

# all & everything

*the 17th international humanities conference 2012*

Wednesday, 25th April to Sunday 29th April, 2012

Peery Hotel, Salt Lake City, UT, USA

## Conference Program

“As it later became clear to me, these two learned beings happened to meet in the city of Babylon and during what is called their ‘Ooissapagaoomnian-exchange-of-opinions’, that is to say during those conversations the theme of which was, which forms of being-existence of the beings can serve for the welfare of the beings of the future,...

*All and Everything*, “An Objectively Impartial Criticism of the Life of Man”  
or *Beelzebub’s Tales to His Grandson*, p 818

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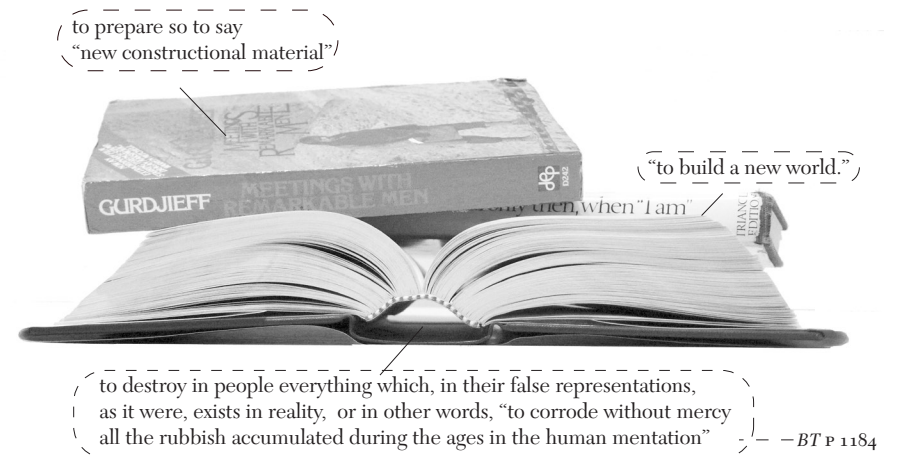
### READING PANEL

Dr. Stephen Aronson, Rev. José Tirado, Terje Tonne  
Music advisor: John Amaral

### PLANNING COMMITTEE

Stephen Aronson, Paul Bakker, Marlena O. Buzzell, Farzin Deravi, Ian MacFarlane, Clare Mingins, Robert Ormiston, Bonnie Phillips, Arkady Rovner

Visit the All and Everything Conference website at: [www.aandconference.org](http://www.aandconference.org)



— BT P 1184

8:00 AM - Each morning an unguided sitting / meditation / morning preparation room will be available.

### Wednesday

- 1:00 PM - Planning Committee Meeting
- 2:30 PM - Informal Session: Getting to Know You, facilitator Farzin Deravi
- 3:30 PM - Coffee Break
- 4:00 PM - Paper: Will Mesa: *Beelzebub's Tales* and the Work
- 7:30 PM - Reading from *Beelzebub's Tales*
- Wednesday Evening – open

### Thursday

- 9:15 - Opening Remarks – Paul Bakker
- 9:30 - Paper: Derek Sinko: Visualizing *Beelzebub's Tales*
- 10:45 - Coffee Break
- 11:15 - Paper: Keith Buzzell: The Dilemma of the Toof-Nef-Tef
- 12:30 - Lunch
- 2:30 - Seminar 1: Ch. 34 of *Beelzebub's Tales* – Russia - facilitated by P Bakker
- 3:45 - Coffee Break
- 4:15 - Seminar 1: continued
- 8:00 - Thursday Evening -Steffan Soule

### Friday

- 9:15 - Opening Remarks – Farzin Deravi
- 9:30 - Paper: John Amaral: Gurdjieff and Steve Jobs
- 10:45 - Coffee Break
- 11:15 - Paper: George Beke: Gurdjieff, Plato and Pythagoras: Roman Coins & Planetary Connection
- 12:30 - Lunch
- 2:30 - Paper: Irv Givot: The First Page of *Beelzebub's Tales*
- 3:45 - Coffee Break
- 8:00 - Cultural Event TBA

### Saturday

- 9:15 - Opening Remarks – Paul Bakker
- 9:30 - Paper: David Brahinsky: Gurdjieff's Concept of the Function of Sexuality in the Evolution of Consciousness
- 10:45 - Coffee Break
- 11:15 - Paper: Russell Schreiber: The Inner Trauma of Kundabuffer
- 12:30 - Lunch
- 2:30 - Seminar 2: Ch. 8 of *Meetings with Remarkable Men* – Ekim Bay – facilitator Russell Schreiber
- 3:45 - Coffee Break
- 4:15 - Seminar 3: Chapter 35 *Beelzebub's Tales* – “A Change In The Appointed Course Of The Falling Of The Transspace Ship Karnak” – facilitator Bob Godon
- 7:30 - Conference Banquet – toastmaster Steffan Soule

