

German-English Tales Study

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November 18th

Attendees: Robin, Frieda, Ekant, Sandra, Vanya

Sandra: I will say, I was kind of sorry Bobby left me to read this part because this is the chapter that I feel the most squeamish and uncomfortable with. Although it will be next week's reading that uh really uh gets me going and I won't be here next week. I've got to go to the dentist, so I don't know if we're meeting next week or not. But I'll be at the dentist on the 20th 25th. But uh thank you, Bobby.

Ekant: I find your reading good. Was a little bit fast, quick, but otherwise it sounded as if you did not read it the first time.

Sandra: Oh, well, no, if you're going to read, you better read it before you sign in. And of course, I have read it before. And I'm sorry I went too fast.

Ekant: No, it was good. Just if you want to, you have to hear some some feedback. And next week I am in France to practice the movements, so I suppose the study will not happen next week.

Robin: Okay, we'll cancel it because not because of you going to the movements but because we want Sandy to experience maximum discomfort.

Sandra: [laughter] A wave question.

Robin: Maybe you can even read it next time. Maybe I'll ask Bobby he reminds if you read the uncomfortable piece.

Sandra: Yeah, I need the practice, right?

Sandra: You can see me making faces.

Vanya: I found that in this text are quite a lot of details with names and uncles and aunts and which are very very a lot of details in the in the in the sentences. Actually, nothing is happening somehow, but there's so much details that I feel that is quite a lot in it and I have no clue what he's talking about somehow. What's what I was thinking this part where is coming from Saturn to Mars that I find quite interesting because I don't really know what Saturn is supposed to mean and what this move from Mars to Saturn could could mean for us, I was thinking about that. I couldn't come up with a solution, but it kind of tickled me a little to think about it.

Sandra: I think it's kind of important because I remember Robin talking about that section the first time we read it in regard to going her her heart being uh an ordinary being. He didn't have what the right stuff to pass through some of these cosmic cosmic atmospheres. And he also explained what the difference between Saturn and Mars is. So,

with that said, I'll let Robin explain it.

Robin: Oh, will you. That's very generous of you.

Sandra: It's because I can't remember.

Robin: Well, and first of all, Saturn is intellect. Right? So Saturn is probably when you, when we talk about Gornaha-hark, or when we hear about Gornaha-hark and the various experiments he's doing, he's conceptually trying to understand the world. And Gornaha-hark has become interested in the apes. And it just so happens that Beelzebub receives a communication from Earth saying that the Americans have got interested in the ape question and they're all it's become the burning question of the day. So this is building up to the discussion of the ape question. And the first thing that's being said here is that there was an intellectual called Manekal, who had a theory that apes descended from human beings and wrote a learned book upon it. Going to Mars, there is a problem for the intellect in dealing with the emotional center. And the problem is really that the way that the emotional center experiences the world is just completely distinct from the intellect. The intellect experiences the world through concepts and words. The emotional center feels the world. So what he seems to be saying is that this normal intellect, it means it's the normal lower intellect, and not the higher intellect that we're talking about with Gornaha-hark. This lower intellect has a problem being able to get to the sphere of the emotions. So, so a special compartment is made for him where he can in one way or another experience the substances that nourish him naturally, which are intellectual substances like concepts and words, you know, while he's traveling to Mars. I don't know whether that explains anything, that's just me talking for five minutes. Does that help, Vanya?

Vanya: Yes, a little. I mean that the intellect that makes sense to me when I see it in myself. The intellect feels if it feels, it's not so comfortable with the emotional center or the emotional the way the emotions or the world is perceived by the emotional center. It's sometimes not even it can't follow somehow. And the other way around actually, but but that's not a the story here. But

Robin: Well, I mean, this is an important thing. It deserves some discussion. In the sense it is in both directions that there is an issue, but the primary thing to understand is that the emotions are the emotional center is the smartest of the two. It knows more than the other. The other knows the world through concepts, but the emotional center feels the world. Now, the lower part of the emotional center is just as bad as the lower part of the intellectual center. It's useless. And when you see people behaving badly in the emotional sense, then they're just in one way or another demonstrating how poor the emotional center can be in understanding the world. So, you know, if you understand the world through a great deal of resentment and a great deal of fear and a great deal of, you know, anger, um, if that's how you understand the world, then actually you don't really you haven't really achieved a level of perception that goes beyond the intellect, because the

