

## Meeting #8 Jan 14th

— Page 41 - 45 —

Attendees: Robin, Paula, Dirk, Vanya, Ekant, Bobbie

Vanya: Tom, Dick and Harry is Muller and Meier.

Seems to be exactly the same meaning.

Vanya: Chicken-heartedness – translated to soft heartedness.

RB: Not the same. Cowardly. Interesting.

Vanya: Slobberyness translates ‘letchery’

Vanya: Verliebtheit – same as amorous?

RB: Would say not all are worthy of man – vices doesn’t make sense.

Ekant: Can even say what some people are looking for.

Robin: Amorousness is a quality G is critical of. If people read this in English wouldn’t be offended by amorousness, but in terms of The Work is emotional identification.

Vanya: Weichherzigkeit – if you don’t have fortitude/sturdiness.

Ekant: Willy-nilly – if he wants or not in German.

RB: Similar meaning. Strange that he is going to fill the book with heroes that everyone will recognise as heroes. He does fill the book with strange characters that are heroes only in the spiritual sense.

Ekant: He gives an idea of what the Work is ... things unworthy of man ...

RB: What does the word Beelzebub imply in German culture.

Vanya: Used for the devil. By etymology – Hebrew god of bad ghosts. Baddest of all and and you can use Beelzebub to exorcise the devil.

Ekant: Would think it is the name of the devil – even if not used in normal language.

RB: Satan would be used in English culture. Beelzebub and Lucifer is a name for the devil. But Satan is the devil. By making Beelzebub the central character, he alienates all Christians.

Ekant: Was my first impression also

RB: I suppose is interesting as you progress through the book is that it is about the redemption of Beelzebub. Not any different from the Beelzebub as depicted in Christianity – a fallen angel who is ejected from heaven.

Begin to get the sense of what this book is going to do – is going to make you question. Once he has decided to make Beelzebub the central person – he is the person who knows everything. Get repeating situation where there seems to be a contradiction in everything, which means you have

to think: ... even in spite of  
the fact that this choice of mine might from the very beginning  
evoke in the mentation of most of my readers such mental associations  
as must engender in them all kinds of automatic contradictory  
impulses ...

Dirk: When reading the Fourth Way for the first time there is an anecdote when someone is asked at the door to heaven did you understand that you should remember yourself – he said ‘yes’ and the devil said ‘then you are mine.’

RB: I remember reading that. The reality is that the doctrine says that the devil gathers the souls of people. He’s not going to be interested in most people, because they don’t have souls. This is part of the idea of the devil – that he tries to interfere with those people who have souls and the rest belong to him anyway. General depiction of the devil is that he has cloven hooves. Like a goat. The devil is the representative of the moon on Earth and all life up to the level of the cloven hoof or two brained beings belong to the devil and men who don’t attempt to develop themselves are no different to two brained beings in terms of the energy that drives them. He cares about those who would develop themselves and wants to deflect them.

Ekant: Idea of making a deal with the devil. The one who gets the advantage of the devil and he allows it because he can take it or go after it. There is a certain limit in their development at which the devil can’t get hold of him.

RB: I think that probably began in literature and made it to the movies.

Vanya: Faust.

RB: Goete.

RB: Brother Foolon?

Vanya: Doesn’t mean anything.

Ekant: Fulon – sounds same.

Dirk: May be fool?

PS: Curly are never natural – yes they are! What does he mean?

Linking it to vanity?

Vanya: Making deals with the devil and greasing the palm of Beelzebub – same direction.

Hieromancy and Chiromantie

Hieromancy is from Greek and combination of ‘sacred’ and ‘divination’ – would normally involve sacrifice of animal and look at its entrails.

Vanya: Later in the book he stopped the sacrifice of animals. Interesting that it is different in German.

Not a mistake.

Vanya: Chiromantie is used in German to mean reading the hand –

Ekant: So same process – divination - but using other method.

Vanya: Opposite of sane-logic.

RB: p44 at the top. Without greasing the palm ...

„Ohne-schmierem-kann-man-nirgends-erträglich-leben,-noch-nicht-einmal-atmen.“

No palm.

Vanya: Means bribery. Schmierem – can also use to mean spread (butter on bread) but is bribery.

„Wer-gut-schmeert-der-gut-fährt.“ – spelling altered to make it rhyme (schmeert)

Ekant: Who greases well, can drive well in the German. Positive in the German, and negative in the English.

Vanya: Not the first time he uses negative in English and positive in German.

BP: Till Eulenspiegel – learned of in German?

Ekant: In Eastern Germany had some contact with it and not so much now.

Vanya: I know the name, don't know any stories. My grandmother spoke of him as if she knew very well.

Ekant: Was a journal in Eastern Germany that was irony.

PS: Did he put Tell Eulenspiegel in for the Germans?

RB: We would never have heard of him in England. Maybe in America through German immigrants.

Owl-mirror (literally)

Ekant: A man who was living in C14 and acted as if a little stupid but not.

Enough, old fellow! All joking even philosophical joking aside, you, it seems, thanks to all these deviations, have transgressed one of the chief principles elaborated in you and put in the basis of a system planned previously for introducing your dreams into life by means of such a new profession, which principle consists in this, always to remember and take into account the fact of the weakening of the functioning of the mentation of the contemporary

reader and not to fatigue him with the perception of numerous ideas over a short time.

RB: He is lying! 12

Ekant: It is the opposite – like Till Eulenspiegel. Better in English, more compact.

RB: Somewhere in The Tales he suggests the date at which mankind's capabilities took a step down – around 1850 – deteriorated in a general way. We don't think about it much but the reality is that since the industrial revolution the work of the moving center of man has been stolen and there is little the human-beings do any more that is an expression of the joy of movement. Ability with music, art, literature also been destroyed by technology – used to be that everybody sang. In England about 700 years ago they had a perpetual choir that never stopped singing. Not an idea of that now.

