GER Meeting #Bk2 - 18

Transcript

Attendees: Robin, Ekant, Vanya, Bobbie, ++

Robin Bloor: Okay.

Sandy W: This is a minor point, and I seem to always like to start with little things, but China. It occurred to me while we were reading this, he speaks about Chinese. scientists and important Chinese people. But I don't remember any trips to China, or am I totally forgetting it? Tibet doesn't count.

Robin Bloor: You never went to China?

Sandy W: So we never talked about it in the book.

Robin Bloor: Well… He talks about the two Chinese princes, but he didn't go and visit them.

Sandy W: Right. All right, okay, I just was making sure my memory wasn't totally off on that. That's a big… chunk of territory to not talk about, I suppose. It occurred to me today.

Barbara's iPhone: And he spoke of some Chinese articles when he was with… I don't know, somebody of a higher nature, I can't remember where, but he was showing all these trinket kind of articles, and he said, this is very important, I've never… I think he said, "I've never been there. Beelzebub had none.

Sandy W: Right. Okay, just saying.

Barbara's iPhone: Yeah.

Sandy W: The other thing that really struck me, and I mean, it always has, because I never keep the words in order, is the, the… how many times does he use the phrase or… A variation of it, of the neutral. Destroying each other's existence. Wait a minute. Terrifying periodic being need. Anyway, I counted them. Now I've got to say they're processes of reciprocal destruction. Periodic manifestations of such a terrible need. But basically that. periodic destruction of each other's existence, is the phrase. And I counted 12 in, you know, basically less than 6 pages. And that raised the question of the significance of repetition. on the reader's psyche as we're reading it. So, just in terms of… the repetition of the words. is really something, I think, and shows up quite a bit in this chapter, makes this chapter very interesting.

Ekant: I also noticed the repetition of words, which was also in context with what you just said, Sandy, and that was the word observed Observe So my focus moved This time To this word it was also quite. I didn't count it. It was there quite often.

lynn Leidersdorff: And I was glad to hear Sandy bring up the… idea of… And Robin confirming that… Mr. Gurdjieff never states he went to China. In the tails. And that always fascinated me And… It… it still fascinates me to this day. Especially… with regard to Chinese Buddhism. And what I saw in… His writings and references. In. Other people's. Books was… a strong representation of. Some of the. How I put it. Some of the attributes of. the practice of Buddhism in China, in different sects. That were there. So, yeah, it was very, very. Interesting. And I continue to… To ponder that. Myself, even in his first generation's pupils, who wrote about. his sister. I did want to ask a question… for… Or whoever can answer this. The German for objective conscience.

What is the, in what is the. pronunciation of objective conscience in German. How do you pronounce that?

Ekant: Can you say the paragraph where he uses it

lynn Leidersdorff: Yes… Whoops.

Barbara's iPhone: Page… page 5? Well, no. I'm sorry, I don't have my German translations here today.

lynn Leidersdorff: Yeah, hey.

Ekant: Okay.

lynn Leidersdorff: Yeah, I… I have… it's page 530.

Barbara's iPhone: It's a… It's about six paragraphs before where we ended reading.

Ekant: Okay

lynn Leidersdorff: Yeah.

Barbara's iPhone: Right after Ashiata Shimazu.

Ekant: Yes, true.

lynn Leidersdorff: Thank you, Barbara.

Sandy W: No.

Ekant: I think so its objectivesen, but I'm not sure. I don't understand

lynn Leidersdorff: Yeah?

Ekant: The hobby Activis gewissen.

lynn Leidersdorff: Thank you.

Sandy W: Well, before we leave China, I was thinking about… meetings with remarkable men, and he went to the edge of the Gobi Desert, the Gobi Desert. Is that not in China, or was it not in China when he went there?

Robin Bloor: It's not in China.

Sandy W: Okay. Yeah. Okay.

Robin Bloor: It's on the Silk Road.

Sandy W: Okay. That was Mongolian territory, maybe.

Robin Bloor: It moves around but yes I mean it was the that whole area was where Genghis Khan went through and. Disturbed the peace of the inhabitants. The Silk Road exists because the go-by desert has to be circumvented. If you want to trade across it. It's interesting to me that he… describes this. Periodic. Reciprocal destruction as a being need. That's that. That's putting it in a particular light that you may be. wouldn't think of it. You'd think that, oh, there's just some bad

people out there, and they do bad stuff. But no, it's something that humanity needs. Which is a really strange thing to say. From the point of view of how we probably think about human beings.

Sandy W: Well, and he repeats that idea more than once, but particularly in Section 31-18, right at the bottom. It's inevitably proper to them. It had become inevitably proper to them, and he really goes down to earth to find out why. he's been observing them with his Tuscano from Mars, and… after he sees. Gunshots. he goes down to Earth to find out how things have changed in this… equation. So, I mean. that's pretty important. The other thing about the guns and seeing the puffs of smoke, which I presume are guns. Nobody else in the uniform, in the universe seems to have them, have them. It's the first time he's seen that kind of. destruction. Right?

Robin Bloor: Yeah, he's never, he's never been to Texas, hasn't he, really?

Sandy W: Exactly.

lynn Leidersdorff: Also, the… The term that he uses is self-preservation.

