

German-English Tales Study

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February 17th

Attendees: Robin, Bobbie, Frieda, Ekant, Vanya, Stefon, Kirk

Meeting Transcript

Speaker 1: I don't know how relevant it is, but I just thought um first when Bobby read it and then again the Sanya um uh What um paige. Um that we talked about how the king um doesn't want to put up any effort in how he wants to know how to make gold and uh but he just collects the scientists or the yeah. Um The Later. The learned beings. And now uh it's written um I think on the first page that he just forgets everything about it, about his endeavor, and then he also forgets all these learned beings, the learned beings.

Speaker 2: Yeah, he's also mentioning it twice in the starting and in the ending again. And also that he's instead of that now busy with Um yeah, well with war basically with um destroying other people instead of finding out how to make gold It reminded me when When we are or when I'm in a state of illusion that what we call world ninety-six probably that um Yeah, that basically I'm so um Um identified. Yeah, identified or or uh what is gefangen captured or caught caught in a story? And then if this story is if then some it's somehow over, then another story comes. So it's like, yeah, it's really I was reminded uh when I read this about the king, about this process in myself.

Speaker 3: Yeah, and that many of these stories uh have as the core I have to protect myself and for this is the easiest to destroy others or to reject others or to Um yeah, to put others down. Yeah, so this notion of against others, this is very strong in these periods.

Speaker 1: And I found interesting how uh it's um w written in English, um, that he says the Burning question was so important that they got down from their pedestals and talked about it

Speaker 2: And pedestal ist Lehrstuhl, oh in in German the German translation is uh Lehrstuhl? I think so it's

Speaker 1: Eigentlich ist es wie so Podest, also wortwörtlich, ist Pedestal Podest.

Speaker 2: How does that translate in German? And the German version is written Leerstuhl and we're so and it's a little different because a leer what is Leerstuhl in English?

Speaker 4: So sockle is one of the It's lecturing in English.

Speaker 5: It's what? Lectern. A pedestal is what you put a statue on normally. Yeah. And the lecturer

Speaker 3: Der Lehrstuhl is prof means professorship. the the the it's not an an entity.

Speaker 2: Lärstwell means it is um like an like a class basically or not?

Speaker 3: Not even no, it's like like like uh like a position you have. Yeah yeah right pr professorial professors professorship is a good translation.

Speaker 2: Or teachers or something.

Speaker 3: Yeah in in the in the dictionary it is even uh also uh translate this as as chair.

Speaker 5: Oh yeah okay which is in in English that is a professorship is referred to as a chair.

Speaker 6: I took it to relate to academia, to professors, and uh an ivory tower would be another way to say it. So whether on their pedestals They're on their i they're in their ivory towers and they came down out of their ivory towers as much as their pedestals. Although he doesn't say that. That's where I that was my association with it

Speaker 5: I think it's association. The the whole idea of an ivory tower is almost like a statue, isn't it?

Speaker 4: So when we began the chapter Um he says does he just say the king or does he say the Persian king? Persian.

Speaker 2: Persian. Persischer Erobererkönig.

Speaker 4: Okay, I'll keep looking at it because at one point I see he says Persian king in English, but I couldn't find it. Oh no.

Speaker 3: Yeah.

Speaker 4: Next the next paragraph. Okay.

Speaker 3: This peculiar Persian king and in German just dieses sonderbarn Königs.

Speaker 4: Yeah.

Speaker 3: Does not repeat Persian.

Speaker 4: And what does Sondermann mean?

Speaker 6: I noticed I think it uses two words for conqueror too. I noticed right at the beginning. Aeropolic. Yeah, and I remember there was another one, I don't know where it was, but he didn't use that word, he used a different one to mean uh conquer. Uh wait a minute, I wrote down Except I can't read my writing.

Speaker 2: In the same chapter? Yeah.

Speaker 6: Uh it may have been last week's reading, but I thought it was in this reading also, so I found it somewhere

Speaker 2: Because our Opera is Conqueror. That's that's the same. But Zieger would be Victory.

Speaker 6: Victor Yeah, that's what I got from the translation. Victory. The victory king. Yeah Okay. But I didn't know that. Now if I could find where I found it, I'd be sorry about that.

Speaker 4: No, I have the hardest time doing that. So he brings out a feeling here, the sympathetic Assyrian. says to Hassim to feel like to feel like someone else, you know, having fellow feelings. And and so anyway, that brings to me this emotion, you know, that he is connecting these two things that A sympathetic Assyrian and his grandson needs to

be able to realize what sympathetic is.

Speaker 6: There's something special about Assyrian also, and I only say this because I remember uh Dragon Michek talking about the uh Assyrians in uh meetings with remarkable men. They come up all the time and they're highly symbolic of the ASORs Their their descendants were uh the the the the the a source which he calls the I-source which symbolically and sound-wise comes to I source which means we have to look more closely So the Assyrians become the people that mean we have to look more closely. So I wish I could tell you more about it. Made more sense when he said it.

Speaker 4: Yeah, I was also interested in his use twice of numbers, uh the fifth lot, and he was in Babylon seven months

Speaker 5: Well the fifth is nearly always a Hanalayute, so it it It it's probably uh in one way or another, what we are about to read in the next section is probably uh an interesting t uh cut on the Han Layout It it it it Hamilinata is in a strange situation because Everybody else is talking about the question, but he's talking about the human response to the question. So it's really quite a sophisticated thing that's happening here It it's not a simple thing. And Kyrgyz does this at times, you know, it sounds very simple, but then all of a sudden you realize, no, it's not simple at all.

Speaker 2: Für Dirk vielleicht, was Robin gerade gesagt hat, ist, dass er Der fünfte ist, der spricht, das deutet auf den Hanel, wie heißt das auf Deutsch?

Speaker 3: Aut.

Speaker 2: Ahel, Aut hin. was dann im kommenden Kapitel wahrscheinlich, also es deutet darauf hin, dass das, was dann kommt, was damit zu tun hat.

Speaker 7: Klingt spannend, danke erstmal.

Speaker 3: Das ist ein Schritt in der Oktave der Hanel erbogen.

Speaker 7: Da dachte ich, dass. . Da wäre ich im Leben nicht drauf gekommen, aber klingt spannend.

Speaker 2: Ja.

Speaker 3: Ja, das ist, wenn wir das Kapitel vom Bürgertory nehmen, von Fegefeuer, das ist quasi der. Der Stop-Inder, den er, wo er sagt, er hat drei verändert und wo er sagt, der, den hat er aber gar nicht verändert, sondern der verändert sich quasi automatisch. Das ist der, der in der Mitte liegt. Das ist, und der hat manchmal oder oft den Namen Hanel Hut.

Speaker 4: On page thirty, he says catchy theory. Catchy. And in German I could only translate that to be insidious.

Speaker 2: Yeah. Um he's yes, it's it's true. He um He's using uh 30, hat sie gehört. He's using uh wütend, no, um, as far as I remember. No, no, that's different. Um here. Proceeded like fury among the all ordinary beings, and there you have in German wüteten. Wüteten, yes. It's a verb, no So he's not comparing how it comes proceeded in like in the English version, he's using a verb to describe it.

Speaker 3: Yeah, the the talks and discussions were raging between the the ordinary beings.

Speaker 2: Yeah. Raging would be the word.

Speaker 7: Weiß jemand eigentlich die originale Bedeutung von Metzger? Von was? Von Metzger?

Speaker 2: Nee, ich weiß es ja auch nicht.

Speaker 7: Wir kennen das ja von jetzt, dass es wie ein Schlachter ist oder so. Aber im Grunde wäre mal interessant zu wissen, was ein Metzger eigentlich mal war, ob das immer schon mit Fleisch zu tun hatte. Ich weiß es nicht.

Speaker 2: Dirk is asking if someone knows the original meaning of a butcher. Oh the fork data. That's good. Because he's referring to Babylonian butchers in and in German also Babylonische Metzger and I don't and he's asking if someone knows if it was always someone who's uh uh uh k killing p um killing animals

Speaker 6: That's a really good question and it never occurred to me before.

Speaker 7: That's a really good question.

Speaker 4: In thirteen hundred the Anglo French Boucher, butcher or executioner? Translates to the slaughter of goats.

Speaker 5: Yeah, the original Latin means he goes So e goat ego, yeah uh male goat.

Speaker 7: Was ist das jetzt?

