

Meeting 028: 06-Apr-2021

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UK session

Attendees: Robin, Paula, Lynn Elliott, Robert Davis, John, Ofelia, Aaron Settles, Michelle F, Gwynne Mayer, Brigitte Dempsey, James, Robert, Carole Orem

BD: Found on YouTube Tenzin Rinpoche account of training for 50 days enclosed in a tiny room and was fed by his mother. Stayed there and was their way of seeing visions. Still going on today. <https://youtu.be/Sa2zvm2jjo4>

RB: I read of something like this a long time ago. Books about Tibet – immurement until death, so different.

J: My experience – 10 day retreat. Did mine in South Korea and stayed in the cell the whole time. Teaching they say from Saint Buddha and passed on from generation to generation. Path of intentional suffering working with body sensations. Adhitthāna – observe whether pleasant or unpleasant or neutral. On last day came together as a group after sitting on my own in a cell for 10 days. Interesting because the person sitting next to me kept clearing his throat and I found I was losing my cool. Wanted him to be quiet. Can practice intentional suffering all you like on your own, but as soon as you are with others are identified.

GM: [IN CHAT] In the Osho community in India, one has to be secluded for 3 weeks before being able to be involved in the community...for quiet/contemplation. Many people reported not being able to be to oneself for that long.

MF: Also experienced something similar. Intentional suffering in hall with others, rather than in a cell. In deep meditation and if you want you can get angry about human sounds or you can determine not to get involved. Preferred to be there. Once in France was in separated cells for old students, but more challenging to be with others.

J: Sadhu

GM: Stayed in a Zen monastery for 30 days and it drove me crazy.

MF: Didn't want to speak on the 10th day. Had to come home and speak with others again. Great experience – recommend it. BD – mentioned exercise of feeling and sensing and it is in section 35 of reality of being – good exercise and first time I could differentiate between feeling and sensing.

MF: In German Kilnapara, not Elnapara – p254

MF: Also Hydooraki – spelled a bit different. Starts with word for pagan in German.

RB: Doorak – Russian for idiot.

MF: Orthodox Pagan Idiot

RB: High could be reduced to Hy. Katoshki – close to Russian word for potato.

GM: Elnapara – how does the poison arrows of the Elnapara prevent people coming into the atmosphere? Context of the paragraph.

MF: Tigers, lions, hyenas

GM: How do we manage inside?

BD: Elnapara – to be fragmented – etymology

RB: Kilnapara?

MF: Kil?

RB: Had to assemble a caravan because there was no possibility of joining one. In Sincraoorza there are lots of people coming there.

J: Moved in the work octave to where we are independent

GM: Have to live in world 96

BD: Some people in Gurdjieff groups become so strong that they become like automatons. Going into small room and isolating themselves.

RB: Like the idea of withdrawing into ourselves because we are in a Work group.

GM: Some of the groups have an exercise to observe their facial expression and I failed that.

RB: Wild beings?

GM: Even in the hierarchy of the wild beings there is inside of GM wild beings that take priority over each other. Not quite the same in the wild – hyena will eat anything and wolf is choosy. If I look at the animals in me and see all of them working – one I cannot be is a sheep.

MF: I had a card in my office and it was written that in order to be a sheep you have to see the arses of sheep.

RB: What is a Chamianian Goat?

MF: Lion, hyena, tigers. Advice for G's daughter: 41 t-45 advice to transform pride to dignity. Lion ... did not want to throw the poison arrows – had to transform the animals in you.

RB: Every animal represents an aspect of a human being in an emotional way. Dog – loyalty. Lion – pride, anger? Wild animals don't all attack at night. Lions in Africa hunt at night ... not going to make literal sense. My assumption is when he is talking about night, when we are mechanical and day when we are conscious.

J: Hungry, want first being food, mechanical. Us in our sleep. Taking energy, leaking. Eaten away by habits and mechanicalness.

