

Eight Meetings in Paris

1943, 1944, 1946

G. I. Gurdjieff

Thursday, April 8, 1943

Thursday, July 22, 1943

Saturday, Sept. 18, 1943

Thursday, Dec. 9, 1943

Thursday, Jan. 18, 1944

May 25, 1944

Thursday, July 13, 1944

Monday, Dec. 9, 1946

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Meeting of Thursday, April 8, 1943

Lebeau: Can one work in a Turkish bath and what is best to do?

M. G. The "hammam" is an excellent place for work if one can work there. (Particularly when one is in the warmest room or between the hands of the masseur.) Self remember without ceasing. Even do exercises there. (Tracol says that he fears here especially imagination in the work. M.G. replies to him that even in this case it would not be very dangerous because the time passed there is short.) In

order to be able to work there give yourself your word before going there. Think while there. Set yourself a task because in the beginning it is difficult; however if one succeeds, one can do some excellent work there. Animalism expands, one is completely inside his agreeable corporal sensations and to work here offers difficulties.

Phillippe: How does one understand the words: "sacrifice thy suffering."

M.G. (First where do these words come from?) (From a talk with M.G.) Sacrifice your suffering for your neighbor, your voluntary suffering, not for yourself, but for others. (This rule used to form part of the oath pronounced formerly by doctors when they were astrologers and a long time ago when they had to promise to sacrifice their sleep, their fatigue, their suffering, for others.

Phillippe: Why does the major part of human suffering revolve around love and things of sex?

M. G. Why this question? It does not concern you personally. Ask it in another way:

Phillippe: Why are the major part of the associations, which interfere with the work, sexual associations?

M. G. This question is subjective. It is not so for all men. It is an abnormality which is a result of infantile masturbation.

But what is the connection between this and suffering. There is not trace of suffering here.

Each man has in him three excrements which elaborate themselves and which must be rejected. The first is the result of ordinary nourishment and eliminates itself naturally, and this must be each day, otherwise there follow all sorts of illnesses. (The physician knows this well.) For the same reason that you go to the bathroom for this maintenance, you must go to the bathroom for the second excrement which is rejected from you by the sexual function. It is necessary for health and the equilibrium of the body; and certainly it is necessary in some to do it each day, in others each week, in others again every month or every six months. It is subjective. For this you must choose a proper bathroom. One that is good for you. A third excrement is formed in the head; it is rubbish of the food impressions, and the wastes accumulate in the brain. (The physician ignores it,

just as he ignores the important role of the appendix in digestion, and rejects it as wastes.)

It is not necessary to mingle the acts of sex with sentiment. It is sometimes abnormal to make them coincide. The sexual act is a function. One can regard it as external to him, although love is internal. Love is love. It has no need of sex. It can be felt for a person of the same sex, for an animal even, and the sexual function is not mixed up there. Sometimes it is normal to unite them; this corresponds to one of the aspects of love. It is easier to love this way. But at the same time it is then difficult to remain impartial as love demands. Likewise if one

considers the sexual function as necessary medically, why would one love a remedy, a medicine? The sexual act originally must have been performed only for the purpose of reproduction of the species, but little by little men have made of it a means of pleasure. It must have been a sacred act. One must know that this divine seed, the Sperme, has another function, that of the construction of a second body in us, from whence the sentence; Happy he who understands the function of the "eccioeccari" for the transformation of his being. Unhappy he who uses them in a unilateral manner.

Aboulker: Why do religions forbid the sexual act?

M. G.: Because originally we knew the use of this substance, whence the chasteness of the monks. Now we have forgotten this knowledge and only remains the prohibition which attracts to the monks quantities of specific disorders and illnesses. Look at the priests where they grow "fat like pigs", (the concern about eating dominating them) or they are "skinny as the devil" (and they have inside little love for their neighbor), the fat are less dangerous and more gentle.

Meeting of Thursday, July 22, 1943

- Simone: Before knowing the work, I was much more restless, because I felt bad things of which I thought I would never be able to rid myself. This kept up in me a restlessness, not constant, perhaps, but very frequent. I have perceived that with the work, this passed, and I have felt calmer inside. I would like to find again my state of restlessness because this is lacking in me. What could I think or do in order to find it again?
- M. G. Before you believed that you could succeed like that. With these results you can never do anything. You shall succeed only if you make an effort stronger than the ordinary. But you have not even the taste for it perhaps. You have already been here a long time; you are bound to understand what is effort. Self-effort. I am going to tell you a secret: self-effort is never possible all at once; a preparation is necessary. Struggle is necessary. Till one succeeds, one forgets, one remembers, one forgets, one remembers. But when you are seated, calm, you can think and begin to do; until now you still have made no effort.
- Simone: That's why I ask the question. I am there and I feel too tranquil.
- M. G. You imagine, you believe that you shall go directly to Paradise. No, here there must be efforts above the ordinary. For example, for this person (he indicates a newcomer) it is good enough for her, but you, you shall not go far with this. You must begin to make a super effort, and now, if you do not do it, it is because you do not have an aim. How can you stay calm? With the effort you are making today, you will never succeed. A normal person could not be calm.
- Simone- It is just for that reason that this makes me restless.
- M.G. It is necessary here to make efforts. You are accustomed to performing as before in life. Before, this want, now already it is not enough. The effort must strain all your muscles, all your nerves, all your brain even. A similar concentration must be yours. You should have been doing it for a long time. In the beginning, for a new person it is pardonable. For you, you have the taste for real work. You must realize it in your ordinary life. **I am-** always: **I-am**. Never forget. Little by little your "I" shall make a contact with your essence. It is necessary to repeat it many times.
- Dr. Arboulker: I have come to prefer violent emotions, rather than the habitual and passive inertia.
- M. G. This does not exist for your real "me", active or passive. It depends on your state. The external things are indifferent. Remember sometimes, you think that it is negative, and it is perhaps the contrary. In order to have a material truth, do not think about your state. Do not philosophize; only observe; aim at your real "me".
- Luc: I have made close to the same observations as the Dr. But this invites negative

emotions to return more strongly. This week has been the best, because I have had some negative emotions. It is dangerous, it is real, devastation is possible, but I have had the taste of what can be a life.

- M. G. : Continue. But with the understanding that what you are accumulating is a substantial thing not only for the present, but for the future. This is very important. It is already time to think of remembering and at the same time of picturing to yourself in forms, not words, what is happening to you.
- Luc: I was exhausted by my negative emotions even organically. Today, I have never felt so well, so animated.
- M. G.: Never have you had, previously, any liquid silver. You must feel that you have today some liquid silver.
- Luc: One feels that the body is under pressure, that it is the theater of such a struggle that it is going to break in pieces.
- M. G.: Remember, I said: man is not a pig, he cannot burst when he eats. The pig has a normal stomach; it cannot eat more than its stomach permits; it would burst; man is a scoundrel; he has a stomach of india-rubber. He is worse than the pig; he gulps down, he gulps down without ever bursting. Not only the stomach, all the organs are of rubber. But little by little he has degenerated. Even the rubber, if one does not use it, shrinks. It is only if one restores it a thousand times bigger that he is like he must be. "Burst", it is a fantastic word. Only the pig can burst, man cannot. The pig has a normal stomach, he can burst. The stomach of man is of rubber, and all his organs. Continue without fear, if it is ten times more strong, so much the better; you shall go ten times faster here in my group. Have no fear, you will not burst. It is imagination. How can one burst if one eats well? You are used to gulping down like a pig. Never do you eat well. Only now you begin to learn what is true eating. Do not be afraid. Continue and continue. Leave this sensation which creates that each time this expands; you are exactly like a child who has the hiccups, when it has eaten a great deal. Nature enlarges his stomach. A child can have the hiccups a thousand times. You are on the first time. Do not be afraid; you shall have them 999 times more.
- Madame Franc I understand well the struggle against the negative emotions but what troubles me the most is a very light side of my character which jokes, even about my very misery. This prevents in me remorse and pity. How can I get rid of it?
- M. G.: This proves that you do not know what you are looking for. You interest yourself in these questions without partaking of your instinct. You have said it very well. I understand why you do not advance. I know the secret of why you stamp on the spot, one, two, one, two; up to now, your instinct was isolated. It never took part in your work. I shall give you a series of exercises. But you have understood what I explained. You have felt that your interior is never interested in these

things for which we are working. Something in you remains apart; it looks. Another part in you does something else; you work without instinct. Everything works; head, feeling, except that which must. It has never done anything to change.

Hignett: I have tried to use the negative emotions. I have overcome them very well, but I have had the feeling of annihilating them. rather than converting them. I do not succeed in using them as a force. I suppress them.

M. G.: You do not suppress them. What happens in you is another impulse which for a short time takes the place of the negative impulse. Thus aside, for a moment. But it is not destroyed. One must do many times "Chick", "Chick", in order to destroy them. You cannot ascertain that it is absent; but if you change states, you shall see that it functions more feebly. Thus, you have a program of work. If you have understood, continue to exterminate, to chase away the impulses. But don't be tranquil. You do it serenely. This is another impulse which replaces, too feeble for you to perceive it; and you imagine that you no longer have negative emotions. Only strong vibrations reach your consciousness.

Mechin: In the exercises, I am very troubled by associations. I can do nothing against them. What shall I do?