intellect can describe all of those things quite adequately, and dismiss them as of no value. So, you know, lower part of the of the emotional center is just as pathetic as the lower part of the intellectual center, which can do nothing but repeat. And that's the lower part of the emotional center can do nothing but repeat, but it repeats the emotions. It repeats, you know, if you if you think of some event, probably in the past day, maybe even today or the past couple of days, where some negative emotion arose, and you saw where it came from, then you nearly always realize it comes from a place of complete mechanicality. It isn't a um it isn't any kind of um acceptance of a reality that has any value. You know, we can all behave crazily. That's easy. Right? You just don't do various things that would make sense to do, then that starts to be crazy behavior. Um, but to see it is important. But the thing to understand um more than anything else, and you have to experience this to understand it, is that when the emotional center knows something, it knows it far better than the intellect does. And you because we we converse using the intellect, it's very difficult to describe the difference between an emotional understanding and an intellectual understanding. Intellectual understanding can be very impressive, but it's always one-dimensional. It doesn't see it doesn't see in two dimensions. It's always trying to be inductive or deductive in order to in somewhere or other arrive at a conclusion. It's right. If I asked you, because you've got a good intellect. If I asked you to explain an elephant, how would you begin?

Vanya: Probably with a color and that he has a russell what is this? That's a long nose. It's a gray animal. I would say it's an animal. Maybe I would say it's a mammal. And then I would describe the color and the form and how it's shaped somehow.

Ekant: Big ears.

Vanya: Big ears. Big teeth.

Ekant: Big teeth. And two tails, one in the front and one in the back.

Robin: Very good. You've obviously seen an elephant. So, try to contrast that with how an elephant feels. I presume you've been in the presence of an elephant. There isn't any way to explain that experience. There's no words that you can use that will explain. You could, if you like, use the intellect to explain your emotions, but it wouldn't be the emotion speaking. I've noticed this recently, and it's kind of a for me it's an interesting thing. And it's it's difficult to explain, but I I could say first of all that I know you because I've been with you. Right? And I know you because I've been in your atmosphere. And I know Akgün in the same way, but I don't really know Frieda. Right? But I have experience of Frieda, but you can't really get a feeling for someone over Zoom. The emotions don't work well over Zoom. So, although in one way or another, I could make all sorts of comment about Frieda about how smart she is and so on and so forth, about how about how pleasant it is that she participates in this and so on, I could do all of that. I was um I have memories and I have dreams. At night I have memories that come up, and they aren't really dreams. I might awake from a dream where I dreamt about somebody that I

interacted with a long time ago and haven't seen for a long time. When I remember them, I always feel them. Always, I feel them. And it's a really interesting thing that I've got this memory of various people, um and the associations, once you get the feeling of someone, you also get associations to events that occurred, like for instance, there's somebody that I actually um lived with for a period of time, who used to go crazy. And, you know, when I remember her, I also remember her going crazy. In fact, that was the biggest impact she ever made on me. I learned how crazy someone could be, because I'd never seen anything that crazy before personally, you know, in my life. Um, so, you know, you associate along, but you're not making any intellectual judgment. You're not making any evaluation. You're just remembering this person and their impact on you. And you will have the same. And it's one of the things that is a gradual process of learning in the work is to understand that the intellect is just a goddamn function. It's just a function. It's a it's a function like the other organs of your body are functions. Your lungs breathe, you know, and and your heart beats and your kidneys process blood and so on and so forth, and you've got all of these things, including the intellect. And the intellect processes information just like the kidneys processing blood. It's not it's not different. But at the level of the highest part of the emotional center, there is a difference. And that's because the the the seed of what you are is there. So it's a different thing. It's not just a function. It has functional capability. It can be telepathic, it can be clairvoyant, it can in one way or another, it can work in ways that appear miraculous perhaps, but that's not the important thing about it. The important thing about it is that's what you are. And it's not a function. I I've said too much, I've been talking for too long, I should

Ekant: No, it was it was good, but I have questions. I I have doubts. I said to Vanya, I have doubts. No, I have questions. Uh one thing is, when you compare when you say what you are, does this not also or more refer to what we call the essence in a way? So we are also the body, or the body is also a reality of what you are in a way. I don't know how you mean, but when you say what you are.

Robin: There's three kind of layers. There's the physical body. There's the casual body or the astral body, and that's what you are. And what you are not is the physical body. The physical body is a substrate. It's all function. It has no other it's all completely function. And it may in one way or another be an expression of what you are because of the way that your life has gone. And let's say that if your life has gone slightly different, then in some way or other, well, maybe you'd be in a different place. Maybe you would have been crippled in an accident, maybe anything. Right? Because all of those kind of things can happen to the physical body. But you would still be what you were born in terms of essence, plus whatever has developed, whatever it has learned since then. And and that's that it's it's one of those things. It's it's very easy if you want to, if you want to change the body you've got. You can just work with food, and you can do that. And it's really not that difficult to change the body you've got. You can work with exercise as well. You can add