Ekant: My grandmother told in her childhood that people would meet after work and walk and sing and play instruments.

RB: Technology has destroyed it and in past 40 years has destroyed normal working of intellectual center.

Ekant: When I was studying computer science I lost the capability of counting in my head.

PS: Makes me think about dying in parts.

Ekant: And modern man thinks he is so advanced. I even have a sense of being more developed and yet is not correct.

Vanya: De Hartmann – describing the journey with Gurdjieff and there is a scene where he gave them a task and De Hartmann found a way to make it quicker with a machine and G was really angry. It wasn't about making it simple, it was about doing the Work.

RB: The show that G put on where he demonstrated tricks, half-tricks and real phenomena. One thing he did was someone in the audience would be picked and asked to write something and put in an envelope and bring it to De Hartman who plays a tune and 30 people on the stage shout out a word. They had created a code for musical letters. They were decoding – was a trick.

Story of G being communicated with by someone in middle east with sausages – colours of sausages were coded words.

Vanya: Don't think people could do this today – recognise words from music

PS: It is a skill.

RB: The alphabet was created by Alexander de Salzman. Was given to Nella by someone in the Foundation and I have it now.

Some people suggested it had to with the position of the mouth.

Was used around the study house for aphorisms on the wall. But they weren't given in anything but this language. They were used to transliterate the English and you had to learn the alphabet to be able to say them. Some are used on the cover of Views from the Real World.

Orage's book on psychological exercises. I will attach it to the notes. Some of the exercises are really for the intellect. Puzzles you find in newspapers. G recognised that most of the people who came to him need to have intellect, emotions and body trained and can see some of that from Orage's exercises.

G said that the brain is a muscle and you need to exercise it – all the centers.

Vanya: Our small boy was sad and Ekant started to sing really loud and he forgot all about his sadness.

When I was about 20 I spent some time in South Africa as a teacher and was a routine in the morning that they started singing and dancing. 40 girls. It was like their prayer for the day.

Ekant: I had it in a musical school in Germany and we would sing almost every hour as a class.

RB: What you did with your child you can do with the moving center – forced him to use his moving center.

Ekant: At 2.5 years old very immediately impacts the moving center.

Vanya: English – stick poked into hornet's nest and in German is don't touch a wasp's nest.

RB: In English it is a saying/proverb.

Ekant: In German is the most appropriate. (Vanya says not agreed.)

Used what is most appropriate ...

Unfriendly is same in both.

“There is no offense which with time will not blow over.” In German ... added, like every wound.

RB: Is actually a Russian saying.

Two souls

Ekant: The English soul ...

RB: The problem is that when people hear a word that they don't know, they guess its meaning from its sound and everybody does ... human thing. When he realised that the consonance of the word 'sole' and 'soul' are the same, was offended.

Ekant: Plexus-solaris in German – would now say Solarplexus – like the English.

RB: Leading into the next story – problem he is suggesting is that people will resent him because of his choice of Beelzebub and next story is about how you deal with that.

He talks about the official Beelzebub according to the church here and as the book progresses he doesn't talk about him in that way at all.

PS: ... acted without premeditation ... he is lying again isn't he? Karapet of Tiflis didn't act without premeditation – the opposite, in fact.

RB: Appears so.

RB: Monastery that bears the name of Karapet and is in fact John the Baptist. I met an Armenian who had the name Karapetyan and it could mean son of John the Baptist and is quite common.

Years ago I came across a Turkish man and he said there is a monument which is supposed to have the body of Mullah Nassr Eddin in East Turkey. There are three walls of fierce soldier statues and the fourth side is completely open. He appeared to be historic according to that but because he was so popular it is impossible to know whether stories are just made up ...

PS: They are still being created and attributed to him.

RB: Mullah Nassr Eddin in his garden looking for the key he has lost and the man asks if he lost it in the garden and he says 'no, but there is more light out here'.

Ekant: Used to have these stories in childhood. Eastern Germany has a strong culture of these – like Fairy Tales.

[https://en.wikipedia.org/wiki/Till\\_Eulenspiegel](https://en.wikipedia.org/wiki/Till_Eulenspiegel)

RB: Brothers Grimme Eastern Germany?

Vanya: In Western Germany very different. Eastern is more poetic and Western is hollow and artificial. Many things from Russia I don't know, but others do.

RB: When there was a division between Western and Eastern Europe, the prevailing culture of Eastern Europe was Russian. Respect for literature was big deal and in W Europe died in about 1940. Culture determines form. You are lucky to have East and West Germany to compare.

Western thought was that everything from East was primitive.

Ekant: Similar thought that modern is more advanced ...

Vanya: In 5th grade making parcels for poor people in E Germany with coffee, chocolate, toilet paper – impression that they were poor people you have to pity.

RB: The tradition in English literature died – Mullah Nassr Eddin same as the fool in Shakespeare's plays – said the wise things that no one else could say. Died with Shakespeare.

PS: Jester – comedian ... observational humour. But has changed.

RB: In King Lear something very strange happens. The Jester disappears at the time that the hero emerges and there is a scene on the moor where there is a thunderstorm and ... a naked man appears and the Jester disappears – evolution of part of the psyche. The jester is the witness and becomes the dominant force. Battle between Edgar and Edmond for supremacy. King Lear has 3 daughters ... nobody sees it – and the fool disappears. Not said explicitly what is going on. King Lear is the ego that dies.

PS: As G says, this wisdom gets changed or forgotten.

Vanya: Will continue to translate the notes.