M. G.: Associations are a part of our presence. If our presence had an aim, it would want something to happen. This proves that our presence has no aim. You have an aim only with one center - (he wants to arrive at Paradise with dirty boots.) One must with all his presence have an aim and work for this goal. Not with one part, one center only. I have associations; but they do not reach my consciousness. The circulation of the blood is also done all alone. It is an automatic function. It does not disturb me. It goes on night and day. There are associations also; as my heart working; and there are other functions; for example, I see, if I pay attention; like that which I have eaten travels. I can think about this all evening, each centimeter gives different sensations. Automatically you are occupied with this. You must have an aim, and leave at the side the organic functions. Not to hear them with, the consciousness, with the thought. One must learn to think impartially. Only this amount of effort will bring you to normal thought. The exercise that he must do, Madame de S. can formulate.

M.G. to Ansi Have you understood:

Ansi: No.

M.G. to Luc Do you understand?

Luc: Yes

M.G.: You explain to him; this shall be your task.

Ansi: I noticed that before, my negative emotions came most of all in my relations with

people. I was violent and disagreeable when saying things to people. For some time I have been trying to struggle against this. But I fall into indifference and I do not know how to change my state.

M.G.: It is not necessary to change; it is very well. In you is growing a re-appreciation of values. Before, you were interested in cheap things. And that which was not interesting had no value to you. Now what has value for you is that which was not interesting to you before. This is the reason.

Ansi: But I want to change.

M. G.: Why? Already your state has changed. Before, you did not see that you were interested in things without value. More so now. Your state has changed.

Ansi: But if something wounds me, instead of being angry or offended, I am indifferent.

M. G.: Normal; it is small, but normal. Before, you had your own love. It is cheap, it is an ordinary thing; now you have understood it. You see that it is idiotic, a nullity, an excrement; before, you did not know it. Today you see it; you are not angry. You see the manifestations of excrement. If it is like this, I am very content. Without wanting it, without knowing it, you have already advance objectively, mechanically advance. Soon, you can be our estimable comrade.

Lanctin: Is it possible in actual conditions to avoid a too inharmonic development of the body in regard to the general development?

M. G.: For the physical development, there exist no seasons. Not political seasons. It is always necessary. You must educate your body with your head, consciously. It is very simple. Never allow it to do what it wants. You make it do everything contrary to that which it loves. It likes sugar; you do not give it any. One must inure it to struggle, you are always right when you resist your body. It is simple. Everything contrary; it is, so that God created your body and your intellect. It is a very simple thing. For this it is not necessary to read. The program is very simple. Under all conditions, in all political situations, man must educate his body to be submissive to him. Your personality can educate your body. He in which the body is strong and has the initiative over him, this one is null. He who has his body enslaved is intelligent. You understand what is meant by intelligent? Intelligent means he who directs his body. If the body directs, you are a nullity, a peasant - if you direct your body you are intelligent. Thus, choose what you want. Intelligent or peasant? If you want to be a peasant, let your body direct you. If you want to be intelligent, let your consciousness direct your body. The more you want to direct your body, the more it opposes you. And in resisting you, the more strength it gives you.

Meeting of Saturday, September 18, 1943

- Lecture: Introduction to the 8th series. Some books of M.G. After the dinner, M.G. asks those who have returned from vacations to give him an account of their work.
- Mme Franc: I did the two exercises that you had given me during the vacation, the exercise on the division into two and on the sensations of hot, cold, and tears. I cannot say that I have had much result from these exercises, but I have had a result in the understanding. For the division into two, I cannot say that I have succeeded in doing it, but the work has given me a center of gravity in my head. This has changed many things for me and has allowed me to de-identify myself a little from my body and I can see more clearly in my work. I know better what I am doing and how I must do it. This has changed values.
- M.G. I already understood that you had a personality. Now you feel in yourself something, a separation. The body is one thing and you are another thing.
- Mme Franc That is what I feel, and it is a thing which judges.
- M.G. You must congratulate yourself. I am content with all my being. It is the first thing. Without this you can never continue. Without this for 10 years, 100 years, your work shall be only titillation.
- Mme Franc It seems to me that now something has been surmounted.
- M.G. Now you must fix this. One must nourish the child so that he might grow. Give him good milk, some eggs, everything that is necessary for a child. When he is a young boy, he shall be able to talk and I shall be able to understand him. For me your account is long enough.
- Mme Franc I wanted to tell you also that the exercise on the sensations had showed me that I was living in imagination, because I notice that it is only when I experience something organically that it is real; but I am not able to concentrate enough on the picture of the image.
- M.G. In general this is your weakness. It is not necessary to speak of it. It is already a subjective thing. Now if I explain something, you can understand. Before you could understand nothing. The first time you took offense. And if I say the same thing now you can understand.
- Mechin I tried to continue the exercise of division into two and, seeing that I could not succeed in it, I thought that this came about because the "I" in me was not strong enough. All my attention was moved to "I am" and, in effect, this has developed little by little a very much stronger sensation, that I had never had, of "I". I have ascertained in effect that this changed all values for me, that what I had understood theoretically up till now, I understand now in a different way and this has made me understand also many problems, which fixed in me especially the necessity for me, have ceased from this moment to play a role. But as during the

vacation I was rather alone in the role that I had to play, I had to play it with my parents and above all my mother, there is where the difficulty arrived. I ascertained that I was completely incapable of playing a role, that it was impossible.

M.G. . You have understood what it was to play a role; you have understood what value this has for you, you have tasted it? Bravo!

Mechin Then, I strove further with the exercise of division. I tried to understand it and one day in passing before a mirror, I was very surprised to see that I saw myself as a stranger. I thought that I ought to make use of this evidence in order to do this exercise; after, in doing the exercise I saw myself as I had seen myself in the mirror; I have had only one cold picture, without life. I saw a body without life and I tried to establish relations with my real body. In trying to do it, it seemed to me that this gave me, in advance, a taste of what might be the division. I felt that one had to do this.

M. G. It is enough, you are born. Your individuality is born. Before you were like an animal without "I". Now you have an "I" and the properties of a man. This exercise has given you these. Before you had no individuality, you were the result of your body, like a dog, a cat or a camel. Now if you have horns, you can see them and be amazed at them. Before you could see nothing. You now have an individuality which you did not have. (Addressing the others.) He has acquired an individuality. Before he had none. He was a piece of meat. He could have worked 1000 years, he would never have had any result. You are a comrade of Mme Franc. Both of you can become initiates at the first initiation. It is a little thing but it is a big thing, a guarantee of the future. I congratulate you also. For the first time in three years I am happy internally. I am happy about my efforts. Because this is not by chance, that here are already two. You are now no longer betrothed, no longer Mechin, you are my younger brother (to Mme Franc) you are my sister. We shall talk separately after.

M.G. to Yette You aren't happy?

Yette Yes, and I can say that what Mme Franc has said seems to me that it was me who said it because, for some time there is something completely new in me and there is also the fear of seeing it disappear. Because in a general way, save in very rare moments, there was something in me that was not there previously and essentially something in my head, something that I felt in my head, on which I lean and which separates me from the rest, which is distinct from my body, from all that I am, from my sentiment.

M. G. You can say, perhaps, that you are one thing and your body is another thing. Before you could not say it very sincerely.

Yette It is a thing that one can maintain?

M. G. We have 33 qualities of liquid that I can give you. It is not necessary to

understand; you have asked me if it is possible and I have said, yes. I said also that there are 33 qualities of fluid.

Tracol You have made me feel accurately, in a moment, my attitude of today toward the work. It is when you remembered during the dinner, the anecdote of the Kurde. The exercise which you gave me 18 days ago and which consists in a continual recall: at each inhalation and at each expiration I must think "I am" and I must deposit the active elements of the air in my legs while I am reclining or seated and in the solar plexus when I am standing. I have tried to do this exercise, I try to do it always and, the more I do it, the more it becomes nearly impossible for me to do it, save in moments when I can join together the most favorable conditions. But the less I join together, the more I desire to join together and truly I could not want to abandon this exercise before having, in the end, a little better taste of what I have done. In the better moments of this exercise, not in the most favorable moments but in the moments when I work with the most intensity, that is to say in life, when I succeed in pursuing the exercise while continuing my ordinary occupations, I experience a taste which is entirely deceptive; I have the impression of living in a double dream. On the one hand I pursue my external life as in a dream and I try to play a role in it; and on the other hand, I do my work also as in a dream, and I have the impression of a role that I am going to play internally. By way of compensation, when I do this exercise only under comfortable conditions, brusquely it happens that I have a feeling of "I" which is stronger yet in the exercise of division; and I would like to recover, in my ordinary life, the taste which I had at that moment.

M.G. Continue this. You shall train yourself little by little. Make this feeling your property. One must have the feeling first. That is to say, you no longer have your associations. The feeling come in you, it is your property but in a special state. That is to say, it cannot come in life. In a special state when you relax a little, you can remember this feeling and you must seize it.

Tracol And, at the same time I feel that the true work is in ordinary life.

Mme de S But one must do it before this, in a special state, and little by little you shall arrive at it in ordinary life.

Tracol The strongest feeling of division is when I do it under comfortable conditions.

Mme de S It is necessary for this to grow in you in these moments. After, little by little, you shall be able to make this state last.