muscle to it, and so on. You can make changes to the body really quite easily. Making changes to the essence is different. And all of this changing your diet, or changing your exercise that you do, or changing the physical nature of your job, none of that is actually going to make any difference to your essence, particularly. Could do, but it's just because it's like the expression of essence. I think of it like, you know the skin of a cockroach or the skin of an insect. It grows in a particular way. And the way that it grows is that the a point comes when the insect has to shed its skin, and its skin is an outer covering. So it just sheds its skin. And after it has shed its skin, its body expands very rapidly, and it forms a new skin. Um, and the skin is made of a substance called chitin, and it's actually an excretion if you like, but you could also call it bone. It's the same kind of substance that your fingernails are made of, and this is the the body of an insect. Well, your physical body is the same in relation to your essence. Except we don't grow our essence normally in one lifetime, but we could say the process is very similar lifetime to lifetime for the essence. It acquires a body, and then after a while, the body solidifies, and then at a certain point in time, the body doesn't fit anymore, so the body dies.

Vanya: Is this sentence in the text where you still have more questions for sure?

Robin: No, I I don't want to oppose something. I just want to clarify because I I have also certain rough ideas about some of the concepts. When I hear about essence, it is mostly simply described it's what you are born with. So,

Ekant: Yeah, it's not correct to say it's correct to say what you're conceived with.

Robin: Okay. I have another aspect of this of this question. I heard and I also can comprehend in a way and observe that every of our three basic functions, body, feeling, and mind, have all a functional aspect and an aspect of being and also an aspect of will. There is a discourse of Bennett which I read and listened to 20, 30 times and it revealed a lot of things to me. I mean it's maybe it's it's a it's a slightly different perspective to to look upon it. But in this sense also the emotions have in a way a functional functional part, we could say.

Freida: Maybe the lower lower emotional is function.

Robin: The the emotions of the body come from the instinctive center. So there are a series of emotions that you would describe because the mind has its own set of language. So you could say there's a word like fear, right? And you could say, well, that's an emotion. Well, yes, and the instinctive center knows fear. It knows, for instance, poisonous snakes, at least it does in Texas. And that's a fear, and that doesn't come from the emotional normally emotional center, it comes from the instinctive center. And it appears as far as I can tell, that when you're talking about two-brain beings, I don't think about human beings at all, that their emotional postures come entirely from their instinctive nature. So dogs are emotionally dogs, and that they experience emotionally emotions partly because of the way they perceive the world. They kind of smell the world more than anything else.

They got an incredible sense of smell. And and that's how they perceive the world, and they have emotions, but they don't have, as far as I can tell, the same kind of essence that a human being has. They have essence, but it's different. I don't know what Bennett was saying about any of that.

Ekant: Yeah. And for the feelings, for example, if I use if I'm able to if I use my feelings, for example, to create a certain atmosphere. This I would call is the functional part of the feelings, because I I I I there is someone who uses it, yeah, if one is able to do so. And there is the the connection from my intention to use it to actually to be able to use it, this I would would call is what connects this both this this refers in a way to the being aspect, and there is the functional aspect, which means I have I can exercise a certain impact on other people, for example, when I when I be enthusiastic or or or aggressive or whatever, yeah. And this is it is it is of course it is also always connected also with a certain intellectual and also certain body posture, but it is sometimes very clearly it is centered in the emotions, and many people, they do so without any consciousness, so it is purely mechanical, but I would call it also uh like a functional aspect of the feeling capability of a human being.

Robin: The the discussion around this is difficult in in various ways, because there is an emotional part to every all three of the bodies. So there's an emotional part to all three of the bodies. So the instinctive determines the emotional part of the physical. And the emotional center itself determines the emotional part of the emotional center. And and the emotional part of the intellect is a different thing again. But the highest part of the emotional part is the higher emotional center. So those are I just mentioned three kinds of emotions. All of those emotions are in one way or another, as far as I can tell, hydrogen 24 at that level, they all involve identification. And that's the thing that distinguishes them.

Ekant: Is it really that that the we we have this distinction or this explanation that every of the ordinary centers have three different parts, which also is sometimes described not that it's it's a different compartment, it's it's in a way more a different kind of mode, depending or if how much our our awareness is working in them. And in this sense, I understood so far that the higher emotional center is something quite different from the emotional center, even when it works with full awareness, and which is with attention, which then we call the the intellectual part of the emotional center. It's how I understood so far.

Robin: Yeah, yeah, it's it's higher than the intellectual part of the emotional center. Higher emotional center is working with hydrogen six, I think, and the intellectual part of the emotional center is is working with hydrogen 12, and the identified part is working with hydrogen 24. And Usbensky makes a statement that, you know, emotional center almost always works with hydrogen 24, so there's two higher levels that it can work with. As I understand it, the intellectual center cannot work with hydrogen six. It cannot.