Speaker 2: Also Robin sagt, das lateinische Wort bedeutet Schlechter von Ziegenböcken. Schlechter von Ziegenböcken.

Speaker 3: Okay. Französischen.

Speaker 2: Achso, und ich kann ja hörst werden, dass er sagt.

Speaker 3: Google said it comes from Old French. Bouchier, which means The same the male male goat. And in German it's a little bit different. Metzger has uh the root which means uh someone who was he

Speaker 2: Produces?

Speaker 3: Produces meat, uh different meats, different m fleisch speisen.

Speaker 1: Meat dishes, meat dishes.

Speaker 6: That's not an unusual last name in German either, is it Metzger? Metzger. Say again. That's not an unusual last name in German, is it?

Speaker 2: Yes, but you can have it as a l last name, yes.

Speaker 1: I mean many German uh names I think um were from the work from the type of work from the handy originary.

Speaker 6: Yeah, makes it interesting. I was really uh interested when we found out Bernstein meant Amber I think it was Amber.

Speaker 2: Mm-hmm. Bandstein, yeah.

Speaker 6: Okay.

Speaker 2: That's pretty cool. Yeah, but it's true. You have a lot of um uh surnames like Metzger or Schneider or Müller. These are all um professions professions, yeah. But hand handy handy professions. Du könntest nochmal bei DWDS gucken, wie ein Metzger aus. Dass das noch mal anders ist als Google.

Speaker 4: Reading your chat here on Hamilinadar.

Speaker 1: Yeah.

Speaker 4: So a an Uzbek translation, Hamilid D, no R. is um pregnant person or one who carries a message. And this Hamelin Dart will be carrying the message. Yeah. Very good.

Speaker 6: I was wondering if anybody besides me is associating Hamilinadir with Abdil back on the second descent. He seems to be of the same type of a person. Yeah.

Speaker 4: He's the guy that we're gonna make friends with now.

Speaker 6: It doesn't seem like he's quite as friendly with Hamilanadere as Abdills. And I wonder well we haven't found out yet, and we will, if Hamilanadere ends up in the same bad state.

Speaker 4: So the messenger gets washed out in the end.

Speaker 2: Ja, Sandy hat gesagt, ob sie hat gefragt, ob sich noch jemand anders erinnert fühlt an Abdil beim zweiten, bei der zweiten Herabkunft. Ihr Kind hatte scheinbar die gleiche Association.

Speaker 3: It's the same association like you, Sandy.

Speaker 7: Ja, ich nicht.

Speaker 4: So he learned what he learned in Egypt. You know, why is that?

Speaker 3: Just to complete the thought on on Metzger and Butcher, I just understand no no deeper meaning. I understand it like this. that even people from whom you would at the at the latest expect to be busy with any kind of question, especially it's a c quite philosophical question, even those uh got caught in fiery discussions about the question of the day, even if these were people who were usually in their life busy with quite low in in a certain sense. Bloody. Yeah, which usually we expect not to have any interest in some discussions about any question actually, except how you can dissect

Speaker 2: Yeah, and also who who are quite um caught by the work because the work demands a lot of a certain kind of rough roughness. Where you have not much time to think about anything else than being present.

Speaker 3: Dirk über den Metzger, dass es gar keine tiefere Bedeutung hat, sondern dass es quasi sagt, selbst Leute, von denen wir als allerletztes erwarten würden, dass sie sich mit irgendeiner Frage und schon gar nicht mit einer philosophischen Frage beschäftigen. Selbst die sind von der Mode sozusagen der Tagesfrage nicht verschont geblieben. Also darf ich das verstanden.

Speaker 5: Nowadays in the UK we would say taxi driver. But that's Much later. But that's, you know, the person who always has an opinion about everything. It's a taxi banner. Yeah. Probably used to be the butcher.

Speaker 4: Or the bartender. The bottom. Okay.

Speaker 2: Okay, but Bobby you wanted to Bobby you w you started something else.

Speaker 3: I'm sorry.

Speaker 4: I said he was he was educated in Egypt. Ah yes. What do you think about that?

Speaker 3: I just remember that in one or two sessions before it was said that in Egypt the best schools could be found on Earth. Somehow something like this we read.

Speaker 2: And also he went to a certain school. Where he learned how to materialize thoughts.

Speaker 6: deserves a little discussion how to materialize thought. It's sort of like uh materialized thought or materialized thought. It's like uh it's not really clear Whether they're trying to materialize thought like turning uh lead to gold or uh What other meaning could it have?

Speaker 5: You you can materialize thought by writing it down. But he's he's I mean I've looked at this and I've started to get a little Um a little confused because he's put a dash there.

Speaker 2: Mm-hmm

Speaker 5: No, when you put a dash there, you're turning materializing into an adjective.

Speaker 4: Mm-hmm

Speaker 5: It's, you know, that's what you would do for a noun adjunct. You'd put a dash there. So it it it's it's not the school of materializing thought, it's the school of materializing thought As though materializing thought is a thing. Something a thought being materialized. It's different meaning. I don't know what it carries into the German, does it You've got a doubt.

Speaker 3: Now in German in Ger in German you can combine two words and If you use a dash or not, it is more or less out of convention. Then you use a dash, you separate the words to emphasize of both their meaning, not to be confused. And Gedanken materialisieren means to materialize and what I do materialize, thoughts. So it is a kind of uh concrete concrete sizing concrete making concrete what to materialize so this is an an action

Speaker 5: Yeah, Richard, that's different to the English meaning. That really is because in order to do this in English, you would leave out the dash. In order to have that meaning, you would leave out the dash. You wouldn't put it there. It may just be a typo.

Speaker 2: But but is i is it not because it also is materialisieren is basically you have to write it with a small letter normally. I can't any speaking

Speaker 5: It's a title. On the English side, that's a title, so it's capitalized because it's a title.

Speaker 2: But is it not now a noun which is connected? with each other. Gedanken materialisieren is one word now.

Speaker 3: Ja, aber Robin sagt ja, dass es im Englischen eine schlechte Bedeutung hat.

Speaker 2: Aber Gedankenmaterialisieren wäre ja

Speaker 3: Does it care?

Speaker 2: Yeah, okay. No, okay. So that would be different in English, yes.

Speaker 5: And also this is the highest school existing on earth.

Speaker 2: On Earth, yes. Yeah.

Speaker 5: It's like Stanford University, really, isn't it?

Speaker 6: I'd like to get a look at their curriculum, their lesson plans.

Speaker 2: In in in the German version he's not saying on earth, he's saying oh just in the best The best school. He's just saying it's the best school. He's not saying ever existing on on Earth or something. And also not the highest school. He's saying the best school.

Speaker 5: Yeah, that's different, isn't it? I mean that's definitely not the same.

Speaker 2: Yeah.

Speaker 3: I find much more interesting the next paragraph where he writes something about the eye.

Speaker 6: Yeah.

Speaker 3: Uh yeah, from the content.

Speaker 5: Well, there are several sections in this reading that uh require a a lot of analysis, you know. And that paragraph is one of them.

Speaker 6: Would he have learned that at this school of materializing thought?

Speaker 1: I think uh a little further up he's saying that um this only happened when he was already in Babylon. Didn't he?

Speaker 2: Huh? With the eye What? No. I think a little further up he's connecting him to the Achaldan society.

Speaker 3: No, not him personally.

Speaker 2: He introduces that some of the learned beings are priests and members, but there is not not a direct connection between connecting them to somehow Egypt or not?

Speaker 1: I meant what's there, um, im Englischen muss man auch ein bisschen hochrust worden, finde ich dieses um Although this learned Hamolinadia had his arising and preparation for becoming a responsible being just there in the city of Babylon. Ah.

Speaker 3: So hatte er doch sein Wissen in Ägypten erworben.

Speaker 1: Yeah, das Wissen aber ein verantwortliches Wesen ist halt quasi ersten Bandbildern geworden Ja, das stimmt.

Speaker 3: Nee, umgekehrt. Er ist in Babylon aufgewachsen und erwachsen geworden und hat dann sein Wissen in Ägypten erworben. Trotzdem er aufgewachsen ist, hatte er sein Essen.

Speaker 6: But you gotta see, yes, he became learned in Egypt.

Speaker 2: Yes. Yet he became learned in Egypt with the high school.

Speaker 3: He was born in Babylon and he grew up to an uh responsible being, but yet he Then after studied and what is in Egypt

Speaker 1: Und dann ist er quasi von dem persischen Höhen nicht wieder zurückgeholt worden.