Kahn Several months ago I asked you this question: "When I have an impulsion of true love towards someone, it seems to me that, not only does this establish a relation between me and that person but that this gives evidence of a superior force in me." You answered me at that time that I was not to think about such things at the moment, that this was psychopathy, that I had to do my work like a service. I listened to you and I began to be able to detach myself from my body, now especially that I have seen the depth of my passivity and that I understand that I

had to concentrate all my force, to put forth all my effort in opposing in myself something which "is" to my habitual nullity, now I have impulses to become independent. For example, I have as it were an impulse to succeed in playing my true role in regard to my son or my father; I have, as it were, an impulse to succeed in becoming a man in regard to the group, but it seems to me that each of these impulses is not yet powerful enough for the detachment to be complete. In one of my better moments of work, I saw recently all my body, all my emotions, all my sentiment and my usual desires as that which I had to succeed in killing in me in order to attain birth, and I understood that I would succeed in being what I want to be if I succeeded in making that which I am die. Thus, I ask you now, I ask myself and I ask you also, if I could not be aided in my efforts by a relationship of what there is of an "I" in me with a superior form - if this is not the impulsion that is lacking in me?

M. G. No; continue. Why do you use the word "true"? You cannot yet have a "true love". One aspect of "true love" must be to hate justly, to hate objectively, not the object but its manifestations. You cannot yet use the word "true". While waiting continue to amass material. But cease saying the word "true". One must not give this value to things. You cannot yet love, you can do nothing. You do not yet have the feeling and I have need of you having it. When you shall be able to have an impulsion, I shall be able to give you satisfaction. How to use it, how to direct it, how to realize it. I see that the form of work which I have given you has helped you; and if this has helped you, it is not necessary to change.

Kahn This work has brought me what nothing else has.

M.G. The rest is worth nothing. Although to that which might be to us, there is not yet enough of it in you for a "true impulsion".

M. G. (To Simone) You understood? For you also something is opened?

Simone Indeed, while listening to Mechin, Gabrielle and Yette speak, I was with them.

M. G. You felt with your head, with your intelligence. For example, for Mechin, long before him you had understood; he understands less than you, but he understands with his whole being. He understood with his individuality, you with your body. For me, this has more value than yours.

Simone I feel something in my head now that stays nearly all the time; it is not very strong but it is almost constant, something that makes me see beings and things in a different way.

M. G. This is normal. Little by little everything must be different. You are beginning to have a true view. You had, up to the present, a fantastic point of view.

Meeting of Thursday, December 9, 1943

Lecture: The work of the Saints of Ashiata Shiemash.

Dinner

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(Jokes with Miss Gordon and Boussik on peeling raisins.)

Hignette: M.G., I would like to ask you a question.

M. G.: Excuse me, please, can you wait? I want to say something to this Monsieur. (Indicates Jacques Baratier) Today I can verify something. I know him, I have seen him more than once and at the same time I was not sure that it was really him. It seemed to me that it was not him. That never happens to me. I photograph people. But in my head this photo of him was only half-clear and for several days I said to myself: "Why is this?" Today I understand.

Baratier: Why, M.G.?

M. G.: I see your brother over there; I knew not that he was here. I believed that your brother was you and you were you. I had not fixed your brother. But today I see you independently, one on the left, the other on the right; you have nothing in common exteriorly, but in essence you are very similar. One can wager that it is the same father. Why is everyone laughing? What I say is very normal.

Ha! Enough. Today is Thursday and at the same time, Thursday which begins in a new way. It is the Thursday of a sequence of Thursdays that will be of a new quality. The Thursdays before are dead. We can never more start over. It is a different quality of Thursday, with more details. Among others, for this Thursday, several people have said to me: "I cannot fulfill the condition, which has been laid down, to interest and to bring seven people to the work." I had laid down as a condition that only those would come on Thursdays who hoped to be able to bring and to interest seven new people, without explaining to them anything strange about the ideas, interesting them only with the ideas, my ideas, with that which he has studied here, done here, the tools which we have given him and nothing else. Seven persons in six months. That was the first condition. And certain ones have made of me this inquiry: and I reply that he is an idiot who questions me thus. It is not a question of bringing seven people in six months; for if truly one interests a single person in coming, this person can help you in bringing fourteen. It is not difficult. It is not a question of seven. One is enough to begin. Only it must be a person who shall have been really started, well begun, who could interest himself in our ideas. And automatically he shall be able to assist you, you shall be then, you, like a French president -- that is to say, you will have nothing to do. He will do everything. (To Hignette) Now, my dear, what did you wish?

Hignette: I found myself too calm and too happy; without desire to continue, like stagnant water. And yet, I felt that I must do something. I chose an intellectual and primitive task, and especially under unpleasant conditions. I find myself now extremely tired. And more, that does not accord with my work. I would like to sleep 20 hours a day if I could. I would like to know, now how to diminish my task, I no longer have the possibility of that and I do not want it, but how to bear it better and to rest better.

M. G. In general your work goes well?

Hignette: Intellectually, yes.

M. G. Then, if yes, do only one thing. The rest I am going to give to you. I am going to give you some pills which you shall take twice a day, morning upon awakening, and night upon going to bed. But you, on your part, each morning when you get up, wash yourself with cold water, then get warm again by doing gymnastics. Do only this; the pills and this. This will change everything in three days. And you will see that your fatigue was imaginary. How can you be tired? You are still young; you have not consumed the reserves of your accumulators. It is psychic. Do this: wash, dry well and take your pills. If you feel nothing in three days (nothing the first day but better the second already, and the third, well) you may come to my house and spit in my face.

One thing adds to this fatigue; it is an intermittent obsession. It is either hope or regret of a person about whom I can only think, and that occasionally during some hours. There is, therefore, nothing to explain; you must do what I tell you. But at the same time rightly, these things demand an explanation which can serve the whole world; thus, I am going to explain it for you and at the same time for everyone. You remember that often I say that you must be internally free. You understand what it is to be free. To identify with nothing. The most important part of our slavery is dependent upon factors which are crystallized in us and which are related to outsiders, to relationships with people unfamiliar to us. And in order to be able to be free, the first work in esoteric schools of all times, begins exactly with this question: "To decrystallize all the factors which are permitted by relations with others" (exceptions made of the crystallized factors which are concerned with persons of the same blood, father, mother, sister, brother, etc ...it is the same blood, the same family, the factors must continue). But all the other factors must be decrystallized; you must be an absolute egotist. All love, all respect for whomever it may be you must liquidate; it is necessary that love be transformed into hatred. You must specially influence yourself and work in order to never have close union with anyone. You must neither love nor esteem internally, nor have any sympathy or antipathy. I say internally, not externally. Externally you must play your role. But not internally. Everyone who is strange to you, you must reject, save persons of the same blood. Struggle in all ways. You know yourselves better than I; you know how to influence yourselves and what thoughts and sentiments it is necessary to resist in order to decrystallize

these factors. You begin accordingly, and if you see that you cannot, I will help you and I will tell you what you must do. The truth remains the truth. All those who are engaged in internal work must keep no factor of contact, good or bad, whatever it may be; one must be free, completely free from contacts with strangers. I repeat, except for persons of the same blood. For them, one must take no measures to change those qualities of relation. We must not change our contact with our fathers, mothers, etc. One shall change only the form of contact for our fathers, mothers, uncles etc. It is the same blood. Strangers are of another blood; another source; internally they must, to us, be completely indifferent. One must be free of them. Without any slavery. Externally, you can play a role and do what it is necessary to do. That is your business. Man must strive to not identify internally and to play a role externally.

Luc: But if one forbids oneself sympathy towards everybody, will there not be here in us a sentiment which is lacking, notably in the impulses of remorse, which to us may restore our past and which are an important factor of the work?

M. G. For this, people of the same blood will suffice you. You have committed many errors toward them; it is to them that your remorse of conscience must go.

Luc: But I have no family.

M.G. Even one person is sufficient. In your past life, you can make use of much material for the remorse of conscience, toward this person.
(to Hignette) In that case, now, if we analyze, what reasons did you have for asking your question? The reason is that you have had a contact with someone, a contact of type of polarity. One must struggle all the more, that you must use this struggle for your work. Kill in yourself the factors which have permitted this contact with a strange person if he is strange. If he is of your blood, do not touch here for that is another thing. If you have not understood me, talk to Mme. De S. I have explained to her all that was necessary.

Hignette: I would like above all to have something concrete, and how to free myself of a haunting image.

M. G. Do that which you do for many other things. Be seated, be tranquil, relax carefully. Then you begin to suggest to yourself as to a strange person. With your conscience, you explain to your sub-conscience that all that is slavery and that it is idiotic to have contact with whomever it may be. You explain it as to a stranger. Then you explain it to yourself. One time, ten times you explain it to yourself. And, you should be able, in fact, to receive like a stranger these things which I am going to tell you, and which you shall tell yourself. Like a stranger to whom one explains ten times the same thing. Because, your individuality and your body are exactly like you and another person, a stranger. For you, your body is a strange person, the difference being that it is easier to punch someone who is near than someone who is far. Now, your body is nearer; it is thus easier. Not once, but ten times a day, you can talk to yourself.

