

German-English Tales Study

— Page 347 - 351 —

March 17th

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

Meeting Transcript

Speaker 1: We shouldn't make any loud noises.

Speaker 2: Das hat sie sofort gehört, that she hört.

Speaker 3: She just pretended.

Speaker 1: She really is very enraptured by Beelzebub's taste that she doesn't want us to know.

Speaker 4: Good evening all together. Hello, Dirk. Okay, hi

Speaker 1: So just just to let you know, I'll be leaving again early at like quarter past The hour, um, because I had to take my wife to one of her doctor's appointments. So again, the dictatorship of Ekant will rule. But this time from the US, where he is He's come here to conquer Texas, I understand.

Speaker 5: So would you kindly give us your perspectives on this chapter before you leave?

Speaker 1: I'm hoping to, I suppose, but I don't know why those cockroaches would suffer from St. Vitus Dams In fact, I'm not really sure what same beta stance is. Does anybody know? Do you know that, Bobby?

Speaker 5: No, I didn't take to look it up. I did look it up.

Speaker 6: What do you think? There wasn't a whole lot. St. Bitus is uh also given a couple of uh G names in Italian if I could remember them. Not Gerardo, but something, a couple of Guido, I think was one of them. And about 330 B C E and he's a questionable saint, so don't know for sure that he was one. Uh But he he was made sort of the patron of dancing. And I'm sort of wondering if that's one of the reasons uh uh Gurdjev calls him into uh puts him in the thing here. patron saint of dancing. And of course he came to be known, I mean uh some um disease came to be known after him that was a kind of a palsy thing Yeah, Korea Huntington is the disease of that. Yeah.

Speaker 5: Yeah. So yeah, I did have something from prior. He came from uh the year 303, age 12 to 13. one of 14 holy helpers, a patron of actors, comedians, dancers, and epileptics Protects which would go along with the tremors, protect against lightning, animal attack, and oversleeping.

Speaker 6: Well there is such a thing as Saint Vita's fire too, isn't there? Am I remembering that from something else? I don't know. Uh it didn't look it up, but uh no, that's Saint Elmo Sorry. That's right. Get them all mixed up, these minor guys. Uh the curious thing to me is why it's the evil spirit of St. Vitus. There's a good spirit, bad and a and a kind spirit, I don't know

Speaker 5: Well, I guess an evil spirit could produce things like chorea or um epilepsy, jerky movements.

Speaker 2: I mean if it's a disease then it's um clear why it's called the evil or not.

Speaker 5: So it says it is caused by autoimmune response to untreated strep throat, group A streptococcus, related to rheumatic fever. Symptoms last months and while often fully recoverable, it requires medical management.

Speaker 6: The thing about it is he uh is he a cause of it or is he kind of um trying to protect people from it, I'm not real clear. Couldn't be if he's an evil spirit, couldn't be protecting them. How does it read that the evil? The evil spirit of Saint Vitus, and it's with dashes Yeah. And uh in German, let somebody else read it, Beres Geist des Heiligen Vietis, with dashes. And they also say zogonante, which means uh so-called, I think, the so-called evil spirit of Saint Bitus, right?

Speaker 5: I think so.

Speaker 2: Yeah, what I researched is that Sanct uh fight Was um healing the son of a Roman Kaiser, King And from from this disease. And that's why he's like a patron for people who have this disease.

Speaker 6: So he's a good guy.

Speaker 2: Yes. And the disease is the uh the evil spirit. Yeah, I think so. Got it. And the the dancing part comes because the um symptoms of this disease are like Like the move the movements are very much like it it might look like dancing in a way uncoordinated.

Speaker 6: I still like that idea of connection to Gurchev as a teacher of dance. Oh yeah. I don't know if there's much to it, but I think it's a very subtle little joke he's inserting there.

Speaker 2: Yeah, I mean sometimes the movements look like this if you don't know what you're doing. Okay.

Speaker 5: Well the shaking the shaking meditation that a Kant introduced to us I could see that.

Speaker 6: Yeah.

Speaker 5: So d how do you say cockroach?

Speaker 2: Um you say kakalake, but um how they translate it is also a word for cockroach. I never heard it before, but it's the same meaning.

Speaker 6: I was wondering about that because it said something about a uh shroben beetle. Yes, yes, yes.

Speaker 5: Is that what you know them as?

Speaker 2: I never heard that before. I mean Schwabenkäfer is probably something which you find also in Germany. You don't find Kakerlaken in Germany or do you? Haben wir Kakerlaken in Deutschland

Speaker 7: Jedenfalls nicht so vordergründig.

Speaker 2: Ja.

Speaker 5: Also ich denke, no.

Speaker 2: But we have Schwabenkäfer. I don't know.

Speaker 6: Are they better or worse? Cockroaches are awful. Cockroaches are awful. I always think of beetles as being a little higher class of bug.

Speaker 7: Ah yeah, there are three different kinds of uh cockroaches. is the the German cockroach is very small is just 12 millimeters and there is a oriental cockroach which is 20 to 30 and the American, of course, is the biggest of all. It's up to 40 millimeters.

Speaker 1: They're bigger in Texas. Aren't they, Bobby? Even bigger. They're big here. It it's uh and they fly I know because one blew onto my head once.

Speaker 5: Now they're smaller in Nevada, but they multiply so quickly and so many.

Speaker 7: And in in in in northern northern Germany they are called Schwabenkäfer, which means bugs from a certif uh a specific area in the south but in the south they are called preußen which is uh an area in in the north and in in in french they even call it uh Russen which means rush Russians. So I say no one wants really have to do something with these with these insects. Is what I found out using the that's interesting and funny. But maybe is not so important this this fragment of the text.

Speaker 6: I think bugs are pretty important. Especially when we're talking about the nasty version here and connecting it with this hotchpot. which I'm uh uh interesting mishmash in German. We have the word mishmash in English too. Only it's not spelled the same way

Speaker 7: Yeah well when I I I I think when we try to to understand it in the in a allegorical meaning then when we when we look what the cockroaches are doing they eat uh valuable uh food and they destroy it in in this sense and they even leave out something which is in a way poisonous or dangerous or uh not good for health for for for for humans so in in this sense is is a is a good picture for what a a strange and absurd idea can have for impact if we uh take some fragments of truth and create a strange idea out of it so digested and put out something so this is already almost what cockroaches are doing they eat something valuable and they leave just uh rubbish in a way and this we could apply to the idea of what these uh yeah what these uh learned beings of New formation I don't need.

Speaker 1: So the suggestion is made by AI, believe it or not, that um when he uses the word cockroaches, he's referring to normal people.

Speaker 6: Mm-hmm. AI came up with that, huh?

Speaker 1: Yeah, the AI, because I ain't I'm not smart enough to come up with some something like that. I used to be smart, but I got one of these AIs and it's just taken away everything that I've got.

Speaker 6: Like mean enough? Smart enough or mean enough?

Speaker 1: I've put all the notes that the AI came up with in the chat because I think it's

interesting. I've not heard of this medieval dancing plague which seemed to break out in Europe and even struck Strasbourg in nine in 1518

Speaker 6: I was reading that. It's very interesting. Thanks for it.

Speaker 2: When it when it comes up again, it doesn't happen often, but when it shows up a whole system in Germany of Bureaucracy starts that you have to tell the Gesundheitsamt, what is that? The um Um I don't know, the the the was ist denn Behörde

Speaker 7: Health office.

Speaker 2: Yeah, the health office and then special doctors are there. It's a very big fuss they are making about this um about this disease.

Speaker 5: You're talking about St. Vitus?

