

Meeting #009

EU Session Transcript

Attendees: Robin, Ronald, John, Vanya, Michelle, J O'Donnell, ++

(Speakers are referred to as 1, 2, 3, 4, etc.)

Speaker 1

I'm again a little bit surprised about the start. It was in the year two three after the creation of the world, which seems not very much So it's quite quite short after the begin beginning of all this eye struck me again this reading.

Speaker 2

Can you repeat that?

Speaker 1

Yeah, I when we just read the first sentence, it was in the year two hundred twenty three after the creation of the world. So this means just two hundred twenty three years did the word exist. So it and when I just take this number, it feels quite short. Not much time passed.

Speaker 2

Right, so there's meaning embedded in that. So what do you think that is?

Speaker 1

This I don't know.

Speaker 2

Well, in the year 1921 after the birth of Christ, what does that mean? I don't know what it means. That's why I'm asking you, Eken.

Speaker 1

Yeah, I would say this is just the reference when Gurdiev started to write his story. And when we take this, I think 389, this factor between the objective time calculation and the time passing on ear on in this on our on our earth. I don't know. We I think we did it already, then where we where we end I'm not sure when I have to repeat.

Speaker 2

But just this time again, my hunch is that he's working on the question body. Beginning in 1921, the birth of the Kestin body within him itself. You see, I mean, I think there's something about the Kestian body embedded in this. I might be wrong, but um and I think it it also um Relate somewhat to the chemistry of the body that we have to deal with in order to get to the caste body.

Speaker 3

Are you linking this year to the Kheshjin body because that because he was then forgiven?

Speaker 2

For the I'm just saying maybe it is in his life, 1921, and what how old he was. That he started having these awarenesses of the Christian body in himself, which is after the birth of Christ, the Christ consciousness.

Speaker 1

And with he, you may Ronald, I don't know.

Speaker 2

I don't know.

Speaker 1

Gwyn, who whom you you think is he? Is Gurdiev here or is Belzebub here?

Speaker 2

Yeah, Gurdjieff, Gurdjieff.

Speaker 1

Gurdjieff, okay.

Speaker 3

Well, we don't we once because of the linking I think it was Hussein's age he says how long one of their years is. Although their years may have been Keratos and not the universe as a whole. But I forgot what that number is, but from that we could calculate how many years.

Speaker 1

398 per year. It's eight, yes.

Speaker 3

Okay, so 398 times 220, whatever it was called, whatever it was. 223. 223 times that number. I can't do it in my head. Does somebody have a calculator?

Speaker 1

I calculated once, but. I will repeat it and tell you the result.

Speaker 4

Excellent.

Speaker 2

Could someone tell me what the on page fifty-four In view of the request Ashiadashiamash and also of the modest and cognizant cognocent, is that a spelling? It's that spelling issues, cognizant existence of Beelzebub himself.

Speaker 3

I looked it up, and it's from the same Root is cognisanti, and everything else is to know, so it's knowing. But it's certainly, I've never seen the word that form of the word.

Speaker 2

And also on that same page is Pant from the other solar system, Panditsnock. Is he mentioned further in the tales? Or is this his last thing? I mean, the last time he's mentioned?

Speaker 5

The last time that word is used, first and last time.

Speaker 2

Okay.

Speaker 5

But that's where the conference is, and it does go to the conference and come back. Right.

Speaker 1

Yes, I also don't know.

Speaker 6

Just that word panda snock. Robin, I know that this Nook means the thing that or he who does. But do you know what the pandet means?

Speaker 5

I don't know though I don't off the top of my head. Pan means all. You know, like pan pneumonium, it's all gone crazy or stuff like that. Pan American all over America or whatever. That's what pan means. The depths I don't know off the top of my head. I can probably find out by a guess. I think it's um uh resolvable. I just have to go and find wherever the data is.

Speaker 1

Yeah, I ask Google AI and it gives an interesting feedback. I the question is what we want to know. Can settle you then year zero when we take uh year two hundred twenty three and we say year zero, this would mean on the earth uh eighty four thousand years before Christ and it's one of the results And when we go to the year two thou two hundred twenty four, one year after, this would be in the in in our time calculation, uh two thousand three hundred ten.

Speaker 2

That makes sense.

Speaker 3

I think you're right about it being a surprisingly short period of time from the creation.

Speaker 5

Well, he says the creation of the world. He doesn't say the creation of the Magalicosmos. So the question is, what does he mean by world? And that's actually really an open question, isn't it? It's really difficult to know whether by That word world, he's talking about the solar system, or the earth itself, or Paris, or I just doesn't say, you know.

Speaker 2

And that throws a conundrum our way because. This to me, this has you we have to understand our role within the whole solar system. And that the physical body makes all kinds of changes outside of the solar system, but going into the work. It looks like there has to be some coordination. And this is where it gets into hydrogens, too, Robin. It has something to do with the Chemical makeup and the physical makeup of the solar system. Like maybe My brain is all over the place. I feel like kind of a schizophrenic at this point. You know, it's like, um, I think he's talking about everything, but also specifically something. I think he. And our problem is bridging the gap in all of that and bridging the information, much like we just got through doing. And knowing that that information is different from a different perception in the solar system. So, from what point of view are we looking at this and I was reading it one time with Stephen Aronson and that whole group, and somehow the question body came up. In my notes on this, all through it. So I don't know how we got to that. I didn't write that down. That was like 10, 12 years ago.

Speaker 7

What I found in my note from some other time that I was confronted with 223 I came to the conclusion that the two and the two are the two forces and three as a neutralizing forces. The two twos are the same. strength. And then the third one is the the neutralizing one. Yeah, I could not verify that this would be really the uh after the year after the the creation of the world. So so I had to find something else.

Speaker 2

Yeah. But don't you think it means all of those things, you know, rather than just like what you said makes a lot of sense? Yeah. But also the numbers. Yeah.

Speaker 7

Yeah, of course. Of course, that's the benefit of these groups that you can hear about. Yeah. of the world's creation, I couldn't handle it this, because I think it's a long time more.

Speaker 2

Well, what what Ekant put in the chat makes sense too. So I think he's using ratios. A lot, don't you reckon? I mean, he's looking at different perceptual views, and then mathematically, he's looking at different ratios as well. On the bottom of page 59, it reminds me that I'm in an area that I don't know what I'm doing. It says, Don't you remember he said recently, we must not oppose forces higher than our own. And added, not only one must not oppose them, but even submit and receive all their results with reverence. At the same time, praising and glorifying the wonderful and providential works of our Lord Creator. I think that's packed full of warnings.

Speaker 6

You know, that's been that that way you've just said, Gwen, just that passage, it's been really helpful

to me over the years, very helpful. in situations where something bigger than myself comes along and I have to be what I would have thought of earlier as a victim of it. it that's that's all gone in me. Now I just now it's just acceptance. So that's been a that's been just that small passage in BLG Bob's tale has been of so much use to me.

Speaker 2

So it's acceptance without judgment.

Speaker 6

Yes.

Speaker 2

Yes. But it still leads to questions. It's a constant search, you know.

Speaker 6

When something comes along that's unexpected, but one hasn't planned for it. or made any options and suddenly something comes along, it's also a possibility. There's a possibility given there. Maybe a possibility to not just acceptance, but to bring it in and to use it for your own work, you know.

Speaker 2

Yeah. Yeah. Well, it also reminds me of the different it's like I had this dream recently of a diamond in the heart, and it has different facets. And each facet is a point of view and a point of light and energy. And so every what I've learned to do is accept that part, that that is a perception that I haven't enjoyed before, and now I do. You see? So it becomes energizing to me to accept this different point of view. But in my opinion, Gurdjieff is constantly testing us with the many facets of our different points of view. And working in groups together, we have to honor that there are Everybody has their point of view. Everybody has their perception. And they're all true. They all have Michelle the two two three. You know, you balance it and then you reconcile with it.

Speaker 1

Each time In terms of acceptance, it's interestingly formulated on the first page we read Only the remembrance of these old friendships had constrained him to accept this invitation It's an interesting in German it is not uh not uh as straight formulated like this there. It's just it brought him to accept it. but had constrained him to accept this. It's an interesting formulation. I often come across the the fact that people have really very, very hard difficulties to understand what accept means.

Speaker 2

Right. It's like it's not agreement. I know that it's not agreement, but there's something, it's a neutralizing force, I think.

Speaker 6

It can also be be painful to accept things, can be suffering too.

Speaker 2

But that suffering in itself, James, is a neutralizing part that we have to do in order to make some kind of sacrificial Oh, we've clung to an attachment, our identification that needs to be gone, you know. It's enriching and yet it's painful, sad, sorrowful. It's everything, you know. So, when you're going through the pain of it, you can't get attached to the pain. You know, I have to be very quiet, unlike I am in this room, but I have to go into a very quiet space in order to. To accept the suffering of letting go of something I'm tremendously attached to that I have not necessarily seen as an attachment or identification.

Speaker 6

Intentional suffering quit.

Speaker 4

because he said the acceptance is the neutralizing force. And I immediately thought, yes, I agree. But now when I read this again, that he says only the remembrance of these old friendships had constrained him to accept this invitation. Isn't then the remembrance of these old friendships the reconciling factor in this case?

Speaker 2

So when he does that, it tells me I have to go into the essence of my old friends. I have to again, we're going back to Somehow it's connected to the pole star in my head. This pole star, because of my interest in astrological phenomena and cosmic stuff. It really indicates that the pulstar lies within our essence. So we go back to our old Friends, our old family of essence, which may not be living, it may not be the immediate family, but it's beyond the personality.

Speaker 6

It also doesn't move out the pole star. It's a it's one of the few constants for us on the Earth, anyway, I think. Could that have anything to do with the many I's?

Speaker 5

Well, that's a question that is going to recur and recur as we consider the nature of Beelzebub's tribe as to whether it's just Beelzebub or whether it's The Elsevob's family or whatever. It it's not clear to me at least. About the poll star. It's an important symbol in particularly in the particularly Shiite Bershan of Sufism. Um well, because it's constant and the thing about unity or the thing about the developed man or as they call him the man of light. Is that he has unity, so he doesn't change like the Poles still. And the actual Pandet Smog It's difficult to know for sure, but it could be interpreted as the one who sees everything. And that would be reasonable if it is indicating unity, at least symbolically. The man sees everything. He doesn't mask anything at all. So that's Bandet's not There's a question about 1921. What did it mean to Gurgi?

Speaker 6

Yeah, it doesn't start writing until 23, did it?

Speaker 5

July 24 is the given date by I don't know. Someone or other as to the time he started writing. But you know.

Speaker 6

It's not 1921, is it?

Speaker 5

It isn't 1921.

Speaker 2

But he could have become aware. His of the question part of him. To me, he's writing from essence, but he's accessing. Like a North Star type of thing all the time. I mean I think I'm trying to understand it from my personality rather than to fall into essence and try to speak. Even in this group, like there's a this trans ship, and then it goes Reva Snogger to However, you say that, the planet to a special conference in which he's consented to take part at the request of the friends of longstanding, at a request of his essence. So what does that word mean if you break it down? I can't even say the word, much less break it down.

Speaker 5

What are we talking about? The planet Reva's render?

Speaker 2

Yeah.

Speaker 5

I think that's got a meaning. I'll try and find out. I need to have a look. He says in the year nineteen twenty one he doesn't give a date, you know, he gives a year.

Speaker 2

So Robin, when did he start going to St. Petersburg and going back and forth to Moscow? Wait, when did he start?

Speaker 5

He returned to Moscow in Moscow in 1912.

Speaker 2

Okay.

Speaker 5

But it's not. I don't think a date is given by anyone as to when he started founding the groups, but the group that Ispensky was in existed in 1914.

Speaker 2

Okay.

Speaker 5

But I don't know when it began. So that's you know, I d what was Girdiev doing in nineteen twenty one? Everyone anyone know? But he has been in America Not in nineteen twenty one, I don't think. We can find out.

Speaker 2

I'm looking at his lectures in 1921. He's lecturing about huh?

Speaker 6

Have you got something there from the lecture?

Speaker 2

He starts talking about body, essence, and personality in 1922. And in 19 yeah, it's still 1922.

Speaker 5

In 1921, he left Turkey. And came into Europe.

Speaker 2

That's he came to Berlin. First talk in Berlin.

Speaker 5

Came to Berlin and then went to Paris.

Speaker 2

First meeting, November 1921, in Berlin.

Speaker 6

What's always gotten me uh thinking wondering about the time element in in this chapter. As the Hassan was the son of Bialzebub's favourite son, Tuluf. That's the only mention in the entire book of Tuluf. And he met Hassan for the first time. from his place of exile, from from the from the place where he was exiled from. And he was supposed to be a fiery youth, so he must have he must have had his his son at a very, very early age. But why d why why doesn't Tuluf get another mention if he was his favourite son? And where is the wife?

Speaker 5

Well, we we encounter the wife, and I think it's after the fourth. It's some one of the at the end of the visit he says we went back to Mars. And the woman who'd been designated to be my wife, you know, as as so and that's the way we all get married, really, isn't it?

Speaker 4

The only real way.

Speaker 7

It's said by the Tilnikner, Silnikner, Cilnikner, that she was assigned to get his wife.

Speaker 5

Yeah, and he kind of the the Zerlichner is the it's a very strange kind of thing that you pick up detail by detail, but the Zerlichner. is the individual that should lead. And the Zerlichner is always a healer. And it turns out he's also an astrologer. In fact, he's really quite talented.

Speaker 2

And Rodney Collins has some of that talent. And so he started really in January of 21 talking about the magnetic center, which makes see when I've read that pole star. I keep thinking of the pole star in some way as a magnetic center within my studies. You know, or the North Star, something in that of that nature.

Speaker 7

It's interesting, Gwynne. I have taken the poster as the symbol for my website. So yeah, this star should symbolize the the North Pole, the North Pole star.

Speaker 2

Well, I think so. I'm reading some of the lectures he did in 1921. He becomes very involved in In the magnetic center of, but then he says, in some of it, he's making fun of our astral bodies and all of the language around astral. And it's it's it's kind of boggles your mind. I like to go back to his lectures at the time that he mentions, whenever he mentions a date, I like to go back to that date to find out where he was coming from during that time. You know, he'd just come from Constantinople, or he was leaving Constantinople, going to Berlin. I try to travel with him in my imagination, which you know I have a strong imagination. I can only imagine how his wife felt following him around. You know, it's like, how do you follow this man?

Speaker 1

I have two formulations which I also find interesting on the end of the first page of page fifty two. The first page we read. There is written on account of circumstances independent of his own essence. He had passed many years of his existence in conditions not proper to his nature, and then the next in this many year'd existence unsuited to him, together with the perceptions unusual to his nature, and the experiences not proper to his essence involved in it So very often he mentions there this strangeness or alienness. So this is something which struck me This time very strong. I have no idea, Gwyn, I could take out but it's it's it seems to To tell me something I don't know.

Speaker 2

Well, you know, the finishing part of that, Eken, he says, failed to leave on his common presence a perceptible mark. So So sometimes we're the way I see it is he gets so involved in personality issues that we fail to see the mark. We fail to see the essence mark. I really think this is very strongly involved with essence and Keshian body somehow. I wish, and I don't even remember half of what I was reading 10 or 12 years ago in this.

Speaker 4

Maybe returning home to the planet Karatas is the birth of body. If I follow this fault.

Speaker 2

I wonder if he draws energy from Keratas, even when he's not there. And if he's drawing energy from Keratas, where's that located in his being?

Speaker 5

Keratas inevitably is his essence, or it's like it's the sphere of his essence. Because it couldn't be anything else, because your essence is where you're you know, is attached to where you are born. There's a thought I've had never had this thought before, but it's not necessarily a good one. That this intervention that occurs because they're about to pass through the solar system Vwanik. Maybe that's the accident he had, because that's the time he started to write the tales. And so that's the time he starts to tell the tales. Zilno Trago is um He says cyanic acid. The notable thing about cyanic acid is it's a compound that consists of One atom of carbon, one of hydrogen, one of oxygen, and one of nitrogen. So those were all the terms that he used to describe the various aspects of the hydrogens. So, cyanic acid is one each of all of these things. Um, it's also poisonous. If you were too exposed to too much of it, it would kill you. It would volatilize out of you, but you would be dead after it did. If you were human, but of course if you were Belzebub, maybe you wouldn't, you know.