Barbara's iPhone: Mm-hmm.

lynn Leidersdorff: That really, touched… An essence part, within… me, and I noticed throughout this… chapter, and I do have to comment on the chapter itself. the. The way that he presents this sixth chapter. And last sojourn. And listening to. It's being read both in English and in… German. There is a flow and a rhythm. That, is very… almost… Lyrical. But, it, it really, pervades throughout the… The chapter and seeing that self-preservation. comment. That's also kind of relates for me that he never. At least we don't know if he went to China, but… And I'd like to hear Robin's. viewpoint later on. Or whenever on that, that, you know, that was not part of his. Travels with true seekers or. Even. Individually, because you make so many references to it. In… in, in, in the future, in this, in the book, the second book. Anyway, yeah, the self-preservation. You know, it saves the time with that being need, and it has such a psychological need. Response. It's like. Very, very much a tell. Of how, he… I've spent these… years, you know, Hebrews describes 300 years, but we certainly are talking about. the… Not just the development, but. Pervasiveness of. TNT. And that type of weaponry that, you know. really did change how… Humanity. responded, actually reacted. Not responded, reacted to. The terror of… of, not… having a life to lead any longer. their nearest and dearest as well. Anyway, that self-preservation and being the… Were also, for me… Very important.

Robin Bloor: There's something… Deeply suspicious about the way he describes this new phenomenon. It's not that he doesn't refer to. guns and rifles and bullets elsewhere in the text, because he does. But here he doesn't mention what they are. You can't tell from the description whether he's talking about. rifles, or guns, or cannon, or whatever, you can't tell from the scripts, because a something with a puff of smoke does something to something, you know. So there's I think there's something masquerading underneath that that he wants us to try to understand. I also think that if it really is a being need to reciprocally destroy other human beings. I can only think of myself as being terribly inadequate. I've never been a soldier, never joined up, never fired bullets at anyone, it's like… Am I really a man, you know?

Sandy W: You might well ask.

Barbara's iPhone: Where am I?

Sandy W: Give them a reputation.

Barbara's iPhone: Am I a coward?

Sandy W: Oh, which is a word he uses. Doesn't he use that word in here somewhere, Bobby?

Barbara's iPhone: Yeah, he does. Cowardice.

lynn Leidersdorff: And he also refers to, what is it, an exceptional. An exceptionally terrible news. I mean, exceptionally terrible need. I mean, the category of being need. But it's a very visceral kind of… Presentment. Especially the 1st time. Neat. that I saw this. It seems to run through this chapter so far. About this… Very… Terrible. Visceral knee, which, you know… I'm happy that he presents it this way. I wish… Those folks down in Texas would… Take a hint, anyway.

Barbara's iPhone: They're blue now, they might.

Robin Bloor: Yes.

lynn Leidersdorff: Yeah, for the…

Barbara's iPhone: Now, I'm not sure where he says, but it really strikes me as… an important part is that he is still learning the language. to communicate with these people.

Sandy W: Well, the last sentence you read was basically… In the beginning, I devoted all the time I had free from observations and investigations concerning the chief aim, which I had set for myself at this time. to the study of languages there. So that might be what you're talking about.

Barbara's iPhone: Oh, that's exactly it, yeah.

lynn Leidersdorff: Yes, and that chief aim also, that struck me too. Chief. So it's not so willy-nilly. Well, it's just, she faint.

Sandy W: Which is one of our favorite words, and I forgot to ask, is it… does it appear willy-nilly somewhere in the German today? I don't remember that it did. I don't think it did before when he's used it.

Ekant: Willy-nilly, we don't have like this, but I can't remember now that it was at all there. But… Basically, he says believe issue or something. Yeah.

Barbara's iPhone: And that is…

Ekant: Where is Willy Nilly? Which band?

Barbara's iPhone: No, belligerent.

Ekant: Yeah, I'm not sure if he used it. I'm looking or he can't just scrolling here and there.

Barbara's iPhone: What does that mean? Oh, okay. Mm-hmm.

Ekant: to this. Paragraph, I don't know, where's the Willy Nilly paragraph.

Barbara's iPhone: Well… It's kind of in the middle of the reading.

Ekant: Mmhm.

Barbara's iPhone: And indeed, my boy, during these processes, they usually instinctively at first refrain from such an unnatural manifestation. But later, when every one of them, already in the environment of the process itself, willy-nilly ceased. And becomes convinced.

Frieda Billing: It's number 19.

Ekant: Oh. Ah, up a wheel only. Yeah.

Sandy W: 19. Thank you, Freda.

Ekant: In German, it said if he wants or not. Mm-hmm.

Barbara's iPhone: Okay.

Robin Bloor: That's exactly the same meaning.

Barbara's iPhone: Mm-hmm.

Robin Bloor: Willy Nilly comes from Willy Nilly.

Sandy W: Well, and I just want to know if my German friends are going to start spreading that. English word around throughout the German language, and start the whole country using willy-nilly. It's really kind of a cool word.

Ekant: Yes.

Barbara's iPhone: But maybe not a very desirable characteristic.

Sandy W: No, but very descriptive of that characteristic. Yeah.

Barbara's iPhone: Yes.

Ekant: Sounds like a special ice cream in German.

Barbara's iPhone: #NAME?

Sandy W: It does! It does! It does!

