

## Introduction

We have uploaded all the posts from the old Gurdjieff Con: it might be time to distill the gist with a selection, commentary, and a short book about the issues raised in a unique blog: as far as I know no one has ever stood up to occult gurus and lived to tell the tale. Such people can be dangerous. I would be delighted to see counterevidence! But my experience with the New Age movement was grotesque and I pledged to warn the next generation based on my experiences, if they can even be called that: meditation, and for that matter, the dark path is not always an experience at all and operates possibly with respect to consciousness from some kind of non-consciousness, super or sub. You never know what hit you with people operating from malevolent occult angles.

The New Age movement is a non-starter filled with idiots who still believe in the Kali Yuga and/or that modernity is some evil that must be overcome... That's nonsense. In fact the New Age movement is an aspect of the Reformation and the Enlightenment and emerged in the period of the Romantic movement, the British period in India in the eighteenth century and the thinking of figures like Schopenhauer. By the time of Gurdjieff and Blavatsky the whole game was coming from the 'dark side', it seems, and the result was entangled in the rise of fascism, and here the charge of Rajneesh that the Nazis were connected with this and Hitler a buddhist drone, however preposterous at first, killed off the movement without anyone realizing it. Or at least intelligent liberal new agers were suddenly aware they weren't welcome in most new age circles. The whole game has become malevolent, if not almost ridiculous.

We can create a short book here to introduce the archival material in question. We leave the above as the 'introduction'... We need to finish this mini-book on the spot, and then will be able to incrementally comment further.

### 1. New Ages and New Age movement

The spiritualities of the NAM (new age movement) were mostly conservative traditionalism in motion with some dangerous ideologies of the great evil of modernity and its decline in the Kali Yuga. Secularism is charged with spiritual barrenness and the whole nine yards of higher consciousness is bandied about in a silly set of gestures to pull rank on the entropic modern. The rather odd reality is that this is upside down and the so-called decline is in reality a robust progression into the future.

### 2. Epochs in transition: the eonic effect

A good way to see this is via the study of the eonic effect and its discussions of modernity as beginning in the modern transition to a new epoch in world history. In this context so-called 'new age' movements tend to be reactionary gestures attempting the hopeless task of restoring the past. The reality is that the modern age is staging a 'reformation' for ancient spiritualities and trying to sort out the remnants of ancient religious formations in order to move on from the past.

### 3. The Axial Age

The Axial Age is one aspect of the eonic effect and shows some spectacular evolutionary dynamics in the parallel emergence of multiple cultural streams: we see the Greek 'miracle', the Israelite/Zoroastrian generation of forms of monotheism, the buddhist movement in India, and such mysteries as Taoism and Confucianism in China. Note that this period includes the invention of 'secularism' in ancient Greece, an ironic commentary on the spiritual obsessions of the many groups who to a close look originate in the Axial

period. But hinduism would seem to be an exception. In fact, there is no contradiction: the hindu tradition was very ancient and precedes the Axial period which wasn't going to reinvent what already existed. The real history of the hindu tradition and the Axial Age in India is thus confusingly complex but we can resolve some of the issues with the idea of relative transformations: the Upanishads are a classic example: some very ancient suddenly at the dawn of the Axial interval suddenly retransforms and creates a new tradition which falls back into hindu obscurantism and the confusion over the red herring Vedism and the question of the indo-european invasions. But the Axial Age interval in India is a mixture of transformed upanishadism and buddhism which is the grand experiment for all time, beside monotheistic religions, of a created world religion. In the nonce, the hindus imitated that with some concoctions from their rich lode, such as raja yoga, hatha yoga, and beyond in the context of an immensely more complex picture. The point here is that the yogas already existed and float down the stream while buddhism is a first born of the Axial Age. A lot more to say here...But the point that as Gautama well sensed the Axial Age was a great New Age, but in a prior time period. We can't apply that to the modern case...

#### 4. Ancient spiritualities

We are left to wonder at the greater antiquity of the spiritual traditions of man. We have a sense that india has traditions that may go back to the neolithic and we have to wonder what spiritual traditions emerged over the emergence of civiization, or even before. In fact we don't know. Figures like Gurdjieff has often made claims along these lines but the evidence is unclear...The worst kind of nonsense tends to emerge in this vein, and we should be wary indeed of all such speculation.

#### 5. The Descent of Man

The evolution of man remains a mystery and there is no new age short cut to knowledge of the facts. But man as homo sapiens, if not his predecessor homo erectus, seems to have come on the scene in a remarkably and mysterious explosive advance (fast relative to a million years, that is: a hundred thousand years is 'fast' by this reckoning. Man acquired (although we remain unsure who homo erectus really was) a remarkable package upgrade of language, mind, self-consciousness, art, ethics as a sense of good and evil, and more. The way this happened remains obscure and its relation to homo erectus (including the neanderthals) is a mystery. This brings us to debates over evolution, darwinism, and claims for spiritual evolution. The latter are mostly ill-conceived but leave a question about the way man integrated a host of characteristics that in the final analysis are the ultimate source of later spiritual traditions.

#### 6. The Will, Being and the mechanical

There seem to be three aspects to human psychology: the being of man, the will of man, and the physical body of man. The world of yoga focuses on being (consciousness) while other traditions prior to the world of monotheism seem to have unknown teachings about the will, a subject we can defer on for the moment.

#### 7. Last and First Men...

The question thus emerges, what is the real age of man, what is the modern age, and what will be the evolutionary future of man. It is not a simple question and if anything the flood of gurus has obscured the question with retrograde bilge that cannot grapple with the complexity of such a question. And the conservative character of so much new age thinking is a liability. Not a single new age figure has been a liberal/left advocate or had

anything to say about social evolution beyond the spurious rackets of the guru ashrams. The nature of man's future needs a new approach and perhaps our study of the eonic effect can lay a foundation.

Conclusion: that's a bare start on our book, and we can proceed to select a resource of blog posts from the old The Gurdjieff Con, which revolves around the dangers of certain new age movements, both the cultic factor and the occult dark side of so many spiritual failures who promote themselves in the west as realized beings. We will offer a warning about this, and cashier the whole guru phenomenon. The gurus ended turning their subject upside down: where yoga should be about freedom instead we find the guru to be antidemocratic, antagonistic to human individuality, vampiric as to conscious energies and in some cases explicitly fascistic in their cabal and conspiracy to undermine modern democratic and/or socialist politics.

Our first recommendation is to NEVER surrender the will to such gurus. Sadly that stance must now include the fetish of christians, Jesus the grand guru and master. We must vigorously interrogate, then, the christian tradition also, and its now archaic 'old new age' dynamics...

Notes....

Archive of posts from 2008 onward from the Gurdjieff Con blog: we do this online and then as it becomes bulky transfer the corpus to a word document/pdf. The original blog contained over 3000 posts: we will be lucky to put up 2-300. The wordpress export file will be available to anyone interested. This blog contains about 2500 of the original posts...

## **Welcome to gurdjieff-con.net**

/2008/06/19/welcome-to-gurdjieff-connet/

This is the blog accompanying a set of webpages, a work in progress, on the question of Gurdjieff and Ouspensky, a kind of debriefing of the confusion surrounding that movement. This blog will produce a general statement, a series of links to resources, and some examinations of the question of guruism, the New Age movement, etc.,..

## **/gmancon series complete, draft 1///2008/06/28/gmancon-series-complete-draft-1/**

I have finished the introductory series of essays on Gurdjieff and Ouspensky, starting with: gmancon.htm... (no longer online)

This refers to what later became *Debriefing Gurdjieffianity*, a book now in print in Kindle format and available at Amazon.com

**Ok, ready to go. Welcome, to the Orphans of Civilization**

2008/06/28/ok-ready-to-go-welcome-to-the-orphans-of-civilization/

The purpose of this blog is assist those floundering in the so-called Gurdjieff work to recover their perspective on the confusion it has created, and to 'snap out of it' to the degree of recovering and hopefully moving on. However, this is done by a process of historical analysis, and I am not in a position for one on one interactions. But if you have a question, by all means. There is very little public help available here, and the 'deprogrammers' in the public sphere are ill-equipped to understand the position many find themselves in. And certainly the people in the movement are of no help. You need the presence of mind to walk away from it, and it can be a lonely moment to realize that you have no institutional resources that can be useful. Welcome, to the Orphans of Civilization.

## **Groupie's plight**

/2008/07/07/groupies-plight/

Looking over the google links on Gurdjieff. What has been left behind by Gurdjieff is in the end almost useless, and yet the numbers of people fixated on the 'superb sales job' is staggering. Students of the subject have failed to grasp that the division into 'exoteric/esoteric' is exploitative and false. It is entirely possible for people to lie and conceal, but what is spiritual about that? And yet all this seems to have been deliberate. To create an underclass of followers intimidated in a subtle way to be submissive. Behind it is a reactionary political complot, and an intent to *prevent* the spiritual realization of the those connected on the (laughably) exoteric level.

'prevent', OK, in case you were thinking of something more than being a groupie.

*Certain posts contain references to early fans/commenters on the blog, mostly anonymous. The links to their comments are mostly lost.*

## **Danny comment. What is a 'path'?**

/2008/07/09/dandy-comment-what-is-a-path/

*Comment lost...*

Thanks for your comment, a good question. I am not another guru, and I am backed into the need to answer a question about 'paths', guru style. I can't or won't answer such questions, but my statement effectively does answer them, in a way. There is such a proliferation of 'paths', my point was to clarify two possibilities, the simple passage of time and experience, and the passage beyond. You are right that this seems to relate to the

buddhist style of world renunciation. A path in time exists mathematically but it is very hard for ordinary man to realize his own 'will', and he is usually kidnapped by a larger religion.

It is not an easy situation.

My remarks actually were very general, based on a statement by Bennett about the Kwajagan, who showed the influence of Buddhism in Central Asia. My consideration was that lurking behind the obscurity of 'sufi paths', many of them hidden, many of them claiming extraordinary knowledge which they won't reveal, to the confusion of seekers, there is a rough and brutal reduction of the question based on 1. history and 2. a statement about the dubious claims of many lost in the interstices of that history.

We can simplify the issue by looking at the streamlined history of religion, noting the peaks that stand out, and approaching the chaotic middles with a certain skepticism.

Gurdjieff claimed a great deal about lost knowledge, but those claims are undocumented, and dubious the more we learn about them. Many of these secret sufis were comparatively ignorant men, and prone to the mystical deviations that beset those who approach spiritual issues without metaphysical discipline. Gurdjieff is an adventurer, and much of his esoteric lore, if we can understand him, seem bogus. In any case, the so-called 'path' he proposes amounts to zilch, and has produced nothing in his followers. The behind the scenes action of insiders, I don't know. But his outer 'path' is an exploitation, and a lot of dangerous people are making claim on it.

Disengage at once from such people, and consider my streamlined summary, dispensing with mystifications of 'path peddlers'.

### **'Intentional suffering' and the sadists of the 'work'**

</2008/07/12/intentional-suffering-and-the-sadists-of-the-work/>

Reply to Comment (RTC)

Reading Gurdjieff's books is generally a waste of time. I wince at your statement that this effort is 'intentional suffering', that phrase of the 'work'. Don't get started with all that. It is a very ill-considered thesis with many pitfalls, to sabotage your life. You can read J. G. Bennett's Making A New World for a rough estimate of what the book is about. And at that point I would say don't trust Bennett, either. To conceal in this way suggests the author has something to hide. He does! As to 'intentional suffering' the idea is that humanity is asleep, a bunch of couch potatoes, Nature doesn't like couch potatoes, so the 'Work' with a capital 'W' should be to track down these couch potatoes and torture them to death as a sacrifice to Gaian energy balance. Real fruitcake this fellow. It doesn't follow. Nature loves the hippopotamus, so I guess couch potatoes can't be much worse. Moral: masochism suggested by the 'Work' is a very dangerous tactic, life has enough rude shocks, and the question of creating more is not so clear, especially if the later

followers of Gurdjieff turn out to be a bunch of sadists, like the notorious E. J. Gold, who has tried a take over bid of the G situation, and seems to enjoy ‘intentional sufferings’ a lot, his intentions, your suffering.

The whole thing is already corrupt, so don’t let any principles it proposes linger in your mind without examination, e.g. ‘intentional suffering’.

### **Exercise 1: what are the crimes open to invisible men?**

2008/07/22/exercise-1-what-are-the-crimes-open-to-invisible-men/

A tremendous amount of nonsense is written about Gurdjieff by his ‘followers’ (in fact he had none). It can be useful to induce a bit of skeptical analysis by asking a series of questions which require a kind of tacit response. The first one is ‘silly’, but will induce the right frame of mind, but probably all sorts of wrong answers, or at least not very useful ones. Note, in passing, the resemblance to the tale of Frodo the hobbit (and all that jazz).