All must do differently in this work; even sacred compulsions must be killed by yourselves. He who wants to have liberty, must kill everything in himself. Even if you love God or Notre-Dame, you must kill it in yourself. Even the fused (sic) ideas of believing in a Saint, you must send it to the Devil and the Saint will have nothing against you for that.

Luc: I am very surprised by what you say. Because I, who pride myself on having had many contacts in my life, I perceived fifteen days ago, and I am worried, that I no longer feel anything for any one in relations with people. I am absolutely dry and indifferent, all the while continuing to do the things that I must do and while giving the maximum of myself in my human relations.

M.G.: And you think that you have arrived at that yourself?

Luc: It is the result of the work.

M.G.: But perhaps have I done something special for you, for you to arrive at that? (He believes that he has become like that, completely naturally). I made of you a special candidate for the work. I have done it purposely. As if I have given you a pill. You are changing and I am content.

Luc: I spoke to someone who told me that he never perceived love for anyone. His head ruled him. Then I did not know how to answer, because I am stricken with the same inability. Something is weak in me.

M. G.: Why do you recall this person?

Luc: In relation to the work.

M.G.: Advice will not help you. Your will is not sufficient to change you, you must have an external aid.

Luc: I am sure of it.

M.G. .. I told this young man that he is half-half on the one hand the external aid: I am going to give him some pills, on the other hand, he, himself, must wash in cold water and do gymnastics. The pills alone cannot help you. The exercise alone cannot help you without the pills. The two together will change you in one or two weeks.

Alain: There is an impulsion which I am trying to cultivate for my work and which I believed good. It was to search for a clear logical intelligence, by logic, that my body obeys. I had a special way. My detached thought of my personal work. And I found per moment an inclination or rather a surprise of existing, that I believed to be able to intensify in order that it might aid me in being able to give a more powerful effort in recalling. But I understand that it is outward, that the work is separated into two; that the first part of the work more strength in proportion as one does it, and I ask myself if it is good to continue.

- M. G. I can tell you one thing. We have a propriety. If you are on a good path, nature puts immediately in you an idea; she crystallizes in you the exact factor that is going to calm you in order to prevent you from continuing on the good way. The more you are on the right way, the more nature uses of these things. It is thus in life. You shall do this therefore: you shall become calm in a good state; you shall sit, very tranquilly (you shall do this for one or two weeks of a month). And you no longer believe anything or anyone. You make a program. When you have no program, anything, no matter what idiocy, what worthlessness, what rot, can rule you. Have confidence only in the program that you shall have made in a special state. The principle thing is to make this program: how you want to behave, what you want to do, the relations that you want to have with everyone; this is a program. And you believe only in this. And even if God comes to disturb you and to tell you to do something else, you believe Him not. Perhaps he has come rightly in order to play you a dirty trick. You do only that which you have decided in your special state.
- Alain: But it is difficult to believe that the movement of thought will suffice to bring about the much sought after fire, the impulsion.
- M. G.: Then you shall lose yourself always; you will always be in your own way. It is the dog, the devil which nature puts in you. Because of this, you believe nothing. Even God you send to the devil. You do not believe in God. But only in the program that you have decided on. You understand that I am saying an important thing. This state cannot come often. But one can have it once or twice a month; seated, calmly, you realize your three kinds of muscles and after you think absolutely impartially. You consider your state, your class, your character, and how to do all that you have to do in the months that are going to follow. What relations, for example, you want to have with this man or that woman. The program laid out, you enter into life and you do only that which corresponds to your program. In life there are thousands of people who want to rule you. You send the whole world to the devil; you believe only in your program and in your own decision. It is the only exact way for you; the others do not exist, no other way exists; for there are many dogs which nature puts in us expressly to make us weak. Nature is perhaps interested in there being few men on the right path.
- Lanctin: Monsieur, until several months ago, I tried to free myself from external influences and in particular in my relation with others. But I have run up against a rather grave obstacle, the difficulty of establishing a relationship with people. I see well what I ought to ask them, but when I am in contact with them, I do not see what they can ask me and I can never make other than a superficial contact.
- M.G.: Then, hurry up and expect nothing of the work. It is only after that you will be able to have results. Do everything without identifying yourself internally and, externally, play a role. This role is to be exactly as you were before. Act around each as you have done until now, without letting him know externally that you are working. No one must notice that you do something. Expect nothing. Do only your task. Do not identify internally with anyone or anything. This is your task. Be exactly as before, it is the role that you must play. Automatically you have changed and you cannot be as you were before; this will make you understand

what this is and understand why I call this "to play a role". Do not let him see that you are doing something exceptional. Search not to enlighten, to send rays outside, you are not strong enough; you have not the possibility of doing it. One must never expect; leave things to be done as before. Your friend was idiotic? Let him be idiotic, and keep the same relationship. He was intelligent? Let him be intelligent. Show him that nothing has changed. This is called playing a role.

Lanctin: To tell the truth, I had understood this for the old relations that I knew. But for the new, I did not know them before and I do not know how to establish my role.

M.G.: It is yet easier. You remember how you were six months previously and you do as you would have done six months earlier. Not more, not less. You remember how you would have been with her six months ago; and what you have gained, you hide it from her. When everything shall have been decrystallized you will be able to be a new person. I have said a million times not to use that which you have gained; today, be content to work and expect nothing. And if you have gained something, do not use it in life. It is a serious task that you must accomplish; that no one notices that you are something. Not only must one do it, but even as a task, as a special work, without erring. You must do it like a task, to continue to do that which you did before.

Phillippe: Just now, in speaking of the family, you enumerated the father, mother, uncle, but not the, wife and the children; are they of the same blood? The children are the same blood, but the wife?

M. G.: It is the same blood if you have children because the blood is then mixed with that of the wife. But if you marry and you do not have children, it is not your blood, and you can send your wife to the devil. If you have children, she is of your family. With children the relations must be completely different; the whole world knows that. The bloods are mixed when there are children.

In that which concerns children, it seems better to decrystallize certain factors, certain weaknesses, about a child.

If you work you must work on your weakness: your weakness consists in thousands of things. For example, your child draws always on your love - proper; automatically, you do not love it. This must not exist. If you work, all your work must have the same value for you. These little things prove to me that you work not on yourself; you make differences between your children.

One of your children, for example, touches unconsciously one of your weaknesses. Because of this you can arrive at detesting it; this child, little by little, begins to offend you; in continuing, if this repeats itself, it can crystallize in you some factors of hatred; and if these factors continue to crystallize, it can happen that a father kills his son. His worst enemy can be his son. You must do your work. Your children must have the same value for you. All are your blood. Through them you can have a contact with your wife. There exists, pertinent to this, in Asia an original thing. Over there one calls the Fatma. But when she has

a child, her husband calls her Padgi, that is to say "sister", and the wife calls her husband Kardavate, that is to say, "brother". They are named brother and sister, they are not longer husband and wife. It is absurd and at the same time it teaches. And this comes to us from very remote times.

Phillippe: If a child has horror that the father embrace the mother or touches her arm in front of him, one must avoid it and not touch his mother in front of him?

M. G. Yes

Phillipe: And it is right that this be very strong in the child?

M. G. I am going again to explain to you among other things, something oriental. When a child arrives, after this moment the father and mother must figure that life is finished for them; their life, their satisfactions, all is sacrificed for their children. They do everything for their children and refuse themselves everything. They are father and mother, their life is finished. Their aim is their child, they must do all for him, even kill, even steal, some bad actions - for their children.

Le Prudhomme: There is a question on the same subject that I want to ask you. Our attitude towards one another. We have to act among ourselves in the teaching as with the people outside?

M.G.: Here, it is not the same thing. Here there are comrades. You can make a compromise with your conscience. You know that the first commandment is that the hand wash the hand. Do you understand? If the right hand does not wash the left, the left does not wash the right. If the right doesn't do this (M.G. makes a gesture of washing his hands), the left hand does not do that. If you don't do good to your comrades, your comrades will not do good to you. If you do good, they are obliged to help you.

Le Prudhomme: Because for me my comrades have become kindred and more dear than my family.

M. G.: It is because you need them, but you must not be a slave.

Le Prudhomme: It is a privilege that I have never felt.

M.G.: But without sentiment, without identification; it is the thought that must be like that.

Le Prudhomme: I cannot distinguish it.

M. G. But with your consciousness, you must not be slavish; that which is good today, can tomorrow be bad. Tomorrow a comrade can behave toward you as to a stranger. And that your sister cannot do.
Doctor, I shall talk with you in a week. I am sure that you will agree with; and you, Mme Dubeau, you can do some good work for me if you follow the advice of the mirror.

Meeting of Thursday, January 18, 1944

Mme Dubo: It is difficult for me to make a separation between that which I feel and that which is real, on one side, and that which I feel and that which is imaginary, on the other side.

M.G.: The Doctor is a very good specialist for these things, Phillippe, explain; help this poor woman.

Phillippe: In a state of tranquility one does not confuse. It is necessary to remember this state...

Mme Dubo: But, for example, in the exercises it is difficult for me to see if that which I see has some real basis. For example it seemed to me impossible, in the exercise, to fill my arms.

M.G.: I told you never to wait for this exercise. I told you to expect nothing from this exercise. It is the exercise that shall give you understanding. Something else after ...And then perhaps it will be possible to understand that which is fantasy. Do you understand?

Mme Dubo: A little.

