

Meeting #9 Jan 28th

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

Sandy: Different spelling for Ashiata Shiemash in Engl and Ger.

Pandedsnokh, Hassein

Ekant: In German Schie would be Sheemash ... when not sure how to pronounce in German can be clearer if we look at the English. German words – how to pronounce kh, for instance and that have ‘ch’ pronounced ‘k’ ...

Vanya: Would say “Asseeata Seemass” if not changed. Noticed other names HERRN UND HERRSCHERS – Lord and Ruler

Bobbie: Lord Sovereign Endlessness?

Ekant: Unendlichkeit

Ekant: Do not have sovereigns ... would say der herrschers for kings ...

Ekant: There is a word ‘sovereign’ – spelled differently and means the same – is an ancient word and not used in common language.

RB: Is used in English. Interesting aspects of the translations. Wouldn’t expect word to word equivalence if trying to relay meaning.

Also have ‘HIS’ and not in German ... typographic style comes from the bible

Vanya: ‘Seine’ would normally not have initial cap, so that is different.

Sandy: Seems to be adopting the English style ...

Hauptsitz = fundamental place

Where someone resides most of the time

RB: The concept of Sun Absolute is completely a Gurdjieff invention – never heard it before.

Sandy: Bizarre to make a distinction between God and God’s residence when I first heard it.

RB: If we take the Ray of Creation. Beelzebub was in service in the Sun Absolute, which means he had an existence at a very high level – where he was in the presence of the Absolute and his exile is to the solar system and he has no right beyond that solar system Ors. Been demoted quite severely – 3 steps down, down to a planet.

Sandy: p52 – Transpaceship

Zwischen-Raum-Schiff. Could be translated to Zwischen-Raum

RB: It is not a word we would use. G has created it.

Sandy: Has to do with communication. Not to get from here to there – from a place in your mind to another place in your mind.

RB: Most difficult part of getting used to this book. Have to take the meaning of some of the words and allegorical or figurative. Transspace ship – indicated travel between states.

Ekant: „Zwischen-Raum-Verbindung”—„ would translate as transspace connection (not communication)

RB: All the names – Assooparatsata is Armenian. An Armenian phrase: this gives lots of stars – literal from Armenian. Others not so easy.

Ashiata Shiemash is from the Persian and has general meaning of ‘the light of the Sun’ Shemesh is Sun in Hebrew and Shemash is God of Babylon. ... ray and upwards. Ray of the Sun. Makes sense why spelled that way in German so it sounds that way.

Pandetznokh is from Armenian and -nokh means ‘that which’ and is a suffix. Pandetz means ‘imprison’ in Armenian – so ‘that which imprisons’.

Ekant: Year 223 has a special meaning?

RB: Yes, but difficult to know. Had people working on that, spending a lot of time and getting nowhere.

Ekant: Connection to 1921 ... what one objective year on the Earth – is somewhere else in the text.

Sandy: If you add $2+2+3 = 7$ is sacred in numerology. $1+9+2+1 ...$

Bobbie: 223 is an angel number. It is a cadence or rhythm we can learn to read the book in. He had reached this time of his life and this was the momentum he was able to go with ... think it is a dance rhythm – comes from feeling centre.

Vanya: It is also 3 numbers and 4 numbers.

‘objective’ – not the time calculation we have on the Earth.

RB: The basis of time calculation is the time of a glance from the Absolute at the holy planet Purgatory times 49. That is the basis ... for those people existing on the planet Purgatory.

Dirk: Something to do with the speed of the centers?

RB: Yes, must do.

Ekant: Ouspensky talks about 30X

Sandy: Speed of what centers?

Ekant: Fastest is emotional and 30X slower is moving center and 30X slower is intellectual center (Ouspensky).

Vanya: Year 223 – what does it mean with the factor – do I multiply by 49?

Ekant: 1921 after Christ’s birth ... then you have the start of the creation.