Speaker 3: Oder freiwillig gekommen.

Speaker 5: I mean this paragraph here is describing a man number five. Minimum man number five

Speaker 2: Yes, he has a stable eye.

Speaker 5: Well, but there are also other things, sincerity and impartiality. Human beings can't do that normally, you know?

Speaker 2: Yeah. Yes, I know. Really? Yes.

Speaker 5: How did you find out?

Speaker 2: Stay a day with me and you will you will know.

Speaker 6: Looking at that list of uh manifestations in German, uh there's just a couple of blanks I was wonder I was wondering about after Alfred and then Kama. Fine is blank.

Speaker 3: It's just I removed the hyphenations because they were not not correct and so we have sometimes because German words tend to be longer we have sometimes the spaces in between. It's just a uh for lay layout for layers layout s thing.

Speaker 6: Okay, just checking.

Speaker 3: Yeah, yeah, that's good.

Speaker 4: Well, in the Bible, Egypt represents knowledge and the love of knowledge. There's a few others. There's in the Hebrew, in the Greek, and so on.

Speaker 3: I just want to refer to what Robin was saying. I'm not sure if this pass is this uh Absatz.

Speaker 7: Passage.

Speaker 3: Passage really describes man number five because he says first he says in Comparison to the three centers being on Earth, which we have to be very s uh suspicious about. And he says in this so-called passive waking state. This would mean in the second consciousness of the four states which Oshinsky describes. And I thought I d I don't know, I thought that man number five has acquired to b to be in the third state of In the in the in this state of self-uh remembrance or safe yes.

Speaker 5: You you got the term incorrect Waking passive state doesn't mean second state. It absolutely doesn't. It just means you're in a waking state, third state, and you happen to be passive rather than active or neutralizing And that would be natural. And also, if you have an eye, you are man number five or higher, period. That's the beginning of the definition.

Speaker 3: Yeah, yeah, there I agree. I just was confused by passive waking state.

Speaker 5: Yeah, and that's because he's not using Uspensky's terminology, he's using his own. So it's like, I understand the confusion

Speaker 3: The question is what he means when he says in this so-called passive waking state. It's a interesting program. Waking passive passive in in the so-called passive waking state.

Speaker 2: Yeah, he's exchanging these two words.

Speaker 3: Mm-hmm.

Speaker 2: Yeah, this is this is also confusing because in the German version He's changing these two words. So it's basically passive waking state.

Speaker 3: The passive, the so-called passive waking state. So I don't know.

Speaker 2: So waking state is like one word and passive is describing the the the um the yes the waking state and in English it's different it's The second time waking passive state is everything is kind of equal. And Robin, you said the waking passive state would be the normal state. Is that what you just said? No.

Speaker 5: In turn in Gurdjieff's turn, in the terms that Gurdjieff is using here, that's the third state.

Speaker 2: Okay.

Speaker 5: Because he he refers to the second state as mechanical and sleep, and that's not mentioned. But it's uh I it it's confusing, it's not clear.

Speaker 4: You know, above it he has a one-sentence uh paragraph. It is necessary to notice that many learned beings of this kind were then in the city of Babylon. And to take this internally. You know, we're on a search and we have searchers out there. Um so it is a state of being, I think he means here on this where others were there, where we have many to to work with if we can arrange that.

Speaker 6: Wait a minute, Bobby. Are you saying we get to work with these guys

Speaker 4: No, they get to work with us. I think that's in the German version. How do we arrange that?

Speaker 6: I'd like to have some come in.

Speaker 4: I think you already have them. Okay, that would be lovely.

Speaker 6: Is it peculiar That all of these learned beings ended up in Babylon because a crazy greedy king conquered the world and forced them to come there

Speaker 4: Well part of them and then part of them just went there. Yeah, that's true.

Speaker 5: I mean the uh later on, I mean it isn't now, it's later on in history, but you know Everybody went to Alexandria. If you wanted to learn, you went to Alexandria because that's where the library was. But that wasn't founded until after the death of Alexander the Great. So that's, you know, way later than this. But you would just I mean it's just kind of normal when you think about it. It's like if you get to the top of your academic capability. In England, either you go to America or you stay in the, you know, the ivory towers of Cambridge and Oxford. But that's the top, you know. And it's very it's like um with the exodus of Jews from Germany prior to the Second World War. America snapped them up because they were getting all of these smart guys. It was stupid not to snap them up. Intellectuals move around. They don't care. They have no loyalty to country or anything.

Speaker 4: Are Egyptian priests descendants of Kalden?

Speaker 5: Yes.

Speaker 4: Okay. So that gave Hamelinadar some exposure with a calden probably.

Speaker 5: Yeah, the it I mean I don't know whether it's true, but we don't care. It's the it's the tales, isn't it? But it he's definitely made the um the Egyptians into the kind of descendants of the school that was a chalban. They're no longer a Chaldans because that's a long time ago, but that's where they settled, so that's where the tradition is.

Speaker 3: I found something which about Hamolinatia which is quite different in English and in German on the next page 333 in the second. In j in in English he is said he was agitated and perplexed. And in German, es regte ihn auf und ärgerte ihn, which means I have to translate. It upset and annoyed me.

Speaker 2: Him.

Speaker 3: Or him, yes. It's upsetting.

Speaker 5: Perplexed doesn't really agitated is upset and annoyed, perhaps, but perplexed really means intellectually confused.

Speaker 3: And argon is actually is it's definitely an emotional reaction of rejection rejecting any something.

Speaker 2: Yeah. Ja, Dirk, in der englischen Version ist er nicht ärgerlich und aufgeregt, sondern perplexed. Das heißt, er ist verwirrt.

Speaker 3: Auf Seite 333 ganz oben. And this does not fit with the idea of Man Number 5 in my eyes. The German expression, just as a little bit No, I don't want to want to struggle.

Speaker 5: Maybe he was not a man number five when he spoke German.

Speaker 3: No the it also an more an amusing fact might be I put something in the chat. what uh the Google AI in his thinking, deep thinking mode, found out about the state of Hamolinadir and the what we just discussed, which is something seems to be something different.

Speaker 2: Yeah.

Speaker 3: I don't I don't say that it has uh deeper value, but maybe this shows how formatory thinking could lead to

Speaker 6: I I think I'm just reading that, the intellectual hollow drum. Yeah. That is really interesting what that whole thing says

Speaker 5: Which page?

Speaker 4: The second chat.

Speaker 5: Okay, no.

Speaker 4: So intellectual hollow drum, is that in the text?

Speaker 3: Oh, no, I I I I asked Google about the difference between waking passive state in English and passiver wachstand in in German. And this is A short description, I can put it's really interesting what Google reveals. I put the complete answer. I cannot put very long answers, so I sometimes condense them But as it is quite different from what we think about I put the long because I think Google also has this uh from some discussions uh going around here and there. It's not that they that he invented it.

Speaker 6: Yeah, because that's really different from what we've been talking about. I had a lot more respect for Hammel and a deer.

Speaker 4: Yeah. Don't give up.

Speaker 3: Yeah, actually we don't know yet so much about him because the actual things just follow. Yeah. So

Speaker 4: Robin, do you pull these things from the chat for the um Yeah I'll put them in and I'll put the chat in the notes normally. Okay, very good.

Speaker 3: Yeah, I mean uh the the I often confuses things, so It is but it's sometimes it's it's it's interesting to see how things are put together.

Speaker 5: It it's important, it doesn't matter. I mean it it in to a certain extent, right? In order to understand something, you have to walk around it. You know, so every particular perspective, whether it turns out to be useful or not, is actually valid. It always is.

Speaker 2: Hm.

Speaker 5: We've got this uh this thing that I've noticed, Ryan Which is the second paragraph on page 333. This is abdicated and perplexed By the fact that both the already existing, many newly appearing theories upon discretion were all, in spite of their entirely contradictory proofs, equally convincing and equally plausible. And this is true of science.