M.G.: In order to understand, it is necessary to "do", to have experience. These exercises shall give you this experience. These exercises were established for some centuries, even before Europe existed.

Pomereu: I would like to know if the work is compatible with ambition, a desire for power, on the external plane?

M.G.: If that helps you in your exercise, you may do it. For example, you may kill someone. I have given as unrestricted advice; be egotistical. You can do nothing. You must first put yourself on solid footing. Then you could do something; your question is abstract.

Pomereu: It is not exactly what I wanted to ask. Can one have an ambition exterior to the work?

M.G.: You can set it as a task, but it is not necessary. It may come and it may not come. It is, perhaps, compatible with the work

Pomereu: It is not necessary then to try to destroy it as early as now?

M.G.: Not necessary. But if this disturbs you for serious work, you must kill it. If you can do it consciously, you may keep it.

Pomereu: But if it is a physical thing?

- M.G. : It can be a physical thing but not an automatic thing. Set yourself a conscious task and execute the same by means of inertia.
- Pomereu: How can I know that my decision is conscious? If I want some money, for example, it is certainly for the sake of greed.
- M.G.: Different question. That which you have acquired through the work, you must not use in external life. As long as you have to do with me, you must externally play a role, but internally learn never to identify. During the work there come those things; some extraordinary possibilities. Never use them for external life.
- Mlle Dollinger: M.G., can one be aided in the work by prayer, and how can one pray?
- M. G.: Now it is necessary to do a serious thing. Firstly it is necessary for the future, concentrate not only with one single center; but all three. You must think, feel, and refeel. This is important. For this different exercises; pray, sing, and even masturbate.
(Boby laughs)
Why do you laugh? When one uses a strong expression in order to make you understand, it is never bad taste. I use the word "Merde" or the word "masturbation" because they are already fixed in me. I can use them without searching for them. One of the words in my dictionary, Mme de S. doesn't like: "dessaler" - (to soak the salt out of). I can speak very freely sometimes with strangers.
- Hignette: The rule explained just a moment ago causes me doubts. It seems to me that sometimes one cannot not use certain results of the work. I am thinking for example, of my class that I hold quite differently from last year.
- M.G.: I wish to speak of a different thing. We have not spoken of that. That is a normal thing. You would even have been able to do it without me. Each year older, more experienced.
- Alain: I sometimes succeed in finding a thought more clear, bigger, from which I understand many more things. Can I make use of them?
- M. G.: Do only your exercises.
- Alain: I am there as before a wall...
- M.G. ...- Do it as an exercise. Exactly as playing the piano. First one does many exercises before playing a melody. You must do exercises and live as before. No one must notice that you work internally. It is your internal goal or aim to not identify. To play a role is not an aim or goal; it is a means.
- Alain: I would have wished a little more invariable rule for not identifying.
- M.G. Everything comes in time and one must practice only.

- Alain: :
- M. G. You are philosophizing now. I said that our aim now is to not identify. Examine your past manifestations. What can you impartially say about them? That will serve you as clue for your work. You find out that you did not identify yourself in looking at your past manifestations. It is necessary for us to be impartial internally. Impossible for the moment. Each animate or inanimate thing, we look at them always partially. That is our weakness. It is not necessary to look for a new means as an aid. You must acquire it.
- Orande: Monsieur, I am actually in a bad situation.
- M.G. . First, Doctor, I told you; now much electricity
- Orande: For a week I have not succeeded in doing my exercises, even a simple recalling of a quarter of an hour, because I am guided by the result obtainedI think about the work but I never succeed in making a determined effort.
- M.G.: You cannot as yet expect a result. As yet you can only do exercises. To play melodies, it takes a long time to do this. You have perhaps an illusion, then a disillusion, it is thus that it comes. This state comes when a man is enlightened or disillusioned. You must only think of the future. You can become a good musician. You must do only exercises. Later you shall be able to have a different quality of play.
- Mme. Dubo: My way of reasoning makes me think sometimes that all this is a dream. When I have not the desire to work, I tell myself that all this is not true - that it is the fruit of imagination.
- M.G.: You have many "bitches" in you. As "Monsieur G.", I cannot help you. But only as a doctor. But I do not have the right to practice in France. I take care of only English and American patients.
- Mme.. Dubo: Then I can only give up.
- M. G.: You must pass this crisis. Now if you have recognized your nothingness, you can take up a real decision to change something. If I had a god-daughter to soothe you, I would not give her to you. One must thank nature that this crisis has begun, and that It has begun also fast. Phillippe has a crisis like that two times a year. You now work for me. When the war is finished, I shall give you a good cheque. Even with American "noughts". Have confidence in me.
- Denise: Is sincerity compatible with spontaneity?
- M.G.: They can go together but it is desirable that they do not go together. Spontaneity is not voluntary. One must not be sincere with others but with oneself. You must not have confidence in anyone, neither in your sister, nor in your brother. You

are sincere with yourself. If you are sincere with another, you lay all your cards on the table. He will perch on your head. This sincerity is an illness. Perhaps it's that you have nothing inside, but the other imagines that you have something. Leave it to fancy.

Mme Dubo, what were your associations, why did you laugh?

Mme Dubo: I cannot tell.

Meeting of May 25, 1944

Not many people today.

Mechin: I did rather regularly the exercise of "filling up". It fatigued me. I had headaches during the day. Must I continue?

M. G.: Continue. You shall pass this crisis, your salvation is within. You must succeed in breaking down something. Do not be sparing; this fatigue can give you subtlety. You are strong like a pig. But for our work one must be a goat, a young goat is very good, an old goat, a bad odor. (To the doctor) I am sorry that you arrived late; I spoke concerning a medical question. I do the contrary of the usual doctor; he is not nervous; I make him nervous; the doctor nurses this; I aggravate it. He has everything except this thing. He is a bull, but not a purebred bull. It is necessary to change into a purebred bull. If you do not change, you will remain like an old goat. A moveable source of horrible emanations. Often you see, doctor, among your patients

Pomereu: I have the impression of having more and more difficulty in the exercise of Sunday. I do not succeed in giving a shock to the chest and the vertebrae column.

M.G.: You know why it is difficult?

Pomereu: I don't know; probably because I work too much with my head.

M.G.: You have not interest; you do not work with your being. You want to do it only theoretically.. not you. You have decided by chance with your head, but it is not you who desires. It is necessary now for you to have one aim with all your being; if you walk like this, then you shall wake this function up a little; you do not feel because you have not sentiment.

Among others, I say a thing that is not for you and at the same time is for you. I have ascertained this afternoon a thing which can render great service to all of you. It is an instinct which is not decayed. They are of good breeding. You are of a degenerate class. When you say "simple persons", it is that they are not yet degenerated. You do not have that normal thing that all the animals have. You notice it is simple people; for this I say, they are purebred, not degenerate; it is badly educated, it is simple. This thing that we have begun with you, it would be well to return to something ancient or it would be well for something new to be born in you. You can already begin to see on the 7th time that you come to me. You do not have contact or you do not poison yourself, one or the other, in order to go toward your aspirations. It is possible to have a common contact through the aim. It is possible with practice. For example, when you are seated together do not spend your time internally like in life. Use this occasion to do an exercise; suggest to yourself that this atmosphere about you, wakes up the desire to go toward the aim ...everybody here. This atmosphere is warming for an aspiring

with all your being toward a common aim. When you find yourselves together, suddenly, automatically it produces this heating. You can have a reciprocal action on a whole city. Paris is big; but if you begin it will become, little by little, possible that, if one movement is produced in a corner of this atmosphere, it will start an unrest which will spread over all. You have knowledge of different telepathic acts. It is as if the atmosphere became large; a material is formed like in the web of a spider. If, in one of the meshes, a new force enters, this can correspond in the whole network, like in a electric conduit. It is necessary, when you are accidentally together, that you do an exercise. You create a factor of inclination for succeeding in your aim with all your mass. For this it is necessary that two things happen, auto-suggestion and representation by forms, but subjective forms. In the beginning you will understand what is happening; it is not important to picture it to oneself exactly. Imagine that in you there is a network. If one current comes in one point, it shall arrive everywhere, if one sensation of warmth is in one point, all the points shall feel the heat, the cold. Picture how what happens in one place happens everywhere.

Lanctin: In the weeks that just slipped away, I tried to make two parts well-carved in my life. I tried to arrange my external life as a function of the internal work that I had decided on, and to no longer do this work in the moments, left free by life. The center of this work is the exercise of "filling up" which allows me to reach a form in which I can always find myself. But I encounter, as soon as I have life, two obstacles. My body and my head. My body is an obstacle that I know. I know how to conquer it. But what I cannot conquer is my head, my attention. I do not see how to destroy this obstacle. In forcing, I succeed always in a result, but I feel that I force wrong.

M.G.: You know that with your body you could sooner or later succeed. The head does not exist; it is the result of the body.

Lanctin: But when the body is completely passive

M. G.: With your head you can; with your head you cannot.... but head is body.

Lanctin: With the body I see what to do; not with the head.

M.G.: Work with the body; for your body.

Lanctin You forget the head.

M.G.: If the body changes, the head will changewith another body, another head. If you feel already something with your body, continue. The head shall follow the body.

Mme de S: The head must do nothing; it must be there as a witness. It shall train itself to remember.

