

OCTOBER GATHERING 2016 ~ FRIDAY EVENING

KEITH: Mandy asked an interesting question tonight: When do we recognize in *The Tales* that Hassein begins to develop more than just interest in the three-brained beings? Does anybody have enough familiarity to know when that begins to show in the language?¹

PARTICIPANT: When Hassein calls the three-brained beings “slugs”² and Beelzebub rebukes him for doing that because they might hear it.

KEITH: Yes, but Beelzebub then goes into retribution for that if they do hear—what they would do to him and so on. Why would that produce an increased interest on Hassein’s part? At first Hassein asks, do they have Higher Being-bodies; do they go to Purgatory?

PARTICIPANT: It was when he realized they don’t develop properly that he took more interest.

PARTICIPANT: I was thinking when he started crying but it showed before but that was very apparent when he started crying.

KEITH: It is surprisingly evident early in *The Tales* that Beelzebub refers to this interest and they become of interest to him and then they become “favorites” of his and then they become “your people [favorites].” But it is that transition that Mandy had a question about and I think it is a good question.

Can we identify in *The Tales* where that movement towards warmth, towards genuine interest in the three-brained beings of Earth—when did that begin to appear?

PARTICIPANT: Because then they become his “favorites,” and then finally Hassein becomes his substitute. So there is a real progression throughout *The Tales*, the distinction that Beelzebub makes in relation to Hassein. I wondered how did Beelzebub know how Hassein was feeling about these peculiar three-brained beings on the planet Earth and how did he discern when these changes occurred in Hassein’s interest and involvement and then finally taking on the responsibility for these peculiar three-brained beings?

KEITH: The responsibility is not for them but to do what he can, to try to help.

PARTICIPANT: There is a section at the end of the chapter “War” or before the chapter on “Justice” where, for Hassein, it shifts into a burning question where he is mystified as to how it will end for them. Something can’t be right about this. And then he talks about never having doubted the pillars of justice in the Universe. I believe that precedes the chapter “Justice.”

KEITH: Yes, that is my remembrance, that the more than genuine degree of interest but really some affection or caring about appears earlier but I am interested if anybody can identify where that could be. Well, it is something to look for when you are reading *The*

1 G.I. Gurdjieff, *Beelzebub’s Tales*, “Your favorites” appears 498 times throughout *The Tales*. and first appear in the chapter “Time,” P 127. Hassein mentions the interesting planet Earth on P 105, “Fantasy as Reality,” and in chapter VIII, he says “Yes, Grandfather, yes, just that. Tell me about those ‘men-beings’, a little more in detail. I should like to know more about them,” concluded Hassein.

2 Ibid., “The Impudent Brat Hassein Dares to Call Men “Slugs”” P 79

Tales and, when you come upon it, you can send an email to everyone here and let them know that this is where it is—that there is this evidence.³

PARTICIPANT: One question that sticks out in my mind is when Hassein asks “What do they think of as good and what evil?”⁴ That was point when he wondered how do they think? How do they feel? Because they don’t feel like I do, so what do they call “good” and what do they call “evil?” Maybe that was when he was beginning to put himself in their place.

KEITH: I think early on, he is certainly impressed with the decision of the High Commission to implant Kundabuffer. The unfairness of it seems to impress him greatly.

Let’s turn it around. One other inference of that would have to do with, how do we understand Hassein relative to how we understand our role? If Gurdjieff through Beelzebub is speaking directly to us individually, what do we do with that?

PARTICIPANT: One point that was mentioned about how the relationship of Hassein to the three-brained beings of Earth can be reflected in our attitude towards others around us, which can change and develop in that self-other relationship where in the end we develop some sort of impartial Love for our fellow human beings, a genuine caring.

KEITH: He does seem to point to a possible parallel. He alludes to this in the sense when he says that sometime in the future, you just might happen visit this planet; he doesn’t put it down there as a requirement or necessity or something that is going to happen. But he does raise the possibility that you may find yourself amongst these people. But no mention is made of what that would mean.