Speaker 2: I had to remember that last week you were saying something about a novel you read about uh how someone was uh describing oh yes the the this is um arrival and departure by Arthur Kirstler yes yeah like a communist and a Nazi guy met and they discussed the theories it sounds a little bit like that

Speaker 5: Yeah, it's uh there's when we look for anything that's got an emotional edge, and politics always has an emotional edge. Then you can't really, you know, logically you can prove things mathematically, and in certain situations, you can prove things using

direct logic in respect of assertions. But as soon as the emotions are involved, you can't prove anything. You absolutely cannot. And that's because the the emotions contain all of the spectrum from complete identification to no identification at all. And that's got nothing to do with the intellectual meaning. Nothing at all to do with the intellectual mean. It's got to do with the emotional mean. Which is equally valid, but you know, intellectual our intellectual, this society, and this is true of Germany and America and uh the UK as far as I can tell, it's just overweight intellectually You know. I hate to say it, but the French are better gonna And I do hate to say it, but that's emotional

Speaker 6: Yes. Well we have words for this too, don't we? I mean, how about ambiguity and paradox? Are we talking about the same thing as uh equally convincing and equally plausible? Well paradox Or does that even matter?

Speaker 5: Well paradox fundamentally is a contradiction. Okay. So that's that's um Uh a a different thing. What was the other word you used? Ambiguity. Ambiguity is just the the problem of unspecific use of language. There should be no ambiguity because When you encounter an ambiguity, you should qualify it to indicate what is the actual meaning.

Speaker 6: I used to actually use a lot of ambiguity when I was repi re uh writing reports in high school to make sure we couldn't be pinned down on things we didn't want to be pinned down on. So nobody ever called me on that.

Speaker 5: Didn't they?

Speaker 6: It's a very very useful thing.

Speaker 5: Maybe they weren't smart enough to call you.

Speaker 6: They may not have been. It was intentional.

Speaker 3: Yeah, here is a kind of question. It's really more a qu a question. When we ex when we derive from the text before that Harmoline idea has in a certain degree his eye and we could call him man number five. There is the question why he then has not yet developed at least to a certain degree the sense which we read one or two sessions before the sense to feel about uh cosmic truth so that s maybe not completely, but in a certain way he should have had he sh should should then have acquired a sense to distinguish at least partly these theories and this is m is a question which uh arises here when I read this in connection to the

Speaker 5: I mean I think that's okay because that would mean he was definitely a man number five and not a number six or a number seven. Because there's areas of him that are not perfected, but the man number five has simply established a unity.

Speaker 2: Yeah, because I think so we didn't read it two sessions before we read it today with this cosmic

Speaker 3: No, no. This was the task of the dust link.

Speaker 2: Ah, I guess. But he's saying it also. He's also saying it here with a With a cost. In uh connection to what we discussed now, as long as um we are not able to ha have this feeling for cosmic truth. We get lost in the theory anyway. We don't have any chance.

somehow. That's how I understood it.

Speaker 5: But I mean this is also true. I mean you know this from your own experience, or you should from your own experience. Yeah. Most people cannot think. They don't have the ability. They believe they have because they use the word thinking. You know, uh and and when they have an opinion about something, they say, oh, I think this and I think that. But actually they aren't capable of thinking. They really do not have the ability. It's like, you know, somebody with that that's um had their legs amputated cannot run. It's just the truth. You know, people uh there most people, 99% of people cannot think They don't have the ability. And it's a surprise when you realize it, but you you you have to spend your your life to a certain extent watching people and realizing that they don't have any opinions. Everything they say is a repetition that they heard somewhere else. They have no opinions whatsoever because in order to actually have an opinion, thinking is required. You know, and and I mean that's not a big deal, an opinion, you know. But it's it's it's just true So when you get something like um let's call it a political question because that's a good a good thing to home in on. When you get a political question, you normally get a reasonable split between one side or the other as to whether people think this is right or wrong. Well, if everybody was thinking and working it out, wouldn't most of them come to the same conclusion But they don't. Yeah.

Speaker 3: Or we would find a quite big variety of certain of of different perspectives.

Speaker 5: Could also Yeah, rather than two. I mean that would be the same. You would have a spectrum, so that's that's a good idea. a good view of it.

Speaker 6: Well and the other thing is how does emotion fit into uh working out these opinions It's not all intellectual. It's emotional.

Speaker 5: Yeah, but you've got to be very careful because the lower part of the emotional emotional center is equally stupid to a lower part of the intellect Sure. Just stupid. You know. So as soon as you start talking about the emotional dimension of things, you actually have to be talking about a higher level of emotion. Which in one way or another goes towards, you know, I I keep in my head what Plato said, right? The things can be true intellectually and they can be true emotionally because they're beautiful. But for something to be absolutely true. It has to be both true intellectually and true um uh emotionally. In other words, it has to be beautiful. It has to be beautiful. And mum emotional centered doesn't even know what beauty is.

Speaker 6: It's the lower emotional center, does not, you're saying. Yeah. Yeah, no, no, I just didn't posn sure I heard it right. And I've been thinking about objective reason lately because I doubt that I've got it. And it's sort of like how does uh how does it work uh with emotion and intellect in the higher center self And I really like to take a look at that in self-remembering remembering and uh self-observation. And how, you know, it it's sort of like I can't look at objective reason if I don't really have a clear idea of what it is, can I?

Speaker 5: The the there are two things and one of them we can't really talk about, right? And we can't really talk about the fourth stage. That's the experience of objective reality

because you are conscious in the higher intellectual center. And we can't talk about that because even if we have experiences of it we don't have a broad idea of it and it may not even be possible to discuss it in our language. I'm glad. You know, and I have reason to believe that, but it it it's like that doesn't help um because I don't have sufficient experience to be certain certain about it. Okay So we've got the intellectual center, which it its highest capability is logical capability, it's the use of words And the use of uh the words in a meaningful way to transmit meaning. Right? Higher than that is the higher emotional center. It's not referred to as a thinking center in in search miraculous but it is right and if you have an opinion let's go now if you have a thought that comes down from a higher emotional center It has, let's say, a thousand dimensions, whereas your logical reasoning thought might have two or three. You know, your logical reasoning is black and white. It doesn't have any colour. The higher emotional center has all the colours, including colours you don't know about yet. So that's a higher level of reason. But most people get confused because it's referred to as the higher emotional center and therefore They don't think that reason has got much to do with it. They think it's more like being clairvoyant and stuff like that, which is also a property of the higher emotional centre. It's a means of knowing. And its ability to know is far, far higher than the intellect. So you take somebody that was supposed to have had a great intellect. So let's say Einstein or Newton or somebody like that, and you say. . . Very impressive, but it doesn't come anywhere close to the higher emotional center.

Speaker 6: It's like I said, uh I'm glad to hear that because I've just had the feeling in the last few weeks that words are failing me. And it's like, well, where do I go from there then? That's kind of scary.

Speaker 5: Well world should fail. Well, you know, the there can only go so far. You know, in terms of intelligent people, I mentioned Einstein and um Newton, but way more intelligent than that, Goethe and Shakespeare. Far more intelligent than than than these scientific people. Well, whoever you know, they may be the best that you could ever get uh at playing uh with logic and the use of uh terminology and logic to to create sophisticated ideas. But that's like that's like someone that's very good at basketball. They're not good at anything else.

Speaker 6: Well, I've just let us down a rabbit hole. Anybody got any questions on the reading?

Speaker 3: I thought that this notion about the burning question is actually a kind of criticism. about fashion and suggestibility of people. Very good

Speaker 6: Really good since the burning question is about do we have a soul or not? And is that a fashionable thing, you know. Uh and I mean that question has not gone away. People still ask that question. Do we have a soul or not?

Speaker 3: Yeah, but I think this is a distraction. I I remember a another burning question is about uh becomes the ape is the ape question. And I think it is more what is behind this is my my idea. even if the questions which Gurdjieff raises here are also of uh of a of a

good interest for for us. No no no question.

Speaker 6: Oh I wasn't asking do we have a soul or not? That's like uh I I I I I don't think I even asked that question anymore. But uh But I'm just saying that's a question that does not go away with time. So what you say about being fashionable, it keeps coming back. It's in fashion pretty much all the time.

Speaker 5: Well, it it it it once you get something that's in the media, in the social networks, in stuff like That's the burning question of the day. And you don't find much of that in the social media, you know. What you discover is whether Bad Bunny um that's the big question of the day is whether Bad Bunny was insulting people when he was doing his performance at the Super Bowl. That's the burning question of the day. That's the question that's being asked on news services. um in one way or another. Some people are very much in favour of Bad Bunny and they thought it was a wonderful performance. Other people deeply shocked And and and think that the man should be banned and not allowed in America again, you know? So which side are you on? Because it's a very burning question, isn't it?