Barbara's iPhone: How sweet it is!

Ekant: It also fits. With ice cream. Vanilla. Vanilla. Vanilli.

Sandy W: Yeah, Vanelli. That paragraph 19, I think we can dwell on. There's a lot of. good stuff in it. And I'm looking, I've underlined particularly right there, sort of in the middle. No. And having become persuaded by his own eyes that the possibility of losing his own existence depends at the given moment absolutely only on the number of beings of the enemy. Side not destroyed, and in consequence. Well, just right there. It only depends on how many of the enemy are not destroyed. That, that's the first, inkling that starts to turn into. the phenomenal self-destruction and bestiality. Does it read that way in German? Somewhat the same?

Ekant: Yes.

Sandy W: Okay.

Ekant: Yes.

Sandy W: And I guess that's the definition of cowardice. that he mentions later on. And he goes on to say, it's a natural feeling of self-preservation. To strive with all his being to destroy as many as

possible of the existences of others. Well, that's really pretty sad. It sounds like whack-a-mole. You know that game, whack-a-mole?

Robin Bloor: Yep.

Ekant: I really have difficulty to bring these two together, what we just said before, that… He calls it being neat. And then the description of the process, where it sounds more… like someone is totally lost in his imagination and goes crazy in a way and turns out to show a very. bestialish behavior, somehow.

Barbara's iPhone: Mm-hmm.

Ekant: And I don't, I can't bring these two together somehow.

Barbara's iPhone: Hmm.

Sandy W: Well, you're probably right onto something there in terms of. It springs from imagination of being destroyed yourself. So it is with that. Yeah, I think what you're saying is right going.

Ekant: Because I can't, I mean, I will not, I will not… do such a thing, what he's describing, but I can inwardly connect to this process, which is happening when I'm in a… when I lose myself in a state of imagination, or. Or what, also this, this, this… Feeling or it's more an instinctive thing that I have to protect myself that everybody else is bad and being stuck in projections and all these things that I kind of I can. I can relate to that, this process in myself, what he's describing. But this is something different from. killing as many as possible. So these are different things somehow. And I don't know how to reconcile these two.

Barbara's iPhone: But then in a different attitude than… self-preservation on the following paragraph towards the end. They quietly and absolutely cold-bloodedly, out of boredom, as it were. Like, why out of boredom? I have nothing to do today. Just go kill some peoples.

Ekant: Mmhm. I understand it more that from his perspective, it looks that nothing happens actually. So there is not a struggle or so. So there is a kind of… nothing happening, and then this happens. So he says, as if they are bored. I don't think he describes the behavior of someone who does this. I think he somehow tries to. to explain his observations of these things. Yeah, it is like… with this, setting, he is like… he can… he can explain this behavior, that they are coming from self-preservation or something. But when, there's basically nothing happening on the outside, and nobody's there who's offending or something. you're sitting on the other side of the world, nobody is there who will attack you. And then, it seems like, out of boredom. That he's doing such a thing, so there his… explanations which he found before don't… work anymore. That's how I understood it.

Sandy W: Well, that is an interesting thing you bring up about the idea of boredom. I mean, I didn't dwell on that before, but the whole notion of boredom as playing into this process is really a strange one. And, I guess I would ask, do we think he's exaggerating them in his explanation? Is he pushing it too far?

Barbara's iPhone: Why don't we have our own example of what has happened to Iran?

Sandy W: Well, and you look… You look at all the killings that happen, and it seems like you see them in the newspaper every day, and they're not wars, they're… crazy people that go out and commit terrible crimes? And, do we really ever know or want to know what's pushing them? And

is this a clue as to what's pushing them? I guess those are hard questions. I don't know if I should be asking those.

Barbara's iPhone: So not many people read about these things in newspapers anymore.

Sandy W: Well, they see them on YouTube and stuff like that.

Barbara's iPhone: Yeah, no. Right, they get news.

Sandy W: Yeah. We all know when there are school shootings and all. Anyway, I'm sorry. Go ahead.

Robin Bloor: I mean, it isn't… It isn't accurate to say that. Anybody involved in a war is trying to kill someone out of boredom. It's just not the case. So there's a question around that as well. What is he trying to tell us?

Sandy W: Well, doggone it, I don't have an answer. Sorry to disappoint you.

Ekant: Also the way he describes this with his puff. It seems like something totally different than what actually happens in a war.

Robin Bloor: Good.

Ekant: I don't know. He says something is… puffing, and on the other side of the world, someone is dying. So… As far as I understood, I don't know if I understood it right, but that's… it's…

Robin Bloor: You know.

lynn Leidersdorff: Well, is he not speaking of or referring to? The use of… TNT. and the explosiveness. factor that over the generations… and I had… by the way, that has something to do with my interest in the China reference. Because so much of that… Weaponry or technology came. out of China, to the West. But what… yeah, to me, it strikes as… And that's a bad way to put it, but it's… refers to… the bombing. that… Beelzebub observed. And there, a puff of smoke could be seen. from his Tescoano. and… I think he's trying to… Point this out that, as usual. the three brain beings… Or your favorites. They… devised a method of destroying each other that. He 1st knows and mass. Because of a puff of smoke. Not because of, maybe, but in lieu of the fact that. That definitely did change. Did it not? So to speak, this idea of warfare?

