

Meeting #23

EU Session Transcript

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

Speaker 3: I had a small point about the magnifying power of the Tescuano, which he mentions here on page 151. And he gives it as seven million and two hundred and eighty-five times. Um In other places, later on, he uses a slightly different number of sorts. um mixed up version of that where it's seven million two hundred and eighty five thousand times. So I'm just wondering First of all, is this just uh an error that it occurs in two different places, or is there some significance to it? And In any case, is there a significance to that particular number Someone has um suggested that uh there's a connection with the uh the numbers in the Um the enneagram as being one seventh at um seven two eight five all occur.

Speaker 4: You are muted Robin.

Speaker 5: You're muted, Robert. Robin. You're muted. So you have to go back and reverse. Go in reverse.

Speaker 1: Yeah, okay. I'm going into reverse Yeah, d this has been pointed out um uh by a number of people and I don't think there's any consensus as to which is the right number, but I may be incorrect. Um And uh I mathematically spent a lot of time, or I could better say wasted a lot of time trying to find some significance in this number. 'Cause I never manage to. So it requires a better individual than me to to um uh divine its meaning if it has a meaning.

Speaker 5: He uses numbers quite a bit and uh like Rod was talking about, but he also uses and I'm thinking too that it has to do with the physics. Involved in the Enneagram. I'm wondering because there's so many of these large numbers, three, I think I was looking at 3,000 something Um, but I was looking on your Facebook, Luigi. You know how do you connect those numbers? You don't?

Speaker 6: No.

Speaker 5: Okay.

Speaker 6: Two eight five crosses the eneagram from uh right to left, but uh other than that I wouldn't know.

Speaker 5: Yeah. Well, to me it also has something to do with the ability to be subjective, objective um in observation, subjective and objective. I certainly this is probably the worst reading I could even get into. And not because Ron, you did a great job, but all these things just throw me for a loop Like where do you start? Where do you start? You have to identify all this, these words. What position did they take? You know? It's preposterous, it is. It's absurd.

Speaker 1: So why does I mean I have no explanation for this, but I'm interested in anybody's opinion. Why does he we're talking about page 152 He says, and so my boy, in view of all this, I shall not repeat these conversations word for word. but shall give you only their sense in our speech, continuing of course to employ those terms and specific names, or rather those consonances produced by what are called being vocal chords, which consonances are used by your favorites of the planet Earth? and which have now become for you, owing to your continued repetition during my tales about them, habitual and easily perceived. Why is he telling us this

Speaker 4: I see it in connection to Goodyear's warning at the beginning in chapter one about the

the two kinds of thinking that uh we use one's words for thinking. but uh also as as associ associations and and pictures and somehow it I f I see a relation to this that he says uh it's not I cannot use the words because you have no uh y no associations connected to them. But anyhow I repeat again and again with a certain sound, c consonance, so that you can get uh familiar with them and after a while you uh might c have created inside of you a certain connection to some notions I than use and so this is somehow like I understand it. Yeah, I observe qu w how m the I have two little children and I observe how they learn language and I'm often very amazed how they express themselves when I think it's not possible that they know what they are doing uh uh s telling but it is also not that it is completely inappropriate what what what what my little boy sometimes says. So he has a certain a certain feeling and this feeling uh gives him the impulse to express something which he m I guess might have heard several times from from from us upgrown. Yeah and and I'm I'm sure he he has not really uh uh a meaning uh representation in himself. It cannot be. There are there are sometimes concepts which he cannot uh not not not know at at the time. But he has a certain feeling connection or instinctive connection to some some things. I don't know.

Speaker 2: I have a much lower um interpretation of it, which is uh Gridiv figured someday some wise-aging fellow would come along and say Why is he putting, why isn't he speaking their native language to his favorite godson? Why is he speaking English? Or is uh Russian or whatever one is reading the the tales. And so this explains it. He's telling these tales in the language of earth rather than in the language of their own hometown. They're very low interpretation, but

Speaker 1: But you know when he when he speaks about Babylon, he doesn't try and speak in Sumerian. I mean he's always doing this. So why is he talking about it this time? He's always translating it from one language or another into uh the English language in this case, but obviously German or French in the German or French version. But here he makes a point. The the reason that I home in on this is the the magic word consonant And it it's Gurdjieff hung a great deal of meaning on the word consonants. or on the idea of consonants. What a word sounds like matters. That's why earlier, right at the beginning, he makes a big deal about the English using the word soul. To indicate the bottom of the foot and the highest part of man at the same time, because the same consonants is applied to two quite distinct and obviously Unrelated phenomenon and it will inevitably cause confusion. And the reason he gives this, but you have to go to the end of the book When you hear a word that you don't understand, that is you have no idea what the meaning of the word is. then you will deduce a meaning automatically from its consonants. And that meaning will quite possibly be quite wrong. But you will deduce it because that's how human beings work.

Speaker 4: There is also a quite positive aspect on this when That I can explain the easiest when I read a certain text in my mother language, so in in German. Then I feel a certain deep resonance in me, which I don't feel with many English texts because there is always the mind or some some layer in between uh which translates the words so uh somehow in mm I don't know if it's really intellectual but there is a kind of of of layer in between. So with English text I have this very rare Uh e except I uh know egg actually what is written quite well, then it also starts. But when I read a well formulated German text of course with some meaning inside which concerns me, then just to listen to the sound yeah brings me what what g what Robins says the con consonance it brings something in me a certain reality is then uh uh uh uh um provoked in in me. Yeah and it's not because I hear the meaning and I then think about it and then it touches me somehow. No, just by the sound, by the resonance in me. What I find interesting is that he explains that way to Hassin, but in spite of this he quite often uses specific terms like at the beginning of this chapter when he uh have even two different words for uh being friend with someone. They say it trust another like yourself. And he never uses these words again. So he just uses introduces them once and then never use there are many of these these things. In spite of what he says to to to Hassin, I will repeat them again and again and you become then familiar with them. And of course there

are also a few which he often enough repeats.

Speaker 2: He uh he's he sets things off from the flow of the narrative uh by either introducing some uh neologism first and then telling you what the idea is or by quotation marks around the word to indicate that it's maybe not what it seems to be, uh, or by bringing Amoulan Asar Din in to give a little story about this concept.

Speaker 7: So he he sort of he he sets them apart.

Speaker 3: With with the neologisms where he just uses it once and gives an interpretation of what it means. Presumably the only thing that we can get from it is something about the the sound or the structure or associations with the neologism. The one that he uses at the beginning of the chapter. Um a scal noazar I'm not quite sure what connections that might have. I mean associations might be with um Akashic Something like that, which may throw some light on what he says it means, like trusting another like yourself.

Speaker 8: But uh Askan Wazar is not um the trusting. This is the process how it was put in uh in a in a being this trusting or this uh Vnus um how was the other word Vnuslat Nagzil Musel Wall. is the effect of Asgal Nazar. And I was when I was reading that I was asking myself if this was also the process how we came to the Kunda Buffer Because this means what he wrote there, this means that this this feeling, this uh to trust one like another uh to trust another like yourself is not a trait you can achieve. It's something that's given from outside. or put in in you from outside with this Oscar Noazar process. That's how I interpret it. And this was the second thought. Was that the process how they put Kunda Buffer in us? And Akanda, I wanted to ask, do you explain that the picture that you put in the chat It was just when when it when it was the question of the number, seven million two hundred. Yeah.

Speaker 4: Yeah, it was the same as s some of us were telling that I just played around with the numbers and I'm quite sure that it has something to do with the Nagram, but I did not arrive to some intellectual interpretation. I find it a little bit amusing that it looks like a uh yeah, I I just draw this this this triangle. So it looks a little bit like a illustration of a Tescuano. And today I thought okay, looking from the standpoint of eight, which is the highest realization in a way. Or short before, but I I I'm I really it's just a little bit of trying to to play around with it with it

Speaker 8: Good intention to be on the highest realization

Speaker 4: No, I also think that he uses the two of the invented words yeah and describe quite in in a complicated way this trusting so it has a certain uh quite importance. But I'm not sure if when I look There is a tr when I read this I'm again directly reminded by by children they just uh trust the parents very much. even if I make obviously a joke or some uh con uh con con confusing provoking comment Still the children the trust is is stronger than they the realization that I make a joke so they come ha have to struggle with it in a in a way when I do this. Yeah, this is one thing. And when I look from my standpoint as a adult, I I build trust also. I think maybe it's it's more this, but I also build trust when I just observe the reliability of someone. And after a while when I realize yeah what the other is doing, it has a certain reliability, a certain co const constancy, so then then I trust is also built in me.

Speaker 8: So but it's this means built in you and achieved by the other one just that you have trust in me. But as I read it It is something that that happens all the sudden because this this king, this Haruhi, uh had uh immediately this feeling of uh trust. Without um uh the um the proof of real reliability of of Bezab or nothing, just like this and gonna

Speaker 4: No, I agree with you that I agree that it is described that way. I just tried to connect with

my with my experience in life. That there is something like this. There are people which there is a certain a certain uh vibration, I don't know, and there is something like trust or sympathy and and so it's just there somehow. But I also know the other side that I really uh observe how someone is uh is giving information and behaving and if it fits together and after a while when I see ah there is a certain authenticity and a certain competence then my trust gets stronger. And if the the other is not authentic, even if he has quite good uh capabilities on one side, then my trust is not very high. So it's it's just a tr uh an attempt to bring this in connection with my personal experience.

Speaker 8: I I I was visiting last week Modomira She's a Indian mystic that is just um sitting and and you you go to her and have a look in her eyes And I think she is somebody who who who is given this um My goodness, I can't keep it in my mind. Snourlitzwal. Um Because uh just meeting her the first time I I knew I have trust in her Ingrid, do you know her as well? Could you see say the same same thing? You have to unmute yourself. You have to unmute you.

Speaker 4: Your mic is closed. Dein Mikrofon ist nicht eingeschaltet, Ingrid.

Speaker 8: Immer noch nicht.

Speaker 9: Could you repeat your question, please? Yes, I told that. Yes, I remember what yeah.

Speaker 8: I I asked what was your question to me? If you made the same experience with Modomira as I as I told that I had

Speaker 9: Looking at the let me ask, did you meet her for the first time last Thursday? Oh, you met her the first time? Okay. I met her the first time. Excuse me. Yeah. Yeah. Um I met her for the first time the last October, the twelfth of October, and um I made the same experience. That is that is true. I made the same experience. I trusted her immediately. Um when you for for me personally, when I looked into her eyes, I In in my sensation or feeling or perception, she is not from this world. And this was the r her body is from this world. And um She doesn't look at you, she she looks through you. And um and I had the feeling that she um perceives a person as as a as a huge wholeness. And that and that gave me the trust into into her uh spiritual abilities or in into her existence or whatever you want to call it.

Speaker 8: Thank you.

Speaker 4: I had also personal contact with her twenty years before in India. And I would not interpret something, but I also Yeah, I mean it was a big happening, mm, hundreds of people and but when I was approaching her and she touched my I think my head it m it was strong uh impulse in this moment so I felt emotionally touched and I felt a certain energetic intensity

Speaker 9: That's very interesting because I I felt intellectually touched Not emotionally. Yeah.

Speaker 4: That's interesting, I can yeah may maybe what what everybody someone needs in this moment, I guess.

Speaker 9: Yeah correctly.

Speaker 4: I felt I felt very much touched. I felt accepted, I could say. Yeah, if I have to name it

Speaker 8: Um in all your being, this is this was and or all my being, this was my experience. In in all my being I was accepted and seen.

Speaker 9: This is what I mean with a huge gunshead. Um what's the English word, gunshead?

Wholeness. Yeah. Thank you Yeah. Huge wholeness. I felt I felt touched as a huge wholeness. And um the The the begegnung.

Speaker 4: Meeting approach.

Speaker 9: With her lasts it it lasts for several days. Yeah. It wasn't just a moment when when she touched my head and she looked into my eyes. It lasts for days. At least the last time, at least, um for one week, and now it is longer. I I still feel um I still feel her eyes in my eyes and I still I still feel um Yeah, the touch of of her hands still And this is more than a weak or interesting, but it is for me it is the case. And I did trust her.

Speaker 5: Immediately. Yeah, it sounds like a strong essence. Strong essence connection. Yes.

Speaker 4: Interesting is also that he brings objective science in here. I think it's not so often that he brings objective science in, but quite a lot of times and this indicates something. Uh yeah, important.

Speaker 8: Wasn't really in this in this paragraph where he describing this this um My goodness, I can't schlitzwall that with the process of process of Askalumadar was built.

Speaker 4: Mm-hmm. Yeah, you say it's that which objective science defines by the notion trust another like yourself.

Speaker 8: Yeah.