GM: Self-tamers on p258? Emotional center – how this affects sex center as well – animal.

LE: Thought to do with religion – twisted like a pretzel to end up with people killing themselves in a small room. Priests chosen to twist original messages from Saint Buddha to something ... newsworthy event. Danger of not taking him at his word – what religion does.

BD: G lived with intensity – sex, food.

GM: Orthodoxydooraki – trying to kill off, deny the orthodox – goes into what the kundabuffer ...

CO: If we are taming ... thought we in the Work are to observe, not to squish and tame. Tame implies limitation and change and don't think that is what we are to do. More about noticing and choosing, not taming.

GM: Taming would be part of observation and awareness, not to squish or repress totally.

CO: Can see that. Like working with a puppy – taming – but can see what you are saying.

GM: No longer jump on the furniture ... have tamed GM – can be in a group of people without being a lion.

J: Taming vs sacrificing – different approach. Maybe still not correct, but different.

LE: Don't get the impression that he wants to tame people. Want to uncover who we truly are. Sometimes if you get to the point where you are uncovering your true essence – might not be good. Thought it was clear that this is not the way to go – religious dogma not a way to get to true meaning. Twisted version of it.

J: Connected with Mi in the Work octave. Realization of personal difficulties – evil inner god self-calming. Lots of personal difficulties to be realized.

GM: to get to our pure reason necessary to suffer all of these things. Struggling and get caught up in the mechanics of it.

LE: Lies – biggest self-calmer there is. Anger – dampened down in society and there is a place for it when there is a reason for it.

J: The goal when you are angry is just to recognise that there is anger, not to suppress. Separation from that is what makes the difference. Not that identification.

GM: Not to do away with the anger – worked on not reacting to the anger. Where does that anger go? To determine difference from anger and rage. Rage comes from sex center and interferes with energetic. People will suppress rage and cover it over with anger.

LE: I was in a room and someone said to me “should you be in here?” and I said “no” and they said “get out”. Because of the state I was in I could see he was right and it wasn't my place to be in that room at that moment. Can you receive that from that person at that moment?

RB: Recommendation of Buddha – tolerate unpleasant manifestations of others towards them. Opposite of that is inner-considering and self-tamers have organized themselves to inner consider. Don't literally lock themselves away – when in presence of others inner consider and make no contact with them.

GM: Buddha man no 5?

RB: Don't know that you can assign. Something written somewhere – legend passed down mouth to mouth: when he achieved enlightenment, Buddha didn't leave the round of life, he stood in the doorway with a sad smile on his face. Anyone who can do that is man no 7.

GM: Arjuna – sitting on the butt of the horse facing the driver. Like Mary communicating straight to God in Catholic. Intermediary to God/Absolute.

RB: Same position as Archangel – man no 7. Being at level of Sun, inhabits World 12.

J: p253 3rd paragraph: Tibet symbolized by a state reached by remorse of conscience. RB mentioned technique for Remorse of Conscience and what we can do to bring about Remorse of Conscience.

RB: Process Aieioiuoa proceeds in the Sun and is what makes the Sun shine? Realization of the Sun itself that I am not what I should be. Krentonalnian – talks about Krentonalnian revolutions of the Earth around the Sun – not about the wobble of the axis – means staggering and more indicative of the experience we have. In one moment we may get an amount of presence and have a divided attention and take in something and see it an a few moments later it is gone and back in our mechanism. Needs to be hydrogen 12 in the process of the impressions. Supply

runs out very quickly indeed and then is a very rare event when present/self-remembering for a long time. In order to have that supply of H12 have to connect directly to the great accumulator. If you are doing an exercise like have to remember yourself when you say the word 'me', will get something immediately, you will get from small accumulators. Small accumulators have to be there because you need to be strongly emotionally at times. Force of denying the emotional center has and can have with a higher energy – righteous wrath? Doesn't mean you are going to handle correctly has to be H12 there for it to be possible. If you are driving in traffic and get angry, not possible without H12. Can't have lots of moments of presence because don't have connection to great accumulator. Krentonalnian.

