance.

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Beelzebub speaking. I became proficient in hypnosis by stopping the blood stream in certain habitual channels and so changed their consciousness. (The hysterical ones cannot observe themselves and a suggestion to do so will produce only a new <sup>novel</sup> mood churning - a new doctrine.)

Gurdjieff. - I began my work in Central Asia (essence) where there was a great need of my services on account of many pernicious practices there. I collected certain data first and gradually moved towards the West from center to center.

Questions. What were the pulls that determined any given situation? We have plenty of <sup>answers</sup> ~~questions~~, need only <sup>questions</sup> ~~answers~~ - chemical formulas.

1. All situations are answers. Doyles' Emergence theory.
2. A concise, correct formulation is half the answer.
3. What is the difference between imagination and fancy? Knowledge and belief?
4. Suppose we think during the week and formulate questions for verification of our conclusions.
5. Questions should satisfy yourself, the others, and Orage.
6. We ought not to formulate a question that we cannot answer - just look the question over and if it looks like a good starting point for a discussion - write it down.
7. Suppose we write down questions we wish someone else would ask.
8. Suppose we write down the three questions that interest us more than any others would.
9. What can Mr. Orage really do for us except to supply us with questions - or better, when possible, to incite us to formulating our own questions. Being able to answer questions is easy compared to asking them.
10. Do ~~you~~ we realize that we are going to die? Does this realization bring forth questions?

(Speaking Daly King?)

The following statements may be judged for their clarity, truth and ponderance or not. From my point of view some are false, some true and some true and part false and part true.

What is your natural attitude or reaction to them - if any?  
- - - - -

1. God created the Universe for the benefit of man on Earth, who is the only and original copy of God.

2. God is Love.

~~God is omnipotent, never needing help - all loving, all wise.~~

2-a. God takes his rest and asleep, like any god-man after a hard day's work.

3. God is omnipotent, never needing help - all loving, all wise.

3-a. God is a bearded patriarch who rules the earth by a system of post-mortem reward for good boys and girls and punishment for bad ones in everlasting hell.

4. Man is an automaton.

5. Man is an animal whose mind and emotions are limited to an apparatus only capable of providing adjustment for himself to varying circumstances.

6. Man is a sheep, the Lord is his shepherd.

7. Man is a natural animal discharging a natural function in the organic kingdom which at the same time has capacity for supernatural development.

8. Man is evolving into a cosmic butter-and-egg man.

9. Man's development of steam, gas, and electric power and its application to labor saving devices will give man the time and opportunity to develop himself to the fullest extent. (Shaw)

10. A non-productive aristocracy should be eliminated from society because because its leisure and absence of necessity to work for its living makes it turn to wasteful and individually vicious and degenerate pursuits.

11. The Universe is a rather bad jumble of planets and suns which up to the present lacks the civilizing influence of Man. - Life is a gymnasium.

Before Orage came to Guddjieff he was involved in Shaw (with Shavians) and later not proud of it. Up to the present time the Universe lacks the civilizing influence of Man.

12. The Universe is a perpetual motion machine.

13. Religion is an evasion of the weak man.

14. Pythagoras was a social climber.

Jesus was a fool.

Buddha a word juggler, Confucious the first Rotarian.

15. Art is the science of evoking emotion.

Art is an attempt to convey by another language/<sup>than</sup> a verbal one something not express-  
ible in words. It is preoccupation with Art which makes the attainment of conscious-  
ness on the part of the contemporary artist practically impossible.

16. Art is the outward sign of the shihing spirit within man.

17. Art is a result of frustrated desires.

18. Belief is the child of knowledge.

19. Knowledge is the child of belief. God can be known through the heart  
alone.

20. The intellect in the highest function of man and by concentrating on its  
development, man will become godlike.

21 a. Time is the fourth dimension.

22. Time is the source of our existence.

23. Man is more emotional than woman. Woman is more intelligent than man.

24. Woman is the slave of man.

25. Man is the slave of woman.

26. Every man is <sup>personally</sup> responsible for all others on earth.

27. Every man is responsible for himself alone.

28. Marriage is God's most holy sacrament.

29. Marriage is a device of the devil.

30. Self Observation requires too much time and takes away my energy from  
useful work.

31. If Self Observation requires any time or in any way diverts energy from  
other activities it is not in fact Self Observation.

32. Self Observation will make one a bigger and better automaton.

33. In order to do this work of Self Observation one must give up all  
ordinary ambitions, all worldly ties and obligations, and all ~~religious~~ reliance  
upon his own experience in life.

34. Non-identification with one's organism means that one will no longer  
feel, think, or act.

35. This method ~~of~~ development implies identification with one's or-  
ganism and the simultaneous development of one's soul.

(Saz says these Aphorisms put these separately in a different category.)

Rosetta O'neal Studio, Sunday afternoon May 27, 1928

You remember that I said I would attempt to ~~make~~ a review of the ideas for your use. Try to realize how much you have heard and contrast it with what you have understood. Nothing in this world can convert knowledge into understanding, i.e. real knowledge. Most illuminating statement in the book is "Man is a passion for understanding the aim and ~~purpose~~<sup>purpose</sup> of his existence." But we have no passion except instinctive passion. We are defective in our realization even of "passion". Not more than one in a million has more than this. We are <sup>89</sup>99% animal that this means for us just the sum of instinctive advantages. Are we - well - succeeding - pleasantly related to our associates - No, we are not on the plane where these things we speak of here have any meaning. Are we ready to pay the price, i.e. by the means of the method so simply prescribed, - to gain a real understanding and knowledge of the meaning and aim of existence. Very few have made much effort to increase the effort and the field of his awareness. A conversion of perceptions from a rate of 48 to 24 i.e. an octave of difference is necessary. And only can be gained by an increasing objectivity. You will have so much material in the next few weeks and a method guaranteed to enable you to assimilate it, that you will be able to go on for a year, if necessary, and by that time you will find, either in yourself or outside, an impulse that will carry you on.

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I have prepared a list of about a hundred different subjects - and next week I will ask you to suggest headings of subjects I have omitted. I will comment on these briefly.

- - - - -

The word "centers" has for each of us a definite meaning - what does it mean to you? Is it, for us, an exact term?

- - - - -

Have a list such as this for use in "spare time" during which your mind otherwise will rot.

- - - - -

1. Man. - - Try to assemble under the word all that you have heard said and set it down very briefly - so that it will be an            ? around which the statements will be as            electrons - i.e. a solar system.)
2. Sex. Consciousness (get at your essential understanding of this word - sleep, waking, cosmic,)
5. The World.  
(Do you mean planet, solar system, milky Way - )

The Universe. (Usually means two or three hundred white people.)

6. Nature.

7. God.

(If you conceive the God what is your cosmological theory?)

8. The three Foods. (Is air for you a food? Can you note changes of rhythm in breathing? Can you tell how you breathe when happy, depressed, etc?)

Can you note the corresponding changes of breathing in respect to changes in emotional or intellectual states?

What do impressions really mean? We are taking them at the rate of 30000 per second. Can you distinguish the difference in looking at a landscape when aware of yourself or mechanically, i.e. consciously? If you did, you never would need any other stimulant to awareness. Listening to your own voice is more stimulating than any other that you could mechanically take. In the absence of the conscious taking in of air and impressions no growth is possible).

9. The three bodies.

(Do you by experience realize that an intellectual faculty is as definite an organ as any physical organ? As a body walking across the room, a mental body should ~~proceed~~ proceed to a conclusion - as rhythmically and as definitely.

Life in physical body gives <sup>us</sup> movement in our emotional body, emotions in our mental body thoughts.)

10. Hypnotism.

(Why are we of all three-centred beings hypnotizable? There are two other states of consciousness - self and cosmic consciousness are impossible because of hypnotism (merely focus of attention). The three centers.

11?

12. The Method.

Can you produce a clear statement of the Method? What does it consist of? What pseudo methods resemble it? What misunderstandings are liable to occur in the first hearing of this Method? What are the various steps of the Method?

1. Self Observation

Participation.

Experiment.

2. Voluntary suffering

3. Conscious labor.

(It has been said in India that the mind is an octopus - and to slay this dragon you must give clear answers of essential truth to its questions.)

(Watch how your mind shirks giving a clear yes or no.)

13. Religion and Religions (we are all shamed of being thought religious - why?)

Why do we disguise from our neighbors that we are profoundly interested in the meaning especially and aim of existence?) (Buddha was not a highbrow - Jesus was not a fool - Confucius not just a word thrower - Pythagoras not a climber-. They were psychological workmen engaged in a eugenic labor.)

#### 14. Art

What does art really mean? The art of making a complete human being of oneself - the art of converting chemicals into an enduring work of art. (Perhaps the various forms of art are valuable in this Art.)

#### Science.

(Engaged in making an anatomy of the Universe - and so far as it goes it is of enormous value. But if you wish to understand life you must approach it from an entirely different angle.)

#### Knowledge and Belief.

(Try to distinguish between the ~~operation~~ consciousness of knowledge and the consciousness of belief. If so you will say generally - I never will say "I believe". It is allowable only to those who really know  $\Theta$  then it is a luxury & a plausible opinion.)

#### The Three Forms of Reason

1. Instinctive - animal
2. Associative - verbal
3. Objective = to be acquired - to be pondered over.

(It has practically no meaning for us. Par ex. - I should stand in a certain relation to another person. I diagnose this. I at once say something a little intriguing to postpone a discussion. This is the note "Do". (A clear understanding of the <sup>facts of the</sup> case you have not yet <sup>decided</sup> to do anything. You are merely acquainted with the resonance of the note "Do". Suppose I have not completed my realization of the note "do" I literally can say nothing. Then we go on to the note "re", which is an attempt to realize the essential wish of the other person.

Then next "mi" - to see if the practical situation allows of its gratification, within a time allowable. Perhaps it appears that it can never be gratified. (Say a man and woman are married - and the woman becomes ill or goes mad. The marriage should be ended - but perhaps due to children or other reasons this cannot be. Or a daughter with a bed-ridden mother - she is tied. Let her try to escape - she will not be able.

Mi then is to decide whether the essential wish can be gratified.

If it can, then you may if you will assume the responsibility to advise the person. But no one has the right to advise anyone unless he can take the same advice or something more difficult. And if he does he must stand ready even for years to assist the carrying out of the the

suggestions .

This method is is a key for handling situations.

Try to assemble all the regular phases through which a properly orchestrated symphony should pass. The laws of Three and seven, Personality and Essence, Individuality, Consciousness and Will, I and it.

(To this day we subtract from it and give to I. We are not yet sufficiently behaviorists . Watson is still an incomplete behaviorist. Read Beryrand Russel's Philosophy.). Essence as the field within which behavior occurs.

23. - - The Three Yogas.

1. Raja Yoga Instinctiv<sup>4</sup> (just) yogi.

2. Bacta yoga - Emotional saint.

3. Hatha yoga - Intellectual ascetic.

4. The Way - No school, no teachers.

Gurdjieff's = - Fourth Way. But you can only arrive at it outside yet including these but not adding them together.

The wholeness "Father, Son, and Holy Ghost" is not any of the parts 1,2,3, but where is the four?

The whole of the Universe consists of seven hydrogens - i.e. -

Carbon, (Intellectual Center) - Oxygen (instinctive center and nitrogen equally blended.

Man is hydrogen 24. Build around this idea as a nucleus.

Forces, matter, energy, radiation, emanation.

(All this should be put into two formulations one what has been told you - two what you yourself have really proved.

Say you have two bowls - into one put all untried theory - into the other what has been told you - second what you yourself have really proved.

Say you have two bowls - into one put all untried theory - into the other all that which you really understand.

Into another all that you really understand.

Electricity

Anode and Cathode but also there is a third form - namely the field within which the positive and negative forms are related to each other.

Any exhibition of electricity means a relationship such as that between the weight and the fulcrum of the lever.

The emotional center, or essence, of being is the fulcrum in Man.

Knowing is positive, doing is negative, Being is neutralizing.



In the absence of knowing ~~and~~ doing, being does not exist.

The State of being is that which we call feeling. One can regard man as an animal. As a collection of chemicals. A few p9nches of chemidals diluted in 2½ buckets of H.2.O. Biologically, Psychologically, chemically - consider the ~~various~~ uses of man from these points of view. Man is a medium for collecting chemicals from the air too fine for the plants, animals, etc. So Girdjieff calls it manure for the planet Earth.

26. The Bible. (and all the sacred books.) What did its compilers intend?

27. Good and Evil

28. Time.

Time is the unique subjective - ?Potentiality of experience?

29. Incarnation and Reincarnation.

The one thing that the Christian religion can be proud of is that it emphasises the mystery of incarnation, and not reincarnation. To become aware of ourselves is simply surveying the body into which we are to incarnate. In our case it is possible to survey before birth the body which will be ours if we are born. Then we practice as if we were in control. Then experiment wherein we commence to see what ~~we~~ we can do with the body by changing its habits. This is the prime doctrine of Christianity. Such a revival or Renaissance of the real Christianity would make a bishop of anyone.

- - - - -

We are like children who are given millions of money and we do not know what to do with it.

- - - - -

Reincarnation is a problem subsequent to incarnation.

Spiritualism. (One or other form of neurosis. Delerium Tremens = drunk experience. D.T. for the purpose of studying snakes is exactly comparable to spiritualism for the sake of studying ghosts.

What do you understand by

Objective Reason ☉ For Man it is mutton and wool Try to imagine the experiencing of a black sheep brought up by the daughter of the butcher.

What do you understand by

Objective Reason

" Conscience

" Art

" Science

(The black sheep (above) catches glimpses of the real fundtions of the kindly shepherd and butcher. Try to imagone how he would act and how the other sheep would react when he had grown up and was turned back into the pasture.

We can cheat this object by this method.

Laws of Association .

Mental and Emotional and Instinctive are simply the laws of specific gravity. As they occur ~~to~~ to us they sort themselves out and become grouped by ~~it~~ All our thoughts, Emotions and Acts <sup>and</sup> have their own specific gravity, and weight.

All our thinking is according to associative perceptions, so feeling and so instincts. Deep answers to deep. So in the Gurdjieff movements each one stirred a corresponding thought and feeling. This interrelation of the three centers is the total associative psychology of Man.

- - - - -

If you encounter this method and these ideas, it is exactly analogous to putting a match to a pipe of tobacco - unless you huff and puff it will not burn more than an instant.

January 24, 1927

Beelzebub's service to Christ was negative but really necessary - i.e. a Method. His life having been spent in a search for knowledge, understanding, etc., he was re-admitted to Consciousness, to Objective Reason. An actuality is a potentiality with a "coating". An individual is a microcosmos but ~~but~~ the only difference between it and Megalocosmos is that the Megalocosmos is very much more actualized than we (small fry) are. The idea of this book is that Beelzebub is speaking as one of us with potentialities, completely identified with the highest part of the Intellectual Center, actualized. Beelzebub is meant to be here, the prototype of our complete selves.

(Beelzebub and Hassein were on the Ship Karnak under the glass dome (uppermost brain). Beelzebub identifies himself with all he is and Hassein is relatively his magnetic center. - Beelzebub is I on the Sun Absolute. He was exiled and permitted to return because of his nascent and modest life spent in the pursuit of the "Conascent ~~the~~ pursuit of knowledge and understanding.", which is what "Conascent" means.

(Individuals who are ready to learn are all his kinsmen on the ship with him. And Hassein is one even more eager and ready than the others. Also Hassein is interested in the same questions that we are, par ex. immortality, the soul and the future life, sin, super-consciousness etc. You can test people by their degree of interest that they have in regard to these words.)

So Hassein (i.e. magnetic center) asks "What are souls?"

(Planets are permanent moods, and correspond, in a cosmic sense, to emotional states - i.e. correspond to postures from which we pass through movement to other postures.)

So Hassein asks, " can souls pass from planet to planet? "

( There are two schools of Buddhism - the exoteric and the esoteric. To be able to pass at will from anger to - say - reverence is to be able to pass from one planet to another. This ability presupposes the organization of the body Keshjon, or Astral Body in oneself . This is a result from the carrying of the Method through the three stages of

Self Observation

Participation

Experiment.

So those of you who have been able to do this should be able to travel from one emotional state to another - not at will perhaps but certainly on some occasions.

The Mental Body is a ship of the solar system on which we travel from contemplation - to meditation - to extasy - to logic. etc.

- - - - -

Now what have been the Methods in other times to attain an Astral Body? We know that there have existed in history certain institutions for the development of the soul - what are they called?

Religions. They differ from sciences or philosophy simply in that they propose to give the ability to travel from planet to planet and sun to sun, i.e. as they say from earth to heaven.

The stages of the development of the ship correspond to the three definite stages of the development of religions.

So in the first stages - religious ceremonies were conducted in actual pools of blood. Thus people were introduced to Astral Body in a very curious way, via the physical senses. So, though for a few it may have been good, most people found it very awkward.

- - - - -

Reason forms	Religious forms
1st - Words	1st actual figures
2nd forms	2nd - symbolic figures
3rd. Objective reason.	3rd - Method with all extraneous things eliminated.

So the three types of ships correspond to the three forms of religion.

- - - - -

A captain of a ship is one who is responsible for the conduct of a Method. For instance I (i.e. Orage) am a humble captain, etc. etc.

The Captain spoke "I have been in this service since a child . I began at the lowest rung. I have been Captain for eight years. I took office of Captain after my father who had become a Master"(you will perhaps learn that there are many other forms of behavior open to a conscientious being than public instruction equally of service ) /Shortly after my apprenticeship I became registered as a ship master/ (An agency for the transporting of souls) ( What would you do if you became a Self Conscious Being ?)

At the time your Reverence departed I was only a boy on a ship.(Body and by the way this book can be regarded as a ship ) You were good enough to say that in your day the ships were very cumbersome (so religions )

/In your day the ships were run on familiar etheric substances in the atmosphere in those planets /

(Orage . I have been present at seances held in the presence of fresh blood - no medium is necessary) (But to obtain this (etheric) substance much material was necessary. This type of ship was afterwards displaced by the invention of an individuum (a technical term describing a being who has, by his own efforts, reached a certain degree of true individuality) /And this being was afterward taken to the planet Purgatory / (so everyone of you will go to Purgatory . And remember that certain idea can only be understood in certain emotional states. I.E. On certain planets say Purgatory )

/St. Venoma invented a new method - from a certain cosmic law - the "Law of Falling" -

(Orage. Here I am in a certain difficulty. How can I describe psychological gravity ? Say you dream - there is in your dream a great space - tho you are only in a small room.

What is the origin of space and falling and weight in ourselves? Since we can dream them perhaps their potentialities may exist in ourselves. Now we say "a fall in tone" how far is it actually from 'ci' to the next lower 'do' ? What actual distance ?

So we may say that the planets are each octaves ( that is to say likewise notes) ie. differences shall we say in the rate of vibration. Different notes in the scale so in the practice of self observation, self participation, and self experiment these processes will effect each of us differently.

(So this Method of St. Venoma brought about changes in beings personality)

(Three stages of Christianity )

(Three Stages of Christianity.

First- Physical demonstration. Therapy was the main object- so Jesus was first hailed as a healer.

Second- But He became a teacher second. So this first vehicle was Therapeutics. Second-Gnostics (Teacher) Then third the method from which all cumbersome machinery was eliminated ) / So St. Venoma discovered the law of falling / (think of food scale) / Everything in the Universe falls to the bottom/(So wherever the line of forces converge there is the bottom) (So at Conception the germ receives a certain essence, dependent upon the distance and size of the various states)(ie. planets ) at this instant. So , but asteroids are not definite planets, they are unorganized planetary matter. Our moods are not clear states of emotion but are like these asteroids in this method we can navigate safely thru to the planets, ie. on the ship "Occasion".

(The ship Karnak passes from one Solar System to another - but to travel to the nearest solar system to ours, - Vega, it would take 250 light years. And if the ship Occasion came to the Earth from Mars in 24 hours it would be  $\frac{1}{4}$  as fast as light. (It takes time and effort to change moods or modes of reason.)

All that we call space in the world is just changes of vibrational rates in ourselves. The degree of speed of transition from one state of emotion (mood, planet) to another is test of your ship.

How long does it take you to pass from one state (say negative) to another. by self observation?)

/ Although this system was good it had its <sup>par ex.</sup> drawbacks - when nearing a sun or a planet their navigation became a torture. /

Orage. So, on approaching a mood or planet, which we intend to pass, the tendency is to fall into that mood-planet. So when we commence to attempt to observe without approval or disapproval or other feelings - we almost irresistably fall into the influences of certain feelings - or planets. Everything in our sense perceptions is ourselves projected,. There is, of course, the difficulty of steering past "by-products". Negative bitterness - wormwood; despondency; depression or despair. All these are negative planets (or moods)- but <sup>it is</sup> quite possible to go to the positive planets by means of self observation.

(What is the origin of the evocation of emotional states?

Ship "Occasion" - images. There are seven major emotional states; these are related to seven major mental states. Ask Orage- What image is to emotion, the sun is to a planet,.

(An angel is a fully developed three-centred being.)

/It is rumored that an improved type of ship had been invented./

( So in London we met the objection of a famous Christian gentleman that we were conducting these meetings only in small groups by the truth that there was shown by Jesus many things but that the mysteries were explained to only a few.

And so here the meetings are, so to speak, open to anyone, but no pledge is exacted, and no secrecy, yet, )with possibility of experiment open to all. ) (The implication is in the practice of all groups to permit practically anyone to come to them or to the Institute and see an experiment being carried on. So except for medical reasons anyone can come, and see what he can see.

Tricks = first phenomena. 1/2 tricks = 2nd phenomena and necessitated a great deal of preparation - say - the remembering of a hundred strange words. During the hearing of the words, two centers were actually occupied and so the words were recorded clearly and remembered.,.

- - - - -

The third phenomena - the Real Phenomena - was a form of phenomena which cannot be produced by any one not especially trained. So in the Neighborhood Playhouse performances what was unique?

(This question will interest Dorothy?)

(Orage. In me there is no mystery. If there is it is due to my own inability to express myself - or in you to go from state to state. )

- - - - -

7 The new system was acknowledged to be superior to St. Venoma and was very soon adopted on all the main lines between the planets and ~~stars~~ suns./

Orage. So I would say that if there should be another angel like Christ or Buddha - he will proceed on the design of the Method - This new machine.

/ It is not very complicated. Its principal part consists of cylinder-~~like~~ shaped/<sup>rather</sup> like a barrel (our trunk) and a generator which is placed somewhere within it (i.e. effort - to make conscious here in this body./

/ This cylinder or barrel is hermetically sealed/ - i.e. the energy is no longer lost - leakage is stopped by observation.)(Seal of Hermes).

/When this type of ship/<sup>is stopped</sup> by any substance such as fog, it is immediately displaced and disbursed by the continuance of the generator( i.e. emotional "states") (fog - nebula). Moreover it is interesting to remark that the denser the substances the better the generator works - i.e. in the presence of resistance observation ~~is~~ works much better and more rapidly. If no resistance - there is a tendency to go slowly.)

(Contemporary ships possess in themselves power in themselves, the full ability to control their own destiny./

(Formerly religions required that their members remain within its arms and you would be carried to heaven. But an individuum might want to go somewhere else - and could. He would become not a cell but an individual./ Old ahips contained no possibility of self innitiation./

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"New Chapter heading or subheading "Perpetual Motion."

"Perpetual Motion" .