Speaker 4: Yeah, we could say yeah, trust another, it's some more or less ordinary uh thing in relation to other beings but it when he brings objective science in here to for this notion so it Yeah, I just feel a certain importance.

Speaker 8: Yeah, me too. Immediately. Yeah.

Speaker 5: I think it too, it's um on page 153 at the bottom, I think he's talking about it being perceived by the senses. Our senses are much more refined than our thought about these things or our speech.

Speaker 8: It's not only the speech, it's also how we hear it. And And and it's it's really interesting that when I hear all these names of of uh this planet Then I think on on um on birds, on craws, on And so on. And and these birds are so so smart, so clever And they are also so watching, observing that that's it's incredible So so I uh maybe it's you know I worked on a cemetery and some someone uh um a widow came and he was very upset because There are people who taking his his candles, his his expensive candles we he's putting on the grave of his wife. and and he was this vandalism. He cannot why do don't you look at this? And so and we we had no answer for this. But it happened again and again. And then one of the gardeners could could observe how the kraus came uh blow out the candle and eat the the wax because it was very expensive. It was not this uh cheap paraf paraffin, it was um bee wax And so they liked it. But I was I was astonished about how they could know it, how they blow out the candle that they do not burn. And ah what they also did, they put they took the the vessels of of these candles and flowed it somewhere and let them fall somewhere on the cemetery. Yes, I and uh what what I heard once that they even can look at your face and they don't know you, but you know the the mood you are in. They are very clever.

Speaker 4: So they seem to have a lot of humor, more than many people. You're right.

Speaker 5: I had an incident in uh Vancouver in the sp in the park in Vancouver. Canada. And I was talking to a friend. We were sitting on a log and a raven came up. We were talking about some things that were just uh conscious raising we were talking about higher th things, not but not intellectual, if you know what I mean. We just felt like we were sitting there with God and a raven came and sat within two feet of us. And and would do this with his head. Every time we would and then it would do this, and you know, it was like he was participating without sound. And he did not move. I mean other than his head like Yeah, so

Speaker 8: Affirming what you said.

Speaker 5: Yeah, but it was so um he it sat with us for years. This happened 20 years ago. It sat with us for years. So it's kind of like what Ingrid's response, you know, that that experience just sat with us in our senses. It wasn't, I couldn't remember the words we were using, but we were very much in the flow of our essence.

Speaker 9: Um it's very interesting what you said, Quinn. Um the Tortakian um They say if you encounter ravens, uh encounter it's not the right word, if you uh if you see ravens in your environment, that's a very A very, very important event. It means that um you are directly connected. to direct knowingness, not knowledge, knowingness. Yes. That's very interesting.

Speaker 5: Yeah, and I think both of us were in that space of just It wasn't a discussion of we weren't, you know, talking about any one thing. It was about just knowing the presence of being in that park, if anybody's ever been in Stanley Park or or in Vancouver. It's a beautiful park. And it's um it's very high. The cypress trees are high, the the pines are high. And for this raven to sit within a foot or two feet, I think he was sitting right by me. And um my friend was sitting on kind of next to me but adjacent. And so he could watch both of us. And he did not leave until we left. Which was mind-boggling. But we did not know the meaning of it. So thank you, Ingrid. I appreciate that.

Speaker 3: For the the s the consonants that he's talking about, it it seems familiar that um but a lot of people think crows are very discordant or raucous. But he says earlier that they they make the most beautiful sounds. So that seems to me saying something strange about these ones and and I wonder I wonder if it's he's he's sort of saying to Hussein that you can't understand and and might be damaged by listening to their language. But I'm wondering if that is sort of setting the scene for the um the the strangeness that he's going to witness. which just seems it all seems quite alien this whole chapter. Um and I'm wondering if he's just starting that off by saying

Speaker 8: I think the language problem is also the problem of be conditioned on certain sounds. I dare to say that English English native speakers are hopelessly mu uh uh monolingual Because for it for it just a simple example is my name. My name is not Michelle. It's actually it's Michelle. So uh but when I write it down and uh an an English speaker sees it, it says Michel, of course. So maybe you hear the so the difference between or only the French speakers hears. And but there are still some other sounds, and especially in in Russian, Armenian and Georgian languages. there are sometimes so many consonants in a word they can be I know one word there can be five consonants one after the other and When you are not your hearing is not trained for it, you will not be able to discern these consonants. But each consonant means something else And this makes it very hard to learn these languages

Speaker 5: So on Saturn, I'm connecting um what he says on 152. Did we read that? Yes, it must be noted. Garnahore is used by the three-grand beings on planet Saturn in courtesy They utter it before the name of one whom they're dressing. So Gornahor is left out some Harcock. So you're leaving out some of the consonants in introducing that and Saturn and I've I'm wanting I wanted

uh Robin to tell me about these three brand beings on the planet Saturn. How are they different? And they have they have wings.

Speaker 8: They have wings.

Speaker 5: Oh they do?

Speaker 8: Yes, he said he showed with one with one feather of his wings to one thing. So he has wings.

Speaker 5: Well, why did he send the apes to uh Saturn?

Speaker 8: Who sent apes to Saturn?

Speaker 1: That's later on.

Speaker 5: We haven't we haven't got to I know but I've I mean it's is how many times have we read this? So, you know, he's gonna send the apes to Saturn. And I'm trying to connect Saturn here. If, you know

Speaker 1: I mean, d it's the obvious, you know, the wings are the obvious thing. They sit on perches and they've got angel-like voices and they have wings. So this is um some kind of intellectual um uh perspective and of course everything that Gurnaha Haha does, in fact everything associated with Saturn is intellectual

Speaker 5: Yeah, but having wings on Saturn just doesn't make sense to me. I'm just trying to make sense of that. You think it's going to make sense then It has to make at least my senses have to make sense of it. I mean it's like, okay, what are you saying? I think he's saying more than I'm giving it, is what I'm telling you.

Speaker 1: Almost certainly you're saying more than we've divided.

Speaker 5: Yeah.

Speaker 1: I'm still having problems with the second paragraph here. I keep going back to it, but I don't know what it means. It's like that you may better represent to yourself the events of this tale of mine, you must first of all know that the beginning of my exile to that solar system certain corresponding essence friends of mine who had not taken part in those events from which the cause of my exile had issued performed concerning my personality, that sacred process which exists in the universe under the name of Sacred Venus Litzval. That is to say, concerning my personality that was implanted in the presences of those three brain beings by means of another sacred process called Askal Nuazar, that which objective science defines by a notion, trust another like yourself. Well that's fine. What happened? Exactly what happened, because I can't work it out. What happened?

Speaker 8: That's what I meant

Speaker 4: Yeah yeah. He says um performed concerning yeah he he twice he repeats personality which is interesting. Not he's because he says afterwards Gonahua Hahaq is my being friend, essence friend. But here it is something is performed towards the personality. Performed means the one who undergoes this process, he does something. Yeah, because when I first read this I thought I felt a certain resistance that something is done to me. But when I read it again, it s looks like someone is doing something. So something is he per performed Uh a pro that sacred process,

yeah, so a sacred process is performed By the friend who became then uh uh trustful towards uh Beelzebub

Speaker 1: I don't think it says the friends become trustful.

Speaker 4: I think so.

Speaker 1: They're just essence friends. I don't say any trust about those friends. It's just they were essence friends that weren't involved in the causes of his exile. They performed a process on him. And then all of a sudden we learn that another sacred process, right, had been performed um implanted in the presence of uh free-brained beings. So another process, who who carried that process out?

Speaker 5: Well, Rodney Collins, my dear friend Rodney, says that Saturn is about self-discovery. So they go to Saturn to under learn to understand. And I'm quoting him However, the more we understand of this Saturnine influence with its stimulation to conquest both physical and mental, as well as to invention and to intellectual understanding. the more it seems not only a recurrent one, but also in a very special way the dominant influence of our present age So so he's talking about understanding. So why so I'm trying to figure out why you would send these people So the wings could possibly be, Michelle, understanding. So you get your wings, which would be your your uh neutralizing or the um What do you call it? Third force.

Speaker 8: Reconciling.

Speaker 5: Reconciling. Yeah, reconciling. So um so understanding Because in astrology, Saturn is very difficult. But if you don't understand yourself and your own individuation process, it slaps you in the face many times. You know? So it's it's it's um um right now I'm rereading Rodney Collins. It's throwing me into Rodney Collins. So And at night I'm doing Fritz Peters. So between Fritz Peters and Rodney Collins, I'm becoming schizophrenic.

Speaker 8: So stop it, Green, stop it.

Speaker 5: So I don't, you know, so if I talk like I don't make sense, that's because of what I just said.

Speaker 4: I'm I reread the the this the this paragraph again and I think I I got more clarity. He says certain corresponding essence essence friends of mine Performed concerning my personality that sacred process. So the essence friends of him who were not part of uh his exile, so other essence friends perform something regarding his personality. And this is to say that it's to say so I give you an an explanation concerning my personality. They was implanted implanted in the presence of those three brand beings. This means the the new friends of him. So I read it that essence friends of him performed something, a process, and they implanted into other beings that they would trust him. So it's it's s somehow the transport of mys trust. When I say ah I have a very good friend who he's called Robin and he is and you ca I trust him very much. I I like and love him. And then m the other might then I implant in a way my trust or my good uh intention into the other being which then has yeah this is how I read it now

Speaker 1: You know, the the words uh these essence friends of his did nothing. to the um uh presences of three brand beings. They did nothing because It says there was implanted, not that they implanted, but there was implanted as though in some way or other something magical happened that did the implanting. You know the the literal meaning of this in order to try and I mean this is why it's confusing me. Who how was how was it implanted if there was implanted? What what happened that there was implanted?

Speaker 5: Well Extent just said his special friend Robin implanted in him this that he can carry forward. So what is implanted through essence is something that lives constantly within you because you absorb the being of the essence of your friend and carry it forward like pay it forward.

Speaker 1: This isn't to do with me. The text doesn't say it's anything to do with me. It's these were implanted in the presences of other people. There's nothing to do with me.

Speaker 5: None of this has to do with any of us. It's the way the process is what's important.

Speaker 1: I'm trying to understand the meaning of the words Right. And the meaning of the word specifically is saying that a particular process was carried out on the personality of Beelzebub and then almost magically there was implanted It doesn't say who implanted it, but there was implanted in the presences of those three-brained beings by means of another sacred process. So how would that happen?

Speaker 4: When I re when I compare with the German uh uh German uh f phrasing, then uh he says Some of my essence friends they caused that this sacred process lose while is happened. So they are the ca somehow the course that the first process uh uh is r regarding his personality so it has uh uh has uh to do with bezabab. So and then he sa he explains what this sacred process which was uh somehow initiated or introduced or caused by essence friends of him. And then he explains further. This means, and he does not know say how uh something was implanted in in the in other three brain beings which we could say like trusting someone else. This is when I compare with the German reading, there is comes more clarity to me

Speaker 5: I like that. So why is he why is he renaming? Okay, why on the bottom of 152 When the subsequent essence friend of mine, Garner Harcock, was informed, blah blah blah, this was named by him. And then you have all these that I can't say all of these different consonants. Why is the renaming of that important on just the language level, Robin. Just the just the words.

Speaker 1: Which which which which paragraph on page It's on 152 at the bottom. Last paragraph?

Speaker 5: Yes.

Speaker 1: And this significant essence friend of mine. was named by him Haratsa. Haratsaha. Raha Hatsuha.

Speaker 5: I just go ha ha ha ha. Because I I mean seriously. It's like he's laughing. Ha ha ha ha.

Speaker 1: It's those uh H words are difficult because Guj couldn't pronounce an H.

Speaker 1: Oh wow.

Speaker 1: You never had the ability. So he he referred to Jane Heap as Miss Keep. He always put a keg H kind of sound when he was using uh an H word. So that makes these things even more difficult because are those H's take

Speaker 8: Yeah. Not only age, he also puts h in it. It it depends. Uh I don't know of of what it depends. I'm I'm always astonished about but the Russian and and uh the the these uh lingual part puts some g in it or g in it but i don't know when Because Hamburg means Camburgo and Hanover is Hanover. Don't know why.

Speaker 5: Well, and where does it come in the throat?

Speaker 8: To make an H sound, the deep in the throat. Yes.

Speaker 5: Yes, and so when you're looking at stimulating sounds or simulating sounds In for instance, in Farsi and some of the Middle Eastern sounds, you have to be able to speak from the back of your throat the whole time you're talking. Yeah. And I think the Swiss German and the German And the Dutch. I think that's true too, because the soft the Swiss German that I studied with Jung He spoke Swiss German in in this it was more in the back of the throat. Yeah

Speaker 8: And there are sometimes even some dialects that say the R the R Instead of rrr, they say it also deep in the throat But you have to learn it from children or you learn hard How about Serbian Sasha?