Here we have the whole of *The Tales* where Beelzebub, step by step through each of the descents, is unearthing an enormously deep understanding of mankind, of our circumstances and our possibilities and our difficulties. Now he has unearthed all of this; it is the education, the Oskiano, of Hassein. So he has brought all of this education into Hassein’s world and, as the chapter “Form and Sequence” demonstrates, Hassein has absorbed this; he has taken it in. What does he do with it? What do we do with it? How do we match that up with our understanding of what our Work is? How do we bridge that or is there any need to bridge?

Am I just being obtuse and not seeing something that is perfectly obvious? What is the task that he may undertake if he happens to find himself on the planet Earth? After this education, after all this very detailed study and application of the Laws to the life of mankind and it is now, presumptively all of it, is in Hassein. Hassein has his portion of his education. Okay. If that is us, what does it mean?

PARTICIPANT: Responsibility.

KEITH: For what?

PARTICIPANT: Is war part of it?

KEITH: Certainly, part of it. But Beelzebub already gave his answer to that. It would take a very, very long time, perhaps never, or by the assistance of a great Being. He does mention that possibility of assistance coming.

3 Gurdjieff, *Beelzebub’s Tales*, “Second Descent,” P 187

4 Ibid., P 342, “And which of their manifestations do they consider good, and which bad?”

PARTICIPANT: I remember someone asking Gurdjieff why he writes in cafes and he says so I can see everyone walking by in Paris and it is my love for these people that makes me write. His motivation evoked something very strong in me—the love he felt for everyone around him feeds his Work.

KEITH: There is another interesting inference in this. We go through the end of *The Tales* and all of the education of Hassein. Hassein has never been to the Earth and ... here we are. So what is this?

PARTICIPANT: So Beelzebub refers to him as his future replacement.

KEITH: Substitute, future substitute, yes, and also the bearer of all the consequences of his actions, of Beelzebub's actions on the Earth. But that still doesn't give us a satisfactory understanding of how through the whole of *The Tales* and all of his education and never having been to the Earth—how do we see ourselves in that context? Is it that part of us really, really hasn't been on the Earth, in ordinary life? Is it that part of us that has the possibility, the potential for transforming that really lies out there somewhere but until we enter, we don't really enter this world. We are just a figment; we are just a mechanism. But then, when we enter this world, with knowledge of it and with purpose, then we have responsibility.

Hassein doesn't have to go through the six descents. The descents are a thorough exploration of the major foibles, the major things that are going to affect man: his outside life in the first three descents and then when we come to the fourth descent [Fourth Personal Sojourn] and we get the apes and Belcultassi and now the inner work begins with the fourth descent, when Beelzebub begins to go into the inner life and from then on, through the chapters "Art" and "Fruits of Former Civilizations" and on, finally, to "America." This is a deeper and deeper penetration into man's spiritual psychology, it seems.

So all of this is accomplished and, hopefully, by the time we have read *Beelzebub's Tales* three times, we have a sense of this and sense of a responsibility. But I am just bringing the question out there to consider. What does that mean? What kind of responsibility does it put on each of us?

PARTICIPANT: I think objectivity has a role to play here. Hassein represents in one way the education of higher emotion. It is interesting that it is being educated from above, not directly from below. The way the Work prepares us so when we start observing into ourselves, those observations gradually meet with increasing objectivity, even compassion, based on the understanding of the dilemma that all our lower mechanical parts are in. That is the objectivity and compassion that we have a responsibility to bring to other people but we first have to find it in ourselves. This reminds me of Gurdjieff's statement to Ouspensky that the higher centers are there complete and trying to talk to us but we can't hear them.

So there seems to be the implication that potential understanding and objectivity must already be in us in higher levels, waiting for those higher levels to develop and open.

PARTICIPANT: Somehow I am connecting this with the Strivings, we are given the background and education of ourselves to indicate to us just why we should be doing our best to strive in those five ways. So it would seem Hassein, and parallel to that, ourselves are shown why they are necessary.

PARTICIPANT: Is there a relationship between Gornahoor Rakhoorkh and Hassein?

KEITH: Talk that out.