Speaker 2: Mm-hmm. Korea Huntington, yes. Okay. So we have the cockroach and the flea.

Speaker 6: Yeah Don't like sleeves either. I don't like sleezing.

Speaker 7: What is interesting in this is that you say um most peculiar and most instructive phenomenon In Deutsch ein höchst sonderbares und lehrreiches Phänomen. We can learn something aus But he says uh the learned beings of new formation because Robin what you say what I propose is that are normal beings usually learned beings of new formation this is a term which in other circumstances stands more for the scientists or something.

Speaker 1: No, it's the it's the cockroaches that are normal. The um learned beings of new formation are always people who in one way or another um set themselves up as authorities. And every now and then in history there is a, let's say, a big movement to establish something as the authority on everything. And um what happens in the normal run of things is that in one generation You get, let's say, it's like the Enlightenment, the period of Enlightenment. One generation that appears in one way or another to be bringing a fresh air into fresh approach into intellectual pursuits, but it just degrades. Uh and it normally wipes out what's come before as well, which is you know, there's um If like I do you investigate the nature of health and various practices that are used, you often discover that When one new set of theories about health rises up, that everything is forgotten from the previous uh set of knowledge so that before medicine was established particularly I should think this happened in um In in Europe, in in France, um Britain and Germany, that they decided that they were the people that knew because they had been doing scientific information. investigations. So all of the folk remedies that were used and actually cured people of various things were all swept away eventually because the people of new formation decided that they knew better. And this just happens again and again and again. One of the interesting things is that Ayurvedic medicine, the Hindu medicine Appears to be actually extremely powerful, and most of it's based upon food, the use of herbs. and spices. And it just so happens that many of the common Indian spices are therapeutic. But I did uh an investigation of herbs and spices on the internet about 15 years ago. Because I I just picked up the fact that I can't remember which hill, I think it's

time or something, was medicinal. So I investigated all the herbs and spices and they're all medicinal. All of them. And it was really surprising to discover that. They they're medicinal for certain conditions. So for instance, if you're diabetic um type 2 diabetes, you need cinnamon. And it should just be part of your diet that cinnamon is always added to you know if you make a stew or if you if if if you make some kind of pie or something you just add cinnamon if you're diabetic and so on, you know. Most of them are anti-inflammatory, so they'll treat just about everything. But the you know the beings of new formation then will will will tell you that you that that none of those things are effective

Speaker 7: When I reread the whole last page And with this idea that the cockroaches are ordinary being meant, I have a certain idea that then the let's just call them the uh learned being of new formation which when they propose a certain theory or idea usually normal people don't understand what it means but they adapt to it So they just believe it in a way blindly. And then sometimes uh as in this sense I read uh if they chance to hear what is in this hot put then for example then comes out ah this idea it is based on something which someone read in the Gurdjieff uh uh teaching then if people would hear this or it is come it comes from an Indian whatever or so then they have s another idea even also not understanding but then sometimes a kind of uh rejection or some some some sort of this comes out. So this just without knowing this, there is a kind of of belief and trust and when they know it is not something new and invented and original but it uh it's it is derived from something some old knowledge then then they start to uh this is an idea i had when i read reread this that in this this sense it's also quite dangerous to give a full view on all the sources we some we might have when we present an idea.

Speaker 5: So in etymology, concoct came from 1530 to digest Or to or to cook together. It changed to devise or plan later on. And hodgepodge was to shake the pot. From the French, Dutch and the German. They all shook the pot.

Speaker 1: Well, I I think that's good. The the pot should be shaken, don't you think?

Speaker 5: And cockroaches are nocturnal, definitely invasive.

Speaker 1: They don't they run away from the light, so they're they're they're definitely shy of the light. You get this if you if you've got a cockroach problem, you go into the kitchen, turn the light on.

Speaker 7: Yeah, it fits also to the meaning. And it disappears when light is there. So we could say if someone becomes more conscious about something, yes, this has no chance anymore. That's good.

Speaker 3: I have a question. Um uh t for another part of this chapter, the part about Ashiawa Shivan is is that the correct name? Shiomash. Um it is said that he didn't preach and didn't teach. And I wondered then, because Entitiz said that he was the only one who managed to uh uh like uh make normal um living uh re um uh the living conditions for a time. So I wondered how did he do it if he didn't preach and he didn't teach

Speaker 1: Well it it it describes later what you did, but um Ashiotashimash in one way or another you can think of as being just like Gurje. He he selected specific people and

taught them. But he didn't try and teach in any general sense.

Speaker 5: How often we are influenced by people's example, by the way they live rather than what they say.

Speaker 1: Yeah, that's an an it it's an in uh an interesting phenomenon, uh which I personally experienced. So that I think it's um and I never quite understood. But when we were very young, when maybe I was about eight, nine, that kind of age We used to go on holidays to Italy, a place called Diana Marino, and very close to it on the top of a hill. There was a place called Diana Castello, where they had once, I guess, been a castle. But now there was a monastery and my parents visited A monk in the monastery called Bonaventura. And they sit and chat with him in Italian or in English And I, in some way or other, would just be bored, and so would my brother and sister. It wasn't anything that we enjoyed. But I sensed something about him and I just never forgot it that this was a holy man And it it it just I don't know why You know, I I wasn't thinking. I wasn't even in an age where I could have seriously uh intelligent thoughts, I don't think Christina's got the time wrong again. Ah. Hello Christina.

Speaker 6: Hello.

Speaker 7: Yeah, we are in the middle because the time change in America is one more start in jump yeah it's just one one one once more and then it's normal again same again but you're you're very lucky because we've already discussed

Speaker 1: the cockroaches so you won't have to participate in that.

Speaker 6: Read the chat.

Speaker 1: It's a follower of information about same diantists than well I I think this what Bobby said uh to influence people by good

Speaker 7: uh by good example instead of uh telling things it is actually an approach which is not using the intellectual center but other centers And this is something which appeared to me when I read the text where it is said there is a piece of stone, which something is engraved, but a piece of stone which is actually something which you can touch and and and uh it's very tangible uh which contains the the most holy things and another thought i have this kind of uh bringing the the knowledge into the world by there is the central figure which is Ashyata Shirmash then he have a few of initiators and then again should go this is what Robin said is explained later that then shall I go and share their knowledge to other people and so this in a way respect the order of the world so this is somehow a kind of uh image of the way of creation so so that something is spread and um still another thought often when the original source would give some instruction to ordinary people there the distance is so much that even nobody nobody can really understand and if you give it uh step by step it's It it degrades in a way, but also it applies to to be much more practical and understandable. And in this sense, it shows in a way a certain order which which has to be respected. And this was my thought about the text.

Speaker 2: And I thought that he basically also says that this is the only way how it works, actually. that this is the only way you can receive something higher or something that

what Frida said that he was the only one who was successful in a way what he was doing

Speaker 7: So if there is no one like this, then Yeah the question is then why the other most holy individuals tried it with with a fa failable approach with an unsuccessful approach. Yeah, in German it's it's in German it's it's a little bit more clear. He says in den voraus alle anderen voraus in den vorausgehenden Jahrhunderten This means the centuries before in English it's he just said in the during during centuries. So he says just What where wherever.

Speaker 3: But doesn't button but doesn't he explicitly say all of the holy individuals before and after him? Ah yes.

Speaker 5: Yeah, that seems right to me, Frida, but I don't know where this

Speaker 2: Ja, wie es vor ihm und nach ihm alle zum gleichen Ziel von oben Gesandten getan hatten.

Speaker 5: What page?

Speaker 7: The same this is the next is the next paragraph.

Speaker 2: 348.