Speaker 1: Some similarities, but as you said, it's not really clear why something sounds like it's It's lost probably.

Speaker 5: Do Russians have any of this from the black back of their throat? Yes. They have. Well then he could have said why did he say keep instead of heap? Um why could he not?

Speaker 8: Sometimes they put uh uh on the edge and sometimes uh g. Don't know why. Wow So but wait a minute, I will check out if I can make sound. Yes, okay. I just listen first. Yes, I wanna make uh here Because I have um all this um I have that throne wait a minute computer oh yeah I have put all these these um records that Michael Garland makes with with uh people who had read with with Gurdeev. I have uh I have put into my register of uh my index of of um neologisms. So I let you hear how harakharhuriha means. So they bro d they uh that do you hear me

Speaker 1: Yes, it's very good.

Speaker 8: Yes, because I have put uh the the computer audio and I wasn't sure if if uh the the microphone is is switched off So uh but transcribed it as a age.

Speaker 5: Yeah.

Speaker 8: But it said as a kharakah And and all these uh these sounds sound like this. So wait a minute, I'll show you another one.

Speaker 5: So can you actually, when you hear him say that, when Michael Garland is pronouncing it that way?

Speaker 8: It's not Michael Garland. It's These are people he met, he went to them and asked them when you read it with Gurdeev, how was this to pronounce?

Speaker 5: Oh, okay. And where and so Sassa, is that the YouTube thing you sent? What she's talking about?

Speaker 1: So I was just saying how ravens really sound. It has a lot of this sounds and you listen it's He he imitates the sound of ravens.

Speaker 5: Wow.

Speaker 8: Oh my god. So I I show you another one or let you listen to another one. Yeah

Speaker 5: This will give Robin something to do now.

Speaker 1: I've got these recordings somewhere.

Speaker 1: Oh you do. Oh okay. Yeah

Speaker 8: Well I I have split them and put them uh uh individually to these words so that I can can uh just check them out when I need them. Yeah, and that's transcribed, he transcribed them as age, but you have to to uh put them in deep in the float. Yeah, and there is a YouTube movie I but when I try to find it I never find it. Then when I don't uh try to find it I find it So um but um uh there I th I even think there are listed all these these neurologisms so that you can just Uh go to that part.

Speaker 5: Well, I'm still wanting to know why he's changing the name in that paragraph

Speaker 8: What name?

Speaker 5: The last Bergana Harcock

Speaker 8: And Gomahur means Mr.

Speaker 5: I know, but in that last paragraph, he turned out was named by him and that word that I still can't say.

Speaker 8: Yes. Harhach was his name. Right. But that's not the same. You said when you were polite, then also Oh because his son is Gonahurahurg.

Speaker 5: Okay, but why was the name changed at the bottom of the paragraph, that last word?

Speaker 8: That last word. I I just see what which one you mean.

Speaker 2: What on which that's that's the that's the name of the device. Are you taking that as as Gornahor's name, new name?

Speaker 8: It was on which page you say the that Quinn?

Speaker 5: 152. 152. And it's the last word on that page.

Speaker 8: The last word Special appliance.

Speaker 4: He calls like this.

Speaker 8: Is is an appliance, not the name.

Speaker 5: But what is okay, what is the appliance? Maybe that's my question.

Speaker 4: No, I think it's what what he demonstrated afterwards. Yes, what what he describes after his his laboratory we could say

Speaker 1: Well I'm wondering if it has something to do with the wing that's the next paragraph.

Speaker 4: No, I think it's the apparatus w which he uses for the process of Artificially reblending and uh separating the parts of Okidanock. This are the special appliances. And this he calls charachatzatzacha.

Speaker 8: Yeah and okidanock isn't isn't okina donok it's okidanok again

Speaker 1: Okay, y'all connect a feather in the right wing on the next paragraph.

Speaker 8: This special

Speaker 1: I'm sorry, I I just I have I have to understand this before I can sleep tonight. Yes.

Speaker 8: We will help you to sleep, Greek. But I thought you were just uh going around all the night.

Speaker 1: I am. I gotta do Yep. But this kind of thing keeps me waking up. The right wing, this special appliance. The right wing, particular feather, his right wing. So oh

Speaker 4: Yeah, when I read this it sounds like a conductor which is giving instructions to an orchestra to say now this and that go there. Here, so it might be just a picture yeah of that he controls or he but it can also m may mean that left and right has a specific meaning, but I also don't know yet which

Speaker 1: Well, and so I don't think he'd he everything he says is connected to everything else. So in my way of reading this for the 50th time is that I'm trying to connect everything to everything, to all and everything. Get my drift. So it's like the wing is connected to the appliance, the right wing, particular feather.

Speaker 8: So McGwin, it's a particular uh feather of the right wing When you show something or say something important, then you take a particular finger off your right hand. And if you say something important, especially in particular.

Speaker 2: I would suggest that none of us know the answer, but that by bearing that your question in mind at some point over our lives and readings of this, we might come upon something and go, oh my God, that's the difference between the right wing and the left wing. But I don't think by looking at I don't the text right here to me doesn't give uh any clear answer to your question.

Speaker 5: But it might be someone else. Yeah. But you know, you have to kind of act out this whole thing until you get that glimpse. You know, I I know that when we talk about all this, we're not having the answer, but we are connecting the dots. And so somehow those docs, dots have turned into kind of a Venn diagram. You know, one's connected to the other, etc. You know, and I think that's the way his brain worked. Um Which I'm very respectful about. But, you know, who knew that we had to read his book fifty times to understand that, you know?

Speaker 2: Yeah, I I agree completely with what you said, but that those dots are here and there in the other place. Now that you've raised that question so seriously, because I always thought Well, he's just he's painting the picture. You know, you put point here, you point there. So you feel like, hey, hey, we're right there in this workshop, etc. But now that you've raised the question It might be in some, it might be way in another chapter, we'll go, aha, aha, ha ha, ha.

Speaker 7: Yeah.

Speaker 2: Can I go back for a second to uh the three beings from his old uh his home planet who weren't involved uh in his act sinful activities? Uh to whom something is done so that they trust him implicitly or totally or whatever. It happens that when he arrives on Saturn, the king of all of Saturn is one of those three people. And so there's immediately uh because of the power a king has. He's in an environment run by somebody who implicitly trusts him. Then he becomes us and friends with Gwanahur Harhark, which is a step uh away from a a different step than his relationship with the king. It's a link to the old world. Um um a a link to especially the part of that world that wasn't involved in the uh the revolt. And then, going to her hard heart is it becomes his essence strength right now. So that's what struck me as A reason he did such an elaborate buildup

with these processes to his relationship with those original three people, it establishes where they were from and one of them is the king of this planet. But why what's the nature of the connection that it establishes for him when he goes to Saturn? That I I don't know, but I th I I sort of assume that that paragraph launches the uh of a very complex relationship and in a no a strong relationship with the king. So when he's on Saturn, he's under he's has access to that influence.

Speaker 5: I like that, Ronald. Makes connections

Speaker 2: Were the apes sent to Saturn?

Speaker 1: Yes, they were.

Speaker 2: Because it it this very scientific sort of a an expedition he takes, but as it turns out later, just by Gerner Hork's son, it's all invalid. Uh everything he did was uh wacko uh or incorrect or uh um treating uh sacred law very badly And sending the apes there seems really wacko. I don't know, it doesn't really follow up on what they did, but it it does give it puts Saturn to me in a different light. It's where you do this whole ape thing. Why Saturn? Anyway, Ferris.

Speaker 5: Well, Saturn also is If we personally don't own our Saturns, we don't really understand the continuity in our lives. And it takes mental discipline to do that. So the apes may be able to act out, but have no mental discipline. You see, mental discipline then equates to understanding. So a Saturnine person has a more depth of understanding than on on a a deeper level. And the understanding is different than knowing. It's not about Knowing from essence. So I don't know how he weaves Saturn into essence, and that's why Rodney and I are having our little discussion on Rodney Collins celestial influences. But he gives importance to Saturn as well.

Speaker 8: So oh what I think to your question a lot is uh when you oh it just reminds me when I had a journey to India and I was really lucky to meet somebody. who who was uh I can say a famous TV person who made these uh um biological uh uh TV casts. And I was traveling with him and he was explaining me so much about Inya I never would be able to if I wouldn't met him. So you have to meet certain person to get in to have the chance to to do something. Maybe without knowing the king, he wouldn't meet Gonahu Rachar. And Gonahuha was later on his uh essence friend. So sometimes you have to meet some some people in power or some people in knowledge or whatever it is.

Speaker 5: Well, I I would go a step further, Michelle, and say that you magnetized your your emanations. Magnetized him to you. So it wasn't like I don't believe in happenstance. I believe in synchronicity. But I think too, at the level that you're at, you were sending out these magnetic sick signals to I want to see the essence of this country rather than just a tour. You see? Does that make sense?

Speaker 8: Yeah, this makes sense, but maybe this is this Vision Rutzel or however it is called So that's what's what's what is going on in you that makes it possible to know

Speaker 1: So we have on on page a hundred and fifty four. The walls of this original construction were made of a certain transparent material, the appearance of which reminded me of that which on your planet is called glass. As I learned later, the chief particularity of this said transparent material was that, although by means of the organ of sight, beings could perceive through it, the visibility of every kind of cosmic concentration, yet no rays of any kind, or whatever the causes they may have arisen from, could pass through it. Either from within out or from without in. So that's a nice material. I'd like to get my hands on some of that.

Speaker 5: Is that possible to have glass that that rays cannot go through?

Speaker 8: Um I think so nowadays, yes. Because on on the windows of my daughter we have put some um what heißt that folia folia we have put some foliage on the glass that does not let in the sun sun rays and does does not let let out the heat of the house Because she has huge windows and uh this is in this cold area is not the best thing, so we put this on it, but it's still glass But keeps away the the uh sun rays and keeps the warm in within. So I think It could be that they have uh invented such a kind of material

Speaker 2: It raised for me the question of the difference between rays and vision, sight, the vision It's usually taken that that vision is the reception in your eye of rays that have bounced off of something. And here we have you have complete vision. no rays get through. So I uh I thought possibly he was raising a question uh it's similar to emanations uh and radiations, the the use of very specific meanings of words and what is going on in the universe.

Speaker 1: Yeah, I think you made the right connection in talking about the previous chapter about um uh light and dark and heat and cold. Because he's making he's making almost a similar kind of statement that, you know, almost that light actually doesn't depend upon um uh rays of any kind. I mean maybe it does, maybe it doesn't, but you know, he appears to be implying though.

Speaker 4: I thought it can also be that it is not a physical phenomenon which he describes. He just uses a kind of picture to to say It is sure that nothing goes out, so this is a in a way a enclosed uh artificial uh sphere, but to describe what happens there he introduces the idea of we can uh I we can uh anyhow yet look through it. So it might be not an explanation of a special specific material which can do both just to say I uh for the purpose of explaining what happens there yeah I don't know Just reference your body.

Speaker 2: Yes, Ikant, I think he's trying to describe something, a place that is completely removed. From the universe. In every, you know, he's gonna pump all the air out, it's gonna be a vacuum, etc. , so that he's describing an experiment with something that is in involved with the laws of the universe that's that he can play with in this in this removed place.

Speaker 1: I mean, from one respect, you could say this corresponds to a thought experiment which physicists sometimes indulge in. They imagine impossible conditions. And the the um The is it second law of thermodynamics about the movement of heat assumes something that doesn't exist, it assumes a closed environment. And there are no closed environments in the universe. So, you know, it it's even the Saint-Laura thermodynamics is proposed. But it's proposed within the context of a thought experiment, not within the context of anything in the world. Most people are not aware of that because they don't think about it, but it's it it's often the case with um uh situations in science that they propose laws, but the laws only apply in circumstances that don't actually exist in the universe. I've got another question if people are interested in having a question.

Speaker 5: Well, before you ask that question, um can you apply what on the the paragraph that starts, as I learned later, the chief particularity of the transparency? And how you see through. Some people can see through and some can't. And he talks about the rays. So before you ask another question, I could you explain that?

Speaker 1: Sure. I mean it it's kind of like um like w we were saying before. This is not a real event. This is a thought experiment. See it rhymes, so you can say that to yourself when you're reading it. This is not a real event, this is a thought experiment So that's that's it really. You don't need to say any more than that. It rhymes, you've got something, you can chant it to your heart's content. There is no thing, there is no such thing as glass through which rays cannot pass. But he is with his um he's also invented a pump that completely can create a complete vacuum and there is no

such pump either. No pump exists in the world that can create a complete vacuum. So he's creating a thought experiment. And then he's going to explain Um in some way or other what happens inside this um space which is Uh it's possible to explain it because there's glass which you can see through but no rays pass through. So it it it it's possible to talk about it because in the thought experiment you can see what's going on But you know, in thought experiments you can do anything. So it so I think that that's what's happening here But there's something that it's another thing that disturbed me is he goes, um, it's interesting to note that your favorites, this is on the last page. also have something like this life chican or ker and they name such an apparatus dynamo Why has he got two names for this? What is this like Chakam? Where's this come from? Because if he already has the word Kurahid, Uh and he can say, and it's kind of like a dynamo. Why does he need another word?