Speaker 2

I'm going to ask a question, Robin, to you about If you've got someone who has a lot of velocity and electricity in their body, and you present acid to them. Would the effect be a deterrent to the acid, or would the acid be more effective on that body?

Speaker 5

The more highly charged electrically a body is, the more alkaline the blood will be.

Speaker 2

Okay.

Speaker 5

So the normal nature of the person's blood is it's acidic. It's mildly acidic and it's acidic because of the carbon dioxide in it. It creates carbonic acid. Is it carbonic acid? HCO_3 or something like that, but it creates that in the blood which is slightly acidic and that affects the whole of the body. But if you become energized, if the Immune system is very strong, then the blood is alkaline. The blood goes to being alkaline, and the instinctive centre, the immune system is much stronger. It's very difficult for you to catch any diseases when your blood is alkaline.

Speaker 2

So what they're doing with this cancer research is, and the healing that's going on with these people. They're doing this stem cell research. What they do is they reduce the body down to zero with toxins, with the chemo. And then they have already done the stem cell from the bone marrow of the person. They re-inject it back into the person. And they build. So that would make sense to me. So then the person's own stem cells rebuilds his whole immune system, which then counters the cancer.

Speaker 5

Yeah, yeah, yeah. I'm the game that they're playing is particular, if you like, because you're already

talking about someone who's sick. And what they're doing is they're using the chemical therapy to suppress the immune system so they can inject foreign stem cells. which will in some way or other stimulate the actual stem cells of the body.

Speaker 2

So they're using the stem cell of the person themselves. So they take before they start the treatment, they take the stem cells from the person's bone marrow. Then it takes time to treat that to take the stem cell back to its original point. And it's coming from which case, I don't know.

Speaker 5

I'm I'd have to look into it to get some idea of what's really going down. But the The immune system intervenes and they've their chemical therapy is going to Stop the immune system intervening while they. I mean, that's what they used to do to make sure that heart transplants and kidney transplants weren't rejected, you know. Because the immune system might take a dislike to them.

Speaker 8

Going back to the time that we were talking about the saying it's 1921 I remember my first impression was thinking, oh, so he's talking about now. So it's to me, it's You know, it could have been, he could have said, oh, it was, you know, 10,000 years ago or something, but he's saying it's now. But actually. saying it's nineteen twenty one puts it a little bit in his past, but in terms of Our years, one of our years is kind of equivalent to one of his days. So it kind of covers the present era.

Speaker 5

Oh, yeah, okay, that's good.

Speaker 2

So I think it's important that we know, Rod, when he's talking about the past, when he's talking about. . The universal beginning of time, and then when he's saying the now, so that thing brings up a real I wonder if he does that throughout the book in some way that may not say 1921, but say, and now. And now this is the situation. You see what I'm saying? Like he's in application.

Speaker 1

I have another text passage which struck me again. when we go back to the second page where it's described that uh Belzebub was fiery and brought the center of the heavenly kingdom almost to rev uh revolution Interesting is then the last paragraph, having learned of this his endlessness, notwithstanding his all lovingness and all forgiveness, was again constrained to banish Beelzebub with his comrades to one of the remote corners. So It's interesting that someone who has m make s uh trouble um that the the s the cen central leader is constrained to to banish him, so he have to has to push it out. Then I Yeah, it it's it's just an i interesting uh interesting general notion in a way. want to transfer this to something inside of me. When something makes trouble, when I banish it, it it is more like uh I try to ignore it or m m move it out of my focus. So this is something which seems in this sense Strange or interesting, somehow.

Speaker 2

Well, he connects it to Mars. He connects it to Mars. And Mars in our body will do things

impulsively and impetuously.

Speaker 4

He is not banishing him for good, he's just sending him to the to a remote corner of the universe. So he's not out, out.

Speaker 1

Out, out, out.

Speaker 2

Remember how he goes and banishes things to Mars to? Saturn to, you know, he goes throughout the book talking about these different. He loves Mars and he loves Saturn in the book. So I'm sorry, I interrupted James. What were you going to say?

Speaker 6

That's okay. Carry on if you wish. Go ahead.

Speaker 2

No, no, no, no. I'm just saying Mars is an action. That is very undiscernible.

Speaker 6

Maybe maybe Mars is a higher state than the Earth, but it's on a higher level than the Earth. But what came here was that perhaps this exile that was given to BLZ book by his endlessness was just that PLG Bob was doing very well in his own work. He was doing very well. He was reaching high estates. And then something happened, and that high estate went away. He exiled this possibility. But it's come back, he's started work again, and now he's back on track. I think towards consciousness, if he's not already attained it. So perhaps it means something like that. Just one of the possible means for this exile.

Speaker 2

So he's returning in 1921, if you get specifically, he's returning from Constantinople in some of his travels. So he's going into some serious work as of 1921. So maybe that I think what you're bringing up is something very important. I do I don't want to shortchain Mars because he's mentioned Mars on the whole next page. So, Mars is a continuum of action that he's taking.

Speaker 4

What I was thinking, the word constraint, it also implies a higher law or a law. somehow that you can't do different than that.

Speaker 1

That's the only yeah but the highest is not constrained by anything.

Speaker 4

It seems like.

Speaker 1

It seems so, yes. Yeah, this when when I w was referring to this text, it was not my point to ask something about Belzebub, and of course it it is uh affordable of uh for him. to go to the exile and to learn something. No, I was looking from the perspective of his endlessness, that his endlessness is constrained to banish someone or some factor who makes trouble in a way. So he has no hasn't have w has no other choice than to to put it behind or far away to one of the remote or remotest corner of the universe.

Speaker 2

So well, but so so his endlessness is saying To me, the endlessness is saying, now go do the work with the three centered beings on Mars. Now, you know, now it's time to do the work. And your work is going to be, because he identifies a planet Mars colony, three-centered beings. So it's kind of a demand coming from his higher centers and endlessness to go into the actual work that he has to do, which would make sense in 1921. What he was doing because he started forming these groups in Europe.

Speaker 6

He's exiled to Oz. You know, I checked out a little bit. I couldn't find anything that said oz, but oz. O R E S. Is there any rock or mineral that bears metal and which is worth mining? So it's it's an interesting that he gave gave it the name Oars.

Speaker 5

Oz also means buttocks. Turkish. Yep. I can't remember which language. I think it's Turkish, but it means buttocks. That's a bit far from your intellectual center, isn't it?

Speaker 2

Well, it's the cream of the crop.

Speaker 4

I mean, in in German, if you send someone far, far away, you say I'm Asterweld. Which is translated to in the middle of nowhere, but but it's the buttocks of the world, yes, like in Spanish, you know, yes.

Speaker 6

That's good. Also, this business of checking up the there was about these names as saying it's very it's it's very quite lovely you know his name it's uh it's one one who does good deeds and who who who serves other people, it's got the implication of good looks and handsome features. And it's almost exactly what BLG Bubb says, appreciating as good heart and also owing to what is called family attraction. And Ahun is translated to the one who is gracious. It feels about saying the Nahu, and I think it's some aspect of the Lord of Treya.

Speaker 2

I think Gurdjieff, as a young Hussein himself, thought he was quite good looking and was very friendly with his good looks.

Speaker 6

I say no, but you know, it's also reading the book and away being taught by PLC, but you know, I came across a really interesting thing. I'll just read it out. It was Haraj. We all know how closely he worked with Mr. Khachif on this English Beelzebub's tales. But he taught he said to members of his group, his New York group, that the tales are to be read with three centres. And he explained this by saying this, remember how you listened to stories heard when you were a child. So that you participated, your hair stood on end, and your eyes shone, and you wept. That is reading with all three centres, and Gjieef would hope the book reading could be of that order. The difference between a child's appreciation and that necessary for this book is that it requires a developed psyche really to sympathise with the characters of this book. That was rather well said by Oras.

Speaker 2

So if you're reading in the three centers and you're reading with Hossein, where does Tuluf fit in? Given that he is the favorite son, he's choosing the grandson

Speaker 6

Well, look at look look at his name, Gwyn Toole. You know, he's a tool. You know, he was something that made an assay. There's the tool. I don't know what the oof means, but there's the word tool

Speaker 3

Not as specific as what the name means. The relationship between Grandfather and grandson is a lot different than between father and son. It just establishes the height of Beelzebub's wisdom compared to What is who the person who is the student? I mean, Hossein is the perfect student. He loves his grandfather and he listens to every single word, takes it all in. So he, if you think of Beyoze Bab as the perfect teacher, the highest teacher, and then we're trying to be Hussein. The sense just too close in the relationship is too close. This is very simple. I mean, I'm just analyzing the The time span and what you think of your grandfather. I don't know what the words, the names mean.

Speaker 7

What I found about Hussein is that Hussein was, Ibn Ali was the name of the grandson of Muhammad the Prophet. That's the Wikipedia what's Wikipedia said.

Speaker 5

Yeah, it's true. And it's um Gurdiff would have known that in a big way, you know, it's not like something he didn't know. So the choice of Hussein Hussein is the individual over which the Sunni Muslims and the um Shia Muslims fight. Because the Shia Muslims believed that Hussein was a natural heir to Muhammad. Whereas the others believe I can't remember somebody else anyway, Sonny's believed somebody else. But Hussein was martyred while he was so it says, while praying. An act of war, he was praying somewhere and soldiers came in and just killed him. So there's a a a pilgrimage every year to Kerbala, I think it is in Iraq. By as many people as go to the um the Hajj in in Saudi Arabia, go there every year. Millions, millions, yeah. Streets crawling with them.

Speaker 6

This word culnocranonis, does this mean cranium?

Speaker 5

Well, it's a good question. And certainly you can go in that direction. It's very difficult, you know. I could never make a lot of the words in the tales that he uses, I could never be sure. Sometimes you can be very sure that he he is assigning a particular meaning, but you know, I don't know. With that, it feels like it should be. But I don't know whether it is. We have to know what the chip is, the karma. What is the karma?

Speaker 2

I wanted to ask you before you answer that, do you think he could mean specific things but in different Ways, like, like the words themselves grow in a lineage of words and connotations. Do you understand what I'm saying? Like the words themselves evolve. Under into a specific understanding. I want to ask Mullen answer, I did that question.

Speaker 6

It's great that he's the first three-brained being on the earth that is referred to.

Speaker 2

In a way, when I'm reading this, I think I don't belong here. On this planet. Do you all ever have that feeling that you just don't belong? I don't understand it, and I don't belong.

Speaker 6

That's where would you like to be, Gwen?

Speaker 2

It's of no interest to me where I'd like to be. It's just like kind of dumbfounded by some of the things that happened on this planet. I'm just. I'm in awe sometimes, but I don't feel like I'm connected, you know.

Speaker 6

Yes. I empathize with you that, Gwen. We just have to accept it the way it is.

Speaker 9

In the earlier days of this, they talked about a person who'd been around this for a few years. They said they'd been poisoned. And I think if you look at saying search and miraculous, when you read Catherine Mansfield's account there of things, you know, she says we're all sort of people stranded on on a desert island here. And not just that, but we're all we're all in that same situation. But a lot of people don't realize it. And if you've realized it, you've been poisoned and all you want to do is get off. And there's a lot of work ahead of you then if you're going

Speaker 6

Anyway, it was me who said that, John, of being poisoned.

Speaker 7

I would like to come back to the question of Robin, who asked us about Karnak. What I know, it

is the biggest temple in Egypt. And as some historians say, it was also the, it had the biggest influence to the Egypt society and life. Did you hear did you did you want to say something else, Robin?

Speaker 5

It's also the largest collection of megaliths in France, is called Carnac. So there's two and it's the largest. It's way, way larger than Stonehenge or anything like that, just loads of it. So there are two places called Tarnak. They're both holy in a way. And I'm sure that that has influenced his choice of that word, but I don't know. I don't know what karnak means in Egypt. I don't know what the the Egyptian word karmak means. I'll try and find out.

Speaker 6

He used to drive to Karmak and used to have days off there.

Speaker 5

Yeah.

Speaker 6

I think I've told my story about being at the temple in Karnak in Egypt. I have, yes.

Speaker 2

Let's have it again.

Speaker 6

Yeah. I went there with two with two Swedish friends to celebrate our sixtieth birthday. We went to Egypt. And this was the the time of the um the revolution, the the you know, the the the uprisings So there were no tourists there. We we were very, very fortunate in many ways. I really liked it straight away. But there were no tourists, so we we we visited the Giza Plateau and Pyramids. We were completely alone apart from our camels, you know, it was crazy. Had a few fine experiences there. But I went to Carnack on my own. One of my mates, one of my friends, was ill. He did something bad. And my other friend stayed with him in the hotel. So I went to Carnock on my own and it was just astonishing. Blew me away. It was absolutely magnificent. I was in this like a forest of pillars with these beautiful, beautiful. Carvings and hieroglyphs everywhere. And the original paint was still discernible. It was wonderful. And then I started to hear like whispered voices I wasn't smoking any ashes or nothing like that. So it wasn't hallucinatory, it was real. And I started to remember myself. And lasted I was in this I was in this state for about 15 minutes and it was It's a conscious memory. Now I can recall it very, very easily. Recall this memory of this astonishing state I was in. in this magnificent edifice, this magnificent building. It's huge, you know, it's really, really big.

Speaker 2

Have you ever written about it, James?

Speaker 6

No, no, but I think I've told this story once before in this group, so I felt a little bit of a blown out.

Speaker 2

No, no, no, no, no, I love that kind of thing. Oh, and if it's boring, oh, so what? But I was in Afebury and I went to all the stones in Scotland, England, and Ireland, but in Afebury. I put my back up to one of the big stones and I literally could hear the chanting. And some of the chants, and I could even repeat the chants that came out of that. Nobody was with me. I was with a group, but I had wandered off by myself. And I went to the lady in the library and I told her my experience, the people at Athbury. And she said, she told me at what time That was constrained when those chants were and I repeated to her what I heard, and she gave me some material to look at for that Because she says you're having a memory, and she gave me the exact century that I was remembering. You know, and it was just amazing. It transformed me. First of all, I started believing when people like you do that kind of thing, I know it's a transformative moment. It's a transformation within. You know, it may be of no interest to other people, but it is a major initiation for ourselves.

Speaker 6

Gwen, is Avebury that one that's almost like a spiral?

Speaker 2

It's a spiral that's not. It's in kind of a circle. To me, it wasn't as impressive. But the stone spoke to me. And I don't know, where is it located, Robin Abeberry?

Speaker 5

Well, it's in the West Country. I mean, I've been there, you know. They that somebody started a village in the middle of it and they started stealing the town stones to build things. Part of Avebury has been pillaged by the local villagers. But there's still I mean, I did what you did. I I leant up against the stones and just tried to sense what what they were. But I can't I I can't remember sensing anything dramatic. I wanted to, of course, because you always do.

Speaker 2

You're probably too bright. See, I imagine. I'm like a Sarah Bernhardt on stage. So, you know, I go, bring it on, bring it on. You know, I love the whole thing about Karnak, though. That interests me, what you were saying. France, where is that located in France that you were talking about?

Speaker 5

That's a good question. I think it's in Brittany, but I'll try and find out where it's going in France.

Speaker 2

It's not where the Cathars were, right?

Speaker 5

No, it's not there. It's in the South Celtic area, you know.

Speaker 2

Okay. That's interesting.

Speaker 5

Well, the g d it was those peoples that built it.

Speaker 2

See, I think Alexandrian Library, too, James, had some remarkable carvings in it, but it's gone. The and I think over a 300-year period, it was kept, they kept actual material that That went through the Alexandrian Library and all the people that studied there and What you know, and I think it's lost in the ocean. Someday, I hope they find it actually, because you can't destroy the carving.

Speaker 7

So oh sorry.

Speaker 5

So I'm just giving you the information about Carnack. It's in Brittany and it's on the coast. It's kind of um west of Nantes.

Speaker 2

Okay.

Speaker 5

But you know, if you if you want to go there, you can go for a swim afterwards. Very nice.

Speaker 6

How far was it from Fontainebleau?

Speaker 5

Way far, with loads of differences. It's Syphantonbleuz south of Paris. Just get more like west of Paris, I think.