Sandy W: Well.

lynn Leidersdorff: that…

Sandy W: If you look back to 3114 and read it closely, I'm saying that as an individual thing, it may not even be war. although I take it to be war, I saw this time that without moving from their place, they, that implies war actually, did a certain thing, a certain something, which resulted in a tiny puff of smoke. Whereupon a being from the opposite side immediately fell down, either totally destroyed, or with one or other part of his planetary body mutilated or destroyed forever. And that does sound like… Soldiers lined up opposite each other, firing guns, rifles at each other. Rather than anything bigger? And, that idea of, something, a certain something, I like it in German, etwas mit einem, etwas tahten. That's fabulous. And he repeats that, too. So…

Ekant: #NAME?

Sandy W: But that's my take on it. It's about guns.

Barbara's iPhone: Anne?

Sandy W: Little guns, rifles. Specifically, it's this image.

Ekant: It's inter… it's… it…

Sandy W: Yeah, go ahead.

Ekant: It's interesting that he's using this word etwas also when he's talking about the legonomism. He always says. This at was.

Sandy W: Tell me more!

lynn Leidersdorff: Hey, I couldn't hear that well. Could you say that again?

Ekant: Hold on. In the chapter, in the chapter about art, he's, he's always saying that. he's changing a little something. I don't know what is the English word he's using, but in German he's always using… Atwas.

Barbara's iPhone: And does that translate to change or what would you say?

Ekant: No, to some… to something.

Barbara's iPhone: To something, okay, thank you.

Ekant: No, over das mit dem Etwas ist ausband. Ich wenn das spann, dass er das gleiche. Hatte sondswurst benutzen konnen. Ja, ja, tu jedes andere, das sehr so wie so ne, sehr personne Reform, das aus so drucken, mit dem Edwas. Should I just do it more?

lynn Leidersdorff: There are also issues. I, this, again, this chapter and the way that it is presented and written. And that term, I mean, I just. admire how he can use the term puff of smoke. I know here in America… Back in the, in the 40s, during World War II. You know, there was a… A huge billboard down Times Square. For Lucky Strike… Cigarette tobacco. And a puff of smoke. would always come out every 30 seconds, and I'm talking on rather large. Puff of smoke. But it's just that he uses that, and I do think that… You know his visits to America, which included New York. And that he was also taken. with that. But to use that. term, puff of smoke. Describe something that changed. For his… During his observations of our. destruction methods. That just… it's just so… Excellent. So… There's no… and I didn't look in the German to see… I tried, but… to see, how do you say, Puffer's book. Because who says puff of smoke? I mean, you don't… It just isn't anything that became a… a permanent reference. A puff of smoke. Anyway, that's…

Sandy W: No, you're right onto something there. I mean, it is remarkable. He says, such a means of reciprocal destruction I had never seen before, and that's what sent me down. to investigate. That's 3115. So, I mean, it's that tiny puff of smoke, like you saw on those, billboards.

lynn Leidersdorff: That's one billboard, and I gotta tell you, it makes an impression no matter who you are.

Sandy W: Maybe. Maybe it made a lot of people smoke. Yeah, yeah, yeah. Back to ETFAS and something. Robin, what were you saying about something earlier? Something?

lynn Leidersdorff: Yeah, I'm…

Sandy W: I really wanted to get back to that.

Robin Bloor: I don't know what you can do with it, it's… it's something. It's just, like, he uses that in the tales frequently when he's not gonna tell you what he's talking about.

Sandy W: I think you said he wants us.

lynn Leidersdorff: You have to experience it.

Sandy W: Well, I think you said he wants us to figure it out, so what are we figuring out here? It means… Do you think?

lynn Leidersdorff: Well, that is my… I guess, Sandy, for me, that's my… what she refers to, I think, later in this chapter. Instinctive perception is… That, it's something that… Words. will never suffice. But only the experience. as he's suggesting, can convey.

Sandy W: Well, that's where it was again on 3120 when they were cold-blooded, cold-bloodedly, Barbie. Bobby, out of boredom. Did something with the help of something. At first, Ms. Hill for INUS at first. There it is again. That's an important phrase to make. With the help of something, something, they did something with the help of something. And you get to figure it out. and thereby destroyed the existence of other beings similar to themselves. And I don't think it just applies to shooting people. There's that boredom again. Maybe that's where… You do something out of boredom to destroy somebody else, emotionally or psychologically. I may be going too far with that. That's 3120. That could apply to little Gilmanism too, Vanya, for sure.

Barbara's iPhone: Well, then he says that this is not self-acquired. that it's handed to us from generations. prior.

Sandy W: Is that what makes it property, you suppose, Bobby?

Barbara's iPhone: it just rings to me like holding accounts, you know? I'm gonna hurt you, because you hurt mine. You know, you didn't do anything to me, but you did it to my grandfather, and I'm going to get you for that.

Sandy W: And do we make anything of this? declarations that this only happens on Earth, doesn't happen anywhere else in the universe.

Barbara's iPhone: I have nothing to compare it with.

Sandy W: So we have to take the devil's word for it, right?

Barbara's iPhone: I guess he's here.