RB: From the chapter on time ... says time on Karatas is 389 times a year on planet Earth. So multiple $223 \times 389 = 86747$

"From which it follows that our 'year, according to the conventionally objective time-calculation, is three hundred and eighty-nine times longer than that period of Time which your favorites consider and call their year."

Ekant: Factor of time passing on Karatas

RB: Complicated – not immediately obvious what that phrase means.

Ekant: When Beelzebub is 80 years – 80×389 years on the Earth – might be.

Dirk: When saw 223, reminded of Law of Seven and stopinders – where shocks might be. Similar to what Barbara was saying – a certain rhythm.

Bobbie: First chapter – 123 – Father, Son, Holy Ghost ...

Dirk: Planets Mars and Venus – must be an intention to mention both these planets in the first chapter.

RB: Almost the only mention of Venus, whereas Mars is a place we keep referring to.

Sandy: Ors?

RB: Only reference I could find – 'anvil' and 'buttocks' – probably second meaning intended.

karnak jewel carrier/carrier of the eye (as the body carries the soul) [space ship] kar stone Armenian kark, gark vehicle, carrier Armenian ak jewel, eye Armenian "Karnak is an Armenian word, and is connected with the Greek idea of the body being the tomb of the soul." Orage quoted by Nott in Teaching of Gurdjieff, p. 128. My space ship (body), in which I am inCARnated, carries the source of my being.]

I can't find any reference in Armenian.

PS: Might have chosen because of the places on the planet with that name: Carnak in France and Karnak in Egypt.

RB: In France – largest collection of standing stones in the world.

Vicissitudes

Change, interchange, alternation

RB: Complexities of life

Vanya: doesn't directly translate mit allem Drum und Dran

All the difficulties – good and the bad – of a long travel

Near attendants?

RB: As we read the book and Beelzebub talks about his tribe – the way he talks about it changes. Accompanied by parts of himself. The thing about Ahoon ... is Beelzebub's personality. Took a lot

of work by a lot of people to arrive at that.

Dirk: Transition ... personality of Beelzebub and other objects might have certain meaning and planets are states of consciousness. State of a person, instead of traveling from one place to another.

RB: Thing that happens in the book which you eventually have to get used to is he starts off talking about one cosmos – like a person – and then he is talking about the cosmos of a solar system, then the cosmos of the universe, because the cosmoses are similar. Sometimes you read quite a bit before you realise what he has done.

Sandy: Can we take a look at the cosmoses ...

Bobbie: Karnak isn't a place – it is moving. It is the book that we are reading – not stationary.

RB: Beelzebub is moving – from when he is younger and ... ceremony at the end. Hasein is changing, planet Earth is changing.

PS: What part of us is exiled when we are young?

Vanya: Can't be held responsible – not there yet – mentation not norma.

Ekant: Part of normal development – we start to doubt. Live with parents and then feel urge to become something else and have to fight with old system and have to go into exile ...

Sandy: Beelzebub – had such an influence – Endlessness was constrained to banish him. Not possible that the Absolute might have feared the affect he might have had on the universe.

PS: Which cosmos?

Ekant: “If your legs don't fit under my table, you have to go” – “as long as your legs are under my table, you have to do what I say” – normal development

RB: This pattern that needs to be understood. G continually raises questions and doesn't answer them. The situation of rebellion – rebellion of Tolstoy against orthodox church, Lentrehamsanin against Babylon ruling. Doesn't say anything is right or wrong, just describes. He becomes wise because of what he did and Lentrehamsanin is eternal hasnamuss.

Bobbie: Test of my youth is respect of authority. Chapter coming is the tribesmen and challenging King Appolis. How Beelzebub got into his exile. How we come out of our challenges ...doesn't everyone challenge authority in youth.

Vanya: Comrades – not other people, but parts of himself. If it is one person, no need to send him so far away, but if another cosmos, would make sense.