PARTICIPANT: I am speculating on the nature of Hassein who hasn't been to Earth apparently who is non-mass based and who is concerned about Higher Being-bodies and who's got the results of Beelzebub's experience inculcated. Where else can this be applied except in the degrees of Reason? And isn't that what the son of Gornahoor Harharkh is concerned with?

KEITH: As I remember, he was concerned because his efforts at active mentation were interfered with when the dynamo was on and that's what he brings to Beelzebub's attention. It is Beelzebub who discovers, ah ha! this is imbalance of energies; he's the one who makes the connection between Mars and the Earth. It is Beelzebub not Rakhorkh.

The question that John raises brings us all the way back to the beginning of *The Tales* where Gurdjieff has created this mythic solar system, the Sun that neither lights nor heats, the Sun, the Moon, Anulios, Mars and Saturn. By exploring or using these as images of states or circumstances or laws—all of that, he shifts back and forth and in between and makes use of them when he has lawful point to try to get across to Hassein.

But he has himself been exiled. Why was he exiled? How do you understand that? I realize this may seem a jump in a different direction but, for me, it is intimately related to this question about Hassein. Why was Beelzebub exiled?

PARTICIPANT: He did not have the maturity of the Higher centers. He was questioning why the Absolute was doing all these things.

KEITH: He certainly raises a question.

PARTICIPANT: He did not understand what was happening; it was a lack of maturity in his three brains.

PARTICIPANT: His questioning led to the other beings to revolt against some of the decisions imposed by the higher command so they interfered to bring it all down.

KEITH: This is interesting. How many of you have tried to think a lot about why Beelzebub was exiled? I think it is a very interesting question cosmologically and spiritually, philosophically. It is a very subtle and complex question. Not as straightforward—the fiery Beelzebub who judges and then he is exiled. It is much more involved.

PARTICIPANT: One way I look at this is that Beelzebub got into trouble because he didn't have practical understanding. He didn't understand certain laws so he has to go get real life experience.

PARTICIPANT: Because of his callow youth.

PARTICIPANT: Right. The archangels and angels don't have to get practical experience which is why they make a lot of errors because they are born perfect but not with the experience that comes from making mistakes and suffering and developing compassion.

So Beelzebub went up to the Sun Absolute; he certainly must have had angelic rank or potential rank and yet, even though the rest can make mistakes and don't get exiled, he got exiled and the result was that he developed such great wisdom that even angels and archangels bowed down to him.

KEITH: They do that before. He is identified as "Your Reverence" by Looisos early on.

PARTICIPANT: Yes, but he has already been here a while. My impression is that there was some special potential in Beelzebub; he was allowed just to make mistakes like the rest of the angels. He was singled out to be sent away for an education so that he could come back with an understanding that even the archangels and angels and maybe even ENDLESSNESS didn't have. There is a statement somewhere in there that a three-brained creature that develops all this potential is in some way higher than the angels.

So why out of all the angels that make mistakes, why was Beelzebub the exception? There is something special about him, the special role he had to play or something he had to learn distinguished him from all the other celestial denizens.

KEITH: Gurdjieff never identifies him with the angelic world, the higher angelic world, never. He is very clever. He just doesn't go there. This is Beelzebub.

PARTICIPANT: But isn't it kind of paradoxical that he calls himself Beelzebub and Beelzebub is identified as a fallen angel in Biblical terms.

PARTICIPANT: At the same time, he says that Beelzebub was three-brained like us who arose on the planet Karatas.

PARTICIPANT: Yes, that is the paradox.

PARTICIPANT: I agree; I think it is a good paradox. But I'd like to go back to the question of what was the revolt and read from *The Tales*. I think there is some information on page 672 when Beelzebub is in Paris and he sees the people around him as no different than those of ancient times:

“Then, namely, for the second time in the whole of my existence, there proceeded in my Being the process of this same being-Sarpitimian-experiencing, which had engendered in my common presence a revolt on account of various unforeseeingnesses on the part of our Most High, Most Sainly Cosmic Individuals, and of all the objective misfortunes flowing from them, which have already obtained and, maybe, will still continue to obtain on this planet Earth as well as in all our Great Universe.