### **Exercise 2: What are the crimes open to occultists?**

/2008/07/22/exercise-2-what-are-the-crimes-open-to-occultists/

This follows the question in the previous post. Of course, the term ‘occultist’ is highly ambiguous, the creature’s existence mostly denied in modern scientific culture. We assume anyone in a Gandalf suit like Gurdjieff is going to be a saintly guide for his devoted and uncritical fan club. But the question stands. Delete from consideration the usual crimes of ‘criminal elements’ (although Gurdjieff was a somewhat shadowy character in that respect) and think in terms of the powers of suggestion. The real issue in the question, requires another question? Can the occultist track the victim’s next birth cycle, and exploit the allegiance priorly given? Is the predator now a ghost or what?

There’s the trap for the innocent seeker. Sign on the dotted line, nothing bad happens til you are vulnerable in the next cycle.

### **Comment from James Moore**

/2008/07/22/comment-from-james-moore/

Remarkable, Comment from James Moore , author of *Gurdjieff, Anatomy of a Myth* (and there is also James Webb, with his book on Gurdjieff), a book worth reading. Welcome. But the information available to those who get lost in Gurdjieffianity is still insufficient for anything except, well, getting lost. How about some biographical evidence for the shadow sufis who lurk like predators around the Ouspensky troupe, picking off victims

with ease?

The issue finally isn't Gurdjieff but the use made of Ouspensky's sales tactics for those who come later and invoke both to justify their exploitations.

Good example, E. J. Gold. How about an expose here?

### **Mr. E. J. Gold, a big fan of genocide?**

</2008/07/26/mr-e-j-gold-a-big-fan-of-genocide/>

Comment from 'sillykitty',

who has previously commented/posted at Darwiniana extensively. He is one of Gold's earlier victims. We can put some links for all that soon.

This 'review' is the typical inhouse promo from another of the suckers going through Mr. Gold's revolving door. In three years, he will be history.

I passed very briefly along the fringe line of Gold's circle many years ago, and as I recall I didn't like him on sight, and he didn't like me. Perhaps a premonition on his part. You'd think conscious types could have foreseen the Internet, and the undoing of their stealth operations.

Mr. Gold has managed to find the bottom of the 'sufi/gurdjieff' trashcan, the result of trying to use violent occult means to destroy all rivals, and even destroy the potential of any youngsters that even hint at being future rivals, such is his paranoia. The 'new' material at the site linked to is the umpteenth permutation of his tiresome comedy routine, and its effect on young seekers should be classified with child molestation. Over and over he reshuffles the deck with the same old combination of ripped off gurdjieff, ripped off Tibetan Book of the Dead, adolescent scifi junk, and 'isn't this original/cute, wow sufism' New Age brochuring.

It takes time to grasp that a good stand up comedian can do a pretty good fake of 'higher consciousness', if people fall for the 'zanny' zen paraphernalia which is actually enough to fool most people.

It would not matter if, claiming to be a sufi teacher and the successor, no less, to Gurdjieff, he had a kind heart. But that's just the problem: here we have a uniquely vicious predator of young adults trying to find their way through the Gurdjieff deception (already tricky enough), desperate and frustrated because they can't find a 'school', and thus vulnerable to the false trust that is easily exploited by Gold's predestigation.

It is a bit late in the day to say so but the basic rule is NEVER get entangled in the baited trap, bait and switch traps, that Gold plays with. Relax, the odds are in your favor: you will go through the revolving door, and he will forget you. The selected victims, which we need to track down, are even now getting their 'essence' destroyed to fuel the consumption of this uniquely hateful vampire of human spiritual energy. This creep has been overheard endorsing the holocaust, and he has secret disciples who have actually done a fascist/nazi group, complete with nazi armbands, this from a jewish kid from Brooklyn. Make a note of it. Saying Heil Hitler is somebody's idea of the esoteric 'work'.

Let us remind ourselves as a note in passing that this guy works in duets, with his sidekick the 'archdruid', viz. the pornographer/owner of the San Francisco Ball.

Whenever this asshole calls himself a 'sheik', remember where they get their money from.

More later. But, sk has raised one of the real issues or questions raised by this blog: the legacy of Gurdjieff is highly toxic, and getting worse. We need a counter tradition of critique that can warn people of the degenerating character of that legacy and the real character of the people who are trying to rip off the work of, well, not Gurdjieff who have little to say, but poor old Ouspensky who got conned into writing one of the best come-on books ever written for a mafia anywhere.

Poor fellow, how very sad that his last instructions insisted that his 'Fragments of an Unknown Teaching' not be published. But it was, and the results are coming in: they all stink.

## **All And Everything: refighting the battle of Marathon**

</2008/07/27/all-and-everything-refighting-the-battle-of-marathon/>

There is already some discussion of Gurdjieff's mighty tome, a book that would seem overrated. And one that most readers would find offensive if they realized its meaning and intent. It is mostly a lot of rehashed 'new agism' of the early twentieth century, and its core set of values is not wholesome. Gurdjieff was clearly an enemy of democracy and the modern establishment of rights. His material on Ashieta Shiemash fails to really make its point because it is unhistorical and therefore in no sense a reliable judgment of history. It seems that the legacy of Zarathustra and the Persian world and empire that competed with the rise of Greece is still stuck in the craw of these people. It is a completely balderdashed view of things. One would be more than happy to see a revisionist view of Zarathustra, if that can be backed up with some real data, but instead we have this pastiche of pseudo-esoteric mythology designed to distort Zarathustra, half reinvent him, and end up a disguised PR mockup of Gurdjieff himself. The true history of Zoroastrianism, I would grant, has not been told, but I long ago began to doubt that Gurdjieff knew what he was talking about here. Zarathustra was finally the template of the plain vanilla monotheist preacher that comes later. The great esoteric mystery behind him just might not be there at all. We don't need a lot of junk esotericism on this. We need some good historical research, and that has not yet fully gelled in this case, but I find it hard to place an Ashieta Shiemash anywhere in the vicinity, or anywhere else in antiquity. It is unlikely that anyone ever discoursed on the issues the way Gurdjieff does. To backdate that to somewhere between Sumer and the Persian satraps isn't very helpful. The only reason it is taken so seriously is because noone sees what the Beelzebub tome is about. The hidden fascism of a number of mystic types in the post-Blavatsky era has been well documented. Gurdjieff always cagey didn't quite show his hand here, but the indirect evidence is clear, and is certainly a part of his succession.

Thus the diatribe against the Greeks and Romans in his work is simply a misunderstanding, evidence that Gurdjieff was always way out of the mainstream. Do

people still feel so strongly that the Greeks won the battle of Marathon and founded democracy as an historical first? What a bunch of useless reactionary diehards, really.

I am all for a careful critique of the Greeks, if that's your view, but in the final analysis their place in history is secure, and critically so. In general, the question of the Axial Age emerges here, to show the real evolutionary progression visible in history, something that Gurdjieff and his ilk simply could not grasp. Thus all their efforts to pull rank, so to speak, with esoteric claims, is mostly a pack of nonsense. And it has wasted a lot of time for a lot of people, as the whole postmodern game of anti-modernism starts to generate more and more chaos.

As for these teachings of Ashieta Shiemash, and the great trumpet for 'Objective Conscience', etc..., it is mostly hot air, a 'good idea' that never goes anywhere. The legacy of later Gurdjieffianity shows how little interest these people have in really doing any of that. Instead we see the behind the scenes operatives plying a reactionary anti-democratic propaganda operation to serve some very ancient vested interests. They have little interest in the august profundities of this imaginary Ashieta Shiemash.

## **Ouspensky and Gurdjieff the rapist**

/2008/07/28/ouspensky-and-gurdjieff-the-rapist/

A lot of ink has been spilled on Ouspensky's break with Gurdjieff, in fact, whole books have been written, with a lot of backdated kibitzing about how Ouspensky was some kind of betrayer of the cause, or that he should have persisted in the great teaching to the end, etc, etc...

The reality would seem a bit different. Consider this from James Webb's *The Harmonious Circle*, p.384,

*Orage's explanation of the split is therefore of great interest. He always maintained that it was Gurdjieff's near rape of Mrs. Y in 1923-24 that finally decided Ouspensky. The date tallies and the scandal was of such proportions that the explanation is very plausible. If Orage were right this would explain Ouspensky's obsession with Gurdjieff's 'integrity' in his conversation with Boris Mouravieff after Gurdjieff's crash, and why—out of loyalty to his teacher as a 'member of the same family' he refused to tell Mouravieff why he had decided to work alone.*

Ouspensky suffered a great disappointment, and saw that the whole game was going to suffer failure and collapse, and he was right, although the immense proliferation of Gurdjieffianity he did not foresee.

The 'work' was a failed enterprise by 1924, and it is no use blaming Ouspensky.

## **World History And The Eonic Effect on the 'fourth way'**

/2008/07/31/illusions-of-the-fourth-way/

One of the reasons for this blog, apart from its obvious intent, is to amplify to some degree on some of the issues raised in *World History and the Eonic Effect (third edition)*, which has just been listed at Amazon.com. The book discusses the issue of the ‘fourth way’ in world history, and also issues of the ‘new age’, and its mythologies of age periods, a confusion the book clarifies greatly.

The book also exposes the strategy of postmodern anti-modernism that runs rife through the whole of the New Age movement and its ideologies.

In general, the default foundation for whatever we wish to call it, after the term ‘spiritual path’ has been retired, is laid out in a highly generalized historical framework.

More generally the wild claims for ancient knowledge posed by Gurdjieff can be put in a better context, perhaps one without much data, since we have very little, the pronouncements of Gurdjieff providing no remedy for that situation.

### **Gurdjieff as spy? A comment**

/2008/08/02/gurdjieff-as-spy-a-comment/

Two comments about Gurdjieff as a suspected intelligence agent.

I will upgrade these comments to post level, due to their interest (keeping in mind the author speaks for himself, we are crippled by our ignorance here). Thank you for the insight.

I tried to indicate a similar sentiment in the /gmancon series (see the links), but of course it is difficult to know, and Gurdjieff’s activities are a reminder at least that not only he but many others have used the ‘esoteric’ to deceive people. Behind Gurdjieff perhaps lies ‘another’ unknown who must have thought it would be intelligently ‘funny’ (someone’s bon idee) to make a guru out of a spy, and in any case get someone with the devil’s talents to root out whatever might be rescued from the truly obscure labyrinth of the ‘sufi’ world.

Another issue, as the commenter states in his own way, is the ‘switch’ to a politician’s ethics (and thence the spy’s ethics!) in the sense of Machiavelli and the stance toward ‘lies in public’.

### **Gurdjieff suspected of being an intelligence agent**

/2008/08/02/gurdjieff-suspected-of-being-an-intelligence-agent/

Here are the two comments I said I would upgrade to post level due to their interest. The comment trackback at the end is from ‘admin’.

#

mybrainisafleamarket said,

08.02.08 at 8:17 am ·

My personal guess is even if Gurdjieff had had genuine spiritual traditions shoved right in his face, he would only have seen them as power tools and as resources to manipulate people.

James Webb makes a convincing case to this reader (The Harmonious Circle) that G was employed as a spy by the Imperial Russian secret service, and this enabled him to travel as widely as he did.

Now...consider the life of a spy. You live with the knowledge that you are expendable. If you are discovered, your handlers may disavow your existence. You may well die nastily and quickly or slowly and miserably in some prison.

Meanwhile if you're free to operate as a spy, you pretend at every moment to be someone you are not. You live behind a mask. Your mind is under tension. You dare not make a wrong move. Intimacy is impossible. Tender feelings are suppressed because they may cause you to blow your cover.

Meanwhile, all persons you come in contact with are used by you as objects to be manipulated and milked for information.

This is a state of mind and body incompatible with receiving and benefitting from even the most elementary spiritual instruction. A spy has to operate from ego to be successful and live behind a mask. A spy cannot get beyond ego. Instead, whatever he learns from a spiritual preceptor will be run through the filter of the spy's own priorities and will be seen as a set of power tools.

Now, after G had to leave Bolshevik Russia, and the Brits denied him a visa (Webb suspects that was because they knew he had spied against them in India and Tibet)...Gurdy settled in Paris.

We have learned a thing or two about how often career military men find themselves depressed and disoriented when they retire from the service.  
What happens to an unemployed spy whose government no longer exists?

My hypothesis, based on Webb, is that by creating his fake esoteric school, Gurdy could enjoy the use of his spy master talents, like the character 'Control' in Tinker Tailor Soldier Spy. He introduced his followers into an exciting cloak and dagger world, taught them to spy on themselves (self remembering) and relate to themselves as objects and to all around them as objects.

It was fun for Gurdy. Without it he would've been another traumatized White Russian, having to drive a taxi cab in Paris.

Just my opinion.

Anything derived from Gurdjieff is a fake of a fake.