RB: p53 ... It was just then that, owing to the as yet unformed Reason due to his youth, and owing to his callow and therefore still impetuous mentation with unequally flowing associations

Stating that associations need to flow harmoniously – but he does it almost without you noticing.

Ekant: Different in German – flowing in unequal associations. sein Denken auf engen Begriffen basierte

RB: Mention of associations is really important – don't know anywhere else in The Work where it

is mentioned. Not in ISOM.

PS: Jeanne de Salzmänn?

RB: She writes about process and most people in the Work don't.

RB: Trying to understand the law of accident – everything just happens to you – how is that possible? Our mechanism is all by association – something happens and we behave in that way.

Ekant: Difficult to speak about Law of Accident – not just arbitrary – also when you crash with the car ... different meanings.

RB: In Italian the word accident means incident and incident means accident. All from Latin – cado – means happen.

Dirk: If our associations would result in things just inside ... result in us doing things arbitrarily.

PS: Association leads to mechanical response – unless some part of us gets in the way.

Vanya: ... interfere in what was none of our business!

RB: Last part of p55 "active being mentation"

Ekant: Opposite of accident – harmonised

Vanya: At this time either all passengers were fulfilling their duties or actualising their active being mentation – not like normal people.

Bobbie: The within, rather than without.

RB: Can anyone give an example?

Ekant: What we now try to do. Not just associating ...

Sandy: When we try to meditate we are trying to actualise active being mentation.

RB: Example from Gurdjieff ... I am in a situation and somebody makes a comment that is critical of me. I think in the following way – Either the critical comment is correct in which case I should manifest the state of being grateful to the individual for pointing out something I hadn't realised. Alternatively incorrect – in which case try to work out why the person would make this critical comment which is incorrect as far as I can tell. I should manifest compassion to this individual who would manifest something that isn't profitable. Walk around the situation ... ask yourself when have I made a comment like that and would understand why they did.

Vanya: Very often ... makes total sense and in relating is so difficult ... stop the process of automatic feeling responses takes ... energy to do this. Really good thing to do.

RB: Precondition to be able to do this is where you understand you are nothing. I insult you, but you are nothing, so isn't anything to do with the reality. Not about me – about the other person.

PS: Lack of ego

Ekant: Can be used as a defence – have to be careful ...

AI Meeting Summary Jan 28, 2025

Quick recap

The team discussed the story of Beelzebub, his journey to a special conference on the planet Revosvradendre, and the peculiarities of the planet Venus. They also explored the differences in spelling and pronunciation between English and German words, the concept of "absolute" as introduced by Gurdjieff, and the implications of time conversion in Beelzebub's Tales. The conversation ended with discussions on the concept of rebellion, the idea of "Active Being Mentation".

Next steps

- Continue reading and analyzing the book "Beelzebub's Tales to His Grandson" for further discussion in future meetings.
- Research further into the concept of "associations" in Gurdjieff's work and its relation to the law of accident.
- Analyze different translations of "Tales of Beelzebub" to identify nuances in meaning and interpretation.
- Explore the allegorical meanings of the planets and characters mentioned in the text, considering their potential representation of different aspects of human consciousness or development.
- Reflect on the theme of rebellion in the book and its various manifestations and outcomes across different characters and situations.
- Consider the significance of time calculations and measurements mentioned in the text and their potential symbolic meanings.
- Investigate the concept of "unequally flowing associations" and its implications for understanding human psychology and behavior.
- Keep in mind the different levels of cosmos that Gurdjieff discusses throughout the book.
- Reflect on the concept of "active being mentation" and its application in daily life.
- Review the English translations and explanations provided during the meeting to improve understanding of key concepts.
- Remember the concept of Ahun representing Beelzebub's personality as the book progresses.