Vanya: Is that is that why why Gornaha-hark invites, no, no, Beelzebub invites Gornaha-hark to to descend to planet Mars. How is that if if that is higher, the word descend

doesn't seem to fit there. I I mean, you know what I mean? No, there is there is And there is And there is also in in the German version, he even says not descend. Normally he says descend, he says drive down, herunter zu fahren [German: drive down], drive down from Saturn to Mars. So, if I see it in the body it makes sense, but that's a little oberflächlich [German: superficial], a little superficial.

Ekant: Yeah. And there is another aspect in the text which could bring confusion when he says when he arrives on planet Mars, that has almost the same atmosphere as the planet Saturn. Saturn. This is then confusing.

Vanya: But what he also says, when they arrive, they is he says, descended there at my house, which is quite a strong emotional picture when you say house, it's like home in a way. And in German, he even says happily in my house. So, somehow a different atmosphere than on Saturn, where you have all this uh scientific boxes and funny stuff, which is

Robin: But this distracts us from the discussion before. I I I I no, the point you the point you raised it was was important. Yeah. And I just wanted to add to what you said, Vanya, that this sentence and there and there on the planet Mars, which had almost the same atmosphere as the planet Saturn. Yeah. This seems to be in a kind of contradiction to to say intellectual is different than emotional. What does it mean? Yeah. So this this confused me when when when when I take the idea of the distinction between those those The

Ekant: I think it's confusing as well. He may be making the he may be when he talks about Mars, he may be taking talking about the emotional center as a whole. And when he talks about Saturn, he may be talking about the intellectual center as a whole, in which case Saturn might well be much higher if it's the high if it also contains a higher intellectual center. But it happens to have Gornaha-hark who isn't accustomed to that level of the higher intellectual center, and we know that. From later on in the tales when it it says that Gornaha-hark was greater than Gornaha-hark. And we know that that Castion result outside him. Gornaha-hark has a Castion body, and Gornaha-hark does not. That's just text of the tales.

Robin: Yeah, yeah. But just these three little paragraphs that where he says cannot cannot breathe cannot breathe in the sphere between Saturn and Mars, but he can breathe, then he can that he can breathe in the atmosphere of Saturn, as well as in the atmosphere of Mars. That this he can. And just for the travel from Saturn to Mars, there he needs some environment to keep the atmosphere of planet Saturn to overbridge the the space between Saturn and Mars.

Sandra: So what would an ordinary planetary existence, which is all Gornaha-hark is fit for or is the only possibility he has, what would an ordinary planetary existence look like? He can't travel in space. He needs to remain on his remain in place. He needs to stay on Saturn or else special arrangements need to be made.

Robin: Well, it I mean, you know, the text is telling us that special arrangements have to be made. What we're trying to do is to make some kind of sense of it, I suppose. It's not that simple to make sense of it. If you take the ship Karnak, the ship Karnak is peopled only by essence, if you like. It's Beelzebub's essence and Hassein's essence that's on that. There isn't any indication that any anything other than Beelzebub's tribe that's on that particular ship.

Sandra: So ordinary planetary existence means would you you wouldn't go so far as to say it's without essence at all, would you? Or would you?

Robin: Well, an ordinary planetary existence on the planet Earth is very different to the existence of essence. When the physical body dies, it's not on planet Earth anymore. Right? Well, so the part of you that's your essence is not on planet Earth anymore. It doesn't exist. It's like the the physical body is a weight that holds you to the surface of the Earth. And when it dies, you leave the surface of the Earth. And you leave it immediately on death. That's what happens.

Sandra: I guess I'm really thinking about it more in terms of Gornaha-hark as a living being. So maybe us as living beings before we die.

Robin: Well, he's Gornaha-hark as a living being is a being of the air. He's not a being um like we are because he can fly. And the the wings are have always been and continue to be symbolic of the intellect. You you also should take note, I guess, but only because it's tradition that you've never seen a picture of an angel or an archangel or anything higher that didn't have wings.

Freida: It's complicated, isn't it?

Sandra: Very. And I like what Vanya said right at the beginning. So that I knew that even in German there were some really difficult passages because there are really difficult passages in the few pages we read. And not least because he repeats so many of his phrases, I mean, he just says the same phrases over and over and that tends to confuse more than anything else. It breaks up your train of thought. You almost have to eliminate them to get down to, uh, what's say, I forget which one, but I was thinking when he came to, I was thinking of Menetekel, yeah, when he came to Menetekel, yeah, uh,

Vanya: I was looking for Menetekel, and there is something like Menetekel in German. I don't know, do you write it nearly same, and it means Herald of Doom.

Robin: Oh, really? That's interesting.

Vanya: And as he is the one who's writing this weird book, could be.

Robin: Well, and what's this is German. Menetekel in German.

Vanya: Menetekel, yeah, I can write it in the chat.

Robin: Menetekel. And and how does that break down? In in German words?