/Beelzebub interrupts the captain,- // "Surely, what you have just described must be that which an unfartunate being of a certain planet called Earth, used to call perpetual motion.// Many beings perished in this pursuit. /

/This idea so took the beings of this planet that they began to think and dream about it./ (i.e. the attainment of perpetual life - and immortal body capable of resisting Time.)

// What heaps went insane over it!// (retired to nonasteries - diet, breath control - all for the purpose of creating a soul.)

/Many put into this experiment all the values they had had before. If circumstances permitted, many beings occupied themselves, even though they were not natifely qualified, - with attempting to invent a machine./ (MANY peopled here in N.Y. now set up such ideas. One here I heard of today teaches Contem- plation of a flame in an actual brazier - and the leader repeats for them what he calls mantrams.)

// All these pantaloons expect<sup>ed</sup> their friends to be interested in their machines and so had to be shut up in lunatic asylums/monasteries etc.)//

(This is an indictment of religion or superstition for the degredation os Man.

For many of the good habits we have had are thus corrupted, making it im- possible for us to lead a healthy life. )

/ But I do not know what would have happened if some crazy old fellow had not proved to himself and others that the idea was imptactible/ and it occurred to no one to use the ~~ix~~ simple addition of air in one of their ~~ix~~ cities . I saw hund- reds of such appliances (religions).

/Namely in particular a machine for use by weights (i.e. ascetics.)

(We are now trying to review the psychological history of the world -. So we see that the introduction of a religion takes an effort on the part of Adam Cadman - just as this takes an effort on our part.) (The history of this world Beelzebub asked of what material were they built? The Captain answered They were shaped like a bear's back - immortals were made of gold and silver - are parts - wings etc. which will last a long time and there are parts which will last forever. /

/ So we have material now in us of all three states - but though we have astral

matter present in us, it is not organized into an astral body. So we have mental substances but we have ~~mental substances~~ <sup>only</sup> functions, not mental body. ~~Our~~ <sup>The</sup> physical body will last four or five hundred of our years - astral body will last about 30,000 times that - and the mental body because of its power of selfinitiation may pass from matter to matter and last forever.

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For instance people have dreams of past lives - but they are not of their past lives. Our physical lives are, literally speaking, so brief and short that the possibility of developing an astral body is remote. But the use of one's life consists in living it so fully that one <sup>in</sup> moment you live as much as a monk in Meditation does in a month.

Try to remember this book by reviewing visually. Try to put yourself in the place of the characters on the ship and to overhear from the various angles what was said by Beelzebub, Hassein, Ahun, and the Captain.

Regard the Book as a masque -(scene in a ) on the stage to give a key to students.

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Beelzebub on the ship with Ahun and Hassein - on a ship in space. The ~~z~~ The Captain comes in - and goes out. Hassein asks first a question - Beelzwbubb recalls his experiences - - he had freedom of the planets - then earned through a conscent life and modesty how to return to the Sun Absolute - and to stay ! Then yhe Captain returns and describes Three ships -

- 1 -
  - 2 - operated with air
  - 3 - operated with a generator - i.e. effort at being aware of the body.
- 

Beelzebub recalls perpetual motion.

(Orange - This Method is liable to fall into the same errors - fall into an illusion of the method.)

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Our object is to develop a vehicle enabling us to travel from planet planet and eventually from sun to sun.

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It is necessary not only to come here - but to mull over, to ponder over, until next time these above ideas in relation to oneself. 11 :45.

Febtuary 2, 1927 - On 12:30 train home -

Dear Hugh (Ferriss) - I have spent this evening around the big table at 27 West 67th St., with Ilonka, Wim, and Getrude, going over together our notes of the 24th Meeting (shown above). It is, of all things, the most



stimulating . To find three active minds working with great seriousness and purpose on these ideas. Several times we were "stapped" by a sentence one of us had read. You know what I mean? A mingled emotion of joy, reverence, delight, awe, etc.? And shared!!!? That's what increases the emotion in a mathematical progression. You are, of course, missing all this - and must be to some extent regretting it. I am not just trying to "rub it in" - but by this to (God willing) perhaps enable you to redouble your efforts to accomplish the first three stages of the Method.

There are three or four drunks in at the end of this car - God bless us, how terrible they look. One is obviously pugnacious as I am when drunk, - though of course he seems cruel and different from my concept of myself. One is very amiable and friendly.

- Hugh, what do the seven major planets denote in moods -
- Venus - Love ?
- Saturn -
- Neptune -
- Mercury - Will for Service?
- Earth - Lust?
- Jupiter - Will to search ?
- Mars Will to overcome.
- (Sagitarious - The Hunter).

This effort makes me remember that I must study Roget's Thesaurus.

I must go find Ilse on the grain to get her notes of the Orage group I did not attend to night.

Sherm.

January 25th, 1927

Try to resist normal reactions. For example turning the other cheek. The normal reaction is to return the blow or get out of the way of the next blow. Not even the habit of non-resistance is permitted. It is most difficult to return an unexpected expression. Whereas in our present state anyone can, if he ~~wishes~~ pulls the right lever, make us do anything he wants us to do.

Generally speaking our first difficulty is that we react in a mechanical way. It is a miserable day say - "What a beautiful day!" or vice versa. So long as a man reacts in a mechanical way so long he will remain a slave of circumstances. There is no fundamental difference in our mechanicality - only a difference in our shift.

A great pantalog, means Thundah, doesn't it? another Donald Whitcomb in a deep voice suddenly said "Orage Orage said "In french it actually means a storm accompanied by lightning and thunder. Like most people - partly French, Scotch, and I am

(B)

January 25th 1927

Try to resist normal reaction, i.e. turning the other cheek. Normal reaction is to return the blow or get out of the way of the next blow. Not even the habit of non-resistance is permitted. It is most difficult to return and unexpected expression. Whereas in our present state anyone can, if he pulls the right lever, make us do anything he wants us to. Generally speaking our first difficulty is that we react in a mechanical way. If it is a miserable day, say "What a beautiful day!" or vice versa. So long as a man reacts in a mechanical way so long he will remain a slave of circumstances. There is no fundamental difference in our mechanicality only a different ~~in~~ gearshift.

First heresy of Bhudism and of Pythagoreans is "How can I observe my moods?"

Second heresy is - criticism and an attempt at interference with moods even after observing physical manifestations.

But all these extraneous heretical forms of behavior can be cut off. How? By turning your attention with redoubled effort to come other physical form of behavior.

John Riordon said, "But you are attempting to observe memory - i.e. tabulating your various gestures, movements, etc."

Orage - "No. Because we don't care what your particular gestures may be. The tabulation is so that you can determine afterward if you have been purely observing."

Someone said, "But if I observe my walk, it slows down."

Orage: "No. But it seems to do so. And you at that point are ready for the second step. Not that this means all others present are ready, however it will do you no harm to learn the second step in this method.

1st - Self-awareness.

2nd - Participation

I can hold this piece of chalk. I can observe myself holding this piece of chalk. But I can also psychologically "hold the chalk with myself" - as if I were in possession of the organism - though I am not. And the third step is "Experiment for the sake of observation." In walking I will vary my usual gait - not with a view to improving my manner of walking, but only vary my usual procedure in order to observe it more carefully. Try this in all six forms of observable behavior. Try looking, par ex, fierce - if that is not habitual with you.

Steinberg said, "I'm sorry, but I don't see why the second step is not implied or actually implicit in the first step."

Orage: "The second step has an entirely different psychological sense or touch or taste, - when you react as if you were acting-purposive reaction."

Someone said, "On a pleasant day I feel as if I were entirely consciously participating in all my physical movements."

Orage, "Well, but before that you were aware. It is not that you observe from a point outside, but as if you were outside yourself. Thank God I've never been, or felt that I've been outside myself. That would be simply pathological." At one time we discussed if it would not be better to use another word than "awareness" - so a hunter - in a wood - hears a rustle - he tries by an effort to "ascertain" what it is. So this effort of awareness for the purpose of ascertaining what you have observed. "Come to grips with it." Not, "Ah! this is a comfortable posture!" But - "Just what is this posture with regard to muscles - long or short breath - heart is beating - foot is being moved - everything - sensations - weight - touch - taut or relaxed muscles.

I can not emphasize too much the necessity for making every effort to make every form of observation VIVID! A man who had a habit of getting himself into violent rages - afterward he was so exhausted, out of sorts, whatnot, that he had to go home and go to sleep.

I suggested that he observe the symptoms. So he tried to catch himself - but it was elusive. Finally, however, it occurred and he found himself in a taxi on the way home. He immediately set about putting down symptoms. He became so interested and detached that his rage disappeared and he had the taxi man turn around and take him back to his office. You will discover eventually that everybody's "I" is different - so in observing voice some find it easier than others. There are not two individuals the same.

January 31, 1927

Perhaps I can recall one or two of the cartoons from the screen of your imagination. Epic parable is that Beelzebub and Hasein and their kinsmen are on the interstellar ship Karnak. Beelzebub possessing full consciousness, will and individuality. Beelzebub and Hasein are engaged in a discussion of the mechanics of the Universe (Ships) - and all he says is applicable on a smaller scale to ourselves. Try to discover relation of macrocosmos to microcosmos. . . . begins by a description of the manner in which beings on various planets coat themselves. Try to accustom yourselves to a psyche in a different form from that on this planet. If you succeed you will find yourself with a genuine psychology.

Beelzebub is discussing also the difference in psyche on planets - says here on Earth in their very psyche the beings are odd. Not only different from other planets in their solar system but different from all other planets in Universe. So Hasein being piqued by this asservation will inevitably ask re Earth beings.

Then Captain comes in and interruption occurs during which ships - say religions are discussed. This discussion is above Hassein's head but it gives him a new idea. It is as if a child awoke to hear his parents talking of means to procure toys and food and so forth - assuming that the child had a spark of something, he would have some things to think about before going back to sleep. Something of the adult world into which he had been for a moment admitted - though not an adult.

Title of chapter - The Coming Aware of Genuine Duty (i.e. the morality of obvious function.) We are accustomed to the idea of the organism being mechanical - i.e. chemicals biologically assembled. It's use should be determined by its construction. (as an auto, boat or plow) Their morality consists in their being used for the functions for which they are obviously constructed and intended.

In contrast to animals, vegetables, minerals and metals - it appears that our machine has a use that is not only of immediate value but is also for potential future use. So a savage might use a limousine for a hut but it would be immoral by neglecting its obvious function for which it was constructed. So the man in each machine calling himself "I" has a further duty not to be paid to himself nor due to another person.

The use of such a machine will become the criteria for judging the Objective Morality of a man. So the word "genuine" was selected to indicate objective.

Suppose we have three brains but use only one - all three must be used and all three must be fed or supplied with fuel.

When the captain had gone - Beelzebub asked Hassein what he was thinking of so seriously. Looking sadly at Beelzebub, he said - Your talk with the captain has given me some very serious thoughts for I had never imagined that things in the Universe of His Endlessness have not always existed as they now do - i.e. as I find them.

It seems now to me that beings must have suffered and labored and some even suffered more than they need have (voluntary suffering) - that they might give us their conveniences and possessions that we now have. I, for example, have existed for a long time - yet until now I have never realized the truth that these things available to me are not gratuitously provided.

And now with the whole of my being I desire to understand why I have deserved all these lessons and I wish much to know what it is that I must do in return for all this in my existence.

In the absence of this attitude there can be no meaning to one's life or morality. But assuming that we are machines created for a specific object and that we owe some duty or obligation to repay, then we can proceed.

(M. Frank talks a lot about fuel. Orage says why don't we burn all the fuel? - because we need a greater draft or ashes should be raked out.) So every being has this question at least once occur to him. Solon says either we are a machine or we have a machine. Orage, "But, Israel (Solon) I have asked that you make an effort to determine that - for a long time past. Everyone who has made this effort and failed either has passed the possibility of realizing this or has not yet reached the possibility."

(Someone else actually asks "is the duty of the machine or of 'I' ?")

The book is ~~presumably~~ presumably written for those who have reached the point of saying "I have a machine - what shall I do with it? I am prepared to put my machine to its designed use - but in the absence of knowing the latter, what can I do?"

Why are we alive? What is the job I would impose upon my machine if I had made it myself? (Hugh - this will please you ---) The beings on this earth had the hardest deal in all the Universe, - in that they cannot by themselves follow the natural course of development.

Beelzebub - you must not think or worry about this just at present. You are still young (though the magnetic center is at ~~the~~ moments stimulated - we cannot as yet do anything about it..) And the time is not yet come for you to pay for your existence - there is only the morality for us of the pupil. That is the morality of trying - of effort - of learning. So a good pupil might be a bad master. We have only the duty of learning the duty. You must not think of doing, for as Beelzebub says "There's plenty of time later for that." In the meantime, preparation only. Let the energy in you move among the energy in it. Impress upon yourself every morning that he who is too lazy to learn everything will not be able to pay for his existence as he will wish to. Imagine your state if you needed a technique and could recall a time when you could have acquired it - though then it is too late. That is the end of that phase of Beelzebub's reply and it should reassure you of the truth that you need not hasten too greatly. It may be that each of us will sometime realize that there exists in some part of his being not now realized that there remains the memory of the mission upon which he consciously embarked. So, the Prodigal Son - it was only when he found himself eating husks - that is mechanically - that he then remembered his inherited mission.

Beelzebub says I am glad for your future from the fact that you have said these things - that you take it this way.

This word "glad"<sup>I</sup> might perhaps never have been able to use had I existed only on the planet Karitas at home - but I have by chance existed on very foreign and strange planets - and so a second nature began to be formed and because of this I am able to be glad.

For/<sup>because</sup>if one of us were to be regarded by his father - the father would have no reason to be proud - for we are not different from others on this planet - but only mechanical. It may be that on certain planets or planes evolution proceeds without the gap that occurs here on earth - and without any effort so that such a being could only be happy - not glad. For if a state were mechanical one could not be glad.

But on this planet hundreds of beings (Rousseau) have had the idea of a world in which the evolution of beings would proceed mechanically. But Beelzebub says here that the beings on the planet Earth have a better possible existence than all others. Man is God's Mind. Man comprises the thoughts of God. God only commenced to think upon the creation of man.

(Man can be both unhappy and glad at the same time.)

Cherabim, Seraphim, Angels and Arch angels constitute his higher emotional center. Man (or Mannas) is the Mind of God.

Hassein is only to ponder these things but not yet to assume the duties of an adult. Infact the whoe of this planet is in an octave where effort is required at mi-fa and at ci-do. But - (here I am passing on a bit of cosmic gossip) there are planets where cruelty does not exist - where in the ordinary course of life the growth of the being proceeds evenly by nature. But here for one thing the life of beings is os short. If an old man, with illusions gone, could than begin his work, he could go far, but he has not the strength.

Try in the meantime not to think of things that it is too early to consider. In the meantime before the captain comes back I will, if you like, tell you some other things.

There is no religion. There is only one God. There is no evil, there is only failure to achäive the good. God without man would be powerless. One of the purposes of the book is to destroy the idea of evil. Good is the use of means and there is only failure of use of means.

Nietsche said "Not any longer good and evil - but only good and bad."

Beelzebub later explains the problem of creation. The use of certain numbers is the mathematical problem which God set himself in creation - 3 & 7. - There is only the difficulty of the problem.

So Beelzebub invites Hassein to formulate a question. First question: Hassein asks what am I to do? Beelzebub says - good, but wait. Then Hassein's second question: Tell me anything for I will listen with delight to everything that you will be so kind as to say.

But Beelzebub was not to be taken in by such flattery - he had conducted too many group meetings- so he says - something to the effect that Hassein must formulate a definite question.

So Hassein asks "about those slugs" - Beelzebub, "What slugs?" Of course Beelzebub is not surprised, but has known that this question must be asked by Hassein.

Hassein - "Those beings on a planet who are rather like us but slimier."

Beelzebub - "Ah - the beings on planet Earth called men?"

Hassein - Yes, very interested.

Beelzebub - I could tell you a great deal about them. They are very very peculiar. Many of the things about them are unique in the universe and only to be found there.

Orage : This planet then, it appears, is a little different from all the other planets in the universe. This planet is called the Ridiculous Planet.- on the ground that the beings here cut such ridiculous capers. Shaw inherited a flavor of such an idea from - - ? - - to Aristophanes.

Whole of section of Book Of Job in Bible wherein occurs conversation between creator and Job is a "mystery." Read it.

I saw their rise - I saw almost the formation of the planet. I will first tell you of the event which caused the trouble there. For when I arrived on Mars there was not even any vegetation on Earth.

Beelzebub - kinsmen on Mars were developed in objective reason but defective in emotion.

Beelzebub - Soon after we arrived on the planet Mars and began to settle down (i.e. accomodate themselves to a new mood.) On one of our busiest days a great shaking occurred and a terrible odor. And - it was only possible after this odor had disappeared that we could discover what had happened. It seemed that a comet had collided with this same planet Earth and had split off a part. So because Solar System Ors was new - this tended to disrupt the rythm and mutual attractions. (This is obvious even in our ordinary ideas of astronomy. And a planet should be regarded also as a being - a man.)

The Earth came into collision with the planet Condor (or Kunda) and two pieces split off. This happened before it was possible for our atmosphere to arrange its formation as a buffer. His Endlessness soon received reports of it.

(Orage, said Solon, "does this mean that the time element enters into God's cognizance of happenings?" Orage : "Yes.")

A commission composed of specialists was immediately dispatched to inquire into the nature of the happening.

So in the body - nerves convey message to the executive brain - blood/<sup>cells</sup>immediat~~y~~ely are dispatched - so the element of time enters here. When we come to "time spheres" - But put it aside for the moment and let us consider this commission.

This commission arrived on the planet Mars as the nearest planet to Earth and conducted their investigations from there.

(Those of you who have attempted to read the future will get a hint here that an event can be apprehended on a superior planet (plane) before it descends to the next plane.)

(Algi = algebra. Matant = mathematics)

Arch Angel Algimatant is the engineer of the corporeal structure of the megalocosmos.)

Arch Angel ~~Algi~~ Algimatant told ~~me~~<sup>us</sup> that the split off parts lost their momentum before they crossed the line of limit of attraction.

(You will remember that the center of each planet is the foci or intersection of certain forces.)

With the result that they began to fall toward Earth. But the planet was moving and so they fell into the "law of catching up". (Now both these laws "of falling and catching<sup>up</sup>" are present in us. And it is necessary that our center of gravity should always move fast enough to prevent "I" from falling entirely upon it. By pondering you can perhaps find this relativity.)

Glory be that it has fallen out so. For it will always be so that the moon will always be both falling and catching up, but it will never catch up and fall upon it. (I is separated from it by accidental contact with this method.)

The archangel concluded that though these fragments could for the present keep their places, ~~later-events~~ yet there might later eventually occur a catastrophe.

(One of the dangers of hearing this method and understanding it is precisely this danger.)

And it proved upon investigation that the fundamental piece should supply to the smaller fragments a certain sacred vibration and ~~he~~ the commission decided to petition his Endlessness for permission to make certain arrangements



(One of the dangers of hearing this method and understanding it is precisely this danger.)

And it proved upon investigation that the fundamental piece should supply to the smaller fragments a certain sacred vibration and/<sup>the</sup> commission decided to petition His Endlessness for permission to make certain arrangements (voluntary suffering and conscious labor.) (So the moon receives not only direct from the sun but also from the earth through its organic kingdom certain necessary ~~substances~~ substances or vibrations. In other words a special kind of organic kingdom is needed on this planet only. In order to keep the "I" from falling back once it is split off from "it", certain conscious labor and voluntary suffering is necessary.

The Archangel Psycharchy decided in view of this foreseen necessity to set off to secure permission from His Endlessness. He blessed it, the project, and gave His permission. (So "I" does not create but His oversight, consent and blessing are necessary.)

Of the two fragments wrenched from this planet, one originally was called ~~moon~~ Lundapeertzo and now is called moon and the second is called Annulias.

The beings of Atlantis knew of the second fragment and called it Annulias though occasionally they called it Kynespies, meaning one who does not allow the sleep in peace.

(I wish you were familiar with a certain writing of Meredith's in which a court attendant was called the Discourager of Hesitancy. His duty was when he saw someone not performing his duty, to cut off his head. I invite you to remember moments just before you have gone to sleep during which for an instant you were troubled by the thought of how little you had done that day.)

But the principal reason why the second moonlet is never seen is that their grandmother never told them of such a little moon.

If one of them should see it through the telescope, he would pay no attention to it...; he would say it was just an aeriolite. (If anyone should find in himself remorse - ache for perfection - he would reduce it to something speculative.)

None of the beings are ever likely even to see it. For we are fallen upon a time when remorse, aspiration ~~and~~ etc. - ~~no~~-because of psychoanalysis, behaviorism, etc. - no longer granted meaning. There is a second satellite of the Earth, invisible but nevertheless exercising a real effect upon us and upon the Earth. So when the eclipse recently was a few seconds late, it was suggested that the other side of the moon which we never see may bulge ~~out~~ and throw out in this was the calculations of the astronomers. But Labor and Suffer we must. That is our fate. But this necessary labor and suffering can be compensated for by rendering a being here a "mannas" - which is <sup>a being</sup> greater than an angel.

Why "Men" are not men.

(Moon in us is not personality. But we are slaves of or food for the moon. Yet it is possible to predigest that food and extract for ourselves certain advantages. In London, Ouspensky was asked, "What, in fact, is man for?" He calmly replied, "To feed the moon." This sounded so crazy to them that it halted their imagination for some time. So some one of us may undertake a conscious labor and voluntary suffering that will relieve the beings here of an enormous amount of otherwise necessary labor and suffering. So the search for the Golden Fleece - Perseus - etc. (Herbert Wolmer - "You said last year that if a great many people practised this method fully it might be disastrous." Q "Yes, if a great many people commenced to feed the sun it might cause a cosmic disaster - but this is not possible practically. Another function of man is to cease feeding the moon and only feed the sun - but then again that is conditioned on the quantity of the necessary substance available - and it is limited. It is not possible for very many people to even begin to practise the first three steps of this method - Self-Observation, ~~Experimentation~~-and Participation and Experimentation - to say nothing of Conscious Labor and Voluntary Suffering. So the possibility of this work is always limited - say as the quantity of radium is limited. (This certainly relieves my emotions of worry over my fellow being.) But, practically, no one need fear that there will not be enough of the necessary chemicals available for his own use.

Well, my boy, So the Archangel Psycharchy presented the plan to His Endlessness Who blessed it and said Be it So. Then the work of the organic kingdom began. So the Archangels arranged the laws of three and seven - so that they could work independently on that planet. Among the biped beings there was a being called man.

(Eptaparabarshinok means only - 7 making one. Triamasikanok means - 3 making 1. On this planet only the law of seven - i.e. the law of evolution proceeded independently of as well as concurrently with the law of 3 (law of psychology) though on other planets these only proceed interdependently - while here independently but concurrently. But psychically speaking due to this, we have a different existence here. Do you remember a diagram called the eniagram? If you take each point of that triangle as do and as place for shock, you will find fa is OK but ci shock is not just right. This indicates that whenever the ci shock is necessary we must hurry in order to make it come in at the right place.



Orage : The ability to think in form - say of a play - is the highest form of thought now possible. But we cannot now define the next form of thought for it has nothing to do with words or form.

How do you imagine yourself in another form - cat, camel, etc.? Define this. How do you define your attitude when someone else is speaking of you? This form of thought requires a process which we cannot describe.

King (Daly) asked, "How does this differ from ordinary imagination?"

Orage, "How does ordinary imagination differ from the attempt to imagine how someone else feels about you?"