Speaker 7

Yeah, yeah, yeah I have put the the Wikipedia link of Karnak in in the chat. You see the map of it and

Speaker 6

Was that you, Vanya, who wrote that it was a spaceship? The etymology was spaceship. Who wrote that?

Speaker 1

No, I'm sor I'm sorry, I wanted to I was typing in the in the wrong window, so it was not That's okay. So I deleted it quickly, but you weren't going to be able to do it.

Speaker 7

And what I remembered is that the Armenian Stonehenge is also called Karahund. So it's the same

rootless like karnak.

Speaker 5

Yeah, because the khan means stone.

Speaker 7

Yeah, and and the it means Or, I have read that it means also speaking or singing stones.

Speaker 5

Yeah, probably.

Speaker 6

That's interesting, right?

Speaker 2

I'm still drawn back to don't remember we must not oppose forces higher than our own. So that brings you to a level of acceptance that we were talking about, James. The minute you start trying to intellectualize a force, for instance, you've lost it. You know, it's just like telling our stories. It loses its impact by telling our story because we were impacted far more than we can tell about our story. You see? And that's a force, like Carnac is a force, and Avery was a force to me. You know, it's not what it was, it's more of a force that injects energy into the being. To our being.

Speaker 6

Yeah, I think you're right about that too, actually. Go in. It loses something one once tells it ah.

Speaker 2

Yeah.

Speaker 6

Loses force.

Speaker 2

Well, when we, yeah, even trying to intellectualize this whole thing, trying to understand if I'm listening to Ronald reading it. I am impacted far more than when I'm sitting here trying to discern what I just read.

Speaker 6

Now that he's got he reads really well. I read the tales really well, Ronald.

Speaker 8

So is he saying something about the ship being like a temple?

Speaker 6

Well, we we we I think we we've talked about that that before, Roger. a year or so ago, a couple of years ago, maybe, about maybe the spaceships and the algebra sails represent schools. The captain. I always like this captain. He's not named. But I always it's Pegozzi, isn't it?

Speaker 5

Yeah, it's Pegosi. You can tell, we're going to read it later, but you can tell what he says about himself, and then you read. in meetings remarkable men what what Gurdjieff describes Pogosian as, and there's a correspondence, and of course he is the captain of the ship.

Speaker 2

If I had my own personal ahoon, what would that mean about hahoon to me?

Speaker 5

I think Ahun's just personality.

Speaker 2

I know, but he's so loyal. He's a servant to me. I want a loyal servant.

Speaker 5

When you perfect yourself, Gwen, which is probably in a week or two's time to have an ahoon. You get your own ahoon.

Speaker 2

I want him for Christmas. I depend on Ahoon to bring me back to myself so I don't get so far gone. I say, Ahoon, Ahoon, where are you? It brings me back to myself. So I'll have my own Ahum.

Speaker 6

He's here there and everywhere, isn't he Ahum? I think from the third the third the third descent. And what's his reward for all of this service for all of this loyalty? His hard work and his companionship and sometimes his advice.

Speaker 2

Just being present is his reply. Maybe I think of a good therapist as a person who's just an ahoon.

Speaker 6

Yeah. Just the householder.

Speaker 2

Yeah.

Speaker 6

Just a good householder.

Speaker 2

Yeah.

Speaker 7

And he is doing all his work not for a reward.

Speaker 6

Not for reward.

Speaker 7

Not for reward. Just in the work itself.

Speaker 4

But if Ahoon is standing for a personality, I I yeah. I can't see that personality is not doing it I mean, what you said, if you're perfected, maybe it's where it belongs actually, where it would be where it would be the right Plays, but actually personality screws everything up.

Speaker 2

As attached in personality, so I think Ahun isn't like in a personality, you get attached, you have ego issues. But Ahun's personality works for Gurdjieff. You see, I mean, it helps him remember who he is in the now. He's always there.

Speaker 1

Yeah, I mean, we all have, in a way, our ahun. So your ahoon is called Gwyn. Gwyn.

Speaker 2

No, it's Gwyn.

Speaker 1

Yes, of course. I think the only problem is that that we have still the problem to identify with our Ahoon. So it is that he is in a way the the more active part and it should be the opp uh the um yeah it should be the the serving part of of us so there this this is the problem but any actually we all have have it so it's it's there and yeah the problem is just that we identify with with it Sometimes takes over. Yeah, get lost in it in a way.

Speaker 2

Great point.

Speaker 9

Another way of looking at it be that with the grandfather, the grandson, and a hoon. They represent the three forces, active, passive, and neutralizing. And a hoon is the neutralizing force between the two.

Speaker 2

That's great.

Speaker 9

Or the other one, another way, well I suppose it's the same but just used in different words, is the is the head, the heart and the the guts or the body that each one represents a It's just the different words for the same thing, really. Each one of those represents a different aspect of those of a three-brained being, I suppose.

Speaker 6

I like that, John. I really like that.

Speaker 9

Yeah, so did I.

Speaker 6

Whereabouts in England are you, John?

Speaker 9

Give me a Aberdeenshire.

Speaker 6

Aberdeenshire, wonderful.

Speaker 9

And I live in the middle of nowhere, so.

Speaker 4

Are you near the Shetland Islands? You mean I'm Asteville?

Speaker 9

No, no, no. That's about as near as near for me as Texas.

Speaker 6

Well no. But you're not Scottish, are you, John?

Speaker 9

No, I'm not Australian, but I've spent a lot of years in England. I spent about 40 years in Australia, but I've lived in different countries. But um looks like I'm now Scottish, so to speak.

Speaker 6

You've settled there now, yes.

Speaker 9

Yeah, I'm getting too old to travel around.

Speaker 6

Tell me about it. And whereabouts are you, Rod? Which part of the States are you from, if I may ask?

Speaker 8

I'm from London, or near London.

Speaker 6

Yeah, sorry.

Speaker 8

Yeah, which part of London? Near Hampton Court in southwest London. By the Thames.

Speaker 6

Are you happy there?

Speaker 8

Yes, great.

Speaker 6

Have you been in the work long?

Speaker 8

Yeah. Yeah. I'm not I'm not sort of a straight Gurja student, but I've been doing Work for, I don't know, 40, 50 years, something like that. Yes, many years.

Speaker 6

I'd just like to say to all of you that I won't be around for a couple of months. I'm away to India soon.

Speaker 2

Are you going to be at that ashram that you stay at?

Speaker 6

I don't stay at an ashram. I avoid them like the plague actually.

Speaker 2

Oh, really? Where do you go?

Speaker 6

I don't really like it's not my style. No, no, I go I go to a pilgrim a pilgrim town in the south and um It's a beautiful little quiet little town in Karnataka. And this time was a friend of mine I'm going to be with a friend for for a few weeks who he's coming from Australia. He's my he's my brother and uh been in the works since he was sixteen. Uh he's forty-five now. So he's my younger brother in a way. And I haven't seen him for quite a while, but we're meeting up.

Speaker 2

Will you be near Adyar? Are you going to be near Adyar in South India?

Speaker 6

Agra.

Speaker 2

A D Y A R A D Y A D Y A Never heard of it Adya never heard of it quite

Speaker 6

No, I'm in Karnataka and then I'll be spending some time in Tamil Nadu. I like Tamil Nadu very much

Speaker 7

Beautiful.

Speaker 6

So excuse me for taking up some personal vibrations there, but I wish us all the best for Christmas. I really do wish us a very fine Christmas. And all the best for twenty twenty six.

Speaker 2

When will you be back?

Speaker 6

In beginning of March.

Speaker 2

Oh, wow. You are going to be gone a long time. Now, do you stay off the internet the whole time you're gone?

Speaker 6

Oh, no, no, I stay online with my mobile. But the uh I've tried it a few times.

Speaker 2

It just doesn't work from well, I mean, I I would love for do you have a website or something that you write to, or do you have a writing that you?

Speaker 6

Use I used to have web websites. I used to have websites when but yeah, I'm a painter, you know, I'm a painter. Yeah, if you I'm on a couple of websites that sell my work, but uh I gave up having them. I gave up having a personal website a long time ago.

Speaker 2

So you don't write about your experiences?

Speaker 6

No, no. Just try to have them.

Speaker 1

Thank you for sharing this, James. We will miss you.

Speaker 6

Yeah, I'll miss all of you people very much too. Early it will. But maybe I can drop a mail to Robin.

Speaker 2

Yes, yes.

Speaker 6

Okay. We're getting off now. Good night, everybody. Goodbye. Good luck in life and work. Take care out there. All right.

Speaker 5

Okay. You take care of yourself. We will miss you.

Speaker 6

Thank you, Robin. Bye-bye.

Speaker 5

Well is that is everybody leaving now? Is that kind of like the conversation's over because James is going to India?

Speaker 4

So we meet in March.

Speaker 5

It is worth saying that there will not be a meeting next week because I don't want us to clash with Santa Claus. And the week after that, it's New Year's Eve, which in um again, we will not be having a meeting on New Year's Eve. So the next meeting will be on January the Seventh or something. So, like, we will probably have forgotten each other by then. I mean, two weeks. Memory.

Speaker 7

How many of us have gotten memory that long can we forget?

Speaker 5

No, we can continue talking, but if nobody wants if everybody wants to finish early, like appears to be the case, we can finish early.

Speaker 8

We haven't spoken about falling. Is that something worth talking about?

Speaker 5

Well, I think it is. But that's going to be a conversation that goes on for a long time, isn't it? So it's like Here's what I think at the moment because it's just come into my head. So this isn't a prepared thought. This is just That things happen to you and by things happening to you, they happen to you because you are passive force. So I suspect that falling has to be a means of, if you like, Movement from one part of the psyche to another, where you just remain passive to a different force. And I've just invented that, so you know.

Speaker 1

No, I would agree with this with small feeling. I thought it it is what we discussed with uh that our attention is always attracted by something. So I I am drawn or or pulled towards something. It's often that I am not direct myself towards something that happens, but I am just I just called by what happens and yeah.

Speaker 5

But it's more involved than that, obviously. That's just like a let's say a simplistic way in to sort of talking about it because He's got three different kinds of ships. One is Karnak, and Karnak is flying across the galaxy. And then he's got the ship occasion. And occasion is always used to travel to Earth. So that that seems to be a mind and there isn't um there isn't any special captain or special procedure. in respect of the occasion. But there is the fact that you have the problem of mooring it once it gets to Earth. It's like the local supermarket. There's just really no parking spaces, so you've got a problem there. And sometimes it's so crowded you have to park it at the South Pelt. It's a strange thing, you know, this and what's the other ship called?

Speaker 7

Omnipresent.

Speaker 5

Omnipresent, yeah. That's that's, you know, that's probably going to be able to be used throughout the solar system. The word karnak, and Oraj said that the word karnak means in Armenian the body of the soul. He said that if you look up Karnak in Armenian, you don't get anything. It's like never heard of the word. So it's kind of difficult because when Araj says something, he's probably reporting something from Gurjeep. I'm not sure he didn't make it up.

Speaker 1

An interesting little aspect is that he translates the name of the ship omnipresent to the German term Allgingwertich. But he does not translate ok okasion, occasion He just writes in German

Okasion and and also Carnach, of course.

Speaker 4

Karnach.

Speaker 1

But omnipresent he translates to All Ging Wertech, which means only omnipresent.

Speaker 5

Really, that's interesting. So the meaning of the term omnipresent, he really means it then. By doing that translation, he's not treating it like a ship name, he's treating it like a concept. So the gym. I have no idea what it says in French, but I'd be willing to bet it'll be the same.

Speaker 7

Michelle could look I'm I'm just talking quickly because we are late and Russian too. And it's my first intention to look at the Russian economic question. It's not already on my website, so I have to look in Obsidian. It's not quickly is not to do. I have to sort it.

Speaker 4

So you have time till January now.

Speaker 7

Yes, yes, that's true. No, not quick. I'm in the wrong world. Sorry, I'm in the wrong world. That's the reason I cannot find it. Yes, this was the reason. Sorry, I have more than one vault. So that's only. He mentions omnipresence very often. No, not so quickly. It's not possible so quickly. But I will come back to it in January. I had a lot of time to think about.

Speaker 1

Just the last comment. What I also found interesting that the reason for Berzebupp's revolutionary Attempts was that the government of the world seemed to him illogical. Because usually when we have problems with something, we say it's it's unjust. It's not just. So yeah. it it it's no one w w n not so often people complain it's not logical. They complain more, it's not just.

Speaker 5

So that's interesting actually, 'cause that's a different center, isn't it?

Speaker 1

Yeah, yeah, yeah, yeah.

Speaker 5

It's a worthy thing to have pointed out.

Speaker 1

So he does not react in a way emotionally, he just finds something which his mind uh wants to have bring back to uh to another kind of order or kind of logic.

Speaker 5

No, it's all right. If you've got something to say, say it.

Speaker 1

Don't yeah, just just this this little text. he interfere interfered feared in what was not none of his business. So this I I see a an connection to this passing by the region with the Zilno Trago when there are uh forces much higher than than we we have to to submit. And here Belz Boop did not recognize that he was dealing with forces much higher than he.

Speaker 7

And it's human. We all do this, that we feel things that it's not our business.

Speaker 1

Yeah, and we don't understand that we have no chance at all. This is some notion which I find very very helpful in a way, to to submit to forces which are immeasurably higher than than myself.

Speaker 7

And it's comforting, even Besip Abd wants to interfere with business, it's not him. Okay.

Speaker 1

Finish now.

Speaker 10

Okay, I wish you a beautiful Christmas and New Year. So happy Christmas and New Year. Have a good time. I'm good timing.

Zoom Comments:

2025-12-17 12:24:38 From Saša to Everyone:

"On one occasion when I took Mr Gurdjieff coffee at night, he asked me, 'Could you write what I will dictate to you? Are you too sleepy?'

I said, 'I can, I am not sleepy.'

'Then bring your notebook.'

He began to dictate in Russian a kind of melodrama where brothers killed each other and so on and so on. I wrote practically three pages before Mr Gurdjieff stopped and asked, 'Does it please you?'

With my usual directness, I told him in all sincerity that I felt it was awful, and revolting, and that I'd like to throw it away.

Mr Gurdjieff very quietly told me, 'All right. Throw it in the waste-paper basket. We will write something else. Perhaps it will please you better.' With great pleasure, I tore out the three pages and threw them away.

Mr Gurdjieff began to dictate again: 'It happened in the 123rd year after the creation of the World. Through space flew the ship Karnak . . .'

He did not stop dictating till I had written three pages, and I sat there quite transported to another sphere.

He asked, 'Does it please you now? Do you wish to continue?' I could not even utter a word, but he understood from my face how happy I was.

This took place on 16 December 1924 at 47 Boulevard Pereire. On that night Mr Gurdjieff called his talk 'The Conversation of the Old Devil with the Young One' . . .'

~ Olga de Hartmann in 'Our Life With Mr Gurdjieff' by Thomas and

Olga de Hartmann

2025-12-17 12:36:56 From Vanya | Ekant to Everyone:

The Core Math

Ratio: 1 : 389

Sync Point: Year 223 (A = objective time calculation) is the same moment as Year 1921 (B = time on Earth)

1. The "Speed" Difference

Time in Timeline B moves 389 times faster than in A.

If a person in A waits 1 year, the world in B experiences 389 years (nearly 4 centuries).

If A reaches Year 224, B is already in the year 2310.

2. Finding the Origin (Year 0)

If we trace the timelines back to when Timeline A started (Year 0):

Year 0 in A corresponds to Year -84,826 in Timeline B.

This means Timeline A is much "older" in absolute terms, but its clocks move much slower.

2025-12-17 12:38:25 From Vanya | Ekant to Everyone:

This setup creates a massive time dilation where Timeline B moves 389 times faster than Timeline A.

For every single year that passes in World A, nearly four centuries pass in World B. Because Year 223 (A) and Year 1921 (B) are synchronized, the gap between them expands incredibly fast: by the time one year passes in A (Year 224), World B will have already reached the year 2310.

Looking at the history of these worlds, Timeline A is much "older." Its Year 0 occurred roughly 84,826 years before Timeline B even reached its own Year 0. In this scenario, a single person's lifespan in World A could span the entire rise and fall of a civilization in World B.