Vanya: Uh Menetekel, Vorbote des Unheils [German: harbinger of misfortune] means

Herald of Doom.

Robin: It's a it's a it's a name Menetekel.

Vanya: No, it's not a German name, it's it's a No, it's not only a German name, it's also wait, I have to look. I looked yesterday, so I look again. Geheimnisvolles Anzeichen drohender Gefahr [German: mysterious sign of imminent danger]. It's it's a noun in German, Menetekel. Das Menetekel. I didn't know that.

Robin: Okay, so, and is that a compound word, or it's just a single word that's got no compound parts to it?

Vanya: It's just a single word.

Robin: I found something. Okay, I also found something. Well, that's just deeply interesting. Is that from the German version of the Bible, or is it also in the English version?

Vanya: That I didn't check yet.

Robin: Daniel 5:25. Okay, Menetekel, okay. That's being numbered and weighed.

Sandra: How did you just think about the writing on the wall that says Menetekel, whatever? That's exactly what it is. I was thinking of that, and I was called, I'm sorry, guys, I've got a couple of workmen in the house right now, so that's making me run back and forth, and I'm sorry, I apologize.

Robin: That's okay. So, that's many many that's really really interesting. Menetekel, upharsin. And that was the the writing that appears on the wall. Right? For King Belshazzar. Yep. Yes. Don't worry, don't worry. Weighed and found wanting is what it means. So basically, Gurdjieff is saying the guy had a theory, but to be honest, it wasn't very good.

Ekant: Yeah, but I thought he is he's much closer to the truth than Darwin. Because when Gurdjieff describes his kind of we also know if it's it's really true, but when he say the apes are just the the results when the women meet with some animals, so it's in a sense in a sense a descent of man. So in this sense it's much more truthfully than what Darwin gave us that first the ape and then the ape is evolving to to be a man. So this is really in when we compare it with Gurdjieff's idea completely stupid. So Menetekel was quite close to the truth in a way.

Robin: Well, it depends really. You're talking, you're talking about the descent of man, and you're saying that the descent of woman is the same as the descent of man. I took woman and man as one gender. Uh, but I remember having the same thought as you the first time I read it, that that what he describes seems more like the more like Menetekel's version.

Ekant: Yeah, I mean, I I mean when we say it is closer to the truth, maybe those messages are even more uh difficult and dangerous than messages which are obviously wrong. So, messages or ideas which are just slightly wrong might be more dangerous because it's

harder to distinguish them from the truth than ideas which which are completely opposite. So in this sense they may be even more dangerous. And

Robin: I'm not going to discuss the meaning of the of the next section until we're reading it because, um, it it has, in my opinion, a very specific meaning. And it's it's not a simple, if you like, um, as just a degradation of of humanity.

Vanya: What I was reminded of, when he says that Menetekel proved, um, that the fellow apes, um, are more or less coming from people who became wild, I was thinking about it, when we talked about the wild animals, that we said, wild animals are a picture, or for negative emotions, that maybe in this description could be also this this meaning somehow. So,

Robin: Well, I think it's correct. I think that that is actually a a correct let's say a correct observation, that human that in one way or another, human that in one way or another, gave themselves up to negativity. Which is all human beings at the moment.

Ekant: The more we read about the meaning of wildness in this book, I I become a little uncomfortable with the meaning of my name. Because Vanya means wild.

Robin: Yeah, but you don't have negative emotions, do you?

Ekant: No, no, not at all. Not at the moment.

Robin: [laughter] You were given that name, so you would conquer negative emotions. And as soon as you'd adopted the name, within three days, you never had another negative emotion.

Ekant: I have a comment or question or whatever to the first long paragraph on the on the last page, 272, where he describes how Menetekel became a learned being. It sounds actually like a description of what we might call the law of accident. So, Yeah, it seems to be just uh arbitrary impulses, and seems to have nothing not much to do with the result in a way. This is the question if Robin again found some deeper meaning in it, or if it's just like this, that he says he has actually no qualities at all. Even the the few things he got, it's quite nothing, and then it is is is is in a way more a um a proof of his of his nothingness in a way or his stupidity. This is a question, yeah, because when we read the part of the pill chewing midwife, I thought first the same, and then something else came out.

Vanya: Yeah, this paragraph, I also meant there's so much this this matchmaker, the the childless aunt called a matchmaker, is such a detail somehow. Then this um on the on the threshold of of of the being is also Schwelle des Seins [German: threshold of being] is also such a Then the birthday gift and the book and the love letter is so weird. And full of fun. Yeah, and this fun fun

Ekant: Pawn shop proprietor.

Vanya: Yeah, this pawn shop proprietor is really a lot of strange aspects, yeah. And I had to think also of the first chapter where he is the bon ton of something. That also reminded

me also of it. So I can't make anything out of it. This aunt and uncle

Robin: We could talk about it and stuff will start to emerge if you just start talking about it. I mean, you know, what are you going to inherit from a pawn shop proprietor?