#

mymindisafleanmarket said,

08.02.08 at 1:00 pm

And, in a sad way, Gurdy may well have been trying to persuade himself as much as his students..namely persuade himself that he still mattered and had something significant to offer.

Problem is he created an infra structure that has empowered several generations of charlatans, and entrapped generations of sincere people. Ive read accounts from children who grew up in Gurdjieff families. The parents were so involved that they were not present to thier kids. So..some kids made themselves get interested in the stuff so that as Fourth Way prodigies, they could elicit some nurture from the adults. Thus the malaise passed on.

#

08.02.08 at 1:39 pm ·

[...] Two good comments about Gurdjieff as a suspected intelligence agent. I will upgrade these comments to post level, due to their interest (keeping in mind the author speaks for himself, we are crippled by our ignorance here). Thank you for the insight. I tried to indicate a similar sentiment in the /gmancon series (see the links), but of course it is difficult to know, and Gurdjieff's activities are a reminder at least that not only he but many others have used the 'esoteric' to deceive people. Behind Gurdjieff perhaps lies 'another' unknown who must have thought it would be intelligently 'funny' (someone's bon idee) to make a guru out of a spy, and in any case get someone with the devil's talents to root out whatever might be rescued from the truly obscure labyrinth of the 'sufi' world. Another issue, as the commenter states in his own way, is the 'switch' to a politician's ethics (and thence the spy's ethics!) in the sense of Machiavelli and the stance toward 'lies in public'. [...]

### **James Webb on Gurdjieff the intelligence agent**

</2008/08/02/james-webb-on-gurdjieff-the-intelligence-agent/>

Another comment on Gurdjieff as intelligence agent, upgraded to post level. I will comment in another post.

#

mybrainisafleamarket said,

08.02.08 at 5:37 pm ·

Just wanted to make clear what my source was:

James Webb is the one who strongly suggested that Gurdjieff might have been a secret agent in the Imperial Russian secret service. Webb made this suggestion in his book *The Harmonious Circle*. Webb had access to old files kept by the British Intelligence service (I can't remember if it was M 15 or M 16, and traced G's probably itinerant in India and in Tibet. It appears that G posed as a Tibetan and Webb has some interesting photographs. Webb was cautious and did not want to jump to any conclusions beyond what the records could bear, but he took the trouble to lay out the evidence, and allowed his readers to be as jurors and come to our own verdict. I personally thought that Webb's secret agent hypothesis fit the points on the curve rather nicely.

As for the enneagram, Webb gave a long, long list of theosophical and occult books that would have been available in pre-revolutionary Russia and provides us with an enneagram like diagram that can be found in the works of Raymond Lull.

I still think it very interesting that in the 1840s and 50s Captain Richard F. Burton exhaustively studied sufism and occult practices in Sindh, India, and Egypt, looked for manuscripts in libraries in Sindh, the Al Ahazhar Mosque in Cairo, and in Medina, did all he could to learn information, spoke Arabic, Persian, Hindi, Sindi and some Pastu fluently, yet never mentions a trace concerning the enneagram. Burton was eager to publish information that would be to the advantage of other travellers and agents wishing to go undercover and "pass" as natives, and I am personally satisfied that if the enneagram had in any way been important to the Sufis, Burton would have heard about it, learned it and mentioned it. A man who took the trouble to describe the favorite epic poems and stories in Sindh, the local methods of alchemy, how crooks counterfeited documents, coins and signet seals, etiquette, the various methods of preparing and smoking hashish (we are told exactly how to prepare the stuff and how to fill the pipe) the differences between Sindhi chess and Western chess, the method of doing the mandal or 'magic mirror' trick, and who gives us the exact method (plus diagram) on how Sindhi soothsayers read the future from a sheep's shoulderbone, would, IMO have told us about the enneagram had it existed and been at all important in the areas where he travelled.

(Note: it is also most interesting that Burton opens his chapter on Sufism (which he correctly names 'tassawuf) in Sindh by listing 3 representative poets, one for Arabic, one for Sindi Persian and one for Pastu—Ibn Faris, Hafiz, Shah Betai and Abd el Rahman. Rumi is not mentioned!

Earlier in that chapter, he does mention Rumi but in passing—'A system of belief adopted by such minds as Jami, Hafiz, Saadi, Jelal el Din (Rumi), Abd el Kadir, Ibn Fariz and others...' (page 200 from Sindh and the Races that Inhabit the Valley of the Indus by RF Burton)

It is very interesting to see that in Burton's careful survey of Sufism in what is now Pakistan, in an area heavily influenced by Persian/Iranian culture, he refers to Rumi as just one among many—an interesting contrast with the fad status that Rumi has today in English translation!

### **More cloak and dagger: gold?**

/2008/08/02/more-cloak-and-dagger-gold/

A comment from SK

#

sillykitty said,

08.02.08 at 4:15 pm ·

these comments open a pandora's box of questions. thought 'reform' and mind control are agendas long shared by cult leaders and the secret corners of governments. many gurus have been rumored to have links to one government or another. (blavatsky, crowley, hubbard, jim jones, etc)

e.j. gold used to brag about his participation in a 'secret' cia psi unit called 'the witches.' remote viewing. hypnosis. mind control.

it induces a nauseating miasma of paranoia (i speak for myself) to contemplate the exchange of information between these factions. and if you begin to investigate it you enter the labyrinth of conspiracy theories where it is difficult to sort fact from fiction from intentional misdirection and disinformation. robert jay lifton is helpful. as a presumably neutral psychologist he has researched thought reform technology and thought reform movements within both cults and governments.

if gurdjieff was a double-agent as is suggested, is it plausible that he was NOT unemployed at all (in terms of a government affiliation) during the time mymindisafleamarket mentions??? i.e. the priure and after?

### **Burton vs Gurdjieff**

/2008/08/03/burton-vs-gurdjieff/

Comment from MBFM

mybrainisafleamarket said,  
08.03.08 at 8:42 am

Its a bit easier to impose on Buddhists than one might think, even Tibetan lamas and rinpoches.

Alexander Berzin has a great book entitled Healthy Relationships with Spiritual Teachers.

He notes that it is considered bad form and a violation of right speech to flat out tell someone he or she is an imposter. Traditional Asians shun confrontation, even if that means not confronting a con artist.

And many Tibetan Buddhist teachers might take the time to teach Dharma to a scoundrel hoping that in another life, that persons potential will ripen into sincere practice.

However, high level teachings in tantra, mahamudra and dzogchen would never be given unless someone has done foundational practices and throughly commits to living by the Buddhist ethical precepts—and has studied with a teacher for years.

Someone on a spy's hectic schedule would not be able to do this.

Richard Burton had considerable leisure to do his undercover work—General Napier wanted as much information as possible about local habits and customs and wanted the kind of information that would enable future agents to pass successfully. Burton worked for him in the 1840s, and had the leisure to try many different covers and learn the ettiquette appropriate to each. (He found that a great source of information was if one could gain entry to the ladies harems. Burton found that the best method was to impersonate being a merchant, have excellent goods and sell at a reasonable price. If a suspicious husband or father arrived, all Burton had to do was display his stock of jewellery and the ladies raised hell and insisted that he stay!)

Burton actually liked the people who he impersonated, and though many of his comments are miserably racist and sexist (he was Victorian), one thing comes through...he was sympathetic to the local cultures, lived with the people, to the point where he lost the trust of his superiors—he was much too willing to 'go native.' Fawn Brodie, one of his biographers stated that Burton was special.. he was willing to live with the people whose customs he studied—he did not treat them as specimens.

Quite different from Gurdjieff.

And, throughout his books, Burton was scrupulously careful to list his sources and provide accurate information—for he knew that future travellers lives might be at stake and he wanted them to have the best information he could provide.

Again, quite different from Gurdjieff. Burton also had a radical belief that women were as entitled to sexual pleasure as men and noted that British officers rarely won the affection of their Indian mistresses because the Brits were poor at making love.

Quite different from Gurdjieff who was an utter boor in these matters.

## **Rajneesh charge of fascism against the ‘buddhists’**

/2008/08/03/rajneesh-charge-of-fascism-against-the-buddhists/

These different perspectives are useful (although if Burton was another intelligence agent, I am getting restive. We seem to find nothing but the public hype of celebrities and intelligence agents passing for ancient wisdom. I am not going to take on Gurdjieff and exempt sufis).

We, of course, don't know a thing of what Gurdjieff did in Tibet, and before we denigrate Gurdjieff let's keep in mind that Buddhism hides figures a lot worse than a mere fakir like 'G'.

Already with Blavatsky we suspect something strange going on, with many vague and indirect hints leading nowhere.

It was therefore a bombshell when the figure Rajneesh flat out charged 'buddhists' with fomenting the Nazis. Since he didn't pursue the matter in detail, he left the question hanging.

But we can easily detect the gestation point in the late nineteenth century, with the lines of influence hopelessly obscure.

It is thus awfully strange that Gurdjieff should be roaming around here at the critical point (which is not an accusation) but I suspect he sensed something afoot, and he in general clearly poised toward a rightist/reactionary stance.

The emergence of clear fascist group(s), completely hidden, in the fuzzy milieu of the Gurdjieff succession viz. the Gold circle is another suspicious sign.

Since these deep sources always work through proxies it is impossible to know for sure, and it is equally important not to get into the spiritual surrender mode. Those dumb enough to surrender end up the proxies.

The whole sickening business.

We must of course be wary of the term 'buddhism'. It covers an immense range of different things. And the hidden figures of Tibet, who never appear in the open line of the lamaist tradition, but are there somewhere, are the suspects, not ordinary Buddhists.

There was of course the public nonsense of the Dalai Lama's youth and association with German agents, but at this level there is no contact with the deeper skulduggery. These people are oblivious to the game.

## **Sk wonders about G—and Gold**

/2008/08/03/sk-wonders-about-g-and-gold/

There is something strange about Gurdjieff's way of following the trail of the greater emergence of fascism (amidst the Bolshevik conflagration). He could hardly have been an agent after the fall of the Tsars. He was doing something different. He suddenly shows up in Germany at the seminal moment of Hitler's emergence, and the thirties and war period show a strange resonance. As if he were observing events at close range (for an occultist), which is not an accusation. Trying to piece it together.

There is of course the visible, if minor, evidence of his association with the occupation in Paris, with his well-stocked larder during the times of privation.

But Gurdjieff was in a position to know the tactics of esoteric fascists and proxy mass-murder agents, and may have been able to follow the sequence to some extent.

We should not be unfair. For all we know, his collapsing teaching during the thirties might have reflected a sense of shock at the coming extremes of the Nazis.

As for Gold, he is always trying to 'me too' with Gurdjieff, and he would no doubt claim to have been a secret agent too, as a form of bragging.  
who knows.

But your suspicions suddenly seem possible.

Why doesn't someone ask Mr. Gold. He is still alive. Get to the bottom of this sick game that is already claiming an escalating number of victims.

## **Burton on Sufism**

/2008/08/04/burton-on-sufism/  
mybrainisafleamarket said,  
08.04.08 at 9:07 am ·

Nemo will probably relish this.

Burton appreciated Islam learning and Sufism but at the same time had a very clear eye as to their limitations. He studied Sufism in Sindh, describes its practices and initiation ceremonies in detail, and claimed to have received a murshids diploma, which he reproduced in his book describing his journey to Medina and Meccah. (A Personal Narrative of a Journey to Medina and Meccah)

Here is what this very sympathetic person had to say about Sufism in Sindh—the organizational aspect of it.

'Tassawuf, under the native governments (the rule of the Emirs prior to Napier's conquest of Sindh in the 1840s) was as formidable a political engine as most of the secret confraternities recorded in history. Hasan Sabah, the celebrated 'Old Man of the Mountain' showed what use could be made of it by a talented and unscrupulous villain.

‘Even among the mild Sindhis, a noted Pir (religious superior) formerly might safely order one of his murids or disciples, to murder an enemy. Yet the native princes encouraged it, partly from superstition and partly because the price (amount needed for bribery) of every Pir was well known to them. Unlike the Assassins, the order in this province had no Grand Master...

To the Pirs great advantages accrued... Under our government they have of course lost the right of flogging and beheading their followers, so that their power now depends primarily upon the ignorance and superstition of the populace. As they are usually the vile descendants of some ancestor celebrated for virtue and learning, they think it necessary to keep up appearances; yet their garb of goodness is a very flimsy one. The Pir who calls himself a Fakir or beggar, will probably maintain an establishment of a hundred servants and as many horses, it is sufficient for him occasionally to show a camel hair vest under his garments and his followers will excuse his ostentation.

‘The vanity of the disciples induces them to believe in, and to vaunt the supernatural powers of their superior; his being able to work miracles and visit heaven gives THEM additional importance.