Speaker 6: Yeah

Speaker 3: Yeah, o I also observe that there are in a way maybe not very uh unique and specific burning questions, but There are several notions where you can realize there is no meaning at all behind there is n there is really no reason what good but what what uh Robin says there is no thinking process behind. I just can mention one little detail from our customers. Since the European uh uh data protection protection uh there is a new new new law since twenty eighteen which actually just took the uh the laws from the from the countries and put them together into something which is more unique on Europe uh uh uh European un unions. And Not more change, but it came into consciousness of people in a way or in the focus of people. And since then you find in many areas, you find many things where people say, ah, this is because of data protection. You are not allowed to do this. You we we have we have to do this. because of data protection and i as i i work for for for our customers to uh to to help them with this i read through the whole uh law Yeah, which is a big document. And nothing of of this is uh is part of this. So people the yeah, and and this is k a kind of fashion. So they uh they derive something and they project some of their uh fears and and and problems and then they have a kind of explanation yeah which which makes no sense at all but uh yeah this I see also in connection with this Ach, kustlich, oder? Dann müssen wir den Lauspricher ausmachen, dass liegt das so.

Speaker 6: Was sagt Dirk heute?

Speaker 7: Ich kann mit Ekans Aussage übereinstimmen, dass immer irgendwie eine neue Sau durchs Dorf getrieben wird.

Speaker 2: Sag nochmal Dirs, wir haben gerade nichts gesucht.

Speaker 7: Dass auf Deutsch gesagt immer eine neue Sau durchs Dorf getrieben wird.

Speaker 2: Ah ja.

Speaker 7: Nur sagt man es ja im allgemeinen Sprachgebrauch. Irgendwie das wird geheimt, oder? Yeah, genau.

Speaker 2: Yeah, Duke says there's a saying in German, uh you uh it kind of is translating. No, it's not the same.

Speaker 3: Yeah, he he translate a new scandal is being driven through the village. But in German it's a new What? The female pick.

Speaker 1: The female pick. So?

Speaker 3: So, yeah. So

Speaker 2: A new sow is uh driven throughout the village. Chased through the village.

Speaker 3: Very good is exactly what we can find out of this. Yeah. Oh, took six, yes.

Speaker 5: I mean the um the idea of fashion is a very important idea. If you do uh a historical examination of the clothes that people wore. You can do that by looking at paintings from different eras and you can see what clothes people wore And you realize that most of the things that people wore hundreds of years ago, even last century, are ridiculous Ridiculous. And it's fashion. And and fashion is always fashion always looks okay to the people that are you know, contemporary and everything that passed looks really stupid. And and the thing is that that's That's a very good example because you can see it. But it's the same with music. Bach is not the same as Mozart, which is not the same as You know, a swing, which is not the same as pop music. None of these are the same at all. They don't sound like each other. And you could do a much better analysis than me. I'm just pulling this out of my head. But it's also true of intellectual ideas. It's true of everything. It's true of political ideas. It's just, it's just completely true. And um It's really sad when you think about it and the only people that aren't affected by this are this group of people here.

Speaker 2: Rollin always he has a treat for us.

Speaker 3: And regarding the soul, Sandy, there is the answer Guriev gave us. we don't have yet, but if we are good people and work in his sense, then we may acquire some one day or one life.

Speaker 6: Y'all heard that one? I like it. It's like one of those uh they all sound probable. They all sound probable.

Speaker 2: I find interesting that he's what w I think Robin also you were saying it before something like that, that um uh Hamul Linadir is not so much interested about um if we have a soul or not. He's more interested about it that the theories are Um either way inconsistent. No, they they are both equally convinced. Or what he is busy with. So it's a different He's not so much uh identified with the topic somehow.

Speaker 3: So he's the form.

Speaker 2: Yeah. Yeah, no, he's not um pursued in a way completely.

Speaker 5: Yeah, we'll discover that in the next reading more thoroughly, but but this is

also the case. internally that when there is an I, it can hold a conference and listen, but it decides. I mean Rena used to say, amongst other things, she used to say the work isn't a democracy. Your opinion doesn't matter. People used to argue with her about things and she would say your opinion doesn't matter. This is what we're doing.

Speaker 3: I'm I'm always in a way confused How often people who think they are uh when we for example speak about people in the work, but also also other people which are in spiritual whatever uh direction. and think they think better than others or they have know more than than the mechanical mankind, how much they what in German is expressed, how they are annoyed about the stupidity and mechanicality of mechanical human c humans. So I really wonder because I I don't know, I got in a way rid of this inner excitement and annoyance when a stupid person does something stupid. For example, Donald Trump, I would never be really excited about it because I have my my judgment about it and what could I expect differently from him? Yeah, so the this this expectation that he might be more reasonable or might this this is stupid. So I would be stupid when I would expect more and I would be even more stupid if I would be uh annoyed by what he is doing. So it's exactly what I I see. And amusing that Even something else which we could never expect comes on on top. But to be annoyed about it and to expect something different from someone who is uh is mechanical it's I don't know this I bring I don't bring together.

Speaker 5: This is this is about this is the story of the lawnmower You know, you have a lawn mower and you mow the lawn with it on one day you're kind of falling asleep and just run over some flowers. And you destroy the flowers. And you immediately start cursing the lawnmower for being so stupid. Mechanical man, all human beings that you meet that are not working on themselves are lawnmowers. You know, and people get really, really upset with Loma's. Why can't it be a motorbike? You know, why can't it do, why can't it do meeting with food in the kitchen.

Speaker 3: Why could it not be equipped with AI?

Speaker 5: Yeah. Why can't it be equipped with AI? That's exactly the question.

Speaker 6: Well I have seen robots on TV. I don't like them. They look too human

Speaker 3: Yeah, this this will be an interesting future. Yeah. If the coffee machine uses II or whatever.

Speaker 2: Yeah, but I must say I it happens to me not um I it it that it depends on my state so much, yeah. It's really like in There are states where I really can't uh see that word Ikant is just saying. That uh I pr For example, I expect of Frida something I actually know Frida could never do that. So or I expect of the customers something or even of the of the small children. Not so much anymore. But in a starting I really there I learned a lot. But from me from you I expect also much more than this. So so these these expectations are sometimes really yeah I d but but there's a state in me where I can see that and and it's really clear and then I can drop it also and there are states where I can't and and where I'm so stuck with it that I get angry about it. What what is what is descri uh What is the what

is the description here? I pfft. Yes, yes, yes, yes.

Speaker 5: The issue here is The the question that you have to ask yourself, only you can do this, is where do your expectations actually come from? Where do they come from? And you you you have to do this with the individual instant. So Tomorrow, let's say I can't do something and all of a sudden you're like, I'm annoyed by that. And the question is, why? Because he's just doing what he does So he's saying Listen. Where did the expectation come from? And it's a very good question because you will find about yourself many things when you ask that question. And the other the uh a better way of asking the question is who's speaking? So something in you says, well, that can't should have done this and the question, who's speaking? You see, if if if Eckant doesn't perform to your expectations, then it's your fault for not training him much better than you have.

Speaker 2: Yeah, yeah. Good point.

Speaker 3: What is very exciting and always almost mystical is things which I tell since many, many years, every day. No impact. Then just Robin might might pick them up in our talks and then he says one little comment. And Mike is so excited and Saying, ah now. So thank you, thank you, Robin, for helping me.

Speaker 6: It's a mystery.

Speaker 3: It's really a mystery. So we need a messenger.

Speaker 2: It's the other way around, it doesn't work, Robert.

Speaker 3: Okay, time for the for the task of the week. If you could could be successful in any Was it not easy task this time?

Speaker 6: No, not at all.

Speaker 3: I confess what was not easy

Speaker 4: Pretty much has to do with the perception of part dog duty. It's sometime hard to explain.

Speaker 7: Ein bisschen was kann ich zu sagen? Also Ich habe die relativ kurzfristig erst gesehen, die Aufgabe, und ich hatte gar nicht wirklich viel Zeit dafür. Was ich nur sagen kann oder was ich ableiten kann. Grundsätzlich das Nicht-Ausdrücken negativer Gefühle wäre beispielsweise so eine Sache, die mich leiden lässt im weitesten Sinne. Also ich will es jetzt nicht überdramatisieren, aber letztendlich ist es für mich tatsächlich ein gewisser Leidensprozess. Genauso gut über seinen eigenen Schatten zu springen, das heißt nicht immer Dinge auf die gewohnte Art und Weise umzusetzen, sondern vielleicht auch mal dem Raum für andere Möglichkeiten zu geben. Das heißt den Dinge möglicherweise auf eine Art und Weise zu tun, die gar nicht seinen eigenen Neigungen entsprechen, sondern einfach sich von anderen mal etwas anzueignen. In anderer Hinsicht über Dinge nachzudenken etc. Das wären so die Dinge, die für mich damit zusammenhängen Werden nicht, wenn das einer übersetzen könnte, Ballast krieg ich nicht hin.