(M. Frank blurbs again "Pfa" - He is drunk again.)

When you find that you can go no further in the method there remains the possibility of a shock. In this case it is precisely - "An attempt to understand the reasonability of all things in life."

1. The world is an intelligible phenomena.
2. Human beings have a certain place in the great game of Life - that is being played.
3. Trying to understand the mind of a Creator.

If the individual will undertake to become reasonable, he will come into contact with the reason of the Universe.

Why Beelzebub was on our Solar System.

It was in the year 223 objective time after the creation of the world.

(What do we mean by objective time? Our time is measured by our rotation about the Sun - but if on our sun a year would be measured by the duration of its rotation about another Sun.

But such a rotation might conceivably be called "a year." Say it takes four million of our years for one rotation - spring would be a million years long, etc. On the moon "a year" is a month here so every week is for them a season. So as every epic opens with a statement of -----

Through the space of the Solar System flew the ship Karnak.

("somewhere in space") this is the spot from which an impartial observation can be made. How remote are you when you observe? In the case of Beelzebub who is doing for the universe what we must do for ourselves, he is in space - a ship with an observer on board.

Ship was flying from Karitas toward the Pole Star solar system. Beelzebub with his kinsmen on his way to a planet for a conference at the request of some old friends. (for all I know Beelzebub may be one of your unrealized I's.)

Man has the potentiality of developing into a being that would cooperate with the reason of the Great World - to develop from mutton and wool to Shepherds - to Buddha - to regulators of food material.

Reluctantly from the fact that he had returned to his own planet Karátas (an old being) from which he had sprung. (Gurdjieff is an old being now.) The book is perhaps the last great work he can do on Earth. If he could have now his youth what could not he do.) Lucifer is our present power of reason - cannot except by enormous effort recover its original state. He (Gurdjieff) proposes in the book to show the steps by which he has recovered his own reason.) Experiences had made him different. Had in his youth been taken into the service of the Lord God on the Sun Absolute. (Remember how these ideas first struck you?) If we had been able to remain in that state - but we immediately re-identified ourselves with emotional center - instinctive center, etc. - but we had been on Sun Absolute but couldn't stay there.

Owing to his youthful intellection, he Beelzebub found what seemed to be some irrational aspects and interfered with what was not for the moment his business. (So we observe and then attempt to interfere - to correct something we think wrong.) So His Endlessness had to banish him to a remote solar system. (So we are identified with our solar plexus.) (Can an Englishman do without his head? Certainly. But the one part none of us could do without is the solar plexus.) (The whole man is I - but we identify ourselves with the solar plexus. The arrangement of nerves in the Solar Plexus would correspond in an interesting way to the planets, sun, etc. in our solar system.)

Beelzebub was therefore exiled and assigned to Planet Mars. (Each of the planets is an emotional mood-in us our normal mood is that of Earth - and determined by Earth considerations. Beelzebub was however identified chiefly with the mood of Mars - "will to overcome." Others may have the mood of Venus - Mercury, etc.)

Among the people who were exiled along with Beelzebub were associates and all their goods and chattels.

(I last year spoke of magnetic center - mechanically imposed by fairy tales-by occult knowledge, etc.- it is isolated; it formed a little tract where these ideas could more easily be received. (So in us.)

(Chemical composition of Mars is different than that of Earth. Mars is the agent of wars but not the author. Certain rays from the Sun pass more readily through Mars than through Earth.)

Although this Solar System was totally neglected and in a remote corner of the universe (who are we to think that our solar system is either totally neglected or the center of the universe?) during the following year either voluntarily or in response to needs of a general public character, they adapted themselves on Mars. and some came to the planet Earth. (Why was the continent of America populated? - partly voluntarily and partly needs of a general public character.)

Beelzebub remained on Mars and amused himself with an observatory which afterwards became always and everywhere famous. - so that all points of the universe became, through this, visible. Although this solar system had been hitherto neglected (our solar system is body) / (Hugh! do you see how we were last year at Lindsay's hearing the book? - -Just deaf, dumb and blind, that's all.) S.)

It was to one of these planets, Earth, that Jesus Christ was assigned and Beelzebub performed a necessary part of his work. (The "assumie" trained Jesus Christ in Egypt.) (Beelzebub furnished a method for Christianity - this method is not anti-Christian. "Take no thought for yourself" (love) - but Beelzebub says take thought of yourself (Knowledge) - so called diabolical.)

When Jesus Christ had completed his mission and realized the service Beelzebub had rendered him - he pleaded with His Endlessness for the forgiveness of Beelzebub. (He begged for the readmission of Beelzebub into reason.) Taking into account Jesus Christ request and the modest and conascent life (a coined word meaning "living for understanding.") His Endlessness pardoned Beelzebub.

Christ = love      Beelzebub = understanding (and wisdom is both)      - hence it is that Beelzebub once more finds himself in the center of the universe (i.e. center of gravity) Whatever mistakes you make in the pursuit of the method - if you continue to pursue the method further will be found to be very valuable. So he (Beelzebub) returns "enriched" by the experiences he has had on solar system Ors)

It was in consequence of this that his friends had invited him to the conference. There is a very -?- chapter later that shows how much further he might have gotten if only he could have found an observatory already constructed. He (Gurdje (Gurdjieff) went to the monasteries, endured untold hardships and labor, etc., etc., he checked up on Madame Blavatsky - went to all sorts of countries and found there was nothing in it. She wrote many things (sleep writing) that were true - but also many untrue things. He later became assistant to the great Lama - later lecturer on Buddha (i.e. to priests) etc., and came to the conclusion that the method itself has never been adequately set down. Gurdjieff said "I would gladly spare any human being the fruitless efforts that I have gone through. The passengers on ship, Beelzebub's kinsmen, crew, etc. all were engaged in various being activities. ("being activities" are the sum of what we can simultaneously think, feel and do.) All the people on the ship were true beings. Amongst all those passengers on the ship Karnac (Armenian word meaning "our body as it is put into the grave") a very handsome boy stood out - Hassen, son of Beelzebub's favorite son, Tuluth.

(Hassein is that part of you that is open to the suggestions of another part of you, not yet actualized.)

(The "stop exercise" shows one cannot himself stop himself in an unusual posture - for one would inevitably stop himself in an habitual posture. But Gurdjieff could not stop you. You hear and transmit yourself the command. The whole book is composed of words that can be appropriated to oneself and by that magnetic center (Hassein) given to oneself so as to enable one to become reasonable.)

(Hassein) - more radiant than the Sun, purer than the snow, subtler than the ether is the self, the spirit within the heart. I am that self. That self am I.

(Hugh - Orage gave this as a sort of mantram for repeating to oneself. That's beauty.)

So Beelzebub undertook the education of Hassein (i.e. - I undertake the education of that part of myself that is worthy and eager.) and Hassein on his side was always with him and eagerly devoured everything that he was told (so when you were a child - constant interest, search on part of whatever is interested in this work is Hassein.)

(Psychological interest is also a chemical process that brings about a change in what we call our understanding.)

Hassein is always on hand accumulating material and heating it in crucible - i.e. "pondering."

Beelzebub with Hassein and Ahun, an old servant who accompanies him everywhere (that is, Ahun was his body) spoke of Tuluth, father of Hassein. (Tuluth, Beelzebub's favorite son, was Gurdjieff in the case of Orage, and it follows, of course, Orage is Tuluth ~~in~~ to you and me.) They were seated on topmost deck underneath the dome (name denoting - "through which can be seen the heavens" - i.e. the intellectual center.) From there they could survey the boundless cosmic panorama (i.e. never forget that you can survey the great cosmic plan....through yourself.) He was speaking of the planet Venus. (very characteristic of us)

(The word "philosophy" means either "Love of wisdom" or "Wisdom of Love")

Captain come in - asks Beelzebub's advice - I foresee that in the line of our progress a comet has passed. If we pursue our line of progress we will run into its path and into the gas left there which is always injurious to our bodies. That is, the captain ~~is~~ (always common sense) says if this discussion goes on (about Venus) it will injure Hassein. So Beelzebub says we can either stop or detour. But if we take the detour it will mean wear on the ship. So we will stop and think and instruct Hassein. You go and give necessary orders and come back. I wish to know from you about ship, ie - that means a communication between centers. methods and vehicles for psychological changes. There is a third sort of ship between solar systems - i.e. between self and cosmic consciousness.

I might say for instance that trans solar ships, in my youth, spent nearly half this energy in carrying supplies and fuel. (i.e. monks etc. in Gurdjieff's youth spent their energy in locomotion.) (The type of ship that Buddha designed was immediately superceded by an inferior ship.) whereas this ship is so simple and that we might think we were on one of the planets (i.e. behaviorism, for example, might appear to be similar to this method - i.e. it might be mistaken for a planetary method - a mood - religion or what have you.)

Beelzebub says to Hassein ask me anything you like (what would you ask?)

Hassein says you have told me so much about that solar system upon which you were once that I am very curious. Tell me, are there beings there?

Beelzebub - yes, there are beings who have the potentiality of possessing or becoming souls. Of course the external form differs on the various planets. (i.e. evolution has determined our particular form - there is a certain chemistry on this planet not on another planet and therefore we differ. If you were on a different planet you might find yourself in a really different form. I mean planet quite realistically.

Hassein is looking at map of himself but Beelzebub is looking at cosmic map. So when Beelzebub says "solar system and planets" Hassein thinks of "solar plexus and moods". For instance - on Mars beings are coated (note) in form of corona, i.e. large trunk, two large wings, two legs - eyes so bright that they can light up the dark and wings so strong that they can take them even beyond the atmosphere of their own planet. Wings - imagination Eyes - to see - understanding.

To incarnate - a neutralizing form supplied by mother is coated on three centered essence. There is also a small planet on this Solar System called Moon - of second order. I watched it from my observatory. (What is moon in yourself?) The beings there have very strong spirit and very weak bodies. Air so cold that breath is immediately congealed and next day so hot that you can cook eggs on a rock. Immediately behind it is its (?) planet called Earth. On this planet there are also being called men closely resembling our own selves only their skin is a little slimier. They have no tail - no horns - no hooves but have invented boots but no good (i.e. no horns - will no tail - consciousness no hooves - individuality. But we invented shoes, boots = personality. Our individuality is touchy, shows tenderness.) If their exterior is so unattractive you can imagine their psychological condition. This is due to external conditions existing only there. Nowhere else in the whole universe are the conditions so miserable as on this planet Earth.

(next meeting - 24 E. 40th - second floor)



January 18, 1927

Orage: Everyone of us uses the word "I". If a prize were offered to ascribe to that word I some quality that cannot be found in any other - could you win that prize? When we say I we mean "it." And we can talk about "it."

All talk about oneself falls into two classes, - one about "I" and one about "it." But talk about I is nothing for it cannot be checked. But if you say I am ten feet tall, we say - Oh! well, now you are talking. We can check that.

I is a potentiality resident in us, the developmant of which will entitle us to say I.

Each of us in an organism with a particular form, speech, thought, way of walking, etc. - and all have both social and biological history.

(Definition of an adult is an individual I who wishes to become distinguishable from "it.")

This body yields us sensations.

Wim was wrong in saying that we ought never to regret not having observed during a day. Orage says, if you don't treat yourself roughly you won't get anywhere. If you say at the end of the day in which you have decided to observe your tones of voice - "Orage, dear me, I did not observe today. Hi, ho." No! If you fail in a vow, stay up all night - don't give yourself that treat you had planned. Fine yourself. Set up a box at home and on those days when you fail in your vow, put in a dollar or a nickel or a hundred dollars. At the end of the month give the money to the Institute. We shall anticipate receiving some money, but with all our hearts hope that you adopt this suggestion and that we receive no money at all from this. (All the boys and girls squirmed.)

January 20, 1927

Hugh, he carried on an ~~imaginative~~ conversation with an egg.

Orage: If you will submit to a process of incubation and make an effort, i.e. peck your shell, you can become a chicken.

Egg: Oh, I've heard of chickens but I don't believe in them.

Orage: Well, pick at your shell (that is, observe, etc.)

Egg: Show me a chicken, first.

Orage: I can't until you get out of that egg!

Egg: Well, what proof can you give?

Orage: Pick at it!

Egg: How do I know it isn't too thick?

Orage: Peck at it. It's very easy.

Egg: Show me someone who has succeeded then.

Orage: I can't ! Not until you come out of that egg.

Egg: But I've never seen a chicken.

Orage: Well, pick a t your shell and you can.

Egg: But how do I know I'll not be worse off? - jump into a frying pan ~~and~~ or something and become a poached egg?

(I have written it badly but write your own dialogue. Very amusing.)

Later on Wednesday.....

I've just had dinner with Ilonka and Wym and Gertrude. Afterward Ilonka had a class in drawing. Why don't you join when you come back. Then Wym and I walked down Broadway, sat in a billiard room talking until 10:15...this is on a 10:30 train.

I may wire you tomorrow about a job for an advertising concern, J.P.Muller Co. that is handling the Roxy theater copy.

February 7, 1927

Orage: I tried an experiment last week in order to see how long it is possible for some of you to retain your attention on a subject which has no material counterpart. Those who lasted through 1 hr. - ? 2 hrs. - good 3 hrs. - good pupil further - good. In understanding, as I have been able with the help of Gurdjieff, an occasional sentence in the book, I later found it difficult and often impossible to get any meaning from it for it needed exact context and continuity of the ideas in the book for full comprehension.

The book is an epic dialogue - the characters are of a certain elevation (- perhaps a little above humans, i.e. they are ourselves as we may be for an instant or longer, - but these beings are able to maintain themselves...in such a state. Beelzebub is a fully actualized human being. Beelzebub begins in a position of complete isolation not merely from his physical body - but he attempts to observe the whole material universe i.e. - God's body. So Beelzebub discriminates between I and it as well as between Beelzebub and the universe. So as he is able to pass at will through the cosmos we should be able to pass from planet to planet, etc. And in his replies there is always implied a certain attitude in the fact that he speaks of the whole universe having a purpose and he more or less understands it. And beings are an "agency". In fact, the whole material universe has a logical design for the purpose of fulfilling a perfectly reasonable objective. This purpose is intelligible and not irrational. And in so far as this universe fulfills this purpose, it is thereby good or bad - not evil.

And we have a material body. The first thing that one can truly say is - "I have a body" - then afterward "what purpose have I for it?"

But we differ from Beelzebub in that he can look over the cosmos and say, "These things have a use for me." - but you (we) do not know why the creature bearing your name exists.

What value has your body for you? What each of ~~you~~ us has of value to extract from our universe will become clear to us. It has a potential value of the extraction of a particular value which is objective reason - Divine Reason from the experience of this (your) body. So Beelzebub makes this survey of the body for Hassein for the purpose of aiding him to establish a school for the education of souls. To understand what the game is, what the obligation of God is to keep the universe in existence. Only those who reach an understanding of what the game is can be called Souls.

There are other planets and solar systems - God is not staking everything on the results on this planet. But Hassein discovers that perhaps this planet is in some ways unique.

So the planet Earth was prematurely delivered of its satellite, - Moon and an unusual method of feeding and caring for the earth child had to be arranged. So Suns "have" planets and planets "have" Moons.

So the "book of Genesis" was not written by dumb fools - but was written by some people confronted by the same facts that we are now confronted with. We know that every time we survey our behavior for one day, we must admit that we have acted like poltroons, cowards, stupid fools - but somehow we do not apply to ourselves such an impartial estimate or judgement. So we go quite comfortably to sleep every night.

We know that for thousands of years men have been on earth - in Egypt - art and science, in Greece - philosophy, in China - personal intercourse, i.e. society. But why has none of this come down to us? Why are we not heirs of all the ages? Instead of as we are - a people who have climbed up from practically a blank. (After each civilization a barbarous sponge wipes clean the slate on which the solution appeared.) Or taking it that we are human beings of at least 6,000 years of existence, we should be, so to speak, on the shoulders of our forebearers - but cannot ourselves succeed - that someone can?

If I am a politician, why do I think - knowing that I cannot in the smallest respect reform myself - that I can by a league of nations reform the world?

Orage: I have begged you to make a survey of men on this planet as they really are - for example, there are five main races, five main continents, 150 nations, 2,000 different languages on the Earth. Now take these sorts of things - make a survey - call the beings, not men, - but camels or kangaroos or anything - Note that all of them are mechanical - and perhaps becoming more so. (More so, if possible.) If you do this and do it successfully you will begin to understand the point of view of Beelzebub. It is necessary to understand this - why men are not men. In only one respect do we differ from animals - that we possess reason including the use of words. But a man should be one who understands why he is alive.

So sheep do not understand that they live for mutton and wool. Suppose I say to a sheep "You are to provide mutton and wool." But the sheep says, "I don't understand." So Beelzebub says, "You are food for the sun and the moon." But you reply, "I don't understand."

"One who plays the game of life intelligibly." What would you think of a man who sat down to play chess and played according to the rules of bridge or ping pong.

So at birth we receive a set of cards and we say "play." But not one of us knows how to play them. We don't know the game.

Sheep, at least, see the shepherd but we do not see even any superior beings - never have seen an archangel or - - - - at least I never have. We have no superiors but we are not ourselves superior.

So in the book of Genesis they tried to explain the fall of man. But we don't even try to explain it for now it never occurs to us that any explanation is necessary.

But in the book of Genesis it says that men succumbed to their instinctive bodies - that they decided they could gain knowledge and understanding without effort. So they ceased effort and soon found themselves outside Paradise. We are not discharging human functions.

But how to make self observation important? Only by making the necessity for effort to get out of a most undesirable and poignant situation, most obvious and apparent. So the book was written.

The Myth says that but for the accident of the Comet Kondor colliding with this planet we should not be different. And in breaking it into three pieces, two were split off, - so extra effort is necessary now on this planet. Why did such a catastrophe occur? Because this planet is of such a nature that this catastrophe will always recur and every being on this planet will always be affected by it and in just this way. They will repeat the same catastrophe that occurred to this earliest progenitor - Earth.

So two parts were struck off from us - Self-consciousness and Cosmic consciousness - I.E. consciousness of our bodies and of the world we live in. So a sort of feeding is necessary of the moon (Self-consciousness) and Anulias (Cosmic-consciousness.) ~~is necessary.~~

Whether the myth is true of Earth - Moon & Anulias, it is apparently and obviously true of I - body - Self-consciousness and Cosmic consciousness.

So Beelzebub has by effort attained a consciousness that even Angels who have never had to go through such an experience never can possess - a dual being. So we can become not just angel-beings but very sophisticated beings. Beelzebub knows the feeling of gladness - not only happiness.

Those of you who know anything of psycho-analysis will here see an analogy in regard to heredity - i.e. in Psycho-analysis you start with the premise that there is a conscious and a subconscious.

Why Men are not Men....we are the planet Earth with two satellites unactualized. (why men are beings with two potentialities - which have names but no actuality)

The fact is that among those biped beings whom you call slugs (why slugs? - because only instinctive is developed) and since they had three brains and due to favorable circumstances there began to be formed in them mechanical reason (for instance it is possible to understand that we are automatic. Behaviorism is a very ancient knowledge.)

When the commission under Archangel Psycharchy descended to Earth again to make certain measurements, they noticed the formation of this mechanical reason - and decided to take steps. So if men will not by voluntary labor and voluntary suffering try to gain for themselves Objective Reason and Genuine Will - then they must be made to suffer involuntarily.

So these beings might by mechanical reason discover their state and also the possibility of higher states of consciousness and they would then revolt and cause us, (the Archangels) a great deal of trouble. (So if we could really feel what we now know that we are in every possible way the result of inheritance and environment - we should at once commit suicide or go mad or become-----)

(So Behaviorism will undoubtedly soon affect the young men of this country so that they will in increasing numbers commit suicide and murder and engage in ruthless warfare.)

So if these beings realized (i.e. emotionally) their state. But the Commission attached an organ which reversed everything in their estimation and also made them engage in certain forms of illusory pursuit of pleasure. It sounds ridiculous to say that there was put at one time into the atmosphere of this planet a certain chemical that would so affect the beings on this planet. Well, it is just that which happened. Suppose we created on this Earth more radium, what would be the effect?

Electricity is matter and just as the air might be denuded of its valuable nitrogen by a certain action of plantlife - it is possible to denude the Earth of electricity - and every one of our movements requires electricity among other energies. (Carl Zigrosser says that Gurdjieff said the ancient Greeks knew of electricity but chose not to use it.) We pay for all of our mechanical contrivances (so-called improvements.) So if there be used too much electricity on the surface of the Earth, it will effect us for every one of our present movements of body is electric.

So the Arch Angel Psycharchy used his chemical knowledge to accomplish something that we are now unconsciously accomplishing by the ridiculous misuse of electricity.

You have heard of the separation of centers by ether, being knocked insensible, etc...and you can in an extreme state of intoxication be doing something of which you are utterly unaware. Why then does this state seem incomprehensible to us? All our centers are at present separated, very, very carefully separated, from two centers; - one of these things is the emotional center's realization of things we know and the second is the understanding of why we are alive.

We all know we are going to die. Why do we not emotionally realize it? Suppose you were in charge of the animal kingdom and had to decide whether or not they were to have the knowledge that they must die. What would you do about it? No one could possibly decide to give it to them.

So Louisas decided to put our realization, i.e. - emotionally, into an airtight compartment and consequently we can never "realize" our state.

So too we engage in illusory pleasures, because we do not understand why we live. We know our bodies must perish - but we live for them at least 99% of the time. But we have a hope that the reasonable part of our being may perhaps continue to exist - therefore, common sense should tell us to live for this part of ourselves. But we don't live that way, do we? Never!!!

When we overhear men talking, imagine animals meeting and conversing. "Jolly good hunting over there - the deer there are excellent - such taste I've never before encountered. And as for my bed, you should see it - and my den - oh, it's great! Always dry and warm. Have you tried this new food that's come out? Rabbits, I believe they call it. ---- By the way, have you ever seen my whelps? Sgg! - and my old lady? She's as young lookin' as the day ---- etc."

So Louisas corresponds to the planet Saturn which is the mystery planet that is both good and bad. So Louisas is also both good and bad. So with the help of the Arch Angel Louisas there was made to grow in the human species the organ knndabuffer..(We are perfectly sane beings but doped.) - at the base of the spine which inverted their sense of values.

That is, we take for our higher values only instinctive values, etc. And then Arch Angel Louisas took his departure well satisfied that the organ would do its work well. (Remember that Hasein has not been yet invited to make a survey of man, and so Beelzebub tells him of these things.)

So on Mars we set up an observatory. (We are often asked if this is true how is it that you can bear to let the world go on as it is? And the reply must be, "What, considering the state of the beings here can we do? Much better to retire to an emotional attitude outside Earth since we can do nothing, i.e. to an observatory - - -Observation - Participation - Experiment, etc.

(Those of us who are on Saturn - are the rare ones who understand the first law of life - "Love all that breathes" - i.e. all who share God's emotions - and so Beelzebub says on Saturn the beings understood this.)

Tolstoy - Beelzebub was on this planet until 1921. And he was struck with this, that Tolstoy, with no more knowledge than you and I -- -- -- nevertheless got himself passed off as one of the writers of a contemporary writer of religion. He was, so Gurdjieff says, who knew him, a perfectly silly man. Why do we give our credence to such or any people when we have nothing by which to judge them?