...the pecuniary position of the Pir is an enviable one. He levies a tax of from one-eighth to one-half upon the income and produce of his followers who are too timid to defraud the saint., and who not infrequently make him expensive presents when any unexpected stroke of good fortune attributed to his intercession, enables them to do so. (this in addition to the many taxes levied by the old government which Burton listed in an earlier chapter... unless perhaps the Pir found ways to negotiate with the local princes to lighten the tax burden on followers? editorial comment.)

‘It is not too much to say that some few of the chief Pirs could, by good management, command an income of 30,000 L (am not sure if this is rupees or pounds-editor).

‘Besides emolument, these holy men enjoyed and enjoy the power of committing any villainy upon the principle that from the pure nothing but what is pure can proceed...

‘The practical results of the Pir’s imposition are, that the Murids, in their delusion, look to him as the gatekeeper of Paradise, and respect him accordingly. Even the most cowardly Sindhi would assault a man that ventured to curse his Pir; the Affghans and the Persians would consider the instant murder of such an individual a highly meritorious action.

‘The effects of Tassawuf upon the people in general (this from a man who appreciated so much of it) can be easily conceived. The disciples sink capital in a speculation that can never pay in this world; and besides the monetary loss they throw away all chance of moral improvement.’

(Burton, pages 203–207 from *Sindh and the Races that Inhabit the Valley of the Indus*)

(from RF Burton: Sindh and the Races that Inhabit the Valley of the Indus)

## **Age periods and the decline of ancient spiritualities**

/2008/08/04/age-periods-and-the-decline-of-ancient-spiritualities/

SK:

this is a great excerpt from burton. very helpful. thank you.  
truly there is nothing new under the sun. this stuff has been going on...??? since the beginning of time???

do you think it is possible that collectively, as a species, we might outgrow it, before it is too late?

Good questions.

I was perhaps unfair in using the term 'guruism', despite the similarity between Indian guruism and the lines of 'sheiks' or 'pirs'. Separate judgments are required.

The problem is precisely the antiquity that SK refers to. The Indic tradition seems to be five thousand years old. Buddhism was already a kind of reform movement.

As to the Middle East, the picture is less clear, but we can see proto-sufism already at work in the Jesus figures, so we know that we are missing a lot there.

It is necessary to be wary of the concealed 'new agism' that is attempting to denigrate modernity and reestablish these decayed traditions, when what is needed is what we see in the Axial period, which is the renewal in a real New Age as an escape from the past. Now a similar transition is occurring in modernity itself.

It is hard to say what the fate of the Indic tradition will be, since it is able to survive on its own, so to speak. But the proliferation of rancid sufism is going to prove something we should resist, expose, and do that by whatever documentation we can bring to the hidden strains and scandals.

In any case, the Gurdjieff work has proven an abortive yet spreading, now global, confusion that will prove difficult to counter.

My consideration here is to provide information so that bemused young adults, the prime victims of these Ouspenskian revelations, will confront the lore of sufis, sheiks and gurus without the abject submission that can only get them in trouble.

There is an emerging modern path that has already left all this behind, and its elements are seen in the basics (all over again) rediscovered of 'self-consciousness'. At that point (this is a bit vague so far) the confusions of these rapidly decaying traditions will be seen for what they are.

The problem with 'renewal' is that, precisely because of figures like Gurdjieff who will infiltrate and create fronts within fronts out of pastiches of ancient teachings in the name of that 'New Age', it may never happen and all we will get is the proliferation of confusion we see now.

## **The fag end of the enneagram malarkey**

/2008/08/05/the-fag-end-of-the-enneagram-malarkey/

Check out the compilation of nonsense at: Enneagram Institute

At least they don't claim it is ancient wisdom. The blame it all on Oscar Ichazo, who was involved in a lawsuit on the question.

We can then ignore this as a sideshow (and delusive ripoff) and consider the question of Gurdjieff and the enneagram. As to types, I think this area of his teaching was a weak spot in the sense that he overcrystallized the claims for 'types' (they don't really exist in any rigorous sense) and 'chief feature'. You can see how he fudged around the question of astrology here, probably making it up as he went along, wary of any direct correlation, eager to produce his own version (and never reveal it).

As to the enneagram itself, it is cleverly presented you can't refute what is suggested to be non-public. This evasion is suspicious.

Gurdjieff obviously didn't intend to teach anything about the enneagram, instead making it a point of mesmerization with respect to something not referred to directly ('esoteric'), preempting exposure or falsification.

These people at the enneagram institute aren't so clever. Put it in writing, and the result is....vomititious.

## **Anirvan's To Live Within**

/2008/08/05/anirvans-to-live-within/

Amazon review:

This is a link to a review of a book called 'To Live Within' written by a confused and fawning Indian disciple, not of Gurdjieff, but of some other guru.

It is the kind of propaganda for the guru system that gets people into trouble. In my tangential travels on the fringes of sufi disneyland I saw it used and exchange hands (in an old first edition) in the Gold world as a bludgeon to keep people subtly in line. For someone who never met Gurdjieff and understood nothing about him to produce this sly kind of guru pornography is both unfair and finally dangerous, since he drops the subtle hints about the 'murder' to be expected from those who don't submit to the absolute authority of the guru.

## **Solionensius**

/2008/08/06/solionensius/

Here's a quote from a J.G. Bennett site: [jgbennett.net/](http://jgbennett.net/)

Bennett was introduced by Gurdjieff to the notion of Solioonensius, or times of heightened energy within a part of our planet, or the whole of our planet. Bennett researched this idea, and reached the conclusion that times of such heightened energy are often seen as terrestrial catastrophes, but that in fact these have always been times of accelerated evolution for the human race. In other words, this is a time of great creativity for us people.

Gurdjieff indicated to Bennett, that according to certain ancient and secret wisdom schools, the present period of Solioonensius commenced as early as 1903, and will continue for some considerable time into the future, placing great demands on all forms of life, particularly human beings. This is a challenge for mankind. The nature of our world will change and humanity must adapt, evolve or be destroyed.

This is a typical statement from Gurdjieff about 'new ages', the kind of thing he gets away with due to 'general prestige' but which sow complete confusion in the minds of Gurdjieffians for the simple reason that it is nonsense. To say that certain ancient schools could predict a 'new era' from thousands of years ago beggars belief, and the simple retort is to ask where is the proof.

One of the reasons for the study of the 'eonic effect' is to try and sort out this outrageous and self-serving claims about 'new ages' all of which are really an attempt to displace modernity and its democratic breakthroughs.

## Following a beelzebub is never a duty

/2008/08/07/following-a-beelzebub-is-never-a-duty/

*Link: Comment from angry groupie (lost)*

Mr. Printer, before you preach with such indignation consider that Gurdjieff called himself by the name of a devil, Beelzebub, and that following a devil is never a duty. Does it not strike you as odd? Cease and desist, and leave the ordinary people in life who know better alone. The joke's on you.

### Just what the blazes is the 'work'?

/2008/08/09/just-what-the-blazes-is-the-work/

I have to ask a really basic question at this point. What the blazes is the 'work'. The whole game is suspicious.

Note that Buddhism makes very clear what it is up to: the path toward enlightenment. Any cavorting in archetypal space gets prompt feedback with reality: what are you doing....

Students of Gurdjieff suffer unconscious despair and create a life-cave in which their spiritual path is in actuality turned off, and they have nothing to do with themselves.

Behind all the noise about the work there is nothing. In part because Gurdjieff being unenlightened had to make up a substitute/

The subtle trick of the Gurdjieff formulation is to keep you twiddling your thumbs with a non-aim, the 'work', by someone's else unspecified definition. If that means slave labor over ten reincarnations, then you asked for it and any criticism is a failure of spiritual obedience.

If is a false formulation.

And it has, as we saw yesterday, subtle political implications of a reactionary kind. These people are really a kind of capitalist class who think their disciples are 'shit', and can be exploited, the 'work'.

Gurdjieff's language speaks of the 'factory' of spiritual energies, and the game is to skim the sucker in the 'work' off the top, bleed off his meagre supply of hydrogen 24, and he none the wiser. An honest Christian no less. Aha, esoteric Christianity.

Dunno, was Jesus another 'big devil' like Gurdjieff. I am amazed at old G's presumption to speak for the Nazarene.

So don't get jerked around by the 'work'. It is an undefined abstraction that will automatically set up in the direction of a phantom 'aim' as the idea revolves in the brain looking for a concept slot it was never given.

So these 'workers' are really scabs on the strike line.

## **In Search Of P.D. Ouspensky**

/2008/08/10/in-search-of-pd-ouspensky/

There is an online selection from Lachman's In Search Of P.D. Ouspensky, a not entirely adequate but still somewhat critical look at Ouspensky.

Don't suffer Ouspensky's fate! Don't get conned into donating your talents to the propaganda systems of occultists too corrupt and too ignorant to produce their own books. Examine the Gurdjieff legacy, it seems to be a series of predatory episodes in which he tried to induce some high-powered public intellectuals to write his books, the rest being mostly sawdust 'work' with people for who he had no further use beyond being stage props in a 'school'.

## **The need for critique**

/2008/08/11/the-need-for-critique/

The reactions to criticizing Gurdjieff, witness the comments, are likely to be caustic, but the time has come to move on, and, in any case, these 'defenses' of Gurdjieffianity are invariably misinformed or 'true believer' spiels.

What is needed is a critical literature that can forewarn the innocent reader of Ouspensky of the deceptive quality of the so-called ‘teaching’.

The whole game has expanded to vast proportions and yet produced nothing, taking up the time and energy of those who might more productively search elsewhere.

## **WHEE and modernity**

One of the objectives of this blog is to correct the false understanding of history visible in Gurdjieff’s rants on the subject, and in the process to amplify on the treatment of the issues in *World History And The Eonic Effect*, a book recommended on this issue. The book has an approach to recasting the misleading issue of the ‘fourth way’, a path that is summoned up yet never really specified in the discourses post-Ouspensky.

In general the conceptions of the New Age in many ‘spiritual’ groups are misleading and denigrate the culture of modernity, one that is probably far more conducive to ‘spiritual action’ than anything in antiquity. We are beset with all these reactionary ‘gurus’ who claim a preposterous authority, when in reality they are ignorant.

I hope that WHEE can help in correcting the false historical perspective peddled by so many New Age ‘prophets’ who want to overturn the modern world in the name of some kind of absurd ashram politics.

### **Ouspensky and the Code of Manu**

</2008/08/12/ouspensky-and-code-of-manu/>

The list of books we have discussed refers to Ouspensky’s *Psychology of Man’s Possible Evolution*, a very dubious analysis of the question of evolution in terms of Gurdjieff’s oversimplified rubric of the ‘man one through seven’.

In addition Ouspensky’s book is vitiated by some really reactionary remarks about the Code of Manu and the spurious Hindu law of caste. The idea that this the division of castes has an evolutionary basis is the most harebrained nonsense, the worst of the rubbish emerging from the false Gurdjieffian view of history.

### **Never preach to victims of torture**

</2008/08/13/never-preach-to-victims-of-torture/>

Mr. Parzifal is well satisfied with ‘work’ cliches. But could just shut up, and should keep in mind a basic thought:

Don’t preach to the victims of torture.

## Limits of enneagram and rational fractions

/2008/08/15/limits-of-enneagram-and-rational-fractions/

I have always had a problem with the enneagram. A glyph of universal knowledge selects one rational fraction (1/7) as the basis (evidently implied) for indexing this. Another Pythagorean disregard of the real numbers.

## E.J. Gold more the 'magus/beast' type

/2008/08/16/ej-gold-more-the-magusbeast-type/

I wouldn't want to be unfair to a major devil like Gurdjieff/Beelzebub by calling him a 'magus/best', a designation more fittingly applied to E. J. Gold, save only that he flunked the magus category, and, pursued by the Abramelin demons, he can only manage voodoo, and roves the sufi wasteland trying to take over the 'work' for Crowleyanity, Ouspensky fans beware

## Review of Ouspensky's POMPE

/2008/08/17/review-of-ouspenskys-pompe/

Laying to rest the great lie of the Code of Manu, September 5, 2000 (from Nemo)  
An old review of Ouspensky's *Psychology Of Man's Possible Evolution*

In this work Ouspensky perpetuates an historical confusion that vitiates his presentation of the so-called 'Work' and the 'Fourth Way' by injecting his obsessive concern with the antiquated law of caste and the Code of Manu. The claims for the esotericism of the Work, derivative from Sufism, whatever their merits, are needlessly and quite egregiously burderned with this aura of the archaic Russian reactionary. Ouspensky's almost de Maistrean viewpoint, so popular among oblivious liberal westerners lured into this esoteric hunger by its beguiling inuendoes, contains the absurd suggestion that spiritual esotericism condones and sanctifies one of the most oppressive exploitations in history. Check the history here, unvarnished, and the place of this thinking in the destruction of the Indian Buddhist world. The Code of Manu is an impostor, and springs from the post-Buddhist consolidation of the brahmins whose legacy was to make spiritual equality seem anomalous, when it was always fundamental. Such thinking emerging in the context of early twentieth century fascism was, and is, provocative in the extreme, and should be laid to rest.