Speaker 3: No, it's Dirk is saying saying two things he he received the the the exercise quite uh in shorthand and two things he came into his his mind with uh uh what he is

practicing. One is the non-expression of negative emotion, which leads to a certain inner sense of of of suffering. So you have to bear something instead of putting it out. And the other thing is to try to be open to do things in a different way than uh there is the usual like to do things or the usual way to do things. So to be to be open to receive opinions from others or perspective from others and to uh be open to receive some help and to follow maybe the advice of someone else instead of just doing it the way we have fixed in ourselves. Very good description.

Speaker 4: You see them

Speaker 1: One example I had to think of was that when I'm driving in my car, I'm trying not to be annoyed by the other drivers. Um and it also depends uh very much on my state. Sometimes I'm very like um grounded and calm and then it doesn't faze me at all if they drive like crazy. And if they are, yes, even driving um dangerously, I'm staying calm and uh concentrate on driving safe myself. But there are other times where I uh yes can't help but be annoyed by them or yes. Exactly like what you said, what you don't have anymore that I think. How can they be so stupid? So huh

Speaker 5: I th I think the big miracle is that there are yeah billions probably of people that drive cars. And you can't trust human beings and yet the number of accidents is really very small and quite often the accident is caused by the failure of the car itself and not the failure of the human being. It's kind of the amazing thing. No, Frida, there's something that you can do if it ever enters your head. And it will change things. But It'll change things because you're in a different state. Try to be aware of the car behind you and if any car goes next to you, the car next to you. That is to be aware of them, to be actually taking in information about them. And the reason this changes everything is the way that you drive is mechanical. And I just gave you a different mechanism. So it'll work for about a week

Speaker 3: I also find traffic very, very revealing and very good teaching for something in a I also observe this That since many years I became much more calm and unreacting about others. And one exercise I said to myself was When there was someone in my in my way, yeah, this is something which annoys me the most when I I go a certain speed and the car before me it he does not look and just enters and I have really to to make a a strong break. So this is something where was a k quite big reaction always. And what I Then tried always to do is. But Robin says a little bit. I was driving then after a while the car g went back and when I uh passed the car I just put I I just was uh looking for a little second yeah it's not much time at the driver. And this gave me this was this is really mystical because just the image of the driver, yeah, there is not really much information, but it gave me a certain emotional shock I could say or emotional impulse and all the thoughts I had before, all the nagging and the complaining was immediately stopped this I this I realized it was really this is mystical and since I do this I don't react almost at all sometimes yes but Not not so much. And what I okay, once point, little break. And another thing I just was driving two days before uh home and and back in a short time because we had an accident in the house. And so I could observe this through and then I thought suddenly in at in

enhancement as an enhancement to what I described now to this exercise that the traffic is a very good picture how we deal in general with with people. We just see the surface, we see just cars driving, and we don't realize there is a human being inside. Yeah, in a in a way when we meet persons, we just see a an image or a surface and we don't realize there is a human being inside. So I this was I had many revealing moments in this in this drive.

Speaker 4: Very good.

Speaker 5: You could imagine that you're driving in Texas and then you would actually have to think There's a human being in the car and he may have a gun.

Speaker 6: It's true.

Speaker 3: But the strange thing is that in America people drive very reasonable and slow and uh was heißt vernünftig reasonable very according to ja in Germany where you are allowed to drive as fast as you want And especially in the in the highway. Yeah, but especially there where you don't are allowed to drive as fast as you want. We have also limits a lot of passages with limits People some people are driving so crazy you can really not believe. Yeah, and this is not the then the accidents are not because of the car, because really of the craziness of people. It's very often that people crush into them because they have not the distance and they expect to take the distance all day too fast.

Speaker 1: Overtake. They tr overtake from the right, which is not legal, but they do it. Bobby wanted to say something.

Speaker 3: Topic of identification, terrific. Okay, Bobby.

Speaker 4: What what I would say is um I live for tomorrow, you know. Um Friday I spoke with my great niece and I said, I'm sending you a package, I send it tomorrow. And Saturday the post office isn't open all day. And I'll try to get together to go down there, but I wasn't there yet. And I called UPS can take the package. I'll go down there. But it started raining Like, well, we'll just wait till tomorrow. And then of course be it's Sunday. And then yesterday was Monday and I am determined Well, I can't take it to the post office because we have a national holiday. But I'll take it to UPS and grandson drove me down there. And I went into UPS and she said, Well, you've wrapped this, you know, with brown paper, we can't take it that way but We'll package it for you and I said, what do it cost? \$14.71. And I said, oh no, I'll wait till tomorrow. So we went over to the gas station. I thought, well, maybe that included the postage I should have verified it. And I went back and they said, no, that's just for the packing. So I'm going to the post office when we finish this meeting. I don't I do hold a lot for tomorrow, you know.

Speaker 3: Yeah.

Speaker 4: Yeah.

Speaker 3: Happens easily.

Speaker 4: Too easy.

Speaker 3: Yeah. But it also creates a kind of suffering in you. If only you could observe it.

Speaker 4: Now I have to.

Speaker 6: I think for me the issue is that intentional suffering is uh something I tend to avoid and I come across a lot of unintentional suffering. So uh or and and it's actually it's pretty mild these days. So I mean in terms of being personal. So uh yeah, so it's it it's sort of like uh I it I guess I feel guilty over not uh doing my parked dog duty every day the way I should. Unless it is things like almost habitual Taking care of the dog, taking care cooking dinner for my I guess cooking dinner for my husband is actually one and I'll consider intentional suffering. I don't love to cook dinner. But I do it. So uh that might be the one that comes up all the time. And uh another one another thing I would mention is that Like you said earlier, Eckant, uh you tell you tell people things you tell people things uh uh over time and it's sort of like you tell them over and over and over and over. And so uh We have this uh basically kind of an argument we'll get into and it's basically it starts out with don't talk to me that way. Tell me in a nice way. That's me And he says, well you talk to me that way. So uh uh it goes back and forth that way a little bit. And well I guess I'll just have to stop talking to you And uh that's not what we meant. So the other day we actually had uh a moment of clarity and we noticed what we were doing. So we sat down and talked about it and said, we're gonna change that. automatic behavior and uh just not do it anymore. So we're watching out for that one in uh at this point. So that's how uh noticing the suffering changes. So yep.

Speaker 4: Make the observation.

Speaker 6: Yep, make the observation. Very good.

Speaker 5: There there's an issue with part door duty, which is just That we actually have to study what's being said. Because he's using the word duty, and he's using it three times, which means it's a duty in all three centers. And and when you talk about what's normal level of duty, that's just in the considering stuff. That's his It's my job to do this and if I don't do it, people think I'm a bad person, you know. So just in a considering that's not being part door duty at all. It's no kind of duty that he's talking about He's saying that you have a duty to control your three centers. And that's tough because we can't do it. Except occasionally.

Speaker 3: Was that syntax?

Speaker 2: Ja, gerne.

Speaker 3: Robin sagt, wir müssen nochmal genau hinhören, was Part Dalk Duty eigentlich heißt. Und es heißen wohl offenbar, alle drei Teile heißen sowas wie Duty. Das heißt. Damit ist gemeint der Dienst oder die Pflicht, die drei, also bezüglich aller drei Zentren Wenn wir quasi über die Pflicht nur eines Zentrums reden, dann ist es meistens eher das, was Inneres berücksichtigen, Inner Considering meint, dass man sozusagen denkt, ach ja, wenn ich das jetzt nicht mache, dann denken die Leute schlecht über mich oder ich kriege eine Strafe. Oder sowas. Nein, mit Pat Dalk Duty ist gemeint, dass wir die Pflicht haben, unsere drei Zentren unter Kontrolle zu kriegen. Das bizarre ist, dass wir es halt am Anfang, wenn wir das hören, nicht können. Das ist das Schwierige. Und Mail

Notes from Chat

12:51:11 From Frieda.Vanya.Ekant : 3. Symbolic Meaning

Hamolinadir is the literary personification of the realization that purely theoretical knowledge is worthless if it is not anchored in Being (inner stability). He recognizes that his intellect is nothing more than a "reaction machine" triggered by external influences, lacking any permanent center of gravity.