### Sunday

- 9:30 - Seminar 4: Where Do We Go From Here – facilitated by Bonnie Phillips
- 11:30 - Conference Closes

Saturday, 11:15 AM

### Russell Schreiber ~~~~~ “The Inner Trauma of Kundabuffer”

This paper will address three interlinked psychological strands that G. I. Gurdjieff presents in *All and Everything*. In the first strand of this weaving, I examine deeper psychological repercussions of the introduction into humanity of an organ represented by Kundabuffer. We need a more complete understanding of the inner psychological trauma produced by Kundabuffer. Gurdjieff presents the foundational negative behavioral changes he observes in humanity due to Kundabuffer. However, there are important psychodynamic repercussions to be explicated that can help us understand the impressions we receive in our self-study. The second strand is the unexamined relationship of the psychological trauma produced by Kundabuffer to the subsequent design of religions or “ways” to correct for unexpected negative changes following Kundabuffer’s removal. The third strand involves the inadequacy of these “ways” to foresee, understand, or compensate for the psychological, homeostatic dynamics created by Kundabuffer and the inherent difficulties of trying to correct humanity’s negative, violent emotional behavior through “ways.” We need to better understand the interactive mechanism of these three strands. A new approach to working with our negative emotions is needed and I will outline this in my presentation.

~Dr. Russell Schreiber has been involved in the Gurdjieff work since 1968. He studied with Willem A. Nyland from 1968 till Mr. Nyland’s death in 1975, and was active in the Nyland group until 1980. He met Annie Lou Staveley in 1982 and was in contact with her until her death in 1996, visiting her on a regular basis. He has led and worked in groups since the 1970s. He currently teaches and works with a group in northern California.

Dr. Schreiber is also a California Licensed Clinical Psychologist at the Lomi Psychotherapy Clinic in northern California. As a staff psychologist, he supervises and trains psychologists and psychotherapists. He works with individuals who wish to unfold their full potential and who have either current or past material that is blocking them. To do this, many different psychotherapeutic modalities are useful and must be integrated in a manner that fits the unique needs of each person. He specializes in cognitive behavioral therapy and depth psychology for individuals. He combines cognitive behavioral therapy, depth psychology and exposure therapy to treat social phobias. Dr. Schreiber focuses on treating the following disorders: depression, covert depression in men, life transitions, PTSD, bipolar disorder, dissociative disorders, social phobias and OCD. He is also certified in somatic psychotherapy. He has been involved in individual and group process to develop the deeper aspects of human potential for over 40 years and helps individuals achieve integration of mind, body, and spirit.

Degrees granted as follows: B.A. Psychology, UC Berkeley, M.A. Counseling Psychology, Professional School of Psychology, Doctorate Clinical Psychology: Meridian University.

Professional Licenses held: Clinical Psychologist, Marriage and Family Therapist.

Saturday, 9:30 AM

*David Brahinsky* ~~~~~  
“Gurdjieff’s Concept of the Function of Sexuality in the Evolution of Consciousness”

Gurdjieff, as far as I can tell from his writings and statements he is quoted as having made, believed that a healthy sex life is of fundamental importance for the process of spiritual evolution. He is quoted as having said, for example, that those whose sexual lives are governed by “constantly working buffers, fears and strange tastes” must eliminate them if they wish to get far in the Work. He says that the sex center plays a crucial role in creating a “general equilibrium;” is central in the formation of a “permanent center of gravity;” and that when it works properly, the sexual function represents the chief possibility of Liberation.

My paper will focus on how, according to Gurdjieff’s understanding, this process works. Because Gurdjieff often speaks of the evolution of higher consciousness in terms of the formation of “higher-being bodies,” the paper will explore how the proper functioning of the sex center relates to the formation of at least the Higher Emotional Body and so will include a discussion of such ideas as Gurdjieff’s concept of sex energy, how it relates to formation of this body via what he called “the Second Conscious Shock” and how this relates to his concepts of energy density, vivifyingness, buffers, identification and a number of other ideas that he discriminated. The paper will discuss what it means for the sex center to function properly and will argue that when it does so, it brings in impressions, or “third-being food,” that is required for crystallization of the Higher Emotional Body to occur.