Speaker 8: Especially in Germany he say says life eater.

Speaker 1: Is it?

Speaker 8: Yeah.

Speaker 1: Lieben's verslinger, yeah.

Speaker 8: Yeah.

Speaker 1: A life eat, well that's uh that's that's um not only eat um

Speaker 8: Taken in like I don't know.

Speaker 1: Wow, it's a live each year. Well that's uh that that actually Maybe Gurdjieff is being kind to us and giving us something there.

Speaker 4: He even says life swallower.

Speaker 1: Really?

Speaker 4: A life swallower. Yeah. And then when he says the common name, when he says it's like a dynamo, it is appears like a contradiction. Because uh Dynamo it's actually is a machine which produces some electrical charge. So

Speaker 1: Well, it is, but it I mean he's making the point. We're going to read about it in the next reading, but he's making the point that The the use of electricity by man actually is swallowing life, let's say, in a kind of fashion. So we should be able to make some kind of sense of that.

Speaker 5: Ronald, where do we leave off

Speaker 2: Hold it here. Uh we left off at the blue line.

Speaker 1: Yes, so the blue line. With twenty-three next to it. It's a the paragraph he said by means of this special appliance is the next reading.

Speaker 4: I have to say when I read those terms which are somehow explained. Yeah. Sometimes he just introduces the term without uh a big story, but here it's quite some context and then he gives these exotic names and when he then says ah it we can also say this and that I feel a kind of of of disappointment or yeah that that that that he has taken off something of me. So when I uh uh read the context and then these strange exotic terms there is a certain um friction is starting to rise rise in me and then he then gives a very clear Jay is just like ah it's just a light bulb or so.

Then I feel a certain dis disillusionment because before it it it something came in in a resonance and then or consonants and then with this clear term everything is just b uh going down to to the earth in a in a way so

Speaker 2: Well on life chicons, it is really it is fascinating to me that he it's called a life chicken, but Gunnarho Harha called it something else. You know, why would he call something that has a name something else? And one reason could be that he can't pronounce life chicans. Because when you look at the word, it isn't full of H's and R's and H's. The other thing is that there might be I'm always going back to the fact that later on this essence friends is proved to have been completely doing useless things. But he still uh feels above his essence friend. Uh it isn't he's it do it isn't held against him But there's something about him and what he does and how he carries it out to these extreme ends, whacking around the uh the particles, the portions of Okee-Dunok. that he would decide to take a perfectly usable, commonly used name like life chicons and change it to something else, or he knows that it means life swallower and he doesn't want to he doesn't want to get into that. He wants to make to distract us from the fact, but I didn't know what life chicken is.

Speaker 4: Yeah, but it appears that he has a certain notion what Leiftha Khan means because in German it is uh uh not not uh special term it is just uh yeah it's it's quite it's it's just called l swallow swallower of life life swallower. Yeah. Yeah.

Speaker 2: It's not an it's not a neologism of of two of two different meanings stuck together. It's an actual used phrase in German.

Speaker 4: Life chicken?

Speaker 2: Yeah.

Speaker 4: I I mean Lebensverschlinger is not nothing which you would use very much in ordinary language, but It is two normal ordinary words, leben, which means life, and Verschlinger means you You got but you you got yeah so and so when I would use it in ordinary language everyone would immediately know what it what what I mean with this.

Speaker 5: Is it like life force

Speaker 8: No. Life force. It's gulping life. It's gulping life. It's a word like gulping well gulping.

Speaker 5: Well, I would say like a dynamo is uh has a lot of life force in them. So I'm wondering if okay

Speaker 4: No, it's the opposite. Yeah.

Speaker 8: That's the contradiction in this paragraph. Oh, okay. One part it's it's it's life guarding. And on the other part it's a dynamo who is who is producing or or we connected with producing electricity or whatever.

Speaker 5: So life chunk and is more like a a Like a taker that takes the energy.

Speaker 4: Yeah.

Speaker 5: Or grasp the energy, yeah.

Speaker 4: Mm-hmm. Yeah.

Speaker 3: So that might make sense because later on he talks about it, the dynamo as being the the thing that sucks in the OCID dialogue. Yes. So if the Okidanoc is, can you identify that with life then?

Speaker 1: Well we can because um Okidamok itself, its etymology is that that which gives soul. And that's not really up for dispute. That's really kind of the only way you can break that word up. So it it's the life force or it's the it you would in the Jewish tradition they talk about God breathing life into Adam. It's that breath Of the absolute. That's what Okidanok is.

Speaker 5: Thanks for that. That makes a lot of sense. So how did Eve get stuck with the rib?

Speaker 1: I think that's a different story. I think that's got a different, you know. I don't think Kirjiv mentions that it it's It's one of those things that the the um the women's liberation movement did not agree with.

Speaker 5: Well, you know, I think it goes further than that. I think um on a sexual level. I didn't I want to bring it up before we close. Oh good, good. Well I was waiting for I think Gertjev saw himself as a life force for the feminine. Anyway, so he breathed life into the feminine in his way. I don't want the rib to get left out. I'm sorry it's a different solace. But you know what? I'm thinking of people that I've gone and listened to, like Tony Robbins and people like that. They're dynamos, but they suck in the energy like nobody's business. They suck in all the energy in the room.

Speaker 1: Really, that's interesting.

Speaker 5: Yeah. Well, maybe it's my energy sucks in, and you know, maybe everybody else is fine. But when I'm around these dynamic speakers They can either leave me with what Ingrid was talking about with her friend, or I can be sucked in through my own suggestibility. So There we go.

Speaker 1: It is worth saying that the dynamo is the basis of pretty much all generation of electricity. There are exceptions like solar electric solar electric, but mostly we're using dynamos to create electricity in windmills, in hydroelectricity, in nuclear power plants, in coal-fired power plants, in oil and gas-fired power plants. It's all the dynamo that's doing it.

Speaker 4: At the end of page one hundred fifty five, he says that okita noch nock or knock whatever undergoes the process of jatklom And in German, in German even he says, wo ihm der Jart Klon Prozess widerfährt, widerfahren means something like before. So there is a notion of being in a way violent to Okidanok, so against the natural uh Against his nature or against somehow it has a certain notion of this in in this expression.

Speaker 1: So we could look at it like this. Um the Okidanoch when it enters a a uh a uh a new arising, a new cosmos, a new living thing. It splits into three. And the uh the dynamo causes that kind of split and takes two parts of it and leaves the other hanging. So it it's consuming the life force that is uh abundant in the universe and breaking it up in a way that is not natural for it. Maybe that's what he means by life eating. My swallowing Well, we've run out of time, so unless anybody wants to make some final point or comment, I'll close the meeting.

Speaker 7: Everybody had enough? Thank you, everyone.

Chat EU Session

12:38:02 From Robin Bloor : Owing to the loss of the capacity to ponder and reflect, whenever the contemporary average man hears or employs in conversation any word with which he is familiar only by its consonance, he does not pause to think, nor does there even arise in him any question as to what exactly is meant by this word, he having already decided, once and for all, both that he knows it and that others know it too.

A question, perhaps, does sometimes arise in him when he hears an entirely unfamiliar word the first time; but in this case he is content merely to substitute for the unfamiliar word another suitable word of familiar consonance and then to imagine that he has understood it. P1214

13:19:27 From Saša : <https://www.youtube.com/watch?v=rbMft3XGG8U&t=16s>

AI Summary Meeting

EU Session

Quick recap

Meeting 23 focused on reading and discussing Chapter 18 of Beelzebub's Tales, where Ronald served as the reader. The group examined Beelzebub's encounter with Gurnehar Harhark on the planet Saturn, discussing concepts including the sacred process of Askelnuzar, the omnipresent cosmic substance Okidanoke, and various scientific apparatuses described in the text. Participants debated the meaning of specific terms, the significance of the number 7,285 (or variations thereof) mentioned in the text, and the differences between various planetary beings including their wings and intellectual capabilities. The discussion also touched on themes of trust, language barriers in understanding Gurdjieff's terminology, and connections between the described devices and real-world concepts like dynamos and life force.

Summary

Beelzebub's Saturn Experiences Discussion

The group met to discuss Chapter 18 of a text, focusing on Beelzebub's experiences on the planet Saturn and his interactions with scientist Gurnehar Harhark. The discussion centered around Harhark's invention called the "Rahar Hatsah," which was designed to study the properties of the omnipresent cosmic substance Okidanoke. Rod raised a question about discrepancies in the magnifying power of the Tescuano instrument, noting variations between 7,285 times and 7 million 285,000 times, with participants discussing whether these differences represented errors or had symbolic significance related to the Enneagram.

Author's Language Choice Discussion

The group discussed a passage from a text where the author explains why he uses Earth's language rather than the native language of his audience. Ekant connected this to the author's earlier warning about different types of thinking, while Ronald offered a simpler interpretation about the author's choice of language. The discussion focused on the author's use of specific terms and neologisms, with participants examining how these are introduced and explained in the text.

Trust Development Discussion

Michelle and Ekant discussed the concept of trust and its development, particularly in relation to the Kundabufu process described in their reading material. Michelle questioned whether trust is something that can be achieved or is inherently given, while Ekant shared his perspective on trust being built over time based on reliability and personal experience. The conversation ended with Michelle asking Ingrid about her experience meeting Mother Mira, an Indian mystic, though the response was cut off at the end of the transcript.

Beelzebub's Tales Discussion Group

The group discussed their reading of Beelzebub's Tales, focusing on several key concepts and passages. Ingrid shared her experience meeting a spiritual figure who made her feel seen as a "huge wholeness," an impression that lasted for weeks. The group explored Gurdjieff's descriptions of Saturn and its three-brained beings, discussing the significance of wings and the special appliances used in experiments. They examined the translation challenges with Gurdjieff's neologisms, particularly around terms like "Life Chikan" and "dynamo," with Robin explaining that these represented thought experiments rather than literal physical devices. The discussion

concluded with reflections on how Gurdjieff's concepts of energy and life force connected to modern understanding of electricity and human dynamics.

Meeting #23

US Session Transcript

Present: Robin, Sandy, Stephen, Derek, et al.

Speaker 2: Thank you, Robin. There might be more than that.

Speaker 3: Robert, you speak such perfect Saturn. Saturnese.

Speaker 2: You know the cause? I'd love to hear it. I was I was gonna crawl, you know, like do the consonants for it, but he told us not to. You know, he was gonna translate it into English so I didn't go Well you're doing it now. Still.

Speaker 3: Yeah, yeah. Yeah, and I also will remark, I was reading along in the nineteen thirty-one version and there are, I mean, compared to a lot of the other uh chapters. Uh there are a lot of uh minor differences in some of the wordings and uh the caps and things like that. Uh more in this one than I've noticed in the other chapters. So Just an FYI Well, uh Gorna Horror Hark, I think, is one of the most charming characters in the whole of uh the tales both because of his appearance and because of what he does and uh because of his language. So uh uh i if you don't like the story of uh Okie Dano You gotta like this character. Uh and same with understanding. And and I do like also the notion of call him Gornahor har har gornahore half. the time and that's like calling him Mr. all the time rather than heart hark his name so uh there's an easy punt into the Talking tonight. Okay, somebody follow up.

Speaker 4: Go ahead. Um, it was unclear to me whether uh Beelzebub had met the King of Saturn before. Like it seems like they hadn't met, but if they hadn't met, I don't understand why the King of Saturn would have uh did some special thing where he trusted him as himself and also what does trust have to do with objective science? So I have more questions than comments really

Speaker 5: I was going to make a comment exactly on that point, because what I found very touching was that description of Friendship, something that makes uh someone feel that someone else is uh uh I forget how he he names it. Um I just uh I I liked it. But I think it it it relates to what Derek is is asking. Uh when uh When you trust someone, when there is a friendship, it you just trust. And there's no doubt, I guess. I think that's something that Grajief is trying to tell us about The difference between what we tend to call friendship and what objective science calls friendship. Um I I don't know if I'm going too far, but it's sometimes one feels that That the bond that we have with fellow seekers, uh there was a there were several years when I'd feel guilty about what I felt with my historical friends. I thought somehow I was cheating on them because I I couldn't feel for them the same thing that I feel for fellow seekers. It's as if there are parts of my i i parts of my Of my life that are not through no fault of theirs and of mine either, they're not uh They have no access to. So I I continue seeing them. I love them. But somehow I feel like I have a secret. I don't know if anyone else has it. But I think Guj is speaking to us about that there, about the friendship. In the work. I don't know if I went off a tangent here.