Though on this planet they have criteria they never think of applying them to anything of any importance. (Why do we send our children to school?) conducted as we know by fools! Why, since war has always been, do we expect it to vanish? We are reasonable beings under insane suggestions. Those of us who have met a number of literary geniuses know what a lot of utter dumb fools that they are. For example, I heard an intelligent Chinaman within the past 24 hours say - "You know that book of H.G. Wells on China is something to be considered!" Why, even Wells knows better than that! Why have I written books - not because I can delude myself that I can affect more than a small entourage. How? Because Beings themselves, though they know a certain degree of actual reality, never apply their actual knowledge to circumstances in which they may find themselves. Well, these beings called men now breed almost everywhere on that planet - - - differ in color and form of body - race and type - races are not superior and inferior.

(There are seven main conditions by which the seven features of ones face are determined.)

At the same time their psyche is the same everywhere - and in particular, namely, they are all possessed in a high degree of suggestibility - everywhere illustrated by a universal phenomena called war.

So, every civilization has suffered death at the hands of man. And that is why we do not inherit the benefits of preceding civilizations... Because of this suggestibility. And you can do what you like mechanically - form as many leagues of nations as you like - or anything else - but it is not certain that the very hardest workers for such a thing as the League of Nations will not be affected by the war fever and tear down all he has attempted to build up.

As you know, amongst us a hero is one who voluntarily undertakes some labor for the advantage of all creation. (So Gurdjieff went to the East and suffered every form of yogi training and discipline and diet, etc.. - and is in a way a hero.)

But on that planet the word hero exists and those are called hero who during one of those stages called war, quickest and most vigorously engage in their war. How can this be? Why from childhood they have been told that he who kills and enemy - i.e. one who has been - due to their suggestibility - denoted as an enemy.

So by catching being young they are so filled up by way of suggestibility that this apparently becomes their customary state.

Next chapter - Beelzebub First Descent -

It is made to Atlanta - whether it ever existed or not is to me a matter of absolutely no consequence. To those who are interested in such subjects, ethnology, etc., and to such others as may be interested - we will read this chapter next week.

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February 14, 1927

I find it a little difficult until I find what your experiences have been during the week. I tried last week to inculcate in you an emotional intellectual attitude that would admit the acceptance of these ideas. I am trying to compare a similar act in observing and non-identifying with the organism and a being who non identifies from the whole human race - but he can maintain that attitude. All the phenomena that occur in the universe on a smaller scale but do occur in this organism - oneself. The difficulty is that the knowledge we really all have is not organized. We cannot generalize on the human species.

Generalize - make a survey of the five races - give the characteristics of each - without further reading - each has had a history - represents an anthology of certain characteristics. What in your opinion are the general characteristics of the nature of the human species.

The book goes further - not only supposing that we can do this - but that we can specify the defects under which we all labor. The Breed of Man has certain defects and can be specified by any ordinary man.

Beelzebub says in order to explain why we are and are not this and that - that a comet Kondor collided with and split the Earth and at the same time brought about a split in being of the breed of man.

I ask everyone to examine himself for these qualities. 1. Self-love -(thinking oneself entitled to certain things - certain discriminatory treatment from some superior being.) 2. Vanity - (we entertain the belief that we have in us certain elements of which we are rightly proud. Even in the face of behaviorism we think this.) 3. Touchiness, or sensitiveness (we take offense if a statement touches us - whether true or false) 4. Hatred - (we hate those whose vibrations are out of harmony with those we happen to have) 5. Egoism - (we believe that the I we happen to identify ourselves with is a better one than others. So each thinks he can be of peculiar service in certain circumstances which no one else could perform.) We claim these things, though they are universal among men. We see our faults but can do nothing to remedy them. Why? - because we are the human species product of an abnormal planet - i.e. - abnormal now even in normal circumstances. In actual fact the whole human species begins its existence in an abnormal state.



Now let us suppose that it is possible to hear a messenger from God. Or a reform. There are two kinds of reform - local and universal. If a reform occurred in America it would be local. A religious teacher sets out to establish a change in the psyche of man. Such a change could be a lasting change. So Beelzebub is not intent on changing any number less than the full number. All lesser reforms run down the scale again. The interval at which a religious teacher attempts to bring about such a change is Ci-do. In the first descent he comes on account of a certain kinsman who has prematurely undertaken a religious mission. - - - - - critique of religious values. Why are people people? Why are they so hard to move - so inaccessible to ideas - why do reforms so soon disappear? The practical mission of any religious teacher is to bring about a change in the whole human psyche. Can we judge from the results what has been the result of each religion and without blasphemy what were the mistakes of each.

A being from Karitas will see, as you should all eventually see - the pitiable state into which the men on this earth have fallen. Taxation without representation.

So the kinsman of Beelzebub undertakes upon seeing this state of things, but fails and has to call upon Beelzebub who has remained upon Mars for help.

Beelzebub is still speaking to Hassein perhaps because he expects one of these days to incarnate upon this planet. He would wish to know something of the planet before coming here. So Beelzebub tries to put Hassein on guard against the influence of these men - they have two natures - one external which looks OK - but inside they are abnormal monstrosities.

I descended several times to the Planet Earth - and I had to descend there to aide a kinsman who, by associating with one of the beings on the planet Earth, had gotten himself in a very serious state.

Beelzebub - objective reason.

When they had told me all I saw that it might be disagreeable to all our kinsmen and to the whole of our tribe.

When we come to the chapter on Christ you will see that since it was founded on Love it should have succeeded - but did not for lack of a certain subtlety. At any rate it has become discredited - and one of the reasons for casting these principles in a rather repellent form is that a negative reaction is almost always introduced by the attempt to relate knowledge and love. Why?!!! Since to understand Truth, Love is absolutely necessary.

So you will find that sooner or later you will find that you too must take these same steps.

So Beelzebub descends after appropriate preparations to the planet Earth on the ship Occasion, after finding that observation would not do. (He intervenes at an opportune moment - but we are seized by an occasion - - - - Mars -permanent moods of emotional self-consciousness.)

So we landed on Atlantis, a continent which later sank and disappeared. Atlantis is essence or that part of us which knows what we are. An essential act is one which we would say was exactly what we should always do - and say it wholeheartedly. The whole of the subsequent parable applies to us from the moment we begin to practise this method. I.E. the essence begins to reappear as does Atlantis in this history. Today the dominant characteristics or center of gravity is in the intellectual sub-center of the instinctive center. (When you hear the word "capital" it always refers to the center of gravity of the time or locality.)

The young kinsman had got himself into trouble through the king of that country, Appolis. I learned that this young kinsman had become friendly with the king and was frequently in his house (that is he became friendly and identified with his organism.) So if by this method I had thought it might be that I could no longer write or maintain a certain pseudo intellectual grandeur - would I have taken it up? So it says that the king Appolis needed a great deal of money and a great deal of labor was necessary. So now we need to do all sorts of things and be with all sorts of things that essentially <sup>we</sup> don't want by any means really to do.

Is it true that beings do nothing in general with undertakings voluntarily assumed? Certainly it is true in my own case. I need to have a spur in the shape of some disagreeable consequences or I find my voluntary resolution extremely difficult to carry out.

I make a resolve to review the happenings of each day. Unless I tell someone who will snub me in case I fail - I can hardly manage, if at all, to carry out my resolve. So it is recommended that you make your vows public for the present.

So Appolis was very conscientious about his ideas for the public.

We are quite capable of a similar state - say an ambition to become a great artist. Appolis had to employ all sorts of means to induce his subjects to do the necessary things, even to menaces.

The subjects added to Appolis' title of king - that of "The Arch Dodger." So everyone uses little tricks to keep himself at a task. I, for example, edited a paper for 15 years every week by promising "it" vacations, trips around the world, riches, position, etc. I was then the "Arch Dodger."

Well, my boy, the measures used by the King Appolis, the young kinsman felt were very unjust, about the limit... And he expressed his views one day very frankly. But Appolis did not become angry as is the custom on earth, but they talked it over and agreed on paper signed by their blood (essential assent) and therein my kinsman agreed to furnish all the money that the subjects failed to provide if the present methods were abandoned.

I undertook that there would be no immediate reduction in personal efficiency. But this cannot be guaranteed - though it could be guaranteed that there will be not any permanent diminution of efficiency - but on the contrary. The organism will benefit eventually but not necessarily in each case immediately.

If you fail in regard to an oath consciously taken the consequences will be 30,000 times as great as in respect to a mechanical oath.

So when the kinsman failed and could not carry out his vows, even exhausting the treasury on Mars. I could not help from Mars, but descended to Earth. Impartial friends, I personally am very sorry for what has been brought about - but I am personally helpless to do anything about it. The fact is that the machinery of my government has been changed and now can not be reasserted without great dissention and perhaps revolt upon - - - -

(So any interference with regard to habits will bring about serious psychological consequences. But it cannot be, once done, easily changed back.)

I bitterly repent in the presence of you all that these things have occurred. For I ought not to have made such a pact with a being who, although higher than I in reason, is nevertheless much less experienced than I am personally.

So I advise each one of you here to retain Common Sense as king until I have really grown up. There are people here who have done such absurd things on the theory that the young I was capable. Never undertake experiments against common sense. Those of us who do undertake some mad experiments will have to admit later that they were mad.

Once more I beg you all and your reverence in particular to forgive me and to help me to return to that form of government which formerly though mechanical functioned in my kingdom.

We decided that the kinsmen should decide. And we decided to recommend that King Appolis resume the earlier form of government.

So think of the liberal forms of government wherein love is to be substituted for fear. They won't work. Though human beings are essentially just. But essence does not prevail in us. So Beelzebub and his kinsmen advised reverting from democracy to tyranny. (Think here of ~~off~~ selling life insurance. The fools won't buy it. They don't know and don't realize that they may die tomorrow.)

Not from ourselves can we extract the energy to increase our rates of Self-Observation on the conviction that this will improve our state, but if we have a conviction of punishment in case of failure we may do so. Try to impose penalties - no breakfast ortobacco or ----- for failure. Every time you cease to exert effort ~~to~~ toward S. O. etc., you will have to make a tremendous effort to resume. ~~Z~~

Every organ has its own clock or time program. So when S.O. is begun it is exactly comparable to the beginning of the development of a seed. This does not mean that water must be given to the seed exactly at a certain moment - but that within so many hours it must have water. So with S.O. a new psychological function begins and goes through a series of phases, each with a time limit. So nobody knows what the consequences may be of introducing - - - - -

February 21, 1927

You will remember the idea that the book provides at the same time a description and an exercise - the mind in which you approach this is called Objective Reason - that attitude of reasonable consciousness with which it is possible to survey mankind, including oneself, as one may lower species - dogs, etc. To this is added Divine Reason - so that one may in addition survey the human species with discrimination as to each entity's use - duty, And so with every standard, assuming that we know the purpose for which a man was created - we can judge as to a man's being right or wrong.

Making such a survey, as every founder of a religion and every philosophic thinker we shall decide man is: religious - sin; thinker - stupid; biological - defects in environment.

It may be that our planet has ceased to provide those maximum conditions that made us flourish as a race in ages past.

By Self-Observation and objectively making a review of one's own past - every one of us is bound to condemn himself for a series of foolish and from this point of view semi-criminal acts. But if we, then we can certainly say the entire race as well? But then reason condemns man. And the philosopher comes to the conclusion - "Man is uncivilized and uncivilizable."

Last week we reviewed the various ways that have been employed by various religions in the past for regenerating. So if you can see how each founder of a religion has surveyed, diagnosed and prescribed, you have reached a certain degree of Objective Reason; Man's first purpose is to attain Objective Reason. So every human must spend much time in pondering on how he shall live in greatest accord with reason. And it will be decided from these criteria - how much will it contribute to my realization, appreciation, and understanding of why I and the world, etc., are created.

Last week I pointed out that we might begin too early to try to correct our defects - and any effort, before ascertaining sufficient about oneself is just as likely to affect one adversely as not. So every effort at self perfecting should be postponed until the proper time.

Question - Define self-perfecting.

Man straddles the gap between do, re, mi - and so, la, si. Self improvement is to improve the status already evolutionarily obtained. Self perfection would be to actualize the three higher centers potential in man but not now actualized.

Beelzebub's kinsmen were not engaged in self improvement but, perhaps by objective art or something similar, in attempting to raise the rate of vibration.

Scientists are now engaged in repeating the discovery of such things as electricity. These things have not come down to us as knowledge but only as

fairy tales, myths, legends, etc.

(Gurdjieff is quite explicit that) There have been at least two civilizations that formerly existed on this earth wherein the development of such things as electricity have been carried much further than we have done, ~~with it~~ Below the ancient city of Troy there were found, by archeological investigations, several cities layer beneath layer. Thirty years ago an archeologist who thought that History might extend back of Egypt would have been thought crazy.

Madame Blavatsky told of beings - Lemurians - who, though in human form, were not three centered beings. The Emotional had not even gone do - re - mi.

It is improbable that the Pythagorean school of mathematics was inferior to our present mathematics, but it did not take the mechanical turn. So we have no birthright from higher civilizations and yet our lives are much shorter than tradition says the average lifetime of man was in earlier ages.

So if you have measured your progress and determined that it will take about a thousand years to attain the degree of objective reason that we can even now apprehend. Well then, we have only a few years!! We have fallen on days when the life of man is very contracted. Why is it that we - the people in this room - have not a life of four or five hundred years? We are a kind of clock wound on three springs - instinctive - emotional - intellectual - and each of our 3 springs are wound up differently. But each - even the least of these windings is sufficient for a life of at least 200 years. Wound up by nature.

Now what is it that will determine how long a clock will go on a winding? A regulator. And in exactly the same way our springs, wound up to go 4-5 hundred years, would do so only that the regulator in us is loosened. And the new regulator is called "The Effort to Become Self-Conscious."

If at birth we commenced this effort - we should live several centuries. So, Self-Consciousness is the "regulator." Time is the duration of the running down of any one of our three springs.

Try to recall an actual occurrence in your own life such as I will suggest in order to achieve a state wherein you can absorb the very difficult ideas of objective time in this chapter.

Think of a dream - you may have "lived" in your dream hours in minutes. Try to ponder the nature of time in a dream.

Another day you are working very intensely and you look up to find that the days have flown. Try to ponder the relation between intense experience and time. Also recall the five minutes you have perhaps waited for some doctor - fullness of time is short, emptiness of time is long. You go down the street and the clocks are all different - you are confused. Suppose under your eyes an acorn becomes an oak tree fully grown.

The period up to maturity passes normally.

In these periods or seasons - 1. Infancy, 2. Childhood, 3. Adolescence, 4. Youth. All these are relatively normal states. So we think of a child reaching adolescence a little early as a bit monstrous.

Beyond these stages, in manhood or womanhood, we can quickly pass down from back through youth to adolescence to childhood to infantilism.

There is no normal stage of growth beyond youth. The sequence of our experiences at this point becomes disorderly - because the growth of our three centers begins to proceed not regularly - i.e. by and according to a regulator but haphazardly. We have a regulator that acts only up to 17 or 18.

#### Relative Understanding of Time.

(Much of our waste energy is brought about by the unnecessary conjunction of effort in two centers when only one is being used. For example, one contracts his brows and other muscles, etc., when thinking.) The period of growth is the period of winding up. Then comes the period of running down.....

In children the magnetic tie between the three centers is developing with the centers. So we can no longer after youth be free as we have been. The tie between centers is no longer detachable. But it is possible to regain this power, i.e. of detaching at will the centers one from the other.

We have not at present the use of a certain organ or muscle <sup>with</sup> which we can control the use of glands. The back of the head contains an organ which is in control of the glandular system. But since we are not in control of this organ we are not in control of anything. And it is the exercise of this particular organ that is necessarily our object.

If this room in which we are sitting were to get smaller and smaller and we should in exact proportions shrink with it, we should not be aware of any change. (Hugh P. "I don't believe that.")

Time is the potentiality of exp (experience)...duration of time is the period or sequence of that particular exp (experience.)

Objective time is the number of experiences potentially contained within the center in question. These experiences can be made successive and with intervals the centers can be run down sequentially or simultaneously and rapidly or slowly.

At 18 we have a capacity of say 3-4 hundred years if we live under a regulator. But we are cast into unfortunate circumstances and they are run off. Objective time is a purely individual thing.

If I have \$100 to spend and you have \$1000, if I spend my 100 and you your 1000 purposefully and reasonably - I will have had as much as you. So though the "years" of a being may be quite different every being has the potentiality equal to that of every other if conscious. Motion is life, space, time.

There is a normal way of experiencing but there is for us now only an abnormal way. If we were in control of our three springs we should experience only when we choose. And this is that which is called the proper use of time.

So in octaves each note is an octave and vice versa and so there is no end either to macrosomos or microcosmos, so no limit to numbers but we can talk about particular numbers. Time is the unique subjective, (subjective is the potentiality of experience.)

Time whose works are wonderful manifested this world and may manifest many more. Time God of Gods. Instinctive center has potentiality of movement. But not an infinite number of movements. Still even this is not "determined"..for something may happen. But it will not go beyond the unwinding of it.

We are crammed with food eating as we do, but the same quantity of food.....

Next chapter deals with light and heat. And we, who are entitled to know what this game of life is, are as ignorant as animals. All alone.

(9:20) March 28, 1927

May I make one announcement? Numbers of people have expressed a desire to hear the book read again. On Thursday there will be a reading on that evening at \$1.00.

You will remember that last week considered the second and third descent and this week the fourth descent. You remember the reason of the second and third descent to put at an end the sacrifice of animals or two centered beings, like ourselves. Fourth descent - "Descent of apes" Discussion turns on one center to two - need a parallel thinking - 3 - positive, passive, neutralizing.

He was engaged in completing his observatory on Mars (a method by which unperceived aspects of bodies within ourselves - heavenly bodies - may become perceived.)

It occurs to him that on Planet Saturn there was a being who was an expert on Observatories (say a being in Tibet who is familiar with Self Observation, etc.) Gunnar Har Harhak. It is now easy to define objective thought - simultaneity of thought - casting and displaying roles can share in a degree the attitude of a being like Beelzebub. Can describe actualizable ideals not yet attainable.

Beelzebub undertook to return to Earth and capture a number certain number of apes and carry them back to Saturn for examination and experiment.

Came an interruption - sailor brings in message - Beelzebub turns to Hassein and says at just this moment, "There is a great 'to do' on Earth regarding the origin of man, particularly in America. Very strange about this, for many generations. - two classes of speculation - 1. Man from ape. 2. Ape from man. Neither is true.

Tichlandia, 8,000 years ago, had theory that man was descended from apes - but now conversely. But both wrong. Cherchez la femme, i.e. inquire of feminine principle. I.E. after sinking of Atlantis, beings found themselves segregated so that in many sections there were only females and in another only males. Males contented themselves with homosexuality. But females took male animals and therefore the apes. (Apes are describable as female in their hysterical moods.) He is referring to philosophers and priests. There are two classes of beings - Philosophers - speculator who deals in words. Priest - not even in words but in symbols to which he has entirely lost the meaning.

Sinking of Atlantis = disappearance of essence and sex. Instinctive education is one - Emotional education is another - Intellectual education is still another. E is left above the water. Each of these is so separate that it is possible for a person to be highly developed in one - rudimentarily in a second - and not at all or dead in a third.

So Gurdjieff says even after birth we continue to repeat embryologically, Immediately after birth the history of this planet - Intellectual - positive male; Instinctive - negative, passive female; Neutral - Emotional - child.

Philosopher - yogi type - one perfectly willing to remain separate from the instinctive - therefore what occurs in him is attempt to put words to the function of breeding. So Metaphysics is self indulgence in which the cerebral centers merely engages with itself in the hope of producing offspring.

Here intellectualism produces nothing but words.

But the instinctive center by itself can produce nothing and since positive has become concerned with itself only. The instinctive must mate with a lower center. The outcome is something, - something in the emotional center but it is only pseudo human or apish or bestial - so all those activities we customarily call Great - but which lack the positive element of reason are apish. Apes are those active beings among us who are active but whose activity is not directed by intelligence. An attempt to see whether, when method is promulgated, active apes like ourselves can become human.

Alights in Africa on Red Sea. Africa was occupied in three centers (parts). Egypt - scene of building of extraordinary observatory. South Africa.....

So stayed in Egypt to study observatories and came to city of Thebes and not far was Cairo - and within that a campus devoted to buildings holding observatories. But before that," Beelzebub says, "I will tell you of certain experiments there (i.e. the first promulgation of this method.) First - put myself into certain trance form.....under which certain thought forms were apparent.

"Sight on Path" (Mabel Collins wrote this down who afterwards became maniac.)



There were in Atlantis beings who had attained the power of making thought molds. Which would exist practically as long as the atmosphere. So Beelzebub put himself into a certain state of intellectual contemplation wherein these thoughts could be read.

Man - Belkotasie in negative state began to seriously review his life and came to the conclusion that the particular event had been only usually stupid but that therein the result had been particularly disastrous.

(The fact that an event doesn't have to result in disaster doesn't change it from folly.)

What he did was not in accord with his feelings or thoughts. (We can be relatively objective with regard to people to whom we are indifferent.)

Belkotasie said to himself, "I must be a singular fool. Other beings surely are not thus. So he invited other beings to consult with him over his own deficiencies but they, attracted to candour by his own ~~h~~sincerity and candour soon admitted that they were in the same fix. So formed the society of Kaldeans - to determine the aim and sense of existence - the meaning of existence. There is not one society on earth today that knows this.

We began to meet and discuss and to compare notes - and kept a diary of all observations. 1st - detailed review; 2nd - current self observation; 3rd - to formulate our conclusions in order to put them before the group for criticism. But decided to divide into 5 groups with special work for each group. 1st group - examined those phenomena that occurred outside their planet. (external observation of oneself and others posture, facial expression, etc., to determine type, etc. Each one of us knows at least 500 people and without going beyond these, one could find ample material for dividing humans into the types to which they belong... physiological and physionomical.) 2nd Group concerned with mathematics and algebra. (Psychological exercise - thoughts vary in weight and rapidity... feelings in intensity - muscular actions in stresses. Can you turn your attention to the qualities as above - i.e. to employ a measure to weigh thought, to determine intensity of feeling, to determine degree of energy - stress-in actions.

Time is the unique subjective. Time is the father of space. (S. Alexander) In a sense - "I am Time." 3rd Group - to observe perceptions and manifestations of beings. We are mechanical beings operated by perceptions and thereupon manifesting behavior. Try to think of yourself as a 3 fold will(?) always receiving and manifesting perceptions. 1 - verbal - opinion; 2 - emotional - negative feeling; 3 - physical - turning away.

Group to physics and chemistry - (i.e. proceeded to examine what changes take place in us by (or resulting from) the impressions (perceptions) we receive, at the rate of 10 per second. Therefore no guilt in actions or manifestations. For they can only be stopped by one means - by changing the rates of vibrations of the perceptions we receive. Behavior is a reflex - including opinions, emotional states, and all behavior in action.

5th Group - study those phenomena that occur owing to fact they only have three centers. (par ex p reading newspaper, lips move, Why? Because so closely related.

Or we see another in an emotional state. The cause does not interest you, me, but I receive from them certain images which arouse, due to an analogue, emotions in me. I.e. study human psychology.

But - they discovered then that further knowledge was necessary. So the Alhadean society sent certain of their members to various parts of the world..... South Africa, amongst other places and they came into the center of Africa - I.E. the personality began. Asia is fully developed Personality. 5 tubes by mirrors concentrated observations in the pyramids of Egypt into a single complete image. (i.e. one's own organism) (i.e. observe 5 forms of behavior and resolve simultaneously into complete and accurate image.) But Egyptians had focus underground. Beelzebub adopted method of Egyptians but produced resultant focused awareness above ground and outside (i.e. objective, not subjective) This was possible only to a few - the intelligensia - the hierarchy. Was not taught popularly in Egypt.