2025-12-17 12:51:16 From Vanya | Ekant to Everyone:

The word "Revozvradendr", break it down etymologically as a constructed word (neologism). Given your context of shifting timelines, it sounds like a title or a technical term for someone who bridges different eras.

Here is a breakdown of its linguistic roots:

1. The Prefix: Re- (Latin)

Meaning: Again, back, or reverse.

Function: Indicates a repetition or a reversal of a process.

2. The First Core: -voz- (Slavic)

Root: Voz (found in Russian, Polish, Czech).

Meaning: Related to transport, carrying, or moving. In a prefix sense (voz-), it can also mean "upward" or "out."

3. The Second Core: -vrad- (Slavic/Indo-European)

Root: Likely a variation of vrat or vraditi.

Meaning: To turn, to rotate, or to return.

Connection: This is the same root found in the Russian word Vozvrat (return).

4. The Suffix: -endr (Greek/Germanic)

Greek (-andr): From andros, meaning "man" or "human" (as in Philander or Andrew).

Germanic/Agentive: A suffix denoting a "doer" or someone who performs an action.

2025-12-17 12:51:50 From Vanya | Ekant to Everyone:

(AI conclusion)

Possible Etymological Meaning

If we assemble these fragments, the most logical translation for a "Revozvradendr" would be:

"The One Who Turns Back the Motion" or "The Human Who Returns through the Transport."

In the context of your Timeline A (Slow) and Timeline B (Fast), this could describe a person who:

Navigates the massive time dilation between the two worlds.

Acts as a "Returner" or a "Chronological Traveler" who manages the 389:1 ratio.

Summary interpretation: It sounds like a name for a Time-Anchor or a Voyager who resets or bridges the gap between different speeds of existence.

2025-12-17 13:04:52 From Vanya | Ekant to Everyone:

Hydrogen Cyanide: Chemical Formula

The chemical formula is: HCN

Structure

It consists of a hydrogen atom (H) bonded to a carbon atom (C), which is linked to a nitrogen atom (N) by a triple bond:

H-C /// N

no Oxygen

2025-12-17 13:05:20 From Gwynne Mayer to Everyone:



2025-12-17 13:15:45 From Vanya | Ekant to Everyone:

The etymology of "ors" depends on the language of origin, as it appears in several different linguistic families with completely different meanings.

Here are the most common etymological paths for "ors":

1. French (Gold / Splendors)

The most common use of "ors" is the plural of the French word or (gold).

Root: Latin aurum (gold).

Evolution: In French, the plural "ors" is often used poetically to describe "golden objects," "wealth," or "glittering splendors."

2. Germanic / Old Norse (Horse)

In many ancient Germanic dialects, "ors" is a result of metathesis (the switching of letters) from the word for horse.

Root: Proto-Germanic hrossa.

Evolution: Hross became ors in Old Frisian and Old English dialects before eventually evolving into the modern English "horse" and the German "Ross" (steed).

...

2025-12-17 13:15:55 From Vanya | Ekant to Everyone:

...

3. Latin (Beginning / Undertaking)

In Latin, "ors-" is a radical found in words related to starting something.

Root: ordiri (to begin, especially to weave).

Meaning: The Latin word orsus means "a beginning," "a start," or "an undertaking." It is the root of the English word exordium (an introduction).

4. Hungarian (Guard / Watch)

In Hungarian, "őrs" (often simplified to "ors" in international contexts) has a very different origin.

Root: Uralic / Ancient Hungarian.

Meaning: It signifies a "guard," "sentry," or "watchpost." It is a common component in Hungarian place names.

Context Check

Since you recently asked about the word "Revozvradendr" and shifting timelines:

In a fantasy or sci-fi context, "Ors" is often used as a root for "Mountain" (from the Greek oros) or "Bear" (from the Latin ursus).

If "ors" belongs to your Timeline A or B, it could be a shortened version of the Latin orsus (beginning), perhaps marking the "start" of a new era.

2025-12-17 13:18:36 From Michelle F. to Everyone:

<https://en.wikipedia.org/wiki/Hussein>

2025-12-17 13:22:30 From Vanya | Ekant to Everyone:

The name Hassin carries two distinct meanings depending on its cultural and linguistic roots:

1. Arabic Origin (Root: H-S-N)

This is the most common origin, shared with names like Hassan.

Meaning: "Beautiful," "good," or "handsome."

Context: It refers to both physical attractiveness and noble character or moral excellence.

2. Hebrew Origin (Hasin)

In Hebrew (חָסִין), the name has a much more rugged connotation.

Meaning: "Strong," "mighty," or "powerful."

Context: It is used to describe someone robust or a protective force.

3. Summary

Arabic: Focuses on grace and beauty.

Hebrew: Focuses on strength and power.

Despite the phonetic similarity, it has zero etymological connection to the German word "Hass" (hate).

Hassin: Usually means "The Beautiful" or (in Hebrew) "The Strong."

Hassein: Specifically implies the affectionate "little" version of beauty, though it carries massive historical weight.

2025-12-17 13:27:53 From Vanya | Ekant to Everyone:

Zilnotrago is a cryptic, likely alchemical neologism. Its connection to Hydrogen Cyanide (Blausäure) can be decoded through three linguistic layers:

1. The Alchemical "Goat" (-trago)

The suffix comes from the Greek *tragos* (goat). Historically, cyanide was discovered through the creation of Prussian Blue, which required nitrogen-rich "animal matter." Alchemists often used hooves and horns (frequently from goats) to produce these reactive compounds. Thus, -trago references the organic source of the poison.

2. The Tragedy of \$HCN\$

Tragos is also the root of *Tragedy* (goat-song). This serves as a linguistic metaphor for the lethal nature of Blausäure—a substance that literally brings about a "tragic end."

3. The Shadowy Mark (Zil-not-)

Zil-: Likely a corruption of *Sil* (Silver/Argentum). Silver cyanide (\$AgCN\$) is a key compound in chemical history.

-not-: From the Latin *nota* (sign/mark).

2025-12-17 13:28:00 From Vanya | Ekant to Everyone:

Combined Meaning: "The Silver-Mark of the Goat." It describes a substance born from animal remains (trago) that leaves a lethal mark (not) and reacts with precious metals (zil).

025-12-17 13:28:25 From Michelle F. to Everyone:

The Armenian Stonehenge is called Karahun

2025-12-17 13:33:53 From Michelle F. to Everyone:

<https://en.wikipedia.org/wiki/Carnac>

2025-12-17 13:37:05 From Ronald to Everyone:

sorry all, I have to go

A Note from James

" If you dont grease the wheels, the cart wont go."

In a 1922 paper entitled "The Study of Psychology," Gurdjieff wrote of the necessity to conserve energy by controlling imagination and all other useless activities, such as unintentional picturings, stating that the act of observing these will by itself, divert the force that had been feeding imagination into a supply for use in self-observation. He went on to say that if our energy was not wasted thus and also in unnecessary muscular and emotional tension, the organism could be enlivened, and the "rusty" connections between the centers "greased," so that the centers could work together properly, leaving a surplus of energy for inner work.

AI Meeting Summary

EU Session

Quick recap

The meeting began with a discussion of an audio clip containing Chinese characters before moving into a detailed reading of chapter 9 from a tale about Beelzebub's journey and his advice on navigating through a comet's path. The group explored various interpretations of the year 223 and its significance in relation to the Kestian body and Christ Consciousness, while also discussing concepts of acceptance and unity. The conversation ended with discussions about Gurdjieff's activities and teachings, including his lectures and the concept of banishing troublemakers, followed by conversations about ancient sites and the role of an "Ahun" character, before James announced his upcoming travel plans to India.

Next steps

Robin: Try to find out the meaning of the word "Pandet" (from "Pandet's nook") and the etymology of "Karnak" in Egyptian, and also the location of Carnac in France.

Michelle: Check and report back in January on the translation/usage of "omnipresent" in Russian and other languages related to the ship names in the text.

Robin: Find out where Carnac is located in France and provide details to the group.

Summary

Chinese Audio Clip Discussion

Robin shared a brief audio clip containing Chinese characters, but the content was not clear or substantial enough to form a meaningful summary.

Beelzebub's Comet Navigation Advice

The meeting focused on reading chapter 9 of a tale, with Ronald serving as the reader. The narrative detailed Beelzebub's journey on the ship Karnak from the planet Caritas to Rivas Vrabender, highlighting his past exile and the formation of a colony on Mars. The captain of the ship sought Beelzebub's advice on navigating through a comet's path, which contained harmful Zilnitrago gas. Beelzebub, drawing from a wise saying of a terrestrial sage, advised submitting to the inevitable and choosing the least harmful option, which was to make a detour rather than risk damage to the ship by waiting or attempting to avoid the gas.

Exploring 223's Cosmic Significance

The group discussed the significance of the year 223, which represents a relatively short time after the creation of the world according to Beelzebub's narrative. They explored various interpretations, including the possibility that it relates to the development of the Kestian body and the Christ Consciousness. The participants also examined the mathematical implications of the number 223, considering its ratio to other time periods and its potential significance in understanding different perceptual views within the solar system. The discussion touched on the concept of forces and the importance of not opposing higher forces, as well as the need for reverence and glorification of the Creator.

Understanding Acceptance Without Judgment

The group discussed the concept of acceptance without judgment, drawing parallels to the Polestar and its significance in astrological phenomena. James and Gwynne explored how accepting unexpected situations can lead to personal growth and the release of attachments, while Vanya highlighted the challenges people face in understanding the true meaning of acceptance. Robin raised questions about the nature of Beelzebub's tribe and the significance of the Polestar symbol in Sufism, leaving some aspects open for further discussion.

Gurdjieff's Timeline and Teachings

The group discussed the concept of unity and the "man of light" who doesn't change, symbolically represented as "the one who sees everything." They explored the timeline of Gurdjieff's activities, noting his arrival in Moscow in 1912 and his first lectures in Berlin in November 1921. The discussion touched on Gurdjieff's lectures about body essence and personality in 1922, as well as his marriage to a woman who was assigned to him. The group also considered the role of the Zerlichner, who is described as a healer and astrologer, and compared this to Rodney Collins' abilities.

1921 Lecture Series Research Insights

The group discussed Gwynne's research into a 1921 lecture series, focusing on the speaker's views on magnetic centers and astral bodies. They explored connections between the speaker's essence, location, and energy sources, particularly regarding a place called Karatas. Robin explained how electrical charge affects blood acidity and immune system strength, which led to a discussion about stem cell research and cancer treatment methods. The conversation concluded with Rod reflecting on the historical context of the 1921 lectures and their relevance to the group's current work.

Gurdjieff's Banishment Concept

The group discussed Gurdjieff's concept of banishing troublemakers to remote corners of the universe, particularly in relation to his work on Mars with three-centered beings. They explored how this action might represent a higher law or constraint on his endlessness, with James suggesting that the exile could represent a temporary setback before returning to higher work. Gwynne noted that this banishment aligns with Gurdjieff's return to serious work in 1921 after travels, suggesting it may have been a necessary step for his spiritual development.

Exploring Hussein's Significance in Literature

The group discussed the meaning of names in a book, particularly focusing on Hussein and its significance in both Sunni and Shia Muslim traditions. They explored how the character relationships in the book reflect the dynamics between grandfather and grandson, with Hussein being portrayed as the perfect student. The conversation also touched on the concept of reading with three centers, as described by Arash, and the evolution of words and their connotations. Gwynne expressed a sense of not belonging on the planet, which James acknowledged and encouraged accepting.

Karnak's Mystical Influence on Society

The group discussed the significance of Karnak, a temple in Egypt, and its influence on Egyptian society. James shared his personal experience visiting Karnak during a revolution in Egypt, describing the awe-inspiring atmosphere and a mystical encounter. Gwynne and Robin also shared their experiences with ancient sites, including Avebury and the megaliths in Brittany. The conversation touched on the spiritual and transformative power of these ancient sites, with Gwynne emphasizing the importance of accepting forces beyond human understanding.

Ahun: The Inner Servant Concept

The group discussed the concept of an "Ahun," a loyal servant character from their reading material, comparing it to the idea of a therapist who provides presence and support without personal reward. They explored how Ahun's personality serves others while remaining detached, contrasting with human tendencies to become attached and lose focus. Vanya noted that while everyone has an Ahun, the challenge lies in identifying with this inner servant aspect rather than allowing it to become dominant.

Psychological Transitions and Travel Plans

James announced he would be traveling to India in early January and returning in March, during which time he would remain connected via mobile internet. The group discussed the concept of falling as a passive force that enables movement between different aspects of the psyche, with Robin suggesting it represents a transition between different psychological states. The conversation ended with a brief discussion about Beelzebub's teachings and the concept of dealing with forces that are not one's business, with Vanya noting that this is a common human tendency.

Meeting #009

US Session Transcript

(Speakers are referred to as 1, 2, 3, 4, etc.)

Speaker 1

Well, I know it's quite obvious, but one of the things that he's set up here is there being a hierarchy. His endlessness, he's below his endlessness, the captain is below him, and Hussein is as a very young man below all of them. Also, perhaps is the Is the centrality of wisdom? I can't remember the passage, but that certainly comes up. And something about I'm not sure how to phrase it, but they're concerned for not damaging the ship. They're not reckless, they're careful, they're they're um they have foresight into what will be the consequences of their actions.

Speaker 2

Well, you might need to repeat that for me, Richard. I uh was hearing it, but you know how sometimes it you hear it, but it doesn't sink in? So would you hit your high spots again there?

Speaker 1

Oh, I was simply just noticing that we begin these chapters with a hierarchy. that his endlessness is the is the supreme being and that that um bilzebub in this um of the characters introduced so far is below him. And the captain refers to Bilzibab with reverence, as his reverence. And Hussein, of course, is as a young person below again. And also something to do which is a which is an unusual idea, which I heard somebody once express it. I think they were actually referring to the Gospels and Christ's favorite disciple, that it all depends on who likes who. So that Biliov had a favorite son actually means something. And then I mentioned that I can't remember the passage, but the idea that wisdom is an essential quality, that they are how they discern what's important, and that they exhibit prudence. if that's the right word, in the care for the ship, in not damaging it unnecessarily.

Speaker 2

Yeah, that's actually covering a lot of ground and very well. Just thinking about the hierarchy. I was wondering at the beginning, in particular, people who haven't read this very much or haven't read it, and even as I read it again, what do we think of The new names for God, as it were. And I almost think of this as like a kind of a new creation myth. Uh this is the chapter where the story I mean where where the tales begin. The rest of it was Gurdjieff speaking. I could say more or less directly. And now we're hearing the mythic version, the allegorical version. As Robin tells us. And I'm just wondering, in particular, what do we think about Lord sovereign endlessness and absolutes? Keratos as the center of the creation. And that has to do with that hierarchy, too. That myth of how Beelzebub got kicked out.

Speaker 3

Well, um, Pyrritas isn't the center of creation, I don't think. I think Beelzebub was taken to the center.

Speaker 4

Off the floor.

Speaker 3

I'd like to share some work I've done on Beelzebub's travels. Like I made some diagrams and I could hold them up and hope you guys could see them, or if it's possible and preferable to share my screen, I have them on my home screen.

Speaker 5

Yeah, go ahead and share.

Speaker 3

Oh, cool. Cool. I'm sorry I didn't let you know about that earlier. I thought they would show up better if I were to hold them up. So are you guys seeing my screen?

Speaker 5

Not yet. Okay.

Speaker 3

So I was talking with John about this a while ago and I think he's maybe used to me not being able to talk so good sometimes. But even then, I thought it would have been useful to have images to refer to.

Speaker 5

So are you sharing your screen?

Speaker 3

Oh, what do I need to do to do that?

Speaker 5

You actually have to push on the button that says share.

Speaker 3

Oh, I thought I thought it was up to you.

Speaker 5

I thought it was up to you be as the computer.

Speaker 3

Oh, I'm so I'm s I'm sorry, okay. So I will share. Now these controls are r ah, here we go. Oh. These controls are right by where I want to click on this. Oh no. Just a second. Let me move these down.

Speaker 6

I'm feeling a stronger sense of kinship with you when I see the way you handle your computer.

Speaker 7

We've all been through this.