My research indicates that Gurdjieff himself did not explain this process in other than symbolic terms and there is very little in the literature on it. For this reason, and because I am interested in trying to understand this process more concretely, I have attempted locate the relation of sexuality to the formation of higher being bodies within the realm of contemporary scientific investigation via the work of Wilhelm Reich, one of the few researchers who has attempted to study sex energy. At the end of the paper I will touch on this topic.

The paper is a condensation of some of the ideas that I explore in my book “Reich and Gurdjieff: Sexuality and the Evolution of Consciousness”

~David M. Brahinsky has been a student of the Fourth Way and the work of Wilhelm Reich since the mid-1960s. Akhaldan II, his school for Fourth Way studies, opened in the early 1970s. He received a Ph.D. in Philosophy in 1976 from the State University of New York at Binghamton and has been teaching philosophy and comparative religion at various colleges since 1969, currently at Bucks County Community College, in Newtown, Pennsylvania.

Wednesday, 4:00 PM

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*Will Mesa*  
“Beelzebub’s Tales and the Work”

“If you have not by nature a critical mind your staying here is useless.” –  
Aphorism inscribed above the walls of the Study House at the Prieuré.

The aim of this paper is to examine in details why Beelzebub’s Tales, a book Mr. Gurdjieff wrote for humanity, cannot find its way into humanity through what is known in the Gurdjieff Community as the Gurdjieff Work or, simply, the Work. Several are the reasons that are given in order to fulfill this aim.

In order to establish a corresponding parallel with Beelzebub’s Tales and to follow operation of the first cosmic law, the sacred Heptaparaparshinokh , the paper is structured in the form of six descents into the Living Teaching and the so-called Gurdjieff Work. The following is an outline of the six descents:

First Descent: Where I come from.

Second Descent: The Living Teaching.

Third descent: The Help from Above:

Fourth Descent: Why the Living Teaching cannot find its way through the Work

Fifth Descent: the Work in opposition to the Living Teaching

Sixth Descent: The Future of the Living Teaching

The paper then concludes with few remarks in relation to a statement of my mission for the future of the Living Teaching and its spreading to humanity, as Mr. Gurdjieff asked us to do and that the so-called Gurdjieff groups and Gurdjieff Foundations are not doing.

~Will Mesa received his Ph.D. in electrical engineering from the University of Florida. He spent three years with a group led by Henri Tracol in Paris, and six years with the groups of Nathalie Etievan in Venezuela, followed by four years with the New York Chan Meditation Center. He pursues a lifelong interest in the investigation of certain aspects of the Omnipresent-Okidanokh and the practical application of the Teaching of Ashiata Shiemash. He has published thirteen papers on Beelzebub’s Tales to His Grandson. He is the author of A Treatise on Cosmic Engineering: A Book on Initiation and Transmutation Written According to the Law, a yet unpublished book.

Thursday, 9:30 AM

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*Derek Sinko*

**“Visualizing Beelzebub’s Tales”**

Beelzebub’s Tales is rich in material relating to sight and seeing. Vision has its basis in light, which as Beelzebub explains, the great Chinese brothers Choon-Kil-Tez and Choon-Tro-Pel proved through their invention Alla-attapan to be constituted according to the Law of Heptaparaparshinokh. Aspects of Beelzebub’s Tales can be shown to be structured in accordance with this Law as well, some of which relate to sight. This paper explores sight in Beelzebub’s Tales in an effort to uncover some of the hidden patterns of the book.

I begin with an examination of two types of vision possessed by three-brained beings: Koritesnokhnian and Oloostesnokhnian. Along the way, some of the ideas falling under examination include: American fruit, chemicals invented by the Germans, the Amskomoutator, the ancient Egyptian observatory, Alla-attapan, Teleoghinooras and Korkaptilnian thought tapes, painting, devils and the path of the Karnak. I conclude by reflecting on the meaning of “being-sight” and finally suggest some aspects of Beelzebub’s Tales for future study and possible application.

~Derek Sinko is an independent researcher and a graduate of Cleveland State University. His other interests include art, mythology, philosophy and the social sciences.

Friday, 2:30 PM

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*Irv Givot*

Irv Givot first met the Work in 1973 when he joined a group in Colorado led by Elizabeth and Walter Van Renen, former students of Lord Pentland. In 1976 he moved with his family to Oregon, where he and his wife, Winnie participated in the activities at Two Rivers Farm – a Gurdjieffian community led by Annie Lou Staveley – for over 15 years, while pursuing his career as an alternative medical provider. Since then he has lived in Sisters, Or. and he and Winnie work with a fourth-way group in Bend (the Metanoia society, whose teacher is Cari Kimler) and he has continued his clinical practice.