What is surprising is the inability of many adherents of this so-called spiritual path to

face the simple reality that the classic spiritual paths were and are more compatible with a basic democratic attitude than otherwise. The reason is desperately simple, these ways prosper better in an open society!

Never feel obligated to take this nonsense seriously.

## **Review of Ouspensky's ISOM**

</2008/08/17/review-of-ouspenskys-isom/>

In search of the head on one's shoulders, August 29, 2000 (Nemo)

...and an old review of In Search Of The Miraculous

As a classic account of Ouspensky's encounter with Gurdjieff, thence with a disguised version of the Sufi world, this book is remarkable and worth reading as reminder of the many spiritual disguises of one and the same potential self-consciousness of men of all eras, but as an indication of a spiritual path actually existing it deserves a severe caution, if not a skull and cross bones, as on a jar of poison. Beware of it, and the people who claim to exemplify it after so many years. Disappointing, but necessarily so. Try reading a similar work such as Idries Shah's *The Sufis*, and note the arbitrary nature of all the content (by and large) describing about the same type of predestination of method, always the same wiseacred method in the end described plainly in Buddhist sutras on vipassana. The question of the esoteric belongs to authoritarian worlds in a state of hiding, one that is unnecessary now. Bright-eyed candidates of liberal bent for this path created from thin air from a mess of theosophical pottage might consider the reactionary nature of this sage Gurdjieff, the book's account of the trail of the Whites heading south at the onset of revolution, and the plain fact that Gurdjieff, for all his fancy occultism, was a de Maistrean sort of guy, who disapproved of the abolition of slavery, and liked a submissive relationship in disciples. The grounds of spiritual authority subtly suggested to induce the impulse to surrender the will as one's freedom are spurious, the more so if Gurdjieff in Ouspensky's own view was not even an honest man. This work belongs to an ancient world, and is misleading because it seems to draped in the esoteric and a touch of the modern, when in fact the cosmology is a pastiche of ancient Indian Samkhya transformed in magician smoke. The verdict on a method of spirituality should be the number of its successes, and it was the Indian teacher Rajneesh who noted that this path has never produced a result, realized men. The reason is that the terms described, both as philosophy and method, are too arbitrarily exotic, and finally under suspicion of being made up and leave enthusiasts permanently frozen at the starting point. To concoct a mystery of the enneagram and call it esoteric wisdom takes a peculiar type of brazen hucksterism, since the whole notion is surely a complete fiction, not to say a put on. One of the warnings of Buddhism is, don't get fancy, and beware of speculation. These vices of metaphysical salesmanship are grimly pervasive in this work and leave desperate seekers tying their head in knots trying to compute self-remembering or produce an alchemy of higher hydrogens in an addlebrained brain. Be ye Lamps unto yourselves, the Buddha warned. Before becoming the piece in another all too tricky play designed to stun

the wary, and reveal nothing at cost, it is well to remember the warning. And it is worth remembering Ouspensky's starting point in Tertium Organon with its solid Kantian beginning and metaphysical austerity, all thrown away in this beguiling path that left its own expositor with nothing. Anyway, Gurdjieff is curiously unique, do not therefore grant this to those who claim his teaching. As for the occult demos claimed, either they are fake, and we have fraud, or they are genuine, and we have a fallen yogi indulging in left-hand path skullduggery.

## **Sadists and masochists**

/2008/08/21/sadists-and-masochists/

There is a lot to talk about here, if you are interested or agreeable. I am a little wary here since I am not a teacher (but could have been), and have no interest in being one. So I would merely point out that you have learned the first lesson here that setting oneself up as a teacher is an unconscious impulse in many, and too frequently in just the fashion you indicate, complete with BDSM implications.

That's one way to tell the impostors here, neurotics oblivious to Freud (of whom one should be wary, another false 'teacher'), what to say of the sufistic realm.

There's another dimension to this at the next level, beyond the fools you have encountered: sufi sharks who want to know if their 'marks' are masochists. In a teaching with so much dark stealth manipulation as the Beelzebub game exploitative versions of 'conscious labors and intentional sufferings' can be deftly betwisted into torturing an unconsciously willing victim.

Make darn sure you *aren't* a masochist before you tackle Gurdjieffianity's devil's lair of these 'psychologists'. Actually, everyone probably has the whole shebang in their unconscious in different combinations, the question is to be able to exorcize this module and neutralize in your own self-consciousness (hopefully with better methods than the Freudian).

Exploiting the masochist ('he really wants to be screwed') is a shadow sufi game I have seen, sometimes with a decoy girl to stage a come on. The motive was 'thieving baraka'. So, there are all stages to the 'evils' that sufis do.

So relax, at least you survived a useless phoney. Not too much harm done. Be ready for the trickier swindlers down the pike.

## **Dracula gurus**

/2008/08/23/dracula-gurus/

Years ago, living in Sacramento, I ran into a down and out psychically sensitive ‘disciple wannabe’ of Da Free John, who couldn’t manage to ‘reach the ashram’ (they wouldn’t let him near the place, they are quite hoitytoidy it seems), content to read one of his books, staring at the photos of the ‘master’ in rapt devotion. At some point he had got into a compulsion to sell plasma, that racket for the financially desperate.

I didn’t connect at the time, but years later I read that Da Free John was setting his own disciples to sell plasma for the ashram, incomprehensible behavior until you get his ‘vampire/dracula’ fixation (which is in one of his books).

That’s an example of the dangers sensitive people can suffer around gurus (an extreme case, perhaps) in these ‘energy fields’. The problems can never be resolved in public.

Go to Darwiniana, find the search box, and type in ‘da free john’, ‘vampire’, and ‘plasma’ and you should find the previous discussions of all that there.

Some of these ‘fuck ups’ are draculas, then, and incarnate to suck the blood out of a fresh group of disciples, if you get my drift.

Somebody drive a stake through his heart.

## **Rajneesh and the fascist connection**

</2008/08/27/rajneesh-and-the-fascist-connection/>

(I am not sure who put up this comment post. Update from Nemo, 2019: I was for long confused by Rajneesh, aware only of his books and never having seen his ashram. The early years of this blog assumed that he was 'enlightened', but recently, cf. the recent documentary on Netflix, I have rejected this idea...cf later posts)

It’s funny, I encountered this phenomenon, also in 1988, but in New York’s East Village, at a time when hundreds of sannyasins lived there.

From Calder’s essay on Osho

The last time I visited the Rajneesh ashram in Poona, India, was in 1988. The ashram was literally like a loud convention of German Brownshirts (storm troopers) by that point. Rajneesh, alias “Osho,” was still very popular in Germany, due in part to his comments in the German magazine *Der Spiegel*, which were widely interpreted as being pro-Hitler. Many young Germans, who were looking for a strong and charismatic leader, were thrilled by his words. Those who lost loved ones during World War II were justifiably shocked.

Even in the early 1970s in Bombay, Rajneesh made careless statements which could easily be interpreted as being pro-Hitler and pro-fascist. In one lecture on “esoteric groups” he claimed that Adolf Hitler had been telepathically propped up by an occult Buddhist group that Rajneesh himself was in contact with. During World War II it is well known that a number of Brahmin Indian yogis and Japanese “Zen masters” had supported the Axis cause and the extermination of the “inferior races,” so Rajneesh’s claim was not entirely surprising, if not totally believable.

In Poona, Rajneesh gave an infamous lecture in which he stated that Jews had given Hitler “no choice” but to exterminate them. In his last years Rajneesh declared that “I have fallen in love with this man (Adolf Hitler). He was crazy, but I am crazier still.” Rajneesh said that he wanted his sannyasins “to take over the world” and that he had studied Hitler to gain insight into how to accomplish the task. For a man who portrayed himself as the world’s smartest, highest, and greatest soul, such remarks were proof to me that his drug use had destroyed the quality of his mind.

Rajneesh’s comments about Hitler could be discounted as obnoxious but largely harmless hot air if it were not for the fact that he put many of Hitler’s techniques into practice. Rajneesh used Hitler’s “big lie” method of mind control very effectively, and he demanded total surrender from his troops (disciples). Rajneesh condoned illegal spying on his own followers and used informants to weed out the disloyal. Ma Anand Sheela, his personal secretary, turned the tables on Rajneesh by bugging Rajneesh’s trademark high-backed chair, a betrayal his “third eye” never detected. The Oregon police later found Rajneesh’s illegally taped conversations, but due to rules of evidence they could not be used against him in a court of law. The tapes were reported to be highly damning as to Rajneesh’s culpability in much of the commune’s day to day illegal activities.

Rajneesh turned many of his disciples into the equivalent of armed Brownshirts. I have received letters from several of Rajneesh’s former security guards who admitted they had fallen under the spell of fascism and now regretted their behavior and attitudes. One wrote that he did not even know how to meditate, and that the thrill of power was what kept him loyal to his great leader. In Poona, Rajneesh guards beat up an annoying local resident, his hands held behind his back as the guards pummeled him. In Oregon, Rajneesh guards were armed to the teeth with handguns and military style semiautomatic assault rifles. Rajneesh was never an admirer of Mahatma Gandhi, the great Indian pacifist, but he did have a unhealthy fascination with Adolf Hitler, as well as the United States Army General, George Patton. According to Hugh Milne (Shivamurti), Rajneesh watched the movie Patton over and over again on his big screen projection television at his ranch house in Oregon.

## **Bennett on the two ways**

*/2008/08/29/bennett-on-the-two-ways/*

There is a lot to say here about this essay, cited from: Ibrahim Gamard, but I am treading on somewhat difficult terrain, so I will make some tentative commentary.

The author is giving some significant advice, which Westerners simply won’t take: make your ‘sufism’ sit under the umbrella of Islam. That’s unrealistic advice, at this point, but raises an issue that lurks behind the Ouspensky/Bennett reactions to Gurdjieff.

First, let me say it: how do we know if this prejudice against gnosticism isn't just the usual 'outsider' bias? I won't denigrate this author on those grounds since I don't really understand him or, for that matter, the culture of Islamic Sufism.

But this issue is transposed in Bennett's writings, but recast in a form that can make sense to a secularist, or secular religionist, e.g. a Protestant Christian. (I don't buy the usage of 'secularism' as being anti-religion necessarily, I am not a Protestant)

Bennett quietly distinguishes the 'path of accelerated transformation' and the 'path of Objective Morality'. The author here is trying to do that also, but he is up against the wall and substitutes 'Islam' for Bennett's 'objective morality'.

The point is that the whole question of transformation has been hijacked by what seem to be a bunch of hooligans, can this be right? So Bennett points to another way, slower, but steady, within the context of, note he doesn't say religion, although he means that, but 'objective morality'. Bennett is very devious and makes things up, but his point is clear: being a gnostic Faust like the Gurdjieff's raises the question, is this spiritual at all? How could nature destroy all those in pious honesty that endure the tide of history only to be destroyed while a bunch of gnostic gangsters form a criminal monopoly on soul. That can't be right, although many in despairing panic have thought as much.

Thus he points to the possibility of those in the general stream of life who try to abide by a basic ethic, and survive without the spiritual fineries of Mephistophelean gnostics (or sufis?).

The point is vital, save only that there are no specifics. You need to keep your eyes peeled on life, and find your way through its confusions with some kind of basic integrity. Sadly, the religions themselves are degenerated vehicles many times for that. In some ways secular culture offers an equivalent vehicle.

Issues of soul are confusing because the language is decayed and useless. I will post something from Schopenhauer that might help. The term 'soul' is being used in different senses in these discussions, and the essay cited rightly protests that the 'gnostic' claim on soul is wrong, but what does it all mean?

The basic point, and the term 'soul' is useless now, is that everyone has a soul, in a sense compatible with science in the sense of Kantian/Schopenhaurian transcendental idealism: this is the case by definition of terms, almost, in that our 'totality' is not fully a space-time entity.

All these 'gnostics' like Gurdjieff are talking about something else.

The basic issue here is that you don't need to find some fourth way school, to pursue 'soul' or the rest of it: it's all embedded in ordinary life. But your position is not secure in that regard, you have many chances and opportunities, but they are no unlimited.

Behind the degenerated stupidity of fire and brimstone preachers lies a simple issue: as just said, 'soul' is your birthright, but you don't have forever to play around with that. Enough just for the moment.