Another accomplishment went toward charting winds and controlling climate. climates - moods; winds - currents of emotions. By observation can change negative to positive emotions.

At entrance to Campus certain symbolic figure - deliberately faulty copy of figure seen by Beelzebub before on Atlantis. Atlantean figure was - 1. head was that of the bust of a virgin....connected with main body by a piece of amber. 2. legs of a lion; 3. body of a bull 4. wings of an eagle; Amber insulates Ockidarnoch - makes impossible transference from 3d center to 4th. Meaning of figure is that in order to recover to normal state there is necessity to obviate consequences of organ Kundabuffer.

1. Body of bull - laboriousness, self-indefatigability
2. Self confidence arises from knowledge that nothing can destroy him - lion.
3. Aspiration - wings; labor and fearlessness alone are useless.
4. head - love - not to be associated with any of the function of the trunk - or three centers.

So Egyptian figure had no wings - called the Sphinx - i.e. question Original figure was called Conscience.

Returns to Mars with number of apes. Finds he must attend ceremony of child born of hermaphrodite, as godfather. - three sorts of planets having one sex - two sexes and three sexes. This refers to 2 centers producing a third, one a second - or three producing a fourth.

Angels have at first already three bodies and although they have all 3 potentialities of development it is not in sequence. On planet where angels are born there are three sexes-Positive, Negative and Neutralizing, but each is truly a sexual being. When there comes the necessity of the creation of a new body for a being there takes place a process called immaculate conception during which each thinks only of the Messiah or Christ. During this time the three beings become one.

Method of Conscious Labor and Voluntary Suffering are peculiar to this planet.

Protagoras (Bel-Cultassi) was in Babylon, Egypt, etc., before setting up his school or institute in Sicily. So Napoleon and his critics and the futility of criticism by us.

.....

February 28, 1927

During the reading of this chapter, I shall make comparatively little explanation because the reading itself is the most important yet read in my estimation until we reach the chapter Purgatory. Unless you can, from the point of mankind, establish some gulf of objectivity nothing can have more <sup>than</sup> a literary value in this book. This chapter defines the nature of a normal man. Heretofore there have been described diseased animals who have failed to strike the note intended - or at least to maintain it.

In contrast to this we ask what is the type of human being which none of us has ever been able to define outside the terms of our usual environment. What should we do and what should he know?

Even time for us flows abnormally - the springs are released in an abnormal way so that we literally realize only an uncertain small percentage of our experiences. Our time is defined as a series of experiences which can be felt and utilized at the rate at which they pass.

We are becoming more mechanical - and Beelzebub here deploras this fact. Hitherto Beelzebub has been a very cold critic but here shows pity.

"The Arch Absurd" (title of chapter)

Our sun gives neither light nor heat.

Later when I relate the facts re the existence of three centered beings you will understand that, for the causes of that babel that exists on Earth are not becoming to three centered beings.

(We can make a survey of conditions as if we were dead and perhaps intending to reincarnate.)

There has tended to disappear any sensation of cosmic phenomena proper to a three-centered being. (We ought to know the function of the moon - planets - sun. We have not inherited the knowledge of our whole environment as we should have, being what we are.)

None of them, i.e. beings on the planet Earth, have any being sensation of the cosmos. ("being" as an adjective always means "personal" as opposed to "hearsay.")

(I personally would not bet a penny on any of the atomic theories extant - even when they work!) (Do you know the difference between the city and the country? Of course you do - no one could convince you that you don't. So you should have just as accurately knowledge of the difference between moon, planets and sun. Something has been interposed in our psyche which prevents us from having a "being sense" of our true environment.

Indians - mirrors.

The method of Gurdjieff introduces the possibility of a self re-education.... return to essence.

Many situations become less intolerable when we know that the cause of the difficulties present have ceased. So now, it is well to bear always in mind that the causes of our condition have disappeared. But we "inherit" the results and we in turn pass them on to our children.

Daylight and dark, heat and cold - we understand how heat in this room is produced - or light. But what do we know about it?

These beings are persuaded that heat and light all come from the sun. The genuine causes of these phenomena never even occur to them.

Fairy legends - troubadours were the messengers of a certain occult group and undertook to purvey the knowledge they possessed in spite of laws of church and government. So many of the fairy stories still contain certain tones and vibrations of a higher quality.

Light and heat as we know them are peculiarities of certain planets - so the vegetable and animal kingdom probably do not feel light and heat as we feel them. Laws of world creation and maintenance are chief cosmic laws.

The whole of our great universe depends on one law called "trogoaftoegocrat."

trogo --- eat  
afto --- myself - observe  
ego ----- I - E  
crat - - -government by

"I eat myself." This is true, isn't it? Every particle of oneself has been eaten. So this universe is a comparable being which eats to live and lives to eat.

(Note that Gurdjieff never uses the word "live" - always "existence" - that state of being that is capable of being manifested. The primary fact of existence is "istence". "I" do not depend on existence...but Orage does. That does not mean that I cannot continue in being.)

So in the book we are speaking of the creation of "its." Processes of involution and evolution. Every particle of your body (including ~~your~~ the food you have recently taken) is in a state of conflux - moving up or down their octaves.) These processes proceed in accordance with two fundamental laws - the chief laws of the universe - - trimasikanoon, meaning three making one and eptaparabarshinok meaning seven making one.

These interblend and gradually form - - - -

The whole of "it" falls under the law of seven but "I" falls under the law of three - but never can the manifestations of "I" be observed - yet always we have the three (individuality, consciousness and will) observing the seven ("it" and the universe.) Law of three maintains law world of noumena

Law of seven maintains world of phenoma This table can only stand because of seven reciprocal thrusts. I can only sit or stand not both simultaneously on account of the law of seven.

Every being has it within his power to remain/<sup>alive</sup>forever - by gaining the power to renew one's body.

A conscious being could use the law of seven as it now exists in our universe to creat bodies, flowers, anything - real works of art. Thus we have the Resurrection - and the legend of the great resurrection - opening of graves and walking, etc.

Boat is sinking - storm coming up - man leaning over edge with a microscope -  
"What are you doing!"

"I'm engaged in scientific investigation," he replies.

"For what purpose are you doing this?" I yelled.

"I am a devotee of pure science," he loftily replied.

God understands the laws of seven and three so well that he can guarantee himself and immortality against time.

Beelzebub always has a little contempt for His Endlessness for he wonders religiously if one can exist eternally contented without change. But remember however blasphemous any statements about God may appear there is always God behind a God behind a God -

(After the meeting I asked Orage if Beelzebub's criticism of God was that he had stopped after perfecting himself in Consciousness, Will and Individuality. Orage said, "No, It is that he has stopped far short of that. He has not perfected himself. He has established himself securely against Time and rests there contented."

I said "Is it as it would be with a man who has amassed enough money to make himself secure financially and thereafter relapses into complacency - i.e. in his instinctive world consciousness he is immortal beyond the reach of instinctive want?"

Orage, "yes, exactly."

(Dear me!!!!)

May 31, 1927

The body we have is simply a creation of nature - we have no quarrel whatever with modern psychologists, physiologists, physicists, embryologists, etc. We can hand over the body to them. We wish to see that all this time we have been associated with this body we might have learned through it, done something in it actually and really have grown through it. Biologically how this body was created by the planet or nature, is no concern of ours.

We have one word only to remind us that we are not just body - "I". But I have had no experiences. Every hair of my head I have eaten - yet I have not transmuted the food. Nature has done this. But out of this autogocratic process which necessarily goes on it is simultaneously possible for an individual to get something out of the process truly for oneself (for E)

I am <sup>an</sup> immortal being capable of all experiences - of Individuality, Consciousness and Will. But the body is capable of only a limited short existence. Even thinking takes place as inevitably and automatically in us as it does in a cat. We have no more control over our day dreams than we have over our night dreams.

What can E do then?

One thing. The truth is we are souls and have bodies - but there is current a lie to the effect that we are bodies and have souls.

Now we can do one thing. Observe this body with non-identification as E. After several years of effort at listening to the tones of my voice - without wishing to change it - without approval - merely attempting a purely recording act of E. Yet after all these years of such effort it is no easier to do. The only difference is that with equal effort E can hear this voice longer at one time and at more frequent intervals. There are only five forms of physical behavior to observe under this method. There are forms of behavior that one must not, in truth, attempt to observe. (We must not observe emotions, though it is dangerous for that to be said, for you will, tomorrow morning, if not sooner, have lost the "not" and say "Oh, I remember . He said to observe my emotions.") The result of observing the five forms of physical behavior one thing will be accomplished - you can some time realize the meaning of "I have a body."

In the Pythagorean school the pupil was put under a vow of silence regarding this method for a period of seven years. Not because he was jealous of this knowledge being disseminated but because of the effect upon the pupil himself. The first danger is that you transfer merely into words the energy aroused in the emotional center and in the practical center. And second, if you merely talk to someone and do not at the same time guarantee to yourself to do ten times as much work as you can properly expect from the people you talk to.

A white elephant is no more creditable than another one. If we are tall, strong, beautiful - this is an accident. So we guarantee to take the pride out of anyone - not by humiliating him - but by setting him this task and letting him prove to himself that he cannot do it. A human being is an animal in the possession of a soul. We all start with a sleeping soul and awaking body. It is not more difficult for one of us than for another. The quantity of effort is dependent on ourselves. If one of us could put the same energy into this work that you could easily put into arranging your affairs to go to some desirable spot in France or elsewhere - for one month - you would have transmuted the psychological condition from a most squalid state to one of comparative paradise.

Well then, how shall we begin to prepare for this journey? You know a savage can count to four - one, two, three, four, but more than four is "many." A hen can distinguish between one and two but not between two and three ~~or~~ more. Well - how to observe these five forms of physical behavior?

Well, which is most important to begin with? None. They are exactly of equal importance. Don't spend a second on determining which to begin with - just begin at once on the one at hand. Say - posture, facial expression, gesture, movement, tone of voice - it does not matter which. Take one of them and determine that you will finish that job. Know every gesture all day long.

Don't make excuses. I've made them all. But the difference is that I have made them all and can't bear repeating any one of them. Tell me a new excuse and I'll use it, at least for one night - and I won't make that day the nightly review. What is "nightly review?" It consists of going over the behavior of your body in a series of pictures - what would have appeared on a three dimensional screen, not as shadows but as figures. Recall before the mind's eye in a series of three dimensional pictures the panorama of your body's behavior during the day. If you do this you will acquire a real imagination with power.

"What can one do to eliminate worry over past events and fear of future ones since we are not to observe emotions?"

Answer: Observe the physical symptoms. My hands are cold - my eyes are welling full of tears - my knees are shaky, etc. Enumerate them all. But perhaps you cannot finish all such symptoms before the grief has - unfortunately - quite disappeared.

Suppose ~~this~~ state is a happy one. I observe a good sterling manly tone of voice - a disposition to jump or run or whatnot - eyes sparkle, etc. Now what happens? This positive emotional state is surprisingly intensified.

"To work is to pray" was meant in this sense. Of course it was very soon turned to the so-called advantage of slave owners or drivers.

Next, participation. Well; that simply means "taking part in." Taking part in these five forms of behavior. When you are speaking - say I will speak a little more clearly than usual. Though the larynx will still be doing the same work you will be running along side so to speak.

Or in a posture - say to body - "No! don't move from that posture. It may not be comfortable but I put it there and I will participate in that posture." There are two blood circulations - one keeps the body going and the second is your own private property and with it you can participate in the activities of your body.

### 3rd Experiment

Experiment for the sake of seeing if you can change. Now I see at once all of the thousand and one notions of self improvement coming down upon us! "I don't like that facial expression - I'll change it. I don't like this or that so I'll change it. Etc., etc. So this surely means I put myself to school to improve myself. Don't believe it! Wring the neck of any impulse to improve yourself. Be sure you are as a body utterly beyond hope of improvement. No! Experiment only for the sake of seeing if you can change. Experiment only in matters of complete indifference - let all matters in which you are concerned go without interference.

When you awake in the morning open only one eye at first - get out of bed in an unhabitual way - don't look at the clock for a moment - just for the sake of varying your behavior. In this case you send energy through a smaller ~~of~~ pipe and it is thus a means of saving energy. It will surprise you to find how fresh you feel as such a day goes by.

These experiments are part and parcel of this ancient and occult method that is so simple that it confuses most of us very greatly.

Five minutes of practice is worth a thousand years of just listening. There is a deadly opinion prevalent to the effect that one can be changed by just listening. ~~So-here~~



So here, if those of you who listen, are intellectually interested but who have done little, do not do something, it may become unnecessary to bring one here who will deal with these very differently.

Voluntary suffering is suffering the unpleasant manifestations of other beings. A snake, mouse, spider - will produce a sharp emotional state in many of us. So some people will affect some of us. And voluntary suffering consists in controlling your facial expressions and other forms of behavior or in concealing them - or in changing them. A man enrages me - I want to strike him., But voluntary suffering requires that you respond as if he pleased you., etc.

Conscious labor. Make a vow and keep it. To dress for a week in a different way from usual. To clear up the indebtedness you may have within a certain period. To write all the letters you owe. To do twice as much as you ever have in one week on some definite work. You are to meet a friend - have a number of topics you will discuss that are interesting to him and to yourself. Be and exist purposefully. Man is placed on this planet and put into the occupation of a body to develop Individuality, Will and Consciousness.

Individuality - by separating I and it.

Consciousness - by manifesting differently Mechanical negative reactions.

Will - by always living purposefully - always with an object, a purpose.

You know the object, the means and you know that no one will help you in this world. Conscious effort in continuity in having always a purpose.

March 7, 1927

Perhaps you remember the title of the chapter -

Let me say that when we've gotten over this chapter we shall have passed over the most difficult part of the book for us to comprehend. Later on, with Hassein also, bits will be remembered and will take their places. It is certainly presumptuous on the part of anyone including the writer of this book to make comments on the nature of the universe and meaning of life.

Renan said, "It is not disgraceful not to know the nature of man and the meaning of life but it is disgraceful not to be interested in these questions."

And the writer of this book, you will recall, constantly reiterated that it is the duty of a human being to understand himself and the universe. Can you cast your eye over nature and make some real observations on the nature of this biological being called man?

What does it "feel like" to be a human being? One should be a scientific spectator who is also an experimenter. Men have certain characteristics. We are in a position to make some real objective statements about men. Make a critical survey.

Men are degenerate - have become less and less actual and have less and less desire to actualize their potentialities. This is abnormal but so gradually has it come about that his abnormal state is regarded as normal.

Men have no proper regard for their children, no proper regard for their intellectual development and so on.

Without an objective standard of what a human being really should be, we can not determine whether we (that is, men) are declining or progressing,

There are some records of ancient times that show men were once very different.

It is the birthright of normal beings to understand that the solar system is our natural realm. In early times it was "felt" that planets were neighbors but now we have for that only superstition.

We will proceed to find here further qualities which ought to be the normal qualities of beings on this planet, but for which we have only names now.

Gurdjieff in this chapter passes from the universal to the particular and vice versa.

Three centers in the universe - and three in man.

We are what we have eaten - and so the whole physical universe is just the same. "God was on the Sun Absolute." Can you make the distinction between E and "it?" - God existed before and apart from the physical world.

In the same way E must have existed before and apart from "it." If E am by nature a threefold being then what E make will be threefold. So three in one - the trinity - three making one - triamasiknoon. The Word of God.

The nature of man was inherent in things before creation. An original 3 fold force that inspired creation was bound to manifest itself in three characteristic forms. What the meaning of the universe is we cannot yet know and we must apprehend it as threefold. Animals would apprehend it as twofold.

Time is the potential of all potentials - the source of all actualities. We come here to the question of why 3 brain beings produce a particular sort of being. Imagining - sensation - emotion -----man has.

Animals have sensations and emotions but no third force enabling them to possess images. It can be speculated as to whether animals may sometimes possess reason and vegetables emotions - but this is because three foldness is inherent in them. So as in the scales, tones flow into each other, yet there are specific restorial notes and it is hardly possible in certain cases to distinguish between metal and mineral or animal and vegetable, etc.

Now I must try to correctly represent to you what the ideas of the school at Fontainebleau are - not what I know or believe - but faithfully transmitting.

Light manifests itself owing to the invariable presence of a certain chemical substance in the atmosphere of all planets. This element is called

Gudarnoch - or electricity.

The three forces of the world are assembled in only one element - Archdarnok - or electricity. We are mainly products of electricity. These forces in us are called/ 1. positive - image making - affirming; 2. negative - sensation - denying; 3. neutralizing - emotion - reconciling.

These three systems in ourselves are the origin, cause and conditions of our being as we are.

There takes place on the entry of these three forces a process called ache for evolvment - envy - remorse (of the elements) - ache for perfection. Any rate of vibration in the presence of a higher rate strains to achieve the higher rate itself. I.E. a shock being present, elements will strive in addition to the mechanical desire to raise their rate of vibration.

Proton and electron are held in relation by a third force. Man, woman, child - but father and mother are not altered by the child. What makes the relation of father - mother ? Child.

Third force blind. We cannot see a group - we cannot see other than a large number of individual people - never a crowd.

1. Proton - 2. Electron - 3. Relation between them - 4. and the atom  
Aristotle commenced a chapter called metaphysics in which he intended to deal with : Space, Time, Form and Force.

Lower notes aspire to higher notes - what is there in the nature of things to produce such an aspiration?

The one active element in which are contained the three forces.

Take E and "it". You owe it to the one fact, - that you have a body, - E that you have any experience whatever. If light affects it, it is thanks to the fact that it is impressionable in that way.

Circumstances pass us and as they pass they play upon us as a series of players may play upon a piano. Of course they are limited to the number of notes. The whole external world consists of no objects - only of conglomerate manifested vibrations. The universe is a constant flux of 3 forces.

Moon is lower vibration - Anulias is higher.

Positive - Anulias - Intellectual

Negative - Moon - Instinctive

Neutralizing - Earth - Emotions

Youth - idealists - will adopt all sorts of forms of sex indulgences - become cynical - become pathological in some way - commit suicide.

It may be that the increasing use of electricity will bring about a very serious, possibly disastrous, situation for human beings. Until it will become impossible to grow even to the age of 18 as now.

The emanations from the Sun and suns when it encounters this substance, electricity, in our atmosphere it sets up among other substances "remorse" which exhibits itself to us as light.

So in a certain state of emotion you can understand certain ideas. Under S. O. & N. Ld a certain tendency in the elements of our bodies will become active - "remorse".

In any being the three functions tend to become coating or they tend to have a corresponding system built up around them - but from the continuation of this there are built up three bodies - planetary - instinctive reason; spirit - essential reason; mind or soul - objective reason.

Objective reason is capable of understanding why things are as they are.

Being reason can understand the formulations and enunciation of scientists, i.e. the "what" of the World. Objective reason is capable of understanding the "why" of the World.

Planetary body - see external objects

2nd body - insight

3rd body - foresight and "hindsight."

These three forms of bodies will give us when completely developed a complete understanding of ourselves and the universe.

According to Gurdjieff, these are represented in us by three brains -

1. highly developed instinctive brain, 2. visual or emotional brain only partially developed; 3. intellectual brain hardly developed at all.

96% of our experiences are instinctive. 3% of our experiences are emotional and 1% are of the intellectual.

As should be - Intellectual - positive; Emotional - neutralizing; Instinctive - negative; but we are: Instinctive - positive; Emotional - neutralizing; Intellectual - negative; so we are standing on our heads.

There is nothing evil in the "instinctive" center - only except habit in the largest sense of the word. Instinctive offers its only rule - its tendency to repeat "its" experiences. But as soon as habits are commenced to be broken - reason will commence to exercise itself. Put in contrast initiative, originality and repeatedly habit. This tendency is instinctive.

The brain is in general merely one of the means for transposition of material - but it is possible for an individual to also at the same time to utilize the experiences, i.e. the trogoastogocrat machine for the development of consciousness. The brain as collection of results of impulses, reactions and responses as the three springs are unwound. We live by their impulses and grow by their records. So brains are sources of experience and at the same time records.

The development of an individual is always possible and depends upon the development of these three brains. 1st Commandment ; love all that breathes. 2nd Commandment: during ordinary existence to avoid all those experiences that will tend to impair the maintenance of these three brains.

What do we fear more than death? Insanity - to become insane. Why? because of this 2nd command which is laid upon us even though we do not know it. Even the cynic prides himself on reason.

It is only possible for 3 centered beings to be conscious of the possibility of achieving divine or objective reason.

But on earth owing to the conditions - abnormal, monstrous as they are - that place has become a nasty sore on the cosmos. We have in us a variety of contrary wishes instead of will. "E" is those potentials yet unactualized.

May 2, 1927

I'll read first ~~part~~ of all a particular chapter on Greeks and Romans.

"How the Greeks and Romans civilization arose." In terms of individual psychology Greek - reason; Roman - instinct and or body.

In Europe then - 2 brained+quadruped; 1 brained - reptiles.....a few 3 brained beings engaged in destroying the quadrupeds and reptiles. One group - maritime, sea fishing. 2nd in cattle raising, land. Latinique - shepherds. In Latinique more and more prolific because earth was needing vibrations - especially quantity vibrations arising from the death of 3 brained beings. This is always true when 3 brained beings fail in conscious suffering and voluntary labor. The other group migrated wither to the western shores of Asia or to the straights (straits?) dividing Asia from Europe, called Helenique - Greeks - fishermen, etc.

One of the chief features why the reason of E. beings has become mechanical (because of Greeks) and being shame has become atrophied is due to the maleficence (i.e. because of Latins) of these beings. ("being"- native or specific) shame prohibiting them from doing that which is not to that species.)

So the fishermen during bad weather retreated into caves, etc., and invented games - chiefly "the game of pouring from the empty into the empty." In all ventures, at the beginning, there will be bad weather - do not retreat or the consequences will be serious. Little by little these plausible answers to non-sensical questions became what they now call science.

Romans - guilty from fact that "being shame" became atrophied. From bad weather, the shepherds retreated with flocks for shelter - and having talked out everything, one of their number proposed to the others a game called "chinque-contra - you know." Invented devices for their own depravity.

~~Greeks~~ ~~Carajoff~~ borrowed the finesse of the Romans and composed "Athenian Nights."

Romans borrowed from the Greeks their form of depraved mechanical reason and composed the Roman law.

When the Greeks and Romans made a conquest of Asia, there remained in the Asiatic essence non-resistance, due to command of Asmeta Ashmeta Shiemash "never kill even when your own life is endangered," in danger."

So war swept away all the results of the labor of that conscious essence living sacred and well-wishing being Ashmeta Shiemash and can never occur again for the reappearance of such a messenger of His Endlessness on Earth again is almost impossible it is so unlikely.

There is a sort of shame common among the Earth beings now but not at all like that of beings on other planets - but they are ashamed only when their unconventional behavior is observed or may be observed by some other strange being.

The diagnosis of human species is that it is a species of split or multiple personalities.

Take the war - public opinion approved, but 99 out of every hundred privately had exactly the opposite opinion. This is characteristic of the race everywhere.

Occurred by collision which split the planet and psyche on the planet. But it became possible for this split to be cemented yet customs continued even in the presence of a fundamental essence which is sane, whole and sound and normal.

There is in us the possibility of objective reason and of objective morality. Emotional center is objective conscience. Instinctive center is objective morality.