Vanya: Things which people gave up to just get a little money, which they

Robin: They're all they're all second-hand, as we would say. They're all so, if that's his inheritance, nothing new and nothing creative, then that's what he comes up with, nothing new and nothing creative.

Vanya: And he also writes it out of boredom, no? The book.

Robin: Well, the Manual of Bon Ton, I mean, the the whole thing about Bon Ton is that you are conforming to the fashion of the time. That's just the major meaning of Bon Ton. If you write after the fashion of the way people write nowadays, then people like your writing, so to speak. Or if you're a singer and you sing according to the fashion, then people like your singing and so on. Love letter writing mostly love letters are just um tracts of identification. So it it's he's bringing together the idea in one way or another, people like love letters. Like to receive love letters, and Bon Ton love letter would be something that was really well written that you would preserve that you would keep in your keepsakes, I guess. No one ever wrote me a love letter, so I can't actually think about what what one looks like. I only have memories of things I wrote, and I don't possess those anymore, I gave them to somebody else.

Vanya: You gave love letters you got to someone else?

Ekant: I I have one. I I had a when I made my trance dance education, we had I don't know in which circumstances, we had one session or one one block of education where we had to write a love letter for ourselves and read it aloud in front of the group. It was a very strange experience. And this I still have. So, We could some someday maybe when we have when when we have understood everything, we could analyze this, when we but only then. I thought also the aunt, yeah, he says is his childless aunt, but she is matchmaker, so she projects what she herself was not able to to to bring into the world. And mixed a great deal with power possessing beings. There I have the one of the the Aphorisms of him where he says never make photographs with power possessing beings.

Sandra: Yeah. But he says aunt's auntie's darling.

Robin: The auntie's darling. Yeah, absolutely different.

Ekant: But is auntie's darling a well known No.

Robin: No, I almost think he invented auntie's darling.

Ekant: Okay. I'll make a search on that just to see.

Robin: Well, I can't find the fifth. So there was only 1 2 3. That's what I was thinking. So, that you skipped over fourth was surprising to me. If there's a fifth, there should be a

fourth, so there wasn't a fourth even.

Ekant: I looked, I looked because of this notion of the transapalian perturbation, which is once or twice also called transapalian catastrophe, and he he mentions in the tales very often 19 times the second transapalian perturbation, but he mentions just once the third transapalian perturbation, and never the first. So, when I read this, it could when we just as an experiment, yeah, when we think in terms of the octave, it could be the entrance of a new octave, when we see this three points, I don't know. And seven could in this sense here refer to the seventh step in the octave. If if we allow this is just an experiment to to see if something could be revealed by this.

Robin: Well, I think that's entirely credible as well. It's just that I don't know where to to dig in, you know, I I don't know where to try and do this. He's talking about great general planetary process of reciprocal destruction. Well, the things that reciprocally destroy each other are the emotions and the intellect. That's what they do.

Ekant: I think you're right. I think it's not historical, because historical makes no sense.

Robin: Yeah, and there is also an inner ansapalian octave. And an insapalian planet.

Ekant: By the way, when I see a string of numbers, I often just add them up the way a numerologist does. So this equals 9, and you probably already know this, but in numerology, the number 9 represents completion and transformation, embodying qualities of compassion, humanitarianism, and wisdom. So,

Robin: And the number 7,285, please.

Ekant: Yeah, you add that up, and that equals Ah, okay, okay, I see, I see. Yeah. If you divide if you divide 7, if you divide 285 through 7, you become 40.7142857. Wow. Wow. Mein Freund Stefan würde wahrscheinlich sagen, ja, logisch [German: My friend Stefan would probably say, yes, logical]. I worked for long years in a company with a very good mathematicians, which I was not one of them, I was one ordinary good mathematician. But I had a very good friend, and when I first came across the numbers of the Enneagram, I was so fascinated, and I showed this to him, and he said, yeah, I see, but what is fascinating about it? It's very simple, very obvious.

Robin: I looked, I looked because of this notion of the transapalian perturbation, which is once or twice also called transapalian catastrophe, and he he mentions in the tales very often 19 times the second transapalian perturbation, but he mentions just once the third transapalian perturbation, and never the first. So, when I read this, it could when we just as an experiment, yeah, when we think in terms of the octave, it could be the entrance of a new octave, when we see this three points, I don't know. And seven could in this sense here refer to the seventh step in the octave. If if we allow this is just an experiment to to see if something could be revealed by this.

Vanya: I thought that this picture of the monk who is walled in um could be seen as like if

uh we are very sure of something or we have very clear understanding of something or um uh fixed ideas um that this could be a picture for that. So, like uh I'm not open to learning anything new or even uh seeing anyone else's view or opinion because I'm walled in with my own beliefs.