“How was it possible not to foresee in their calculations of the harmonious movement of cosmic concentrations that the comet Kondoor would collide with this ill-fated planet Earth?⁵

PARTICIPANT: That sounds like what Beelzebub would have said to ENDLESSNESS.

KEITH: You mean part of his objection?

PARTICIPANT: This event of the collision had not yet occurred when Beelzebub was exiled because it was when he was on the planet Mars that the collision occurred. Is there something resonant that he revolted against?

KEITH: What does he say? Go back to the opening chapter and find the revolt that leads to the exile. It is right there; it is very simple and straightforward.

PARTICIPANT: He was minding somebody else's business, something that was none of his business.

⁵ Gurdjieff, *Beelzebub's Tales*, p 762.

KEITH: No, he was finally told it was none of his business and he's never to do that again, even when he comes home and is recognized as this great Being, he has to take this pledge that he will never stick his nose into other's business. Go back to the revolt.

It was just then that, owing to the as yet unformed Reason due to his youth, and owing to his callow and therefore still impetuous mentation with unequally flowing association—that is, owing to a mentation based, as is natural to beings who have not yet become definitely responsible, on a limited understanding—Beelzebub once saw in the government of the World something which seemed to him “illogical,”⁶ ...

KEITH: There you are. He says it very directly. He saw something that he thought was illogical.

PARTICIPANT: Doesn't that have a little bit of resonance with Belcultassi? He saw something in himself that was illogical.

KEITH: Beelzebub is seeing something illogical in the world, in the Universe.

PARTICIPANT: I wonder is it really the outside world?

KEITH: Well....

PARTICIPANT: He got a lot of others to agree with him, almost half the beings of the Universe.

KEITH: No, we don't know.

PARTICIPANT: He said it almost came to the edge of revolution.

PARTICIPANT: It clearly isn't because he saw something illogical. Its okay to question things but the problem is what he did with this idea. Instead of exploring what he thought was illogical, maybe impartially, getting to know things in depth, the decisions he made led to almost revolt and so he was not able to judge it impartially.

PARTICIPANT: Can we look at the *Third Series* where he talks about ENDLESSNESS and what ENDLESSNESS has a need for?⁷ When he was talking about a permanent reminding factor in netherworlds; isn't that the big allegory about *Beelzebub's Tales*?

KEITH: A reminding factor, yes.

PARTICIPANT: Beelzebub is far away from ENDLESSNESS for the purposes of ENDLESSNESS and isn't the cash return for ENDLESSNESS where he asks this question, now I want to find out if this has paid off and what did you learn? What can be done—through Hassein?

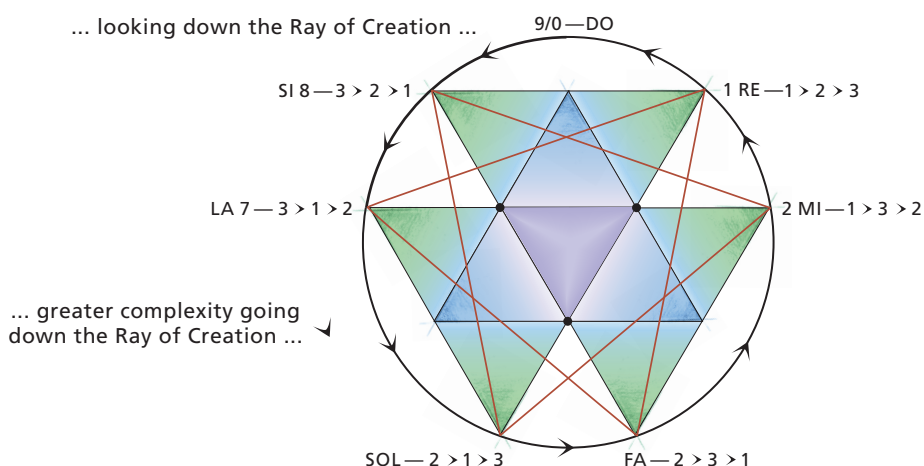
KEITH: Yes, through Hassein. Yes, I choose to think this is ENDLESSNESS' question. I think we have to tie that, that it is ENDLESSNESS' question back to the exile because I believe that Gurdjieff has associated them.