Robin Bloor: Well, he must be saying something, in some way. That, you know, the way that our essence and personality interacts is like warfare is probably what's being said. And that that pertains to three centered beings on a planet Earth. Because we have degenerated to such a terrible level. I mean, I can't make sense of it like that, but it has to be something like that, surely.

Barbara's iPhone: Mm-hmm.

Sandy W: It's not all about war. You're saying?

Robin Bloor: Well, it's like… Yes, it is. In the sense that if you're going to take. An allegory as… as to what's going on here, then. Within your existence throughout your life, various I's are created and thrown away. never used again. You have experiences that you just don't repeat because you don't want to repeat them, and so on and so forth. So there's… there is a wastage of what you could

say if you want, parts of. Your psyche. And the nature of struggle is that you in one way or another have to have. The intellect in opposition to the… moving center. I mean, that's the nature of the struggle.

Sandy W: Just the moving center or the emotional center too?

Robin Bloor: It's the moving center, initially. It's… I mean, if you read the text of the tales earlier on. The spine is referred to as the denial, denying factor. So the fact that the Law of Three can operate in different ways and you can find yourself in opposition to your emotions and so on and so forth, right? That doesn't alter the fact that you weren't built that way. You know you're built so that the annoying force is the backbone and the affirming force is the head brain.

Ekant: I just had a little bit of crazy thought Because he's using in the end, the languages that he's learning and If we see that to learn a language comes also from the moving center And maybe he's giving an alternative for what could be done with the moving center As a potential instead of Going

Robin Bloor: Now you're making me think. It's starting to hurt my head.

Barbara's iPhone: Mm-hmm. #NAME?

Ekant: And then we follow what Bobby says that it refers somehow to You know, considering this keeping accounts and so on. Which comes out of heredity and that behavior. Then This would somehow refer to outer considering to try to communicate towards each other, to find the means to connect to to to to the other

lynn Leidersdorff: What does everybody think about this? word that he uses… And the way he uses it, bestiality. And not to change our course. Course here, but just. It's just, you know, with reference to self-preservation and. This feeling of theirs… They then reach the state as they themselves say. Bestiality.

Sandy W: I think they're insulting the beasts.

Barbara's iPhone: I like that. Very good.

lynn Leidersdorff: Ryan, it follows cold-bloodedly. And with Sandy. This idea of boredom. Cold-bloodedly, out of boredom. Bob, I'm sorry.

Sandy W: That was Barbara. That was Bobby. Yeah.

Ekant: I mean, there's also, you know, if we refer to animals who are cold-blooded. Then it would also say that it's more like a… Reptile or something. What are these? Cold-blooded animals.

Sandy W: That was another German word that really struck me, too. Kauplunktig.

Ekant: So this would be the behavior, maybe, of… Animals who are… Cold-blooded. You call them in Germany, you also call them Kaltpluter.

Robin Bloor: Well, they're not really animals in the way that Gurdjieff talks about them.

Ekant: #NAME? No, no. Yeah, I know what you mean. I can't express very well.

lynn Leidersdorff: Right.

Robin Bloor: So, it's kind of… Cold-bloodedness is characteristic of the reptiles, not of animals, or not of the normal animal.

Ekant: Yes. Yes.

Robin Bloor: One and a half brain beings.

Ekant: Mm-hmm.

lynn Leidersdorff: Thank you.

Ekant: And what also… what I also find interesting is that he's always… that he's interested very much to observe what is happening, to understand and analyze it, or something, how he's putting it, I don't know. And that he's using experimental techniques. techniques, in a way. So this could be also like a hint. In order to understand whatever he's talking about, it's needed to observe. And two. Maybe use these techniques he's giving. Which is what? Hypnotism. I, I forgot the other two. We did seen medicine and.

Barbara's iPhone: Physiology and medicine.

Ekant: Yes.

Sandy W: Let's talk more about those three. And must he really give us those… Strange Neologisms Forum. Unpronounceable. Can't even say.

Ekant: He likes that, Sandy.

Sandy W: Yeah, he sure does. So he sang in 3131. that in order… he was experimenting to figure out the answer to the question that brought him down to Earth. He was using those branches of science, medicine, physiology, and hypnotism. What do you make of that? How do they help? Well, we know he acted as a doctor. We know he acted while he was a hypnotist. And physiology seems a natural for. Medicine, but…

Barbara's iPhone: Did you say, is on natural or natural?

Sandy W: is a natural.

Barbara's iPhone: Okay.

Sandy W: I mean, that applies to medicine physiology.

Barbara's iPhone: Right.

Sandy W: So he was practicing those. as we find out later. Bobby, you got any meanings behind those three strange words there?

Barbara's iPhone: Well, I think he's put…

Sandy W: Always, always go to you. I'm sorry, but you're the one. You're the one.

Barbara's iPhone: Not at all. I I kind of want to attribute it to the centers. Now, I don't know if hypnotism is a thinking center or an emotional center, but…

Sandy W: Yeah, physiology would certainly be the. Body?

Barbara's iPhone: Yeah, you'd say moving center, I'm sure.

Sandy W: Oh, thanks, Andrew, yeah.

Barbara's iPhone: Mm-hmm.

Sandy W: Medicine seems like it would be intellectual, and that would only leave. Hypnotism as emotional, would you say?

Barbara's iPhone: Yeah, I mean, I guess it could lean on the instinctive, but… I don't know.