Robin: Well, if it's a concept, it's still intellectual, isn't it?

Vanya: Yeah, I think that the picture that you've taken, Akgün, is a brilliant picture. It's just one ray of the sun, and the sun doesn't give a damn even about the Earth, it appears. And there's you sitting in the garden in Germany, and a little bit of sun gets on your face. Uh and to you, sorry, to the sun, you're completely irrelevant. In fact, the dog that's standing next to you is more important.

AI Summary

Quick recap

The meeting focused on reading and discussing sections of a text that explored Beelzebub's observations about Earth's three-centered beings and their interactions with other cosmic beings. The group examined concepts related to emotional understanding, intellectual development, and the nature of human consciousness, including discussions about the functional aspects of emotions and the interpretation of various terms and phrases in the text. The conversation concluded with explorations of numerology, nothingness, and meditation exercises, while addressing the challenges of interpreting complex text and understanding personal experiences within a larger cosmic context.

Next steps

- [Robin: Ask Bobby if Sandy can read the uncomfortable piece next time](#)
- [Ekant: Share research about the number 7,285 with the group for Robin to put in the notes](#)

Summary

Beelzebub's Mars Observatory Discussion

Robin led a meeting where Sandy read from page 268 to 272 of a PDF, discussing Beelzebub's tales and his interactions with Gornahor Harhark. They explored the construction of an observatory on Mars and the development of a telescope called Tesquano, which enhanced visibility of cosmic concentrations. The discussion concluded with Beelzebub mentioning an etherogram that revealed the "ape question" was again agitating three-centered beings on Earth, particularly in America, due to a crescendo impulse related to their origins.

Beelzebub's Observations on Earth's Beings

Robin, Sandy, and Vanya discussed Beelzebub's fourth personal visit to Earth, where he shared his observations about the psyche of Earth's three-centered beings with his friend Gonahu Hahak. Gonahu Hahak became interested in these beings and requested updates on Beelzebub's observations. They planned a trip to Mars, where Gonahu Hahak invented the telescope, and they observed Earth's beings. A conversation about the origin of Earth's apes led to a decision for Beelzebub to bring some apes to Saturn for experiments. Sandy expressed discomfort with the chapter they were reading and mentioned missing next week's meeting due to a dental appointment.

Emotional vs Intellectual Understanding

Robin explained the difference between Saturn and Mars in terms of intellectual and emotional understanding, noting that the emotional center knows more than the intellect but can be just as poor when its lower part is dominant. He discussed how the

lower intellect struggles to experience the emotional sphere and requires a special compartment to consume intellectual substances like concepts and words. Robin emphasized that while the intellect can describe emotions, the emotional center provides a deeper, more comprehensive understanding of the world.

Emotions and Essence in Interaction

Robin discussed the nature of emotions and personal experiences, emphasizing the difficulty of explaining emotional connections through intellect alone. He shared his observations about knowing people through direct interaction versus remote communication, highlighting the limitations of Zoom in conveying emotions. Robin also explored the concept of essence versus physical form, distinguishing between the functional aspects of the body and the deeper emotional and spiritual essence that remains constant despite physical changes.

Human Emotion and Consciousness Development

Robin explained the growth process of insects and compared it to the development of human essence across lifetimes. The discussion then focused on the functional aspects of emotions, with Robin distinguishing between instinctive, emotional, and higher emotional centers, and explaining how they relate to different levels of hydrogen in human consciousness. Ekant raised questions about the functional aspects of feelings and emotions, leading to a detailed explanation from Robin about the different types of emotional centers and their roles in human consciousness.

Interpreting Textual Challenges

The group discussed challenging aspects of a text, focusing on confusing phrases and contradictions, particularly regarding the planets Saturn and Mars. Robin explained that Gornahor Harhark, as a being of the air, has a different existence than humans, and his wings symbolize intellect. Sandy noted the text's repetitive phrases and their impact on comprehension, while Vanya mentioned the German version's use of "drive down" instead of "descend." The conversation highlighted the complexity of interpreting the text and the need to make sense of its special arrangements for beings like Gornahor Harhark.

Manateekel: Descent and Negativity

The group discussed the German word "Manateekel" from Daniel 5:25, which means "numbered and weighed" and refers to the writing on the wall for King Belshazzar. They explored its meaning in relation to the descent of man and woman, with Ekant suggesting that slightly wrong ideas might be more dangerous than obviously false ones. The conversation touched on the idea that the "apes" mentioned by Darwin could represent humans who have given themselves up to negativity.