Speaker 1: I guess it's different for everybody, but my particular um life I've kept two friends that aren't in the work and I don't really have any others. And I kept them because mostly for sentimental reasons really. But I liked them, you know. But you can't talk to them about the work, it makes no sense. But concerning that paragraph, I mean I have a big problem with that paragraph. I'm going to read it out. That you may better represent to yourself the events of this tale

of mine, you must first of all know. At the beginning of my exile to that solar system, certain corresponding essence friends of mine who had not taken part in those events from which the causes of my exile had issued Performed concerning my personality. That sacred process which exists in the universe under the name of the sacred Venus Schlitzbahl. That is to say, concerning my personality that was implanted in the presences of those three-brained beings by means of another sacred process called Askalnuazar, that which objective science defines by the notion, trust and never let yourself. Well What the hell happened? Anybody explain what happened there We're talking about two processes. One of them appears to have been um performed on Bielzibob. And another process, it didn't say who performed it. It just says there was implanted, like it was fear, you know, let it be. Uh in the presences of those three brain beings. Which three brain beings? All of them? All of the three-brained beings on a planet Earth? I mean, what is this about? I mean, I don't understand the words

Speaker 6: So does it necessarily have to be the planet Earth?

Speaker 1: Well, it doesn't obviously include Saturn.

Speaker 6: But but but to have this process happen could it have happened on Mars?

Speaker 1: Well, who to? What? Which process happened to who? There's two processes here. Which one are we talking about?

Speaker 6: Well let's start with the first one. So Beelzebubab with the sacred Vizanush Nilitzla And possibly to me the second one could have been included in it. It didn't have to be something separate.

Speaker 1: Well, no, it doesn't say. That whoever performed the first one performed the second one. It very specifically says there was implanted. The first process could have taken place anywhere because it only involved Beelzebob and Beelzebub's personality. So it might even be something you can do at a distance. It's this second process that I just don't understand what it is, who did it and why and who it was applied to

Speaker 2: Robin, was it applied that second processes in the presences of these three brain beings? Was it in them or just in their presence?

Speaker 1: Well, that's um that's also a good question because it means that we have to understand the meaning of the word presence as he is using it there.

Speaker 6: Which um and he says concerning my personality

Speaker 1: The concerning the personality is the first process, yeah?

Speaker 6: Well, mm-hmm it looks like it's the second one.

Speaker 1: Really? Why? Why does it say that that's part of the second process?

Speaker 6: I don't know the way I'm reading it. That is to say, now this is about the sacred Venushuversval. Concerning my personality, there was implanted in the presences of those three brain beings by means of another sacred process.

Speaker 1: I mean, I'm just confessing that I don't understand what that paragraph means.

Speaker 5: I have another. I don't know if this is the 1931 that Sandy has. What I have is this. You

must know that at the beginning of my exile to that solar system, certain essence friends of mine were not taking part in the events that caused my exile to be carried out in relation to me personally the sacred process which exists in the universe under the name of the sacred Zuno Shizval, which exists in the universe under the name, that is to say, they implanted in the presence of certain corresponding three-centered beings by means of another sacred process, the impulse of objective science described as trusting another one as oneself So it it doesn't speak about personality here. Do you have the same, Sandy?

Speaker 3: Uh no, slightly different. And I was actually hoping to read a little bit of that too. It does have personality in it

Speaker 5: It does have the word personality.

Speaker 3: Yeah, it does have the word personality, who had not taken part in those events from which had also issued the causes of my exile in that solar system. That sacred process concerning my personality had also been enacted which exists in the universe under the name of the sacred V. That is to say, there was implanted in the presence of those Three brain beings concerning my personality by means of other sacred cosmic processes called Askanuarzar. This is different. That certain is-ness, which objective science defines by the conception other self-trust rather than trust another like yourself

Speaker 5: So I have I don't remember where I got this version. I've had it for several years. But it then it's not the nineteen thirty-one because you So the one you have is nineteen thirty-one and it it doesn't.

Speaker 3: Yeah, that's the one uh Robin published the side by side, so Pretty sure that's for real 1931, but that notion of isness and other self-trust. And my reading of this, either way you take it, is uh that we are learning a little bit more about um Beelzebub's rebellion and uh who was involved in it and who wasn't. And almost that he's talking about uh a blood brother uh ceremony is the way I think I always took it. It's almost like cut your hand and everybody put your hand together and um Or also maybe a Vulcan mind meld, something like that. I could be. But uh The point of the issue is trust another like yourself. It's having that kind of trust in another person. That's That's what it boils down to for me. I don't know if I just made everybody more confused. No

Speaker 5: No, no, but but uh this would confirm Derek's question, or that this would perhaps answer Derek's question, because what he is telling us that he goes to Saturn And there is in Saturn a three-brained being, whom we shall learn a few paragraphs later was Gornah Harthart. Who had in him implanted or whatever this friendship, this special friendship for him Because uh um and I don't know if the king also had that. And that I'm not sure.

Speaker 3: I don't think I don't think Gorna Hor Harak had that friendship at first. He becomes an essence friend. He didn't know Bornahore Harhark when he got there. But I think he knew the king. And the question, like Derek was saying to me, is Is the king from Saturn? Is he a raven? Or is he uh from the home planet?

Speaker 5: No, he's a raven. That's for sure. For me, I don't know what the rest of the gang think, but I have no doubt. So what I'm coming out that he's a raven.

Speaker 6: Again on this first page, he is the hurrah hurrahui and he was present during the sacred Vinish of Lagza With these other essence friends. And then he breaks into how this was concerning his personality from that When he gets to Saturn, he meets the rahraharui. I guess he had met him before.

Speaker 3: Yeah, back on the home planet, I'm thinking. Home planet is Oh yeah, cake, uh Caratos. Yeah it does. Yeah, back on Keratas, I'm thinking the people because he mentions these are the these are essence friends of mine who had not taken part in those events which caused my exile And he may have had us friends from other places, but I'm thinking Caratov. That's good. Thank you.

Speaker 7: Well that's where I I was thinking that Again, reading it more like a storytelling kind of thing, maybe oversimplifying, of course, but you know, he's telling us that he has these essence friends that he's met that um Despite his whatever caused his exile. So they're his essence friends, and they're not holding him accountable for whatever got him exiled. And there are these two masterful processes that are performed concerning his personality. that it felt like to me strips him kind of naked or elevates him to a three-brained presence where They can meet together that notion in objective science of trust another like yourself. So it's like he's it whatever these processes are, they've Done something to his personality, whether it's remove or I don't I don't know, but it But then when you get to a statement like my essence friends, trust one another like yourself, You're you're at a different level. You you're just at a different level is how I felt

Speaker 3: Let's go back to this part of the sentence that concerning my personality, there was implanted in the presence of those three brain beings. by means of another sacred process. So uh something about his personality was implanted in the three brain beings. And we don't know who's doing the implanting I don't think something was taken away. Anyway, I go ahead, Stephen.

Speaker 8: Well, I mean just to back away from the the details of the ceremonies themselves. Why would this have to be done in the first place? Why would his essence friends feel like this ceremony had to take place prior to his exile? What was there about his exile that made them think that this was an important thing? For him, did he have a personality before his exile, or was the personality something that had to be created? so that he could uh negotiate uh life on the lower planets to which he was going to be subjected And does trust another like yourself mean trust other beings who are like you, or does it mean trust other beings like you trust yourself? I wasn't sure. So so is so I I can't really put it together logically in a way that feels very convincing to me, but w it was it a way of them preparing him before he had to go down to these lower realms when you encounter other people who you know are like you because you still remember who you were before you before your exile, trust them. Even though you're gonna be clothed in a personality now, I don't know. I don't know. I'm just uh I'm just speculating, but I'm just wondering why the need to trust others would be something his essence friends thought they needed to do for him before he descended.

Speaker 9: I like what you say, Stefan. I'm although I took it a different perspective. I was thinking trust another like yourself led to self-enforcing beliefs that you didn't expand your horizon, uh no broadening the perspective, no enlightenment if you're always here and everybody tear it back to you, what you believe. Uh so and then it came up later and it said exchange of subjective opinions is much the same, which implied to me, well, subjective is personal. so that then inferred there's no ultimate truth and that really all we're doing is monkey business, which led me then into um uh Yonah horse and the use of that as what it was inferring. Uh I was coming up with uh the interconnectedness uh of life and community those kind of things which I was pulling out of this, but it means that it was more like a a higher level being somebody that was searching or um uh Sophia Nick Dyke Path uh that was uh had higher expectations and perspective, uh clever, skillful, uh good judgment, intelligence, practical wisdom has come to mind Uh so it was really my thinking that we needed to be more like Donahor and not like somebody that just followed others like ourselves.

Speaker 5: Sorry, I want to get the my the paper version. It helps me to focus better. I think I have

uh that I will yes, I have to admit I was wrong when I I I doubted whether This first part was referring to Gurnah Kur Harkaris. He's referring to the king. Now Uh and I think regarding what someone said about whether they the the his essence friends were from Karajaz or not. I think it's very clear uh correct me if if you think I'm wrong. Uh it says Well then, uh just after my arrival in that solar system ours, when I began visiting its various planets And first descended upon the surface of the planet Saturn, it turned it turned out in connection with the aforesaid, in connection of the aforesaid, in connection of the ceremony, the aforesaid is the ceremony. Not the ceremony, the process, the process that generates uh the bond of I call it falling in friendship. If there is falling in love, we should have an expression that describes what happens, falling in friendship. and uh an essence friendship, you don't gradually say, I kind of like this person. No, no, suddenly it's It strikes you like lightning that that that person is a soulmate or something, I I think. Well anyway, but then he says It turned out, in connection with the aforesaid, that is what we've been mentioning, that one of the beans who had undergone the sacred action of the Nudlitzvar regarding my person was what is called there the the king Right? I am simplifying here. So then the the the king of the planets, and here we go back to Derek, the king. I can't believe I'm understanding this after so many years. The king of Saturn was one of the beings That was influenced that had been uh blessed, whatever, with this uh sacred feeling of friendship for him. And that why. uh Derek's uh intrigue was uh was justified. Why why would the king of Saturn open uh all the gates of uh of access to to That deep science because he trusted him, but because he had been uh that is it wasn't just his buddies from Caritas Who uh went through the process. It was other he it doesn't say that that they were essence friends from characters. It says they were essence friends and that they were three-brained beings. But doesn't mean that they were necessarily from characters. And I think what cingles it is this paragraph where it says One of the beings who had undergone the sa undergone the sacred action of Nuzisbal regarding my person. What's what is called there the Hada Hut.

Speaker 6: Mm-hmm.

Speaker 5: I need help here.

Speaker 6: Okay.

Speaker 8: I mean, HarHark also has gone through this process, so it has something to do with mutual recognition. by people who are genuine seekers. And it probably pertains when you think about Gurdjiev's own travels and the places he said he went. these various monasteries that admitted him and these orders that took him in and taught him things. Why did they do that? They trusted Gurdjieff and they trusted him because they recognized that he was a genuine seeker and it was something about him that made them trust that. And it's hard to say what that quality is, but I certainly think it must be real

Speaker 2: I I appreciate your depth in all this. Really I do. I'm just going to add just etymological two things that are kind of light. Preposterous means before behind. Pray is before, prosterus is behind. And so I was looking for what's before and what's behind. Um on the planet Saturn, a being is called a harah harhuri. who is the sole chief. He says S-O-L-E chief, which is the bottom of the foot, and then chief is the head. So the sole chief is I think he's making some fun here.

Speaker 6: Just actually catch that. I didn't catch it. That's good.

Speaker 3: One of the questions I had was, what does objective science have to do with it anyway? This sounds like a real psychology thing, emotional thing to me But I'm just saying that in passing because one of the other things I noticed was that uh in that paragraph Concerning my personality, there was implanted and then down in the next paragraph, the sacred action of V

regarding my person, not personality. Okay, I've got to think about why does he change it from personality to person? And he does that in both versions And the other the other thing I want to m go back to is that concept of isness, which is in uh 1931. Sacred cosmic processes called askanus or that is that certain isness, this is what it's defined as, isness, which objective science defines by the conception other self. Trust, not trust another like yourself. But what if it's like other self? Where does trust lie between them? It's not saying you need to trust another like yourself in 1931, but it does in 1950. Lots of stuff to think about in these two paragraphs.

Speaker 7: The other thought that that I had on this um paragraph was I mean I I mean I don't know, but here's just what struck me, right? He's discovered these essence friends. And Stephen, maybe I have it backwards, but I thought that this happens um After his exile. So they've accepted him after his exile. He m ha meets these essence friends.