These issues are important for those entangled in the 'fourth way' stream: your chances of finding these hidden schools are almost zero. Be about your business in ordinary life, as the vehicle by default, and beware of entanglement with these 'gnostic' desperadoes,

you will not only not get the booby prize, you will end up worse off.  
Be alert to life to figure this all out on your own, wary of all parties, secular, religious, or  
(Mephistophelean gnostic/sufi)

## **The guru puzzle and the gang war**

/2008/09/03/the-guru-puzzle-and-the-gang-war/

One of the puzzles of the last generation is the extraordinary number of scandals that have taken down one guru after another. There is something suspicious about it, and as we focus on discrediting these people we should also keep in mind the spiritual war going on in the background, and further the clear signs of a certain kind of malevolent action targeting the character flaws of sundry teachers, and then unleashing subtle attacks on that basis. The favorite is the likely presence of unconscious sexual issues, making even figures of 'higher consciousness' vulnerable, often not knowing what hit them. So be advised if you ever are tempted to be a guru yourself! Those black magicians will attack your unconscious forthwith.

No kidding, and I have met such people, even caught them in the act of indulging such tactics. One of the most suspicious characters here is E.J.Gold, and some figures unknown in public connected to him.

Remember, in the Crowley game you are either top dog, or nothing, which generates a morbid impulse to attack and destroy other spiritual figures. Watch out for this sordid figure name of E. J. Gold, he is very sneaky, and has never generated the kind of scandal that besets others. Perhaps because he knows the dark side of the game in practice.

Note, indeed, how none of his disciples, yet, has been able to produce an expose, so far. This is then a first. Say your prayers, sillykitty.

It was Crowley, at a dumb moment, who challenged Gurdjieff to a magical duel! A stupid thought for him, but in a larger context not so far off what goes on. Crowley was a small fry, so...

Maybe they will kill each other off.

## **The Sci Fi connection**

/2008/09/03/the-sci-fi-connection/

good link from SK. I put 'sillykitty' on the link list, so he can generate one of our 'sub-blogs'.

I need to get the material at Darwiniana on the suspected connection between Hubbard, science fiction writers in the early 'Amazing Sci Fi' days, E.J. Gold, and finally various 'sufis' in disguise.

The sci fi idea, of course, is already present in Gurdjieff's Beelzebub, with its rocket ship. There is a connection vis Idries Shah and the writer Lessing. There was some sufi circuit

in the sci fi world and its writers back when, and the family connection and emergence of Gold from that milieu is well known. Not all these figures have the sheer vulgarity of Hubbard, and are too clever to indulge in his style of shennanigans, and that makes their trail much harder to follow. You easily fall for their spiritual sufi front. Lest you do, remember that Gold's sidekick is the 'archdruid', 'archie', the founder of the pornographic magazine, the San Francisco Ball.

I think pious sufi types should be advised of their silliness in thinking in terms of 'sufi saints'.

Gold, by the way, had a long preoccupation with Hubbard (styling himself his critic) and his emeters, and there was a 'course' sequence, and era, when the emeter was part of his imitations or play on scientology. But of course the game was different.

The emeter, by the way, is basically a galvanic skin response circuit, absolutely nothing mysterious, and a bargain basement version of a lie detector. There was a gold group that tried to produce their own version, in a piece of electronic junk for sale. Also, Idries Shah was an electronics whiz, supposedly. This was in the seventies.

SK, thanks

(maybe we should just put the whole Hubbard article on the blog here. I am a little leary of people's copyright affirmations, if any)

## **Lentrohamsanin and Gurdjieff's attack on democracy**

</2008/09/07/lentrohamsanin-and-gurdjieffs-attack-on-democray/>

One of the most devious, essentially fascist, strains in Gurdjieff can be seen in his spurious tale of Lentrohamsanin. The account in Beelzebub's tales is completely opaque, but at several points he gives his game away when he tries to make a villain out of a proponent of Equal Rights!

The portrait of this figure is a complete setup of paste up.

Anyone thinking of the 'fourth way' as a path should note this point. You are essentially declared unequal in this game, and therefore the question of your receiving anything of the teaching beyond rote obedience to the outer form of its doctrine is taken away at the beginning.

In general, Beelzebub's Tales is the most grossly overrated piece of deceptive junk in the New Age movement, generating its poisonous doctrines behind a veil of obscurity.

It is all the same 'New Age' propaganda against modernity and its democratic innovations, an issue that sticks in the craw of guru after guru, among them, beside Gurdjieff, Rajneesh, who also concealed his fascist tendencies behind a lot of fine words.

In general the semi-mythical figures invented by Gurdjieff completely distort the history of religion when what is needed is the simple history of known historical individuals and their movements.

## **Confusion over evolutionary spirituality**

/2008/09/09/confusion-over-evolutionary-spirituality/

A Brief History of Evolutionary Spirituality:

Three centuries of progressive thinkers reveal that evolution has always been a fundamentally spiritual concept.

Is this really true? Out of context New Agers will make mincemeat of the statement, even as the sausage of Kant, Schelling, Hegel under the misleading label 'idealism' is connected to the new 'evolutionary ideology' of the gurus.

Another liability is the hopeless confusion of 'involution' and 'evolution' in New Age circles. This distinction has never been clarified. To use the term 'evolution' threatens still another piece of dead meat in that sausage. Maybe let German idealists alone, unless you care to study them, or create a consistent evolutionary theory that is practical and sorts out the various usages, a task, I can assure you, that is completely beyond the capacity of systematically muddled New Agers.

Study of the eonic effect can help here: a genuine depiction of 'evolution' in terms of history and the evolution of man, that has some empirical and practical aspects, and which can create a context for the study of the evolution of religion, and yet give some meaning to the sense desired, but mislabeled 'evolution' as 'spiritual practice'.

The term 'evolution' has been botched by Darwinists, but the New Agers have done no better, and it is false that these gurus are 'evolutionary guides'.

## **Early nineteenth century 'New Age' movement sources**

/2008/09/10/early-nineteenth-century-new-age-movement-sources/

Rawlinson's essay starts with some interesting points: he notes how the flood of gurus has reached a point that the West now has more activity in this field than the East (a distinction I dislike). Note how the real source of this energy is that of 'modernity', in the context of globalization. It is not inherently spiritual. Note the irony. The New Age is filled with so much nonsense along anti-modernist lines, but these impulses are really cut flowers with no generative power for the future. We need to take stock of this phenomenon beyond the say-so of the gurus themselves who are elements in a larger field.

This phenomenon Rawlinson describes is actually sourcing around the time of the Romantic movement, and as so often the first to note it had an objectivity that was later lost.

I recommend studying this early history before Blavatsky because this moment when,

e.g. Indian texts, began to reach the West animated figures like Schopenhauer who produced what is most certainly the best rendition of 'sutric psychology' in existence. That's the irony. The 'great work' of translation was done instantly, and all the rubbish that comes later has served mostly to confuse people. The whole thing is latent in Kant, whose key or clef was transposed by Schopenhauer, who detected the latent strain of 'upanishadism' in the Kantian critical system.

It is interesting that Schopenhauer read the 'Upanishads' in an English translation of a Persian translation!

Look carefully at Ouspensky (Tertium Organon gives the game away), and then Gurdjieff, and then finally Bennett. They are trying, without saying so, to bypass the 'Kantian revolution' in metaphysics, because they have an agenda that wishes to revive a pre-Kantian world of thought.

### **Signing away your rights**

</2008/09/15/signing-away-your-rights/>

As noted in the Lentrohamsanin post, the Gurdjieff work is a stealth come-on for getting a 'disciple' to surrender his 'rights' in the name of the work, no laughing matter when you discover that this will be taken literally, leaving you open to some devastating forms of cruelty.

This isn't a fictional paranoia, but an ongoing operation in the present.

We need to call it quits on the whole idea of the Gurdjieff work: it is an impostor in the general stream of cultural movements, this fact disguised behind its made up hype over various cosmic laws, their status about that of the enneagram.

Now we know why All And Everything is so unclear!

### **Gurdjieff's guinea pigs, the dark hints**

</2008/09/15/gurdjieffs-guinea-pigs-the-dark-hints/>

The point of the theme about rights is the concealed exploitation on that basis of various individuals for experiments. Gurdjieff, unbelievably, hinted as much and gave the game away, almost.

This issue requires tremendously knowledgeable people to detect and police, and, there is no such police!

This question should be one of the first foundations of an indictment of the grotesque 'Gurdjieff work', but since we can do nothing, it is important to at least sound the warning through whatever media we have available.

Don't let this legacy become a tradition! There is absolutely no special privilege!

granted gurus in such matters. Get someone to beat you over the head until you realize the ethical issues here.

We can beat this cancered sufism, all it takes is some public exposure. The lilly wilts pretty fast as people come to and snap out of the propaganda.

## **Why was Gurdjieff worried about Kant?**

</2008/09/15/why-was-gurdjieff-worried-about-kant/>

It is interesting to realize the concealed theme of Kant in the Gurdjieff legacy, a point that is obvious from Ouspensky's Tertium Organon, a fairly typical effort in the line of works attempting to 'beat the rap' against metaphysics.

But with Gurdjieff there is a suspicious strain (as in his incoherent discussion of 'conscience') of 'Kant avoidance'. (He may have been too stupid to read him)

One of the great tools of self-defense is to consider, then, the austere points of Kantian ethics ( a very difficult subject, find some introductory work), and to see how Gurdjieff, and for that matter many other New Age figures, is trying to bypass the issues of the categorical imperative. Lucky for him, the general public is too ignorant to realize how they are being manipulated, and simply gape at the wonders of the magicians as these steal attention from the blatant lie that fronts the whole game.

No 'consciousness' doesn't override ethics.

## **Gurdjieffianity and right-wing political tactics**

</2008/09/22/gurdjieffianity-and-right-wing-political-tactics/>

It is worth studying what has happened in the last generation in the American political sphere, where the onset of neo-liberalism was fueled with a set of tactics to coopt ordinary, working voters. There is no other way for an elite to dominate majorities from a minority stance. The dynamics of this political finesse are worth careful study.

From there you can begin to study the analogous, if quite different, tactics behind the 'game owners' of sufistic/Gurdjieff (and other, viz. certain Buddhist) legacies. How to create allegiance to elites from those who stand to gain nothing from such movements? The work is like that, and, indeed, the overtones of the term 'work' itself are ironically play on the idea of those who are the workers and those who are the bosses.

Study Ouspensky's book (and Gurdjieff's) and try to find the way in which the 'sale' is made with clever come ons and insistence on traditionalist obedience. And the whole nine yards. As years go by and the revolving door spins around the functioning of this swindle slowly become clear.

You would do well to consider if you are really ‘in’ this game, or just an Ouspensky bibliomane/idiot with zero prospects in a rigged game that has no intention of helping you out, quite the contrary. This game is especially vicious, with its hidden fascist anti-modernism. The game has given itself away, but such is the momentum of propaganda and the magnitude of the background tradition of spiritual authority wrested from thin air noone seems to put two and two together. And it takes a considerable experience and occult savvy to come upon the completely concealed conspiracies of reaction being played out even as we speak.

It would take five minutes to produce a thriving democratic spirituality for a new age of freedom, but there is noone with the nerve to take on the ancient establishments whose self-perpetuation is accomplished anywhere but in public movements.

## **Bennett’s The Dramatic Universe**

/2008/09/28/bennetts-the-dramatic-universe-2/

The posts on Samkhya are also an indirect commentary on the writings of J.G. Bennett, and I have been looking over his *The Dramatic Universe* again, a book I read many years ago at the same time *Star Wars* appeared, and the effect of the book was a similar transient enthusiasm. On the one hand a critical examination of the claims of Gurdjieffianity are important, on the other a blanket rejection of the traditions cited in this ‘religion’ is not responsible history, just because one is critical of Gurdjieff.

Bennett’s work, as noted, reflects the legacy of Samkhya and his rendition is open to a lot of questions. But there aren’t many exemplars of that ancient genre, which could, potentially, become a lingua franca of religious questions (always a failed hope), and the attempt of ‘the next lunatic who wants to try’ has a morbid interest. Bennett was a man of very high intelligence in many areas, and the audacity of his project requires a kind of chase plane approach just to keep up with him. This man figured in the twenties or thirties the Kaluza-Klein wing of Einstein’s general theory of relativity, and wanted to adapt it to his, or Ouspensky’s, system. A foolish idea, or brilliant, it makes one sit up and take notice.

But his systematics isn’t rigorous enough for this kind of grafting. Things pop out of the woodwork with a kind of facile logic that can leave you paralyzed at what seem to be valid, often cogent, insights, but which conceal the outrageous premises of the whole operation. To do this at all requires an endrun around a basic Kantian challenge to metaphysics, and, wouldn’t ya know, the first pages of the first volume show Bennett, either with a guilty conscience or else at the stage of crossing the threshold of delusion, claiming he is going to replace Kant’s categories with his own. That’s a foolish beginning for such a smart endeavor, and I fear that if you are wondering about the details of the result, you may not succeed, because they are a labyrinth that began with

shaky starting assumptions. "We aren't going to be stopped by Kant" seems to be the shadow motive here.