Sandy W: We're making it up as we go, aren't we?

Robin Bloor: Well, yeah, that's exactly correct. We're just making it up.

Sandy W: Wow, what have you got to say for us then?

Robin Bloor: No, you know. When Gurdjieff described hypnotism, he described it as… I think it's in In Search of the Miraculous, or somewhere else, in views from the real world, but you know. There's normally two centres, the intellect and the emotional centre working together. And If you can knock one of them out, you can control the other one. And it will do what you tell it to do. So if that. If I've remembered the descriptions correctly, and that is… the correct thing and hypnotism doesn't belong to either center. It belongs to one or the other, depending.

Barbara's iPhone: Mm-hmm.

Robin Bloor: Then they all end in this word Torico, which makes me suspect that in some way or other that's like an ology. Because they all got it.

Barbara's iPhone: Like… I came up with the translation of a door. I don't know what language, because this was an earlier writing of mine.

Robin Bloor: Good. I think that's… I think you'll find it's… Tor, I think you may discover, is a door in Armenian, or something close to it.

Barbara's iPhone: Mm-hmm.

Robin Bloor: ICO, I have no idea.

Ekant: How do you call? Oh.

Barbara's iPhone: A gas-o-meter is, a tank to store things and to measure.

Robin Bloor: It doesn't help. None of this helps us understand what he means by medicine, physiology and hypnotism. Because those are just general words. Physiology can be many things depending.

Barbara's iPhone: Mm-hmm.

Robin Bloor: Same with medicine, you know.

Barbara's iPhone: The Afghan Civil War was November 1928 to November 1929.

Robin Bloor: Yeah?

Barbara's iPhone: I… yeah.

Sandy W: I was wondering if it was the English-Russian War that was fought in Afghanistan, which was earlier, wasn't it?

Robin Bloor: The English never fought the Russians in Afghanistan, they fought the Afghans.

Sandy W: Okay. Okay. I'm just thinking about, was his name Youngblood or Young Husband or something like that?

Robin Bloor: No, that was the Tibetan guy.

Sandy W: Okay. Don't know my history very well, but the English fought the Afghans. During the English-Russian War.

Robin Bloor: No, it was… it was during what they called the Great Game, where Russia was coming from the north to try and conquer anything it could get its hands on.

Sandy W: Okay.

Robin Bloor: and therefore expand its area… its empire, and Britain was coming from the south to try and do exactly the same thing. They… they… the British ran into problems in Kashmir, because there was a tribe, I think they're called the Patams, but there's a particular warlike tribe. that the British had not a lot of luck with. Because they used to… Sit in the rocks and fire at you. They were just like the Taliban, really. Except earlier.

Sandy W: Bobby, I didn't know there was an Afghan Civil War.

Barbara's iPhone: Yeah, it popped up on Google. What can I say?

Sandy W: I'll say that's good.

Barbara's iPhone: Okay.

Sandy W: I found it.

Barbara's iPhone: Though we moor our occasion in the North Pole. And it's been invisible to the organs of sight.

Robin Bloor: Good.

Barbara's iPhone: So we have to protect it that nobody bumps into it.

Robin Bloor: It's gonna get covered in snow, isn't it? And everyone's gonna see it.

Sandy W: Yeah!

Robin Bloor: No, the Eskimos are going to see it.

Sandy W: But those flitting ships can't get up thre, so they can't go to the North Pole. And I just, that is just such a funny little image to me, all these little ships. Flitting around, and maybe running into the occasion. Sounds like a Star Trek episode.

Barbara's iPhone: And… So is he pointing to our higher part?

Robin Bloor: He's got to be pointing to something psychological, hasn't he?

Barbara's iPhone: I think so. It's very extreme.

Sandy W: Well, go back to the meaning of the occasion, I wanted to ask about it anyway. He says at the beginning, he's on the ship occasion. And it's sort of like, were they on the occasion when they were flying together and tailing the tails anyway? Because I've forgotten what ship were they on when they were going.

Robin Bloor: They're on Karnak when they're telling tales.

Sandy W: Oh, okay. Okay.

Barbara's iPhone: And he's telling the tales about the occasion. And there's another one, yeah.

Sandy W: Okay Thank you. I just forgot.

Barbara's iPhone: Mmhm.

Sandy W: And I didn't look it up.

Barbara's iPhone: You know, and that is so confusing as we read this, like, which ship are we on?

Sandy W: Because it matters. Well, I feel like I've been talking too much today, but can anybody want to talk about the subconscious on page 31-32? It's always like his discussions of subconscious and subconscious, yeah, basically. Unconscious is not the proper word, subconscious is the proper word, and their real conscience should be their subconscious. Conscious. Conscious. I'm sorry, I'm so sorry. Unter Bevelstein. Onto the first sign. That's a hard word to say in German, isn't it?

Ekant: Not for German.

Barbara's iPhone: Mm-hmm.

lynn Leidersdorff: Yeah.

Ekant: Unterber wusst sein.

lynn Leidersdorff: Montana

Ekant: Very easy.

Robin Bloor: Good.

Sandy W: I love that.

lynn Leidersdorff: Before delving into, into that, there's something.