Speaker 1: And

Speaker 7: these essence friends, you know, implant these processes in him that do something on his personality. That I my read was that then Because when he says objective science, though, so he goes to truth, he's saying of define truth, as I understand it. And then he says to trust another like yourself. which I read almost as in parallel as love your neighbor as yourself. And that almost like that was the insight of that objective science defines as how to live if you can implant something that removes your personality or affects your personality or or something because these are essence friends. I don't know.

Speaker 6: I associate these two processes with um the sacrament of confirmation in the Catholic system. It happens um, you know, when you're maybe twelve or so. Maybe you haven't been exiled, but you're Noticed in this community, you're brought to this community, and these are essence values that bring you there

Speaker 2: There's also this word, Askalnuazar. It reminds me of Seruazar, the sacred process of sex. And the he does use the word implant.

Speaker 1: Wow, that's good.

Speaker 2: Mm-hmm.

Speaker 1: Can I make a couple of comments? The business uh about implants It I've I've come to conclusion that Bielzebub's tails is an implantation. Um and so Gurdjieff of course is the implanter in that situation. But in uh i uh today in this passage he's juxtaposing many things. Um we could think about the terms personality and essence, which I think are used in in search. So Gurdjieff has had this in mind for a long time about the difference between personality and essence. And essence friends, so if essence you know, if essence is not personality, and I believe that that's correct. And for me, essence or yeah, essence is genetic and and a type of Being, shall we say, that is distinguishable from person to person And then he's also talking about subject, well, objectivity, objective science. So if you put all those in a basket, And you say he's talking about that even mentioning the time before he's exiled. And he's got some essence friends there. Well, we don't have too many details about the time before exile, except that he did something that is was considered enough to get exiled. And so you can imagine what these friends were trying to do when they realized he was going to be exiled And even to the point of trying to implant something in him. And maybe successfully doing so, that stuck with him all the way to the relation of the tales to his grandson. So the thing about an essence friend, and as far as I'm understanding, is someone who's like you, someone who thinks like you. and understands how you think. And these are the kinds of friends we gravitate towards from childhood, really. We hang around if we're athletic we

hang around with the athletes and so on. Um So those are the those it seems to me might be the least objective Um those who are a way opposed might be more subjective, more more objective. But I you know I can't speak clearly about this because I don't know exactly where he's going with it, but I I think also the the raising of these terms at this time and juxtaposing them with each other in this very short passage. He doesn't, I don't think, say anything about subjective But if he's talking about objective, then that's the end of the other end of the stick. It's a kind of a dual thing. So there's a bunch of dual things here, personality, essence, and all of that. And Maybe maybe in you know thinking about all those things together in this very short introduction of some of these terms would be um would be useful. Gornahor comes along and obviously Gornahor and and Beelzebub get along So Gurnahar is is uh like Gyro Girlis, he's a uh scientist But somebody who is is concerned with seeing things as they are and having a scientific method and even inventing scientific things to test out reality, shall we say. So this is an attempt for people who are subjective to get together and become objective, much like uh a group of people who might be getting together to decode Beelzebub's tales I'll quit while I'm here.

Speaker 3: Well, let me drag you back just a tick. And that is just to say I do not think anything was implanted in Beelzebub. If you read that carefully. Something about him is implanted into his essence, friend. Don't say anything about anything's implanted in him in either of those two paragraphs that you bring so. Unless I'm reading it wrong.

Speaker 6: No, that's what I read too. So they're asked to trust him.

Speaker 3: Possibly.

Speaker 7: So y'all don't think something was implanted in reading?

Speaker 3: Not in him. It was uh it it seems pretty clear to me it was implanted in them. Let me see where it says where I think.

Speaker 6: Implanted in the presences of those three brain beings.

Speaker 5: Yeah, it's quite impersonal. It's just there was implanted So I think you're both right. I mean John's right when he speaks of implanted, but it's not, it doesn't say it's it's like it it happened Or through some how or power what there was implanted.

Speaker 7: But it does say concerning that is to say concerning my personality there was implanted in the presence I read that to mean implanted in him.

Speaker 3: Yeah. But I read in the presences of those other three brain beings. I'd say other, but presences of three brain beings. Yeah.

Speaker 2: Of those. In the 1931 edition it's clearer because presence has got um inverted commas on it. So it's not in him, it's in the presence of those people.

Speaker 5: Yeah. And another thing that I don't know if if I'm not sure of this, but it says that uh Referring to, I think, Gonakhor, he says, subsequently became my essence friend. So then the gateway to the bond was through personality. And then with that that foreign and friendship that I call like foreign and love, foreign and friendship And they get that they did that for him. Or he's just saying they loved me, right or wrong, even if I was exiled. These guys love me. And one of them was the king of Saturn. And that's why he went visiting in Saturn looking for questions, and he was given free access to the overall office.

Speaker 3: Well, I hate to say it, but should we change the subject? Or have we be have we beat this

horse totally dead yet?

Speaker 1: Well let's beat it a little more.

Speaker 3: I mean we got some good stuff here. Take us to another level here, Russell.

Speaker 1: Well, I can't promise Well that but I what if what if he's um cause you know I feel something when I read that And uh I'm wanting to be initiated into and I'm kinda wondering if he's not with these strange intonations which are really not described what these processes are, if he's not uh suggesting that we up our level of trust because what he's about to teach us that's just me. That's just me though. I don't that's totally subjective, right? But that's what I'm wondering if he's we're to be like him, like he was at that moment, or w he's bringing us up like that. And then getting ready to teach us this deep subject matter. I don't know. Just throwing that out there.

Speaker 5: Well it makes it it makes sense to me, Russell, because he's Gurdjief is about to reveal to us through his avatar uh beers above the most profound secret of the universe. He's going there, he's going to explain to us exactly how Okidano works. And with the the experiment that comes just a few lines later. Exactly. They see what happens if you take out one and so on. I didn't continue much more, but but I just spied that a little bit. And so he's about to, he's really going to, he's trusting us with a precious No, it's right. But at the same time, he's making sure not any run-of-the-mill the learned being of uh new formation from some uh prestigious university is going to even be able to follow it or interest it. She's dressing it up as mumbo jumbo to

Speaker 1: To shoot them off. It's almost like, well, he was a master hypnotist. Why wouldn't he be able to hypnotize us through his writing? He does or implant a suggestion at one level, then up it to the next level by saying there's another process. So he just upped it one level, then he ups it a whole nother level, and the whole uh j gist of it or the What he did was implant in our personality to trust what he's about ready to tell us, like you trust your own self, I guess.

Speaker 3: That's a possible Well the answer to that uh would be well d did it work? Do you trust him like you would trust enough like you're Absolutely Okay Absolut I mean what he said is

Speaker 1: As precious as anything I've ever read, and I keep wanting to share it with everybody, you know, like just mechanically You know, there's no And I'm not saying I'm not just saying you and me on that.

Speaker 3: I'm saying uh that's a question we all have to ask ourselves, how much do we trust this uh this man on this breathing? Right here. Yep. But on another related topic, down on page 151. 51, I really like His reference to the sins of my youth. That's a cool American phrase. I assume it's English also And I'm struck by the fact that um she says, uh, I am now about to relate to you while we travel on the spaceship Karnak. That that reference to sort of like break the narrative to refer to where they are, I think, is kind of interesting. All proceeded in dialects, which still quite unknown to you, and sometimes even etc. But the the reference to the language used I think is interesting. That made me think of Robin and Robin's particularly uh strong emphasis on language as we've heard from Robert also tonight. Anybody got anything to say about the sins of our youth or the break breaking to the reference of Karnak or the fact that we're going to be talking about language here for a little while Okay, you can go on something else then.

Speaker 6: Just gonna say of the three choices, the one I do not choose is to talk about the sins of my youth. Yeah, we could talk about Karnak.

Speaker 3: Well yeah, well I was I was thinking of sense of our youth more in terms of the uh the dialectic it's kind of a dialectical thing. a phrase, a kind of a cool one I think.

Speaker 7: Going backwards a tiny bit and at the risk of being annoying, um so we can skip over this if this is annoying Um never it it felt like I there were head nods in terms of trusting Gurdjiv, right? Head nods, yes, I trust Gurdjiv. How can we trust when we don't understand what he's telling us? Now I haven't read the whole book, so I know Very little from what you all know.

Speaker 2: But I I um Janet, you know, there's some clues in this, especially in etymology. Like I had that question what you said too. He he says on 151 they approach the visibility about seven million times. Then the next word he says is strictly, strictly speaking. Strictly means to draw together, to put to bind something really small. So in that word, strict. I had a moment where I said, oh, that's what magnification does. It makes things small so you can see in it. So I leaped Gurjeff through his etymology.

Speaker 5: But there's also something, Janet, that I'm gonna use a very basic example, but it helps me. In every Who-Done It well constructed Agatha Christi or whatever. Not in every, but in many You get the feeling that a certain person is innocent, even though all the evidence points to that person's guilt. And at one point you're praying that that person will turn out to be innocent. And uh And then when when you're doubting, when you're saying, no, but maybe this this is a killer, and then you say, or maybe I'm there's something I'm not understanding. There must be something I'm not understanding. And it's not possible that Agatha Christie could be so dumb as to uh fool us into reading and that That guy is going to be the the one who killed and it always turns out it was not. But how can you trust that she's not gonna let you down? Because you you contrast your mind with her I contrast my mind with her mind and I say hey uh she's never let me down before Who over and over again I say, no, no, no, I'm fooled by the false clue, and then in the end Fortunately, I said, if so something I'm not understanding here, it can't be. And well Yeah very bit of a childish right mistake but sometimes you have to be like children to enter the kingdom of understanding. And then another thing that helps me is that the things that group leaders have told me At different points in the last forty years, at the time they they told me I said that's not possible. I mean this person's making a mistake. And it turned out that it was a I saw it for myself. features in myself that I thought, okay, he's right about lots of things, but not about that. He And it turned out that exactly what I was fighting to say, this is not me, I said, yeah, it was.

Speaker 3: Well, I'm going to jump back to what Janet and Robert both said and just refer again to that passage I mentioned. I didn't read it all, but it's like again, this makes me think of Robin. All proceeded in dialects still quite unknown to you, and sometimes even, by the way, in such dialects the consonances of which were quite indigestible for for perception by normal being functions assigned for this purpose. That sounds like what you were saying to me. Janet and and Robert uh was supporting that too. So and again I'm just reiterating something and um I'll shut up for a minute.

Speaker 6: So the twelve hundred etymology of trust, reliance on the veracity, integrity, or other virtues, or sound principles of someone or something. But Gurjeev um always mentions verifying So even though we could trust, it still needs to be verified.

Speaker 1: Believe nothing, test everything.

Speaker 6: Yeah, confirm it for yourself, I think. So why Saturn? Why the sixth planet from the Sun? I mean w we're told or see that it has the intellectual source Why not Jupiter?

Speaker 1: That's a good question.

Speaker 2: Saturn rules of Capricorn.

Speaker 6: Oh okay.

Speaker 2: Gurchief was a Capricorn.

Speaker 6: I got it good.

Speaker 4: Wow. Also Mars is a is exalted in that sign. But where's Jupiter in the entire book too? I don't have to get rid of.

Speaker 6: I don't think it comes up. And Venus only happens once.

Speaker 4: And Mercury, there's a Mercury amalgamation. And I think Jupiter is conspicuous in its absence.

Speaker 1: Mm-hmm.

Speaker 1: Lean up

Speaker 6: So the neol neologisms say um Ganahor means the curve of the sun. It's an Armenian

Speaker 3: Yeah Don't make me turn my microphone back on again. I'll start calling on people. For example, Gary, what do you have to say about those experiments in Warner Art's lab? I always found those so puzzling, and that's about as much as I can say about them Dynamo, Cathodacious. I'm not quite there yet, but Well, we'll get there.

Speaker 6: Sweetly called.

Speaker 3: Glass, eisenglass.

Speaker 1: Ellie, got anything to say about I was thinking about uh he mentions a uh really bright lamp. Yeah. I'm thinking of what they call a searchlight. Uh which is about the biggest I rem I remember search lives from from movie theaters and things like that. And uh they always had a giant di uh a giant motor going all the time when you went around them is like this what's this motor doing it's a a dynamo of some kind.

Speaker 6: Yeah So you mean those big lights like advertising something's coming? Oh yeah, those are those are dynamos.

Speaker 1: That's what I think of when he talks about a big lamp. I wanted to say one thing. Um I was I was reviewing um Robin's uh videos about how to read uh uh how to read the the tales and very very useful very useful but one one thing i i don't know if it's been mentioned here is that oakly the noak um breaks down into uh Oki is Armenian for soul, da is Latin for a give, and nuk is the thing that does. I just thought uh I don't know if that's been mentioned before, but seemed seems pretty uh Pretty interesting. I never quite knew what it meant. Could you repeat the three parts? Oki is so. So in Armenian. Does give in Latin. And nook refers to the thing that does, the thing that does, the thing that does give soul.