Summary

English and German Word Differences

The team discussed the differences in spelling and pronunciation between English and German words. They explored the reasons behind these differences, with Ekant explaining that the German spelling is chosen to maintain a similar pronunciation to the English version. They also discussed the translation of certain words, such as "souverän" and "Herrscher", and the typographic style of capitalizing certain words in English, which comes from the Bible. The team also touched on the translation of "Hauptsitz" as "fundamental place" or "main seat".

Exploring Absolute and Trans Spaceship

The team discussed the concept of "absolute" as introduced by Gurdjieff, which refers to a higher

level of existence and presence of the absolute. They also discussed the term "trans spaceship" and its implications, concluding that it refers to a connection or passage between states rather than a physical journey. The team also explored the meanings of various words in the text, including "azuparazata" (many stars), "pandetznokh" (that which imprisons), and "Ashiata Shiemash" (ray of the sun). The conversation ended with the team still trying to understand the meaning of "trans spaceship" and its implications.

Time Conversion and Numerological Significance

Robin explains that according to the chapter on time in Beelzebub's Tales, one year on Karatas is equivalent to 389 years on Earth. The group discusses the implications of this time conversion, with Robin calculating that 223 years on Karatas would equal 86,747 Earth years. They debate the meaning and significance of these time calculations, considering factors such as the speed of different centers and the concept of objective time. The discussion also touches on numerological interpretations of the numbers 223 and 1921, with Barbara suggesting that 223 could represent a rhythm or cadence for reading the book.

Exploring Language and Translation Choices

The group discusses various aspects of the book's language and translation. They examine the use of planets Mars and Venus in the first chapter, noting that Venus is only mentioned once while Mars is a recurring theme. The significance of calling the solar system "Ors" is explored, with Robin explaining its potential meanings in different languages. The group also analyzes the word "vicissitudes" and its translations in German and English, discussing its implications and connotations. Throughout the conversation, participants share insights on the book's language choices and their possible interpretations.

Exploring Beelzebub's Personality and Allegory

The team discussed the concept of "Ahoon" as Beelzebub's personality, which was a collective idea arrived at after much research and collaboration. They also explored the idea that the different planets in the story represent different states of consciousness or aspects of Beelzebub's personality. The team also discussed the concept of "Karnak" as a moving, non-stationary entity, possibly representing the book they are reading. Lastly, they pondered the allegorical message that could be derived from Beelzebub's exile and the changes he underwent.

Rebellion in Adolescent Development Discussed

The team discussed the concept of rebellion and its implications in the context of adolescent development and the tales of Gurdjieff. They considered whether rebellion is a natural part of development or a response to external factors. The discussion also touched on the idea of exile as a consequence of rebellion, using the example of Beelzebub's rebellion and its consequences. The team also explored the theme of rebellion in the tales, noting that Gurdjieff doesn't provide a clear moral judgment on the outcomes of these rebellions. The conversation ended with the suggestion that understanding the concept of rebellion is crucial to understanding the book.

Unequally Flowing Associations and Accident Law

The team discussed the concept of "unequally flowing associations" in the context of the work of Gert Yves. They noted that the concept is introduced in a subtle manner and is critical to understanding the law of accident. The team also discussed the challenges of translating the concept into different languages, with Ekant highlighting the differences between German and English. The discussion also touched on the idea that our associations lead to mechanical responses, unless some part of us intervenes. The team agreed that this concept is important for

understanding the law of accident and its implications on our actions and the world around us.

Exploring Active Being Mentation Concept

The team discussed the concept of "Active Being Mentation," a term introduced by Gucci. Robin explained it as a process of examining all possibilities and understanding why something happened, particularly in response to criticism. The idea is to walk around, to examine all of the possibilities, and to do it from oneself. The precondition to being able to do this is understanding that one is nothing, and therefore, an insult or criticism doesn't mean anything. The focus should be on the other person's situation and how to respond to that. The team also discussed the importance of not having an ego and being able to manifest compassion towards others. The conversation ended with positive feedback from the participants.