Mendeskir's Transformation and Societal Influence

The group discussed various aspects of a book, focusing on the character Mendeskir

and his transformation into a learned being. They explored themes of inheritance, creativity, and the influence of societal norms on personal development. The conversation touched on the concept of "Bonton" and its relation to conforming to fashion, as well as the role of sponsorship in scientific achievement. The participants also examined unusual terms and phrases in the text, including "Auntie's Darling" and "dictatory factor," and debated the meaning of certain historical references.

Interpreting Non-Historical Numerical Concepts

The group discussed the meaning of "7th Intern War" in a text, concluding that it likely refers to a non-historical concept related to human development or cycles rather than a literal war. They explored the significance of the numbers 7 million, 285, and the repeated mentions of these figures throughout the text, though no definitive interpretation was reached. The conversation also touched on the concept of transapalian perturbations and their connection to octaves, with Ekant and Robin discussing the possibility of these representing stages in a larger cycle.

Contemplating Nothingness and Personal Aloneness

The group discussed numerology and the concept of nothingness, with Sandy sharing insights about the meaning of "elaborating" and Robin explaining how fixed beliefs can cloud judgment. Vanya shared personal experiences about feeling rejected in work situations, which led to a discussion about how such feelings can be interpreted as noise that obscures our understanding of nothingness. The conversation concluded with Ekant sharing a meditation exercise involving visualizing the sun's rays to contemplate one's place in the universe, with Robin agreeing that while the concept of nothingness can be intellectual, the realization of personal aloneness can be deeply emotional.

AI Meaning Comparisons

must first of all... The German uses a slightly different structure and phrase for 'subjective exchange of opinions'. English: "I always, during our 'subjective exchange of opinions,' whenever we again met, shared my impressions with him..." German: "...ich unseren ,subjektiven Meinungs austausch' bei all unseren Zusammenkünften dazu benutzte, um ihm meine Eindrücke mitzuteilen." The English sounds like the exchange of opinions was the thing that happened at the meeting, whereas the German phrasing (bei all unseren Zusammenkünften) makes it clearer that the subjective exchange was used as the means during all their meetings to share the impressions.

And the result of... The German conveys a stronger sense of urgency or emphasis in Gornahoor Harharkh's request. English: "...he once even very seriously asked me to keep him always informed, even if only approximately, of my observations..." German: "...daß er mich sogar einmal nachdrücklich ersuchte, ihn, wenn auch nur kurz, über meine Beobachtungen auf dem Laufenden zu halten..." 'nachdrücklich' translates to emphatically/urgently, which is stronger than 'very seriously'. Also, the English 'even if only approximately' is rendered in German as 'wenn auch nur kurz' (even if only briefly/shortly), shifting the nuance from accuracy to length or detail of the communication.

And how Gornahoor Harharkh... This entire paragraph is significantly rephrased in German, making it more concise and directly stating the context. English: "And how Gornahoor Harharkh came to be the cause of this descent of mine ensued from the following:" German: "Die näheren Umstände meiner vierten Hinabkunft waren folgende:" (The closer circumstances of my fourth descent were the following:). The German avoids the slightly more complex English phrasing of Gornahoor 'being the cause'.

The problem was that... The German translation for the nature of Gornahoor Harharkh's existence is more specific. English: "...a being who had as yet the possibilities only for an ordinary planetary existence." German: "...als eines Wesens, das nur erst die Möglichkeit zu einer gewöhnlichen planetischen Existenz hatte." While both use 'ordinary planetary existence,' the English 'only for an ordinary planetary existence' can be slightly read as limiting his potential, whereas the German 'nur erst die Möglichkeit' (only as yet the possibility) more clearly emphasizes that this is his current stage of development/being (he has only begun to have the possibility for a common planetary existence).

The Teskooano he constructed... The German provides a more elaborate and specific description of the device's function, particularly concerning visibility. English: "...it increases the visibility of remote cosmic concentrations up to 7,000,285 times, during certain processes in cosmic substances proceeding in the atmospheres surrounding almost all cosmic concentrations..." German: "...da es entfernte kosmische Verdichtungen bis zu siebenmillionenzweihundertfünfundachtzigmal dem Seins-Sehorgan näherbringen kann, und zwar sowohl bei gewissen Prozessen in kosmischen Stoffen, die in den fast alle

kosmischen Verdichtungen umgebenden Atmosphären vor sich gehen...” The German phrase 'dem Seins-Sehorgan näherbringen' literally means 'can bring closer to the being-sight-organ' (or 'organ of being-vision'). This is a more precise and technical Gurdjieffian term than the English 'increases the visibility'.

I very well remember... There is a difference in the name of the 'center of culture.' English: “...their ‘center of culture’ was Tikliamish.” German: “...als Tiklanaisch, wie sie es auszudrücken beliebten, ihr ‚Kulturzentrum‘ war.” (Tiklanaisch). The names are phonetically similar but distinctly spelled, which can be an important difference in a text that uses its own unique terminology.