So you can pull the plug there if you want. The other alternative is to be strapped to the mast like Odysseus as you go past the land of the lotus eaters, and keep a list in your mind of the assumptions being bought on cheap credit as this remarkcagle systematics starts to fill with hot air.

The basic assumption, which long predates Bennett, is that there is a basic cosmic triad of three impulses, a view that is as persistent as it is undemonstrable, or even explicable. Unless that question can be gotten straight the whole Samkhya enterprise remains a mysterious puzzle. Theological renditions are completely worthless, and litter the landscape of Hinduism and Christianity. Bennett's attempt to rationalize that legacy of hopeless confusion is not without value, but he changes gears and accepts stray dogs in the middle of his serious section, because he is too humbly prone to look the other way when the distortions of Samkhya in other religions are under examination. We have to suspect that the doctrine of the Trinity is a garbled version of a Samkhya idea, and, boy, what a garble.

Perhaps the whole mess of pottage is beyond rescue. Modernity made a good attempt to escape from the past here, but, with Hegel and his dialectic, the whole question resurfaced like the White Whale in the middle of that modernity, and has been in the Marxist version the source of some considerable chaos. So the subject won't stay buried. The reason for my continuing interest.

One reason the issue is important is that any use of the Samkhya, so clear on the surface in many ways, requires a strategy to deal with its basic framework which is that of the 'gunas' or basic triads, whose character between everything from the non-dual of Vedanta to Gurdjieff's law of three to the dialectic of Hegel/Marx. Getting that straight is perhaps impossible, and one has to ask, where did the original Samkhya come from. Gurdjieff, in fact, noted that the human mind can't handle this kind of logic. Period. So what to do with it, if you can't handle it? Bennett does a series of compromises and lays down what might be a flatland version that is at least consistent with itself, leaving a mysterious result hard to evaluate, the more so as it does produce suggestive solutions to some of the obscure puzzles of self, will, and mechanism. But always the result is not something you can finally bank on.

A further problem is the way Bennett got hijacked by some kind of Christian path of his own (it is visible in his autobiography) and his effort to adapt Samkhya to his Christian theology, at the seams, in many ways discredits the whole work. We discussed the issue of 'pandit-knapping', or the kidnapping of potential propandists of high intelligence, at Darwinian blog, and maybe we should repost some of that here. I think Christians should stop this pilfering from the Samkhya cookie jar. Its legacy was not theistic.

There is a lot to consider here, maybe a series like the /gmancon series on Bennett's DU might be in order, but the labor required is considerable, and the logistics impossible (I

don't even own copies of the books, obtained from a distant library to get the original first edition version of Vol I, and always due for return before I get any work done), so we shall see.

## **Bennett slipping away from Gurdjieff?**

/2008/10/04/bennett-slipping-away-from-gurdjieff/

Looking at Bennett's work we have to ask if he created a toxic hybrid of an ancient and classic Indian sutra discourse and the deceptive and misleading Gurdjieff racket. The answer is that he did, but... By the time he writes *The Dramatic Universe* he has created an independent discourse, with, unfortunately, some links still embedded, but the text is already virtually independent of Gurdjieffianity, e.g. the dangerous issues of reciprocal maintenance, etc..

In any case this is not true of Gurdjieff's legacy as such. Any student of Samkhya will not realize the vicious and predatory novelty Gurdjieff has created of their subject.

Sounding an alarm!

## **Standing up to pseudo-authority**

/2008/10/07/standing-up-to-pseudo-authority/

One of the strangest things about the Gurdjieff movement is the way it has created a myth of the indispensability of the guru. This, of course, has a long history. Yet the irony is that Gurdjieff himself threw a monkey wrench into that tradition. The evidence of the potential for and reality of exploitation, the spurious character of much of the so-called teaching left behind the obvious fact that the hue and cry over the need for a teacher is actually false. Groups without teachers, suitably organized, could probably do better.

We have reached the end of the age of the guru, and the cynicism of many of its exemplars proves the point, and shows the cynicism in its temporary renewal as part of the New Age movement.

Working alone has its problems! But if there are no other alternatives then best to get on with. Meanwhile, please note that this is already the case: all this Gurdjieff group talk is just that talk, done without teachers.

So be it.

## **Sufis, poet-knappers, Shah's poppycock on Shakespeare**

/2008/10/19/sufis-poet-knappers-shahs-popycock-on-shakespeare/

Charles Upton's case is recognizable for anyone who lived through the New Age seventies, and I give a somewhat indirect or riddling discussion here, linking to Darwiniana, Rumi, sufism, poets....

The Tibetans and Sufis were lustful in their hearts to kidnap poets for their causes, to bestow celebrity glitz and social legitimation. Upton's fate in that regard is the standard game: turn him into a promoter of anti-modernism. To the term 'pandit-knapper' we should add that of 'poet-knapper'.

They tried that with me (I was a very good poet, maybe, or else no celebrity) and I found them out.

After all the talk of sufi love the tactics of hatred in the 'anti-modern jihad', fully evident in Upton's junky System of Antichrist, are breathtakingly disingenuous. The loss of autonomy is also tragic.

We aren't kidding here if we are indulging in warnings about sufistic quicksand paths, keeping in mind that we can't judge a whole movement by its behind the scenes operators. But in the final analysis we need to call a spade a spade and warn a new generation to be wary of the exploitations of spiritual paths. These issues can't be lumped together the usual analysis of cults, although that is a relevant additional discourse.

We are so conditioned to spiritual reverence in a false mode that the history of sufism appears to us only as some museum worship of the Rumis and their sagas. The question of poets in sufism is especially ancient, and it seems as though the 'sufis-come-lately' of later times are predatory operators trying to imitate that ancient world, unable to do so.

I note in passing Idries Shah's absurd attempt at another variant of poet-knapping in his claim that Shakespeare was a sufi. Proof?

Nonsense.

## **Cycles, eschatology, and the idea of progress**

</2008/10/21/cycles-eschatology-and-the-idea-of-progress/>

It is definitely important to distinguish cyclical and eschatological thinking, but there is also a close connection between the two, a logical one at least, whatever the history.

It is hardly surprising that the two might blend in the minds of New Agers. Cyclical thinking, at least most versions of it, see a kind of timeless or non-progressive cycling of ages. While the eschatological idea projects to the end times beyond such a static, if cyclical, world.

It is worth reading Norman Cohn's book, cited here, *Chaos, Cosmos, and the World to Come*, where the author makes the case that the birth of Zoroastrianism witnessed the

birth of the first version of the idea of progress. Time was no longer seen as endlessly cyclical, but as culminating in an endtime resolution. Entering into the Biblical epics, thence to the legacy traditions of monotheistic civilizations, they, supposedly, give birth to the idea of progress in modern times.

This is ironic since the apocalyptic eschatology of much Christian/Islamic theology is projecting the coming of the endtimes in relation to the perceived inadequacy of modernity.

## **An Experiment, scanned text: Prem Nath Bazaz**

/2008/10/29/an-experiment-scanned-text-prem-nath-bazaz/

I have three scanned chapters from a fascinating and rare book on the Gita in Indian history.

This book is unique in its 'cut the bullshit' history of the relationship of Buddhism and Neo-Brahminism in the post-Axial Age India. The book has many problems, and might be challenged by conventional scholarship, which, however, is highly deceptive.

The scanning is so-so, at best, and I am going to put in three posts, to check how good/bad it looks, and also to use the WordPress software to strip some of the strange features of the scanjob. Then do some corrections and then make a web page out of it. It is a pity the book is out of print, but its radical viewpoint dooms it for conventional histories, mostly lies.

Try to read around the garbled passages.

It is a chilling tale, one that those who naively enter Indian spiritual paths should be aware of, as they become disciples of these Brahmin gurus.

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## **The 'new age' of modernity**

/2008/11/01/the-new-age-of-modernity/

Our discussion has frequently touched on the crypto-political character of the 'Work', and of the Traditionalists, but the 'New Age' confusion has missed the epochal character of the real 'new age', the rise of the modern period, as such, the only candidate for that spurious phantom, the 'second Axial Age'. Here is a short piece on the issue, [The Politics Of Evolution](#)

The result [the eonic effect] allows us to challenge the anti-modernism and anti-democratic subversions of classic, and contemporary, reactionaries with a cautious demonstration of historical directionality,...

Figures such as Gurdjieff are still caught in the perception of the decline of modernity from a 'higher' antiquity, and this misleading perspective throws doubt on their understanding of history and evolution. What to say of their authoritarian conspiracies against modern freedom.

## Crowleyanity (beside Gurdjieffianity)

/2008/11/02/crowleyanity-beside-gurdjieffianity/

Aleister Crowley (1875-1947)

Although it can be dangerous for many people to even dabble in the strange world of Aleister Crowley, in considering sufism one has no real choice.

All the sugary stuff on the surface about love hides the behind the scenes viciousness going on.

Crowley is a strange fish in that context, an perhaps beyond the shock of seeing such a figure in public he (and Gurdjieff) served the purpose of giving the public negative warnings in disguise.

Actually Crowley is a fairly transparent figure, despite the disinformation of his (auto)biographical details.

'Do what thou wilt' appears to be an injunction he never understood, as he bombed out as a 'finished Faust' and drug addict. Gurdjieff's encounter with this fellow has been recorded, and, behind the surface hostility, the two figures show a certain resemblance.

The first thing to consider as to Crowley is the sequence of thematics on 'will', leading up to what appears to be his deliberate desecration of Kantian ethics.

::Kant, Schopenhauer, Nietzsche, .....Crowlean parody.

That noone can really understand the complexity of Kantian ethics let alone apply it is not proof that 'doing matters of evil' is esoteric and thereby justified.

That's the best self-defense: you may be ignorant as to the 'secrets' of occultists, but what you do know is that almost all such types are not sufficiently intelligent to resolve the Kantian complexities of 'willed action'. It's not 'their word against Kant, et al.'.

There isn't any superior 'higher estoteric ethic' that anyone has ever demonstrated to the public world.

The reason the Gurdjieff work is so nervous about Kant

(I should hasten to add that Kantian philosophy is just that, philosophy, and not off limits to philosophic critics).

The fad of the evildoers that suddenly appears around the time of Blavatsky, Nietzsche, and others at the end of the nineteenth century is a significant, and somewhat mysterious, movement in itself, but one that has left a bit too many people confused indeed. All you can do is backtrack to the point before it began to reach the larger context of cultural 'sanity' where the escapades of such shadow figures are the object of ancient and wholesome warning myths.

## **Typeset of DU**

/2008/11/06/typeset-of-du/

We are offered a typeset edition of Bennett's *The Dramatic Universe*, splendid. The commentary on Bennett here has been of a different character to much of the discussion. I am critical, yet Bennett's work contains some unique material of value in creating a general discourse on spiritual psychology. His indirect interpretation of classical Samkhya is of considerable value in the attempt to arrive at some understanding of that classic psychology from ancient India. So, good show.

Dear Nemo

If you want a set of the current edition of Bennett's *Dramtic Universe* I will send you a set free of charge. This is not a new edition but a facsimile of the original typesetting. Sadly it includes many technical errors which you may or may not be able to detect. But your input would be useful.

Ben

From More on Bennett, 2008/11/06 at 7:28 AM

## **Cult concealment and the exploitation of hidden former followers**

/2008/11/12/cult-concealment-and-the-exploitation-of-hidden-former-followers/

Yesterday's post brings home a significant point: notice how all these gurus are unable to address themselves to public religious issues! They are supposed to be the great experts, but they have nothing to contribute. Now why is that? Here we are in the middle of religious crisis, a crisis of culture, with every kind of religious confusion running rampant, and these people have nothing whatever to say. (Rajneesh was a slight exception, not that his meanderings amounted to anything). Look at E.J. Gold. There is nothing, and I mean nothing, of any significance in any of his books. He never makes any statements, except obvious bullshit, about the nature of

spiritual practice or anything else. If he does seem to say something, it is a red alert moment, he is sure to be lying, somehow.

In fact the whole game is just a revolving door as those dumb enough to 'commit' on their brief tour of the premises can expect mindfuck once contact has been broken and lost, and noone has a public record so and so was involved.

It is unlike the usual cult which everyone is eager to dismantle. In this case, the appearance of dismantling the cult is constant, while the shadowy aspects of a black magician masquerading as guru is carried out by other means on people no longer visible in public.

There should have been a public record of those involved, and a means to keep an eye on them for vital life signs.

Thus my concern over SK. The explosive rage all of sudden to break contacts, identity himself in public, and isolate himself.

It is good for those who approach the Gold outfit to be completely wary on this issue. The time in the 'cult space' is worthless. But once you come to the awareness of the operators you are vulnerable. And these people are no compassionate.

They expect you will never find out.