Speaker 3

Yeah, so sorry about that. I think I'm good to go now. So, which one to show first? This is Beelzebub's travels the way I. Laid it out like in its most sort of general sense. So he's on Keratus. Owing to his extraordinarily resourceful intelligence, he's taken to the Sun Absolute. This, of course, isn't to scale because I'm sure the Sun absolute is like way bigger than Saturn. Where Beelzebub, and I would argue later, well, I would argue that Lucifer and Beelzebub Bring it almost to the edge of revolution. So he's banished to oars and um When he leaves Ors, he leaves from Saturn, and then he stops at his teacher's planet. And presumably goes back to Keratus. And then within this, it's nested within this. If I would redraw this, this would actually be like a sphere rather than this awkward-looking design. But nested within that is his travels from Caritas to Ravas Redunder and to Descaldino and Caritas, and Purgatory would be. Somewhere around here, too.

Speaker 5

But that's okay. Just add it in somewhere.

Speaker 3

Yeah. What I wanted to illustrate with this is the I think the first syllable of Revas redundant is clearly Relating to revolution. They bring the Sun Absolute almost to the edge of revolution. And Saturn, even if Turn isn't a pun, which I think it is, because I looked up The etymology is actually from a Greek tool for drawing circles, which Gurtchief absolutely would have known that. So This is kind of like looking at his travels, like in a general sense. Although, a couple more things I want to point out, like, because I had discussed this with John too. It's strictly said that Beelzebub goes from Keratus to the Sun Absolute and he's banished to Ors, but I would. I think it's maybe ambiguous. Like, maybe his endlessness would let him go back to Keratus or something. Pet his cat, grab his stuff. But John was saying he just sent him directly to ORS. And I think that that is much more elegant as far as diagramming it out. And also it's un it's it's I think it's not stated that he goes from uh His teacher's home planet back to Keratus the first time. And then I have another diagram. This is, these get better. That one was kind of the rougher one. Roughest one. This is the path of the Karnak. And so we have the reason why I put the sons of Keratus here is because Keratus can be viewed as like a fixed point. In between those, because that's how they measure time. And where he's going is the pole star, which is also a fixed point. So I the the way I the way I diagram this out was to think of it as like if you if you had a taut screen and like plucked it Then it would make this sort of pattern. And it looks like musical tunings too, although I don't know much about those. And if that's the case, I think an action on the top by the delay. Would then be reflected in action on the bottom here, which all the way to the right where they get there, that's where the Carnac changes course. And the position of purgatory is sort and Descaldino are fairly arbitrary here. But I think it's possible to figure out The distances between them. I just haven't done so yet. And then this is kind of, I don't know what to make of this, and would like, oh. Hear anybody's ideas about it. So here we have the path of the Karnak again from Keratus to Ravaz Redunder. And he goes to his teacher's home planet and back to Keratus. And then I transposed a way of looking at his travels from the omnipresent and his banishment. Because my initial inclination would be to put like the sun absolute is like around everything, but it's referred to as the center. And that shape just really suggests an eye. So. Beelzebub is banished from the center. Two oars around here. I I listed these in the order that they're mentioned in text. Earth, Mars, Venus, and Saturn. So he's bouncing around here on the occasion. And then he departs Saturn on the omnipresent, where that path links up with the Karnak, because they both go to their teacher's home, his teacher's home planet. And here we can be fairly sure where the events occur because

when the angelic procession boards the Karnak, they can see the reflections of it. So they're almost home. And that fits where Hussein would have weaked if we're looking at someone's left eye. So, yeah. Sorry if I took up too much time or if that was not sensitive.

Speaker 5

That's excellent. Can you send me these so I can put them in the notes? Is that okay?

Speaker 3

Oh, yeah, of course.

Speaker 2

I say bravo. Those are tremendous. Thanks.

Speaker 6

Good work, man.

Speaker 3

Thank you.

Speaker 6

So I've got a bunch of questions based on what you said, and I'm glad you brought this up because it seems like getting our bearings on the sort of the overall structure of this journey is very important. Right now. And so Revolt's verdender, yeah, Revolt, he's going to this planet for a conference. But it's in the solar system, which we call the pole star. Its sun, I think, is what we call the pole star. I'm not sure I'm remembering the text right.

Speaker 8

Yes.

Speaker 6

But a pole star is whatever star happens to be lined up with the pole of a planet that you use for navigational purposes. And different planets have different pole stars. And pole pole stars change over time as planets sort of change their tilt or something. But in loose terms, it seems like a pole star is anything that is giving you your central direction or your central aim. at the moment. But the rev revolt redender stumped me a little bit because revolt does sound, I mean, R E V O certainly. connotes revolt, but dender I couldn't. I tried to find that as a root, and the closest thing I could find was like dendrite. That's a weird conjunction of consonants for dender. And it only turns in the languages that I could find for with dendrite, which has to do with trees. So, don't know what to make of that. But another thing, you've brought in Saturn really early. And I'm interested in what you think about the role of Saturn because This time around it struck me that Beelzebub s decides to stay on Mars. What's the symbolism of Mars? Mars is an activating force. It's the martial force. It's a masculine force. It has to do with that with with force number one, the activating force. And they're sitting there in this big globe. They're talking about Venus, which is the passive force. Beauty and harmony. So he's already got the active and the passive into the game in this very first section. I don't know which planet would be the neutralizing force, but maybe Saturn. And then that, so you've got sort of the forces being introduced here. And then

you've got this zilnitrago, which he says is cyanic acid. So cyanic acid, the formula for it is HOCN, one each of all the primary constituents. H for a substance, and then you've got your oxygen, carbon, and nitrogen. So he's sort of this Zilno Trago is formed of these three essential forces plus some substance. That is related to them. I don't know how to put that all together, but it does seem like he's starting to talk about The three forces in many ways right up front here. I don't know whether it hit anybody else that way.

Speaker 9

I really like what you said, Stephen. I just add one thing, but I don't know what the three forces are, is that they're talking about Venus, and Venus is the morning star, which is the Lucifer himself. And it isn't yeah.

Speaker 10

I was going to add a translation of revazrevinder without the R on the N. It's the same word without that R. In Bulgaria is revolution.

Speaker 5

Is it really in Bulgarian or is that?

Speaker 10

Yeah.

Speaker 5

Well, that's interesting. So he's just misspelt it by throwing in an extra R. Is that what you're saying?

Speaker 10

Well, I say he throws in extra letters anywhere, you know, double letters and things like that. But The closest I can do is like not put them in there.

Speaker 5

I think that's great. It's like, you know, nobody has ever asserted that Gurdjieff knew how to spell.

Speaker 10

Well, he was kind of a devil himself, too, with these things.

Speaker 2

Might be interesting to consider what his relationship to Lucifer I mean, what Beelzebub's relationship to Lucifer is. We get in a little bit Just references to our brother Lucifer later on, but I'm not sure just in the angelic hosts and the angelic hierarchy. I think Lucifer was higher than Beelzebub. Well, this is important.

Speaker 5

This is a difficult thing because, first of all, you actually have to, in one way or another. Take account of the way that Gajif is representing these things. So Gyazibub is represented as a fallen

angel here, and the whole of the The story is about his redemption in one way or another, the way that he fixes the problems he created. Whereas Lucifer is being used by Gurdjib in this book as an actual representative of the devil. The term Lucifer just means bringer of light, and it is the morning star and the evening star. The demonization of Beelzebub is due to the fact that I think it's the um the Jewish religion condemned one of the I think it was the Canaanites gods whose name was Baalzebed. You know, so there's a this this isn't You know, it's like Gurdiff is playing with these names, if you and we have to, in some way or other, try and deduce what makes sense.

Speaker 2

Well another thing, Stephen said, I never considered that pole stars would change from planet to planet. I mean, I just never thought of that, considered it. And that's a really interesting thing. So I just to me, that was always the North Star. No, it's not So it's the point on which is fixed, is fixed the rotation of the planet.

Speaker 5

So uh the the angle within the plane of the ecliptic that it makes will create a different pole star for different planets depending upon their um orientation.

Speaker 2

Well, the other thing Derek sort of reminded me, and it's like I was not thinking about it. Of course, the Sun Absolute is not a planet. There it is. And that's the center of this mythic universe right there, I believe.

Speaker 5

So the Sun Absolute is the size of the universe.

Speaker 2

It's the size of the universe. It's the absolute's home. So that's the size of the universe. I never thought of it that way either.

Speaker 5

It's very difficult because we are given a picture of the road of creation in Searching Miraculous, and it shows it as though Well, we're only given one of many rays of creation, but it almost looks like that the the sun absolute the absolute and the sun absolute are just like well, they're kind of balls, just like these suns are, and so on and so forth. But that's not the case. And if you read the text of In Searching the Miraculous, it just becomes clear that the universe is the body of the Absolute. And the Sun Absolute is the place that he can occupy because of his level of vibration. And he fills all the space that the lower layers of vibration cannot occupy. The Sun Absolute, they cannot. And that's we conceive of a galaxy as a portion of the Sun Absolute. A very small portion, as it turns out, probably about the same relationship between you and the cells of your body and a galaxy and the Sun Absolute. There's no point in trying to, I don't know, get geometric about this. Right. You know, you would say, well, if that's the case, then the diagrams Derek has drawn don't make any sense. Well, actually, they do make sense because we think in the terms. of movement, irrespective of what the actual nature of the universe is. And Beelzebub is telling stories. He's not trying to define scientifically the nature of the universe per se. He does say things later when he can do that.

Speaker 2

I really like hearing you all and hearing you talk about these things. And essentially, this is how the nature of Our old belief systems get changed is by hearing these things, not by hearing them again, because I tell you, you know. Rereading it just reminds me how much I forgot, and it's very helpful to hear you say these things again.

Speaker 5

About the North Star. The North Star would be, you know, astronomically, Stephen's exactly correct. Not only does the North Star going to be different for each of the planets depending upon their angle to the plane of the ecliptic. It's also it changes over time because there's a wobble in the planet, and therefore, over a very, very slow period of time, a different star comes up and becomes the pole star. And so I think there's, I don't know, maybe about five or six. And there's a a cycle of about twenty five thousand years, and the pole star changes every once in a while because another star occupies that position. But there's a symbolic importance to the pole star that's got nothing to do with the astronomy. And the symbolic importance of it is it's constant. It's the only thing in the firmament that doesn't move. So from that perspective, and particularly amongst the Sufis, the Shia Sufis, it represents unity. So they talk about um in in um The Sufi side of Shia Islam. They talk about the man of light, and the man of light is a man from the north. And they talk about the north as being the direction, if you like, of spiritual evolution. And they talk in those terms. And it's because the pole star is constant. All of that comes from, if you like, a symbolic idea. So it it would be natural for a um Highly spiritualized individual like Beelzebub to be going to the North Star. Does it make sense in that way?

Speaker 7

I think he's taking the our knowledge.

Speaker 11

I think it's interesting though is that the unity. The fact that The misfortune here, what got Beelzebub into trouble was disunity and the fact that it was his Aggression against the what do they call it? The Where he got his, he started his comrades, captured all the mines, the revolt that almost occurred, which confers a disunity. So he came from A background of this unity due to a lack of wisdom. And this is inferring then his removal to this solar system allowed him the time to study and become wise and gain unity. If I'm reading that right.

Speaker 8

Business about Zildno Trogl comes up throughout the tales. I didn't realize that it came up, well, I did, but that it came up so quickly in the story. But if if the ship Karnak represents something, I can wonder what the message is in this Exchange between the captain and Beelzebub. He seems to want to protect the ship at all costs.

Speaker 5

It's not going to make it doesn't make logical sense, but you didn't really ever expect that with this book.

Speaker 8

Well, Karnak means something, right? It has something to do with the body.

Speaker 5

Yeah, indeed it's Orage said it's the body of the soul. But um I don't know where he got that from. He said it's an Armenian word, but you know, if you look it up in an Armenian dictionary, you you don't find that. I don't know. I mean, I just presume Morage would know what he was talking about.

Speaker 10

It is the body of the book. It is the body of this story that we're coming into.

Speaker 5

True. That's very clever.

Speaker 10

And we need to protect it to keep the truth.

Speaker 5

You've obviously attained a very high degree of reason. You're saying. Maybe a little thing. So the the there's an interesting aspect of Beelzebub's revolution or That he leads against the absolute. And it's because he saw something that was illogical. And the implication of that is that if something appears to be illogical, then at the level at which things are organized, so what? It's a it's logic has got a particular layer of um possibility and the absolute is beyond logic.

Speaker 12

That was a part that struck me, and I may have these out of order, but From sort of a psychological interpretation perspective, you know, he saw something that to him was illogical. And so he interfered in what was none of his business. And when he interfered in what was none of his business, he then spent years of existence in conditions not proper to his nature, which then somehow introduced or created an opportunity to become an attendant to his endlessness, as if that became an aim, possibly. And then later it says allowed him to organize his existence more or less tolerably. I don't know if those are in Order or not, but those just stood out to me.

Speaker 9

He uses the word comrades twice here, 32 and 33, or 52, 53, comrades after the Russian Revolution. Very strange word for me to hear.

Speaker 2

I like what you both said, but I don't have an answer. Well, I'll give you another strange one, too. He refers to messengers. I didn't realize he referred to Asiatic this early in the book. Well, in the 1931 version, it's not Ash Yah Shemish, it's Jesus Christ.

Speaker 6

How interesting.

Speaker 2

Yeah, it's on page. 55.

Speaker 6

And in that edition, Sandra, does Jesus Christ intercede on Beelzebub's behalf? Yes.

Speaker 2

Yeah, I mean it's it's almost word for word except it's Jesus Christ instead of Ashiadashemesh. There was once sent a certain Jesus Christ, and as Beelzebub had then fulfilled a certain need. In connection with his mission, when the said messenger returned again to the Sun Absolute, he ardently besought his endlessness to pardon this once young and fiery, but now aged Beelzebub. In view of this request of Jesus Christ, and also of the modest and cognizant existence of Yelzebo himself, our Maker, Creator. Pardon him and gave him permission to return to the place of his arising.

Speaker 6

Yeah, that struck me this time more than it has in previous readings as well, because it's almost as though these holy messengers, such as Jesus Christ and Ash Yedoshimash, Where did they rank in the hierarchy that Richard pointed out at the beginning compared to Beelzebub? It's almost as though if Ashi Atashimash has the power to get the pardon for Beelzebub, which Beelzebub could not get for himself, the messenger had more influence with the Sun Absolute than even Beelzebub did. And it raised the question for me, which has never occurred to me before, is What celestial hierarchy are these messengers that are being sent down? Jesus, Buddha, Ashiada, Shimash? Where are they coming from?

Speaker 10

He describes them as saints, I believe.

Speaker 6

Yeah, that's the form they take on earth. But I wonder where they rank in the end.

Speaker 10

They had to be alive at some point.

Speaker 6

Yeah.

Speaker 1

Maybe they too are exiles.

Speaker 6

Possibly. That's interesting.

Speaker 11

Although it does state that the Lord Sovereign sent his messengers from time to time to the planets

in order to regulate more or less the being in existence. Of the three-brained beings arising from them. So I wouldn't consider them exile, I would consider them more an active Being mentation against the three brains that would cause us then to enable them to pass on information Through allegories, myths, fairy tales, whatever, to the three brains so that we could have increased our level of being. So I'm Also saw this in the personality, I think we're also came up with the grandson Hassin, he met him for the first time. And I would have thought had he been exiled for so long, he would have met his grandson prior to his trip returning. But regardless, um And the Arabic origin for that name means good, handsome, beautiful. But it was also the grandson of Prophet Muhammad. So the grandson or the Prophet Muhammad then becomes an active A messenger concept here, like Ashita Shimash as a being. the Islamic prophet that has regarded as bringing the good word to the Islamic people.

Speaker 6

Another perspective on this word Karnak, because the first thing it brought to mind, of course, is the Karnak of Egypt. Which has a place that I think Ghazi have investigated. So I looked it up and it it said that Karnak It means the most select of palaces. It was like a really important temple, and the complex's modern name comes from a nearby village of Elkarnak, which means fortified village, which is probably not relevant. But the fact that he would name this the this spaceship after a highly important temple makes me think that On this journey that we have to take, this evolutionary journey, you have to be inside a protective shell. Like a spaceship that will protect this delicate seed that's growing within us. And it has to be sort of like a moving temple that shields you. From this plethora of outside influences, including cyanic acid. So, I don't know, that was a different perspective on why I called it Karnak. I always thought it had something to do with Egypt.