J: When that little bit of presence comes, under law of orbiting and moved back up to a note La or Si and then down towards Fa.

RB: Can look at it that way. If you try to be mathematical .. no point in looking for it. Trying to gather these moments of presence and crystalise more energy in our kesdjan body. Look at it as a mathematical problem – hopeless – because you don't know when the associations arose at that time – only afterwards. Pattern – map of our impressions – not available to us. Change mechanism to ones that don't lead downwards.

J: Taking a mechanism that you have noticed that causes you to be mechanical and to remind you to have a new attitude. As soon as that dog appears you will have a slight moment of choice.

RB: All know the idea of active mentation? Some event occurs and there is a strong emotional reaction in me and try and work out which side of the line that is. Somebody said something because of their lack of whatever, in which case only proper response is compassion (if they insulted you). Or alternatively you are noticing something about yourself – when somebody does that I am insulted and the fault is mine and I am grateful that I can now see this fault and can deal with it in a more productive way. One of the mechanisms to try to replace unhelpful mechanisms – possibility of raising ... either compassion or remorse.

GM: Have remorse of conscience and compassion working together. I have had to really have remorse of conscience. In Gurdjieff work it is a constant flow in/out – constant energetic to be aware that I am eating now and I can also be in a group that I consider to be part of developing my higher centers. Constant dance that we do of connecting our caravan – connecting all of the parts.

RB: Very good. When you have spent a lot of time in the work have to ask what the difficulties I keep bumping into. Myth people believe in when they become the hero or somebody rescues them. The myth that people don't adopt mostly is that you have to eat the elephant bite by bite – small steps. Even though there are examples of receiving a powerful idea – may only be able to use it in a small way. Up against – like the hydra – chop off a head and it grows another 2. That is the kind of effort.

GM: Jungian trained, so took offence when Jung didn't accept working with Maurice Nicoll. Didn't really deny it – G broke down all the information and through Nicoll that Jung didn't break down. Same phenomena with Jungian group – serious faces. Nicoll then went to work with Ouspensky. In a group like this get mesmerized by RB brainiac stuff and get taken by it and lose sight of my other centers. How does this happen? With Archangels – have to read more about them. Observing myself even in this group, one center will overtake the other and I am observing and expressing it.

RB: Sorry about my intellect. If I could make the contribution without it sounding intellectual I would. Have to resonate with the emotional part – more important than the intellect. Advantage in using intellectual center that has been trained, but the emotional side is important.

J: p253 and about this special function I shall later explain to you in detail.

... apprehendingness and grasping up to the ideal (p254)

GM: By day or by night?

J: By night I think.

GM: Working with younger people in groups and don't want to take away G's work and words. Delicate balance – people need to have own experience. Even some of the disciples of Gurdjieff – Dushka – can see where she didn't get some of the deeper meanings, whereas Fritz Peters got to the depths because he was with him all the time. Can't dismiss as 'they are representing Gurdjieff' have to go back to the original. Ponder/contemplate.

RB: Things that Orage said – are wrong and I know they are wrong. Also some of the work of Willem Nyland – some of that is wrong as well. This is in terms of structure is not correct. So the question that haunted me – things that Ouspensky said that I think was wrong. Rodney Collin also. Did Gurdjieff say anything that was wrong? Always assumed that he didn't. Worth saying because each person has to have their own knowledge. M de Salzmann said: highest form of knowing is not knowing. As soon as you think you know something you are stuck. Have to be careful about how you preach any theory in the Work without ... have to have a coherent picture ... not to destroy what you have created. If your understanding was beyond even that of G, cannot pass to someone else. Just important in this that everyone knows this is an allegory and tries to feel the meaning as well as comprehend.

LE: He clearly said 'verify' and assume he didn't leave himself out. Someone said to me recently 'that's not what he said' and it was true. Have to be vigilant.