Summary

In short: "Hamolinadir" is a coined term representing the instability and the nadir (the lowest point) of purely intellectual, collective (Ham) human thought. It serves as a warning that without a connection to one's essential self, even the greatest "learning" remains superficial and fragile.

12:51:43 From Frieda.Vanya.Ekant : Google about Hamolinadir.

13:12:08 From Frieda.Vanya.Ekant : Gurdjieff's Hamolinadir is the ultimate "intellectual hollow drum." As a star of the School of Materializing-Thought, he realized that while he could logically prove any theory, he lacked a stable "I." He epitomizes the wakingpassive-state—a hypnotic "waking sleep" where the human-machine functions perfectly, but the consciousness is absent.

The English 'wakingpassive-state' suggests a mechanical unity: for the ordinary person, being awake is being passive. You don't act; you are "acted upon" by life. The German „passiver Wachzustand“ highlights the oxymoron; you are functionally alert (wach) yet your essential self remains idle (passiv).

Both terms describe a state where the intellect is merely a "reaction machine" triggered by external stimuli. Like Hamolinadir, we accumulate "material" knowledge without increasing our "Being." The only antidote is Self-Remembering: shifting from a passive mirror of the world to an active, conscious presence.

13:17:28 From Frieda.Vanya.Ekant : In the specific context of G.I. Gurdjieff's philosophy (The Fourth Way), these terms describe the paradoxical state of the "human-machine." While they refer to the same concept, the linguistic nuance in English vs. German highlights different aspects of this "waking sleep."

1. The Core Concept: "Waking Sleep"

Gurdjieff famously argued that what we call "waking life" is actually a form of hypnotic sleep.

Waking: You are physically mobile, your eyes are open, and you can perform complex tasks (driving a car, writing an exam, arguing philosophy).

Passive: Your consciousness is not "active." You are not directing your thoughts or emotions; they are happening to you. You are reacting to external stimuli like a programmed machine.

13:17:38 From Frieda.Vanya.Ekant : 2. 'Wakingpassive-state' (The English Nuance)

In the English translations of Beelzebub's Tales (often heavily influenced by Gurdjieff's own idiosyncratic use of language), the hyphenation is crucial.

Mechanical Unity: The hyphen merges "waking" and "passive" into a single quality. It suggests that for the ordinary person, to be awake IS to be passive.

The "Object" Perspective: It treats this state as a specific biological condition. In this state, a person has no "I"—they are a collection of changing "small i's" reacting to the world.

Hamolinadir's Realization: This is exactly what Hamolinadir discovered in the School of Materializing-Thought. He was "waking" (scholarly, talking), but "passive" (he had no stable center to resist the flow of changing opinions).

13:17:48 From Frieda.Vanya.Ekant : 3. „Passiver Wachzustand“ (The German Nuance)

The German translation carries a slightly more psychological or clinical weight.

The Paradox of "Wach": In German, Wachzustand implies alertness. Adding passiv creates a sharper linguistic friction (an oxymoron).

Function vs. Essence: It highlights that while the functions (motor, intellectual) are "wach" (awake), the Essenz (the soul or real self) remains "passiv."

Susceptibility: In German esoteric circles, this state is often linked to "Suggestibilität." In a passiven Wachzustand, a person is entirely open to "Abreaktions-Phänomene"—they are a mirror reflecting whatever environment they are in.

13:18:26 From Frieda.Vanya.Ekant : The Goal of the "Work"

Gurdjieff taught that the only way out of the wakingpassive-state is through "Self-Remembering" (Selbst-Erinnerung). This is the effort to become "Active-Waking"—where you are not only aware of the world but simultaneously aware of yourself perceiving the world.

AI Meeting Summary

Quick recap

The group discussed their reading of Beelzebub's Tales to His Grandson, focusing on the character Hamelinadar and his intellectual journey in Babylon. They explored themes of fashion, intellectual vs emotional reasoning, and the concept of park dog duty. The participants shared personal experiences with driving and handling everyday tasks, discussing how awareness and observation can transform negative reactions into acceptance. They also examined the challenges of controlling one's three centers and the importance of gathering information through direct experience rather than relying on others. The conversation ended with a brief discussion about scheduling the next seminar.

Summary

Soul Debate in Babylon

Robin and Barbara discussed the burning question of the day in Babylon, which was whether beings had souls. The learned beings were divided into two camps: atheists and dualists. Beelzebub explained the Tower of Babel expression and its misinterpretation by contemporary three-brained beings. He observed the city of Babylon and associated with a learned being named Hamelinadon, who was excited about the soul question but found all theories equally convincing. Beelzebub noted that three-brained beings often invent theories to exploit the weaknesses of others' psyches.

Debating Theories of the Soul

Robin and Frieda discussed the construction of the Tower of Babel, which had become a burning question among the scholars in Babylon. They explored various theories about the existence of the soul and the afterlife, with both atheistic and dualistic perspectives being equally convincing. Hamolina, an Egyptian scholar with some normal human traits, was particularly troubled by the conflicting theories. The conversation then shifted to the role of three-brained beings in creating theories and the instinctive perception of cosmic truths, which often leads to a belief in the correctness of those theories.

Translation and Interpretation Concepts

The group discussed translations and interpretations of a text, focusing on the concept of a "pedestal" or "ivory tower" and its German equivalent "Lehrstuhl." They explored the idea of a "Persian king" and noted the use of different words for "conqueror" in the text, including "Sieg" and "Ziga" which translates to "victory." The discussion touched on themes of protection and destruction, with Sandy relating the concept to academia and professors coming down from their ivory towers to engage in important discussions.

Assyrian Symbols and Etymology

The group discussed the symbolic significance of Assyrians and their connection to the "ice source," which represents the need for closer examination. They explored the meaning of the word "metzger" (butcher) in various languages, including its historical use

in Babylon and its evolution in French and German. The conversation also touched on the etymology of German surnames derived from professions, such as Metzger, Schneider, and Muller.

Character Analysis and Educational Insights

The group discussed the character Hamelina dart and his association with Abdul, noting their similar personalities. They debated the meaning of "materializing thought," with Robin explaining the difference between English and German phrasing. The conversation touched on the highest school existing on Earth, with Barbara mentioning it was located in Egypt. The group expressed interest in learning more about the school's curriculum and lesson plans.

Learned Beings in Babylon

The group discussed a passage about learned beings in Babylon, with Robin clarifying that the "passive waking state" mentioned does not refer to the second state of consciousness but rather describes a normal waking state where the person is passive rather than active or neutralizing. Barbara suggested that the passage indicates an opportunity to work with learned beings who were present in Babylon, though Sandy expressed interest in having some of these learned beings participate in their work. The discussion also touched on historical patterns of scholars converging in centers of learning like Alexandria, though this was noted to have occurred much later than the time period discussed in the passage.

Academic Migration and Translation Insights

The group discussed historical academic migration patterns, particularly comparing England's brain drain to America with Egypt's historical intellectual movements. They examined a translation discrepancy between English and German texts regarding someone's emotional state, noting that "perplexed" in English conveyed intellectual confusion whereas the German term suggested both emotional upset and annoyance. The discussion concluded with Sandy expressing newfound respect for Hamel and a deer after learning about their contributions, though noting that their understanding was still developing.

Emotional vs. Logical Thinking Approaches

Robin discussed the nature of scientific theories and their contradictions, emphasizing that emotional elements can complicate logical reasoning. Sandy introduced the concepts of ambiguity and paradox, distinguishing them from contradictions. The group explored the idea of intellectual versus emotional approaches to understanding, with Robin suggesting that emotional intelligence is often overlooked. They also discussed the importance of clear communication and the ability to think critically, with Robin noting that most people lack genuine thinking abilities.

Emotional vs. Intellectual Reasoning

The group discussed the nature of intellectual and emotional reasoning, with Robin explaining that while the intellectual center deals with logical capabilities and words, the

higher emotional center offers more comprehensive understanding with "thousands of dimensions" compared to the "black and white" nature of logic. They explored how fashion and societal trends influence "burning questions" that people debate, with Frieda sharing an example about how European data protection laws are often misinterpreted and misapplied due to public misconceptions. The discussion concluded with Robin noting that fashion applies to intellectual ideas as well as clothing and music, observing that what is considered fashionable or important changes over time while only certain groups remain immune to these trends.