- M. G.: It will serve you as an aid to recall. The role of your head is to be present. The service of your head is to be a constant witness. Bit by bit, it will no longer be away. With this you can change. It is very good advice.
- Kahn: I have the feeling of this exercise. I feel things, I filled. But I lose the inspiration; I have nervous contractions which I cannot conquer.
- M.G.: You do not have the rhythm. It is necessary to do different things. (1) Inhale normally; (2) Retain the air while becoming discontracted; (3) Exhale without becoming contracted. It is not necessary to relax when you retain.
- Kahn: I always have contracted exhalations.
- M. G.: You do not have rhythm, perhaps you have other disharmonies.
- Kahn: You had told me to breathe some water; I have always one nostril that stops up.
- M. G.: You must continue. If you have been ill all your life, it is not possible to recover in one week. You have already change; before, it was always the same nostril that stopped up. Doctor, it is an original thing that this organic thing disappears. It goes to another place, thus there is no illness; and nevertheless illness. All doctors that here, there is sickness; I say that this thing can disappear and go elsewhere, here or here... If not illness, then what is it? It is an absurd original thing, but the patient understand it.
- Kahn: Already before, I had the impression that if I was guided I would succeed in making this contraction disappear.
- M. G.: Continue that and do the new special exercise. To begin you take your watch and you divide your time exactly into three parts, not more than 10 seconds each between 5 and 10 seconds; and not often, 2 or 3 times in 24 hours.
- Kahn: Not in life?
- M.G.: With the exercise it is best. You put half the attention.
- Paquer: How can I know and determine if I am identified with the work?
- M.G.: You must never work more than one third of your state of awakesness; if during the other two-thirds you think about it, then you are identified. It is easy to recollect.
- Aboulker: You told me that there are some times to detest my parents now I can do it. Now I understand that I must detest the idea that I have of them and that I ought to live as if I had always been an orphan.
- M. G. Do you pity yourself in these moments?
- Aboulker: On the contrary, I receive some force from them.

- M. G. What force?
- Aboulker: The force of having to rely only on myself
- M.G.: You have heard my explanation? You have felt that I was content or not content?
- Aboulker: Since you spoke to me of it a long time ago, you must know what must happen.
- M.G.: Remember to ask Mme de S.
 What time is it?
 Try now to do this exercise of forming a web.
 The whole brotherhood also did the same thing. You know the proverb: "one for all, all for one". In ordinary life, this is a lie, because it is not realizable. But here is a brotherhood. They all have one common aim. One of them is there; but he must desire that all attain it, and inversely, the others are also obliged to help him. This example approaches that which one must do. This shall assist you in receiving a contact. Even egotistically one must desire it, because, in every feeble state, one shall be aided. One could say that, word for word, it is like in a cobweb.
- Mme
 Thezenas: Can the weakest be aided thus?
- M.G.: This is not the subject. One is only excited. There exist two things; matter and force. This exercise is to urge, to excite, to animate.

AFTER DINNER

- M.G.: Blond #2, is there something new with your health?
- M.G.: Good or bad, this does not exist. Only change exists.
- Mme Vie: I have more headaches.
- M. G.: One sometimes calls bad that which is good. Before, you never had headaches; thus, it is very good. Perhaps what I have has produced an awakening. Your brain had not blood. The blood never passed through there; now the blood passes through, and so you have pain.
- Mme Vie: I await ...
- M.G.: It interests me to know this. You must not wait; sometimes the unhappiness of others makes me happy.
- Mechin: I forgot to ask you something. In the exercise of "filling" , I have difficulty in filling up the thighs.

M. G.: What did you call it? Oh, the legs. We are going to speak about the legs. Change nothing in what I have explained. You have only to conquer the pig more and it must become a goat. Perhaps now the pig is in a very good path. Perhaps it only remains for the leg to change. Do not put special attention on that which concerns your leg. Sooner or later it shall be done. You have another quality now; do not separate the thighs from the head. All that shall be done.

Mme T: I succeed in doing the "filling" with a very very strong acuteness.

M. G.: It is perhaps the first time that you have put all your conscience there. But first, what exercise are you doing?

Mme T: The "filling".

M.G.: You were there when I explained it? .

Mme T: No, Mme de S explained it to me.

M.G.: Oh, Mme de S. The whole process happens without me. I am as if I fell from the moon.

Mme T: I feel the exercise very well, but I have the impression that it is a drudgery. In the beginning it interested me because it was new.

M.G.: Do you have an aim for which you are doing, in general, all these things?

Mme T: Yes, I have an aim.

M.G.: I have always regarded you as a visitor. It is now necessary to have a little knowledge. What is your aim?

Mme T: To succeed in being oneself.

M.G.: You are not? You have a suspicion that you can succeed in being? SoIt is still too soon for you to do an exercise. You can receive much from them but you do not have sufficient preparation to do them. You shall do only one exercise - 2 or 3 times in 24 hours: Relax consciously. You allow your thought, like a policeman, to verify everywhere that your muscles are not contracted. There exist three qualities of muscles: large, medium, small. You shall spend a week in relaxing each category of muscle. When you are sure that you can really relax completely, then you shall return to me and you shall re-ask your question. Not "Lay down", askCan you explain to me in French; "lay down" and ask? To "lay down" is already for definite internal things. You can never "lay down" a question. A cigarette alone can "lay down"; never "lay down" a question. We are speaking of what concerns bread "lay down"; but a question is of different quality; ask a question, not "lay down". Definite things you can "lay down".
If you are a French language professor, Mme, I am

Meeting, Thursday, July 13, 1944

- Mme de S: Are there any questions to be asked?
- Dr. Blanco: While I am working I have the impression of the complete disappearance of my physical body. I feel two distinct things; one which is more vast than my usual proportions and of which I know not the limits. The other, more internal, more limited, capable of directing me and which does not have a precise form, although it is comparable to my body.
- M. G.: That which you explain, now, does not resemble our work. If you continue, you have a fine chance of soon being a candidate for an insane asylum. It is state which the spiritualists and theosophists know. Stop immediately. You must not forget that you are a body. You must always remember your body. You have not as yet an "I", no "me". Do not forget it. Thus only can you have a future. Later your body will have to have a real "I", a real "me" as every normal man should have. Now you feel the absence of body, No?
- Blanco: Yes
- M. G.: Well, you must feel your body ten times more. It is not necessary to leave your body. It is necessary to strengthen it. Many people exist like you; they are psychopaths.
- Blanco: How can I intensify the sensation of my body when I feel that it is leaving?
- M.G.: Wash your head in cold water. Do a difficult gymnastic. For example, hold your arms crosswise fifteen, twenty minutes, a half-hour, while thinking "I am", "I want to be". Think if with the body. Feel your body. Drive out all the psychopathic associations; these are sickness, weakness.
- Yahne: It seems to me that I am more and more physical. My only consciousness is that of my sensations. In my ordinary life and in my exercises, I experience the discomfort of being glued to my functions and of not being able to detach myself from them. How can I attain a more spiritual life?
- M.G.: Yahne, what you ask, what you want, I understand it. You do not have internal psychism of feeling. You want to strength this. I am going to give you two exercises which are for you only, no one else. It is necessary to separate your organic functions from your individuality. At the moment when you are working, when you self-remember, you have another state from the usual. It is necessary to separate these two states. For this there is an exercise, a whole series of exercises even. Here is the first: you do it, for example, seated, leaning comfortably installed in an arm-chair or on a couch. There is a spot where the arms are attached to the body, (region of the shoulders) and a spot where the legs are attached to the body, (hip-joint); feel and control these four spots all the time. All

your attention must be concentrated there. Send everything else to the devil. When you say "I am" imagine that these four spots are like four pillars on which is supported your "I am". Focus your attention; not on the extremities nor to the interior of the body. All your concentration is fixed on these four places. Do this for your future real "me". To begin, learn to know this state; it is like a measure, a clue. You will self-remember when you can feel well these four places. Leave all the rest. Live life as before. This is your only exercise, but do it very seriously so that all of the most concentrated moments of your work be based on those spots. After, you shall have title to a real individuality. These things could only serve as a barrier between your individuality and your ex-functions. I say "ex" because you must have a new quality of functions. The whole world must have a new quality of functions - because of an abnormal life in the past. It is necessary to create a barrier. For you, it shall be the result of this exercise. When you feel and are conscious of this definite barrier, your ground shall be prepared for a new exercise; then you will be able to have a new interior, independent, and a new exterior, independent. You shall have a normal body and a normal psychism, without the abnormal ex-functions. This is solely for her and for no one else. Do not try to do it out of curiosity. It is a very dangerous thing.

Hignette: I would like to ask how I could be sure that I am self-remembering and that I am working with my three centers. I have understood, theoretically, the necessity for this operation, but I would like to know if there exists a criterion for it. (Later) It was less a question than a doubt; I do not know if it is worth asking.

M. G.: You have understood that it was a naive thing which you asked? Never read spiritualistic books. This leads to psychopathy, to insane asylums. Who has a question to ask?

Mme Dubeau: After each time that I work, I have a big revolt and at the same time I am very tired in my body. The physical carries along the psychical, and I do not succeed in emerging from it.