GM: Don't think there is anything wrong in anything he said – wrongness in our understanding. Working with a 95 year old who was with Lord Pentland. He used to constantly say to me where did you get that? Huge group in Houston – they don't study The Tales, Meetings ... I had encouraged him – senile now – from more of a G PoV, because if you get Ouspensky-ized ...

RB: If you take ISOM and add Ouspensky's meetings to it, you get a description of a system and the system that is described does not exist in The Tales ... but also is there – All and Everything. Don't have to be formatory about Ouspensky – just doing the best he can. Assume G has put everything he could in his writings.

J: Mr G was a work in progress. If we go back to his early talks. Azize's publication of early talks – 1922,23,24 – can see The Tales in genesis. Mr G in the evolution of the ideas maybe not clear and misinterpreting. Formatory Center – G made clear that the Formatory apparatus is not a center. Ouspensky ran with that and said it was mechanical part of intellectual center. In some of the talks he was referring to Formatory Center again – not always consistent. Psycho-chemical p 341 connection ... 5 pages and breaks down into multiple possibilities. Must have read multiple times and not sure if same as Tales p243.

GM: In reference to his writings and disavowing certain principles .. in Women of the Rope he would become very abrupt when they got things wrong. Reading Wartime meetings and Women of the Rope deepens understanding.

RB: Context of Gurdjieff – if you read early reports which is really what ISOM is – in St Petersburg. G was trying to recruit people interested in spiritual stuff and in Russia that meant Theosophists. New model of Objective Science and also in Tales, but much in ISOM and in G's lectures. Can know for example that kundabuffer is a real phenomena and not just an allegorical idea. The problem with the early lectures – people listening knew nothing and had no

other source of information. AT some point I decided to only read what G wrote and only go to others when necessary. What G's Hydrogens was about – updating ISOM.

RB: Objection of the women – understood that this was an emotional thing. Unpleasant manifestations of somebody else ... don't lock yourself away.

LE: Reaction to reading about cells and monks – did feel nauseated. Heard of them before – felt physical reaction and women feeling emotional side right on.

US Session

Attendees: Robin, Paula, James, Sandra Whitmore, Ronald Jones, Bobbie, Catalina, James O'Donnell, Anne Little, Stephen Frantz, Jeff Tripodi, John Amaral.

SW: This reading is horrific. One of the reasons – came to me as a clear picture of what is going on – feel like I am personality-driven – really dark terrible ... seeking so hard for perfection, sacred being, to touch God, that you destroy yourself and the way it happens in this particular case, Beelzebub starts out alone, because Ahoon is his old self and the others are quadrupeds and bipeds – doesn't call him beings. Traveling through a wilderness with Elijah, Jesus, Moses, John and other prophets and they go through safely. Some of the people go into the desert for self-taming purposes. Read about immurement on Wikipedia – been around for long time and used for sacrifice and punishment. Self-sacrifice in search of the sacred would be what is happening in these particular ... Anchorite Christians and Buddhists who practiced and also fairly common punishment, similar to crucifixion for thieves and unchaste women. Bury people in foundations of building to protect building. Edgar Allen Poe and Russian film maker who made film about self-burial of Armenian Prince – Suram Fortress legend can be viewed on YouTube. Fanaticism to the sacred ... As a punishment – quotation by some who saw pillars in Persian dessert ... heads projecting out until they died – immurement as a punishment. Also something I think is real today when we look at Jim Jones and ... people, suicide ... Sentinel boxes think of RB's womb – tomb to contemplate kundabuffer forever.

JT: Also made me think of Christ in the dessert. Wild beings – temptations of Christ.

SF: SW – theories about p260 – famous manipulation of what they call

SW: Psychologically – involved in martyrdom and suicidal manipulation. Hail bop people – lie down and die thinking they will reach the sacred. Call themselves self-tamers to try to get rid of effects of kundabuffer mostly through emotions and thoughts. Sitting in box killing body, thinking and feeling.