Objective reason = Objective conscience  
Objective morality =

Right and wrong for organism is to be determined biologically. Criteria of behavior is native behavior determined by objective conscience native to essence. We have instead an acquired conventional morality and a conventional conscience which makes us ashamed of unconventional behavior.

We have no innate criteria of values in the absence of objective conscience - so our reason depends on what we have learned from education, etc., and behavior also. Philosophical speculations are pouring - nothing from nothing into nothing.

But we could use the word "law" instead.

Law or justice. Our conception of justice is always colored by law or what we call law. But in fact there is no more relation between legal law and justice than there is between truth and our present reason.

Roman law depends upon the maintenance of the welfare of a community of physical bodies and has no basis upon objective conscience - (i.e. the mutual aid of souls.) based upon physical values and physical welfare. So shame in regard to our neighbor. But shame in regard to God would result in justice. Our law should be creature to justice creator (God) but is creature to creature.

"I am a body but I have a soul." This is sin to identify with one of our centers. Truth is "I am a soul and I have a body." It would pay to repeat these two statements a few thousand times and then examine law and philosophy.

But 1/2 hour after I will find myself thinking - "perhaps there may be something in some of these philosophic theories or possibly justice in a law court.

Sex - 1st purpose continuation of the race

2 - creation of a being self-conscious and objectively developed in point of reason. This power (sex) has these two natural objects. Amoral use of this power would be already dictated by its confinement to these two functions. The Latins used this force in chinque. - youno - i.e. either single or double (mutual) masturbation. But degeneracy occurs in rational intellectual center or instinctive center. (Words or physical comforts - altruism)

Leitrohamops is idealized consciousness that imagines the truth can be arrived at by rational process without feeling or emotion.

Hasnamas lives according to reason without any emotional obligation.

	Intellectual	=	degree of	3
Development of	Emotional	=	" "	1
	Instinctive	=	" "	3

Germany has carried on this 3 - 1 - 3 development. Craze for imaginary sciences. Experts in inventing every possible imaginary science. Heirs of Greeks. Also spoil bodies of men as well as their reason.

Human being is mechanical laboratory for transmutation of chemicals. They undergo in us by a process of metabolism - either raising or lowering rates of vibrations of materials taken into body.

Germans invented various chemicals - satcaine, analine, cocaine, atrbpine and aliserine. Satcaine - something that makes you "croak." What German philosopher really makes you croak? (Keyserling is one - recent book.) Steiner, Freud, Psycho-analysis is voodooism with obscene rites and human sacrifices. Dr. Peterson, assoc. of Freud and Jung.

Thinking is a chemical of high vibrations and can destroy mind, psyche and body. Satcaine is a highly rarified gas and when concentrated can be released into the atmosphere thereafter at will.

Analine is chemical color for dyeing but substances so colored exist for only a short period. Previously vegetable dyes were used and articles lasted centuries.

Quick means of education, schools, universities, dyes human psyche so for a period will appear to be brightly colored but at age of thirty years they fade. Not fast colors.

Even genuine pieces of ancient art are destroyed by this analine. So we find it dangerous to look on old ideas, when true, for the colors we have acquired destroy them.

Cocaine is equivalent to Kundabuffer . Idealism. It makes us believe that things are as they are not. The theory that without effort on our part further real development will occur is "cocaine." It induces fantastic potentialities - i.e. preposterous imaginary potentialities - not real.

Atrophine put into eyes makes them dark - i.e. to Earth beings-kindly and agreeable. Getting ourselves liked. But as judgements in others are all mechanical, we try mechanically to make ourselves mechanically agreeable. Affectation of universal amiability after age 45 goes.

Alaserine is chiefly employed by confectioners who prepare the essential food for the beings of that planet.

Propagandist puts forward his theory or whatnot as attractively as possible. The human chemical laboratory is aided by these chemicals to degrade chemicals to a horrid degree.

May 9, 1927

We were engaged in considering the purpose of the fifth descent. For the purpose of objective reason generally - but specifically to determine why the duration of man's life is decreasing. But if we study statistics, we find it increasing. It may be that the effort required to inquire into - to guess - is one of the necessary (efforts) to the development of intuition and reason. Say - divination, reading between the lines.

It is obvious from my view that he is not referring to physical life - birth to death ~~life~~ but to existence as three centered beings. Not the life period of men but of humans. Men cease "thinking originally" at 35 years, women at 40 yrs. Majority of people over 40 are 1/3 to 2/3 dead and merely survive thanks to circumstances over which they have no control. His object in this 6th descent is to observe the totality of three centered functions. What is this prematurity of old age in regard to one or two centers? He attributes it to the absence of a certain emotional crystallization that can be called objective conscience. (Hereafter Objective II means objective conscience - Objective III means objective consciousness)

We were born to know why we were born. To know what it is "becoming to three centered beings." In this sense what is proper and what is improper for us as three centered beings. If that should have developed in us we should have had an infallible individual compass. We should have an emotion to propriety and have been impelled to an appropriate behavior. These were the natural circumstances in which we should have been brought up. But this catastrophe occurred. What if it had not?



We should have this innate sense of objective conscience. We should have aimed at the development of Will, Individuality and Consciousness - i.e. Objective Reason - Divine Reason - an understanding of the mechanics of the universe.

Every one of us would have been consciously aiming at the development of the 2nd and 3rd bodies and to understand the meaning and purpose of world creation and world maintenance. We have lost our birthright of wholeness.

What is the absence of these things? Do we do or can we do? We must find substitutes for all these things. So we have all things by name only. We seek substitutes because we have to. Being shadows we pursue shadows.

We have a compass but the needle points at any and all points. How shall we direct the ship? One way is as good as another. Think of Columbus on the open sea - lost - compass in this state. In the absence of this instrument we have no sense of what direction is life. Yet we are compelled to move - to act - we must decide. So we agree to take that course which is agreed upon by those people with whom we are associated. This is Pragmatism. Since we have only subjective criteria and no objective criteria - we are dependent upon suggestion. So we fall into every variety of sophistry.

Criteria of value is adaptation to environment. Whole modern concept of solution rests on this, despite the known fact that many species have disappeared while pursuing just this course. Jung's whole system is based on so silly a basis that it won't bear one moment's objective consideration. Mechanical adaptation to an accidental set of circumstances for comfort.

Substitution of means for end. Means tend to be overvalued just to the degree to which the end is lost sight of.

Philosophy is certainly search for truth. But we read Spengler and we admire his processes - his style - his whatnot. We admire the means and pay no attention to the end. What is the end of law? Justice. But now we are all legalists - we regard the substitute - end - of law and the substitute end of legality instead of justice.

Take our spiritual forefathers the Romans - what is natural function of sex for three centered beings. One for procreation, 2nd for self-creation. That is for creation of bodies.- Procreation of bodies and self creation of emotional and intellectual bodies.

We have substituted the pleasure of the pursuit of sex for the satisfaction of its proper end. Masturbation or playing with forces. - All the result of split personality.

If we have the approval of those we associate with we cannot easily form an impartial estimate of ourselves. We depend upon a social psychological criteria.

So in the absence of this spring (Individuality) we exist mechanically. We are dependent upon three springs wound from without and which run down independently. We have a fourth which is selfwinding but it is not usable in us at present.

Here are the elements that wind our springs: Intellectual, by the intellectual circumstances we encounter; Emotional - same - emotional experiences; Instinctive - health, etc.

1st - heredity in general - our ~~birth~~ biologically ancestry.

2nd - conditions and environment at moment of conception - planetary conditions and local circumstances. The local terrestrial conditions as well as the astrological planetary conditions affect us.

3rd - Life of our parents and particularly of our mother during the period of gestation.

4th - Being manifestations of parents of the child coming of age - during the period to majority. Essential behavior as a totality during this period.

5th - correspondent being manifestation or essential behavior of other beings with which the child comes in contact during the period of minority.

6th - The good wishes of beings of the same blood or tribe - an old wives tale. Yet it is real and important. Birthday's, etc. Sending good wishes.

7th - Character of effort made by the growing child to understand why he is alive. Wonder. Sometimes these questions take embarrassing forms - "How did I come into this world?" Not that they want sexual account, but really want to know. A true answer would be telling a sort of fairy story with an implicit attempt to explain life. Not explicit. We now "live out" our lives - but we should "live up."

So children were introduced in ancient times into the presence of sages and certain vivid persons so that after majority they should have the potentiality of certain intellectual and emotional experiences.

Let us consider what is experience. It is the release by an external agency of a spring in ourselves that gives consciousness of thought or of feeling or of action. Every one of us has capacity for a certain quantity of emotional experience. - thanks to an accident it has been ticked off slowly - but an accident might tick it off in almost no time at all. Shell shock is an example of this. The spring has been run down. Such a one has the capacity still to act as if emotion were present but it is like a watch in which the main spring is broken - it will . . . . . ? reading to excess, phantasy fancy - curiosity without end - following our interest flirting with one's reason - thinking without end -

Art is another way to run down one's emotional spring. To pursue art.

A curator is the most cynical of beings - yet no one can go into a gallery and encounter works of art without response. It is equally true that no one can continue incessantly to encounter them without inevitably losing all capacity to respond. This is true of all mechanical responses.

Modern art is an offspring of "the aged." Socrates warned someone that though there were all the signs of pregnancy, it might be merely a "windain."

Greeks substituted the pleasure of reason for the pursuit of truth.

Romans were responsible for sex depravity and for sinking of Objective conscience.

England is responsible for the introduction of sports and games. We say to seduce a person into doing something we wish, "Oh, be a sport!" Why is this phrase charged with black magic? Why would a sensible person run away faster from this phrase than he would from an inverted cross?

The phrase "play the game" or "play cricket" in England. One says of a politician - thus and so - yet "he plays cricket."

Effort without object. Effort will be made, but effort not voluntarily made runs down the spring. The indictment against sports or games is that it involves effort with no object.

Reason is for the discovery of truth if not so used..... }

Art is for the discovery of beauty - i.e. the discovery of and performance of objective functioning. The ability to make effort is given us as a means for the development of will. Effort for its own sake is titillation - so in sport, effort is directed toward the pleasure of effort.

Every one of us started with the power to achieve Will, Individuality, and Consciousness, but this power is being ticked off mechanically. Recurrence for the vast majority of us is a mere repetition because we have ourselves used none of this potential power.

The possibility for us is to cease to be victimized by external stimuli. The analogy in a clock. If there is no regulator or if it is loosened it will not go 24 hours - but one hour - six - or a very short time. In us there is a regulator and it can be tightened so as to extend almost indefinitely the running down of our three springs. We have to resist the mechanical running down.

1 - The introduction of the function of Self-Observation into physical functions during this activity, it will wind another spring. This is the secret of the maintenance of your age. Not merely therapeutic. Why live longer? Because a short life is absolutely hostile to the end of developing Objective reason. This is the terror of our situation. 90 years would be necessary for development of the second and third body.

2 - Eironsamkeek - We have 3 centers wound up to majority and ticked off since to a certain degree - leaving certain parts of them unwound. "I keep myself."

Not giving oneself up to the <sup>(circumstances)</sup> associations arising from the associations of any one center only. Not to be "absorbed" in the associations of any one center at a time.

In the associations of an intellectual reaction alone - Yogi. Not to be wholly absorbed in any of these: Art, Love, Beauty, Religion, Physical center - health, sport, adventure, holidays and travel. Absorption in one center is to be avoided.

1. Be aware of your physical behavior and you cannot be wholly absorbed in any one center. It prevents it.

2. Always to be doing two different things at the same time. Ignore the advice of society which says to become proficient you must concentrate. It is true you will become proficient - but you will arrive also at a sad state of ? within yourself.

If you are engaged in art - reason. If in reason - do something with your hands.

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 May 16, 1927

You will remember that last week we were in the throes of attempting to understand the effects of Objective Conscience in life practically. That we decided that - from a standpoint of Objective Conscience - man was entitled to understand the cosmos and his relation to it. So it is with the vegetable kingdom. Nothing one can do will divert the vegetable from its natural growth. Nothing will do more than arrest its growth. No potato will become an orange by growing in an orange grove.

We have no history of this planet - no real ethnology or history of evolution. We are cut off from our parents both on earth and in heaven - i.e. "Esau." We have no knowledge of our origins, sequence of evolution, etc.

There are legends of many civilizations that have reached great heights of culture in the past but we have no continuity of history which can be relied upon to tell us about these.

But it is said there have been from Atlantean times downward an unbroken line of initiates or masters who have preserved a genuine knowledge of history on this planet and before its development. But I, for one, have never known such a one.

At Babylon it was proposed to transmit such knowledge through some other means because the method of transmission by initiates through an oral or written tradition was too precarious. So they conferred to decide upon some means. Devised a method and gave it the name of "Art." Formed a club - "Friends of Legonomism" - Pythagoras, a Moor and a Caldean (Chaldean.)

Let us suppose that we here in this room possessed knowledge, valuable knowledge, which we desired to transmit to our remotest descendants. What material could we ~~list~~ hit on that might reasonably be expected to endure. Paper won't do - won't last. Music and song. Religious and social ceremonies. Architecture.

Painting. Religious and lay dances and movement. Sculpture in all forms. Drama.

In all civilizations these activities appear. (This I do not know.) So they decided to introduce certain innovations into the arts.

Literature is the most restricted and subjective of all the arts. It depends upon languages which soon disappear. Literature - only a shadow of a shade - since it substitutes words for things.

They found two types of art or work - Subjective and Objective. Subjective - those that issue from self expression. These "artists" <sup>claim</sup> ~~claim~~ that all an artist needs to do is to delight himself and hence others as he thinks. Objective - those that issue because of the object outside himself held by the artist. It is calculated influence.

That is beautiful which fully satisfies - that which simultaneously and harmoniously satisfies sensually, emotionally, and intellectually. I.E. it induces a higher state of sleep - called aesthetic contemplation of beauty. Memory of consciousness is in abeyance.

But the object of these beings in Babylon was the opposite to make remember. So they decided to introduce elements into works of art that would cause the observer to question, to ask what is there strange about this? Egyptian frescoes produce or provoke this state. Greek art does not. To evoke the question "why". They proposed not only to evoke question "why?" but to raise a specific series of definite questions in a definite order. Leonardo da Vinci almost alone <sup>among</sup> ~~among~~ modern artists asked why were certain colors arranged in certain order and juxtaposition? That is, they introduced into otherwise harmonious works of the above nature certain provocative disturbing elements. Sunday - music and song.

We are three centered beings and we are not always thinking, feeling, and sensing harmoniously. (Sometimes so essential that we exclude thinking and feeling.)

Same melody - Intellectual = sorrow, Emotional = joy (holiday); Sense = funeral dirge.

We are familiar with the fact that a dog may be unable to lie still or keep quiet at the sound of a piano. It is simply because its two centers are being differently stimulated. So it was upon 3 centered beings by these melodies. Gurdjieff has written music which induces such effects simultaneously - such a conflicting state in the 3 centers that only the introduction of a fourth element, i.e. self observation, etc., would make the hearing satisfactory.

Monday - Religions and social ceremonies and rites.

Tinkling of bell in the Mass as an example. Oddities were so introduced into social ceremonies - coronations - ceremonies in masonry - etc.

Priests were induced to assume certain postures, say in holding aloft a bowl, he will stand in an unnatural position or posture. One you never would assume. All ceremonies must include an unnatural or "intended" element.

Architecture. Structure. A cupolo, if made by anyone, would be made to rest upon four pillars, but they are arranged that it should be supported by three unequal, against the ordinary tradition of good builders. St. Michel has such oddities. (See Public Library.) Taj Mahal is the classic example of conscious art because of a competent student can read by an exact alphabet the text of the Koran. Composed of divergence of architectural forms.

Interiors. Here they used different volumes of space. It gives the eye the greatest pleasure to pass through as they appear in the spectrum. But they did not follow this - they just put a color in which required a conscious adjustment of the eye.

Thurse - Movements and rythms of dances of religious and social nature.

1. Dances of physical center - popular ones of today. 2nd. Dances of expression. (Isadore Duncan) 3rd. Religious - Hopi Indian Serpent Dance. Invocation dances. Invocation of one's own higher self.

Conscious art is art for inducing Consciousness.

Sculpture. Sphinx. Assyrian Bull.

Everybody in nature, including what we call ill shapdd - is constructed on the law of seven. Every item is a multiple of seven. There are seven features in every face, each bearing a certain mathematical relation to the totality. So there <sup>were</sup> introduced elements contrary to the expected natural law of nature, - i.e. the law of seven.

Before I conclude I would like to make one parallel with the work we are attempting.

A novel impression arriving from otherwise harmonious impressions of an objective work of art will actually have reached essence. A memorable impression. So one observing these works would become changed - in some proportion a conscious being. Conscious art is a designed experience to awake the observer to consciousness. To awake in him the desire to be possessed of Consciousness, Will and Individuality.

Why do we find ourselves forgetting? - failing to remember - those values which we accept here? In historic terms - because of wars. That is, negative emotions towards others or our own centers engaged in a civil war.

Orage: " I may be able in a certain state to formulate certain ideas and an hour or two later you could search me for any vestige of the ideas."

So we must find parallel means in ourselves for the maintenance of these ideas. Training required for physical regime. We must maintain a state of training. We must find a technique for the maintenance of ourselves in a state of memory - self-remembering. I have a body - I am a soul.

May 17, 1927 - Chief Feature.

What is essence?

Well, I observe you have brought your bodies - that you have no control over their height, behavior, type, history, pre-natal life, circumstances of our embryonic life - not to age three. But at that time the major part of our physical bodies were already determined at age three. You don't need a messiah from Sinnia to tell you what you already know.

We are brought into a world at birth containing other people. At that time we begin to receive direct contacts hitherto only indirectly through our mothers.

We are essential up to birth and social afterward. Essence and personality.

We were not born to speak English - we weren't carried by our mothers to speak English - language is not an essential thing. We are sitting in chairs instead of squatting on the floor - by accident. Before birth we were beings - not fully developed of course - but not forced by sociology.

Essentially that is in accordance with our heredity and influences at conception. We are 9/10ths social or personality imposed by environment.

Lion or tiger cubs, however highly trained, will become ferocious if pushed beyond a certain point - i.e. they will become biological.

I remember a group of people who flattered themselves that they were naturally polite to each other. Russian aristocrats - all excellent friends. Gurdjieff offered to reduce them to such a state that he would need a revolver to keep order.

So 1st meal there were only 11 plates - they all fought politely to be the one to drop out. Next meal only ten plates, 3rd - nine plates - not quite so polite. 4th - eight plates, 5th - seven plates - drew lots, 6th - 6 plates, same; 7 - five plates - then arranged that dinner bell be rung at an unexpected hour. Then all ran and those who could run faster grabbed a plate. 8th - only four plates and there were two people tripped up. 9th - only 3 plates - fights.

One person only who never rushed, pushed, fought and Gurdjieff said he was only one with natural human or humane essence. (Hubbard has it.)

The reason none of us ever know each other, because we never encounter each other in moments of desperation - where perhaps life and death may be at stake. Shipwrecks, for instance, among a party of friends is a horrible affair. Of course you may find that you are the natural superior of all the cultured people you know or the opposite.

The two systems of education in the world today are Eastern and Western. Occidental aims at development of personality. Oriental aims at production of essential values - not at uniformity.

Wall street man may adhere to conventional business practices but eventually he may be a shark. But education has done nothing for him. In the East you will find all essential types fully developed.

Saints, story-tellers, liars, murderers, yogis, bandit - (tiger). There he won't be appearing in a dress suit but will be a member of a bandit guild.

The East is wrong because it doesn't realize the value of personality - the West is wrong because conversely it does not realize the value of essence.

Where is the school or where are the teachers who can teach as simultaneously both values - essence and personality. Each is by itself a monstrosity. A thing that is neither East nor West yet it may be both.

1st aim of this method is to undo our Occidental personality training - to become essential. At moment of birth all of us started on a Western career. We must get back to the point when our Occidental training commenced - i.e. moment of birth. Then we must begin a simultaneously development of essence and personality. Occidental will say, "nothing is ever true." We have therefore two sets of half baked idiots. The only way we can ever understand them is to consciously unlearn our Occidental - - - ? How? I can prescribe the means but I cannot give you the energy to carry on the method prescribed.

Why do we stress this principle of self-observation? Unless you employ yourself to the fullest extent observing your physical behavior - and not at all because of any value in knowing your gestures, and so forth - attendance at <sup>these</sup> groups for 1000 years won't do more than give you one or two more ideas to rub together. But constant effort at this fundamentally uninteresting task will give you the energy and power to do anything you may want to do. Problem to increase the light in this room - - -

So there are a set of people who say - study - another says go to church or engage in the arts - a third who says exercise, diet, etc.

So a man who goes out of the door to the main wire and turns more current from the main is called a mystic - - - - - And the professors say, "See! We have produced more light by our splendid work!" But the artists cry, "No! We did this!" And the ascetics call them both liars and claim for himself the credit.

But the electrician worked out consequences by working on causes. So if you do the work of Self-observation you will find that the light you are will increase.

Can you sustain meditation for a half an hour? Can you think of three things at once? Can you look at a picture for three seconds and draw every line? Can you memorize 100 lines of poetry in a half an hour?

Well, observe every day as much as you can quite honestly - for a month. Then try anything of this sort again. I will guarantee that you will find you can do perceptively more and better.

Man can lift 150 lbs. - two weeks of observations - can lift 175 lbs. But the degree to which we observe ourselves usually won't make a very perceptible difference.



If you want to know how awake essence is in you it can be determined by the number of times you can observe yourself. Divide your day into sistean hours - if you can observe 1/16 of this time you are rather good. If you can observe one quarter the time each day you can depend rather definitely on how you will react in a crisis. Self Observation will develop essence. But it is eually unknown in the East and in the West. People are sometimes reduced to essence by shock - but usually leave them insane and so forth. Shell shock for example - Social/Racial/ Caste/ Clique/ Profession/ = Prejudice -will be stripped off by Self Observation.

Essence stripped bare of personality by shell shock, hysteria, pathological conditions will speak without any regard for the effect. But essence reached by Self Observation will not act like that. Essence knows why we are alive, what we wish to be and do.

Wallstreet man and Greenwich village are both ghosts. The man in Greenwich Village merely is open to too many winds and will be blown about in all directions. The Wall St man merely happens to have his sales set so that only one wind can perfect him. We are at present all sailing vessels . Some are blown into very good harbors - others into lapland , very bleak , etc.

All sailing is called luck, fate, etc. - but it is due to the set of our sails and the prevailing winds in our neighborhood. But we can pass to the age of steam. That is to the age of will. ( the Indians regarded steam vessels as being possessed of the devil )

By means of the same force generated by self observation, light, heat and power - not only will you know what you really want to do but you will have the power to do it.

1. Light - "thought"
2. heat - "feeling"
3. power - physical energy

1. - self understanding 2. - wish to do something 3. - ability to do it

I understand what I wish to do and can do it. - NOW . I do not understand what I wish to do - I wish to do what I cannot do - I do not approve of what I wish and can do. A ghost in hell. We are torn in three - not in two. Perhaps we are in hell - and lost and damned and served up hot to God.

Suggestibility = ( I did not want that damned drink, it has given me a headache . )

Nothing will satisfy us but success in all thrae centers. Specializing in one center activity will not satisfy us . First thing we must do in Self Observation and first thing it will do is produce heat - arouse a wish to do something for oneself. Ignore your psychological state just observe your physical

Be aware of what you are doing. Not a proposal to assemble data - merely an exercise . When you speak as I you speak as owner of your body . But when you speak of what you think you will be , speaking of what your body is thinking.