Speaker 1

You could also add the Karnak stones of France. Which are a dense area of megaliths, as I can read on the computer, and dolomens, and which he mentions elsewhere. Of course, he was interested in the the study of Dolomans. So one could consider it perhaps as the this idea of the magnetic center of this place that is Looking to the higher, and that it needs to be protected and taken care of.

Speaker 6

Yeah.

Speaker 11

I like what you said. I'm thinking that I went a different direction with Karnak. Of course, we know that was in Egypt where the great temple of Amun A M U N or A M O N which means the hidden one. And of course, a whom Is the personality that went with Beaselbub, or maybe is a personality of Beaselbub that was on the Carnac. In this book. So the names are very similar, but a moon means, again, the hidden one, and the Karnak or their spaceships. could also be made invisible or hidden, even though they still remained immaterial. So when they came down to earth and then hid themselves so that they wouldn't be discovered. And so there's a I think a relationship between that Egyptian Amun or Am Ahun in West Georgiefro.

Speaker 10

So I even sees Carnac as Gurgi's car when he was driving south down to Carnac, France. And this Helped him to enclose him and give him speed and motion, and anyway. It can be that too.

Speaker 1

Yeah, car. Well, in terms of word association, again, fiery youth was one of the, you could say, Attributes of Bil Sibak. He was described as exceptionally strong, fiery, and And the only other time he uses the word fiery is when is in reference to The son of Gurnuhur Harhar, who also was fiery. And it also helps to Undo some of our associations with the devil because you have Lucifer as being the morning star and the bringer of light. So you can then not simply go, oh, well, this is about, this is just sort of the association we automatically have with Dielzebo. as somehow the the devil, and we have instead both of these people, both Beelzebub and Lucifer as bringers of light.

Speaker 9

Richard, where was Eilzebub banished to? What planet?

Speaker 6

I thought it was Mars. Which is the fiery planet. It is the fiery planet. It's that idea of activation again. And yet, I looked up fire in the concordance. And there are only two references to it, not the word fire, but the word fire. And the first one is the holy reconciling or neutralizing principle in the making of bread. So in this case, fire is the neutralizing principle. Yeah.

Speaker 9

That would be right. So where would you pace somebody who's fiery? You put them on the neutralizing principle. You put them on the fiery. Like cures like.

Speaker 6

Yeah, that makes a lot of sense. It blows my theory. I like the idea of it being the activating force because. Because it means he's looking at himself from a place of looking at oneself as one really is, in other words, self-observation, is something that requires the activation. Of a different kind of attention. So it requires an activating force and bringing something to life inside one that isn't there. But you convinced me it's probably neutralizing. I think your interpretation makes more sense.

Speaker 11

Well, if you took a look at a fiery personality, it'd be very tough to talk those individuals and to be neutralizing. They'd want to be one extreme or the other. Yeah. Point for discussion. The Zimilt Rango, that's Zimnot Rango, I guess, which represents the lays. It was the thing that was causing to delay their trip. And that kind of referred to me as challenges that require one to wait for conditions to clear before one can move on. So it kind of inferred to me discussions about our life and the obstacles that we run into on an everyday basis, which infers that the events that impede us could be made could be, of course, would infer possibly greater than our own. And in many cases, we need to submit to those. and defer as they were intending, I believe, to do until the danger passed and they could then proceed with their their trip, their journey. And I was getting the inf inference that if we don't want to be trifling with what we learn and how we proceed, that we should always make sure that our path ahead is clear

Speaker 12

This line in particular, I think maybe JD links to where you were going a little bit, but I read this line twenty times. You say that to make a detour will greatly lengthen our journey, but that waiting

will still take longer. That just speaks to me in terms of Well, and then as others have said, Beelzebub goes on to say, make the safe choice, in effect.

Speaker 11

I think it always is we always underestimate the time it's going to take us to get through the growth and the development that we're working on today and in our lives. Yeah, I would say every time we think, we say it's going to take us so much time, it's always going to be longer.

Speaker 1

And he's combining the pleasurable with the profitable. It'll be pleasurable to rest, but profitable to be able to have time to educate his grandson.

Speaker 5

I was just going to comment that the *trago* in *Zilno Trago* means goat. The *zill* now is not is not immediately clear. Words in the Slavic language is that *silna*, which is very close, which means strongly. So it would be strongly like a goat.

Speaker 2

It just occurred to me to ask myself when we were reading *Zilna Trago* tonight and the story about the mad cat planet whether there's some connection with actually Harry.

Speaker 5

Well, I think there is, but that occurs later in the tales. It's not here. Well, I know it's not in here, but it's like It appears that in *Momona* the comets are associated with sexual activity, which is what goats are famous for.

Speaker 2

So just promises of coming attractions here. *Silmetrago*.

Speaker 12

Couldn't it possibly also be stubbornness?

Speaker 5

Well, I can't find that in its etymology.

Speaker 1

Well we also have with with *Zilnotrago* and with or with certainly with the the comet *Madcap* is the Introduction of accident, introduction of something not planned for, and that is sort of outside everyone's control.

Speaker 5

Yeah, that's a repeating theme throughout the tales that yeah, I'm sure you know this, but you know, I'm just I'll just highlight that it's a repeating theme. It's like, you know. things happen and despite the fact that very high individuals are associated with them, they all screw up.

Speaker 1

And it also comes up with the character Vitvskaya. in her life, and she seems to represent in certain ways this outside but very important force.

Speaker 5

It's good to make that. That'll come up again because there are many more connections between meetings remarkable men and and the tales than people realize.

Speaker 1

Yeah, and along those lines you could say that although Gurdjieff doesn't you know the criticism of Gurdjieff of not being enough paying enough attention to women in a certain sense he can't speak of them because he isn't one himself. But also, if you consider the consequences of This comet madcap and what it does to space, and thinking of it as being This like like like the like Fortuna, um the goddess Fortuna um In fact, he might be introducing the feminine in a certain sense with the comment. That's maybe a bit of a wild speculation, but I'll throw that in there.

Speaker 6

No, I think you're onto something, and this notion of accident is very important. I think, I mean, I've been reading through the early talks again, and There's one little essay about psycho that's got the word psychology in it. Anyway, he's describing how we take in impressions when we first come into the world versus the fact that we hardly take them in at all as we age. But he makes it very clear that we come in as a blank slate. that almost everything that we think of as most deeply ours or as the most personal things about us are the result of accidents that we had no control over. There was no intentionality about it at all on our part. We're just the embodiment. of a complicated intersection of accidents that we then start to worship as a personal I and cherish because we think it makes us special. It is just the opposite. It's all the ways we are not special that we begin to identify with because They are just things that mostly happen to us, out of our control.

Speaker 2

I'm sorry, what what you're making what you're saying is making me think about the idea his connection to fate too and how often he links Up with the idea of fate, how invested he is in the concept of fate. And the thing that I'm thinking about is: what's the relationship between fate and accidents? Is fate just a series of accidents? Because they show little control on our part. And in that case, does it relate back to even the higher individuals? They had their accidents too. There may be some fate involved with them. Or there may I don't know. Maybe, maybe I'll not raise that.

Speaker 5

The term accident is very specific. It refers to things that happen at the level of the moon, very specifically, and also at the level of the earth. That's where the law of accident applies. Fate has got nothing to do with accident.

Speaker 2

Okay. And where, I mean, has he talked about that yet?

Speaker 1

Well, he does mention accident earlier on on page 39. where he's speaking about the things that formed him and this is but arising in my entirety under the influence of three external accidental causes having nothing in common Namely, this is the part about women, namely, thanks in the first place to the behest of a person who had become, without the slightest desire on my part, the passive cause of the cause of my arising. So that's referring to his grandmother.

Speaker 2

Okay, I'm still going to have to mull over that idea of the law of accident and law of fate. And where does he talk about the law of accident per se? It's been connected to moon and earth?

Speaker 5

Not in this book.

Speaker 2

Not in this book. Okay.

Speaker 5

No, he talks about the law of accident in Searching Miraculous.

Speaker 2

Oh, okay. You know, I'm not real up on a lot of miraculous. I will confess, I have never read that book all the way through. I had always wished we would do that with you, Robin.

Speaker 5

Yeah, I I kind of um spent way too much time with it.

Speaker 2

Well, maybe in our next series, three years out.

Speaker 5

Three years out. We want to do search and references.

Speaker 2

I better live to be 85 now. That might be an accident, or it might be my fate. I have a I don't know if Janet wants to go back to it, but I wanted to hear if she would talk more about what connection she made between Stubborn and Silnitrago. Might not be a A word association, but was there another association you made between Between those two things, Janet, not put you on the spot.

Speaker 12

No, you're fine. It's um, I don't know. I just associated the goat with sort of the astrological stubborn ram, but I don't just searching for it. I don't think there's any credence in that. I don't think that's right. I just read this. Just personally, kind of you say that to make a detour will greatly lengthen our journey, but that waiting will still take longer. I'm at a point in my life where I'm waiting for something to happen. And I want the detour. I want the, what's that Candyland shoot

down gummy drop trail or whatever. So that's I think that's why I conflated those.

Speaker 2

I like that. It does make a personal application there. Take the long way or wave it out.

Speaker 12

Because that's what's so interesting, right? You would think the detour would take longer, but then it says the but waiting will still take longer. That's what's just fascinating to me.

Speaker 6

Another interpretation I've heard of that is that There are times when you simply can't work, when it's difficult to do inner work because the play of external forces is just too strong for you. And you should not try to work. in situations like that, you should wait until there's a more opportune time to be able to work in the right way. And it's almost as though he's saying that to try to take a detour and to force the issue will end up maybe taking you someplace you don't even want to go. Whereas waiting will allow you to at least keep your eye on the pole star until you can keep moving ahead.

Speaker 12

That's awesome. Would you share that paper that you were talking about? I don't know if there's a. way to do that, but I'd be intrigued.

Speaker 6

It's in it's in uh I'll try to find it for you. It's actually in some talk that Nyland gave about what Zilnotrago is and when you should try to work and when you shouldn't. I I'll find it and get it get it out to everybody.

Speaker 5

Oh good.

Speaker 11

I always got the impression that detours were This not recommended or suggested whether it was a faith or religion or a I have an objective or goal in one's life because then you got lost down the rabbit's path. You found something else to occupy your focus, and you never got back to your original objective. So I've always felt or seen those as negatives. I'm not sure if that's true. I just got that impression that that's part of why we have have to go so many years while we're working on our existence and our conditions so that we do take time to look ahead instead of just looking at our feet and in front of us.

Speaker 7

I like that he's this unforeseen delay, he fills it with something useful for us all. reminds me of we always make a profit which was in this search No matter what happens, wars, whatever, we always make a profit.

Speaker 6

Big connection. These are little things, but maybe little things aren't so little in this book ever. But

first of all, the number 223, right off the bat in objective time. I just looked at that number and said, he's trying to tell me something, but I have no idea what it is, and I certainly am not going to imagine I can figure out what objective time is. But why does he why did he pick that number? It sums to seven, but that may be a little facile. So there's a year 223 Then why does he put earth in quotation marks and he puts trans space in quotation marks? Is it a signal that he's using earth in a symbolic way here and he's also talking about the body? I don't know. And is transpace and quotation marks because he's also talking about inner space rather than actual exterior space. Not clear. I was surprised by

Speaker 9

I was surprised by that too. And the reason that I was surprised is that it's the first time I've heard him saying he's on the planet Earth. Here on the earth, he says. That's the author speaking. I thought this was an objective book where, you know, I forget about Gurdjieff when I'm reading Beelzebub. And here he doesn't refine, like Joyce said, he. You refine yourself out of existence. He didn't refine himself out of existence in that word.

Speaker 6

That is such a good point. That hit me this time, too, Robert. Like, there's the anonymous. Third, the invisible narrator here, which is a device used extensively in novels. Who the hell is talking? You're not supposed to know. That's personal. But that person's presence is very A parent here.

Speaker 10

Where was he in 1921? On the earth, but where?

Speaker 5

He was in Istanbul. And by August, he'd moved into Europe. So the the beginning of this him placing it in nineteen twenty one It's seriously, why? What's so special about 1921?

Speaker 1

It was the first formation of the Institute, I believe.

Speaker 5

Um that depends upon whether you believe Gurdye, because Gurdye insists that he formed it in Moscow in nineteen fourteen or something. So it it depends on what you call the institute, but he didn't start the movements programme until they were in Georgia, I think. So that's when he started composing movements. The actual foundation of the institute was the Priore. He finally And I think the Prere is right at the end of nineteen twenty one. He finally decides that that's the place. He tried something out in Germany and then abandoned it.

Speaker 1

Well, the history of the prospectus is it was first written. When he was before he was in Germany and before he was in France. There's some great scholar did some Some research on the Russian version of the prospectus. I'll see if I can dig it up here and see what it has a year on it.

Speaker 5

That'd be interesting. I mean, the thing that's quite clear is that he started writing the book in July

1924. That's not disputed. That's a known date. So he started the the time scale of the book from three years before. And then, of course, it's two hundred and twenty three years in Karatas time. And then since the beginning of the world, but it doesn't tell you what world he's talking about. Which world? From the beginning of the Karatas world, from the beginning of the Earth, from the beginning of the solar system all from the beginning of the universe, which is he talking about? It doesn't say.

Speaker 10

Two, two, three gives me the rhythm in which to read this book, like a dance step. Two, two, three.

Speaker 6

Could you elaborate with that most intriguing thought a little more? How's that dance step come into play?

Speaker 10

I really can't, Stephen.

Speaker 6

You feel it in your body.

Speaker 10

Yeah, I mean, this is a now statement, even though it's talking about Another place. It was in the year 223 after the creation of the world. And it just seemed to me that would be the only pliable 223 that I can use here, and I can use it.

Speaker 2

And I can back her up on that. I have a note to that effect from some time in the past. It says it's a rhythm, it's a cadence. By which to read the book, e. g. , chapter 1, 2, 3, Faith, Son, Holy Ghost. But that's all I've got about it. And I haven't that's why I didn't bring it up either. I'm glad Bobby did. So, something about rhythm and cadence. Maybe John could help us out with that one. That'd be great.

Speaker 11

I went down a slightly different path with the 223 from my Gematria Tabolistic. uh background where it as it was was mentioned, it reduces to the number seven. And pretty much that's a universal number for divine rest. or completion or achieving the goal, the accomplishment of one's life's efforts. to get there and all the creation that went with it. So I guess I see that as a interpretation of completion And which may infer that's what this book was intended to be, or at least wanted to be.

Speaker 2

I'm still wondering about John Emerald. He's our musician. He has anything to say about cadence and rhythm. Are you still there, John? I'm looking for something. Oh, good. I'll let you know when I find it. Okay, JD JD bought us some time there. That is a puzzle. I have all kinds of notes. I have no idea what they mean any more than the original statement of the original reading of the book. It's kind of puzzling. Understand your own notes, you know.

Speaker 10

Yeah, I run into that a lot.

Speaker 2

I'm glad it's not just me.

Speaker 10

No, not at all. And when you read it and you start a new book and you try and add it to the old book, you get a few things.

Speaker 12

I might have missed something here that maybe folks can help me find it. But so they're facing either a detour or a waiting. But why? What caused that? Do we know? Did they say? Because I'm stuck a little bit on this part here, on fifty-seven. where it says, And now say the same to you, I add, there is nothing to be done. When an event is impending which arises from forces immeasurably greater than your own, one must submit.

Speaker 10

Zulnotrago can obstruct their their path. And they don't know if they're taking a chance if they don't de I mean, if they detour, because they don't know what's there.

Speaker 12

Right, I did read that, but what motion is causing the Zilna Trago? What comet. So it's a comet. It's something just out of one's

Speaker 8

Sakur comets are random, predictable sometimes, but random events that come that enter from outside.

Speaker 12

Thank you.

Speaker 6

And I don't know whether this helps, Janet, but in an earlier, our last discussion, in our last reading of this book. It wasn't about this part, but when we talked about the comet condor, which impacts the Earth, and as Robin mentioned, the Condor is associated with sexual energy. We associated it with the onslaught of adolescence. and what it does to the human organism, which is sort of the the end of the end of childhood, you know, in which things become very confused and we become subject to much more powerful forces than we've been subject to before as our bodies become awash in these hormones.