Irv has been a Beelzebub reader for various groups for the last 27 years, and is the author of three books relating to the Work and his personal experiences. These are, *Seven Aspects of Self Observation*, Two Rivers Press, 1998; *Healing in China*, a Doctor’s discovery of Chi Gong, Xlibris, 2004; and *The Enneagram of Healing*, Atom Press (To Be Published in 2012).

Friday, 11:15 AM

*George Beke* ~~~~~  
“Plato & Pythagoras: Roman Coins & Planetary Connection”

In February 2002, Dushka Howarth brought a very special audio recording to a celebratory meeting at Lillian Firestone’s apartment on the upper West Side of Manhattan. It was a recording of the talk that her father, George Ivanovich Gurdjieff, had given at Christmas time many years earlier, in a hotel suite when he was visiting New York. Hearing Gurdjieff’s own voice was mesmerizing and galvanizing.

In broken English, he gave the people assembled there a Christmas cadeau, a special holiday gift. There is a “point” in the heavens, Gurdjieff said, to which universal prayers were addressed, where the collective efforts of countless saints and sages were stored over the eons. From this special location in the heavens, a striving person could “suck, borrow, or steal” a finer substance, and with it coat one’s inner bodies through the “I Am” exercise, through self-remembering.

Where could this point in the heavens possibly be located? That is a most absorbing journey from Pythagoras himself, to Plato, thence to Cicero, and finally arriving at Macrobius, who reveals that the Gates of Heaven lie at the intersections of the path of the Planets (along the Zodiac) and the Milky Way, which was seen as the heavenly abode of souls.

Have you seen the Milky Way recently? Have you seen the Zodiacal Light along which the Planets construct the stairs to the heavenly abode (Parabola Fall 2011, p. 74), and which intersects the Via Galactica at the celestial gates?

It’s quite a thrill, which reveals Gurdjieff’s connection to Plato’s X (Chi) in the sky, and through Plato to Pythagoras himself, who paved this ancient road.

And the coins of Roman emperors bear witness to Plato’s celestial intersections over hundreds of years, from Domitian to Antoninus Pius, to Marcus Aurelius, to Licinius and Constantine, etc.

Articles I’ve written:

Parabola (Spring 2011, ‘Intentional Suffering’)

Parabola (Fall 2011, ‘Dionysos: The Mysteries Made Visible’)

The Celator numismatic magazine (June 2011: ‘Celestial Symbols on Roman Standards’),

Coin News UK (‘Plato’s X on Roman Coins,’ to be published)

Books available on Amazon.com:

The Greek Roots of Gurdjieff’s Esoteric Ideas

Visible Celestial Gates in the Pagan Skies

Thursday, 11:15 AM

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*Keith Buzzell*

“The Dilemma of the Toof-Nef-Tef”

In chapter 45 “Electricity,” Beelzebub presents the elements of a dilemma, the answer to which is of vital interest to each of us. The circumstances surrounding chapter 45 are important to note. Beelzebub is on his way back to Karatas, having received his full pardon. We are close to the end of The Tales, with the final stop on Saturn the conclusion of his time in the solar system. The Toof-Nef-Tef, the ‘king’ of Mars, is perplexed because he is unable to understand why in his subjects there is “a proportional diminishing of the intensity of their potency for the possibility of active mentation.” His appeal to Beelzebub concerns beings of higher Reason and the fact that, in his return journey to Karatas, Beelzebub will meet such beings and that an answer to his dilemma might be forthcoming.

A number of essential questions flow from this dilemma. How does this dilemma concern each of us? What is the ultimate cause discovered by Beelzebub? What is ‘Mars’ in our individual ‘solar system’? What is ‘Saturn’ in this metaphorical image of our individual solar system? And, most importantly, what is the solution to the dilemma of the Toof-Nef-Tef and how does it apply to us?

In our exploration of this mythical representation, we will posit a way of viewing our individual ‘solar system’ and the role played by the Earth, Mars and Saturn. The dilemma of the Toof-Nef-Tef will be placed in the context of our individual lives and we will make an effort to identify the critical efforts in the pursuit of ‘higher Reason’ that can resolve what is a very personal issue for each of us.

~Dr. Buzzell is a 1960 graduate of the Philadelphia College of Osteopathic Medicine. He is presently a member or the staff of Northern Cumberland Memorial Hospital in Bridgton and of clinical Medicine in Beddeford. Dr. Buzzell speaks from a broad perspective deriving from his life as a musician, musicologist, author, teacher, researcher, and physician. He is presently in Family practice in Fryeburg where he also serves as Medical Director of Hospice of Western Maine. He met Irmis Popoff (N.Y. Foundation) in 1971 and formed groups under her supervision into the 1980’s. Dr. Buzzell met Annie Lou Staveley, founder of the Two Rivers Farm in Oregon, in 1988 and maintained a Work relationship with her up to her death. He continues group Work in Bridgton, ME.