I am asleep and if I awake I will only observe the external behavior of my body. As tho you were in a car - and if it jogs over a bump you don't say " My God I just had an inhibition - " But if you were asleep you would dream something of the sort. If you were awake you would say "went over a bump , jogged the car" . Will you try to be currently - along the stream of - aware of these five things .

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Room without sunlight but good soil we dig it up, get some manure, drain it or moisten it . It grows a little something. But let in sunlight and it will commence to grow what from our point of view is much more desirable. Silly, magic etc. but it happens like that - not criticism nor gardening. Room may become an open space .

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Movements merely illustrate in bodily posture and movements what ought to be our psychological work. It is an enormous aid to have some sense of physical coordination for psychological exercises; before you can begin to think you must <sup>have</sup> something to think about. - before you can feel you must be aware of feeling - before you do either you must be aware of stimuli .

So we must first increase our awareness. Mental processes presupposes awareness. Prehension is Whiteheads word for that which occurs before it becomes locomotive - is felt or thought about . Intuition is an accidental working of thought and feeling . We are looking for another kind of Intuition.

Monday May 23, 1927

The drama, life and crucifixion of Christ .

It is possible that this event was the final outcome of the Babylonschools. Jesus trained his disciples in dancing , playing of roles and other things, taught by the Babalonians. Judas would have been the most difficult role. Playing roles implies a knowledge of our own manifestations - I wish to know my manifestations - not to "change them for the better" . We run the risk of substituting sociological approval for objective approval. We must try to see our manifestations with "Divinely" . The first class in such a drama school would be playing roles - the second would be a knowledge of types. These types will fall into groups naturally thru impartial study. Then you would learn how to act as a type . The third class would be in pantomime. You would be required to convey without words to an audience your interior state. A test would be to try to deceive an intelligent audience. Such a trained audience would acquire a genuine clairvoyance . You would acquire the ability to change your role at will either for the purpose of developing consciousness or for some real purpose \_\_\_\_\_

Gurdjieff gave a dinner - told stories - first his guests had attitude he was kidding them - later the Archbishop became convinced that he really liked such stories, so he told one himself. Then another etc. - finally Gurdjieff yawned and stopped them. Said "see he is not just priest inside." He was adopted by a priest - brought up to go into church - has not any real Priestliness in him . " \_\_\_\_\_

Modern theatre exists for two reasons - pleasure and propaganda (Shaw) None are used as a "mystery" because there are no audiences for it. Gurdjieff says every actor today acts from without not from within. He says the spectator is never challenged by any unexpected manifestation of an actor in character. The drama today is not an experience but a re-experience , Gurdjieff calls it titillation because there is no new influx into ones centers but only associations. It procreates but does not create. It induces but does not produce states. \_\_\_\_\_

Phosphorous in the atmosphere noted on the ship carnac - has approached its own planet. Conversation ceases. Book One ends. \_\_\_\_\_

Responsibilites - Possibilities

Soul is actor - body is medium through which it acts.

Planetary body - three brains. Drama of life is use to which body can be put by the soul. Every soul can become an actor - first acquiring knowledge and control of its medium, learning to manipulate it in any form of expression. Second - a soul must have knowledge and understanding of types of beings he is likely to encounter - the number of types is limited (27) and so experience and understanding of types would enable one to deal with them and to handle them. Third thing - necessary to soul as actor is some conception of role he must play in relation to object for which he exists, i.e. must have a degree of objective conscience and of objective reason. In ancient schools of occultism, drama was employed as a series of exercises for playing roles in life. Teachers had to be familiar with nature of man. Man is three centered being, acting unsimultaneously.

We vary in behavior of centers according to degrees of experience we have had in each center. Every stimulus varies according to experience we have had in that center.

Over intellectualizing is impossible - means under emotionalizing and so with other centers. We are irregular triangles. Always one center in us is more developed than the other two. This makes melodrama our sole experience. Thanks to our education this predecision to take a non-dramatic, non-whole view of life has become a pseudo non-essential. Ancient drama induced 3 fold harmonization. It is possible to evoke discordant responses from same individual when same spectacle is presented.

The number of people you have met if you recall them pictorially will illustrate all types. Can characterize them 3-1-3, 3-1-2, etc. Other method - as miser, Don Juan, Hamlet, Falstaff, Micawber, etc. There are only 27 of these. This is framework for knowledge of mankind. "There but for the grace of God...."

Sociology is the only reason our type is apt to be concealed. By playing roles in drama you become familiar with types.

A being is one who experiences. At any moment something is happening to us psychologically. There are psychic counterparts to our physical states. This is experiencing. Imagine you to be seated in a room being unaware that you're experiencing ~~severe~~ being made manifest on a cartoon. Experiencings = manifestations. Manifestations are the only means by which spectators becomes aware of one's experiencings.

Art of drama - to be able to produce effect of manifestation as if there were the result of experiencings.

Inability to control manifestations is real sincerity. One who being unable to control manner of his manifestations, selects from his experiences one element, then claims he is sincere. Actor is first aware of manifestations, then adapts them to his means.

Never do we act in one center at a time. It should be possible to act in three centers simultaneously. This would make it possible to respond to all types - to adapt to every individual.

Mimicry - fine game of childhood which we squelch. Guessing of children is simply gree (?) blade which would ~~evolve~~ evolve into intuition with certainty if it were not discouraged. We are suffering from defect of scientific, which discourages guessing, lying or mimicry of children. Mimicry of children if trained would develop into power of controlling manifestations. We have to work to recover what should have been our birthright.

Critical audience in front - pupil on stage - directed to engage in self interrogation in regard to his first impulse. Can he do this? What does he or you feel impelled to do? Pupils first idea might be "I'd like to give that policeman a piece of my mind!" He therefore looks into the wings. Would say, "Hey! What you doing? Can't you see these people over here quarreling?" Then play is begun. Fellow addressed must behave as a policeman - must carry illusion - next soldier and then cobbler - etc. He had to be able to respond with any technique. This was basis of the old Greek plays. Dramatic school of those days was training for universal life. It's possible that groups here in America might do likewise.

Eneagram. Whole of our body is under the law of seven. Psyche under law of three. In octave there are two semitones. Mechanical law of seven will be perfectly fulfilled only when the law of three necessitates intervention at certain critical points.

Every one of us is a channel through which two streams are passing - experiencing - (law of three) and manifesting - (law of seven). Experiencing - think, feel, do. These are not under our control now. If we could control them our manifestations would indicate conscious acts. (and Conscious Art.) Actors had to pass test of acting according to any type, before being allowed to pass to mystery.

Mystery differed from ordinary play by introduction of semitones into ordinary octave. This was done so .... Policeman aforementioned would occasionally manifest his ability to regulate his conduct on occasion by introducing act determined by his own soul and not by the role or any imitation.

The design for the spectator was to induce expectation of normal and then for actor to change from acting role to acting as a conscious being. This required terrific degree of perception by spectator and questioning.

One's soul had already all this knowledge but is inaccessible. But if we ponder the material already given us we will gradually begin to see light.

April 2, 1928

Last year I received a number of criticisms to the effect that, interesting as my comment on tests extracted from the book may be, it was not the book - so this year.

Mountain Pass of Impartial Intellection

(It is a cartoon - a realistic ceremony - out of our reach - on a level just out of our ordinary understanding. We may perhaps <sup>have</sup> a slight emotional understanding - wonder.)

The whole region lit up with a pale blue light and the speed of the ship diminished. One of the four great Egolianopti in the universe was approaching. An Egolianopti is an omnipresent moving platform - i.e. ability to be anywhere at any time. There are only four - each under one of the four all quarters maintainers. Presently all on the ship began to assemble - each carrying in one hand myrtle and in the other a devgelcishcho. (Orage - I know not the meaning of either.) A procession began to enter through the side of the ship which had been slide aside.... each carrying a palm. An old archangel lead followed by two cherubim carrying a casket emanating an orange color. Beelzebub led his people. When these two parties of different race had met they joined in singing a Te Deum to his Endlessness, which is always everywhere sung at such times. "By banishing the terrible Heropass - thou hast given us the opportunity to perfect ourselves to the degree of the Holy Anclad." Heropass - passing of time. Time is that force that puts a limit on the forces in substance. Science confidently predicts that because of this the universe will one day run down and vanish - but here it is said that by a process of reciprocal feeding there one only problem has been solved by his Endlessness.

When this Hymn had been sung - the old archangel approached Beelzebub and said that he was empowered and directed to restore to Beelzebub his horns. -

Horns - Will, Hoofs - individuality, Tail - consciousness (on account of his ~~conascent~~ ~~conatium~~ conascent (?) - life spent in learning to know.)

Having said this the old Archangel - returned and reverently took from the casket the rod. Turning again to Beelzebub he spoke to the members of the same kind as Beelzebub and himself.....

The captain of the ship took charge - i.e. he determined the length of time each one should hold the rod by his hand.

The Holy Anclad is the highest order of any existing created being. It is third in order from the beginning of His Endlessness.

Cherubim and serafin pre-existed creation - and their degree of reason cannot be reached by anything created. A son cannot whatever he does become older than his father. One of the laws of objective reality is that all reasonable beings shall respect those of a higher degree of reason - and vice versa. Cashia in masonry is a symbol of everlasting life. "Myrtle" symbolizes love. Laurel - fame.

These were contributed by various cock-eyed verbalizers.

Orage: This chapter is the last part of the book. The whole book is a climb and one who passes this will find himself, so to speak, in a new country. What motive could those who surrendered part of their own will, consciousness and individuality have had?

Duliotherapy = therapy by slavery, i.e. treatment voluntarily taken by putting yourself into the position of slave.

Gurdjieff took a position under a Russian Greek Duke on a two month voyage - had to carry his food to him and most times it was thrown in his face. When he was through he could serve anyone. Incidentally, he was very anxious to make the trip for he wanted to get to Cairo.

The hymns imply an emotional understanding. Could you engage in such a procedure?

Horns = executive power according to his being.

Suggested, - re appearance of sacrificing something or really sacrificing, - that he might for example, spit in Larry's face and say, "Now you dirty little cur! Don't you dare interrupt again." Then call someone else to wipe his face and say, "You have no reason or being worthy of anyone's consideration - everyone knows this, yet you constantly put in these blithering interruptions."

April 3, 1928

We have no language to communicate feelings. Yet we have no difficulty for ourselves in distinguishing between an emotion and a thought. We don't confuse twelve by twelve with a feeling. And we have another form of experience, - called movement. So, we have three primary colors which, when mixed produce a variety of colors. In any individual these will tend to mix in certain proportions. In women the element of thought is overlaid by a predominance of feeling and a man vice versa.

We have various combinations of motor centers, emotional center and intellectual center.

The problem of life is the problem of energy. Few of us have enough to become an outstanding success in either physical, emotional or intellectual field. None but geniuses who are invariably pathological can succeed in one field. To succeed in two fields of life would be miraculous. Success in three fields has in the history of the world almost never, if ever, occurred.

The measure of our life is the amount of energy entoto at our disposal. It is quite possible to grow old in one system while remaining young in the others. One may and usually does reach senility at the age of twenty or twenty-one. Due to our education, one's brains are beaten into a state of rigid sterility that should never have been reached before a great age.

In another case, one's physical center may become old and the brain and feelings remain young.

Shaw's first book on Ibsen contains every idea you can find in every subsequent book he has written. This is a little unfair, because it happens that he has some new ideas. But he will not write them for publication. At least not before his death, will they ever be published. We are all approaching death in these three forms, and tomorrow one of my centers may be dead - though, unless it is my physical center, it won't be apparent to me.

There is only one thing to be done that will prolong my life. A secret.

"Well," you will say, "if you can give me such a recipe, I'll pay ---."

"All right, here you are."

But you are by this time so tired and no doubt so sound asleep that you never ~~will~~ will be able to undertake to understand what I say.

First - how does it occur that one center can deteriorate before the others or ---. We live by food. But it is not the quantity and quality of food absorbed but it is the ~~total~~ quantity and quality assimilated that will determine the form and quantity and quality of energy we have.

We don't care at all what food is used. Eat any or all foods you like - but be sure you like it. If you are depressed, don't eat much for you won't be able to assimilate it. If you are elated, eat as much as you like - dine well.

Well, people grow old - not by use of energy - but by waste of energy. Every moment ticks off the life of each center.

My posture, for example, requires a certain number of muscles, - but when I examine my body I find a number of muscles tensed and using energy uselessly, i.e. thereby wasting energy. So we live two days in one, i.e. use two days energy in one.

Every emotion about anything not of the present, we are pouring our emotional life blood into the sand. Either past or to come, or absent things should never bleed you emotionally. Never worry, never regret. But how? If you are aware simultaneously of your five forms of physical external behavior, you cannot either worry or regret. Your cup is full.

Intellectual waste occurs most of all in reading and in education and in "day dreaming." "Day dreaming" is thinking at the suggestion of outside stimuli.

You get onto a bus, and because you have given yourself no definite problem - you react. "Not so many busses today - pretty girl - hm...he almost got run over - who's that getting on? - I think I know him - no I don't - is it going to rain? - ~~is~~ nice enough now - good shop window - gee! I'll be late! - well, I' guess I'll read--

Well, give yourself any ~~positive~~ problem.



March 14, 1927

Beelzebub's 2nd descent to the planet - but before embarking I remind you of a number of the stages through which he has passed.

1. Place, time and personnel - Protagonist is Beelzebub - to be conceived as a being like ourselves but with all our potentiality actualized.

His function on this planet has ceased - he having had all possible human experiences. And his critique of man is one that any impartial being might or rather surely would arrive at. This is to help Hasein so that he will not have to go through all the difficult phases of experiences Beelzebub has been forced to undergo.

Exiled for some defect in reason - but uses his exile.

Life on the planet is conditioned on their access to certain radiations from the Sun Absolute.

Captain enters to discuss certain difficulties of navigation.

Talk of ships - i.e. techniques of religion for developing Self or Super Consciousness.

Peculiarities of the earth are of a special kind due to peculiar conditions ~~and~~ encountered here.

Especially in reason - Why do I think that the majority of people I meet are fools - and why do the majority of people I meet think I am a fool? And why are all of us correct in this? Senseless or mechanical are we.

In the light of plain logic I should act in a certain way - but do I? Never. Why not?

We encounter the "law of falling" i.e. psychological gravity - the tendency of a vibration to fall to the next lower one.

The space between two notes in music is not measureable but is nevertheless space.

Certain recent works by Alexander are worth reading. "Space is the mother of ~~the~~ time," he says.

Then perpetual motion was discussed, i.e. immortality of the soul. Then the possibility of developing such a body as will live forever.

The discussion of ships, etc., awakes in Hasein "the Becoming Aware of Genuine Duty". Suppose we were to be born in a labor colony - upon coming of age or before we might become aware of certain duty laid upon the community as a whole.

I am here on this planet amongst 2 billion other people with many pleasures, etc. - what does it cost to keep it going -? Are you glad that you are alive? Do you appreciate that nature, etc., have provided for you circumstances of existence and being? Hasein becomes aware that nothing springs into existence or being without effort. And that he reasonably may expect to find it his duty to repay for his life. Who inspires mother for that love that protects her children? Nature. And sooner or later we must repay nature.

Beelzebub says to Hasein for the time being it is impossible to begin. You must understand first how much you owe and how to repay. Only one obligation - that of a pupil, i.e. to understand.

Now in return for this real feeling of Hasein - Beelzebub offers to explain anything.

Hasein asks Beelzebub about those "slugs". (But slugs have only one center and in that way are innocent. We are obligated to develop three bodies from three centers. Beelzebub goes on to explain but must go back some time in order to explain why we are what we are. History - at least in the form of myth. But the myth herein described is of a much more modern character.

Planet while peacefully developing encounters a comet and two pieces were struck off and a similar catastrophe would then occur to every biological being on this planet. For we are just the outcome of the influence of the sun on this planet. We and all of Nature are about the same as the skin on our bodies. Nature is like a sensitive skin to this planet and we the microbes on that skin.

A commission was sent to inquire into the procedure to be set up to restore equilibrium in this solar system and other solar systems as well.

Psycharchy was despatched with a commission to see what should be done. They discover that these two fragments have not gone entirely out of the influence of the Earth - but, though always falling and catching up, can never fall upon the Earth. But these fragments must be supplied with a certain radiation from the earth due to effort and labor on the part of beings on this planet. So even when leisure is possible, men promptly engage in wars.

So, a substance is derived, Astrokin, - or sweat. (so "slimy")

Can be done either mechanically or consciously - but if done consciously and voluntarily the same substance is yielded but the individual himself benefits tremendously. So Plate said God's curses are opportunities. Psycharchy under ---- took to "farm" beings that would provide this substance.

And so arranged that the laws of three and seven operate independently and not interdependently or reciprocally. So the body is under the law of seven as also is food, color, sound. But my consciousness is under the law of three with the result that our bodies do not help us. Why is not our body immediately responsive and reflective of our thoughts? Thanks to this arrangement of Psycharchy.

In the various states of consciousness, asleep, waking, Self-Consciousness and Cosmic Consciousness, there are three phases of Consciousness.

Why Men are not Men. So many difficulties are put into our way that we are not to blame for our state. All these were the result of an arrangement that would guarantee this necessary suffering and the resultant substance.

When we refer to an accident we refer to an event not within our possible calculation. But it is not outside the possible calculation of all beings. Since this Accident occurred to the Earth before the evolution of man, it was an accident from our point of view. But a curse or mischance is also an advantage. If you encounter misfortune in life personally, you can either say I will accept this experimentally, or you can say "I'm the Jonah man - I am picked on, etc." But if accepted in the first way, you will eventually thank your fate for having met such circumstances.

Beelzebub represents mind, and perhaps a certain form of understanding is only possible to beings who have had certain experiences.

A certain state of being implies certain effort to understand what one knows.

Then Kundabuffer was attached. So if one has intestinal disorder, he will be irascible, moody and irresponsible. We are afflicted according to this book, with a spinal disorder - and - are as we are.

99% of our mistakes are made with all necessary knowledge to have acted correctly.

At the base of the spine there is an inactive organ that used to keep us insane. And now we could be sane except for the contact with our elders through education.

Education is the enemy. (Sherm's interpretation.)

Beelzebub, by inventing an observatory and telescope - i.e. Self - Observation - was able to see beings straight. Through this he observed beings on this planet and they behaved as other beings except for certain peculiarities.

So if one saw someone disemboweling himself, he would be horrified. But in war we cannot feel this because we are dopes. No being of any other planet would consent to come to this planet of lunatic shambles.

And it is not to be wondered at that we have not yet had on this planet the pick of Divine Messengers.

(Orage suggested ("If you are interested as I am emphatically not")) seances in the presence of fresh human blood to be obtained from a hospital - and the room became suddenly intensely quiet.)

These phenomena do not occur occasionally but men are especially trained from childhood, - and put into a trance state, - for war. Fakirs who hang by sinews of their calves all their lives are so crazy because they are conditioned to it.

Beelzebub made his first descent to the planet Atlantis on a certain mission. One there felt that people would, if permitted to, act as they would, act rightously. That they would follow the good, the true and the beautiful. But we know from self-observation how true or false this is. So came the disillusionment of the premature reformer. Unrestrained benevolence.

We are up against/<sup>a</sup>universal problem and only a universal understanding will permit us to do anything about it.

Time is the essence of all that we call "E". The potentiality of all experience - the unique subjective.

Experience - transmitting medium of the mechanism which receives it. This is all we have.

Alexander says Time is the subjective which actualizes itself in space.

Write an article on space in dreams.

Our time limit is contained in the experiences which we are capable of in our three centers. So those who live longest who note, register their experiences. Hence it is desirable to note every possible experience possible.

The Arch Absurd. Self-observation produces no direct effect but only a consequential effect. The sun is cold, yet it produces our heat, light and life...by emanations. An emanation is the effect produced (not by radiation or any substance) by any object, form or being upon another object, form or being. The mere presence of a table will exert an influence upon us. So the planets exert an influence, in two ways - by radiation and by emanation. The sun though cold and dark induces in certain elements in our atmosphere a certain shiver. So in our atmosphere a substance called archidonis (electricity in three forms) is effected by the emanations of the sun producing "remorse", or an ache to grow, or an aspiration toward a higher rate of vibration.

So if you succeed in thinking a thing out you "see the light" - but if you fail you are in an emotional state - i.e. heat. Heat is the "the light that failed."

(The image of the word remorse is derived from the image of a serpent so enraged that it is biting it's own tale.)

Then we were introduced into.....

Every hair in my head was once food on my plate. But who am I that does it? "I" stand apart from this spectacle of trogo<sup>u</sup>toegocratic process - i.e. I eat myself watching. Acorn - Oak tree. I - the universe - microcosm - macrocosm.

We can only understand the world in proportion to the amount we contact with it. The laws in us we can see - three and seven. Can we see these in the universe. Everything that breathes tends to become three centered...but exists under the law of seven.

What is the difference between matter, electricity and energy? Say in an atom - proton (matter), electron (electricity) and movement (energy) of electron around the proton. These are the three aspects of the original emanation - positive, negative and neutralizing. Substance is named here "ethernocronone". Primordial prime source substance.

Self-observation - is what you call "E". Who dreams? Who makes the form in dreams? Of what substance?

"We are such stuff as dreams are made of" - i.e. "ethernocronone". In dreams substances take shape directly from thought. The substances of this life are of a lower vibration than those used by us in dreams. Nevertheless, in dreams there are these three forms of electricity - the same primordial threefoldness. Thus we develop three brains, positive, negative and neutralizing.

1. cerebral - positive - yes
2. spinal - negative - no
3. viseral (emotional) - neutralizing - reconciliation

- |                      |   |                     |
|----------------------|---|---------------------|
| 1. reason - plan     | } | FAILURE of reason   |
| 2. habit - cannot    |   | to exert sufficient |
| 3. emotion - despair |   | positive energy     |

So man inverted - King Solomon's seal represents both man upright and inverted. Substitution of one for the other is only sin.

Corresponding to the three brains are possibilities of development of three bodies - we have one and the beginning of the other two.

the how - sight - practical understanding

the what - insight - (scientist, understanding of principles.

the why - through sight - seeing the reason of things.

These three forms of reason imply the development of these three bodies.

1. We (and even animals) understand "the how"
2. We understand a little of <sup>the</sup> what
3. We don't understand at all the why.

Nature does not help human development and the reason is that we are quite un-consciously performing the functions of nature. But from this we do not benefit. Aimless pleasures squander forces that could be used in conscious suffering and voluntary labor.

March 21, 1927

Last week we spent the whole of the time on a review leaving this week for the reading of the book.

Herein he describes the first group that used this method.

#### Second descent.

First descent - Atlantis. Five centuries have passed. Not sure whether Karatas or Ors. 369 times longer one year on Karatas than here,

Narrative continues in form of stories to Hassein.

"We return from Dimickfargo" - (special form of food taken on ship with them - special form of impressions.)

In interval, Atlantis has disappeared. Not submerged, but engulfed in the Earth. due to special cause - after the collision which left the earth busy - i.e. until new center of gravity was firmly established.

"Thanks to the fact that the circumstances on earth resulting were particularly favorable, three new centers of culture were by that time established. We were born with a potentiality for a certain amount of experiences in the three centers, but we have become, thanks to the circumstances of our environment, either what we might have been, or, conditioned by these circumstances, not what our essence ~~will~~ biologically would have indicated."