Exploring Spiritual and Expectation Insights

The group discussed spiritual concepts, including the nature of the soul and Hamulinadier's interest in the topic. Robin shared insights about decision-making in work environments and the importance of questioning one's expectations. The conversation touched on the concept of mechanical humans and the potential for AI in everyday objects. Frieda expressed frustration with unmet expectations and the difficulty of dropping judgment, while Robin encouraged self-reflection on where expectations come from and who is speaking when judgments arise.

Overcoming Emotional and Driving Challenges

The group discussed the challenges of expressing negative emotions and the importance of being open to different perspectives and methods. Dirk shared his experience of overcoming resistance to change and embracing new approaches, which he found to be a difficult but rewarding process. The conversation then shifted to a discussion about driving, where Robin highlighted the miracle of safe driving despite human error, and Frida shared her personal experience of becoming calmer and more composed when faced with frustrating situations on the road.

Personal Responsibility and Scheduling Updates

The group discussed various topics including driving habits in America, personal experiences with package shipping, and the concept of "park dog duty." Robin analyzed the use of the word "duty" in relation to controlling one's three centers, emphasizing the importance of personal responsibility in gathering and understanding information. The conversation ended with a reminder about the next seminar, which Frieda mentioned she might have difficulty attending due to scheduling conflicts.

AI Differences between English and German

1. "This Persian king-conqueror then took from Egypt all the"

In the English text, the learned beings taken from Egypt include both "the native and those who had come from other communities." The German text specifies that among these were "die Eingeborenen als auch die, die aus anderen Gemeinschaften dorthin gekommen waren" (the natives as well as those who had come there from other communities). The German adds the word "dorthin" (there), which more strongly implies that the "other communities" were already locations in Egypt, clarifying that these were immigrant communities within Egypt itself.

2. "chanced to escape, and who had been the first to populate that"

The English states that the Egyptian priests were descendants of Akhaldan members who had "chanced to escape." The German text describes them as "zufällig geretteten gelehrten Mitglieder" (accidentally/serendipitously *rescued* members). The English implies a passive act of escaping, while the German suggests an external force or agency was involved in their survival, changing the nuance of how they avoided destruction.

3. "When a little later a fresh craze arose in the presence of this"

The English describes the new craze as being "for the process itself of the destruction of the existence of other beings similar to himself." The German text describes it as "für den Prozeß selbst der Vernichtung der Existenz anderer Wesen seinesgleichen" (for the process itself of the annihilation of the existence of other beings of his kind). The German "seinesgleichen" (of his kind/his equals) is a more specific and direct translation than "similar to himself," potentially narrowing the king's targets from all other beings to specifically those of his own standing or species.

4. "to discuss among themselves, as it is proper to the learned beings of the planet Earth"

The English states it is "proper to" learned beings to discuss such questions. The German says it is "eigen ist" (characteristic of / inherent to) learned beings. This shifts the meaning from a social convention of appropriateness to an inherent trait or nature of learned beings.

5. "as it is in general proper to arise among learned beings there"

Similar to the previous point, the English describes the arising of a "burning question" as "proper to arise" among learned beings. The German text uses the phrase "wie es im allgemeinen dort unter gelehrten Wesen vorkommt" (as it generally occurs/happens there among learned beings). The German replaces the notion of propriety with a simple statement of common occurrence.

6. "a question which in some way or other indeed interested them at that time"

The English says the question interested them "in some way or other." The German text describes it as "eine Frage nämlich, die sie zu jener Zeit, wie sie sagen, bis ins 'Mark' interessierte" (a question that, at that time, as they say, interested them to the 'marrow'). The German adds a specific, colloquial idiom ("to the marrow") to emphasize the depth of

their interest, which is absent in the more general English phrasing.

7. "that they even 'climbed down' from their what are called 'pedestals'"

The English describes them climbing down from "what are called 'pedestals.'" The German specifies these as "ihren sogenannten 'Lehrstühlen'" (their so-called 'professorial chairs' or 'lecterns'). This is a much more specific image, linking their authority directly to an academic position rather than the more abstract and general symbol of a pedestal.

8. "the craze for the process itself of the destruction"

The English describes the "craze" being replaced. The German text says "seine alte Narrheit dadurch verdrängt wurde" (his old folly/nonsense was thereby supplanted). The German explicitly labels the previous interest in learned beings as an "old folly," a negative judgment that is only implicit in the English.

9. "the beings existing in Babylon had ultimately even lost their reason"

The English states that many beings "had ultimately even lost their reason." The German text says "waren ... ob dieser Frage verrückt geworden" (had become crazy/mad on account of this question). The German describes an ongoing state of madness they entered, while the English describes a final event of losing reason.

10. "This burning-question-of-the-day was that both the 'sorry-learned'"

The English states the question was that beings wanted to know if they had a soul. The German text adds a specific descriptor for the learned, calling them "Jammergelehrten" (wretched/miserable/pitiful learned ones). This injects a strong, negative judgment from the narrator about the quality or state of these scholars, which is completely absent in the English.

11. "the 'idealistic' or 'dualistic.' All the dualistic theories maintained the existence of the soul"

The English describes dualistic theories maintaining the existence of the soul and its "'immortality,' and also every possible kind of 'perturbation' to it after the death." The German text translates "perturbation" as "Umwandlungen" (transformations/metamorphoses). This is a significant difference, as "perturbation" implies disturbance or trouble, while "Umwandlungen" implies a change of form or state.

12. "Those illusory 'being-egoplastikoori,' or what they call 'psychic-picturings'"

The English presents "egoplastikoori" as a term that is equivalent to "psychic-picturings." The German text calls them "eingebildeten 'Seins-Egoplastikuren' oder 'psychischen Vorstellungen'" (imaginary 'Being-Egoplastikurs' or 'psychic representations'). The German adds the word "eingebildeten" (imaginary/fancied), which explicitly labels these constructs as products of imagination, a qualifier not present in the English.

13. "three-brained beings which every one of your favorites has."

The English states that this unique psyche is something "every one of your favorites has." The German text says "die jeder deiner Lieblinge hat" (that every one of your favorites has). While seemingly identical, the English "has" is neutral, whereas in the context of the previous sentence describing these constructs as illusory and multiplying, the German

"hat" carries the full weight of possessing this strange, accumulated psyche, which the English phrase "has arisen ... which every one ... has" dilutes slightly.

14. "I began associating with them alone, and made my observations through them"

The English states Beelzebub associated with the learned "alone" and made observations "through them." The German text says "so daß ich schließlich nur mit ihnen verkehrte und meine Beobachtungen sowohl durch sie als auch über sie machte" (so that I finally only associated with them and made my observations both through them and about them). The German adds the crucial detail "über sie" (about them), meaning the learned beings were not just a medium for observation but also the direct object of his study.

15. "had not quite atrophied, and moreover it turned out that during his"

The English states the hereditary factors were "not quite atrophied." The German says they were "nicht völlig verschwunden waren" (had not completely disappeared). This is a minor difference in the state of being: "atrophied" implies a wasting away from a previous state, while "disappeared" is a more absolute binary condition of presence or absence.

16. "I shall also explain to you that in general on your planet, then in the city of Babylon"

The English introduces the explanation with "I shall also explain to you that in general on your planet, then in the city of Babylon as well as at the present time." The German text rephrases this as "daß auf deinem Planeten damals in Babylon und auch heute überhaupt die meisten Theorien" (that on your planet, then in Babylon and also today, in general, most theories). The German phrasing, "damals in Babylon und auch heute überhaupt" (then in Babylon and also today in general), creates a stronger and more direct parallel between the past event and the present day than the English does.

17. "the being-function called 'instinctively-to-sense-cosmic-truths' gradually atrophies"

The English states that this being-function "gradually atrophies." The German says it "allmählich schwindet" (gradually fades/dwindles/disappears). Again, "atrophies" implies a medical or biological wasting, while "schwindet" is a more general term for diminishing.

18. "by about the time we reached this city it had become the question-of-the-day"

The English attributes the spread of interest to "by about the time we reached this city." The German text states, "und als wir dort ankamen, war sie schon für alle dortigen Wesen zur 'Tagesfrage' geworden" (and when we arrived there, it had already become the 'question of the day' for all beings there). The German adds the word "schon" (already), emphasizing that the process was complete before their arrival, which is only implied in the English.