Speaker 7: 348. Ah yeah, it's even more clear, it's said the very saintly Ashia Tashimash taught nothing whatever to the ordinary three three-brained beings. Yeah, not that he don't talk it but he did not taught anything to ordinary beings. I think this is the key message.

Speaker 5: Yes, it said he was the only messenger sent from above who succeeded by his holy labors.

Speaker 6: Uh Bobby, does that mean he's the only one who succeeded by his labors? Or he's the only one that succeeded? Period.

Speaker 5: He was the only messenger sent from above to your planet who succeeded by his holy labors.

Speaker 3: Okay.

Speaker 5: I don't know. Yeah.

Speaker 3: Oh, is it in German? Maybe that can clear it up?

Speaker 5: Yeah, good.

Speaker 2: It said Demes durch seine heiligen Arbeiten gelang. Um it says basically that he succeeded through his holy work.

Speaker 5: Without the inclusion of the word only.

Speaker 7: Welche Seite ist das? Ich glaube das ist ein bisschen.

Speaker 2: Ah, he was the only messenger sent from above. Yes. Who succeeded through his holy work? So

Speaker 5: So with you, Frida, what did the other guys do wrong?

Speaker 3: Yeah, maybe it's th this that they wanted too much. by uh trying to reach everyone or every ordinary being?

Speaker 5: That's a good point They wrote down laws, things like that.

Speaker 6: Well, wait and see what he does and how he works. To be determined.

Speaker 8: Actually I have uh a question towards this because uh in Judaism and Islam you uh you have this kind of chain of uh people who gave uh their wisdom or what they heard from the messengers uh to the next yeah generation let's say it's it went like mouth by mouth And this is actually how both religions are built up. It's uh not based on Quran or Torah, so it's based on uh on hadith in Islam and Talmud in uh in Judaism. So actually the base is exactly this You consider things written in Quran or in Torah only as uh reliable if you have the Talmud stories that means there was a messenger he said something to the next reliable follower who is considered to be like has good manners who considered not to lie so he has this kind of biography And this person gives uh his wisdom further to the next one. He considers it as someone who's reliable. So in the end you have a lot very, very long over centuries indeed uh chain of people who consider to be reliable and you say huh okay we believe this is to read understand that way because this chain is unbroken So there is no one in between over centuries who would be considered as not reliable. Let's say it this way. I made it the easiest way. I mean we know that over many people telling each other something like things are changing, right? So So still like the message changes a little bit. That's why when we read hadith or Talmud, we know that, huh, okay. It's the same message, but the words differ a little bit. It's like we read for for the moment this this chapter in English and German. And we tried to figure out, okay, what is the difference and how changes the complete perspective of a law, which was established later based on that. So when I read this passage of five uh uh pages, so it was of course something that um that I I knew from from religion of Islam and and and Torah or Judaism. And I was asking myself how comes that It is considered to be here as something really like good and I guess also reliable and the best way to to to give the right messages further I mean it indeed people can forget something, people can make uh their own Interpretation of something.

Speaker 5: So I appreciate that term reliable. Very good. And probably it's to associate with page 351, the meritorious beings, but in German I came up with the deserving beings. And of course, meritorious and deserving may not be quite the same, but reliable I understand.

Speaker 6: And again, I'll just remind us, we haven't heard all of Ashyanishimash's story yet, and what actually is uh saved. for the generations down. So uh that that's that's gonna be the rest of the story

Speaker 7: Yeah, this this meritorious and verdient we would today b say verdienstful, but it is actually the same meaning. Verdient can have different meanings. If you earn some money, you can we say du hast das verdient. But in this sense it it means the same. It's a being which is reliable or meritorious enough to to earn the respect to be one of the

initiates. And in a sense what Christina describes now more clearly it's it is what written is written here that there are the those initiates which receive the message. I did not yet understand

Speaker 8: understand your your question, Christina, then you um my question is like because he's considering it the best way As I understand it from the text, or is it something different he tries to say to us, maybe on a higher level? I mean Because he's also explaining that he's there, he's listening to the stories and sometimes it's really funny, you know.

Speaker 2: What what I thought when you were describing this, it's he it he it's basically said that he was the only one uh where changes happened, where the results of the organ Kundabuffer disappeared for a while. So if it's in this way I would understand it as the best. And he's talking actually about the initiates. what you were saying, the initiates are the reliable people and that there are also two kind of initiates. There are the criminal gangs. And there are real initiates. So I don't know, probably as I understand you you are saying okay It's proven wrong that it's the best way because it doesn't work in Judaism and in uh uh Islam. That is what I understood from your question.

Speaker 8: Well, like real believers of Islam or Judaism will say like uh hardcore believers. So no, it's not proven wrong for them. It's correct and they always like before they Du allo, they know ah this is a book of Abu Haram and that's why we believe it's it's right to hit a woman. Like I'm exaggerating, that's not what Yeah. That would mean that everyone else would also agree in that, you know? And we know that Other groups w will find logical ways to argue against it.

Speaker 7: I would think he give gives not really a final uh judgment that he says this is the best. He just says he was, he describes this, this per this this this individual ashia tashima he says he was the only one who succeeded uh what uh conclusions we take out of it yeah this this he doesn't propose i would i would say to succeed with the the the given intention and purpose uh i think we value this as something affordable but it can be that the other uh sacred individuals they did not succeed but maybe they they anyhow fulfilled their their uh den Auftrag der aim in in in another sense I don't know if if we can conclude it if you can conclude or uh or take this out of the text that it's uh it's good or not good yeah or that the other individuals were better or not better i i don't think so i have to leave now i'm afraid so um i can become of this meeting of the rest of this meeting of the rest of this meeting. You know go to that cycle to chair.

Speaker 2: The throne from generation to generation. Generation to generation.

Speaker 6: I think the initiates is something uh important to talk about, and particularly as Vanya pointed out, I'm kind of fascinated by the uh Roberbon Roberbond and the Criminal Gangs and how that is set next to the genuine initiates and it might be worthwhile to read the definition of them again on page 350, although the whole discussion starts I think on 349 Yeah. Starts on 349 about uh the initiates. Were they to be and who are called initiates But uh does anybody besides me want to talk about initiates? The other thing I really like is that fire, water, copper pipes, and even through the roulette

holes of Monte Carlo. Okay.

Speaker 7: I think it's it's something it might contain something. Oh there's an echo.

Speaker 2: Yeah it happens when you take the chair.

Speaker 7: No, I I changed the microphone. I wanted to ask if it's better now. Because we bought a new camera.

Speaker 5: It is much better.

Speaker 7: Yeah, yeah. The old one was horrible of So the but now the echo is I think it's gone.

Speaker 2: Now the echo is gone.

Speaker 7: Okay because the the noise removal had to adjust to it. Uh no what what I wanted to say. It it what Sandy said, it I think it's important to under yeah, that he gives this information about these wrong called or also called initiates. Yeah and but I have not really an idea beside the idea that everything has to be taken very careful and that we don't have to uh to believe in in in the obvious meaning of words. Yeah, this is in a way what he what he also gives when he says uh he was the only one who uh succeeded without giving uh a normal verbal transmission of his of his teaching in a way. Yeah so this this this notion it repeats in this

Speaker 2: Which I find in the in the English version helpful, in in German it doesn't come out so strongly that it says that these um criminal gangs take from those around them only essence values. like um yeah it says wesentliche werte so they take the things which are really valuable in a way And if we um if we connect this to the story of the Mishmash and the cockroach, that the cockroach leaves only the rubbish for other people uh for other not other people for others I don't know I lost it now I had a connection between these two parts And I try to look what is the inner picture for it, like what what is it what we do that we steal from ourselves the essence values, in which way do we do that? So that we can't be real initiates, instead we are going around and trying to find something essential and take it away from others instead of finding it in ourselves as real initiates maybe

Speaker 5: And does the German read different?