"These three centers of culture were "Picklandia or Sahara, Gobi and Karacorene desert" - Goblandia. (Maraplaces)

(Not only one city below a city in Goblandia but city<sup>ies</sup> below cities.)

Genchenia (India)

"The reason for my going to the planet Earth was a commission given me through an etheragram received on the Planet Mars."..(So message was received not by reading but by hearing.) "...that a certain commission was being sent from the Sun Absolute to earth to investigate the consequences of the sinking of Atlantis. It consisted of that sinister Archangel Psycharchy (Louisas) and other angels (or incarnate powers) and the commission decided that the consequences were not so catastrophic. At the same time, the Angel Louisas invited me to undertake a mission to earth regarding blood sacrifices. For these so affected the biological character of beings on the planet that on the Moon they commenced to take monstrous forms." (It may be that certain monstrous forms that have come down to us in myths may have resulted from conditions on other planets. It is amusing to think that biological forms are derived from a series of stations through which the forces must travel.) So he alit on the Caspian Sea and traveled up a river to Ticklandia. There he ~~invited~~ <sup>visited</sup> the cafés (as he also did on subsequent visits. So later you will see that he indicates the importance he attaches to commencing observation from a certain center of the community.) So after a month of observations he decided to employ certain superstitions to aid his work." (His work was to preserve the fate of the Moon. So Jesus may have had a much larger end in view than the benefit of the men here - say the stability of the Universe.) "So all that Beelzebub had to suggest was that the beings sacrifice themselves. He found very soon that the idea he proposed rapidly spread." (The use of veils when insects were in the air lest they should swallow and kill one. Their refusal to walk abroad during certain hours of the day, lest they step on and kill certain insects. But why? Since there was no sense to them.)

"One of the influential pulpiteers said - "In view of the fact that God wishes on this earth the self creation of a certain number of rational souls, the whole of the rest of creation has been created." (All creation up to Man presupposes the evolution of man, and man presupposes the development of objective reason.) "And the rest of the material is for this purpose and if you use it so, for this object - you are acting ethically, and vice versa."

And there exists a certain life force Prana or essence that is substantial and ("and that this substance may be discovered soon" and which exhibits itself in a number of forms - so you will see that the life force that manifests itself in vegetable and animal does not differ from that which is in us except in maturity - age - quantity of experience. Its essence is less developed, less actualized, due to less experience. (The purpose for which man exists is to develop a certain form or power or degree of reason. God is at the same time the Creator and the Evolving Being and is engaged just as we are - in developing brain cells in the totality of His or our being.) ("G.B. Shaw - The darling necessity of evolution is the development of objective reason by an individual.") (So those of you who would be three!! times more brilliant than Shaw spend one month on pondering that the darling necessity of man's evolution is the development of three brains - not one.) (The true search of science is to discover a principle around about which all our knowledge will arrange itself.)

"So Beelzebub said why has God endowed you with these faculties? They were politically designed to produce this faculty of objective reason." (For what do I hear? For what do I feel, taste- etc. - experience? What!!? So the French regiment who were so overcome by the esthetic effect of the bugle sounding the charge that they all sat down and called for an encore. So Beelzebub could scarcely refrain from laughing at the extremes to which these beings sentimentalized their reverence for animals.)

"So the priests started a counter propaganda, denouncing this priest, and secured his death. So Beelzebub took pity on this priest and took his body back to Mars and there saw to the education of his soul." He was recalled a little early by another gram saying that a party would shortly arrive on Mars among which would be that woman who was to be his wife - one who was assigned to him as his wife - the lady whom the stars had sent him.

Tuluf and Tulam were the two sons born to him - and Hassein was the son of Tuluff, his favorite son.

(Whenever we follow our inclinations we are travelling downstream (not evolving) When we go against our inclinations - i.e. upstream - we are using real will.)

### Third Descent

He landed on Gobi desert and followed a river upstream as usual. (So we follow vice versa "an incline" - downstream) by an arrangement of rafts (temporary structure - equivalent to Self-Observation, Participation and Experiment - always opposed to "natural" methods - artificial.) Finally reaches capital where inhabitants have an opium habit - or chewing poppy seed.

Now the king of Goblandia was grandson of a conscious being - and he tried to institute a legal prohibition with fines, etc. - with result that the curiosity of many was to taste it. (So in U.S.A. we have prohibition. What is poppy seed here ~~is~~ now?) It distorted values - made it impossible for people to take their personal experience as a guide and it made it necessary for them to take another experience as their guide. Say advertisement-- suggestible - the whole art of modern publicity - salesmanship - our parents catch us young and so we fall victims of these black arts later in life.)

"The result was that they mistook kindly men and serviceable words as deadly insults - et au contraire." "And a crow was regarded as a peacock." (So many people- H.G.Wells - Hinton books now reprinted very greatly influenced him. Hinton was a bad writer but an original thinker. Wells took ideas, etc.

Swift said original intelligence "seeing things in the bud."

Gurdjieff said - only - "Time is the unique subjective."

Ouspensky was interrogating Gurdjieff on the different apprehensions of time - Gurdjieff finally said "Well think about it - Time is breath!"

Every civilization has its own particular form of poppy seed.

"From there he passed to Hindustan. (Buddhism and monasteries - ) (dream figures remaining in room after actually waking - our life is a dream in relation to a Self Conscious life - so as Freud has taught the world to interpret dreams, but not only on the sex - - -? There is where Freud failed...mixed motives. Freudian method correct. Bertrand Russell showed that a day's events could reveal exactly as a dream an objective interpretation of our psychic conditions. So whatever we encounter is equally subjective - hypnopompic imagination. In a dream we don't doubt that the dream is valid. We have no criterion but in our waking state we have another criterion and can say in relation to the dream we can say this is real - but in relation to another state this is real.

Beelzebub joined an expedition in search of pearls (real philosophy - a conscious effort to reach this) they passed over places of enormous elevation, very unusual, devoid even of possibility of vegetation, (an attempt from one form of idealism to inform of realism. - I spent many years in attempting to get some life or meaning into Eastern terms - but could not. And the vast majority of those who attempt this die en route - as I did.) (But this expedition succeeded.)

Gurdjieff's personal history happens to conform to this - at age 21 he encountered Madame Blavatsky's works and he took it seriously and he went to every place she mentioned in the Secret Doctrine - and he reports that 9 out of 10 of her references were entirely false. This cost him years of terrible effort and suffering - with only negative results. He was at one time engaged as collector of monastic dues for the Dehli Lama (Dalai Llama?) and it gave him access to every monastery in Tibet - and he says I will truthfully say that it is true I discovered extraordinary developments.

(height)



I did not discover one single being with universal development - only monsters. A particular variety of monstrosity - but no attainment of objective reason - no more than in the West - only different. "The expedition arrived at India - at its center of development.

Ticklandia - instinctive - blood sacrifice.

Boblandia - emotional - poppy seed.

India - intellectual - Buddhism.

The tradition of the Buddha in India is that the Gautama Buddha was the 7th of a series of occurrences of the Buddha.

What had been Buddha's aim? He realized that the whole of mankind suffered from a disease - kundabuffer - meaning a reflection or that they saw things upside down.

Buddha told them exactly these things - planet, collision, lopsided, recovered its balance (i.e. that its kundabuffer was removed - that there was no natural reason for continuing as before - for beings are now born quite naturally normally - but socially the consequences still persist. So he said I will show you a method for returning to your normal state. And this method was Self-observation, Self-participation and Self experiment.

Conscious effort - 3 sections: 1. to observe yourself (The Only Way")

2. Participation 3. Changing reactions 4. Conscious suffering - but was really the suffering that we all undergo if you resist the inclination to react mechanically and further to force oneself to react contrary to the inclination. It involves a conscious refraining from the mechanical reaction and the conscious actualizing of a different reaction.

Refrain from hating your enemy and love your enemy. Turn the other cheek. Converting a poison - a negative reaction to a positive one.

"By these two means your own development will naturally ensue. Take two bricks off a plant, no further effort is necessary. All we have to do is take the bricks off. Not by trying to improve yourself for thus you will fail.

Conscious suffering: 1. resisting mechanical reactions 2. reacting consciously differently

"So they set up an institute of the 1st series of groups after those under Buddha himself, immediately set out to scale heights - Tibet."

There are in America a number of quite competent yogi instructors who will undertake to instruct one in extraordinary occult powers - but their followers are going to Tibet. They will be lost en route or still more hopelessly when they arrive in Tibet. The more sincere the modern followers of Buddha, the more hopelessly wrong - the more monstrous.

Every time you do something wholly instinctive or emotional or intellectual you are performing the blood sacrifice of the other two centers. Every "man of action" artist or intellectual. So Beelzebub speaks of the reduction of the sacrifice of two centered beings - animals - he means just this.

2nd Kundabuffer.

Tried to recall to them original doctrine of Prana or life principle. Its natural fruition would be in animals, natural reason, and in men objective reason. So I persuaded them that every time they killed an animal they killed a certain center in themselves and that they would so inevitably suffer. So their attitude changed and they became absurdly changed. And he left them to stew in their own juice.

Then Beelzebub went back by way of Tibet. Came upon the sect "The Self Tamers" they came to the conclusions that they had in themselves a jungle of wild beasts - (i.e. mechanical reactions.) Our passage was greatly hindered by the necessity of guarding against the attacks of wild beasts (negative emotions) that never appeared in the day due to the presence of the sacred substance A-o-r-o-u or aspirations - but at night it was necessary to set up around the camp a ring of fire.

(A significant dead silence while Orage tells of priests who voluntarily immured themselves in a kind of sentry box - etc.)

(No angel of normal development can ever experience the kind of pity that Beelzebub felt on seeing these marvelously admirable but incredibly stupid performances. For on these peaks which they thus reached there is no possibility of growth. So no residential institute or monastery or such is -----

This work must be practical without change of scene and among normal people.

Now Louisas sent an etheragram (and it is interesting to hear Gurdjieff say that Louisas is even <sup>now</sup> preparing to come here again.) saying that Louisas was again about to appear. The peaks of the Himalyas are growing, rising and the rotundity of the planet is becoming a little uneven and is beginning to affect the planets surrounding it - so something might become necessary - say by the use of electric currents from the sun - resulting in earth tremors.

So Beelzebub returned to Mars where certain canals were being constructed, for on one side of Mars there is only dry land and on the other only water...so canals and drainage.

December 4, 1923

The seed shares the fate of the plant - i.e. if the plant dies before the seed is separated from the plant, the seed will die, too. "I" is like the seed in that it will share the fate of yourself - if your self dies before "I" is separable.

Dual consciousness, i.e. through yourself, you are conscious of other things while also conscious of yourself, -i.e. your body (or a skin full of chemicals.) It is disgraceful that no one can say what he really wishes....that he grows prematurely old, not only in the body but in emotional ability and intellectual - and he can not perform the one human function - that of keeping in one's consciousness both the behavior of the external world and of oneself.

Never become absorbed in any external object. While regarding this room also be aware of your posture, gestures, facial expression and movement. Any esthetic emotion you may derive from a work of art will be ten times as great if you are simultaneously aware of your own five forms of external behavior.

January 20, 1924

Conversations may be reported according either to the gist or according to the exact. If you make a suggestion in a weak way, you lose caste - and it tends to set up a habitual tendency to reject your suggestions.

We cannot remember ourselves because it is only with the mind that we try - the two other centers have no interest in it but they must change, for total change is possible only through the emotional and instinctive centers -y&f those two centers must be changed but they have no language, (i.e. mind cannot address these though it wishes). Yet mind alone is not a human being - any more than a driver alone is a whole equipage.-

The center of gravity of change is in the emotional and instinctive centers - but these are concerned only with the present, - mind looks ahead but the desire to change must be in our emotional center and the ability to change must be in our body. Yet reason is not a total stranger to the feelings and the body, but it must learn their language. This is the work of self observation.

March 25, 1924 - The First Advantage.

The first advantage of self remembering is that one makes fewer mistakes in life. To complete self remembering, three centers are necessary and all must be artificially stimulated. The intellectual from outside, the other two from inside. Distinguish between sensation, emotion and thoughts. Thereafter say to each sensation, emotion and thought, remind me to remember you.

Human work is with three centers, any other is subhuman. For this reason, it is thousands of times more precious to the human soul to scrub a floor consciously than to write a hundred masterpieces unconsciously. Combined three centered work is

Impossible until each center has been taught to work by itself.

#### Fourth Lecture

Freedom is the ultimate goal of all schools - consciously or unconsciously. There are two freedoms, - the greater freedom - from outside influences, - the lesser freedom from inner influences.

The chief obstacles to the lesser freedom are self-pride and vanity. Vanity refers to body, self-pride refers to intellectual accomplishments.

Self-pride of the real kind begins with the work of II. He who has real self-pride is already half free.

#### Fifth Lecture - Christianity

Until a man separates himself from himself, he can neither do anything himself nor be helped. We have two aims - to separate I from it and thereafter to govern it unaided (freely). An adult is one who seriously wishes to separate himself. Mind and essence live separate lives. Essence is always changing with food, people, weather, etc. At present, mind submits to serving this changing essence.

Mind is governed by a devil (by a changing essence). Do not let your mind slave for your essence. The thinking center is Christian - the Emotional center is pre-Christian - the body is pagan. Emotional center with body make the devil which the thinking center must learn to control.

1. Parentage - birth      2. Infancy      3. Childhood, youth, maturity, old age, death. (Trying to do consciously what psycho-analysis does attempt)

1. How we came to be - what we were born. Loci.

2. What people were around you?

3. Schools, companions, family, etc., kind of wishes you had - whom did you like-dislike.

#### Daily Review:

1. Pictorially    2. Sensually - (7 senses) (re sense previous sensations)  
3. Emotional review - emotional history during the day.    4. Try to review what you have thought during the day.    5. Try to judge the day from a standpoint of your aim (i.e. development of Will, Individuality and Consciousness.)

Formulate the varieties of world views, cosmologies. Collect as many views as possible from others.

Begin to think of the ju jitsu - always insure that your opponent should use his strength against himself. But carry this along from the physical to the emotional and intellectual.

Every variety of negative emotional attack can be turned so that it will attack the attacker - and so with an impertinent or other kind of intellectual attack.

Say a person comes to you angry - say, "Oh, come off it. Let's go have a drink."

(Perhaps it doesn't work - this means you have used the wrong ju jitsu.)

Probably you could have over agreed and succeeded. If you use the right word your adversary will react against himself or his idea or purpose.

Preface- - - conversation on ship.

1. Story of Heulzebub's exile and pardon.
2. Description of souls on other planets.
3. Captain discusses ships.
4. Hassan asks what he can do. Dr. Conscience.
5. Genesis of Moon.
6. Why men are not Men.
7. Descent to Atlantis.
8. Relative understanding of Time. Arch Absurd. All events. Leading figures.

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October 1st - resume

Sun. eves - October and November - series of public lectures: Behaviorism, Fundamentalism, Religion, Can science tell us anything?

Mondays - discussions of problems which have hitherto been discussed only in private with me - personal problems. Our discussions will be serious - must be private - this will eliminate certain types.

Tuesdays- For new members only and for those who are not admitted to Mondays.

Wednesdays - class for those who wish to develop the art of expression, eventually to be used in education.

Weds. Thurs. Fri. etc. - classes in music, movements, pantomime, modeling, painting, jewelry, etc.

January 10, 1927

It goes without saying after the discussions you have heard last year that the sponsor of these ideas is in European terminology not naive. So in this book there is not anything naive. But it is a device to induce a sort of thinking that is a little unusual.

Plato went from dialectical to myth. But the myth was obscure. "Imaginatively logical." (this)(i.e. the book)

There is in existence in the human mind a potential logic that is as different from ordinary logic as memory is from mathematics.

The proper reading of this book requires a kind of reading of which none of us is at present at all capable for we lack the form of logic necessary. The exact sequence of ideas - even words is necessary, - as they appear in the book.

The preface is to the book as the introduction is to an opera. Though at first frankly, I did not and you probably will not understand this at all, you cannot afford to miss it.

All the book is a parable - and a series of parables. "The sower, etc." in the Bible obviously does not refer to agriculture.

I'll ask for adjectives at the end of the reading - what will you say? - satirical? plain? - or what?

We must later discuss the author, i.e. to say, Beelzebub. For we have in each of us Beelzebub.

Title: "Warning?" (Why not "preface"?)

It may strike you as a piece of impertinence - it is that, but not only that.

It should put you on your guard that it is not easily to be understood. You must be prepared to read with emotions and intellect. You must try to understand and at the same time to feel.

(Note: these marks // mean from the book.// )

// When beginning a new venture, it is usual always and everywhere to commence with these words: - In the name of the Father and the Son and the Holy Ghost, known only to priests and to some scholars.// (This is as if we went into a squalid village and said, "Before dinner, it is customary to say grace." But they would say, "No, we don't know such a custom!" But here we introduced a custom from the great world not on earth. We live in a squalid village - Earth. This book is written in the name of the Holy Ghost.)

// Every enterprise of the nature of this book must be begun in this spirit.// (Obviously this is not customary here.)

// And having pronounced these words, I have begun according to all the rules, and probably my new business will now proceed with good fortune.//

// I place my hand on my heart.// (Here is a diagram - hand on solar plexus. An indication to the reader that we must look some other place for our hearts.)

// I can say candidly I have no wish to write.// (Here we must distinguish between "wish" - solar plexus - and "will" - heart. One can do a number of times as much by "will" as by "wish". That is, by being concerned only with the process.)

God, the Father - Intellectual center

God, the Son - Instinctive center

God, the Holy Ghost - Emotional center

~~God, the Holy Ghost~~ - We have no ~~God~~ Holy Ghost, - only a solar plexus.

It is obviously proposed to write this book from the heart. He avows in this invocation "I have no wish" but propose to write from the heart - from will.

// Very important consideration impels me to write.// - - - a book, but what a book is we will come to later.//

It may be a definite thought form and may continue to exist even though the printing or writing may be destroyed. It may be only a talisman by means of which we can see what Gurdjieff's thought is. He (G.) has spent many hours over each part of this book.

Jan 14, 1929

Reception Sunday, Jan. 27 - Blanche Brant

Nothing is to be said to musicians about Gurjieff music or his connection with

G. - Rhythm - Phrase - Discord - Consonants - Concord vowels -

If you hear the book in music you will understand it emotionally - then having understood it, also with the mind - we shall have a real understanding of it.

Approaches to World are - mind-Edington- or emotions - Art or religion (beauty or Love) (- then thru senses - ie; thru common sense.)

The book and the music plus observation taken together will bring about a fourth center. Understanding of the world. Dehertmann. Know how music is related to the book.

Law of the octave - How is man at note C ?

How have animals, the potentiality of developing fully the first two bodies ie; octaves, in the absence of a third center or octave ?

(" Some animals have already developed a second body " , said Crage on Jan 14)

Man is a 3 centered being etc. -

"Man is a being that can do " all other beings are "done"

Man is potentially a 3 centered being but the man of today has only one fully actualized center, one less than half actualized and the third ~~hardly~~ hardly at all actualized .

Astronomy and cosmogony by Jean (de Salzman?) (Tosner)

"A is a representation of the universe as a "still" cosmos is representative of the universe as a movie.

Instinctive center

nature is on the moon

emotions on the earth

intellect on the sun \_\_\_\_\_ man is H Z \_\_\_\_\_

the world consists of a series of graded Hud(?...) in extinction that actively neutral state wherein it can be actualized

An atom of will - an atom of individuality - an atom of consciousness

H 3 is His Endlessness

Man will be used for the universal aim - but if he passively serves he will degenerate in the process; if actively he will develop

Man is mechanical because he lives only in his instinctive center. The other two are unconscious. It is as if our two higher centers were communal possessions and that these 2 are controlled not by us, yet the instinctive center is controlled by these two. Now our object is to take the control of our first two centers over from nature .

Even in sex, our entire behavior is controlled by nature - our two higher centers are not yet individualized.

Observation - first bridge

Voluntary suffering - second bridge

Conscious effort - third bridge

When proper "distance" , "attitude" and "endeavor" have been established then the first bridge is finished and voluntary suffering may be begun. \_\_\_\_\_

The physical body is an unfailing representation of ones entire history- intellectual, emotional and instinctive ... The necessity of observing the instinctive center alone. \_\_\_\_\_ Positive emotional equals agreeable equals promise of more being. Negative emotional equals disagreeable equals threatless .

All impressions which we cannot avoid - eyes open -- must see hand on table -- must touch and so forth are no good. But even if it is the same sense we use say hearing with ear ones own voice - this will be yours forever if - \_\_\_\_\_

Recept. = pass. imprs.

~~Imprs.~~

Percept. = impr. attended to

Concept = mental image to be recalled at absence of object

Appercept. = Impr. of body during these three



Love was meant by His Endlessness the Creator, for moral reciprocal sustaining  
 (What are naphtha minds?) (Why always by a Persian) I always thought in  
 Persian and translated into Russian because one cannot think in Russian but only  
 in Persian \*

Russian has no word for "I say it" they always use the words- "I speak it"

Contemporary literature has nothing in it to develop the human mind - but only  
 empty words. One can by proverbs and anecdotes transmit thought sometimes.  
 K W E sparrows in old times there was a rumbling noise and a scent, then  
 horses and artists knew he would find that which would give satisfaction -  
 Said the old one- but now any rumbling noise or scent but no satisfaction.

Thought alone does not give understanding, but only with feeling also.

Asiastics find Europeans literature empty. Love par example. One does not  
 feel a real thought. Newspapers satisfy by their mechanicality - spoil their  
 memories and under their mind more mechanical ) <sup>Actresses</sup> ~~Actresses~~ paint Armenians who  
 die savages in shops advertisement in paper. And bought some and all the  
 family died. Nicotine writers wife rejected a critic who slew possibilities of  
 the book, and not even a tone - (do re mi. In the old days newspapers existed but  
 only the very best men were appointed and only on oath) Contemporary men  
 are proud about discoveries and quite properly - but they imagine that never be-  
 fore has there been this 80 - 143 element knowledge existed. Surgeons now  
 remove organs that are put there by nature. AB

The philosopher Stone was radium - Xray etc. \*\*\*\*\*

Karapet whistle <sup>in</sup> tiffless was to awaken people from sweet but brief dreams  
 and was cursed by everyone.

Rest is obtained by telling about ordinary things. Now I shall write this  
 book so no one shall ask all sorts of questions \_\_\_\_\_

A remarkable man is one par ex: who can perform tricks but I consider a man  
 remain a man if he stands out by reason of his mind and his ability to remain  
 just and fair.

Adosh, poet and teller of tales, his father. An Ashu. Illiterate but a  
 remarkable memory. Competition opened by one chosen by lot who proposed a  
 question as to the meaning of a folktale or - Prizes for winners- carpets etc.  
 My father, an amateur Ashu, would tell us stories always concluding with one  
 from Arabian Nights. \_\_\_\_\_ A friend of my father would spend a whole night  
 analyzing old stories. After the 21st song, my father stopped to fill his pipe,  
 and said it was a story of Lemurians(?) which was afterward incorporated in the  
 Bible of the Jews and then Christians.

Marble cones found in Babylon tell the same story of the deluge. 70 generations  
 each of a hundred years-there existed an island - the only survivors were the  
 wise men of?- This island was a center then they were spread yet communicated with  
 each other by a Pythiness- from the East, who wrote down messages \*

\* From left to right - my father's family, 4 sisters, 2 brothers, + grand mother lost sheep + cattle -