Ekant: And I'd be, I.

lynn Leidersdorff: that I noticed before we met about this hypnotism. It was interesting that, CS not… pointed to hypnotism, and I made a note to myself. He ref… yeah, and you know, I… Thought see us not. Really made a study. of the tails… But he… He referred to it as a highly, a branch of science highly developed in ancient times. called The Taking Away of Responsibility. I just wanted to make that reference, because it kind of… brought together. Three branches are

these. Yeah, the… The 3… I think it was 3130. Is it? I don't understand. Anyway, I… It's just something that I wanted to… register, because it's gonna, I know, come up again for me. Throughout… the rest of… this chapter. This idea that. Hypnotism. And how? Pardon me. you know, uses… That term, and what he's trying to share with us. About the taking away of responsibility. For this. Horrific. proclivity we have to, destroy each other. Anyway…

Robin Bloor: It's a it's. An interesting phenomenon that in the 1st World War, when. Really, the war was a matter of sending large numbers of men to. Live in trenches and kill each other, and that's all that was going on, and the… the lines of the armies almost never changed for years, and they just killed each other. And the question is, you know. Why did the people agree to go?

lynn Leidersdorff: Yeah.

Robin Bloor: And it seems odd, but in actual fact. Whenever there's a war, there's normally a large number of males that volunteer to be a part of the army, and it's like adventure to them, you know. It is a strange phenomenon. Is it hypnotic? Are they hypnotized by the idea of patriotism to go and put their bodies in front of bullets?

lynn Leidersdorff: Good.

Sandy W: That's two important points for me that I'll remember that hypnotism is the taking away responsibility. Thank you, Lynn. and that idea of World War I. Transfer of fear. being. what it was. It's sort of like, what an influence that must have played on everybody that went through it. and knew of it.

Robin Bloor: So I don't know what the… what the mathematics of it was outside of the UK, but the mathematics as regards the UK was that. when that war started, the UK had a standing army of 160,000. And by the time the end of that war had come, at least 3 million men had died. So they weren't in the army. You know, at the beginning of that, and it'll be the same for the French and the Germans, less so for the Americans, because they arrived late and only took a small part of it, but they got massacred as well. It wasn't like, you know. They had their ability to dodge the bullets because they didn't.

Sandy W: I lost an uncle.

Ekant: I just saw a difference in the translation in 31, 35.

Sandy W: Oh.

Ekant: He's, he's naming. independent countries on the continent Asia called China, India, and Tibet. In German, he adds one Peugeot.

Robin Bloor: Thank you.

Sandy W: Oh, yes.

Robin Bloor: That is interesting.

Barbara's iPhone: Yeah, it is.

lynn Leidersdorff: Hmm. Okay.

Ekant: Because first I, first I thought.

lynn Leidersdorff: Yeah, that is interesting.

Ekant: Because he's referring to Ashiata Shemash and the fourth… sacred impulse, I kind of thought maybe China, India, and Tibet are the first three, and Russia could be the… Anyway, but in German it doesn't work.

Barbara's iPhone: Hmm.

Ekant: That's how I saw it. It's different.

Robin Bloor: That's strange. Why Persh? Why has he done that?

lynn Leidersdorff: Maybe Mrs. March did it.

Robin Bloor: Well, I guess we can always say that whenever there's any irregularity or you can't trust the editor.

Sandy W: Well, he does love Persia.

Robin Bloor: Well, he knows Persia better than the other places by a long way. He just kind of lived. In and out of Persia, it was part of it, so… If you read Meetings of Remarkable Men, you discover that nearly all of their. adventures going to this place and that place they all start in the Caucasus and they go through Persia to wherever they're going.

lynn Leidersdorff: Yeah. Okay.

Robin Bloor: So it's your exercise time now. I think I can't.

Ekant: Yep. Yeah, it's basically about imitating. Being authentic and original, or just imitating something, or… Repeat.

Barbara's iPhone: Well, I had a little shock. I mean, it was a good thing. It's a real surprise, actually. It was penetrating. And when this information came to me… an automatic retort. Well. And so on. And as I left this environment and went on about my way. The whole scenario started. Well, I'll show them. Well, I'll get them back. And I saw it. And… And it kept going on while I was watching, and I was actually laughing at it after a while. So that… As far as honesty. there was… Not at first, and then… subtly bringing towards this is the way that I act. I see it.

Ekant: I can see that in many things, following just something… Without Either aim or sense, there are so many things, like… Normal things like… Oh. Whatever, there is a event at school for the children, this is how it's supposed to be, you should be there at that time, and everybody is so… identified with it, that you… that everybody is doing it rightly, like it's supposed to be, like today we had this… I don't know if you have it in America, this tradition on Sankt Martin. Where you go with a lantern, in the dark, with a light, and you go around, and you sing songs, and… Anyway, there's a whole story about some saint. person. And people are very… and actually, there's a… it's actually, if you…

Robin Bloor: Good.

Ekant: Maybe if you look at it, there is a depth in this ritual, maybe even, or a depth in this story. But the way it's done, it's basically just… hollow. It's just, like, copied, and everybody's doing it, but without any more sense. Even the opposite, it's like everybody is so tense and… Yeah, I just experienced that event. And there are many things like this, which are just happening, and

everybody thinks it's supposed to be like this, it's supposed to be like that, but actually… Who's saying? Yep.

Robin Bloor: What is this German thing where you go around with lanterns? What date is that?