C: The way I am reading this warning against wrong work of centers. All happens because of wisecracking and not listening to the outcry of wives – who say there is something wrong. See in myself sometimes trying to come to a feeling of myself and discovering later that it is coming from intellectual effort. Judgement and frustration with my own work. Crazy – immuring yourself and denying human nature and denying yourself and working emotions from that perspective. Risk ... discipline shows strong aim and should always be questioning to keep safe from this type of behaviour. Found myself being tough because I think I know what I am and need.

RJ: Also took it as wrong work of centers. Different from SW – not religious fanatic ... physical center being manipulated against other centers – fakirism – self-calming. Taken care of, someone feeds every day, not impressions coming in. Dark parable, but see as fakirism, physical center and doing away with emotions and intellect.

RB: Voice of wives interesting. If intellectual side of you has a particular idea and the emotional

side doesn't agree there is something wrong. Always the case if the two are at odds with each other. In The Tales when a female is mentioned almost always emotional side or essence. So this disagreement between them causes them to break into two sects. Orthodoxhydroaki and Katoskihydroaki. Orthodox high idiots and potato high idiots. Mention of potato suggests vodka, which in turn suggests deadening of intellect.

RB: Go and stay for a night in this place and for some reason the monks of this monastery do not swagger – why?

JA: Heard something not sure was there – because of Saint Buddha they were free of the consequences of kundabuffer – part about the free seems opposite to other places.

BP: p258 “In their agreement it was included that they should exist in a certain way until their final planetary destruction or, as they say, until their death, in order by this special form of existence to purify their, as they said, ‘soul’ of all the alien growths due to that organ Kundabuffer which, as Saint Buddha told them, their ancestors had, and, being freed from these consequences, thereby acquire the possibility, as the Divine Teacher Saint Buddha had said, of re-blending with the All-embracing Holy Prana.

RB: Alien growths are very odd. Doesn't express anything related to kundabuffer like that anywhere else. Very odd at the beginning as well – going to create caravan. Him and Ahoon. No caravan I can attach myself to, but people coming from Pearl-land all the time so why not catch the same train as them?

SW: It is the prophet going out into the wilderness and is alone when he does it. Keeps going rather than stop in sin city.

RB: Why taking all the animals with him?

JT: Animals part of his mind taking with him on the inner journey. Goats climb to high places in mountains. Not sure of some of the other animals.

J: Horses represent emotions. Necessity for group work – unexplored territory – need assistance. Speaks of semi-conscious work ... also seems to be considering that we are very much lost if we try to proceed by ourselves. Need others all the time and this caravan he puts together. Where did Beelzebub get the money from to put the caravan together? Caravan – comes from Persian, originally Sanskrit – name of camel. Company of travelers through desert or hostile region. Similar to this Work of ours – can be hostile and dangerous. The wild beings seem to be negative emotions.

RB: Doesn't make any sense... a number of wild animals hunt at night, but a number do not. My interpretation of day and night – consciousness and mechanical. Gives us semi-conscious position because a lot of our work involves efforts to become present. Being active force in the mind – required for actual consciousness. Useful emotional parts of yourself ... doesn't mention desert, rocky ... from India to Tibet, would climb mountains, but doesn't say that.

SW: Later mentions mountains. Domesticated vs wild – those that are sacrificed – what we sacrifice to what we don't know.

RB: Does in Maralpleicie – animals being sacrificed are domesticated. Certain animals that have complete antipathy to human beings because we destroy because they might be dangerous. Uses this term Diurnity. Why? To distinguish between day and night. Krentonalnian – not moving in correct way. Ton – tone. Movement that we have – chaotic – between present and mechanical.

Aieioiuoa means remorse. The reason the sun shines. In contact with the Sun Absolute – be-

cause of force from Sun Absolute that the Sun is created. Shine because the contact with the Absolute makes them realize that they are not what they should be. Related to the saint has a halo – manifestation of Aieioiuoa.