Speaker 2: No, it it's it's basically wesentliche Werte, but um The way it's put there, essence values, it's more in the in the work term essence it it it comes um

Speaker 7: Is the question if it's meant like this. I would also like like if it would be meant like this. Yeah, it would and maybe in in these times there was not an appropriate uh German translation to this. So She try he he he or she d they try to put it that way. When we now uh hear the term essence values, we we know in a way what is meant. But I I don't know if it's really m meant like this. I don't know.

Speaker 2: Actually I I mean I think of it as essence versus or in in if uh personality. like this.

Speaker 7: Yeah, yeah.

Speaker 2: And and that doesn't uh in in the German translation it's not uh jumping out so much because wesentlich is Essential the essential were the essential values, it basically says.

Speaker 7: No.

Speaker 3: I thought when I uh first heard this passage that maybe it's something like um people who are um gathering knowledge um like historians for example or religious people who are trying to collect knowledge and facts, but um because they are not truly initiates um it it has no value. It is like yeah if it uh doesn't add to anything good. I thought maybe it's meant in this direction

Speaker 6: I will add to what you're saying, Frida, if we look at that next paragraph in on 350 under essence values, under the pretense of following supernatural or mystic sciences. They're really occupied and successfully with this kind of of uh plunder that is stealing people's essence values. I that that those I think have to look hard at that supernatural or mystic sciences And say, what is he talking about there? And I almost think it's a criticism of what you were mentioning in regard to uh religious people who are going in the wrong direction Maybe uh I mean he has criticized people like spiritualists before and uh I can't think of anybody else to name, but spiritualism, for example, it was uh critical of that Anything to that, do you suppose, with that idea of supernatural or mystic sciences?

Speaker 7: Yes, I agree. I also think it is This Räuberbanden or criminal gangs, he does not mean the true the the true uh the literal meaning of criminal gangs. I think he means uh uh so-called spiritual teachings or whatever who does m bring more disturbance than than any truth.

Speaker 5: Yeah. Yeah I agree with that. Like that. Mm-hmm.

Speaker 3: And maybe who want to like steal the values of the people to make them obey

Speaker 6: That might be like a Jim Jones. Remember him down in Guillaume?

Speaker 7: I'm not sure if it's really literally meant that they steal the values to to own them. I I think they it is more that they disturb the the truth in people and in this sense they uh are in a way responsible for uh some uh was heißt denn das the degrading For example, if if if if someone uh brings something and you believe in it, but it's not the truth the truth, then something in your inner essence can be really disturbed when you for example when you just follow some uh techniques yeah breathing techniques for example which which uh go the very strictly um once once about or any other spiritual practice if you practice this and it makes no sense or it's either even based on wrong uh values or so then something gets really disturbed in in s in in in in one yeah in this sense i i understand this stealing of essence values. If I take that English term.

Speaker 6: I agree with you on that, except I do think there are more sinister forms of um stealing essence values and the the one I mentioned is one of the extreme ones. And it's not the only uh the only one we've had. I'm thinking of that hail bop Um comet guy. Uh I

mean talk about stealing essence values and that might be getting really literal with this. He's not uh predicting that would happen, but it would certainly qualify for me about uh a criminal initiate.

Speaker 5: Yeah. Yes. So it In the German, does it say steal? Because what I came out with is the main goal is to take from the essence. Okay.

Speaker 2: Take away. Mm-hmm. And it's also not criminal gangs, it's uh b a band of robbers.

Speaker 7: Okay.

Speaker 2: Räuberbande is little bit is ein bisschen uh bisschen Bildhafter. Bildhafter, a little bit more um

Speaker 7: Allegorical.

Speaker 5: Now I've heard Robin speak of this and other people speak of this, such as in um in doing a group preparation that they felt that something was being taken from them by someone in the group I've not had that experience myself, but Robin spoke of it that this can happen In which sense, Bobby? I I don't know. Sitting in a group, I mean you are in a certain state and that one feels that something is being taken from them by someone else in that group. Again, the change of a mood or um, you know. Mm-hmm. Someone comes into the room and is very aggravated, it changes everything. But this is very subtle, this thing that can happen in the presence of another. And like I said, I've never experienced it myself or noticed that this could have what could they take from me that they could use? I don't know.

Speaker 7: I have I have to say I have experience which might be described like this, but I'm very careful with this conclusion because there is there are so many things go on. It it is is really the the question does the other steal or am I just too careful, uh too careless or not? experience enough to to what Gurdjieff gives for example as this exercise to to uh to sense your atmosphere and nothing goes out of the atmosphere I think mm probably it's much more than we are not uh strong or experienced or conscious enough to keep our energy inside and yeah so in this sense I'm very careful with this It's like a judgment that the other steals something. Of course, there is something is is is flowing out and and going towards. And I agree that that when uh people are in a bad state or in a in a in a uh in whatever sense that it has a quite a st a very strong impact. It's not so subtle, it's really strong. But the question is really that with dealing there has to be a certain intention and also a certain if it go back to the literal meaning, yeah you have to have a a a a quite clear intention, you have to know what you want to steal, you have to have certain capabilities and skills to st steal something and I would say mostly when this really happens people are neither have a good have have an attention nor do they have special skills to steal something of you view. Yeah, it might be happen th in in this sense this this this idea I th but but but you say that it happens, of course. Yeah this is this is quite quite easy to pers to to to to recognize yeah to lose it its energy in one moment sometimes yeah to come together with someone and you immediately realize something But where to put the

responsibility? This is my Eva.

Speaker 2: Ja, müdes, müdes Mädchen. Müdes Mädchen.

Speaker 3: Ja, ich bin heute sehr müde.

Speaker 7: Dann geh mal bald ins Bettchen.

Speaker 6: So schön.

Speaker 7: Yeah.

Speaker 6: Und was sagst du, ah, Dirk heute?

Speaker 4: Ja, was soll ich bloß sagen? Ich könnte auf Deutsch was sagen. Ich bin ja zu spät erstmal dazugekommen, weil ich hatte mich dann mich auch vertan mit der Zeit halt. Ich habe das zu spät gesehen. Zu den Sachen, die ihr jetzt gerade besprochen habt oder so, mit diesen wesentlichen Werten, fand ich ganz interessant. Da kam mir unabhängig von euren Sachen in den Sinn, so irgendwie so Moralvorstellungen beispielsweise, werden für mich wesentliche Werte. Also auf dem ersten, aus dem Bauch heraus erstmal so gesagt.

Speaker 7: Yeah, the essence values. Dirk says his first association was values of morality.

Speaker 4: Yeah, so much.

Speaker 7: And also when we follow the idea which Bobby gave at the beginning, that this teaching is not a verbal or intellectual one, but by good uh by by good uh good example good example yeah then if you give a bad example yeah you it's also it's also transferred but And also on a very low so in this sense on on on an essence level. If you uh be If you are a bad example for your child for the children, for example, they learn something and in this sense you really steal essence value. Yeah. You disturb them very, very strongly.

Speaker 6: Very good.

Speaker 7: And I like very much this idea that the teaching is uh is built on this principle instead of just uh having yeah just preaching or whatever giving lectures that Yeah, that it's based on a uh very uh personal and direct transmission and also from one s one from one level to the next appropriate level. I forget it sometimes when I work with Vivanja and me. We work with people who want to work. and we work with people who don't want to work in the goodie sense but they have a certain urge to to learn something about themselves and we also have a lot of uh time to spend with people who are just obliged to go to uh an education class and in all three of course what I can can give to them is my my understanding of of the teaching in a way but I have to be careful in which way I transmitted and With ordinary people it's really not so easy. I had a few occasions where I had really difficulties after because I just said too too too much, too early, too direct.