PARTICIPANT: I see it in terms of an evolutionary movement up from ENDLESSNESS dropping down to enneagram. It is interesting then that he winds up being banished to

6 Gurdjieff, *Beelzebub's Tales*, P 52.

7 Ibid., *Life is Real Only Then, When "I am;"* Prologue, PP 19-25

Mars where he sets up his observatory, which is like his penance. It seems like it is something about the laws.



So imagining a descent down from DO to SI to the next point where it's the 3-1-2, the triad of lawfulness, something he didn't see as logical in the unfolding administration of the Universe so maybe something that he needed to discover in terms of relationship to other. It seems illogical but...

KEITH: That's the way I take it. He saw something, from that perspective, looking down the Ray of Creation and that it reaches a point where things get more and more complicated and more and more infinitely more complex. And he thinks, that doesn't make sense; it should have greater order; it should have greater stability because this is after all the Universe, etc.. His insistent question is that it should not be illogical. It should be according to law. And he comes to the conclusion that it looks like it isn't according to law.

PARTICIPANT: So ENDLESSNESS sends him to the Lateral Octave, to Mars, which is necessary for the Ray of Creation to complete.

KEITH: Exactly, good point.

PARTICIPANT: Is Gurdjieff trying to tell something about the two sides of the coin of egoism and/or individuality because here's Beelzebub as a callow youth taken to Holy Sun Absolute and he is very intelligent and very resourceful. Is he telling us something about egoism? Now he has this I but it is not educated. It is not that it is bad it just needs to be educated and develop higher reason so he suffers that.

PARTICIPANT: So why do we need Hassein, why is Hassein needed in the story? Why wasn't the story complete at the end when Beelzebub delivered his news to ENDLESSNESS? He could have delivered it in some other way. How is Hassein a sensible and sufficient substitute when he never actually has the experience that Beelzebub had?

KEITH: What experience?

PARTICIPANT: The experience of Earth from the bottom up. He only has a second generation from the Teaching of his grandfather.

PARTICIPANT: Beelzebub's difficulty, as a fiery youth, is that he saw something illogical. He was using his mental capacity. So he was sent to Mars which, in the way we are looking at it, represents higher emotional. In order to have understanding, Gurdjieff says we need knowledge and experience and that understanding can really come from the feeling world and Beelzebub has to develop it in the feeling world. And the way he's educating Hassein is by educating his feelings. So Hassein begins to feel interested and then concerned and maybe even a sense of responsibility.

KEITH: I like that.

PARTICIPANT: One part in the reading, he was talking about he was a youth, so it's almost he still is in preparatory age, so that he doesn't have his own I, so therefore he talks about unequally flowing associations and that is why he made choices because he wasn't balanced; he hadn't reached responsible age; he was meddling which led to the mistake he made.

KEITH: It has a lot of paradoxes in that because there is the description of those who accompany Beelzebub. We find that the previous chief Zirlikner of the whole of Karatas comes with him. What does that mean? Here is the guide for all the beings of Karatas who is to be their guide, counselor, corrector and so forth and yet he is exiled with Beelzebub. Plus there is a whole bunch of people—his kinsmen etc., whatever that means. We are left to our own devices when it comes to his kinsmen.

PARTICIPANT: Sounds like his Zirlikner lacked something in terms of his emotional understanding because Beelzebub was one of his prize pupils so everybody had to go down including his teacher.

PARTICIPANT: How about considering the fact that the angels and archangels and ENDLESSNESS himself cannot enter the Universe in the same way that Beelzebub and his kinsmen can to come figure it out. Beelzebub can do that.

KEITH: In what way?

PARTICIPANT: By being exiled.

KEITH: Yes, but is it Beelzebub who, after all, doesn't have a physical body. He comes from Karatas; he is taken on the Holy Sun Absolute; he clearly does not have a physical body.