Speaker 1: Isn't anybody going to mention this remarkable glass through which rays cannot pass? Yet you can see what's happening behind it. I looked up on Amazon to see if I could buy some, but they didn't have any.

Speaker 1: I was going to. Isn't it interesting that the rays could not pass through, but yet you could perceive clearly what was inside? I don't know how that's even possible.

Speaker 6: There's something we've read in the last week or so about personality Not able to be penetrated by rays. I think that was it.

Speaker 3: Kelly was thinking of something too. You've got your uh Microphone on, Kelly. Do you know about the book?

Speaker 1: No, I don't know anything, but the this whole book is it just strikes me as magical. Like he's taking us to the center of the universe. And we can't go there except in essence. Could that be something?

Speaker 5: Wow.

Speaker 1: Yeah.

Speaker 6: I see that. So I'm looking here. Saturn, Roman god of agriculture, wealth, and time and is represented um equivalent to the Greek Titan Kronos. And we've had that Kronos subject before

Speaker 3: Well the glass I always thought of as eisenglas, which is mica. And it has an insulating property and I could be wrong. Robin, you know anything about that?

Speaker 1: Uh I know the I mean this isn't the only anomaly. The the the pump of complex um construction which can empty the space to the level of a complete vacuum. That doesn't exist.

Speaker 3: It made me think of the spaceships, and I remember it was either Russell or Derek that were talking about the spaceships, and I couldn't remember which spaceship It could be that had that kind of pumping out action. Wasn't there one of them?

Speaker 1: Are you talking about the the the engines of the spaceship? Yeah, yeah. I think what Good is doing here, um Yeah, I think the latest No, go ahead

Speaker 8: What did you just say, Robin? I didn't quite catch it.

Speaker 1: I said, go ahead.

Speaker 6: We're waiting for you to speak.

Speaker 8: Oh, oh me. Okay. I didn't go ahead because I didn't quite catch it. Okay. So I'm not sure my memory serves, it usually doesn't, but the spaceship isn't the latest design Wasn't it the one that was based on the idea of creating a vacuum within a space into which everything from the outside could come? until it reached a certain point and then it was exhausted and that created energy. And I think, even though I can't remember too well, we talked about The notion, maybe this just occurred to me, is there something going on here with the idea of the observer? Is there something going on here with creating a separate with the watchman within yourself, which becomes impervious to influences, both influences coming from inside you and from outside. And so that no rays are coming through to uh impede the impartial observation of phenomena. And does that have something to do with the correct digesting of impressions? So that he's sort of trying to describe here a state in which things can be observed that normally couldn't be observed, and that one of the conditions for being able to make observations of that quality is that the observer himself be um unimpeded by by influences from the outside at that time. And that that ability to separate that way or to digest impressions that way becomes a source um not only of an energy, but maybe of using a Pedinoch in in ways that it couldn't otherwise be used because um Because what Gary said about that which gives soul, this Okidanach is the original Trinity proceeding from the Sun Absolute. And it's in everything. So no matter where it is, it's a spiritualizing force. But normally we can't perceive it and we can't benefit from it because we are cut off from it Because of our abnormalities. And so he seems to be trying to invent a machine by which he can see how this spiritualizing source works But he's trying to do it by well anyway, let's just leave it there. I don't

know whether it has anything to do with the vacuum and with the glass. But I do think that Sander is right that there's there's an analogy with a spaceship and he's if this is probably an example of trying to talk about the same phenomenon. From two different aspects. One a spaceship and the other this laboratory of Gorn.

Speaker 1: The so-called objective faculty. Maybe? I don't know.

Speaker 8: Well, I think that's yeah, I think that's I think you're on the theme. Yeah. If this is right.

Speaker 5: Or maybe also, in addition to a prescription of how to see It is also uh a teaching of that we can make it happen. How It's it's basically what you're saying. But it's it's as if we're What happens inside of this machine, place, or whatever, is what happens inside us. Not only that we can observe it that way, but it can happen that way if we create the right conditions, which would lead us to the coating of the higher bodies there. There could be a connection. Because what are they going to be coat coated with? The oxidano And I'm still not up to scratch with uh How is it? How is that there they are clums and and Robin said it last week, huh? Is it that their clums Divided into three or is it when they unify again? Well it's your clone when it divides.

Speaker 1: When it unifies it's um the opposite I suppose, but it doesn't give a word

Speaker 5: Okay. Okay.

Speaker 1: So who who remembers reading about Einstein imagining that he was standing upon the um the end point of a beam of light. And trying to imagine what that was like. Can anybody remember that? Maybe you didn't actually read that, but this is what in physics was called a thought experiment. There are actually even things that are declared uh laws, the second law of thermodynamics, everything runs down. In a closed system, everything runs down. Well, there are no closed systems in the universe, so the second law of thermodynamics is um inapplicable But the tendency for temperature to equate within certain environments is also reality. So I think Gurdjieff is actually giving us a thought experiment here. There is no such glass, but we have to imagine that there is such a glass. There is no such pump, but we have to imagine there is such a pump. And then he's going to, in one way or another, explain to us a particular course of action and we're going to try and deduce. looking through the glass that couldn't possibly exist um and seeing what was going on. We'll try and deduce. Well I mean I think Frederico is very close to the point, you know It's about what's happening in us. I'll throw this in right now because it's going to in one way or another. It is a piece of information that kind of is required Why, uh the question was, why is it that when he talks about all the other parts of the apparatus. He just gives one word. And normally in some kind of raven-like language But when he talks about the dynamo, he gives two words. Gives the word life jachan and another word that I'll not pretend to pronounce because I haven't got the um I've got the text in front of me. But Robert did very well before when he was um The Momo Doral? No, no, no, no, that's not that.

Speaker 1: It's the one that makes you laugh.

Speaker 1: Wow, you remember it. Why does it give two words? I'm going to tell you why, but I was just wondering if anybody might have a theory before I do tell you why.

Speaker 5: Give us a minute, Rob.

Speaker 6: Meanwhile, bear in mind that in the enormous curve were workshops. And then he goes on to say which Ganahor himself calls the Kurorahi. So that's where you're speaking of these two words.

Speaker 1: No, I'm speaking of life, chicken, and current.

Speaker 6: And there's advice to Jones. Go ahead, Sandy.

Speaker 3: I'm just gonna say before you give us the answer, there's technically three words, the word dynamo as well as the other two.

Speaker 1: Well that's what I was saying. He normally only gives you one English word and then a word for it, and he's given us two here. That was the point.

Speaker 3: Okay. I'm being I'm just being uh literal there, as usual. Well, what language is the life chicken in? I mean, uh is that uh the Curatacean language? Doesn't say does he?

Speaker 2: Robin, is this because there's two accumulators for every center? Uh-huh.

Speaker 1: No, I don't well it might be. I don't know. That might be another aspect of it. No, this is very simple. You get to understand the meaning of Leipzig if you read the German version.

Speaker 3: I went right past it, didn't I?

Speaker 1: I was counting on you to get it somebody.

Speaker 7: Oops.

Speaker 6: So on my German um notes I have swallow life

Speaker 1: Yep, it's the life swallower. The life chicken, the dynamo is the life swallower. Uh another word in another English word that would in one way or another equate to the German is gulp, something that gulps in life. So that's the only thing we got out of studying in English and German at the same time. It was a great win. It was a huge victory. Because that's not accidental.

Speaker 1: Mm-hmm. No

Speaker 8: So a dynamo converts motion into direct current. So it's a life swallower. So it eats the movements of life and turns it into something that's electrically charged. But it's direct current.

Speaker 1: No, it's in it's it's alternating current. A dynamo produces alternating current.

Speaker 8: Oh, not according not according to my AI, but I will bet on your AI over mine anytime.

Speaker 1: Well normally in order to do um in order to turn the alternating current into direct current you have to have a switch that automatically switches with the movement of the dynamo. At least that's how I remember it from a diagram that's in my head. You see the you've got a wire that's passing through an electric well, two wires passing through an electric field. And as it passes through it goes in one direction, and when it goes to the other side, it goes in the other direction. So you've got alternating current. But you can Oh wow I like it. John, you always know when John has unmuted himself because you can hear your own voice echo back at you.

Speaker 1: I was just gonna say that direct current generators preceded alternating generators. And that uh that was Tesla working for Edison to create the alternating current generator. So when you talk about a dynamo I've never been able to figure out whether he's call talking about direct or alternating I'll give an example, elevators, early elevators all ran on DC. So somehow you had to get DC in these original buildings with elevators. Because you can't send DC over w over telegraph uh telephone wires. You know, you can only send alternating. That's what Edison found out and

lost a lot of money on it.

Speaker 8: Well either way, you've got this you've got this magnet, you've got you've got a mass, a magnet, being mechanically moved around a coil and it turns it into a current that can do something that mechanical motion can't do. Does that have anything to do with my moving denying mechanical part, my aimless associations, my my uh unintentional gestures that waste most of my energy during the day suddenly being able to be uh enlisted into the production of uh something that is now charged and can do something I mean, what do you think, Robin? This whole law of three thing, why is there a Trinity in the first place? How come there isn't just direct current, right? How come there isn't just a direct beam from the divine into us without this trinity nonsense. And the only thing I can figure out is that a trinity, if if if there's just a unified being, there is no opposition. You cannot create a charge between an anode and a cathode. And without a charge, you cannot create the kind of energy that's necessary for manifestation. And since you're a student of the electrical universe, I bet you have more theories about it than that. But it seems like that resistance, the the resist, the the the the tension between a passive and active force are like just sort of primal concept of how energy is created in the universe.

Speaker 1: It's way more complicated. Unfortunately. Oh jeez. First of all, it appears that the currents that pass from sun to sun and even from galaxy to galaxy are superconductive. That is there is no resistance to them and that they do not encounter resistance in their movement Which is a bit of a surprise. Seeing as creating supercon superconductivity uh is actually let's say a goal of modern material science, you know. Um because you could do a lot with it if you had it at room temperature. but they can only get it at very cold temperatures, but the universe does it anyway. All the Birkland currents are actually superconductive. I don't know whether that helps anyone. I should think it just confuses you, doesn't it? I think so.

Speaker 1: We'll have to look into that.

Speaker 8: Usually I just When I'm really confused, I just don't stop talking. I just continue to rattle on. But that's pretty much.

Speaker 1: It's mechanical.

Speaker 8: It's one more one more question before we I mean before we leave this chapter. Robert pointed out I mean one of the questions about it, Robert pointed out that preposterous means something very specific. It means something that's out of order before and after. It's like the cart before the horse. And it's also analogous to Topsy Turvy, in which the bottom is the top and the top the bottom. So one of and one of the questions I have that I have no idea how to answer yet is what is preposterous here? Is Gorn Harhark's whole approach to understanding Okidanak what is preposterous? Or are the results he obtained preposterous? And if they're preposterous, in what way is the end coming before the beginning so that things are out of order

Speaker 1: Questions I can't answer, but Well yeah, I mean you can actually take uh I mean but it's it's all it's all if you like um constructive imagination, it's nothing else. But in actual fact, if you would want to uh examine the nature of Okidinoch Then the crucible to use is yourself, not some laboratory you've created.

Speaker 8: Oh, that's that's very good. That's very helpful. Of course. Look within for the answer

Speaker 6: So I questioned this pump of complex construction for exhausting atmosphere to the point of absolute vacuum. I mean to me I picture the heart. The heart is this most magnificent pump, and it is in a place of vacuum, and it is supposed to be in the place of feeling. I can't think of any better pump for an example.

Speaker 8: That's really interesting.

Speaker 6: Maybe.

Speaker 1: And it does have a rather complex construction.

Speaker 6: Slightly so, yes. And it does take electricity too.

Speaker 8: Yeah. And if you look at it that way, it does invite you to look at the three parts of his apparatus, the room, the pump, and the dynamo, to what extent do they correspond to the three centers?

Speaker 3: Now you just worry about it before. It's very interesting. Yeah. Bobby, I really like the heart idea too. And and Stephen, when you said preposterous, I had to think. Yeah, I was saying the other day, I barely read the titles of the chapters when I read them. Don't ponder them at all. So when you said preposterous Uh I I thought kind of buffer when you when you said the etym uh Roberts etymology of it. So uh I don't know how we fit that in there, but if we're talking about internal stuff

Speaker 8: Well we got we got admonished in the last meeting of the meeting before for not looking up the etymology of a Sir, we were all we were all severely chastised for that oversight, and I'm not going to make that mistake again.

Speaker 3: I'm still counting on the rest of you to do my work for me.

Speaker 6: Well, but your question about this preposterous, it's like we have 20 more pages of this chapter. Maybe I can wait a little bit before I figure that out.