M.G.: It is the scarcity of cold water. You do not like to do this. It is important reason for bringing up a conflict. The organism does not like it. The head alone, perhaps, asks it. It is the real reason for your revolt. It does not know it perhaps, but this is so. The head looks for explanations, for reasons.. The body is very spoiled, very indolent. Each day now you have a different psychic state. Continue a week, and now with the coldest water.

Mme Dubeau: I gave up everything two days ago.

M.G.- Forget now that you have not done it for two days. **Your** body must ask excuses from your spirit. If it pardons, I shall pardon also. Act as if you had been sick during these two days. Now I advise a new thing: each day buy, for five francs, some "flace" and put it in water.

Mme Dubeau: But, M.G., it seems to me that all this that I am doing, the whole instruction depends on the will of the head. This grows weaker, and in a moment all snaps.

M. G.: Your head cannot will for a long time. When the accumulator is discharged, stop. Only, you decide; I do not want this animal to dominate me. Pardon, it is your indolent animal: it is like a cat, a dog, a mouse. Now you know that you cannot be in yourself along time. All that is dignified in man is submissive to this animal.

Mme Dubeau: Yet, I find good reasons for being in revolt against the work. I lose all my illusions and I have nothing tangible in exchange.

M.G.: The whole world submits to it. You are part of your stool, and you are not still seated on another. We regret it. It is a very bad state to be between two stools. Believe me. Buy a mirror; after that, another life shall begin and another illusion.

Mme Dubeau: In life, when people do you harm, must one say to oneself, "I don't care; it is not harmful", or defend oneself against them?

M. G.: A bit of good advice: look at each of these occasions as a way of working in order to enlarge your will. It is very easy. You know what relations you used to have earlier, automatically. Today reply consciously, make yourself known consciously.

Mme Dubeau: But in the same way?

M.G.: As you wish. Bad, Good. This does not exist. The result of this shall be to charge your accumulator for the next demonstration. The more consciously you do this, the more energy you shall have; and that which appeared impossible to you will appear better than expected.

Boussik: Indeed, these last times, I have tried that. I ascertained that at that time I had no more identifications or negative emotions, that I had closed off impressions of the other kind and that I was accusing myself.

M. G.: First you must feel clearer and stop your "idiocy". Then you will increase the energy in your accumulator.

Mme Dupre: Can everybody do this exercise?

M. G.: That is a good object. I am happy that you perceive it. Control each act. If you remember to do it consciously and not automatically, you shall have a result quite different.

Aboulker: I would like to ask you a question on remorse. It is very difficult for me to feel remorse. Example: one imagines that he loves his parents. The work shows you your egotism and this assists you in stirring up remorse; but for me, I have not had any illusions about myself for a long time, since the age of 14 or 15 perhaps. The work has showed me that there were in some things that I believed entirely egotistical, something other than egotism.

- M. G.: You cannot have the future that you want without retrieving the past. If you remain as you are, you can have no future. For example, you say that the work has showed you a part in you that is not absolutely egotistical.
- Aboulker: I don't feel, today, a grain of love for my neighbor.
- M. G.: Ah, that is another question. Take something other than egotism.
- Aboulker: (asks in answer to his question) Having never had illusions about the value of my sentiments as a son, as a brother, these ascertainings do not give me impulse to stir up remorse.
- M.G.: You have looked here only at big things. It is necessary to look now at the small. Your worthlessness is related to small things. Certain, positive little things, by degrees. One must make a beginning; egotism is a big thing.
- Aboulker: I do not want to venture out in a hackneyed way. This is why I ask assistance.
- M.G.: I understood, doctor, I sincerely understood your need. When you change, when you become different, you cannot see it. When you say I could not see it; who cannot, which one? You are many; in you, there are not one but many people. Try to make some statistics. You are four people. Which can see, which cannot? When?
- Aboulker: In the biggest majority of cases, it is the habitual me that sees the habitual me.
- M.G.: The "habitual me" is not always the same; for example, when you have eaten well Usually we speak of the three functions. Today I tell you that you are four. There are even seven of them in all. In you, there is a function: that of sex. Take these four functions; thoughts, emotions, instinct, sex. When the one is boss, when it directs and governs all, how does it see, or does it not see?
- Aboulker: I do not understand well
- M.G.: Reflect for two days. It is not necessary to reply immediately. Until the present I had spoken of your three functions, today I speak of the fourth which influences you even more than your food. Food has less influence for the individual than this fourth, than sex. Today, your power is below its subordination. You are a function of this thing.
- Aboulker: How does one overcome this thing? Isn't that "to see oneself"?
- M. G.: I have given you this principle. Perhaps you have chosen, in order look at your past life, a line in which this quality of yourself or ego was absent. Now I advise you to usher it in, to take it into account; also in your observations of your past. Even in your relations with your father.
- Aboulker: Madame, I do not completely understand what is this fourth factor?

Mme de S: Sex.

Aboulker: My attitude with my patients; absence of love, professional sentiment. One time last year I felt something else. I would like to discover it.

M.G.: I have given you a key to search your past. You have a sexual state always different. What result do you have in one state? What results in another? Observe from this point of view. These results will give you a different value. Now do you understand?

Aboulker: Yes, Monsieur.

M. G.: He who had initiative in the past was this Monsieur. The observations will unfold for you a secret and this secret will open up a hole from which will depart the remorse of conscience.

Aboulker: I apologize but I am always afraid of not being understood.

M.G.: Sometimes I have the appearance of not having understood. It is because I want to bring you to understand something else.

Aboulker: I fear that I am being laughed at:

M. G.: I haven't dealt a single blow to your body with my feet. Doctor, I want to make you see in your life two sides; one side, filthy, and one side, filthier. What interests me is that you see yourself. I would not even desire to give you the impulsion for that. That must come from you, from you alone. Until the next time, you shall think about this new idea which I give you. You shall put your question to me again, later; perhaps I shall reply to you aside.

Mlle de Gaigneron: I would like to know from where comes this internal voice which dictates to us our acts and which is more sure and steady than instinct.

M.G.: Philip, how are you? You have grown again a little bit. Three months of absence; now you are already all changed. When one does not see children for a certain time, one notices that they grow. I know many children that have become young women, men. There are even some who have aged.

Meeting of Monday, December 9, 1946

- G.: Who wants to say something. How is the exercise going? It interests me to know what you have ascertained.
- Mme de S: Who has ascertained something that might be interesting to the others, concerning the exercise?
- G.: That can show who works, what? Horande?
- Mme de S: Then, do you want to say if you have something to ask? One at a time.
- G.: Then, if you have ascertained nothing, it is because you have not worked. If you have not worked, what have you done? (Mme de S repeats) Masturbated. (To Mme de S) Can one say it? Even over against good taste?
- Mme de S: Yes, why not, in this case?
- G.: (To Sheaffer) You have just arrived, perhaps you have something to say? Have you ascertained something?
- Shaeffer: I ascertain a result in the first part of the exercise. Something turns up in each limb. What I don't know how to acquire is the inclination. When I feel something, it is imaginary. I have renounced all voluntary action. Before, I made effort with my head. I do it no longer.
- G.: Your head must be like a policeman. That is all. It must repeat to you all the time that you are occupied by this work. It must not go away.
- Shaeffer: Then I wait for something to happen.
- G.: By means of sensation?
- Shaeffer: Yes, rather than to manufacture artificially. Then, for me, "to exhaust", I do not see very well what that can be. I feel sometimes something which stirs. I feel it in the place where one pulls something. The second phase is more difficult. After, I know nothing to do about it.
- G.: The importance, at the beginning, is the sensation. Then, if you have contact with the sensation, if you verify how you feel, then, a second thing is important; it is the way by which you pour out. Up till now no one has spoken of this important question this way.
- Edith: I have ascertained a greater need to relax in life.
- G.: If it is thus, you have the inclination. It is only when you relax consciously, and when your head retains its role of policeman, that the relaxation has value. If you relax generally, it is weakness.

- Edith: I am conscious of being rather tense in general.
- G.: You must not relax unconsciously. Yet when you are in your state of awakening, you must relax consciously. When you sleep, everything relaxes without you; that has no value. It is your bondage.
- Zuber: Sir, in this exercise, the difficulty for me is always the turning of the limbs. On the contrary the (sucage) and the flowing out are easy. I am happy to do it. The great effort is the beginning of the exercise. In life, I flow out generally much more vitality and force and I have something of a bent for the exercise and that I have very often, or else all is, on the contrary, mad, cacophonous, much madder than before. I made an ascertaining. It is the need, if I am in bed, of closing a circuit, by putting the right leg against the left, the right arm against the left.
- G.: How to close a circuit, how to understand? I tell you the same thing; do not give your head permission to wander.
- Zuber: This is done without any will.
- G.: Then, why verify it? Why speak of it? It is an obsession. This can only give you many chances of entering an insane asylum. You must never do unconsciously. Even half consciously, I advise you. All or nothing. Between the two is only psychopathy, obsession. Never believe. Do not have confidence. You are a very weak person. If, during one moment, your center of gravity is in your head, then if it moves to you plexus etc., it is masturbation. The conscious effort consists in giving the initiative to all your centers. That is activity. All the rest, it is material for being a candidate for insane asylums.
- Zuber: In spite of what you have just said, I think that it is bound up with work.
- G.: I know not. But I know that that must not happen. Not yet. Expect nothing. Send the rest to the devil. For you, there exists only your exercise. Do it until you are entirely content. All these combinations and manipulations can come after, but not yet.
One must not let himself be carried away. It is a very dangerous moment. On one side you have the strength to fix and something can enter forever into you. Then, you would be obliged to become my client and I can never do for less than three English zeros and there exists only one remedy to rule these things; hypnotism. And I advise it not.
- Godet speaks.
- G interrupts Your question costs nothing. Wait. You do not come enough. You come here once in three months. Collect some material. For you this work is one thing among others. You disturb with your question. Here there is another degree of comprehension. What you say interests no one. These people make efforts for years and work seriously. With your question, you only cause disturbance.