Friday, 9:30 AM

*John Amaral* – “Gurdjieff and Steve Jobs” ~~~~~  
George Ivanovich Gurdjieff’s whim “to live and teach so that there should be a new conception of God in the world” includes the striving to understand and reconcile Okidanokh, known to us variously as The Great Ray of Creation’, ‘The Emanation from the Sun Absolute’, ‘The Big Bang’, or the entire EM spectrum of photonic emanation, whose ‘heavenly’ province began to be spirited away from the Church and scientifically imaged in the collective Western mind by James Clerk Maxwell’s equations first published in 1861 and promoted by Heaviside in 1884, approximately coinciding with the time of Gurdjieff’s birth. The publication was followed in a very short time (as little as 15 years) by two-way radio telegraphy and telephony, followed by broadcasting, electrical generators and motors, DC and AC artificial light, spark coils and plugs, transformers, mechanized factories and mass production assembly lines, relativity theory, particle physics, atomic energy and weapons, x-ray photography, satellites, moon landers, personal computers, cellphones, radiosonde bankcards, and so on. One particular inventive use of Okidanokh-based technology, arguably the largest construction ever by Man, which has the potential to reconcile, in a very big way, his second functional brain, the ‘brain’ which Gurdjieff observed as atrophied and a cause of lopsided ‘topsy-turvy’ imaging and unbalanced mentation, is... the internet. There has been no greater perfected utilization of this invention than in the products offered by Apple Inc., conceived, nurtured, selected, marketed and delivered in ‘differently thought-out’ ways by Steve Jobs. The subject of this paper is to place those products and Mr. Jobs’ manifestations in the perspective of Mr. Gurdjieff’s ideas. In this light, and considering Beelzebub’s statement to Hasein at the end of *The Tales*:

“The sole means now for the saving of the beings of the planet Earth would be to implant again into their presences a new organ ... of such properties that every one of these unfortunates during the process of existence should constantly sense and be cognizant of the inevitability of his own death as well as the death of everyone upon whom his eyes or attention rests. Only such a sensation and such a cognizance can now destroy the egoism completely crystallized in them.”

Perhaps there is no more striking and apropos statement by Steve Jobs than “Remembering that I’ll be dead soon is the most important tool I’ve ever encountered to help me make the big choices in life. Because almost everything — all external expectations, all pride, all fear of embarrassment or failure — these things just fall away in the face of death, leaving only what is truly important. Remembering that you are going to die is the best way I know to avoid the trap of thinking you have something to lose. You are already naked. There is no reason not to follow your heart.”

~John Amaral: born in Long Beach, CA, raised by nuns, trained in Electrical Engineering/Music, taught at Berklee College, directs USSchoolOfMusic.com. As Apple Developer #1234 in 1984, he exhibited at MacWorlds, attending keynotes from ‘84 to ‘09. He met Steve Jobs thrice and aims to improve the learning process and disrupt (reconcile) the learning business via iOS and OSX apps. He has studied Gurdjieff with students of Mr. Nyland, Mrs. Staveley, Mrs. Popoff, and Mr. Bennett and began to attend A&E in 2003.

Thursday, 8:00 PM

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### *Steffan Soule*

Steffan’s magic is recognized with a Kennedy Center Award for the Arts. He has performed on National Television, twelve times for Bill Gates and in hundreds of corporations nationwide. His show entitled “The Magic of Recycling” is sponsored by the Department of Ecology. Steffan presents the Process Magic Experience to demonstrate the enneagram and the Nine Term Symbol principles from his book “Accomplish The Impossible”. He gives corporate audiences a practical stimulating approach to process transformation. As designer and co-producer of two million-dollar-magic theatres custom built for his shows Steffan Soule performed the longest running magic show on the West Coast, “Mysterian”. The show’s five year run featured some of the greatest magic in the world according to magicians, critics and magic historians.

Steffan and his wife, Barbara are based in Seattle where their performances are well known in the arts scene. They have worked with the Seattle Symphony, Pacific Northwest Ballet, Seattle Repertory Theatre, The Fifth Avenue Theatre, Village Theatre, and Seattle Children’s Theatre. Currently, Steffan Soule performs for theatres, corporate events and private parties while creating new works with artist Cooper Edens and their magic ensemble.