Ekant: And… 11, 11, normally.

Robin Bloor: Oh, really?

Ekant: Yeah, it's Saint… Saint Martin. He was riding on a horse, seeing a poor fellow, and giving him half of his… Clothes. Of his clothes. And then he's going off without… and the guy, the beggar, wants to thank him, but he can't because he's so quickly gone. That's that's the story and. So it's basically a story about sharing and… Bringing light into the world is the… It's the symbol with the lantern, that the kids are going with the lantern and bringing light in the dark. So it's actually beautiful. But.

Barbara's iPhone: It does sound like it.

Ekant: But it was a terrible event.

lynn Leidersdorff: Yeah, who was the saint you mentioned? Saint who?

Ekant: Huh? Saint Martin, it's called.

Robin Bloor: I was kind of curious, because in the UK, the 11th of November is the celebration of the end of the First World War. And it's taken as a kind of remembrance day for those that died in all the wars ever. It used to be that it was just the British people that died in the First World War, but then we had a Second World War, so we had to include them as well, and then it was like, you know.

Ekant: Oh.

lynn Leidersdorff: Yeah.

Robin Bloor: Even, you know, even the smallest war that Britain was ever involved in, that gets counted as well. But… Britain and America don't share things, so they wouldn't go around celebrating anything like that.

Sandy W: Well, US celebrates Veterans Day on November 11th, and used to call it Armistice Day after World War I.

Barbara's iPhone: Right.

Sandy W: and… nobody pays any attention to it now any day, and nowadays it's not a day off from anything, or you wouldn't even know it was happening, I think. Is that right? Anybody else?

lynn Leidersdorff: That is right.

Sandy W: You know.

Barbara's iPhone: The parade I saw. Mm-hmm.

lynn Leidersdorff: Yeah, that is right. Interestingly, too, today. Was, here in, Arlington Cemetery. Down in Washington is the, recognition of the… What they refer to as the iconic statue of the

raising of the flag. In Iwo Jima, which, you know, is…

Robin Bloor: Oh, right.

lynn Leidersdorff: Yeah, kind of a… also a little bit of a… Of wise anchoring, that was… Done there. And… I wanted to mention, too, that this task. It… It corresponded to the… 6 day work period. I just returned from. And… Because the idea of AIM for me was so irrelevant during this work period. Looking at, you know. Where… my attention was, and how much strength of embrace I was going to bring to the idea of intention. I really was very helpful to continue to see. that… There is a way to separate the wheat from the chaff. With regard to. This idea of authenticity. in my, in my day-to-day of what I seek. And. how I'd be, with whom I'd be, too. And, matter of fact, one of the… Synopsis of, for me, for the past 6 days, was indeed. This idea of… and willy-nilly seems to be of aim. So, I thank you, Ikan. It really… Help me separate… the Lynn that… Really, the Sikhs… Some… the objective instead of the subjective, and… I saw a lot as a result. So, yeah, thank you for that, Teddy.

Ekant: I have, I guess, since my childhood, since I remember, I have a certain. Inner instinctive. rejective force against. all identifications of other people. I was very barely follower of any common movement or so. I never heard pop music in the common sense. I never had a… An idle, idle, idle.

lynn Leidersdorff: 72 seconds.

Ekant: Like, like, like an artist or whatever on… actor. Like an actor. I never had those things, and it somehow increases very much that… Even if there is a good thing when everybody is identified with it, for example, if a movie is popular and people say, oh, it's such a… you have to go to… so they are completely identified, then I… something in me says, no, not… for the sake of not being part of this identification movement, I… I just skip this, yeah, or I wait until the… the ex-enthusiasm is back again, and maybe after a few years I will look. to this movie. And yeah, and and. find out myself what is in it. Yeah, and this, I don't know if it's just a… a strange thing in me, or it is somehow a lucky protection also against many of those things. Sometimes, maybe it prevents me from joining something, and I feel. Sometimes also a little bit outside or alone with this attitude. But actually I think it's a good thing in me. I can even smell if someone is very deeply identified. Many people are almost always identified, but there is a certain. a certain level of identification, where I… have an instinctive… rejection in myself. So in this sense, I'm not so much… Tempted to be a follower of something, but I don't assign it as a special effort or a special whatever to me this seems to be a property inherent in me. I don't It protected me a lot against those things. So even if I find someone very Very good or very beneficial. Even then I have a certain it takes some time before I really make myself confirming something and being somehow agreeing, yeah, and only if I realize I can somehow comprehend what is there and integrated it into myself Anyhow, I think there are many things in normal life Where there is not this kind of recognition, yeah, where we just follow something. I also follow often when I find it not useful to To be against or to fight. I'm not… I'm also not again, not someone who is always against something. It's more the… more something inner than something outer.

Robin Bloor: We've run out of time, I'm afraid.

Barbara's iPhone: Well, let me just say, tomorrow is the 11th, and it's Vanya's birthday.

Robin Bloor: Yep.

Ekant: Yes.

Barbara's iPhone: Happy birthday, Vanya.

Robin Bloor: Oh, really? Oh, I'm gonna carry lanterns around.

Ekant: Yes, I hope so.

Robin Bloor: Vanya's birthday.

Ekant: And you have to… have to write my name on your lantern.