Speaker 2: Mm-hmm. Then it bug becomes this um Yeah, if you see it with the cockroaches, then it became exactly the the evil spirit of St. Vitus is going in and then and then there's no no no um No, no healing in a way.

Speaker 6: I really like our discussion on the cockroaches and the uh the evil spirit of Saint Vice. That has become a lot clearer for me. And meaning and i even as Eckhart is talking

about these people who are, you know, you can almost see them going like this when you try and um Teach them anything about the work, so uh not even not even the not even the work.

Speaker 7: I just remember I had a seminar about stress management. And one of my main uh I don't speak in t uh sometimes I bring a few things when I speak about th three centers, for example. This I often do that people realize ah there are different levels in communication and and also in this But I just wanted to bring the message to people that basically you are responsible for stress not not the situation but something something in yourself and I had really a one person she got almost psychotic I was really c concerned she was she said no this is not possible and and got got in a very bad state so that I had to care for a personal yeah in in this sense she really God's yeah, what what is described here? I experience this sometimes, not very often. I try now to be much more uh careful with this. But I have s several situations when I just state something which for us is very uh clear and simple and even relieving, yeah and these these people they cannot take it yeah to that they should be responsible or whatever yeah or that things which they believe may might not be true. And almost what is described here with this fight stunts, with this dance of uh with this Vitus, yeah, then yeah, we can experience this.

Speaker 6: That's a really good example.

Speaker 7: No, it's good that you were so insistent. I could not make the connection so far. So it's it's

Speaker 5: Well, what about Fire, water, copper, pipes, all the roof at once.

Speaker 7: And Monte Carlo.

Speaker 5: Maybe Dirk has something on it.

Speaker 4: Das habe ich mich immer gefragt, wenn ich das gehört habe, was mit diesen Wasserkupferröhren gemeint sein soll. Das habe ich mich immer gefragt. Ich konnte mir wirklich keinen, man kann es sich bildlich vorstellen, aber was damit gemeint ist.

Speaker 2: Ach ja, du kannst dir das bildlich vorstellen? Ich kann das nicht.

Speaker 4: Ja, man kennt die Materialien. Ja, okay. Denkt man da irgendwie, was weiß ich, wie so eine Wildwasserrutsche da oder sowas? So ein. Was denn ich meine, so manchmal Spaßmähern ist sowas ungefähr. Hat man dann als Bild. Aber was da jetzt genau mit gemeinsam, oder? ist schwierig.

Speaker 2: Also durch Feuer und Wasser gehen, das kann ich ja noch, ne? To go through fire and water, okay. Who goes through copper pipes? I mean, what is going through copper pipes?

Speaker 7: Water. In earlier times for for for drinking water, but as this is a little bit poisonous. Now it is used for yeah for heating systems.

Speaker 5: Do they use it to insulate electric wires?

Speaker 7: No, Copper. Copper. Copper.

Speaker 5: Copper.

Speaker 7: Copper. Copper is the electric wire. Copper is the material which is used in electric wire because it has the the the the lowest resistance. Aluminium too in in eastern Germany. I think they had more aluminium than copper. We used to have aluminium uh uh In the electric wires and and in but it is much more uh co copper is is is also when you when you when you beacn when you bow it then it breaks not so quickly like aluminium so and for this reason copper is been used. The best material is is gold, but this is too expensive. This is just used when you have uh in in micro ships there is co there is gold used.

Speaker 2: because in Monte Carlo or when you win in Monte Carlo.

Speaker 7: Ah I I read just I I put it in in in in the fire, water and copper pipes is a well-known Russian proverb.

Speaker 2: Really?

Speaker 7: I put I put it in the chat what what uh the I gave Christina help us I don't know this one. Oh yeah I just put it in the chat what what the I I I gave thought. Yeah. Ah, it's too many characters again.

Speaker 5: Yeah, can you just tell us?

Speaker 7: Okay, I can read it.

Speaker 5: Yeah, great. Thank you.

Speaker 7: It's very very low. Very small. Fire, water, and copper pipes is a well-known Russian proverb. It means to have passed through every conceivable trial and and ordeal. Roughly Equivalent to the English been through hell and high water or been through the mill. Gurdjieff, raised in the Caucasus and writing originally in Russian, would have known this saying in in intimately. The origin of this proverb is debated. Okay, this is not so important. Gurdjieff then adds to adds his own sardonic extension And even through all the roulette halls of Monte Carlo, this is pure good here. If he takes a proverb about surviving. Legitimate trials and tax on the world's most famous gambling destination implying that these greater initiates of the fro fraudulent variety are essentially seasoned hustlers, con artists and gamblers.

Speaker 4: That's great. Können wir das einer so ein bisschen auf Deutsch erzählen?

Speaker 7: Dieses Feuerwasser, warte, ich mach's mal auf Deutsch.

Speaker 2: Kannst du Russisch lesen, Christina? Ja. Ich habe das in den Chat gepackt, wie das auf Russisch wohl. . heißt durch Feuerwasser und Kupferne röhren gehen. .

Speaker 8: Keine Ahnung, ob das.

Speaker 2: .

Speaker 8: In dem Moment kam es mir tatsächlich. Also ich nutze es nicht so, das ist ein bisschen oldschool. Aber ja, tatsächlich, also kam es mir dann.

Speaker 7: Okay, ich lese mal auf Deutsch vor für Dirk. Feuer-, Wasser und Kupferröhren

ist ein bekanntes russisches Sprichwort. Es bedeutet, alle erdenklichen Prüfungen und Torturen durchgemacht zu haben. Etwa vergleichbar mit dem Deutschen durch alle Höhen und Tiefen gegangen oder durch die Mangel gedreht wurden. Deshalb, das bedeutet das. Und was die KI dazu interpretiert ist, sogar durch alle Roulette-Hallen, na, die kennt sich ja jetzt hier aus, weil das ist ja Robins KI, die sehr viel mit Kodex-Texten zu tun hat, ist das die Dass die großen Eingeweihten, ja in Führungsstrichen, dass die betrügerisch im Sinne von Hochstaplern, Betrügern und Spielern sind.

Speaker 2: Ah, hier ist noch eine Assoziation der KI, dass die kupfernen Röhren Trompeten oder Fanfaren sind. that the copper pipes could be uh trumpets or

Speaker 7: Trump Trump it's

Speaker 5: Now I was able to find a translation for the word um pispascanya. Really? In the not in the English. I couldn't use that on spelling, but using it in the German text, it's a Bulgarian word and it means pissed.

Speaker 6: Oh, while you're at it, Bobby, did you get anything for the Olgamax there? Was that who they were? The old b uh the old bogmax. The old b bogmax, yeah.

Speaker 5: Yeah, from a while ago. Um the um The old part, Turkish meaning be, the Bog Russian god, or Turkish bull. And the Mec Eastern Arm or early Armenian one. That's it. Be, God, or bull one.

Speaker 7: Interesting information is that there are a few Gurj movements or exercises which referring to this to this brotherhood there is an exercise of the brotherhood of Olbukme and a multiplication uh called Ol-Bukhmek.

Speaker 6: Right. Well, while we're at it, since Bobby gave us that expl It fits perfectly with what it says. The name means there are not different religions. There is only one God. I mean, that is not self-explanatory to me. I mean it should be. All kinds of ways to mess that up.