Speaker 2

I forgot what volley's wise means in reference to this, but I would have thought, oh, I know that word, but it's one of those words I'm reading over and I really need to stop and look at it. when it's

uh in in regard to what Jan's talking about. You can't pass there until all the Zilno Trago is volatilized out of that region. That's on page right after I've covered up the page number. I can't tell what page it's on. Right after chapter three. About three paragraphs, four paragraphs.

Speaker 9

I think Robin would know best, but from my pharmacy knowledge, the cyanic acid is a gas. So it's breathed in. And it combines with hemoglobin or one of the blood gases or one of the substances in blood. And it has to, it forces some sort of metabolic reaction. And when it comes out, it has to volatile, it's volatile. That means it kind of gets evaporated. So it has to separate from its combination with the blood cell and then come out.

Speaker 5

That's quite correct. That's exactly chemically, that's what's meant by the word volatilize. It it's something that's either solid or liquid that becomes vapor.

Speaker 7

Kind of like perfume perfume

Speaker 5

Is that atomized? Is that does that volatilize when you atomize?

Speaker 11

I had a thought about the comment since it was brought up that it's something that you can't foresee or an unknown. Most of my Training in school always kind of considered a comet as being very predictable. They had a cycle, they had orbits It came out of the Oort cloud on a routine basis. Halley's comment came around again and again and again, and you could such a clock to it. And so I was thinking that this problem that they run into of the the comet causing these delays was something that they should have foreseen and known before they even started out on their trip. They would have had the entire journey already calculated as to everything that they were passing by, the planets, stars. everything that would have had a gravitational effect, and they would have known this vomit, uh knowing you know, probably how space sparing the they were before it came down to having to be a last minute force direction.

Speaker 5

But that only that's only of um it's only of relevance if he he's being literal, but he's not being literal. There are so many things that are just not literal here. Like, for instance, if it's in a spaceship, why would you care what's outside the spaceship? It's not going to get inside the spaceship unless you open a door. I mean, you know, it's like it that's not what's That's not what the tale is telling us. And um to in in one way or another to um The idea that comets are predictable is only true if the comets Got a known periodicity, and not all comets have a known periodicity.

Speaker 11

And you're right. I wasn't really inferring that this had to be a physical cause. I was thinking more that it's It could have been on a more mental or instinctive or will level that these are things could have been known ahead of time before they had to be experienced simply because we they were knowledgeable about that

Speaker 1

Well later on the the spaceship As we learn more about its strange details and its methods of propulsion, does seem to be something which transforms Material from the outside. So perhaps that's why Zilno Trago can be disrupted because they're not really in a sealed vessel the way we would imagine it.

Speaker 5

The the ceiling of things is a scientific myth if you actually want to get right down to it. It's that the The idea that that science has, that you can in some way or other isolate something, in an environment and prevent all external influences just doesn't happen in this universe. It it's a scientific myth. You know, so they they they've got even laws like all of the laws of thermodynamics are based upon the idea that you can have in one way or another a sealed space, but there are no sealed spaces. It don't exist. So one of the reasons why science is actually very misleading in a lot of situations.

Speaker 1

So I did find my reference to the Institute, and this was the diagram that was produced in Constantinople in 1921 or 1921. 1920. The one that we know of from C. S. Knott's book, which is of the Institute, drawn by Michelle by Alexander de Saltman, I guess, is that right?

Speaker 5

Yeah.

Speaker 1

Yeah. And in this long and stupidly expensive paper, sometimes stuff's behind the paywall, and you've got to pay a goofy amount for it. But, anyways. I splurged. It says here that the booklet of the Institute was developed in the autumn of 1920 and most likely printed in November. In this year, in Constantinople. It contains general information about the Institute, the program of the Institute, and a rather lengthy theoretical introduction to the Gurdjieff mention Gurdjiev method. And that's really what we know of from the prospectus that's in The Herald of Coming Good is largely unaltered. I mean, there is the difference between This version, and then the one that was published, and then the ones in Herald. But they are fairly simple. So that's Constantinople was when the In this description, is when the institute was formally convened.

Speaker 5

I think that's right, yeah. I think that he was forced out of Constantinople, but I don't think he intended to stay.

Speaker 2

I just wanted to say, by the way, Richard, you did not pay an exorbitant amount for that. You want the whole hog, including the postage.

Speaker 1

Indeed, yes. Yes. Do you pay for a PDF? 40 bucks or 6 to 40 bucks American, something like that?

Speaker 2

And I gotta say, I've seen that picture before and I think it's as an art teacher, former art teacher, I think it's really ugly. Oh, I think it's an amazing diagram, but maybe it's still ugly. Look at it again.

Speaker 3

What kind of art did you teach, Sandy?

Speaker 2

I taught at different times K through 12, so public school art.

Speaker 3

Like art and like, well, what's your preferred media?

Speaker 2

Well, I was, you know, it was Master of None, you know, teacher of all, master of none. I draw pretty well, but and I love teaching drawing, but I would teach I would teach Things like art history and movies and even taught ancient history. A couple of times when the Latin teacher went out sick. But mostly I taught fine arts classes that you'd see in any high school in America. And in the elementary schools, too.

Speaker 3

So cool.

Speaker 2

Yeah.

Speaker 3

So we have a music teacher and no, he's way beyond being a music teacher.

Speaker 2

He's. He's a professor extraordinaire, I would say. Everybody would agree that about John.

Speaker 3

But do we have any other members of the adherents of legomenism? Is what I wanted to ask.

Speaker 2

Oh, I see.

Speaker 5

Adherents of Legomanism in this group.

Speaker 2

Like that, you've just enabled, ennobled my professional, my whole career. I knew there was a reason I liked you. Sorry, I'm getting silly. I'm going to turn off my linear.

Speaker 8

Can you hear me? Yes? All right, this is a little tricky. I don't want to get feedback here. Just going to play something for you that is interesting. Um see if this works. I'm gonna turn this on.

Speaker 5

You're gonna have to unmute, I think. You're muted.

Speaker 10

He has a phone that he's over here.

Speaker 5

Oh, really? Is that okay?

Speaker 10

Did you hear some of that?

Speaker 4

I'm trying to find feedback. Yeah, so I'm gonna go ahead and get a little bit of a picture of the colour.

Speaker 3

What's the cause of the delay?

Speaker 10

Were you able to hear any music? Only echo.

Speaker 6

Are you trying to play a piece of music from your phone, John?

Speaker 8

Apparently that didn't work. What what I was trying to point out let me start this thing. I was trying to point out the Gurdjieff wrote wrote music Sorry, I can't get that thing turned off. That might work. Point is, dot and dot and dot dot dot dot and dot and dot dot dot adds up to eight. But there are these Pythagoras movements. And they use rhythms like that. They're they're considered sacred dance. Gurchiff also knew Morse code. I I thought there might be a connection there with 223, but I don't think so. But there are there are Pythagoras III, I think it was was what I played. And it's dot and dot and dot and dot dot dot and dot and dot dot dot dot and dot and dot and dot over and over again. Could that have anything to do with this?

Speaker 6

I think so. When you play in seven, four time You don't just say one, two, three, four, five, six, seven. You go papa papa papa pop. You do two two three if you're counting seven, four, don't you?

Speaker 8

Yeah, you do. You also could interpret the three as a triplet.

Speaker 6

Okay.

Speaker 8

So I don't know what he's up to exactly, and if that is even a connection. And to refute this kind of an idea, by 1921, that third Pythagoras probably didn't exist. That that stuff was improvised and written down later, maybe ten years later. Sometime later, anyway. It's tempting to think that it's a rhythm. I'm not so sure. The end.

Speaker 12

Just to ask, because I don't know the reference, Derek, could you put in the chat that reference that you were talking about? Was it add what? What was the

Speaker 3

Oh, the adherence of Legomanism? Yeah, oh, sure. I've not used this before, so it might take me a moment to figure it out.

Speaker 9

Robin, do you want to take up this question about if the captain is Pogosian, why Gurdjieff is so formal with him?

Speaker 5

Why he's so formal with him. It's Chelsea but was formal with him.

Speaker 9

No, why Bogasian is so full? If Beelzebub is Gurdjieff and Bogasian is there, like, oh, maybe that's my mistake. Maybe he's not talking to Gurdjieff, he's talking to Beelzebub. Okay.

Speaker 5

Yeah, I think that that would be the the way I would tend to think about it. But you know, you you take your own position. It's we will learn about the captain. I'd know in the next couple of readings. And the captain will describe how he became a captain and the way that his parents treated him. Is how Pagossian's parents treated him. So that's the link. I might as well say now, just so that everybody knows. There will not be a meeting next week on new Christmas Eve because all of you will be preoccupied with what it is that Santa is bringing. and you won't want to study the tales. Except for those of us who are adherents of Legominism

Speaker 12

But there will be a class or a a meeting on the on New Year's Eve?

Speaker 5

No, there won't be one on New Year's Eve either, because that's the only day of the year that I get blind drunk from breakfast. Really? Single malt? Is there any other kind of malt? Malt never gets married, it's always single. This um messenger from above. In the scheme of the universe as explained in Search of the Miraculous. All of the messengers from above are at the level of the sun and have to be. Because nature in all its glory doesn't exist outside the side octave from the sun. So anybody that's coming down to inform mankind, or even if you like, To educate two-brained or one-brained beings is at the level of the sun. Wow. And so is Christ. One of the assertions of Christianity is that Christ came down from a higher level than the level of the sun. And therefore one would think of people like Muhammad and Moses and so on and so forth, holy people of other traditions, as being at the level of the sun. but Christ as being higher than that. That's um may just be marketing on the parts of Christianity. The word comrade means someone that you share a room with. I just thought you'd like to know that.

Speaker 9

How does it become a citizen, Robin, and a revolutionary? Is that what you're saying? I guess that's what.

Speaker 5

They chose the Russian word comrade to refer to each other. in in the communist, I don't know, movement, they they picked the word comrade, and that's how we've got its current meaning, because it isn't a word we would have used. except to describe somebody that we shared a room with. You know, which you might do at college or something like that. But, you know It was Lenin and Stalin and Trotsky and people like that that turned comrades into brothers in arms.

Speaker 2

Yeah, um revolutions and events. frequently, I think, turn words into more than their original meanings. But that word is an odd one to me in the sense that did how much use did it get in English at all before? the Russian Revolution, comrade.

Speaker 5

I mean, you would be referring to when you go to college and you share a room with someone. That's That's its original meaning, you know. So it probably never got any use at all. And then it suddenly did, you know. But it's also, there are a whole series of words in dialectical materialism that never got any any playtime until people started getting serious about Karl Marx and everything that went with him. After which there's just Words like anarcho-syndicalist, non-state socialist that everybody had to know the meaning of if you were part of all of this political stuff. And it's like People have no idea about any of that anymore because nobody cares and it all died.

Speaker 2

And we say thank goodness.

Speaker 5

I think thank goodness is right, you know. These guys were serious these guys are serious murderers, you know. Well, I don't know, not all of them, maybe. A lot of them.

Speaker 2

Well, it's sometimes lost to think about all the words coming up in our language now with I mean, in the last 10, 15 years, the whole AI, computer, technology, it's just part of your it's part of your it's part of your brain now.

Speaker 5

Yeah, it gets wired in and it'll be like if you think about it, there was a time when they had things that were people who were called carpenters. And they had a whole wealth of tools. And I've seen no the original Master Carpenter's kind of set of tools. And the stuff there they must have had names for, that I have no idea what you'd call them now, because we don't do carpenters any more. They all got killed by Ikea.

Speaker 2

And they took their thing in the jigs with them.

Speaker 5

Yeah, that's right. You know, they impaled themselves on their stissels.

Speaker 11

Rota Robin's treatments, I think, one of the things we've lost. This generation over and on is the study of the etymology. the fact that we don't understand our roots or our language. We just accept the words and they don't understand the meaning of the words. I think that's one of the Great reasons for studying this book because it says to the focus hit back on that and starts to make you appreciate where What our words are really trying to tell us. And so it's it behooves us, I think, to try and regain that foundation. But I don't see that happening.

Speaker 9

Did anybody look up the word callo?

Speaker 5

Oh, I meant to, but I didn't. Did you look it up?

Speaker 9

It's amazing. It's like a bald bird. It's a fledgling bird that doesn't have feathers. That has no coat. So he's uncoated.

Speaker 5

Oh, that's that's really important. I'm really pleased you brought that up because when it was being read out, I kind of looked at that and I thought, I'll look that up later. And I didn't. Because he uh just in case anybody didn't know, I spent some time with Paul Beekman Taylor in Geneva. And he has the dictionary that Orange used when Orange was helping Gurdioff write the tales. And against words there are marks in pencil where in one way or another Orange was obviously telling Gurdieh the etymology of the word so that Gurdieh could work out whether to choose the word or not. That all of the words in the English version, and I think the German version too, have been chosen, all of them. No exception. Every word was chosen. So that things like Robert just pointed out. You'll find that in various words throughout the tales that actually but one of the things is that Gurdieh tends to take the meaning from Middle English He doesn't take the meaning from modern

English. He takes it from Middle English. For those words that have an existence in Middle English, he takes it from there. So the words don't necessarily mean what you think they mean. And I'll give you an example just to make it easy. The law of catching up. The idea of catching up acquired its current meaning from sports. where people were racing against each other, one person ahead of another, and they used the term catching up. But prior to that, It meant holding something on high, which is a completely different meaning. And we still have it vaguely we because we get caught up in something. Right. But the n normal catching up's just not it doesn't exist. So Gojif makes this law of catching up and it isn't the law of running around a stadium and And trying to catch Usain Bolt.

Speaker 12

Where is the word Kello?

Speaker 9

Kello is on page fifty two. It was just then that owing to the yet at To the as-yet unformed reason due to its youth and owing to his callow and therefore still impetuous mentation.

Speaker 12

Thank you.

Speaker 9

Wonderful.

Speaker 5

Wow. Okay, so we've run out of time. We will not be seeing each other. for two weeks and w we will all be very sad about that. But um nevertheless, we will be back in the new year. And we will be firing. Definitely, we will be firing.

Speaker 6

That will give you time, Sandra, to finish In Search of the Miraculous. You've got too many.

Speaker 13

Yeah, I finished a Christmas Carol first.

Notes from Richard

Some thoughts on fiery and excuse my wild speculations.

Fiery is mentioned only twice in all of Gurdjieff's writings, once to describe Beelzebub and another to describe Goorhahoor Rakhoorkh.

If Beelzebub is "fiery" like fire is the neutralizing force in the flour – water – fire triad, how could this be? If in his youth he was fiery, did he bring the central kingdom and his comrades into a conflicted state because he was the neutralizing force? On this level, Beelzebub seems to be the denying force in relation to His Endlessness but active in relationship to his tribe.

On the other hand, on the level of the Earth, Beelzebub is always objective, dispassionate. If one of them is to get excited, it is Ahoon or Hassein. Beelzebub is an outsider, not a messenger, but can dispassionately study the universe and the three brained beings impartially. This seems to be the nature of the third force, impartiality and the reconciliation of opposites. Perhaps on one level (or in one triad) Beelzebub is the denying force but on another he is the passive force. He seems to change places.