J: Goes back to Pythagoras and the octave. Names of the ancient Greek octave and was chanted in temples in ancient Greece. The word itself echoes in hallelujah. Stone found in a temple with these octaves and music written in it around 600BC.

RB: Series of mysteries in respect of use of languages of ancient times. Hebrew, Sanskrit, Greek. Inscriptions in Latin where they missed vowels out ... copying Hebrew. No vowels in Hebrew – all consonants. Name for God YNWH – hidden knowledge of how to pronounce and we called later times Jehovah or Yahweh and we don't know. Think you are correct that G has selected the 7 Greek vowels to create the word. Meaning of something in the vowels. Form of Welsh poetry – White Goddess – first line and second line have same consonants and ... form of poetry. Robert Graves created in Welsh. Consonants mirrored and vowels different and meaning comes from vowels.

C: About para on p261 – fanatic monks coming constantly to the walled monastery. In big numbers and a successful monastery that serious people wish to do. Reminder to see things externally by how many people a group can draw. Associated on chapter on genesis of moon – Moon and Anulios – and how we only see what we are told is there because nobody can see it. Can't see because of education – told what is there. Speaks to something that we will always see – law – attracted to a path that is followed by many or keeps attracting in numbers. In different parts of the book reminder of what is really an external form – exoteric – how we represent the right path.

RB: Terrible habit of human beings to believe ... someone who is an authority is believed. Given in 80s as a question: what do you know for sure? Interesting depending on how you approach it. Something to be pondered – what do you know for sure and leads to what you are taking on trust. If you ask people how the Universe was created start talking about big bang and can't explain it – because nobody can. It is a made-up mathematical model and mathematicians can't agree. Talk about space around us when you talk to a physicist – space-time – dimension of time involved in space. Can't show you any. Bigger problem than you imagine in terms of things we have accepted. Infinity is an interesting mathematical concept and word nothing – can't show me any. Can show you one and two ... can't show you. Zero wasn't discovered ... did not exist! According to G everything created by octaves and there is no zero and no infinity.

SW: Soul – can you show me soul? To purify their as they said, 'soul' ... how to be understood.

RB: Blessed is he who has a soul ... This image of the seed is important conceptually. One of the things we know about ourselves is that we were nothing more than a seed – single cell, fertilized egg that had potential. 20-30 trillion cells in your body now. Not counting symbiotes in your body. Nature produces way too many things for any given species. Guppy has 10K children, but odds are that only one gets to be a guppy. This is a model, in terms of the soul, we have a seed and trying to grow.

SW: Heard a lot of times and the way it is used here – believe they all have a soul or don't. Confusing.

JOD: In this context thinking soul is a contrast to what you said about immurement and the body. Part of their wisecracking – kundabuffer organ in body and destroy body to escape.

RB: In preceding pieces – declaration that Prana already have it – with soul attached. Would be logical for the people of Pearl-land to think they have a soul because they think they have

Prana.

J: Most people – do they still think they have souls?

SF: Lonely journey of the seeker – have to take by themselves. Tibet as highest place on Earth. Point in spiritual search going for gold and taking animals with me and going all in – not stopping until I get there. Have to take in relative state of wakefulness. Not one that anyone with no wish to wake up would take. Warning against trying to approach teachings that not ready for. The monks don't swagger – Tibetan Buddhism talk about energies that I have no understanding of. So different from monks he has talked about before. High price for climbing higher – excessive loftiness – earthquakes. Many people regard Tibetan Buddhism as highest form and know at least one that has become a lunatic. One of the characters in MWRM was a practitioner of Buddhism. Clearly thought highly but advising to be wary.