PARTICIPANT: You do keep saying that but every time I read it in *The Tales* I still anthropomorphize Beelzebub tucking his tail etc., so here he is maybe a callow youth but he has real promise, he can enter into the Universe and Mars, observe the solar system in a way the angels, archangels and definitely ENDLESSNESS cannot.

KEITH: What you may have touched upon for me is the edge of an even more ridiculous question and that is: does ENDLESSNESS also have a role in this? That Beelzebub is not sent away in exile because of something he didn't do right, whatever, but does ENDLESSNESS have a question.

PARTICIPANT: I would think so. We create our Universe and ninety percent of the time we can't enter it either. There are people out there that we can't change. All we can do is to strive to understand. So Beelzebub, Hassein and the Kinsmen are offering that back to Holy Sun Absolute and ENDLESSNESS.

KEITH: But in the end, ENDLESSNESS, through Hasein, has this question.

PARTICIPANT: Because what they discover is war. They discover unbecoming behavior that doesn't help the Universe survive and exist and evolve but it goes the other direction.

KEITH: But that is not the answer to ENDLESSNESS' question. ENDLESSNESS, through Hasein, when Hasein addresses the sacred Podkoolad at the very end of *The Tales*, "if you were standing before ENDLESSNESS" and, suddenly, he is. The inference is very clear that, at that moment, Beelzebub is standing before ENDLESSNESS and the question that is given or put on Beelzebub is ENDLESSNESS' question: what can be done? This is not a High School graduation; he is not asking a question of Beelzebub in order to see if he gives him the right answer. He *needs* the answer.

That is another possibility where we can say, "does this Universe, as created, become so complex and so confounded as you go down through the lawfulnesses, that it takes on increasing risk." More and more things may go wrong and, finally, something does go wrong down in Worlds 48-96. What is the answer to that? What can be done?

PARTICIPANT: Earlier heard a schoolteacher speak about how, when the children begin to understand and take responsibility, they become a help. I was so touched by that story because it rang true for me. I look at Beelzebub and Hasein and even dear Ahoon to bring back information that will help ENDLESSNESS understand. But it is three-brained beings that have to have responsibility that can evolve consciously and bring the understanding of law.

KEITH: Well, how about the answer that Beelzebub gives. What is the answer that Beelzebub gives? A new organ.

PARTICIPANT: So it is almost like he is petitioning ENDLESSNESS like those angels did. And likely people on Purgatory did too, to enter Creation again and make some change.

KEITH: It was to implant a new organ, like Kundabuffer. How can we understand that? This is the end of *The Tales* and this is the answer that Beelzebub gives to ENDLESSNESS –to implant a new organ.

PARTICIPANT: But this would be an organ to keep us awake. Kundabuffer was an organ to keep us asleep.

PARTICIPANT: Still and all, it is interfering with the laws.

PARTICIPANT: When you say about ENDLESSNESS not having all the answers, Gurdjieff kind of makes that explicit, even in terms of Ashiata Shiemash, because when Ashiata Shiemash comes as a Messenger from HIS ENDLESSNESS, he still has to prepare a plan. He doesn't arrive knowing what he was going to do. He is described sitting for forty days and forty nights etc., to prepare what message he will bring to the three-brained beings. So there is definitely no pre-planned solution because even Ashiata Shiemash has to figure out what needs to be done.

KEITH: Yes, and there is the additional reference to the other sacred Messengers that have been sent over time periodically to try to assist in the dilemma. Yes, that is very plain. He also emphasizes the fact that Ashiata's mission fails in pretty short order so that raises some totally different questions that we could go into but I think more essentially here is how can we try to understand the notion at the very end of *The Tales*.

PARTICIPANT: It is an organ that *will* cause people to not have their strong egoism. The result will be that people will not have their negative egoism anymore.

PARTICIPANT: But the negative egoism is necessary for the experiment, for ENDLESSNESS' creation to fulfill the requirements of itself to have every possible outcome.

PARTICIPANT: *The Tales* say that Askokin was needed and then the Kundabuffer experiment caused the egoism to develop in a bad way. So it was an error so this would compensate for the error and get people to be more natural, more normal and then they would grow up developing properly rather than the problem.