Speaker 7: Yeah, this I thought the the new relig religions like Christianity and and and so they also s say there is just one God but they misinterpret this hey just our God. So in this sense it's yeah this is the distortion of of this Not understanding that the one gods of the other religions refer to the same actually.

Speaker 6: Okay. They just like to be a little cryptic, mysterious about Well, I did look up uh Shaherazad, uh book for Shaherazad in the Tails and Manes of the Horses. I was thinking um Mamasradine's sayings were pretty interesting this time. And uh so I took the time to look up uh what the world does he really mean by manes and tails and relate that to Shaharazad's food. So I mean it just never occurred to me. And again, I know it was AI that gave the uh the translation to be uh not food in the sense of what she's going to eat, but food for her tails and for uh And for explaining culture and sharing culture. And the uh the tails and manes would be protection for the horses That's all I got from the lower system. I can't even find that page right now. But uh anybody knows anything about Shehara's on?

Speaker 5: Yeah, it's on 351. Um so it says food, but in the German I came up with fabric instead of food. Did I get that wrong?

Speaker 7: Yeah, no, it's it's it's right. He says stuff which which which means material actually. It it not not specifically his fabric, he he means the the material and it's what Sandio was was was saying.

Speaker 5: Not specifically food, yeah.

Speaker 6: A lot clearer in German Hm?

Speaker 7: Some somehow The interesting thing is that in German schere Rasade is not a meaning dispersion, it it is used as uh is as uh uh a term uh a term for some kind of inventions or fairy tales or cap capriole or whatever.

Speaker 2: Yeah it's used in plural no it's It's not one, it's uh it's basically the the teller of the story

Speaker 7: Das würde ich nicht verstehen. Ich würde es verstehen, als Scherasaden wird genommen als ein Begriff für Geschichten und Erfindungen und so. Yes, so this this term she rasadah is not meaning the the person who invents the story, but just for inventing stories or inventing tales in a in a way

Speaker 6: That is a lot clearer in German. Mm-hmm. Except except, I mean, I don't know if anybody else wants to tackle the uh Schwanks on the mana there, tail and mane. Every well thinking putting it in context, everything is forgotten except the tail and the manes. And the stuff for fairy tales.

Speaker 5: So the last and the first.

Speaker 6: Yeah. The beast in between is gone. There is no horse left. You only get the hair. You get the horse's hair Just thinking out loud. I need to stop talking. Why?

Speaker 2: Is it time for the exercise?

Speaker 7: If No Exactly no. Ten minutes left.

Speaker 6: That's not this.

Speaker 5: So we're discussing exercise?

Speaker 7: Mm-hmm. Just have to look what it was.

Speaker 5: So I don't have a example of the daily this week. but of the reason of man I have conceived it to be narrow, only in comparison with pure reason, to which It's very wide and has a very big breadth. And that is an experience, but um I'll try and make something out of this week.

Speaker 2: I don't know if afraid of us.

Speaker 3: Um yes, I also thought several times this week about the task. And I thought that um I'm of course not sure, but uh an example of the pure reason um could be like um when it's more like a feeling that something is right or wrong. Um where I'm having this is with in regard to the children. Um that it's just like knowing and feeling at the same time

that some uh behavior of me or in uh regard to the children or towards the children is right or wrong and I can't uh explain it like it's because that or that. Uh I can't logically explain it, but um it's more like I can feel it and I'm convinced that it's right. So and I thought that maybe this could be yeah, this uh pure reason and not just like it's described that I'm like reading parenting books and collecting ways to interact with them.

Speaker 7: Um or what the parents did Even you have good parents. No, I but but I I'm reminded about what we read about the conscience. which describes exactly this but the question is then pure reason must be different from conscience so it must be something So conscience might be the fe referred more to the feeling part, but there has to be also something which he calls pure reason. Which might or which must be in relation to what Robin calls objective science.

Speaker 2: Yeah, what what I experience is that the um normal reason of man is something that justifies or to explains and to basically to justifies that everything stays as it is or or to justify what I do, what I think, what I like this. It c it it it's just like going and going like a machine, all the same stories again and again. And uh pure reason I don't know if I really experience it, but if I make an effort towards it, let's say like this. then I can see in states where I'm into um uh where I feel some pressure or where I'm not in a in a let's say in a good emotional state or not a good energetical state, then it helps to remember the work, to remember what we read, to remember or to start thinking about these things so then some some some uh lighter spirit comes in and that helps actually to change my state And that might be not pure reason. I don't think I I have that, but it's an attempt towards this direction. And I and because what happens then is that I get there is a a gap between what I call myself and the emotion. It's like something is watching this inner happening uh in from a neutral state or even cold a little bit cold and and not not in the In the midst of it. I don't know if you can also if you understand what I'm saying.

Speaker 8: Yeah, I can actually rely on that. Uh because for especially for the last weeks, I tried more to control my own. um f uh totes um especially actually I concentrate more a little bit off some which I consider negative It can be anything from feeling or just you know you get a little bit angry inside or nervous, all those kind of things. And then you try you st I start to to to to uh build words and sentences in in my head which are nonsense and of course like usually we just or I follow them sometimes And to an extent that I say, okay, stop, this is nonsense to think negative about something or even uh i invent a story in my head which is negative so at the moment especially this reason stops me first of course I have to distinguish it, I have to make it clear, I have to find find myself to to catch myself thinking of something and then to force myself to stop thinking of that Um and not follow this emotions. Yeah, I think this is pure reason. In in my in my opinion.

Speaker 7: At least this is it is more objective than the other process which is going on.

Speaker 8: Yes. Because of course the emotional drive is there, you know, like I'm not hurting anyone. From that perspective it happens only in my head, right? So and of course it's so what makes me stop is really like okay I have to really yeah Think of that it makes

no sense, it's unreasonable. It leads me nowhere. Yeah

Speaker 7: But it's good, yeah, to have this capability. Yeah, this means there is a certain distance to the ordinary thinking process, yeah.

Speaker 8: Yeah, especially if it sometimes happens to stop.

Speaker 7: also negative emotions which come when those processes occur to to because they are sometimes m have a deeper impact on on on on the being. So I I I mean I uh realize that those processes are going such such things going on in me. Of course there is also the realization about the nonsense less, what you what you say, but I immediately recognize when my state is changing. So my body and my feeling state. And this is like a waking shock or waking signal to me to watch what is going on and then to Yeah, either to to to see it and to see the stupidity or to change it or to take a breath and to come back to the work of another center or so.

Speaker 8: Yeah, and to support this work in my head, let's say, I also introduce to myself to I have like uh I wear a ring on my finger every time I distinguish like this kind of thought and I make myself stop it, but I realize I had any kind of thought which was not necessary. Then I changed the ring from one finger to the next and I do it as well out of this kind of reason because I already think, ah, I distinguish it, I already stop, but the st step to change the ring from one hand to the other forces me one more time to to yeah get involved in the process of changing it. So yeah I think this I would see the pure reason.

Speaker 5: That you mentioned the ring. Oh I would just say I found a ring. in a women's restroom. And it's a beautiful ring. It's a very expensive ring, I'm sure. And and I struggled with it. You know, I turned it into the management and they will hold it. They said We'll just put it in a lockbox. And I struggle with this and I still do. I was like, oh, it's such a beautiful ring. A beautiful ring I do not need But it nevertheless it was right there in front of me. And I can go back and say I lost my ring and if they give it to me, fine. So, I mean this is a conflict, the conflict between yes and no and so on. But um anyway, I have sought with that this week. I don't need three And I pray the woman who does came back and got it. Yeah.