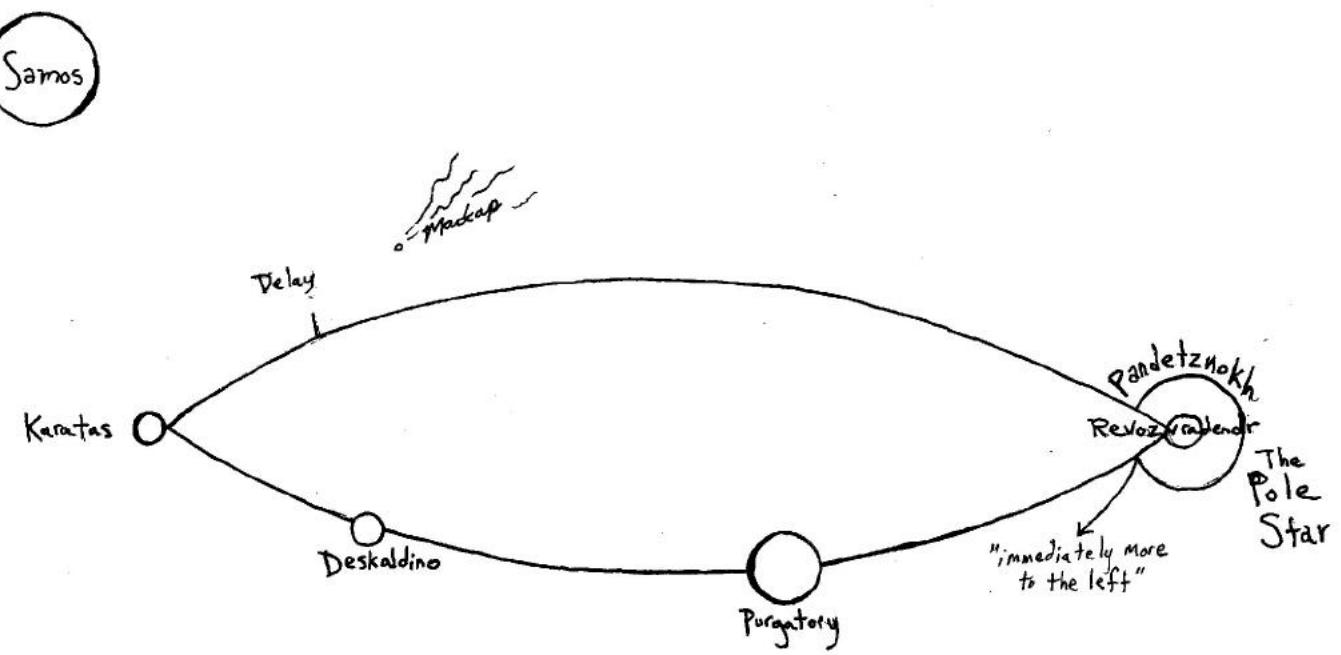
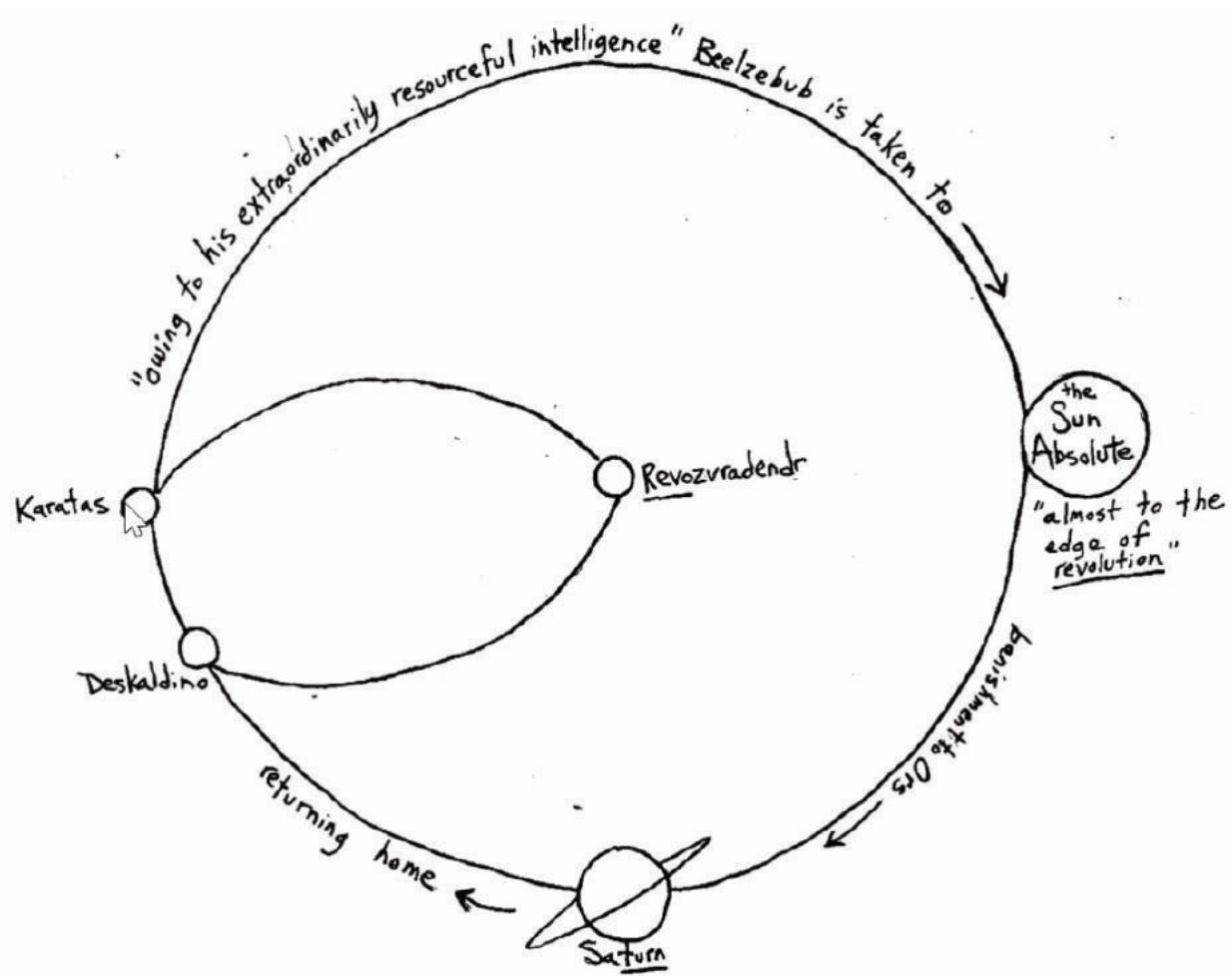
The other use of the word firey is on page 1154, where Goorhahoor Harharkh's son is described as being firey. As the story goes, Goornahoor Harharkh completely abandoned all of his experiments and conclusions (1153) after his son Rakhoorkh discovers through impartial observation, that his father's experiments resulted in the "conscious destruction of all the labor and results of the First-Sacred-Cause of everything that exists". If so, then Harharkh, who at first is the carrier of the active force in relation to his son becomes the passive force as his son surpasses him in understanding; Rakhoorkh who at first is the passive becomes the neutralizing, bringing a new understanding of Okidanokh; and Beelzebub, his God-father and who Rakhoork had feelings towards as if he were his father (1154), is at first the neutralizing force between Harharkh and Rakhoorkh and becomes the active force through his influence.

So, perhaps, this story is also about the movement from the Abrahamic law (duality, eye for an eye, etc) where everything is divided into two forces and produce either light or darkness but are nevertheless destroyed (as Harharkh destroys Okidanock, by the trinitarian Christian world view where equilibrium is understood, such that the Okidanok is not destroyed but used productively, like in the institute diagram of the angel on one side, the devil on the other, and the contemplative in the middle, united by the enneagram).

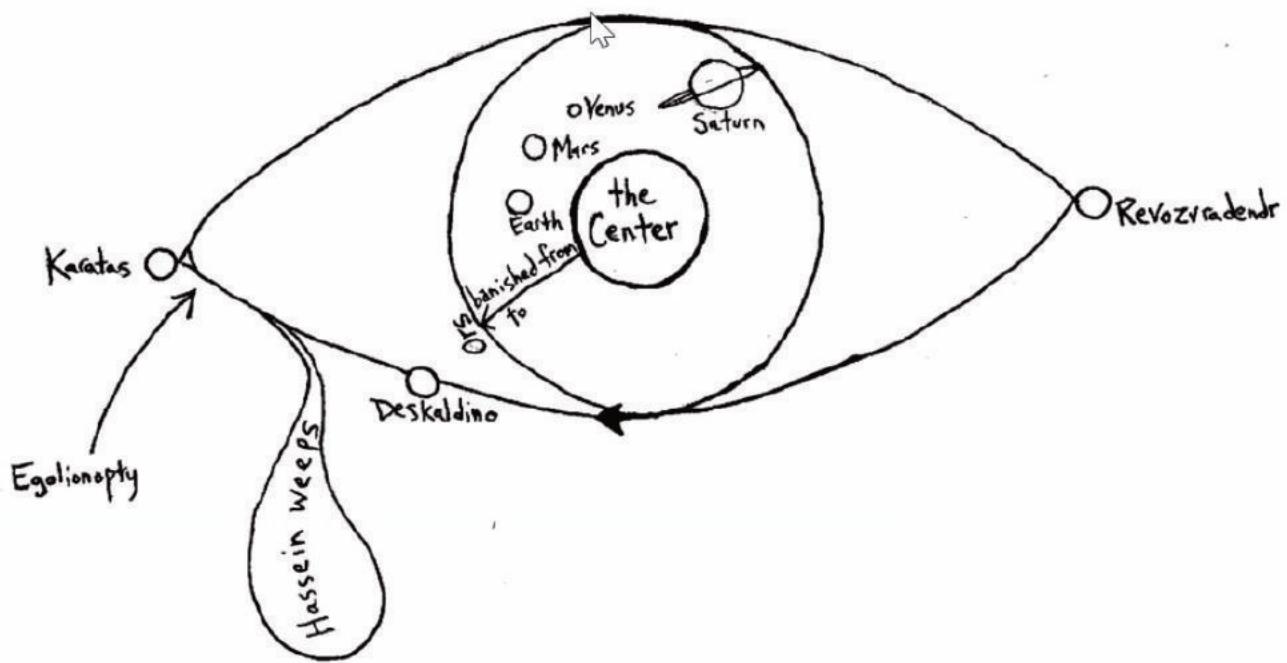
I'd need to study this section more deeply and coming to it piecemeal at the moment but all of this from the linking word "fiery".

The Holy Spirit (ghost) is also the neutralizing force – it seems for us Gurdjieff can be like The Holy Spirit.

Another take on what it means that Beelzebub perceived in the government of the World something which seemed to him "illogical" is to follow the etymology of the word logical. First, logical becomes logic which is the reasoning art. Logic comes from logos, meaning reason, idea or word and "the divine Word", the second person of the Trinity, the Son of God. So was Beelzebub's saying that there was no denying principal, (illogical = without the logos) in the government of the World, no Son? Was Beelzebub's banishment a means for him to experience what the messengers experienced, to give him a taste of what it means to be logos in the world? As an attendant to His Endlessness, he directed his mind and energies towards His Endlessness. By seeing something illogical, he creates his own existence, his own I. By going against his Endlessness, he becomes the denying principal, and therefore becomes the embodiment the logical, the logos. He then is banished to Ors and ultimately returns to the centre of the universe for rendering service to His Endlessness by helping Him maintain the universe.



Selos



AI Meeting Notes

US Session

Quick recap

The group discussed and analyzed various aspects of "Beelzebub's Tales to His Grandson," including character relationships, symbolic meanings, and narrative structures. They explored themes of wisdom, fate, accidents, and the role of messengers, while examining specific elements like planetary symbolism, chemical compositions, and the significance of numbers in the text. The conversation ended with discussions about the Institute's booklet and Gurdjieff's writing style, along with scheduling notes for upcoming holidays.

Next steps

Derek: Send diagrams of Beelzebub's travels to Robin for inclusion in the notes.

Stephen: Find and share the paper/talk about Zilnotrago and when to work/when not to work, and send it to the group.

Summary

Audio Clips Review Meeting

Robin Bloor shared audio clips from a screen-sharing session, but the content was primarily composed of short, varied audio responses and interactions without clear decisions, alignments, or action items. The audio clips did not provide substantial context or discussion points for summarization.

Beelzebub's Cosmic Navigation Advice

The meeting focused on reading Chapter 2 and part of Chapter 3 of a book, where Robert read about Beelzebub's journey and his experiences in exile. The discussion highlighted Beelzebub's return to the center of the universe and his upcoming participation in a special conference. The captain of the ship Karnak sought Beelzebub's advice on navigating through a comet's path, and Beelzebub suggested waiting until the path was cleared to avoid potential damage to the ship, citing a saying from a wise terrestrial sage.

Beelzebub Story Structure Discussion

The group discussed the hierarchy and structure of a story involving characters like Beelzebub, with Richard explaining the relationships and roles within the narrative. Sandy and Richard explored the themes of wisdom, prudence, and the care for the ship, while Derek prepared to share diagrams of Beelzebub's travels but faced technical difficulties in sharing his screen.

Beelzebub's Cosmic Journey Analysis

Derek presented detailed diagrams of Beelzebub's travels, including his journey from Keratus to the Sun Absolute and subsequent banishment to Oars. He discussed the symbolism of the planets involved and the possible significance of the Karnak's path. Stephen raised questions about the role of Saturn and the symbolism of the planets, particularly Mars and Venus. The group also discussed the chemical composition of zilnitrogl, which is mentioned in the text as cyanic acid.

Exploring Celestial and Mythical Concepts

The group discussed various celestial and mythological concepts, including the relationship between Lucifer and Beelzebub, the nature of the Sun Absolute, and the changing position of the North Star. Robin explained that the Sun Absolute is the size of the universe and is the home of the Absolute, while Sandy noted that the Sun Absolute is not a planet but the center of the mythic universe. The discussion also touched on the symbolic importance of the North Star in spiritual traditions, particularly among Sufis, who view it as a representation of unity and spiritual evolution.

Beelzebub's Tales: Unity and Wisdom

The group discussed themes from "Beelzebub's Tales to His Grandson," focusing on unity, logic, and the role of messengers. They explored how Beelzebub's actions led to his banishment and eventual wisdom, with Gary and Janet highlighting the psychological implications. Barbara suggested that "Karnak" represents the story's body, which needs protection. Sandy and Stephen noted the substitution of "Ashiata Shamesh" with "Jesus Christ" in earlier editions, prompting Stephen to question the hierarchy of messengers and their influence with the Absolute.

Karnak: Symbolism and Evolution

The group discussed the significance of the name Karnak, exploring its connections to Egyptian temples, megaliths in France, and its potential as a protective shell for an evolutionary journey. JD suggested that the name could relate to the concept of invisibility, drawing parallels to the Egyptian god Amun, who is associated with hiddenness. Stephen and Barbara offered additional perspectives, including the idea that Karnak might represent a moving temple or a vehicle for protection. Richard highlighted the fiery attributes of certain characters mentioned in the text, which he suggested could help dispel negative associations with the devil.

Fire, Fate, and Textual Connections

The group discussed various interpretations of fire and neutralization principles in their text, with Richard explaining that fire represents the neutralizing principle in bread-making. They explored the concept of Beelzebub's banishment and its connection to Mars as a fiery planet. JD raised questions about delays and challenges in life, while Janet highlighted a specific line about making detours lengthening journeys. The discussion touched on themes of accident, fate, and the introduction of the feminine through unexpected events, with Richard suggesting that these elements might represent an important connection between their text and other works.

Exploring Fate and Accidents

The group discussed the concepts of fate and accidents as described in a book, with Robin clarifying that accidents specifically refer to events at the Moon and Earth levels, unrelated to fate. Janet shared her personal association between a goat and astrological stubbornness, while Stephen explained that detours should be avoided when external forces are too strong, as waiting may be more beneficial. The group also explored the significance of the number 223 and the use of quotation marks around "Earth" and "trans space," potentially indicating symbolic meanings rather than literal ones.

Exploring Gergeff's Enigmatic Statements

The group discussed the enigmatic nature of Gergeff's statements in "Beelzebub," particularly his reference to being "on the planet Earth" in 1921, which Robert found surprising given the book's supposed objectivity. They explored the significance of the number 223, with Barbara suggesting it serves as a rhythm for reading the book, and JD explaining it reduces to the number 7, symbolizing divine rest or completion. The conversation also touched on the concept of

volatilization, with Robin explaining its chemical implications, and Janet inquired about the causes of detours or delays faced by the characters, which Robin and others interpreted as being due to unpredictable external forces or comments.

Gurdjieff Institute Booklet Discussion

The group discussed the Institute's booklet, which was developed in Constantinople in 1920 and contained information about the Institute and the Gurdjieff method. They explored the etymology of words in Gurdjieff's writing, noting that he often took meanings from Middle English rather than modern English. Robin announced that there would be no meetings on Christmas Eve or New Year's Eve, and the group will reconvene in the new year.