PARTICIPANT: I thought the proposed new organ was to remind the person of their impending death but not about egoism. That might be a result of it but it was to remind you that you were going to die.

PARTICIPANT: You've got it and then there are a few more sentences saying only then will we be able to eradicate the consequences of Kundabuffer, something like that.

PARTICIPANT: Did you see that as an application of a technology, upon something that has evolved naturally?

PARTICIPANT: I completely see it that way. I see that we are building that organ. We are right now, right here. The Work is doing what the end in sight is talking about.

PARTICIPANT: Are you going to implant a computer chip? [laughter]

PARTICIPANT: I am talking about an inner organ of perception, an inner development.

“The sole means now for the saving of the beings of the planet Earth would be to implant again into their presences a new organ, an organ like Kundabuffer, but this time of such properties that every one of these unfortunates during the process of existence should constantly sense and be cognizant of the inevitability of his own death as well as of the death of everyone upon whom his eyes or attention rests.

“Only such a sensation and such a cognizance can now destroy the egoism completely crystallized in them that has swallowed up the whole of their Essence and also that tendency to hate others which flows from it—the tendency, namely, which engenders all those mutual relationships existing there, which serve as the chief cause of all their abnormalities unbecoming to three-brained beings and maleficent for them themselves and for the whole of the Universe.”⁸

KEITH: Remember that it is the angelic powers that somehow or other implant Kundabuffer. It is angelic power, the High Commission so if we are going to talk about implanting an organ like Kundabuffer, we have that as something to consider also. What then are the angelic powers?

PARTICIPANT: It is incredibly paradoxical that the very thing which he is revolting about, especially in the chapter “France,” is the very thing that he is going to suggest: “an organ like Kundabuffer.” Arch strange.

8 Gurdjieff, *Beelzebub's Tales*, p 1183.

PARTICIPANT: The “like” part is saying that it’s something that is an organ; it is a compensation. It’s not going to be like Kundabuffer. It does something different. Kundabuffer was an organ.

PARTICIPANT: But still there is this interference and the High Commission felt fully justified; their conscience was clear. And here is Beelzebub saying the very same thing.

PARTICIPANT: But it had a different purpose.

PARTICIPANT: But then is the implantation of the organ like Kundabuffer is something that we implant within ourselves intentionally and that is what makes it different?

PARTICIPANT: Yes, that is the only way I can make sense of it and yet he does not say that they will implant it themselves, he says this will be implanted in them so we can’t pretend he didn’t say that.

PARTICIPANT: Are you objecting to the fact that it is an artificial thing of imposing it or are you objecting that Kundabuffer retarded consciousness that possibly humanity couldn’t bear facing what their real purpose was, whereas the new proposed implantation is to expand awareness to include mortality and the mortality of others.

PARTICIPANT: I apologize for implying that there is an objection because isn’t there in an objection simply a question? It seems strange to me. In the chapter “France” he asks why didn’t they see this would happen? Why did they put this organ in there? My question is, there significance that at the very end of *The Tales*, Beelzebub himself is also going to say, “we should put in an organ.” It will be a completely different organ but we will still implant it. Isn’t that strange?

PARTICIPANT: Maybe the implantation would be coming from Above because we asked for it. If I am asking Lord Have Mercy; if I am asking for help, is that where the implantation would be?

PARTICIPANT: I completely agree with you but I still think that fact he wrote it this way raises a question. I can say he meant this or he meant that, but it still raises a question.

PARTICIPANT: There is one more complexity this brings up which is that their reason for putting in Kundabuffer was so that they wouldn’t kill themselves. And now he wants to remind them that they are going to die. How is that going to work?

PARTICIPANT: Just a play on words—there is no contradiction—so they won’t kill themselves and now they have to be reminded they will die.

PARTICIPANT: To eradicate egoism.

PARTICIPANT: I don’t see the contradiction in killing.

PARTICIPANT: Suicide is egoistical. It is intentional, whereas knowing you are going to die is not necessarily that.

PARTICIPANT: It produces compassion and empathy and therefore dissolving of egoism. You can verify it.

KEITH: I think we are left many questions, good questions but it is time to say good night.