In this exercise, it is very important to understand the way by which can be made the inclination. This thing that you suck in with the air that you breathe. How? What is it? It is not your business. From the lungs you cause to flow this result. It must go from each side of the navel, without touching it. Then, below, these two lines unite and from there, that spreads itself throughout all the sphere of the sexual organs. You must feel the whole sphere.

With your thought, you must journey everywhere as if you were painting quickly. You circulate everywhere. From there, you go to the solar plexus in exactly the same way. You go up again from the two sides of the navel to a little forward of the sternum. (G. Indicates the periphery of the solar plexus.) Like this, under the skin. Through the back, one cannot transmit to the solar plexus. Then, always in front, from each side.

Now, in order to nourish the head. You start from the coccyx in leaving the bone sideways. To the left and to the right of the vertebra column, from two sides, the path. goes up again to each side of the cerebellum to the brain. (G. Indicates on Tchekovich the path to travel over (en partant), from each side of the vertebra column, to mid-buttock).

To cause to flow in the vertebra column, you must first do an exercise in order to get accustomed to having the sensations of the Kundalini. You know what that is? We used to have there a tail, formerly. It is necessary to do this only as an exercise, to have the sensation of this spot.

Do the exercise from two sides, alongside of the vertebra column to the root of the head (the cervical vertebrae). The vertebra column must be felt in the center, the sensation must be equal from two sides. The density must be equal also.

These things are very important. It is necessary now to train oneself especially to feel and to establish a contact with this path. After, it will be easy for you to send something by these paths.

Parallel with this exercise, one thing is necessary. It is possible that someone obtains a result. But then this result is going to disappear. In order that it may continue to exist, one must do a special thing with the voluntary thought. At the beginning and at the end of each exercise, you must pretend, be compelled, to close again. Think that what you have done stays with you until the next time and

that the next time you will obtain more. You must be certain, that what you have is not sufficient. Then, consciously, you close again. Instinctively, you can feel it and already that will help you.

And it is desirable that you would remember to do nothing which might cause you to emanate a great deal. If you really want to accumulate this thing, you must have all the time a concentrated state, consciously, unconsciously, instinctively.

Something can be obtained then disappear. It never accumulates nor settles down. On the one hand, this comes and on the other this evaporates to the devil. Like the smoke of a cigarette.

It will even be very useful, in finishing the exercise, for each to pronounce his subjective prayer and ask his ideal to help him to guard this thing until the following exercise.

If by chance you remember, between two exercises, you can repeat your prayer. Then you will be inured. You shall be able to always remember. You shall even be able to succeed in making appear a factor of recall.

In general, it is necessary to create some automatic factors of recall. It is necessary for you. to undertake this quality of work. It is very easy. For example, how do you sit down to the table? You have never ascertained with which foot you sit down. You observe, that there also, you have automatism. You will connect something with this automatism, for a reminder of your work. With each time that you sit down to the table, this thing will be able to act as a factor of recall. Another example, when you wash, you take a towel. Look to see with which hand. See how you automatize. You will see that each time, you do the something. Do it consciously, take it with the left hand, instead of the right. In this manner you make a contact with your work, in order to self-remember.

Another example: you dress in the morning. Which sock do you put on first? The right or the left? You have not noticed? Observe now. You find out that you begin with the left, always. Set a task: begin with the right. And connect this new way of doing with the recall of your work. Whether you wanted it or not, you are obliged to put on your socks. If you change the way of doing it, you self remember. Then you find something else etc

Then, you will be able, perhaps, to self-remember five minutes. Now, you can only do it one second. We try to arrive at five minutes. When you can do it, perhaps you, will be capable of sending back this instrument.

- Silence -

Speak. Talk about something. Speak of it. Fasten there. With Tchekhovitch, I have something to do.

Shaeffer: I understand well everything that concerns the conservation of concentrated state.
-- But Mr. G. would he want to explain more than that which is fixed in a limb?

Mme de S: For the moment the necessary thing is to feel the path along which something must move and that you grow familiar with the sensation of this path.

Lemaitre: There is no flowing in the different centers? Only the leg and the sexual organ?

- G: It is the same thing. Tomorrow you shall do this exercise to the end. Gradually as you have need of it, you shall use this path.
- Mme de S: It is for training, for exercising in feeling these passages. You must know how you can flow.
- G: It is important to know these paths. Later we shall speak of stations and of forks. From here to there, there are three stations. From each station, one must go in one direction and not in another. If you go to the left, instead of going to the right, you can crush a dog or breathe the stink of a sewer.
- Godet: Does the way of the solar plexus compromise the lungs and the interior of the chest? Or must one feel this passage?
- G: The plexus is a sphere. We do not meddle with the organs. In the plexus there are many nerves of which the total constitutes a brain. Previously, all the collection was here. (G. shows the approximate height of the diaphragm.) But we have degenerated. It is not quite dispersed. This is distributed in different places. (G. shows the circumference of the chest from the beginning of the neck, in back of the clavicle to a little above the sternum.) Then we shall be able to study details. For example, one point is your appetite, another your love, another still, all your impulses. Like in an electric station. The commanding post of your internal life is there. It is like machinery.
- Shaeffer: M. G. speaks of ways for flowing. And in order to suck in, how does one do it?
- G.: Imagine that you take in air. Consciously, if you do it consciously, you feel that you suck in. It is the same occasion. Good breathing leads to better sucking in. Good sucking in leads to better breathing.
- Mme de S: This is done all alone.
- Shaeffer: All that one sucks in is concentrated in the lungs?
- Mme de S: That mingles.
- G.: It is transformed at the same time. There are millions of thins. Many details. It is much more complicated than your car. Feel the sphere only. Do not manipulate. Do nothing in the sphere. Concern yourself only with the way of one sphere in the other.
- Plaidge: (Asks for details on breathing)
- G: You take in air. In expiring, pay attention only to the process of flowing. Respiration becomes automatic. Only the inhaling is conscious. I repeat again: get used to this; when I say consciously, this means that all initiative comes from the three centers. In the beginning, in order to do it better, feel the site of the three spheres and mobilize, feel that everything comes from there. Train yourself.

Then, if you ascertain that you work only with one or two centers, know that this is not consciousness. There is only real consciousness with the same intensity in three places.

For example, here is an exercise: I am - When you say "I" you feel the three centers. When you say "am", you feel also the three centers but differently. "I", it is as if something stood up. "Am", it is as if, in the three centers (places) something sat down. This is an original explanation. Do you understand?

Horande: (Asks for explanation on the circumference of the sphere of the solar plexus)

G: It is like in surgery. (G. shows the circumference of the sides. To the height of the diaphragm, the line descends on the stomach and remounts them to join the sides.)

Horande: Do the two lines remain in the sphere?

G: No. Only the sphere. I showed the circumference of the sphere. When it is entered, it does not matter much.

Lebeau: Do the two paths join each other before entering into the solar plexus?

G: No. They enter independently. Then they leave also separately. Like in a city. Two ways for entering, two ways for leaving.

Zuber: If there is something of bad contraction on one of the two paths, must one abstain from subduing the contracting?

G: Pay no attention to this. Do the exercise. Do nothing special for this.

Mechin: The shoulders must be left on the outside?

G: You pass along here only (Shows the path situated near the neck, a little above the clavicle.) For the shoulder, it is the vertebrae column. There is the command post.

Tracol: I can have the sensation of the solar plexus and feel that my sentiment is not there. At that time I would like to understand well what M.G. says.

G: This is normal. If you have the sensation of your solar plexus, you have already mobilized the place of sentiment. It is occupied. You cannot feel it. You must not feel it except in having the sensation.
If, from this place, you want to feel your vertebrae column, you can re-experience the initiative from there, but cannot experience it. In order to experience it, it is necessary that the thing felt be calm and not function.

Tracol: Then, it is not possible that the three centers might be present when I have the sensation of the three localizations.

G: No.

Tracol: Then how can I be attentive?

G: One must have the sensation of three things. Either see them or feel them. The important thing is a contact. At each moment. You observe different forms of contact. One time, you feel. Another time you have the sensation. Either you might see, or you might guess at them. It is necessary that you be occupied all the time, that you occupy yourself with this obligation. If you want it, if you decide it, the part of you that you esteem is obliged to do. Otherwise, you punish yourself. If you do not do it, it is the fault of your individuality. You must educate your individuality. Refuse it that which it likes. Give it nothing. Oppose yourself in all things. For example, that which you do to the right, do to the left. Everything to oppose it. And your individuality can find itself in a very bad situation. Worse than prison.

Mme de S: There is no worse suffering.

G: It is difficult but useful.