Speaker 6: Well, this is a little bit off the beaten track. Well, this is way off the beaten track for me. Yesterday we're in the hospital and uh We have a nurse I have not met before, wearing a mask. Name is Mel. And I can't tell if Mel is male or female, but I'm assuming I'm I'm I'm calling Mel she. And as I look at Mel uh you know more closely as the hours go on, I realize Mel i uh Mel is actually non-binary and uh had the most gorgeous eyes I've ever seen and I kept staring in Mel's eyes as if uh as if hypnotized or mesmerized. And uh told Mel that those were the most beautiful eyes I think I've ever seen. Uh Mel was a very competent nurse and as we're checking out I made the comment to know that uh she uh that that I've been calling you she But I realized you are probably they them. And Mel said, yes, those are my pronouns, and thank you for asking about it. Uh and what really uh applies to this exercise is the rationality part. Uh this was like a shock. to my rationality of jogging me into uh impartiality and realizing uh this is the first time I've encountered

anybody in person who would uh yeah who would want to be they then not that I haven't encountered people in uh well particular trans people before it's a little clearer with them. So uh that was uh That was to me definitely moving out of the reasoning of man and into some sort of pure reasoning more toward conscience, but it felt like a really clear moment. I mean the clarity of realizing and connecting with this person in regard to that was just precious.

Speaker 5: I appreciate you sharing that with us. That was very good. Yeah. For listening.

Speaker 7: I had something which I experienced yesterday on the flight I was flying from Germany to America, and it was a long flight. And it was strange. I was sitting there in midst all the people. and observing their normal in a way but also quite strange behavior But I realized I was not judging so much, quite very, very little. So I just saw it. And at the same time I observed also my at my some some mechanisms in me. For example, I did not put on the screen and to watch a movie, which I uh sometimes do but there has to be really a very b specific and good movie. I once I found a a good movie which I was glad to to to to watch at but usually I don't I don't do. And Uh I could also not listen to usually I listen to some discourses because my new phone has no uh plug anymore. So I was just sitting there. But I also experienced when the uh the stewardess were coming and giving something, I just took it and I ate it. So I behaved from the outside like all the other people so I had times when I was just sitting and meditating and not feeling much better, but somehow yes I f I felt so I experienced I'm as ordinary as everyone there. Yeah. But also not nonjudging. It was not even a thought. It was more really like very subtle uh the perceiving of the atmosphere in a way and at the same time uh something in me was awake and seeing all this and uh enjoying the the experience in a in a way so this I I I don't know if um I was now when Sandy shared her experience I was reminded this this was also just much more uh pure than usually when I have my prejudices and and and and so on and it had really a quite deep impact on me I cannot describe further it

Speaker 8: Yeah, it sounds like both of you were very present just. I mean it's a very simple word for what you experience, but it's

Speaker 7: Well it feels like when you felt I felt something like uh c simplicity and also uh uh humility in in this in the same sense not a big humility like falling down and being crushed it was yeah So a mixture of of uh of humility and simplicity in a way and just being as all the others. Yeah, what is probably main with being aware of one's own nothingness in a way. Yeah, this this this I could feel in this in this time.

Speaker 5: It brings to mind something that I've heard so often in these tales. It's relationship and how we are with someone else.

Speaker 7: Dirk und Frida, you want to share something?

Speaker 2: Beda Satzupti.

Speaker 4: Ich muss gestehen, ich habe gar nicht viel. Mir zu der Übung Gedanken gemacht, weil ich sehr, sehr spät die Übung tatsächlich erst gelesen hatte. Ich hatte so viele andere Sachen um Ordnung. Aber um inhaltlich vielleicht an die Sachen anzuknüpfen,

die ihr jetzt geschildert habt, Bei mir ist es so, früher bin ich gerne vor Sachen weggelaufen, sage ich mal, wo ich wusste, jetzt werde ich gefordert oder es schadet mir oder so. Und heutzutage sehe ich das so, wenn ich dann zum Beispiel Dinge übernehme oder übernehmen muss. Dann empfinde ich tatsächlich sogar Freude dabei, weil es einem dazu verhilft, innerlich auch wachsen zu können. Es können ja Sachen schief gehen, das ist ja überhaupt nicht tragisch. Und im Gegenteil, wenn es schief geht, hat man auch vielleicht manchmal noch was zu lachen dabei. Also insofern denke ich mal Dass das für mich das gesündere Maß an Vernunft ist, als das abzuwägen, wie ich vorher hantiert habe, dass ich sage, es ist vernünftiger, meinetwegen sich zu verdrücken. Also das ist so, was ich vielleicht dazu beitragen kann.

Speaker 7: Mm-hmm. Yeah, Dirk says uh some time ago he had the attitude to with his reason to uh to to esta estimate if something is good or bad and then the the usual attitude was d m to escape from things and nowadays there is the realization that the challenge which comes with some things is valuable and there is even a kind of joy to take over these challenges and then to uh to to learn something about oneself, himself and you. No, it's very good.

Speaker 6: Very good.

Speaker 3: Yeah. I um only thought uh yeah, it just came to me uh a few minutes ago here when we talked about it. That one of the main aspects of Gurdyev's teachings is what we read Rather far at the beginning, this um that one should always protect one's centers from bad influences. I think it was like uh a major thing. So we no uh where it is said that you should always protect your I think it was all three centers. from influences that can damage those sensors.

Speaker 7: F no from being from from being soiled.

Speaker 5: He says brains, protect your brains.

Speaker 3: Or your brains do not Um and I thought that maybe that connects to this now. Um I repeatedly trul made the observation and Um Papa Vanya and I are in agreement on this that we don't watch movies with uh violence. like where people kill each other off or shoot each other. And we used to watch like action movies some years ago. And uh but Since one or two years we really can't. If we start a movie and then a scene like that happens, we all de uh agree and decide to not watch it anymore And with my friends, it's really that almost all of them enjoy watching these movies. Like uh really horror movies and criminal things and It's just something where I know that it doesn't do any good to me. It's more like it's soiling me, it's soiling me and it's leading to nightmares and yeah, bad thoughts Yeah. I just thought maybe that's like connected.

Speaker 7: So the reason the more pure reason says don't uh fall into this trap and don't follow this attract attraction which they sometimes have on us.

Speaker 5: Fill your brains with good stuff

Speaker 4: Okay, wir muss mich verabschieden jetzt.

Speaker 7: We are running out of time, anyhow. Wir sind sowieso fertig.

Speaker 4: Okay, thank you very much and see you next time.

Speaker 5: Yes. Bye bye. Thank you. Bye. Bye.

Speaker 7: Bye. See you next time

Speaker 5: You know how to get out of there.

Speaker 6: Are we finished too? Yes, Viva.

Speaker 7: Ex Except you have something very important to share. Otherwise we also are feeling

Speaker 6: Well I just want to say thank you for the tail and mane I see there. That that's a that straightens me right out.

Speaker 7: Okay, see you next week. Bye bye. Eva.

Speaker 2: Gute Nacht, Eva. Tschüss, Eva.

Speaker 7: Tschüss, Eva. Gute Nacht.

Speaker 8: Tschüss, mein Baby.

Speaker 7: Geh bald ins Bett.

Speaker 5: Okay, I'll leave and then I'll make it a little easier.

Notes from Chat

2026-03-17 12:44:37 From Robin Bloor to Everyone:

The Medieval Dancing Plague. Between the 14th and 17th centuries, outbreaks of uncontrollable dancing swept through mainland Europe, sometimes involving thousands of people who danced erratically until they collapsed from exhaustion, sustained injuries, or in some cases died. One of the first major outbreaks occurred in Aachen in 1374, and a particularly famous one struck Strasbourg in 1518. The earliest known incidents go back as far as the 7th century. These episodes tended to cluster around the feast day of St. Vitus (June 15), and afflicted people often ended their processions at churches dedicated to the saint, where touching relics of St. Vitus was believed to bring a cure. The condition was understood as a curse sent by a saint, and the name "St. Vitus' Dance" stuck.