It is good to disambiguate your position. Make a declaration of non-involvement, like Ouspensky who saved himself unwittingly by declaring he was not a part of the work. What an irony! The man who started it escaped at the last moment.

## **Armstrong, compassion, and Axial Age confusions**

</2008/11/14/armstrong-compassion-and-axial-age-confusions/>

Gurdjieff's anti-compassion problem in reverse!!

Armstrong and her tactics of deceit and VIP propaganda.

Her book *The Great Transformation* did immense harm to the archaeological site of the so-called Axial Age. Appearing in the wake of the first edition of *World History And The Eonic Effect* this book, without any acknowledgment stripped the Axial Age of its macrohistorical/evolutionary significance, and proceed to do a revolting sausage job on the religious manifestation of that mysterious period. Along with a downplaying of the Axial Greek phenomenon. The result was to make the Axial Age, among other things, safe for an age of Darwinists and Darwin mania. How compassionate.

Armstrong is a completely deceptive and brazen pretender who was ignorant enough to sausage up monotheism and Buddhism, one source, if not the source, in one great stream of the compassion theme. It is a complex Buddhist chord that will rise and bite you because it doesn't mean what you think.

I am currently debriefing the Gurdjieff phenomenon, where compassion went in reverse. These people became so infuriated by false politician's compassion they decided to conspire to promote hate instead of love.

## **Andrew Cohen's bungled 'evolution' idea**

/2008/11/16/andrew-cohens-bungled-evolution-idea/

- Andrew Cohen has made a New Age fetish out of 'evolution', but his usage gets it wrong, no?

Readers of Darwiniana (an associate blog) know the harsh critique of Darwinism that is operative there. But the New Age cooptation of the idea of 'evolution' doesn't quite make sense. Of course, there is a considerable 'New Age' tradition already in this regard, so it is not Cohen's doing.

But, it seems to me, that evolution refers to the emergentism of species forms, genetic and more than genetic, as with the emergence of man (easily confused with involution). But just at that point we could well conclude with New Agers, some of them, that 'evolution' must therefore consider the evolution of consciousness, and the evolution of religion in the context of the overall transformation of 'man' as he became homo sapiens. It is likely to be a false assumption that the pursuit of New Age practices could ever discover let alone replicate these now mysterious moments of man's evolution. To be sure 'evolution' is taken by some to mean the human response to an involutory process in the oppositions of cosmic laws. I don't really buy that kind of metaphysics (there is a version in Bennett) because it becomes metaphysically incoherent. Whatever the case we need to adopt a consistent usage.

In terms of the 'eonian effect' ( a depiction of 'eonian evolution') we can see that 'evolution' on the level of civilizations is far vaster than any of the eclectic machinations of gurus, who simply don't have the capacity (whatever their claims of enlightenment) to grasp, as far as I can tell, the larger evolutionary movements of civilizations (to see that consider that the emergence of Buddhism was a dependent process, perhaps, in the Axial Age).

That fact alone, and along with the general critique of the usage of the idea of 'evolution', should be a self-defense tactic against the impudent attempts to take over the idea of evolution as some monopoly of the gurus.

## **Tracking down Lozowick's Spiritual Slavery**

/2008/12/04/tracking-down-lozowicks-spiritual-slavery/

mybrainisafleamarket:

LL must have renounced that book but good.

Try running a search for 'spiritual slavery' and lee lozowick on bookfinder.com

That damn thing is priced in the 300 USD range!

From MBFM: On Lee Lozowick, 2008/12/04 at 12:51 PM

At least a copy still exists. A truly obscene book, but the idea lurks in the background of much guruism....The harm done by that book is great. It is still more evidence of the critique here of the latent fascism of the gurus.

## **Bennett turning tables on Gurdjieff**

/2008/12/05/bennett-turning-tables-on-gurdjieff/

One of the ironies of reading Bennett, and its possible value for those critical of the guru phenomenon lies in the way it unwittingly undermines the Gurdjieff legacy even as it might seem to endorse it. I am referring only to *The Dramatic Universe*, which has very little of Gurdjieff, save the part transmitted and distorted from a version of Samkhya.

The point here is that these teachers and gurus have no hotline to God or the spiritual. Bennett, ingeniously, constructs the consequences of the tidbits left by Gurdjieff and shows clearly that the 'spiritual' domain we tend to imagine is quite imaginary: take an example: Bennett in his discussion of the relativity of the present moment (volume 4, our 'present' moment is sometimes 'this instant' or the more general contemporary 'present age', the 'present' moment of homo sapiens, etc...) lets out the idea that the present moment of the larger scale of intelligent life (thence his demiurgic sources) is many many millions of years, the scale of life itself (billions of years), which means that the relationship of these higher sources is analogous to the similar relationship we have to the cells in our bodies!

Such processes don't even know we exist, and the sufi establishment, et al, certainly have no hotline to such 'beings'.

Bennett is a clever 'neither theist nor atheist'.

Such remarks in passing, as they add up, undermine conventional theology, and the authoritarianism of the very people trying to use all this as a source of authority.

Bennett was a bit clever, and behind his fronts he put forth something (easily refutable, because on the level, mostly) that one can use to 'pull rank' on gurus of all types with their preposterous claims of special knowledge, powers, and authority.

I fear that Bennett's system won't stand, but enough of it is reconstructable via the original samkhya to make it a candidate for a secularist's self-defense kit against the flood of phonies besieging New Age consciousness.

All these god man pretenders and avatars have no more connection to a higher reality than anyone else.

## **The influence of Nietzsche on various gurus**

/2008/12/07/the-influence-of-nietzsche-on-various-gurus/

After Darwin, and after Nietzsche

This post from Darwiniana brings up an issue that is seldom noticed, although a look at Ouspensky and Orage will remind one of the point. Which is that there is a suspicious connection, not to ancient teachings, but to Nietzsche in the unfolding of the Gurdjieff 'evil' game.

You have to wonder if these fellows knew anything about ancient wisdom and just started some eclectic experiments in the style of Nietzsche inventing evil.

## **Prophet of Nazism?**

/2008/12/14/prophet-of-nazism/

There was some discussion of Nietzsche at darwiniana, with some objections from one commenter. It is easy to be unfair to Nietzsche, it is even easier to be too fair

Stephen Smith recommends:

Here is an interesting read:

Nietzsche, Prophet of Nazism: The Cult of the Superman—Unveiling the Nazi Secret Doctrine (Paperback)

by ABIR TAHA (Author)

See:

[http://www.amazon.com/Nietzsche-Prophet-Nazism-Superman-Unveiling-Docctrine/dp/1420841211/ref=sr\\_1\\_4?ie=UTF8&s=books&qid=1229060125&sr=1-4](http://www.amazon.com/Nietzsche-Prophet-Nazism-Superman-Unveiling-Docctrine/dp/1420841211/ref=sr_1_4?ie=UTF8&s=books&qid=1229060125&sr=1-4)  
From Note on Ascheim and his book on Nietzsche/Nazism, 2008/12/12 at 12:36 AM

This book certainly looks interesting, despite the howls of protest certain to arise from the Nietzsche defender/commenter of the last few days/week.

I accept that fellow's dialectic, but after having been too fair to Nietzsche I have learned to consider renewed suspicions of the whole game that materialized in the generation of Blavatsky, young Gurdjieff, and a host of other figures. Something we can't quite see, and which was very dreadful took root, and it is echoed in Nietzsche, one speculates. In part it is the general tide of the right rising to meet the surging left. 'Echoed' of course does not mean that Nietzsche was consciously aware of what was going on, even as he became a mysterious, but contradictory, mouthpiece. It seems that Nietzsche 'came to', somehow, and pulled up short, as he sensed the monumental bullshit over the era of the Bismarck Reich, emerging antisemitism, Wagnerian coterie of proto-fascists, etc... The result was the mixed and confusing legacy of Nietzsche in relation to both the first world war and the coming of Nazism. This issue requires careful study of such meticulous authors as Steven Ascheim (which can lead to other subsequent studies), which even at its most favorable must demonstrate the clear and obvious uses of Nietzsche by these later thugs, whether or not or to what degree Nietzsche would have repudiated them (and in fact did so before the fact).

The problem is Nietzsche's loudmouth tendencies to say shockingly quotable things, unaware that dangerous idiots would take them literally.

So, I can't vouch for this book til read, and even as the issue of 'estoricism' is brought in, it is inevitable that authors claiming to resolve this aspect of the question, invariably get it wrong.

Product Description, Amazon

The "Cult of the Superman" has haunted humanity throughout history, yet it was only clearly expressed in the philosophy of its modern prophet, Friedrich Nietzsche, and

culminated in its fiercest supporter, the National Socialist ideology, a political religion whose main ideal and objective were the creation of a superhuman species. By showing the link between the Nietzschean and Nazi worldviews – and more specifically the Nazi Secret Doctrine which the author calls “esoteric Nazism”- the author’s aim is to demonstrate that the Nazis were pure Nietzscheans, thus repudiating the views of some scholars who deny or undermine any link between the Nietzschean and Nazi doctrines. She endeavours to prove that the Nazi esoteric ideology was primarily an endeavour to actualise and institutionalise Nietzsche’s cult of the Superman, applying it to a political system that would breed a *Herrenvolk* or “Master Race” in body and spirit, destined to rule the earth. Nazism was in fact greatly influenced by Nietzsche’s philosophy, especially his concept of the Superman, giving it a political dimension in order to “put Nietzsche into motion” and turn the philosopher’s cult from an abstract notion into a concrete reality. The S.S. (*Schutzstaffeln*, or “Security Squads”), Nazi Germany’s racial and political elite, was indeed a self-proclaimed Nietzschean institution of *Übermenschen* or “Supermen” claiming to embody the creed of the Godlike man.

Thus did both Nietzsche and the Nazis call for a revival of Aryan paganism, namely the ancient Aryan esoteric tradition from India to Greece, rejecting the Jewish religion of Christianity, which they believed was a gross distortion of Christ’s original teachings. Both doctrines acknowledged the Will to Power as the motor of history; both praised the qualities and values of the Superman, glorifying war, and advocating a radically aristocratic view of the world. Both Nietzsche and Nazism despised Western Judaeo-Christian Civilisation and its two products, Liberalism and Socialism, introducing a “third option” – aristocratic radicalism – between “corrupt egalitarian democracy” and the “materialist socialism of the mob”. In addition, both advocated the rule of an Aryan universal “Master Race” transcending the boundaries of states and nations; and finally, both Nietzsche and the Nazis dismissed the “decadent” Jew from civilisation, considering him alien to the natural order, an incarnation of the slave morality.

#### About the Author

Abir Taha, currently a diplomat and a “doctorante” in philosophy at the Sorbonne University, is an expert in Nietzschean thought. For years she has extensively read, studied, and analysed Nietzsche’s philosophy. She has written several studies and dissertations on philosophy and political theory, particularly Nietzschean thought. Whereas most Nietzsche scholars ignore the spiritual dimension of Nietzsche’s philosophy, the author contends that there lies the essence of the great German philosopher’s work. She thus put special focus on Nietzsche’s spirituality, which is deeply influenced by Greek and Indian philosophy. Having deep knowledge of Western and Eastern esoteric thought and the influence of esoteric schools on current political ideologies, the author underwent extensive research on Nazism and its occult roots, paying special attention to Nietzsche’s influence on what she calls “Esoteric Nazism”, thus unveiling the Nazi Secret Doctrine and establishing a clear link between Nietzsche’s philosophy and Nazism as a spiritual *Weltanschauung*. The author is currently publishing a book in French entitled “Nietzsche’s Coming God, or the Redemption of the Divine”.

**Da Free John...e j gold...spiritual rape...Da Free John the Vampire....**

/2008/12/17/da-free-johne-j-goldspiritual-rape/

This guru was one of the most subtly destructive in my experience, often, I suspect, for people who had nothing to do with him (he had to treat his in house disciples differently), such as myself.

People need to be warned to never 'guruize' from a distance with a book. If you thought Cohen or Da Free John were bad, consider e j gold. As to Cohen's 'monopoly', he has none, and he won't/didn't last long: the specialist in monopoly here is e j gold. Beside destroying the spiritual paths of anyone he can, he attacks other gurus and tries to destroy their reputation. He is truly a strange menace, hurting those who never suspect, and never showing mercy. Recall, sillykitty and his charges of spiritual rape

### **Evolution, the fumbled football**

/2008/12/22/evolution-the-fumbled-football/

The Upper Paleolithic, or the Great Explosion, and the eonic effect

Needless to say, the issue of human evolution is caught up in the various Gurdjieff myths. The Bennett version is a provocative version. The study of the eonic effect can provide a neutral ground for non-Darwinian accounts in the inevitable failure of Darwinism. At that point we have to insist that people with 'esoteric' credentials have no greater credibility than other struggling scientists. Gurdjieff's fashion of making things up has destroyed his credentials on this and many other issues.