Speaker 7: The one aspect that struck me as a little pr preposterous in this is that he really goes to town on these uh neologian Jisms in this chapter. I mean in this reading, right? There are there are eleven of them. And when you try to pronounce them, you can't not laugh. I mean, there and Robert, you did an awesome job doing it. I mean, I when I read it, I did the same kind of in my head. I was like, what are What what are you doing? You're making me laugh. You're you're there there's just something preposterous about it. Um

Speaker 1: If that doesn't scare you away, I don't know what will. Just wait, there's more.

Speaker 7: I'm getting that sense.

Speaker 1: I was gonna say something about that. The I get from these guys that I've listened to that are like Eric Dollard and these other guys, especially Eric Dollard though. He's Just a genius when it comes to electrical stuff. And I wish I knew more about it, but one of the things he's describing, which I hope you guys will find interesting, Is that the magnetic and the dielectric, which is the two aspects of you know, electrical phenomena as they're passing down wires or whenever, wherever you have it, forms across Very fascinating when we talk about esoteric Christianity. Uh you know, it it's they're opposite to each other, like affirming and denying, you know what I mean? It it forms a cross. And I'm wondering if where the two members of the the vertical cross and the horizontal cross come together is not An example, I mean uh allegorical for the uh reconciling somehow. But anyway, that's I've just been often pondering on that. The dielectric and the magnetic. They do they form across one they are they work in opposite directions to each other, but It's just fascinating. It's just like an interesting aspect to it, I guess. I thought I'd share that. But anyway, I was wondering if I would wouldn't be surprised if Tesla went over and had meetings with uh secret meetings with Nikola Tesla. You know, I just wonder if if

that wasn't the case, you know. That was just me. I don't know.

Speaker 5: One thing, um if he's speaking of uh Contraption that sucks all the air out or creates a perfect that he says is it void inside one is that the word it uses vacuum that creates a vacuum so We are full of SHIT and the work uh is like that that company that comes with a with a pump and places where you you you don't have uh There's still many places here in uh Greater Buenos Aires that don't have a sewage system. So you have your own sewer at home, and every couple of months you call the truck They call it the barrel met barometric and it sucks up and leaves your your sewage individual sewage uh Picked or whatever, uh ready to be filled again, of course. But maybe that's that's also another possible reading of this that the work needs to we need to open to the work sucking out and creating a vacuum in us in order for Opidano Get rid of all our grown-up stuff and be like children to enter the kingdom of heaven.

Speaker 1: Well I like latched on to the uh every time he says the artificial I forgot the exact terminology used in this particular uh article. I mean uh chapter. But the artificial article is you know, manipulation of you know of turning up and down the the levers as you'll find out of of Anode notius or cathode notius or you know, the the other one, I forgot the name of it, but you know, this artificial Which I wondering if that's what we should be doing, you know, uh in a sense well not just uh studying fusion But studying it obviously in ourselves. Obviously that's the ultimate best You know, ex laboratory if you will, somehow. You know, in the in these ways that he's kinda like sorta hinting around at through this apparatus, obviously. I mean I'm assuming that's what it is. But you know, the artificial uh creating uh of uh Two forces fighting each other, I guess you could say, but but not just that, just other ways of of seeing how they manifest, you know, uh each one separately and how they work together, you know. And get we gotta get to know that, you know, I suppose is how I would take it. But you know, that's that's a good one.

Speaker 1: Artificial intelligences, maybe

Speaker 1: Yeah, yeah.

Speaker 3: Thank you, Natalia. I was actually waiting to hear from you. I hadn't heard that lovely voice in Oh in two weeks. So I was I'm really glad to hear you speak. And uh that's a good suggestion about a uh Thank you. Thank you. I I'm very attentive. I know you are.

Speaker 1: Yeah Janet, I wanted to say that the KH sound that's in Odi Okie Donok. Uh-huh. And in these uh in some of these s um bird words is uh uh reminds me of sparks, the sound of sparks from electricity. So if you take the, you know, your uh cable off the battery in the car and you snap it on, there's a little spark. It sounds like Kh

Speaker 6: So on page 151, the 7,285,000, do you consider this magnification? Or Robert, did you have another idea about that?

Speaker 2: Uh I was trying to read it um like seven and then three zeros and then two eight five. I I the the the etymology I found was strictly. Strictly means like if you have purse strings and you draw it together, you draw it tight. That's what strict means. You put it together. And that's what I thought was magnif what abled magnify. You see in a small little p tightly thing, you see everything That's all that I was saying, but I couldn't figure out if that was a number or it was just symbolic um numerals like seven is magic, two, eight, five, and three zeros. You know, he liked zeros So I'm not sure, Barbara.

Speaker 6: Yeah. I mean, my first reading and second and third, I say this is a magnetism, but um I look at it today and I say that could be the number of times he could see these concentrations.

Speaker 1: Interest interesting uh two eight five is one of the uh um

Speaker 6: Exactly. I mean it's just missing a one four, huh?

Speaker 1: Interesting.

Speaker 2: Yeah, if you double seven, you get fourteen.

Speaker 1: Yeah, you know, a law of seven, the law of three, and you and you have uh the enneagram in some way.

Speaker 5: At the beginning of the meeting, I could see the light sun daylight behind sand. And I I felt, wow, she's a she's uh still in the daylight and it's already dark here There's only an hour of difference, I think. I don't know what part of the states you are, Sandy. Doesn't matter. The thing is I had that and suddenly I just saw that there's dark behind you. I said, well, so then what has the plan done?

Speaker 6: I was confused a few a few years ago going up to Maine. Now I've mostly lived um you know in the southern parts of the states. Um and it was May, it was about this time of year. And actually, I'd lived in Las Vegas for 30 years, but I found the sun was so hot that it resonated so strongly I sat out on the patio for a few minutes and I was really surprised at how really intense this was. Now I had a pair of clogs on, and I put them aside so that they could dry. Not just did they dry, but they shrunk. I mean, I was really impressed by what the sunshine is in the springtime. I don't know about the other time, but it is very intense up north. But it's still sunlight here, Federico. Okay. For about two more hours.

Speaker 3: And how long has it been dark in Venezuela? I'm thinking you must be east of mean if it's dark if it's been dark and we're just now and you're just now seeing it get dark here

Speaker 5: Is there a Venezuelan in the room?

Speaker 3: Oh, I'm sorry.

Speaker 5: Weep weep Oh that was mean nuts that was mean of me I don't know I don't know where I don't know where Zimbabwe is or or uh Nigeria. I have no idea about them. And we are as as remote from from you uh as uh africa is from from argentina i get people telling me uh Uh you guys speak Portuguese down there and uh some artists get offended and and And they hate Americans and they say, hey, they don't even know that we speak Spanish and I tell 'em, and uh do you know what they speak in Nigeria?

Speaker 3: No, you don't Oh, I apologize. I I do get confused.

Speaker 5: No, don't don't apologize, please. Don't bring us to the culture of what Mechanical sensitivities and so on.

Speaker 3: It's just I was this be me being mean and no mean it's a good thing to correct people on things like that. I've got one map, but I don't have uh the Western Hemisphere. I've got the Asian one, I don't have the and I don't remember otherwise anymore. Yeah.

Speaker 6: What time is it there, Federico?

Speaker 5: It's one hour. It's it it is now 9 p. m.

Speaker 6: Yeah, you got two hours.

Speaker 5: Two hours, right.

Speaker 1: Well I'm afraid we've run out of time.

Speaker 6: Yeah

Speaker 1: Um what so we all have to say goodbye to each other, but I think we should do it as as though in one way or another we'd had this um Vajnut Schnitzel all over us and we were trusting each other. Insanely trusting each other because we'd had this process.

Speaker 1: Self-other trust. Self-fother trust. Yeah. So um with that, thank you everybody. Bye Amara. Bye.

Chat US Session

18:45:38 From Federico Balsa : I DO NOT WISH TO BE TAKEN SERIOUSLY ONLY WHEN I AM NOT LAUGHING.

18:45:53 From Federico Balsa : BERTRAND RUSSELL

18:46:12 From Federico Balsa : AND ALSO GURDJIEFF?

AI Summary Meeting

US Session

Quick recap

The group met for meeting number 23 to discuss Chapter 18 of Beelzebub's Tales, focusing on the section about Gornahor Harhark's scientific experiments with the omnipresent substance Okidanok on the planet Saturn. The discussion centered around the complex language and etymology used in the text, particularly the meaning of "preposterous" and the significance of various scientific terms like dynamo and vacuum pump. Participants explored connections between the laboratory equipment described in the chapter and human physiology, with some drawing parallels to the heart and the three centers. The group also discussed the concept of "self-other trust" mentioned in the text and debated the meaning of various sacred processes described, including Vismuschlitzweil and As Kal Nuazar. The conversation ended with reflections on how the text might be implanting trust in readers as a preparation for learning about profound universal secrets.

Summary

Beelzebub's Tale Chapter 18 Discussion

The group met to discuss Chapter 18 of Beelzebub's tale, focusing on the character Gornahor Harhark and the concept of trust between beings. Robert read the passage, which detailed Beelzebub's meeting with the King of Saturn and his introduction to Harhark's scientific inventions. The group discussed confusion around certain terms and processes mentioned in the text, particularly regarding the sacred Vismuschlitzweil process and its connection to trust. Sandy noted differences between her edition and others, while Federico highlighted the character of Gornahor Harhark as charming and significant to the story. The discussion touched on the nature of friendship and trust, both in the context of the story and in personal experiences, with participants reflecting on the complexity of maintaining different types of relationships.

Essence Friends and Personality Changes

The group discussed a passage about sacred processes and personality changes related to exile. They debated whether something was implanted in Beelzebub or in his essence friends, with Sandy and others arguing it was implanted in the friends rather than Beelzebub himself. Federico clarified that the king of Saturn was one of the essence friends who underwent the process, which helped explain why Beelzebub was given access to deep science on Saturn. The discussion touched on concepts of personality versus essence, objective science, and the nature of trust between essence friends.

Trust in Gurjif's Revelations

The group discussed their trust in Gurjif's revelations in the text, with Russell expressing strong trust in the content as precious knowledge. Sandy raised questions about how much the group should trust the author, particularly regarding references to "sins of my youth" and the spaceship Karnak. Robert shared an etymological insight about the word "strictly" supporting his trust in Gurjif's explanations, while Federico drew parallels to well-constructed mysteries where readers trust the author despite initial doubts about the narrative.

Planetary Etymology and Associations

The group discussed etymology and planetary associations, particularly focusing on Saturn's

connection to Capricorn and its role in governing intellectual matters. They examined why Saturn was chosen over Jupiter for these associations, noting Jupiter's relative absence in the discussion and questioning the reasoning behind these planetary assignments. The conversation also touched on various neologisms and linguistic terms, including "Ganahore" which refers to the curve of the sun in Armenian.

Book Discussion: Scientific Anomalies

The group discussed various concepts from what appears to be a book they are reading, including the meaning of "okitanok" (Armenian for soul, Latin for give, and the thing that does give soul) and a mysterious glass that allows viewing what's behind it despite not allowing rays to pass through. Robin mentioned the book contains scientific anomalies, including a vacuum pump that can reach complete vacuum levels, which led to a discussion about spaceships and the concept of creating a vacuum for energy generation. Stephen suggested the book might be describing a state of impartial observation where the observer becomes impervious to external influences, allowing for clearer perception of phenomena.

Okitanach Observation Machine Concept

The group discussed a concept involving a machine designed to observe a spiritualizing force called Okitanach, which is the original Trinity proceeding from the Son Absolute. They explored the idea that this machine serves as a thought experiment to help understand what happens inside the apparatus and within humans, particularly regarding the coating of higher bodies with Okitanach. Robin explained that Gerdif's description of the dynamo with two specific words (rather than one) was intentional, though the exact reason wasn't fully clarified in the discussion.

Dynamo and Electrical Current Concepts

The group discussed the concept of a dynamo as a "life swallower" that converts mechanical motion into electrical current. Robin explained that while dynamos produce alternating current, not direct current as initially suggested, the conversation revealed the complexity of electrical currents in the universe, including the surprising fact that cosmic currents may be superconductive with no resistance. The discussion touched on how electrical concepts might relate to spiritual or philosophical ideas about energy and creation, though Robin noted the actual physics was more complex than initially discussed.

Complex Terminology and Text Analysis

The group discussed their reading of a chapter involving complex terminology and concepts, particularly focusing on the term "preposterous" and its etymology. They explored various interpretations of the text, including connections to electrical phenomena and the human body as a laboratory for understanding the concepts described. The discussion included observations about neologisms in the text, the significance of numbers like 7,285, and potential connections to magnetic and electric phenomena. The conversation ended with a brief discussion about time zones between participants in different locations.