RB: My teacher Rina Hands made comments about people who would throw all their energy into the Work. Try to take part in everything as fast as possible. She used to refer to it as a fast motorbike to hell. World 24 is the world where the emotions can go wild and be strongly identified and danger for spiritual aspirant to identify to World 24, rather than World 12. Hear about some technique – spend a week drinking ayahuasca and come back a perfect human being. Nature of Fourth Way is a road of knowledge and we should be immune to that kind of thing.

J: Fanaticism.

SW: This is about the warning. Thinking about Icarus.

RB: Of course, he flew too close to the Sun. Same problem.

RB: Given that the buddha said to tolerate unpleasant manifestations of others – will they be successful walling themselves up?

C: Can be identified with the Work and can be very subtle. People spend years. Can become a way of seeing the world as apart from us. Need to be vigilant at all times.

SW: Did anybody explore sect?

RB: In the word cross-section – segment of something. Get philosophical sects.

C: Sect – section. Cult of personality – built around a person.

Alnapara?

BP: Apara – descend in Romanian

RB: Problem that skews it slightly. Attendee in morning group – MF – in German Kilnapara.

RJ: Semi-conscious workers were forbidden ... had their own game going on while Beelzebub and Ahoon were asleep.

RB: Monastery – from mono, alone.

SW: Monstrous monastery was a square.

J: Manipulation of emotions and thoughts that SF spoke about. Not about non-expression of negative emotions. Had a meeting here the other day and talking about emotions – avoid suppression of emotions even if they are unpleasant. Will change – disguise and come back again and bite you. Must face these emotions. Useful.

BP: About suppression of emotions and also group work. In myself somewhere get an idea that

I don't want to work with someone any more and want to be by myself and work this out all by myself.

SF: No accidental words in this text – uses the word famous – usually being ironic.

SF: p254 These wild beings, particularly the smallest of them, were at that time already—also, of course, owing to the abnormally established conditions of the ordinary being existence of the three-brained beings there—perfected as regards apprehendingness and cunning up to the ideal.

RB: If we are talking about negative emotions, it is the smallest because you don't notice them.

J: become habitual too and can turn into a feature.

RB: Cunning also. Smallest emotions have a certain cunning. Cunning related to know – in a particular way. Why are these negative emotions behaving like they are running a stock market or an election?

RJ: p254 Relatively respectful description of what they are gathering for. P259 – strange and unusual ... surprised that they acknowledge, whereas the animals are getting together, monks swagger and don't let you spend the night.

SW: Does throw in some humorous references.

JA: Stock exchange and political parties are strange bedfellows – joined together for power, a group.

RB: Also emotional events – stock market fear or greed and elections also emotional.

JOD: Participatory too.

RB: Thinking the general thrust of this allegory is about inner considering. You couldn't be more stupid if you wanted to bear the unpleasant manifestations than to wall yourself off. Will never experience if all you do is inner consider.

C: About same para on p254 – looks like looking for first food. Also feed from other things – from the impression of the impression. If we are using negative emotions or emotions in general, feed from a reaction from them.

RB: My experience is that most negative emotions are contagious. From reading Rodney Collin's description of the six processes. Corruption is self-perpetuating. One bad apple and you have a box of bad apples. Contagious in society as well. Rule of law is malleable. Negative emotions – start screaming at somebody ... Behaviour of news media – in anything you read the headlines are all negative. A few days ago picked up first news about news about massacre in Ukraine and a day later it is everywhere because very negative.

SW: In TV news business – if it bleeds it leads.

RB: Six processes. Only six ways in which things happen. Law of three and how many combinations it can have – is six. Evolution, Healing, Growth, Purification, Destruction, Corruption. We have to remove one of those from our life completely – corruption. Can never have a good outcome.

J: Remarkable book: Theory of Celestial Influence, by Rodney Collin.

RB: Useful – particularly spotting corruption and the influence of corruption.

J: Remarkable chapter about self-remembering.

RB: Should be required reading.

PS: Diurnity -ity suffix denoting state or condition. G created a word that describes the 'state of night'.

RB: Intelligensics – created a different ending from word intelligensia.