Saint Vitus was the son of a pagan Sicilian senator, martyred in 303 AD during Diocletian's persecution of Christians. He became the patron saint of dancers, actors, and those suffering from epilepsy.

2026-03-17 12:45:01 From Robin Bloor to Everyone:

Paracelsus (1493–1541) coined the Latin term *Chorea Sancti Viti* (Chorea of Saint Vitus) in the early 16th century. He distinguished three forms: *imaginativa* (caused by imagination), *lasciva* (caused by desire), and *naturalis* (organic disease). The word "chorea" itself comes from the Greek *khoreia*, meaning "dancing in unison."

Thomas Sydenham (1624–1689), known as the "British Hippocrates," then applied the same term "St. Vitus' Dance" in 1686 to describe a quite different condition — childhood chorea characterized by rapid, involuntary jerking movements of the face, hands, and feet. This created a lasting confusion: after Sydenham, the name could refer either to the medieval mass psychogenic dancing or to this specific neurological condition.

2026-03-17 12:45:38 From Robin Bloor to Everyone:

The medical condition (Sydenham's chorea) is now understood as an autoimmune disorder triggered by Group A streptococcal infection, most common in children aged 5–15. It was only in 1850 that Sée established a connection between chorea and rheumatic disease, and in 1866 Roger postulated that chorea, arthritis, and heart disease shared a common cause.

The medieval dancing mania remains more mysterious. The most widely accepted modern explanation, advanced by historian John Waller, is that it was a form of mass psychogenic illness — stress-induced collective behavior shaped by local beliefs and fears. An older theory involving ergot poisoning (ergot being a fungus on grain that causes convulsions, known in the Middle Ages as "St. Anthony's Fire") has largely been discounted.

2026-03-17 12:45:49 From Robin Bloor to Everyone:

Relevance to the Gurdjieff/Beelzebub text: In the passage you provided, the phrase "the evil spirit of Saint Vitus" is used metaphorically to describe the agitated, irrational reaction of "cockroaches" (ordinary people) when they encounter the nonsensical historical fabrications of learned beings. The allusion is to the involuntary, frenzied, uncontrollable quality of the medieval dancing plague — a kind of collective madness that seizes people and drives them to wild, purposeless activity. It's a characteristically sardonic Beelzebub image.

2026-03-17 13:41:02 From Vanya to Everyone:

„Durch Feuer, Wasser und kupferne (oder messingne) Röhren gehen“ (russisch: пройти огонь, воду и медные трубы).

2026-03-17 13:44:33 From Vanya to Everyone:

There's an old Russian saying: "to go through fire, water and brass trumpets". Which basically means "to go to hell and back".

Fire and water are self-explanatory, "trumpets" refer to the hardest challenge of the three: to resist flattery and praise.

2026-03-17 13:49:32 From Vanya to Everyone:

<https://www.youtube.com/watch?v=W0xbaAQW8Us>

2026-03-17 13:49:40 From Vanya to Everyone:

OlbogMek ab 1:16

2026-03-17 13:54:49 From Robin Bloor to Everyone:

„Der Schwanz und die Mähne" stammt aus einer russischen bzw. orientalischen Redewendung. Stellen Sie sich ein Pferd vor, das vollständig aufgebraucht wurde — geschlachtet, gegessen, verarbeitet — bis nur noch der Schwanz und die Mähne übrig sind: die nutzlosesten, oberflächlichsten Teile. Die Redewendung bedeutet also: von der eigentlichen Substanz ist nichts mehr übrig, nur wertlose Reste.

2026-03-17 13:55:30 From Robin Bloor to Everyone:

"The tail and the mane" comes from a Russian or Eastern saying. Imagine a horse that has been completely used up — slaughtered, eaten, processed — until only the tail and the mane remain: the most useless, most superficial parts. The expression therefore means: nothing of the actual substance is left, only worthless remnants.

AI Differences between English and German

Here are the meaningful differences I found between the English and German texts:

"his activities connected with the" — English says the planet Earth "has taken your fancy" (Hasein is fascinated by the planet). German says "dir lieben dreihirnigen Wesen" (the three-brained beings dear to you), shifting the object of affection from the planet to its inhabitants.

"who became there in his" — English says Ashiata Shiemash became a Messenger from Above "in his turn" (when his turn came). German says "der nächste Gesandte" (the next Messenger), which specifically makes him the immediately following one rather than simply the next in a loosely ordered sequence.

"He was also the first" — English says he "refused to employ" the ordinary methods, implying a deliberate, conscious rejection. German says "nicht die gewöhnlichen Methoden anwandte" (did not use the ordinary methods), which is neutral and doesn't convey active refusal.

"And in consequence chiefly of" — English says "none of His teachings passed in any form" to even the third generation. German says "fast keine seiner Lehren" (almost none of His teachings), which is weaker — allowing that some small fragment may have survived.

"one of several what are" — English specifies "one of several marble tablets," indicating multiple tablets existed. German says simply "eine sogenannte Marmortafel" (a so-called marble tablet), with no mention of there being several.

"His 'counsels' and 'commandments' and" — English lists three things engraved on the tablet: counsels, commandments, and sayings. German lists only two: "Ratschläge und Gebote" (counsels and commandments). "Sayings" is omitted entirely.

"In former times there on" — English says initiates "had acquired in their presences almost equal objective data," where "almost equal" modifies the data itself. German says they acquire "objektive Gegebenheiten... die von anderen Wesen auf fast gleiche Weise empfunden werden können" — objective data that can be sensed by others "in almost equal manner." The "almost" shifts from qualifying what they possess to qualifying how others perceive it.

"to 'steal' from those around" — English says their aim is to steal "only essence-values." German says "hauptsächlich wesentliche-Werte wegzunehmen" (mainly/chiefly to take away essence-values). "Only" vs "mainly" is a real distinction — one implies exclusivity, the other primacy.

"Any and every genuine member" — English specifies "any and every genuine member" of such a gang. German says simply "jedes Mitglied" (every member), dropping the word "genuine," which in the English implies that some nominal members may not fully qualify.

"successive transmission of information about" — English calls Legominism a "successive transmission" (implying a chain, generation to generation). German says "direkte

Weitergabe" (direct transmission), which suggests an immediacy or directness not present in the English.

"has accurately reached the beings" — English says information "accurately reached" later generations. German says it came "unverändert" (unchanged). "Accurately" concerns correctness; "unchanged" concerns preservation of original form. Subtle but distinct.

"only the 'tail-and-mane-and-food-for-Scheherazade'" — English says "food for Scheherazade." German says "Stoff für Scheherazaden" (material/stuff for Scheherazade). "Food" is literal nourishment; "Stoff" means material or subject matter — closer to "material for storytelling."

"that deluge should occur with" — English says "that deluge should occur." German says "sich jene Sintflut wiederholt" (that deluge repeats itself), implying recurrence rather than a single occurrence. Also, English says the learned beings "love so much to busy themselves" with descriptions, while German says they "zum Beruf machen" (make it their profession) — hobby vs vocation.

"begins to rage quite merrily" — English says the evil spirit "begins to rage quite merrily," where "merrily" adds a darkly humorous quality. German says "tobt sich in ihnen aus" (rages itself out in them), which omits the merriment and instead emphasizes the raging running its course.

